Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXX RICHMOND, VA., JANUARY 2, 1915 No 1

RICHMOND TRUST & SAVINGS COMPANY

Read This and Act Now.

YOUR FUTURE and that of your family depends upon how well you do your part now. Make provision for your loved ones while you may. Make this Company your executor or trustee and you do not rely on any one individual to manage your estate and distribute to your heirs.

"SUCCESSIVE SAVING" is a guarantee for creature comforts in old age. Start a savings account now. This company will buy or sell City or Country property for you, will rnet out property for you. It will make Hotel Pullman and Steamsh p resorvations and furnish tickets on all Railroad and Steamboat lines in this or foreign countries and supply you with funds current anywhere. Correspondence with any department attended to promptly. Banking by mail a specialty.

Richmond Trust and Savings Company
(Capital $1,000,000.)

Main and Seventh Streets
RICHMOND, VA.

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviewsand correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



CHRISTMAS MEMORIALS FOR THE CHURCH

These should be ordered at once to give sufficient time for execution and erection before the Festival. We invite immediate correspondence so designs and estimates can be submitted for decision

Send for photographs of executed work and illustrated handbook.

Parcel Post enables small packages te be sent at low cost.

Studios, 35-37-39 Sixth Ave. NEW YORK.

J. & R. Lamb

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given. Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.,
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

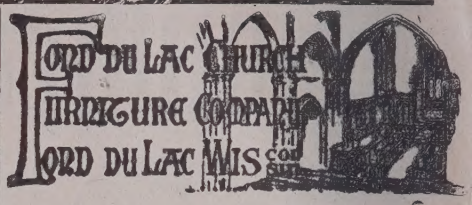
CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

On Wings of Words.

The words of our Lord in regard to certain unexemplary people are: "They think that they will be heard for their much speaking." That is plainly a mistake in the minds of a great many people; not only in the matter of praying, but even as to speeches, sermons, and conversation.

The divine order is: "Let your communications be yea, yea, and nay, nay." And in daily life the rule is accepted; call upon a man of business; in hours of business, attend to your business, and go about your business. And the principle is approved; brevity is the soul of wit. And the honesty and good sense, or character, is measured as inversely as the length or quantity of talk.

The story of the wordy Pharisee, and the short Publican illustrates these teachings.

We sometimes deceive ourselves by our eloquence and impressiveness. We are all very gullible. There are said to have been people who "with three mile prayers and half mile graces, with solemn tones and long, wry faces, grunt up a solemn lengthy groan, and damn all parties but their own."

Then the great dramatist says:

"Is it not monstrous that this player here,
But in a fiction, in a dream of passion,
Could force his soul so to his own conceit,
That from her working, all his vision wann'd,
Tears in his eyes, distraction in his aspect,
A broken voice, and his whole function suiting
With forms to his conceit? And all for nothing.
For Hecuba!
What's Hecuba to him, or he to Hecuba,
That he should weep for her!"

And a highly imaginative poet tells how pealing organs and fine music could "dissolve him into ecstasies, and bring all heaven before his eyes."

High art is much given to superseding nature and truth. The expert plays on our sensibilities as on a musical instrument. And we, in a high, artistic way make fools of ourselves to gratify our pride and ambition too often in the way of piety and saintliness. The sentimental and picturesque are old and familiar frauds.

Every reality and truth of our lives has its show and imitation. We not only think we are praying: but think we are thinking; when it is hardly unconscious cerebration.

We may lift ourselves on fine, beautiful, eloquent, musical words: and near to the lowly Son of our Righteousness, all our wrongs give way. The power of prayer is in the honest and hearty consciousness and acknowledgment of our own ignorance and wretchedness.

It is hard to find safer wings than the Collects of our Book of Common Prayer. There is philosophy and instruction in the use of the "wireless." Prayers without words!

J. L. W.

Dr. Leonard Bacon, of Yale, in speaking of the interruptions which one is likely to suffer in his work, said that he let people interrupt and break in upon him and his time, for, he added, "the man who wants to see me is the man I want to see." That is a good way to put Christ's attitude toward men. He wants to see the man who wants to see him. The disciples could not understand why Jesus allowed himself to be disturbed and hindered by some of the kinds of people who came to him. The Pharisees could not. And most of us cannot. It is the hardest thing in the world to get just the right kind of people into the presence of Jesus. And every little while things get so badly fixed and set that we are always pushing back the people he wants most to get at, and pushing forward those whom he least needs to see. He came not to call the righteous but sinners to repentance, and it is the most difficult moral paradox to solve that we stay away from Christ because we have sinned, when that is our great reason for coming near to him.—The Sunday School Times.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-second Session opens September 16, 1914.
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Theological Seminary P. O.,
Fairfax county, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-sixth year of this School for Boys will open September 16, 1914. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 1?.

The Theological Department of the University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address
THE DEAN,
Sewanee, Tenn.

GUNSTON HALL 1906 Florida Ave. Washington, D. C.
A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Building especially planned. Athletics.
MRS. BEVERLEY R. MASON, Principal.
MISS E. M. CLARK, LL A.
MISS CLARA A. BENTLEY, A.B. (Vassar) } Associates.

Emerald Hodgson Hospital

—AND—

Training School for Nurses

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

THE VIRGINIAN HOME & TRAINING SCHOOL

For the Feeble-Minded and Epileptic. Established 1893.

For terms and information, address

MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

BOOK REVIEWS.

The Truth of Christianity. Being an Examination of the more Important Arguments For and Against Believing in that Religion. Compiled from various sources by Lt.-Col. W. H. Lurton, D.S.O., Late Royal Engineers. Eighth edition. G. P. Putnam's Sons, New York. Pp. 636. Price, $1.25.

Several years ago a previous edition of this work received a favorable notice in the Southern Churchman. The present edition has been thoroughly revised and a number of additions have been made in the text. The special characteristic of this presentation of the evidences of Christianity is its manifest spirit of candor and perfect fairness. Intellectual difficulties are not treated slightingly but are frankly stated in their full force and are considered and answered rather that opposed and combatted. The author takes the position of an investigator rather than a special pleader, and never claims more than he has proven. The style is simple and the arguments lucid and convincing. The book strikes us as an admirable one for persons especially who have become perplexed by agnostic or infidel or heretical teachings and wish to study for themselves, fully and fairly, the evidences for and against our holy religion. A complete index adds to the usefulness of the volume. The fact that this is the eighth edition of this work indicates the place which it has won.

The Fellowship of the Mystery. Being the Bishop Paddock Lectures Delivered at the General Theological Seminary, New York, During Lent, 1913. By John Neville Figgis, D. D. Longmans, Green & Co. London and New York. Pp. 300. Price $1.60 net.

In expressing our strong liking for these lectures we will not be understood as giving approval to every line or statement contained in them. The subject of the course is Churchmanship, and the titles of the lectures are, The Fellowship of the Mystery; The Inseparable Society; Newness of Life; Self Development; The Democracy of the Catholic Church; The Communal Bond, or Authority and Its Limits. One does not read far before he discovers that it is not High Churchmanship, or Low or Broad, that is meant, but something more true and fundamental than that connoted by any of these surface nick-names which are not so much as mentioned. Churchmanship is a fellowship; a common life. What is shared is the Divine mystery which hath been revealed and is being made known through the Church. The presentment of Churchmanship in this full evangelical sense to the thought and the need of this twentieth century is the matter discussed in this book. It is marked by deep spirituality, a firm grasp upon the truths of the gospel, a clear conviction of the Church's constitution and mission and a sympathetic understanding of the thought and consciousness of the world of to-day to which her message must be delivered and her commission fulfilled. A book to clear one's ideas and broaden one's view, and to give new insight into old truths. By way of appendices there are added a brilliant essay on John Henry Newman, and another, "Modernism versus Modernity," which brings the discussion on certain points down to the present moment in England.

A Soldier of the Cross. A Book for Recruits and Others in the Service of the King. By H. E. Boord. Longmans, Green & Co.: London and New York., pp. 154. Price 75 cents.

An excellent little book to put, for instance, into the hands of a boy at his confirmation. A sane, manly type of religious life and service is inculcated for a young Christian soldier.

A Sower Went Forth. Sermons, by the Rev. Thomas W. M. Lund, M. A., Chaplain to the School for the Blind, Liverpool. Selected and Arranged with a Prefatory Memoir, by Gerald H. Rendall, B. D. Pp. 262. Price $1.60 net. Longmans, Green & Co. London and New York.

A series of sermons by an able preacher covering an unusually wide range of subjects. He was one, as we are told in the Memoir, to whom religion was intensely practical and who was impatient of professions or piety that did not take effect in act. So he follows his hearers up in their daily life and talks to them, with rare good-sense and winning persuasiveness, on such topics as "The Glory of the Commonplace," "The Grace of Wedded Life," "Humour," and the latest play at the theatre. There is little in them of the gospel, but that being presupposed there is much that is helpful and inspiring. A second series of these sermons has been published by the same House. They may be recommended to the clergy, not as models for the staple of their preaching, but as being rich in suggestion and illustration as to its practical application.

The Living Church Annual and Churchman's Almanac. 1915. The Young Churchman Company, Milwaukee, Wis. Pp. 512. Price, paper, 50 cents, cloth, 75 cents.

The old reliable and indispensable book of reference for every one who has to do with the working forces of the Church. A marvel of completeness and of accuracy in a field where accuracy is not easy to attain.

The Christian Year and Church Kalendar. 1915. The Church Kalendar Co., Publishers, New York. For sale in Richmond by the Bell Book and Stationery Company.

We have received the first number of **The New York Times' Current History of the European War;** to be published semi-monthly at 25 cents a number. The number before us contains 208 pages, bound in paper and handsomely illustrated with portraits. It consists of a series of letters or essays from the pens of about thirty of the first writers of England and the Continent, many of them exceptionally able and brilliant, giving the views of the war taken by the different peoples engaged. Other numbers will present other features of the great contest and matters bearing upon it. It promises to be a very valuable publication.

God Understands.

It is so sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the heart divine
Still understands these cares of yours and mine.

Not only understands, but day by day
Lives with us while we tread the earthly way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., JANUARY 2, 1915. VOL. LXXX. No. 1

EDITORIALS

OUR EIGHTIETH ANNIVERSARY

With this issue the Southern Churchman reaches its eightieth birthday. Founded on the first of January, 1835, it has continued by the favor and blessing of God, most gratefully acknowledged, unto this day, unchanged in name, in policy or purpose. It has survived the contemporaries of its youth and has been for a long time the oldest periodical connected with the Protestant Episcopal Church. Consistently, we believe, it has endeavored to fulfil the intention of its founders and the expectation of its supporters in teaching and bearing witness to the simple gospel of Christ, the higher meaning of life and the Divine mission of the Church. Its own teacher and standard of authority has been the Holy Scriptures, with the Book of Common Prayer as the interpreter thereof, setting forth the great principles of Evangelical truth and Apostolic order "as this Church hath received the same." And these it will still seek to maintain positively and constructively, in all charity and good will.

The past year has been one of peculiar loss and trial to the Southern Churchman. So close together that it seemed almost as one stroke the call to lay down their task came to its devoted and long-experienced Business Manager and to its strong and brilliant Editor. The loss of two such men as Mr. Baker and Dr. Clark could not fail to be sadly felt, but the paper lives on. Two new departments have been added, and the improvement which some of our readers have kindly noted in its scope and usefulness are due very largely to the unselfish and excellent work of the Rev. Dr. Bowie and the Rev. Mr. Hammond. Other additions and improvements have been had in view, and with the coming of better times in the business world it is hoped they may yet be accomplished.

The wealth and endowment of a newspaper is in its friends, and the Southern Churchman has been peculiarly rich in these. Hundreds of our subscribers have been its readers from their childhood and look upon their loyalty almost as a trust from two generations of their forbears. Again and again come letters with words of appreciation and kindly approval, sometimes from those in high places, more often from humbler sources, remote homes cut off from Church privileges or the chambers of invalids and the aged. These pass from hand to hand in the office and are not only an inspiration but a guide in our efforts to make this paper ever more useful and helpful to all who read it.

To all its friends old and new, and remembering especially its large and growing corps of contributors and correspondents, regular or occasional, the Southern Churchman wishes a very Happy New Year!

CHURCH STATISTICS, 1914.

The summary of statistics for the year that has just closed, as given in the Living Church Annual, indicates no more than the normal growth of the Church for the period covered; which is practically the year ending last May, as that was the time of the majority of the Diocesan Conventions to which the latest reports were made. The figures given show an increase over those of last year in every instance save in the number of lay readers; and the slight falling off there is plainly due to the illness of the Bishops of several dioceses and their failure to issue the usual licenses.

The communicants reported number 1,032,637; an increase of 28,420, or two and eight-tenths per cent. Last year the increase was two per cent. Of the communicants 16,239 are connected with our foreign missionary fields, 1,150 with the American churches in Europe and 4,374 are in Alaska and our insular possessions, leaving 1,010,874 within the United States proper. The proportion of communicants to the population is about as one to eighty-four.

The clergy number 5,808, an increase during the year 93. There are 788 postulants and candidates for Holy Orders, representing the ordinations which may be expected within the next three or four years. Deducting the death rate among the clergy the indications are that the rate of increase will not grow much larger during that period. The number above given includes 295 clergymen engaged in the mission fields outside of the States.

Total number of baptisms, 72,603. Attention has before been called to the falling off in the ratio of infant baptisms to the number of communicants. Back in the eighteen forties and fifties annual ratio was one infant baptism to six or seven communicants. In the eighties about one to nine communicants. In 1895 about one to twelve. For several years past it has remained at about one to eighteen. Since 1880 the number of communicants has increased nearly 300 per cent, but the number of infant baptisms annually only about 66 per cent. Several reasons may be suggested to account in part for this decline, but taken as a whole it is sadly indicative of loss at the source of supply, the homes of the Church.

In Sunday Schools there has been an increase reported of about 1,000 teachers and 15,000 scholars within the year. Contributions reached nearly twenty millions.

Do not be afraid of the high privilege of dreaming. In dreams God often is able to say what we are not able to hear in the busy day time; dreamers, like Joseph, have often in their dreams prepared themselves for the lordships in the land of Egypt; dreamers, greatly dreaming, have often been the makers of, and the pioneers along the great highways which lead "beyond the skyline where the strange roads go down."—Seattle Churchman.

Every flower is a hint of His beauty; every grain of wheat a token of His beneficence; every atom of dust a revelation of His power.—Furness.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Relief Work in Paris.

Letter and Appeal from Bishop Leonard and the Rev. Dr. Watson.

Mr. Editor: As you are aware, the Rev. Dr. Watson is our able representative in Paris as rector of the Church of the Holy Trinity, and I am begging the privilege of spreading before your readers important statements made in a letter just received from him. This information ought to be in the hands of every Churchman, and every Churchman I hope may be impelled to send a contribution, no matter how small, for the maintenance of the serious work which Dr. Watson is doing. Under Ambassador Herrick, Dr. Watson was placed as executive head of the American Ambulance or Hospital in Paris. He is a Doctor of Medicine as well as a Doctor of Divinity, and a man of unusual organizing faculty; hence the propriety of the appointment. Now Dr. Watson and his helpful wife have realized that there are large numbers of shop girls and others in Paris who are thrown out of employment by the closing up of the great establishments, and are therefore at the mercy of the world, and in their love and charity they have undertaken this humane and Christian service which he describes in his letter. May I beg therefore that earnest attention be given to this appeal, and that our clergy and churches will co-operate in this effective and intelligent undertaking.

WILLIAM A. LEONARD,
Bishop of Ohio.

December 2, 31914.

November 27, 1914.

My dear Bishop: This letter is going to you by the courtesy of Ambassador Herrick, who is leaving to-morrow morning on his way home. Words are inadequate to express our feelings at having him go.

Mr. Herrick has entrusted to me many duties. At the present time I am a member of the Board of Governers of the American hospital, the chairman of the Ambulance Committee managing our great American ambulance of 400 beds; chairman of the Ambassador's Committee for American Relief; chairman of the American Red Cross Fund Distributing Committee; member of the Executive Committee of the Clearing House for American Relief in Europe, and chairman of their special sub-committee on Reliefs. How we are to do this work without the Ambassador's clear wisdom controlling it all is hard to see.

As to my share in it, and your thoughtful offer to make known at home what we need, I would like this communicated to our fellow-citizens of the same Household of Faith. I think that the big things like the ambulance will be cared for—it has grown too big to be stopped by any lack, and its efficiency has been so tested that it makes its own appeal; I want to make a little plea for things that are smaller in one way, but which are terribly appalling in the demand that they bring us now face to face with, and which demand grows daily worse. We have twenty-five ouvrueres, working-girls, working in our parish house, sewing, for one franc, fifty-centimes a day, and most of those girls support others, and some of them are kept from the street by what we can do for them; the Ouvroir has made most of the outfit of linene and clothing for the great American ambulance, and is now doing the same for the Whitney Branch of the ambulance; we take no fee for what the girls do as to service; if materials are furnished we pay for the work and give the girls their little pension: I want to keep that open all winter at least; I want to be able to do part of supplying the need of the women and babies of this great city, most of them widows and orphans with no male support, and their men killed in battle. I want to give them milk for the babies, and fuel against the cold they suffer so pitifully from, and food, and clothing; daily the need grows worse. We have opened this week our former choir school building in the rue de la Tour, where the English choir boys used to live; we can no longer afford to maintain that beautiful choir; so we have opened the house as a home for Belgians, widows and orphans of officers killed in battle, and women whose homes have been wiped out of existence and all that they had is gone, and they do not even know whether their soldier husbands or fathers are living now; the Belgian legation has asked that we do this when we offered the house; and I want to care for them through the winter; it will take 500 francs a week to maintain the house and feed and warm them. I want to ask some of this as a Christmas gift from our Church people in America, as their Christmas offering for the homeless, and the hungry, in the Name of the Blessed Child Who was once homeless and hungry. I would like this appeal transmitted to the Church papers, if you think best; the Ambasador can give you his personal testimony as to what it means; and I can think of no means of transmission, my dear Bishop, so effective as your own voucher and endorsement, and I am sure that my good Bishop Tuttle, the Primate under whom I serve directly, would also approve.

As to this Church itself, we do not know what the future will be; for four months I have had no curate; yesterday my youngest assistant came back, after being interned four months in Germany; he wants to stay and help; we have two old men over seventy who care for the church; we must keep them, we can't turn them away—they are too old. Fifteen thousand dollars of our income is wiped out; good friends have sent me enough to keep the church open until after Easter, at the very modest rate we are running on now; we have a sort of volunteer choir; the daily services are suppressed to save the cost of coal and electricity; St. Luke's is closed; but that is all to one side, compared to this terrible suffering on the part of this brave people about us, and that martyr Nation to the north of us.

I must close now, and just will say that we are deeply grateful to you for your constant thought of us, and we send our warmest love, and count it only a privilege if we may be your almoners from the Church at home, and may serve you in that way as well as this suffering world here about us.

Faithfully and affectionately,
SAMUEL N. WATSON.

Ave de l'Alma 23, Paris, France, November 27, 1914.

The Indian Situation.

Mr. Editor: Some of your readers have probably observed some startling statements recently in regard to Indian affairs in Oklahoma in "The Literary Digest" and "The Survey" of New York.

In order that the present condition of Indian affairs may be better understood, I would say:

1st. The Indian of to-day is not the wild Indian of former days. Indian tribes are many and very different from each other; but none of them are wild, as in former days.

2d. Many people get a wrong conception of the conditions, due to only a partial understanding of the situation. In "A Handbook of the Church's Missions to the Indians," on page 133, I note these words: "And while there have been local and individual cases of unfair and dishonest treatment of the Indians by white individuals, the federal government and the State as well have tried to deal fairly with the Indians and protect them." The writer of those words evidently has this wrong conception of conditions, this very imperfect and partial understanding of the situation.

3d. The truth is expressed by others in that same book. Archdeacon Parshall says (page 114): "The Government, the protector of the Indians, has been a rank failure." Mr. M. K. Sniffen, Secretary of Indian Rights Association, says (page 57): "The Indian suffered most from the very department ostensibly created in his interests. * * * Whatever permanent improvement has been accomplished in the administration of Indian affairs has been largely due to influences from without, rather than within, the government circles"

4h. How, then, does it come about that such wrong conceptions prevail, and that Indians have suffered most from the very department "ostensibly created for their good? It is due to political affairs. And only those who understand the workings of political matters can get any conception of how it goes.

As a rule, Indians have no power to rise in protest against the wrong sort of persons appointed over them. Incompetent persons, those who care chiefly for the money they can get out of the job, often get and retain those positions. Of course there are some high-minded, noble persons in the United States Indian service, who are doing the best they can in their places. But the very best are handicapped; for of many it may be said: "They have gotten their positions, and they must hold their positions, through the workings of political interests."

While it is true that the "United States Civil Service Commission" has given some protection, and also the appointment of United States Army officers has sometimes been good, the statements in regard to "rank failure" is nevertheless true, as a general proposition. The mischief is that the United States Indian service is under political control. And as there seems to be no method to protect that service from wrong management and unwise schemes (to say nothing of rascality), it comes about that the United States Indian service is very corrupt, and a "rank failure" for the protection of the Indians.

5th. The United States Indian service is ostensibly very generous to Indians. It gives rations to feed them. It educates them, furnishing food, clothing, railroad fare, etc., as no other people have received. That some good

has been accomplished is not questioned. But if one knows the oily methods of politicians, one may see another side to these matters. The schemes are not only numerous, but also vast in extent, which are put forth ostensibly to benefit Indians; but in which, or through which, some persons in government employ are somehow to be benefited. See the article in "The Literary Digest" for November 28, 1914, on page 1054, "Stealing $200,000,000 from the Oklahoma Indians." But the schemes described there are only a part of the many schemes that have been worked in recent years. An attempted steal of two hundred million! That is no surprise to those familiar with what has been going on.

6th. Have no persons attempted to expose the many wrong doings? Yes; but when they have so done, those persons have generally been ousted, and no strong protest from the public has been raised against their being so ousted. The names of many could be given. The name of Miss Kate Barnard, Commissioner of Charities in Oklahoma, will probably be added to that list of names.

R. A. Sanford.

Mexico, Mo.

Parish Finances.

Mr. Editor: It has been well said that no institution can hold the respect of a community which handles its finances loosely. Bills must be paid regularly. A church must possess the confidence in its ability to meet the demands made upon it of a financial nature. In a word, it must have integrity. Nearly all churches are conscious of the fact that they have sufficient members to carry them along if these would give systematically. But this is the rub. I propose to lay before your readers a plan that I worked out to meet this end, which is doing the work for me, and which has commended itself to those interested in church affairs who have gone into it.

I set aside a Sunday in the early fall, when church activities are beginning to look up, and call it "Christ Church Sunday," taking the name of our church. I let it be known that we have fixed upon such a day, and urge every member of the church and all interested in it (for we have some who are not members and yet are interested in the church) to be present on that Sunday. I mention it in all of the church societies and through the papers, and then send out printed cards, so that an enthusiasm is created for Christ Church Sunday." I began this in October, 1913, and on the day fixed we had the largest congregation I had seen up to that time, nearly every member being present. I had Morning Prayer, dispensing with the sermon, and then with a blackboard, and a printed statement placed in the hands of the congregation, I explained in detail what our obligations were, how much our income, how many regular subscribers we had, and the outlook for the year. In fact, I made perfectly plain to the congregation just how we stood financially. Every one there knew how the church's money was being spent, and what we had to do in order to get along. The result was most gratifying. Our income jumped right up, and has continued to grow. We now have 223 members, and I find that 194 are on the books as subscribers, and I attribute this to our Sunday. This year I repeated the experiment, and again found that the people appreciated our wanting them to know everything about their Church. I explained when I took hold that we would not have shows, oyster suppers and other gastronomic and histrionic methods of raising money, but that I proposed that the Church should live by what we were willing to give. Malachi gives us a thought in this connection. He says to those of his day, "Offer it now unto thy governor; will he be pleased with thee or accept thy person?" He is talking of the poor offerings the people were making,—poor in quality. But the test is good. "Offer it to the governor." You will do for God what you would not think of doing for your chief magistrate! An oyster stew for the governor! Would he be pleased with thee? The congregation appreciated this.

Of course, I adopted this plan with the full approval of my Bishop, the late Rt. Rev. Robert Strange, who wrote me, "Yes, you have my full permission; but I would advise you to worship together first in Morning Prayer, and then at the time of the sermon go into the financial discussion." Some may object to Sunday for a purpose of this kind. I adopted it because experience has shown me that it is the only day upon which we can get out a full congregation. They will not come out in the week. Their financial condition is as important a message as I can bring them.

Now as to results. Well in the first place, I do not have to make begging appeals from the chancel. I take this matter up once in the way indicated, and then let it go. When the people gather on Sunday they know that money will not be mentioned. I have made the needs clear, and they know just what we have to do. Again, it has put nearly every member of our Church on the books as a regular subscriber, and nearly all of them are pegging away according to their promise. Last year we cut a large debt down more than half, besides improving the rectory. We met every apportionment. Our pledges for expenses increased from $1,580 to $2,605.53 in one year. We expect to be out of debt at the end of this year. We are all proud of ourselves. We like to talk of how we can do things. The people have the utmost confidence in the business system of the Church, and I attribute this to "Christ Church Sunday."

C. A. Ashby.

Elizabeth City, N. C.

CHURCH INTELLIGENCE

CALENDAR FOR JANUARY.

1—Friday—Circumcision. New Year's Day.
3—Second Sunday after Christmas.
6—Wednesday. Epiphany.
10—First Sunday after Epiphany.
17—Second Sunday after Epiphany.
24—Third Sunday after Epiphany.
25—Monday. Conversion of St. Paul.
31—Septuagesima Sunday.

Collect for the Second Sunday After Christmas.

Almighty God, who madest Thy blessed Son to be circumcised, and obedient to the law for man; grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son Jesus Christ our Lord. Amen.

Collect for the Epiphany.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.

Consecration of the Rev. Thos. C. Darst, D. D.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Thomas Campbell Darst, D. D., Bishop-elect of East Carolina, as follows:

Time—Festival of the Epiphany, Wednesday, January 6, 1915.

Place—St. James' church, Wilmington, North Carolina.

Consecrators—The Presiding Bishop, the Bishop of North Carolina, the Bishop of Virginia.

Presenters—The Bishop Coadjutor of Southern Virginia, the Bishop of South Carolina.

Preacher—The Bishop Coadjutor of West Virginia.

Attending Presbyters—Rev. John M. Robeson, Rev. Charles A. Ashby.

Master of Ceremonies—Rev. W. H. Milton, D. D.

Dan'l S. Tuttle,
Presiding Bishop.

Services for Deaf Mutes.

During the month of December the Rev. Oliver J. Whildin, General Missionary to the Deaf in the South, visited schools for the deaf in three dioceses—Maryland, Southern Virginia and West Virginia, and preached to over six hundred little deaf children, their teachers and officers. He also visited a very large number of his stations in the above and other dioceses and held services for several hundred deaf mutes. On December 23d he united in marriage two deaf communicants of Trinity parish, Huntington, W. Va., journeying for this single purpose a distance of nearly five hundred miles from his headquarters in Baltimore. His ministrations at this time of distress when many of his people are thrown out of work, are particularly necessary and it is to be hoped that the many friends of the Southern Mission will continue to bear in mind its great needs.

General Theological Seminary.

The Programme Committee of the Associate Alumni, General Theological Seminary, has secured a group of distinguished speakers for the mid-winter reunion of the Alumni on Wednesday evening, January 20th.

Besides Dean Robbins of the Seminary, the list includes the Rev. Dr. Lester Bradner, director, department of Parochial Education, G. B. R. E.; the Rev. Dr. Alexander Mann, rector of Trinity church, Boston, and president of the House of Deputies of the General Convention; and the Hon. Asa Bird Gardiner, LL. D., L. H. D. The

addresses will be made on subjects of nation-wide importance. Further information will be supplied by the Rev. John Keller, Secretary, No. 19 East Park street, Newark, N. J.

Consecration of Two Missionary Bishops.

The consecration of the Rev. George C. Hunting, D. D., to be Bishop of Nevada, and the Rev. Paul Jones, to be Bishop of Utah, was held Wednesday, December 16th in St. Mark's Cathedral, Salt Lake City, Utah. Dr. Hunting has been for three years secretary of the Eighth Department, and Mr. Jones has, for eight years, been missionary in Logan, and since last September archdeacon of the District of Utah, with residence in Salt Lake.

The day began with a celebration of the Holy Communion in St. Mark's Cathedral at 7:30. Morning Prayer was read at 9 A. M..

The procession for the consecration service was formed at 10:15 in the Sunday School room. The Bishop-elect of Utah was attended by his friends, the Rev. Maxwell W. Rice, in charge of the Emery Memorial House, University of Utah, Salt Lake, and the Rev. William F. Bulkley, priest-in-charge of St. Mary's church, Provo. His presenters were the Rt. Rev. Robert L. Paddock, D. D., Bishop of Eastern Oregon, and the Rt. Rev. Nathaniel S. Thomas, D. D., Bishop of Wyoming. His co-consecrators were the Rt. Rev. William H. Moreland, D. D., Bishop of Sacramento, and the Rt. Rev. Benjamin Brewster, D. D., Bishop of Western Colorado.

The Bishop-elect of Nevada was attended by the Rev. Samuel Unsworth, rector of Trinity church, Reno, Nevada, and the Rev. Thomas L. Bellam, priest-in-charge of St. Paul's church, Sparks, Nevada. His presenters were the Rt. Rev. James B. Funsten, D. D., Bishop of Idaho, and the Rt. Rev. Louis C. Sanford, D. D., Bishop of San Joaquin. His co-consecrators were the Rt. Rev. William Ford Nichols, D. D., Bishop of California, and the Rt. Rev. J. H. Johnson, D. D., Bishop of Los Angeles.

The Presiding Bishop, the Rt. Rev. D. S. Tuttle, D. D., Bishop of Missouri, was consecrator for both Mr. Jones and Dr. Hunting.

The procession passed down the center aisle of the church, which was crowded to overflowing. In the congregation were representatives of all the churches of the city, as well as of the city and State.

The service began with the Ante-Communion, followed by the sermon by the Bishop of California. After the sermon the following testimonials were read. For Dr. Hunting: Certificate of Election, by the Rev. J. W. Gunn, Ely, Nevada; Canonical Testimonial, by the Rt. Rev. L. C. Sanford, D. D., Bishop of San Joaquin; Evidence of Ordination, by the Rev. Ernest Price, Elko, Nevada; and Approval of the Standing Committees, by E. B. Yerington. For Mr. Jones: Certificate of Election, by the Rev. M. J. Hersey, of Randlett, Utah; Canonical Testimonial, by the Rt. Rev. Benjamin Brewster, D. D., of Western Colorado; Evidence of Ordination, by the Very Rev. S. R. Colladay, of St. Mark's Cathedral, Salt Lake; and Approval of the Standing Committees, by Mr. J. A. Casterline.

The Litany was read by the Rev. Ward Winter Reese, of St. Paul's church, Salt Lake. Gounod's "Send Out Thy Light" was sung during the vesting of the Bishops and the offertory anthem was, "How Lovely are the Mesengers."

The master of ceremonies was the Rev. W. W. Fleetwood, rector of the church of the Good Shepherd, Ogden.

Among the visiting clergy were many from Nevada and surrounding districts.

The luncheon at the Hotel Utah to those in official attendance at the consecration service was given by the laymen of Utah, Mr. J. B. Scholefield acting toastmaster. He first introduced the Rev. Samuel Unsworth, of Reno, Nevada, who welcomed Bishop Hunting in terms of warm appreciation and affection. In his reply Bishop Hunting referred to the years of close association with both Utah and Nevada. Dean Colladay, speaking for Utah, assured Bishop Jones of the loyal love and support of his clergy and workers. He presented him, for Mrs. Spalding, a Bishop's aggenda which has originally been given to Bishop Leonard and at his death to Bishop Spalding and now to Bishop Jones. This book and the presence of Bishop Tuttle, the first Bishop of Salt Lake, he said, gave us the evidence of the unbroken Episcopate in Utah. He next announced the gifts of a silk cassock and a clock from the workers of the district. Bishop Jones expresed his gratitude and asked the help of the clergy in his new work. Bishop Johnson spoke for the Eighth Province and Bishop Tuttle for the whole Church.

Following the luncheon there was a short meeting of Convocation.

In the evening there was a reception at Rowland Hall to Bishop and Mrs. Hunting and Bishop and Mrs. Jones and the visitors. There was a steady stream of people all evening to welcome the new Bishops.

EAST CAROLINA.

Rev. T. C. Darst, D. D., Bishop-elect.

The Rt. Rev. Daniel S. Tuttle has notified the Standing Committee of the diocese that he has taken orders for the consecration of Dr. Darst as Bishop of the Diocese on Epiphany, January 6th next, in St. James church, Wilmington. The people of Wilmington are preparing to make this a most pleasant and impressive occasion for those visiting their city for Dr. Darst's consecration. Wilmington has long been noted for its hospitality. It is hoped that a mass meeting for men in the interest of missions can be arranged for the night before the consecration to be addressed by the Rt. Rev. D. S. Tuttle, of Missouri, the Presiding Bishop of the Church. Steps towards this end are being taken. It is believed that this chance to hear from such a leader as Bishop Tuttle should be availed of, and that great good would result from such a gathering.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Philadelphia News.

Old St. Peter's church was on Sunday afternoon beautifully decorated for the annual service of the Sons of the Revolution. Among the decorations were banners, the exact reproductions of those carried by the Continental Army under Washington. One hundred of the Sons were present at the service. It was the twenty-sixth annual service commemorating the one hundred and thirty-seventh anniversary of the Army under Washington going into camp at Valley Forge. The Rev. Edward M. Jefferys, S. T. D., assisted by the Rev. G. Woolsey Hodge, S. T. D., chaplain of the Sons of the Revolution, said the service. The sermon was preached by the Rev. Hamilton Schuyler, rector of Trinity church, Trenton, New Jersey.

Proficiency in studies and high markings for deportment won for one hundred and twelve commendation at the annual commendation exercises in the Episcopal Academy on Wednesday, December 23d. Dr. William Henry Klapp, headmaster, was in charge. Addresses were made by Mr. Louis C. Madeira and Mr. Benjamin Rush representing the trustees. Thirteen of the students took part in the exercises. All three schools were present.

The Rt. Rev. Dr. George Biller was the preacher at St. James' church on Sunday, December 20th, and the Rt. Rev. Dr. Thomas T. Garland on Christmas Day.

On Sunday, December 20th, the Rev. George W. Lamb, M. D., celebrated the tenth anniversary of his rectorship of St. Martin's church, Radnor, during which time the church has been enlarged and many handsome memorials installed.

The Rt. Rev. Dr. Philip M. Rhinelander addressed the Foreign Branch of the Woman's Auxiliary in the Church House on December 21st, saying that it was the expectation that the Province of Washington would raise $1,000,000 for Missions during this fiscal year. Miss S. L. Dodson, of St. Mary's School for Girls, Shanghai, China, made an appeal in its behalf, saying that it needs $50,000 for new buildings.

On the Sunday before Christmas, the Rt. Rev. Dr. Philip M. Rhinelander held the Advent ordinations of the diocese, in the Memorial Church of the Advocate. The sermon was preached by the Rev. Louis C. Washburn, S. T. D. Herbert Peck, Frank W. Creighton, Theophilus D. Malan and Joseph Odrovanztuv Prenionzck were made deacons. He also advanced to the priesthood the Rev. Messrs. William McClelland, Caleb Cresson, Jr., William Henry Boswell, George Mair, and Joseph Alexander Stewart. Three were formerly ministers of the religious bodies. Mr. Peck came from the Baptists, Mr. Malan from the Presbyterians, and Mr. Prenionzck from the Roman Catholic Church. The Rev. Mr. McClellan goes to St. Matthew's church; the Rev. Mr. Cresson to St. Mary's, Warwick, and St. Andrew's, West Vincent; the Rev. Mr. Boswell to the Church of Our Saviour, Jenkintown, to have charge of the missions at Willow Grove and McKinley; the Rev. Mr. Mair goes to Holy Trinity memorial chapel; the Rev. Mr. Stewart to be curate at Trinity church, Pittsburgh. The Rev. Mr. Malan has charge of the French church, Philadelphia, and the Rev. Mr. Prenionzck will have charge of the Polish members of the Church of the Advent.

After having been closed for six weeks St. Stephen's church, Bridesburg, was reopened on Sunday, December 20th. Extensive alterations and improvements have been made. During the six months that the Rev. Herbert Paynter has been in charge he has infused new life into the parish and formed a strong society of the men of the parish. The Rev. Walter Jordan was the preacher at the opening service.

The Free and Open Church Association held its annual meeting in the Church House on Monday, December 21st. Mr. R. Francis Wood presided. Reports showed that eighty-five per

cent. of the churches have free pews. Mr. Wood and Major Moses Veale made addresses. Mr. R. Francis Wood was elected president; Seth Low, of New York, vice-president; the Rev. John A. Goodfellow, general secretary, and Mr. Edward F. Pugh, treasurer.

On the Fourth Sunday in Advent, the Sunday before Christmas Day, a large and beautiful lectern Bible was presented to All Souls' church for the deaf, Philadelphia, Pa. Inscribed upon the outer covering in letters of gold was the following:

"Presented to All Souls' church for the deaf as a token of appreciation of the faithful ministry of the Rev. Charles Orvis Dantzer, M. A., pastor, by his colleagues in Church work among the deaf. December 20, 1914."

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

St. Bartholomew's.

St. Bartholomew's parish year book, just distributed, shows total receipts for all work of $403,000, and expenditures of $385,000, of this sum $275,000 was expended in helping others, or for every four dollars received three dollars was given to others. The Rev. Dr. Parks in his preface speaks of the plans for the new St. Bartholomew's church and says: "We have a number of beautiful Gothic churches in this country, but few of any other style. The doors and facade of this church do not permit us to avail ourselves of the experience of most church architects who have designed almost nothing but Gothic churches and we do not expect soon to have a design which will be such as we want. An artist cannot be hurried and we must be patient in our efforts to find the right design." Mr. Bertram G. Goodhue, who designed the Chapel of the Intercession, is the architect invited by the vestry to draw the plans. No definite announcement is expected until December, 1915.

Notes.

Not in years have churches of New York given so much thought and attention to helping the poor and needy at Christmas time as this year. Many churches took up special collections, others devoted their Christmas Day offerings to help of various kinds. St. Bartholomew's, Grace church, Heavenly Rest, and all of the larger parishes gave away dinners in baskets, had Christmas trees for poor children and special exercises at which candy, mittens, and all kinds of toys were given to the children. Calvary church gave away four hundred Christmas gifts, neatly wrapped in packages with the inscription "In His Name."

The Rev. Dr. Richard Heber Newton, who for thirty-three years up to 1902, was pastor of All Soul's Protestant Episcopal church, and who in that time attracted wide attention by his radical and liberal views, died on December 29th, at Sarsborough. He was born in 1840. He was the son of the Rev. Richard Newton, of Philadelphia, and a brother of the Rev. William Wilberforce Newton, one of the prominent clergymen of that city at this time.

Mr. Thomas Whittaker, the well-known Church publisher of New York, passed away on Christmas morning, after a lingering illness, and was buried from St. Bartholomew's church in that city, on Monday, the 28th. The service was read by Rev. Dr. Parks, rector of the church.

Mr. Whittaker was intimately associated with the Church all his life; having been one of the younger set of those known as "Doctor Muhlenberg's boys," and was a choir boy in the Church of Holy Communion, New York, which Dr. Muhlenberg founded. Mr. Whittaker was in the Church publishing business for over fifty years; first with the Evangelical Knowledge Society, and later for himself.

At the time of his death he was the treasurer of the St. Ambrose Italian Mission and the Church Congress. He was also secretary of the Shelter for Respectable Girls, and was a member of the Church Club of New York, the Historical Society, and the Numismatical Society.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Missionary Work.

The Rev. John Moore Walker, in addition to his work at Cordele and Vienna, will give evening services to St. Ann's, Tifton, until further arrangements are made. The Bishop preached at this church on November 8th, where he found the good women much interested. They are working for a rectory and have already gathered several hundred dollars for that purpose.

On November 22d, five were confirmed in Christ church, Valdosta, and two in St. James', Quitman. Both churches are in the care of the Rev. A. M. Rich and are in most excellent and encouraging shape. Valdosta has added a substantial increase to the salary of the minister.

At Woodbine and at Ceylon, Camden county, splendid work is being done by Archdeacon Winn. On December 13th, the Bishop visited St. Mary's, Camden county. Christ church has been moved to a more convenient part of the lot, the chancel has been made recess and more churchly, a more convenient vestry room provided, and the seating capacity increased. This has been the labor of love of the Women's Guild and it is nearly all paid for. The Church of Our Saviour, St. Mary's, the Rev. A. M. Forsyth, vicar, has also been much improved, and is particularly neat and attractive. On December 20th two were confirmed in St. John's church, Bainbridge, the Rev. William B. Sams, Vicar.

Meeting of Episcopal Church Club at Savannah.

On December 10th, the Episcopal Church Club, the Hon. A. B. Moore, president, held its first meeting for the season in the parish house of St. John's church, Savannah. The business meeting was held first, at which the club voted to endorse and assist in arranging for and maintaining the midday Lenten services held annually by the Bishop in Christ church by the courtesy of the rector and vestry, and assisted by the city clergy. After the business meeting, a delightful supper was served by the ladies of St. John's, and which was enjoyed by more than eighty members of the club and friends. The principal address of the evening and a most admirable one was made by the Rev. John B. Cannon, chaplain of the University of the South, his subject being, "The Christian Layman."

A Circuit-Riding Bishop.

"On December 2d," writes the Bishop. "I went to Toombs county where, twenty miles from the railroad, I was to preach at night at a country Methodist church, but a heavy rain prevented, but the next morning I celebrated the Holy Communion at a private house for eight of our scattered communicants. From there, by way of Douglas and Fitzgerald, to Moultrie, where I preached in the Presbyterian church by courtesy of the pastor, and in the morning in the same place, celebrated the Holy Communion, in both instances assisted by the Rev. Mr. Bleker. The mission at Moultrie is informally organized and is known as St. John's. Moultrie is a large and prosperous town, where we hope some day we may have a good church building. Sunday, December 6th, both morning and evening, I preached in St. Matthew's, Fitzgerald, and confirmed five. Monday, in company with Mr. Bleker, I went to McRae by way of Abbeville, where we called on our only communicant. At McRae, in St. Timothy's church, Mr. Bleker presented two for confirmation and I preached."

The Rev. Dr. Gardner Visits Augusta and Savannah.

On December 13th and 14th, the Rev. William E. Gardner, General Secretary of the Board of Religious Education, visited Savannah, having spent Friday and Saturday in Augusta. He preached at St. John's church in the morning, and at St. Paul's in the evening, and in the afternoon spoke to a large gathering of Sunday School officers and teachers of all the parishes in St. John's Sunday School room. On Monday the clergy and a few of the laity met him in conference at luncheon at the Savannah Hotel and both before and after luncheon he was in conference with the Bishop and resident members of the Diocesan Board of Religious Education and some of the clergy, all of which was most suggestive and helpful, and it is hoped, will result in definite and vigorous plans for work for religious education in the diocese.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

Bishop Brown's Visitations.

Bishop Brown made the following visitations in the diocese during December, and in spite of the unusually bad weather, all of the services were well attended.

Cunningham chapel parish, Clarke county—December 6th—10 A. M., confirmed one person in private. 11 A. M., visited Christ church, Millwood, preached and celebrated the Lord's Supper. 3 P. M., visited Valley View mission, confirmed one person and made an address. 7:30 P. M., visited Emmanuel chapel, Boyce, preached and confirmed five persons.

Bromfield parish, Rappahannock county.—December 13th—11 A. M., visited St. Paul's, Woodville, preached and celebrated the Lord's Supper. 3 P. M., Emmanuel chapel, Sperryville, preached and confirmed one person. 8 P. M., visited Trinity church, Washington, and preached. 9 P. M., baptized one person, made an address and confirmed two persons.

December 14th—Monday, 12 o'clock noon, at Flint Hill, baptized four persons, preached and confirmed six persons.

St. Mark's parish, Culpeper county—December 15th—Tuesday, 3 P. M., visited St. Mark's chapel, Rixeyville, and preached. 8 P. M., visited St. Stephen's, Culpeper, and preached..

December 16th—spent the day in Washington, D. C., in attendance upon a meeting of the Standing Committee

on Missions of the Province of Washington.

Ridley parish, Culpeper county—December 17th -Thursday, 11 A. M., visited Christ church, Brandy, preached and confirmed six persons.

John's parish, Loudoun county—December 20th—Sunday, 11 A. M., visited the Church of Our Redeemer, Aldie, preached and confirmed two persons. 3 P. M., visited the Church of Our Saviour, Oatlands, preached.

Henrico parish, Monumental church. December 27th—Sunday, 11 A. M., visited Monumental church, preached and confirmed eight persons.

St. James' Church, Richmond.

The Christmas celebration of the Sunday School of St. James' church, Richmond, was held on December 23d, at which time a beautiful cross, the gift of the Sunday School, was presented to the rector, the Rev. Thomas C. Darst, D. D., as a token of their love and esteem. Dr. Darst is leaving, in a very short while, to become Bishop of East Carolina.

An interesting feature of this service was the presence of the Sunday School children of St. Luke's church, who had been invited to attend the celebration as the guests of St. James' Sunday School. In addition to the usual bag of candy and nuts, each child was given a present.

Christ Church Parish.

On Sunday, December 20th, Archdeacon Colston visited Urbanna, in Middlesex county. This parish has been vacant since the Rev. E. V. Jones left it. The people were devoted to Mr. Jones and wished him to remain with them, although his sight was entirely gone, but Mr. Jones, thoughtful of what he believed best for them, resigned to make way for another pastor. The Bishop has made efforts to find a man for the place and sent a list of names by Mr. Colston to the vestry. The helplessness of our parishes when left vacant is most distressing; they do not know where to turn for advice. Naturally the Bishop advise them, but there are so many parishes waiting on the Bishops' presentation of names that delays, most injurious in length, necessarily take place.

Christmas Carol Service at St. Paul's Church.

A Christmas Carol Service was held at St. Paul's church, Richmond, on the Sunday night after Christmas by the St. Cecelia Chorus, assisted by the regular choir. Mr. Flaxington Harker, the organist and choir master of St. Paul's, organized this chorus early in October, and its Christmas service of carols was something new. The splendid work done by both the choir and the St. Cecilia Chorus made the service such a great success, that it will be repeated on the night of January 3d.

Mr. Harker gave an arrangement of his own of "Silent Night, Holy Night," which was admired by music lovers, both for its composition and rendition. The choir's singing of "Sleep, Holy Babe," and the work of the chorus in "The Carol of the Star," and "Ave Jesu," must be especially noted.

Christmas at Luray.

The Community Christmas Tree at Luray on Christmas Eve was decorated with two hundred colored electric lights and a star. Under the tree a box was placed in which were put gifts of food, clothing and toys, brought by the people of the community and afterwards distributed, together with oranges and candy, by the Boy Scouts to the needy and shut-in people. About twenty baskets were given out. A negro band played while the tree was lighted and the people sang Christmas hymns. The Rev. C. J. Gibson pronounced the benediction at the close of the celebration and a collection was taken, the larger part of which will go to the needy Belgians.

Some of the young people of Luray have revived the old custom of "Waits" and arose at 4:30 and sang Christmas carols from house to house. The people of the community say that Christmas is taking on a new and fuller meaning for them. The usual Christmas services were held at Christ church, the Rev. C. J. Gibson, rector, and other Christmas services were held in Page county, as follows: Pine Grove, December 26th; Sunday School at Luray, December 27th, in the morning; and at Shenandoah, services in the afternoon and at night; Ingham, December 30th.

Notes.

The Rev. Churchill G. Chamberlayne conducted the services and preached at St. James' church, Richmond, on Christmas Day. The rector, the Rev. T. C. Darst, D. D., was ill and unable to be present. The Rev. David H. Lewis had charge of the early service of Holy Communion.

Sunday night, December 27th, the Travellers' Protective Association met for service at Holy Trinity church, Richmond. The rector, Dr. Gravatt, is chaplain of the organization and preached the sermon. Some of the Old English Carols were sung by the choir at the close of the service.

The Rev. Robert S. Coupland, D. D., rector of Trinity church, New Orleans, Louisiana, has been called to St. James' church, Richmond, and has the call under consideration.

Renewals of lay-readers' licenses must be asked for by January 10th. Only one such request has come in.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. Frank Du Moulin, D. D., Coadjutor.

Notes.

The Men's Bible Class of St. Luke's church, Cleveland, Rev. John R. Stalker, rector, continues to lead the diocese in numbers and interest, the enrollment being nearly one hundred with a large average attendance. It is taught by Mr. Floyd E. Waite, a young attorney at law, who has had several years of valuable business and clerical training in Washington, as secretary to the congressmen of the Cleveland district.

The East Liverpool regional district, composed of some twelve parishes and missions, held its initial conference at St. Stephen's, East Liverpool, Rev. Robert Kell, rector, Monday, December 15th, Bishop Du Moulin, presiding. Rev. William M. Sidener was elected president, and Rev. Percy A. Bissell, secretary; both are of Stuebenville. The next meeting will be held in St. Paul's, Stubenville, the date yet to be announced.

The annual meeting of the Men's Club of Emmanuel Church, Cleveland, Mr. F. H. Gates, president, was held in the parish house, Wednesday evening, December 16th, one hundred and forty being present. The women of the parish served dinner. Among the notable addresses were those deliverd by Mr. Stphen W. Tener, of the American Steel and Wire Company, Cleveland, and the Hon. Newton D. Baker, mayor of the city.

The new location of St. Mary's parish, on Woodland Heights, Cleveland, selected and the church building erected under the late ministry of the Rev. J. L. P. Clarke, at the present time at work in Trinity parish, New York, has proven to be most strategic. The clergy in charge, the Rev. Charles C. Bubb, rector, and the Rev. Phil Porter, curate, report that with the aid of the duplex envelope system and the parish organizations, the regular income is twice as large as it was last year. There are six parish societies, aggregating a membership of more than one hundred, each of which makes a definite contribution to the social and financial welfare of the parish. At a recent church fair the proceeds therefrom amounted to more than $200.

Bishop DuMoulin returned to his residence in Toledo on Wednesday, December 16th, and in writing his Journal to date says: "This brings to a close an almost continuous itinerary of three months, during which time I have visited fifty-five parishes or missions, and have delivered ninety-two sermons or addresses. I have been at home for parts of twenty-two days of this period, and have been away from home seventy-three days. I have spent, including the time occupied in getting to and from railway stations, nearly four hundred hours in travel. The experience has been a rich and illuminating one, and I desire to thank the clergy and laity for their hospitable treatment of me."

The list of lay-readers for the year 1915 has been announced by the Bishop of the diocese, an unusually large one, licenses having been issued to forty-eight.

NEW JERSEY.

Rev. Paul Matthews, D. D., Bishop-Elect.

Special Work in Trenton.

Under the auspices of St. Paul's church, Trenton, the Rev. Horace I. Owen, rector, a promising work for Hungarians has been undertaken. There are eighteen thousand of this nationality in Trenton. Of these, sixteen thousand are without any definite religious connection. Some time ago twelve persons called upon the rector of St. Paul's, and asked to be taken into parish membership. They were not induced by any grievance, but by intelligent reading and study of the doctrines and position of the Church. Since then fifty persons, mostly heads of families, and therefore representing about two hundred souls have asked to become communicants in St. Paul's parish. It is expected that about the first of the year a well-known Hungarian priest will come to Trenton to take charge of this work.

TEXAS.

Rt. Rev. Geo. H. Kinsolving, D. D., Bishop.

St. Paul's Church, Navasota, Texas.

Recently the Rev. S. M. Bird, of Brenham, visited Navasota, and, at the request of the rector, blessed the new furniture just installed, the gift of the Sunday School, Altar Guild and Ladies' Guild. The furniture consisted of an alms box, an eagle lectern, a prayer desk, a pulpit, a bishop's chair, a credence shelf and an altar.

Mr. Bird preached a magnificent dedication sermon and the service closed with the administration of the Holy Communion.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor

Diocesan Notes.

Tuesday evening, December 15th, a big company of 300 people came together to make merry in the Guild hall of St. Timothy's mission, St. Louis. Among other attractions was a dinner given and served by the men of the congregation. It was a most delightful and helpful social affair. St. Timothy's is only a little over two years old, and is making steady and strong spiritual and material gains under the wise leadership of Rev. R. M. Hogarth.

Grace church, Kirkwood, caught fire in the night of Sunday, December 13th, and for a time it was thought that the whole building must go. The firemen of Kirkwood did splendid work and saved the entire chancel end of the church. The nave and roof are pretty badly wrecked, and much valuable furniture and furnishings were lost. The rector of Grace is Rev. Dr. J. J. Wilkins. The congregation is temporarily provided for by the courteous invitation of the rector and vestry of the adjoining parish of Emmanuel, Old Orchard.

The Rev. John Howard Lever, missionary to the city institutions, is rejoicing in the possession of a new Buick automobile. The Bishop-Coadjutor had begun to raise the necessary funds for the purchase of a car at the list price, when some kind friend came along and made a contribution of about $400, and also offered to raise some funds for the cause among his friends. The Coadjutor undertook the raising of about $400 and the car is already in the service. It is a wondrous help in a work of wondrous possibilities in this big city of St. Louis. The car not only takes Mr. Lever about to his various duties, but it takes also some of the helpers now and then, and men and women who volunteer as singers among the sick prisoners. On Christmas morning Mr. Lever will take a trained quartet with him, and old-fashioned Chrismas carols will be sung before noon in all the institutions in which we are at work.

Bishop Johnson made his annual visitation to St. Peter's church, Bonne Terre, the night of December 20th, accompanied by Rev. R. M. Hogarth, of St. Timothy's, St. Louis, the minister-in-charge of Bonne Terre. In spite of one of the worse sleet storms that we often have, the church was filled with worshippers and a class of four was presented to the Bishop. The spiritual life of the mission is stronger than ever before. For the first time in the history of the mission, a Sunday School has been maintained this past year, and now numbers thirty pupils. They had their jolly Christmas party with a Christmas tree at the parish house the night of December 21.

Rev. J. J. Clopton, rector of Christ church, Cape Girardeau, is carrying the influence of the church into the State Normal School at that point, having been invited by the faculty to deliver a course of lectures to the student body. The lectures are largely attended and are well received.

Rev. H. L. Hoover, rector of St. Jude's church, Monroe City, has been incapacitated for work and seriously ill at the rectory, having a very aggravated case of chicken pox. Lay services of the Church have been read meanwhile by Mr. B. O. Wood, lay reader.

One of the most valuable of the volunteers in the work of Hospital missions has just passed to the rest of Paradise. Gladly he gave of his time, though he was a steadily working and hard working office man. Freely he gave of his income, though his income never was large. A splendid, faithful, dependable man he was—Willis Keith, of St. Louis. His place will be hard to fill. We have every reason to know that his Christmas this year will be spent with those who "in glory shine."

Trinity parish, Hannibal, has lost a valuable officer and friend in Mr. Thomas Robinson, who died in that city on November 6th. For thirty years he had served the parish as warden and vestryman, and was a daily good example of the faith which he believed.

Rev. John A. Dooris, one of the oldest and most loved of the clergy of the diocese, passed away at St. Luke's hospital, St. Louis, the night of December 22d. Mr. Dooris had been in failing health for a number of months, and for the past month has been cared for at the hospital. His death followed a critical surgical operation. Mr. Dooris has been connected with the diocese since 1893. In point of service, only three members are ahead of his on the diocesan list. At the time of his death he was rector of St. Andrew's parish, St. Louis, and minister-in-charge of St. Paul's mission, Overland Park. Some years ago he was minister of Epiphany, St. Louis. Mr. Dooris was a faithful, quiet, devoted pastor, much loved by his people, of deep spiritual nature. His funeral was attended by the bishops of the diocese and the clergy of St. Louis and many loving friends from St. Andrew's church, the afternoon of the day before Christmas. The burial was in Urbana, Ohio.

Mr. W. S. Page, for many years a faithful lay officer of St. Peter's church, Canton, passed to his rest after a very sight illness in the morning of December 19th. He is survived by a son and a daughter. Mr. Page has been the warden of the mission for many years. The funeral was attended on December 21st, the Rev. John Davis, D. D., of Hannibal, a former minister at Canton, officiating.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Diocesan Notes.

A Christmas Cantata, "The Eve of Grace," the text by Van Tassel Sutphen, the music by J. Sebastain Matthews, was sung by the Cathedral choir at the Bethlehem chapel Sunday afternoon, December 20th, in place of the evening service. The composer writes to the choirmaster that this is the first presentation of this work anywhere.

English Christmas carols were sung by the boys of the Cathedral choir under the direction of the choirmaster, Edgar Priest, Friday afternoon. The song service had been arranged as a tribute of affection and also a surprise to the Bishop, Rt. Rev. Alfred Harding, D. D. Unfortunately, contrary to expectations, the Bishop had not yet returned, and there was great disappointment that he was not at home.

On Sunday, December 20, there was a corporate celebration of the Holy Communion at Emmanuel church, Anacostia, at the 11 o'clock service. The first rector of the parish, the Rev. John M. E. McKee, who was rector in 1871, the rector emeritus, Rev. W. G. Davenport, and the present rector, Rev. William Oscar Roome, Jr., were present and took part at the celebration. The sermon was preached by Rev. Mr. McKee, the Litany was read by Rev. Mr. Davenport, and the Rev. Mr. Roome was the celebrant, being assisted in the administration by Mr. McKee and Mr. Davenport. Special music was rendered by the choir under the direction of Mr. William Scantlebury, the new choirmaster.

The Social Service Commission of this diocese are doing a splendid work among the colored people of the city for their religious, industrial and social advancement. The Commission maintains a resident colored worker at their headquarters, 1711 Glick's alley, specially qualified for the work they have undertaken. They conduct classes in sewing, cooking schools, clubs for boys and girls, men and women, and they also have boy scouts. Sunday afternoons Mr. A. H. Grosh, of the Brotherhood of Saint Andrew, conducts Sunday School and Evening Prayer. They not infrequently have a sermon from some notable preacher. The moral atmosphere of the neighborhood shows a marked improvement since the Commission began their work, and if they only had enough money, or if they could enlist the interest of a wider circle of assistants, there is no limit to the work which they could accomplish.

A diocesan meeting of the Woman's Auxiliary was recently held in St. John's Parish hall, Washington, at which an address was made by Mrs. Ely, from St. Mary's School for Girls, Shanghai, China. Mrs. Ely said that the Chinese were now eager for the education of their girls, and that the plant and equipment at St. Mary's were altogether inadequate for the needs of the rapidly increasing work. Among the evidences of the changed attitude towards girls, she cited the fact that 200 girls were being instructed in music, and they recently gave a concert, inviting a large number of Chinese boys. When the girls came in, as also when they went out, the boys rose respectfully, a tribute to womanhood which nothing but Christianity could have elicited.

At St. John's and also at Epiphany church there are afternoon organ recitals, which attract many music lovers. Those at Epiphany church take place once a month, on Wednesday afternoons, and the performers are some of the most eminent organists in the city. Those at St. John's church are held on Sunday afternoons, with equally prominent organists at the keyboard. As rapidly as the various instruments are reconstructed or changed for improvised ones, these recitals are being given and attract large numbers of people who love good music. The practice is quite commendable, and we wish it could be more widespread.

At the Vesper service, on Sunday, December 20, "The Christmas Dawn," a new cantata, just published, was sung at Ascension church. Gilbert Spross, the composer, is one of the best known of American song writers.

One parish in Charles county, William and Mary, is now vacant, and two others, Durham and Trinity, will be without rectors by January 1st, Mr. Turner having accepted a call out of the diocese and Mr. Stowell going to take the new Chapel of St. Paul's, Rock Creek, the "Transfiguration." Besides these three vacancies, there is the long-standing one of St. Andrew's Leonardtown, making four parishes in all which are without rectors. The archdecon has labored hard to fill them, but thus far without success. In addition, there is one in Prince George's county, St. Thomas's parish, Groome, which is probably filled by this time. If one

wishes to do real hard work among people who respond readily to efforts made for their good, this diocese offers a chance for his activity.

CUBA.

Rev. H. R. Hulse, Bishop-elect.

Sudden Death of a Priest.

Early Sunday morning, December 20th, the Rev. George B. Johnson of Columbia, on the Isle of Pines, was found dead in his bed by his niece, Miss Johnson.

For many years he had been the private secretary of the Bishop of Vermont, but about two years ago he had resigned in order to take duty on the Isle of Pines, and without compensation. During this time he has been ministering to the little congregation at Columbia.

Mr. Johnson was a man of extensive and discriminating reading, gentle and refined, a gentleman of the old school, yet quite abreast of modern thought, a loyal Churchman, giving himself freely to the work, and by his courteous manners and self-denying labors, endearing himself to all who knew him. His death will be severely felt on the Isle of Pines.

Synchronous Services.

It is expected that so far as possible synchronous services will be held in all the mission stations in Cuba and the Isle of Pines on January 12th, the day of the consecration of Archdeacon Hulse to the Episcopate of Cuba.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Notes.

A Diocese of Delaware Annual, edited by the Bishop, has just been published and is being sold by Boy Scouts for the benefit of the Belgian Relief Fund.

The Rev. R. W. Trapnell, rector of St. Andrew's, Wilmington, has established a breakfast mission for the holidays at which breakfast is served to the unemployed every day except Sunday, when the Sunday Breakfast Mission provides for the need. From forty to seventy men are served each day.

On the Fourth Sunday in Advent, December 20, 1914, the Rev. William Levengood Haupt was ordained to the priesthood by the Rt. Rev. the Bishop of Delaware in St. Thomas' church, Newark, Delaware. The sermon was preached by the Bishop, the candidate being presented by his father, the Rev. Walter Glessner Haupt, rector of the parish.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Notes.

On St. Thomas' Day in St. Paul's church, Jersey City, Rev. George C. De Mott, curate of St. John's church, Jersey City, was ordained to the priesthood by the Bishop of Newark, who was also the preacher. Mr. De Mott was presented for ordination by Rev. George D. Hadley, rector of St. John's, the service being held in St. Paul's, because of inability to use St. John's church on account of its recent destruction by fire. Archdeacons Carter and McCleary and the rector, Rev. William P. Brush, assisted in the service. The day was the fortieth anniversary of the ordination of the Bishop to the priesthood by Bishop John Williams.

The insurance on St. John's church, Jersey City, destroyed by fire, has been adjusted and the work of restoring the church has begun. A new organ has been ordered.

The death of Rev. Dr. N. Barrows on December 17th, removes one of the oldest of the clergy of the Newark diocese. He was from 1885 until his retirement in 1904, rector of Christ church, Short Hills. A graduate of Hobart College in 1844, for some time a lawyer, he was ordained in 1852 and had charge of churches in Corning, Utica, and Rome, N. Y.; later at Mansfield, Penn.; Rahway, N. J., and Huntington, L. I. The burial was at Huntington, L. I. Dr. Barrows had been on the Standing Committee both in Long Island and Newark.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

A Unique Thanksgiving Dinner.

A little city of Greenville, Ala., like a great many of the Southern cities has been suffering from the effects of the low price of cotton, consequently many people are feeling the pinch of poverty. The rector, the Rev. George E. Zachary, conceived the idea of having a union Thanksgiving dinner for all the people of the town. He called together a number of ladies from the different bodies of Christian people, and presented his plan. They immediately became enthused with the idea, and set to work to have a dinner for five hundred people. The dinner was held in one of the largest buildings in the city, and long before the hour set the people, poor and rich alike, began to crowd in. Automobiles had been secured to bring all mothers with small children, and those who could not walk. Over three hundred poor people were given a good hearty dinner and in addition a great many baskets were sent to the poor who could not come, and to the telephone-girls who had also assisted by making many hundred telephone connections.

Note.

The tower of St. Luke's church, Jacksonville, Alabama, the Rev. W. F. Allan, rector, has recently been rebuilt after standing sixty years. The entire cost has been paid for, notwithstanding the cry of hard times.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffragan.

Death of a Clergyman.

For the sixth time since May the clergy and Church people of Iowa have cause to mourn the death of a priest of the diocese. The Rev. Robert Griffith Jones, D. D., rector of Christ church, Burlington, passed away very suddenly of a cardiac affection on Monday, December 14th. Dr. Jones had been suffering from a severe illness for two months past, but had seemed to be gaining in strength and vigor and had attended the recent meeting of the Muscatine deanery of the diocese a few days before his death.

For eight years Dr. Jones had been the efficient and beloved rector of Christ church in which parish he had done a faithful and successful work. He was a pastor of untiring zeal and his influence was felt largely in the community where he touched people of many classes with his ministry of love. The composition of the congregation which attended his funeral on Wednesday morning strikingly exhibited the hold he had upon the population of the city, for in the congregation which completely filled the church and which was largely composed of men, the rich and poor, Roman Catholic and Protestant, high and low, from the mayor of the city to the humblest workman, were present.

Des Moines Deanery.

The winter session of the Des Moines deanery, Rev. A. H. Grant, Dean, met in St. James' church, Oskaloosa, Rev. Thomas Horton, rector, on December 15th and 16th. At the evening service the sermon—a strong appeal to the laity—was delivered by the Rev. George Long, rector of St. Paul's church, Warsaw, Illinois.

The second day's session opened with two celebrations of the Holy Communion, the first at which Dean Grant officiated and at the next the celebrant being Rt. Rev. Harry S. Longley, D. D., Bishop Suffragan, who also conducted a Quiet Hour for the Clergy. Routine business of the deanery followed the Bishop's address and in the evening, in the absence of the rector, the Rev. L. K. Smith, the Rev. Allen Judd, of Des Moines, delivered a sermon.

In connection with a meeting of the deanery, the Woman's Auxiliary held a session with papers presented by Mrs. J. G. Hutchinson, of Ottumwa, on "The Mission Study Class;" "The Woman's Auxiliary," by Miss Ellen McMillan, Oskaloosa; and "The Junior Auxiliary," by Mrs. Harry S. Longley, of Des Moines. The session was presided over by Mrs. Albert H. Weber, of Des Moines, deanery chairman.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Recent Acts of the Bishop.

During the present and preceding month Bishop Brewster had many matters set before him and the following are a few of his recent acts.

On November 8th, at Christ church, New Haven, the Bishop set apart to the office of deaconess, Miss Ethel Percy, and on the same day he dedicated St. Andrew's church, New Haven.

On October 14th, acting on the nomination of the archdeaconry, the Bishop appointed Rev. William Joseph Brewster, archdeacon of Hartford.

In the latter part of October, the archdeacon of New London, acting on behalf of the Bishop, laid the cornerstone of St. Paul's church, Plainfield.

Rev. Neilson Poe Carey has been transferred to the Diocese of Massachusetts, Rev. John Henry Chapman to the Diocese of Pennsylvania, Rev. Joseph Percy Smyth to the Diocese of Long Island, Rev. Franklin Smedley Moore to the Diocese of Pennsylvania, Rev. John Hardenbrook Townsend, who resigned Grace church, Hamden, to the Diocese of New Jersey, Rev. Elliott Williams Boone, who resigned Christ church, Redding, to the District of Arizona, Rev. John Howard Rosebaugh to the Diocese of Massachusetts.

The Rev. John G. Sadtler, rector of Christ church, Bridgeport, transferred from the Diocese of Maryland, and the Rev. Herbert Abbott Wilson, curate in St. James' church, Danbury, transferred from the Diocese of Ohio, were received into this diocese.

There are at present sixty-three

branches of the Girls' Friendly Society in this State.

The parish of the Holy Advent, Clinton, is raising a fund with which it is hoped to erect a new organ, which would be in memory of its late rector, Rev. Peter Lake Shepard.

The Diocesan Sunday School Advent offering will again be used this year to assist in the building of the new church in Plainfield.

Connecticut should take great pride in the recent announcement made by the secretary of the Board of Missions, in which he states that the increase in offerings from this diocese last year was greater than that of any other diocese.

The engagement of Miss Frances Richmond Rose, to Rev. Edward Livingston Wells, rector of Christ church, Guilford, has recently been announced.

The Church.

The Church is a live thing—an organism—the body of Christ—the agency of the Holy Spirit. Christ is always with His Church, and every celebration of the Holy Communion is the witness to His Perpetual Presence. And as Jesus, our Lord, came to reveal the Father, so the work of the Spirit is to reveal the Christ. "He shall receive of Mine," He said, "and show it unto you"; and therefore this Church of ours, just because she does believe in her divine origin and the divine indwelling, must be ready to face the problems of the new age with large sympathy with, and generous understanding of, the faith and earnestness of other Christian people not within her fold. Some Churchmen seem to think that all we have to do in dealing with the questions of our time is to look up a precedent in the fourteenth century or the fourth century,—quote Thomas Aquinas, or Augustine, cite some rule or rubric, and then say, "This is the Church's law. If you don't obey it, you are outside the Church and we have no responsibility. If you don't see it our way, so much the worse for you." And this would be all right, if the Church were a mere club or association, founded by men and dependent for its existence upon obedience to fixed rules devised by men. Then we could turn people out of the Church. But the Catholic Church of Christ is no such human society; it is the family of those whom Christ has redeemed: and I can conceive of no offense more terrible, no pride more mischievous, than that of the man or set of men, who would circumscribe and define it with minute definitions of doctrine and petty rules of discipline. As Father Waggett well says, "We High Churchmen, seeing as we do the work of Grace operating in many quarters that lie apart from the historical organization of the Church in its main stream, resolutely refuse to draw the line among the followers of Christ, at which the Church ceases. I do not say, that there are no limits; but the figure which seems most fit to suggest the Church's unity is not that of a disk bounded by a definite circmference,—a disk within which all is safe and outside of which all is nought or uncertain. The Church cannot be defined as a geometrical figure by its limiting line; but it is defined with absolute certainty by its blazing centre; and to be a Churchman means to have recognized the paths along which the light streams from the centre; to have accepted as part of the Gospel, in the first place, the principle of organic life, and in the second place, certain paths along which this organic life is constituted. It is of the essence of the Gospel to believe profoundly that everybody is a true Churchman in the very same proportion as he is a true Christian. Accordingly, a Churchman is able to be most liberal with regard to others; although he is strict and unswerving with regard to himself. The most thorough-going view of the necessity of church fidelity is capable also of being the most tolerant, or rather the most generous and hopeful."—(Ideals of Science and the Faith, p. 291). With some such spirit as this, it seems to me, we ought to deal with questions,—questions most complicated, most difficult,—that we have to face to-day; not surrendering and not compromising any real principle which the great past has handed on to us,—but, remembering our Lord's love and sacrifice for all human souls and sensible of our solemn responsibility, testing and trying what are claimed to be principles, and setting our feet, as the Psalmist says, "in a large room."

One of the wisest bishops of our time has said, "The great danger of the present day is lest the aspirations of the highest minds,—profoundly Christian and profoundly moral,—should desert all ecclesiastical systems, because they are stereotyped by the remnants of ancient controversies and present suspicions—and this danger is intensified by ignoble struggles about matters of detail, conducted without reference to great principles."—(Creighton, Church and Nation.)—Bishop Gailor, of Tennessee; Convention Address, 1914.

The Saviour's Entreaty.

"Give Me thy hand if thou wouldst know the way—
Long, steep and lone—
That leads from darkness into endless day,
Walk not alone;
And with thy hand, thy faith, and fear no more,
For I have walked the thorny path before.

If heavy seems, thy yoke, my child, take Mine
And learn from Me;
And to the soul shall come that peace divine
Faith bringeth thee.
Walk not by sight, but by thy trust alone,
Thy journey endeth at the Great White Throne.

Abide in Me; there is no grief nor pain
I have not known;
But I would bear and suffer all again
To keep my own.
These know My voice and follow where I lead,
To failing strength I give the aid they need.

Give Me thy hand and I will lead thee on—
O, look not back!
Nor faint; thy sins of all the years are gone—
O, look not back!
Those whom the Father giveth Me are mine;
Abide in Me as branch doth in the vine."

—Annonymous.

There is an hour when all the ministries of human friendship fail. Our loved ones gather at the bedside, hold our hands tenderly to the verge of the unknown and then drop them, saying, "Farewell!" But Christ goes on with us. "O, blest friendship of Jesus!" It stands all tests, endures all trials, triumphs over death itself and lasts forever. A friend so true has reason to expect fidelity in us. As he has called us friends let us be faithful to him.

Looking Unto Jesus.

May we not in all reverence put these words into the mouth of our Lord? "My son, stop a moment and look into My face. Dost thou not see love there? Self-sacrificing, self-denying love? Could I have given better proof of its reality than by doing what I have done? I came here to earth and endured far more than thou hast ever done, that men of my day might know the blessedness of serving God and that those who came after and those who live afar off might know of it, too. I bid my followers to go into all the world to tell the Good News to men. And they obeyed me and year by year ever since, My Gospel has been gradually spreading over the weary world, bringing strength and peace until it has been told thee also. Thou knowest that the love that I bear thee is not real and deep in thy heart till thou art willing to carry out my Father's will. Thou knowest, too, that the love that I have for thee, I have for all thy brethren in the world. Dost thou return my love? Art thou willing to make it known to some of my other children? Go my son in my Name and for my sake; go speak to all men and tell them to come to me. When thou hast done this for me, then shall the love thou sayest thou dost bear to me, be proven of thee and we shall be as one."—Salina Watchman.

A Striking Contrast.

A hundred years ago there were fewer than a hundred missionaries on the field. To-day there are more than 22,000. Then the Bible was translated into almost sixty-five languages; now it is placed within the reach of people speaking five hundred tongues and dialects and made acceptable to more than 800,000,000 of the human race.

A hundred years ago there was not a medical missionary nor a missionary hospital in the world, and more than two-thirds of the world were without adequate medical knowledge; to-day there are more than 675 hospitals, treating annually many millions of patients. A century ago there was but a little handful of mission schools. To-day there are nearly 30,000 mission schools and colleges, educating more than 1,500,000 in the great centers of the new Christian world.

A century ago there was not a professing Protestant Christian in Japan; not one in Korea; fewer than ten in the Chinese empire, and a few thousand in India. To-day there is a Protestant Christian community of about 90,000 adherents in Japan, 309,000 in Korea, nearly 1,000,000 in China and the latest figures give nearly 4,000,000 in India.

"Half the world have never yet heard of Christ. That is the half that is poor to-day. The average income through India, China and the poorer nations of Asia is not over 10 cents a day per capita. Half the world is without any medical knowledge worthy of the name. About half the world to-day is without education and cannot read or write in any language. Half the world is without the social rights of manhood, womanhood or childhood. Compare your life with the life of this other half."

The more room we give in our hearts to our fellow creatures, the more room there is left for God.—Fowler.

Sin is man's creation, by his misuse of God's gifts, which are good when they are used aright.—Selected.

Christianity and the Community

Thy Kingdom Come on Earth

The heading of this column suggests the truth which the Church should continally remember—namely, that every interest which touches from any direction the vital welfare of a community of people ought to be of vital concern to the congregation that represents the ministering Christ. A Church's life ought not to be confined to Sunday. It ought to be equally alive during the rest of the week. Because it exists in a neighborhood, that whole neighborhood ought to be advancing in health of body and mind, in intelligence, and in the spirit of co-operation for the common good.

Therefore a great many so-called secular things come within the province of the Church's activities, and more especially in the country communities, where the Church often stands as the one single institution offering a channel for the unselfish motives which in the city may express themselves through a dozen different organized philanthropies. The country church, led by a real vision of its mighty opportunities, can interpret to whole neighborhoods what the spirit of Christianity can do to help people create new largeness and nobility in the life of every day.

No man who aspires to build a great structure can disdain the foundations. The work underground is essential to everything that may be reared above it. The same is true in building the character of people, and building the character of a community. There is sacredness in the fundamental things, commonplace though they seem. A strong church, and a transforming Christian influence, can be built only in a neighborhood of strong, self-reliant people who are there. There can be no strong Church where the people find life so hard and narrow and mean that they move away. The efficient church ought to make its whole neighborhood a winsome place for men and women to be, and show them how to express their Christian idealism in practical co-operation for the good of all.

This is why all the activities astir in our country neighborhoods now to make the daily living on the farm more intelligently efficient and rewarding for men and women, to improve the public health, to better the schools, to build new roads and hence promote social relationships are of direct concern to the Church. The province of the country minister is to be the seer of visions for what his people can do—and to make his visions glorify the things of the common day. He must show them how to interpret their ideals into present-day helpfulness. He must point out the sort of organizations they ought, as laymen and laywomen, to be setting forward; and if his leadership is really inspiring, they will show it best by the way they are inspired thus to co-operate to serve.

✠

What are some of the ways in which people of Christian spirit in the rural districts can help their neighborhoods?

They can invite speakers from the State Boards of Health to come and speak at meetings arranged to instruct the people in sanitation and the ways to prevent sickness.

They can organize school leagues, already widely proven so notably successful in uniting the parents of a neighborhood for the increasingly efficient education of their children.

They can promote, both through farm demonstration work and through the better arrangement of the school curriculum, training in the kind of efficiency that is needed to make men and women and boys and girls stay in the country.

✠

In this last connection, the following from the report of the General Education Board, issued in New York last week, is pertinent. It has to do with the Girls' Canning Club movement in the Southern States—and the last paragraph of it should be noted particularly:

"Each girl," says the report, "takes one-tenth of an acre and is taught how to select the seed, to plant, cultivate and perfect the growth of the tomato plant. Meanwhile, portable canning outfits have been provided, to be set up in the orchard or the garden, and trained teachers of domestic science instruct the local teachers in the best methods. When the tomatoes are ripe, the girls come together, now at one home and now at another, to can the product. The girls are taught the necessity of scrupulous cleanliness; they sterilize utensils and cans, seal and label, and, indeed, manufacture an easily marketable product.

"Three hundred and twenty-five girls were registered the first year; 3,000 the next; 23,550 in the year following; in 1913 there were upward of 30,000 in fourteen different States.

"The entire expense of the Girls' Canning Club work has at all times been borne by the General Education Board, except for local contributions.

"In 1911 an additional appropriation of $5,000 was made; $25,000 the following year; in May, 1913, the appropriation of the board for this purpose was $75,000.

"Though the national government, through the Department of Agriculture, had entire control and supervision, it has borne no part of the expense.

"The States in which the work is now going forward on this basis are: Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Mississippi, Kentucky, Tennessee, Arkansas, Alabama, Oklahoma and Texas.

"The average profit made by the girls reporting in twelve States was $21.98; but not a few made sums far in excess. A Macon county, Mississippi, girl realized a net profit just under $100 on her 950 cans of tomatoes; a girl living in Aiken county, South Carolina, netted $60.51.

"The imponderable indirect gains are certainly not less important. Canning club day is a social occasion. Thus social interest is kindled about the doing of something worth while. There follows a spirit of mutual helpfulness, mutual concern, mutual affection. This sort of thing lays the foundation for co-operation in larger and more important things—in the church, in the school, in charities, in business."

✠

Protestants, Catholics and Jews, representing more than a thousand churches, have united to grapple with the unemployment question in Greater New York during this winter. The organ of action is the interchurch unemployment committee, formed under the auspices of the New York Federation of Churches.

The functions of this committee are to be a means of communication between various churches dealing with unemployment, to the end of unifying and standardizing such work, so that it may be made more effective.

To recommend various measures for individual church action to the churches and synagogues of New York City for the solution of the unemployment problem, and also to recommend measures for district neighborhood work;

To gather systematically from the churches exact information as to cases handled, problems met, work done or undone, in the parishes' experience with unemployment this winter, for possible use in encouraging, stimulating or demanding future governmental action for the permanent solution of the problem:

To co-operate with governmental authorities in the establishment and development of public employment agencies by State and city, and with other relief measures;

To co-operate with business, labor and charitable organizations, by means of special committees, and to prevent duplication in dealing with the unemployment problem;

To treat the unemployment problem as a problem of applied religion.

Dr. Boynton, chairman of the Clerical Conference of the New York Federation of Churches, is chairman of the administrative section, and the Rev. Charles Stelzle is the executive secretary. The headquarters of the committee is in the Fifth Avenue Building.

Christ might have proclaimed His Kingdom and rule by force, instead the Divine chose a human birth from a pure Virgin that He might prove manhood free and that man should serve by love.

Spiritual ideals thus exalted, will, of course, have their days of temptation in the desert. They will be sought for by the lovers of fleshpots who will die in a physical Egypt when vital doctrine is taught, rather than live in the Spiritual Canaan. These ideals will be betrayed by many a Judas, sentenced by many a Pilate, scourged by many a Herod, condemned by many a mob and crucified by the cruel, but the third day they will rise again from the dead.

Nor is it wise to plead that the abolition of war will spell the decline of heroism, the end of a true nobility or the death of conspicuous bravery. There is a supreme heroism which succors and slaves for the child whose father dies upon the battlefield, or by one who sits alone in the corner of the cottage of bereavement. There is a royal nobility which constantly serves a neighbor and never works ill because it cannot think evil, and does not encourage envious or malicious thoughts of another. There is a majestic bravery in sacrificing selfish interests, which is vastly superior to that of sacrificing one's body to the enemy's power.—Rev. E. V. Shayler.

On June 28, 1914, the attendance at the Sunday School of the First Christian Church of Canton, Ohio, was 7,716. Twelve years ago their school is said to have been "all but dead."

The China Sunday School Union is making most encouraging progress in Teacher-training.

Church Knowledge and Nurture

A New Year—A New Life.

Each soul that breathes, perforce, must
walk life's way,
And two roads lie before him for his
choice:
One opens fair, yet lures to lead astray;
Who takes it, shall not at the end re-
joice.

The other straight and narrow stretches
on,
No room is made for selfish seeking
there;
But he who treads it, nobler joy has
won,
And privilege of a communion rare.

For with him, always constant at his
side,
Attends the presence of an unseen
Friend,
Within whose love he may, serene, abide,
Whatever pain or sorrow life shall
send.

Thus going on his vision seeks the goal,
He presses toward the prize, the call-
ing high,
He builds "more stately mansions" for
his soul,
And sings of victory as death draws
nigh.

Can any question which the path to take,
Or hesitate where Love points out the
way?
Who fares with Thee, O Love, makes no
mistake—
'Tis my glad choice upon this New
Year's Day.

⚜

The New Year's threshold as we stand upon it brings many of us to a pause ere we enter upon 1915. The Tempter fills each New Year's Eve in hundreds of places with a rush and whirl of social and festive gaiety. Gaiety is a thing useful in itself in brightening human life; so is light literature. But such reading, if it fills hours which should be devoted to serious study for life work in college, or law or medical office, is worse than useless; or shall we say, is very useful in preventing a student from fitting himself for life-long business in some chosen field. So gaiety is successfully used in itself to prevent serious thought of an eternal future directly suggested by the flight of time, as marked in the death of another year, or by religious service customary in many communities. Let this season bring serious thought to parent and teacher, as well as pastor: then their thoughts will include more than themselves, even "the children whom God has given them." Each one will do no more than his or her duty, if during the early days of 1915, the thought at the top of this column be brought to youths living only in and for self amid to-day's pleasures. Baptismal vows await acceptance and voluntary fulfilment. Who but these elders can so well remind of and teach their obligation. A frank, kindly talk may discover hindering difficulties to their removel; or bring a response from a deep-seated interest unknown until aroused, gladdening the heart of teacher and taught.

⚜

In the Christian home circumstances may bring to parents a special and peculiar opportunity. The loving regard for a child's soul will be quick to see it, and a prayerful parent will welcome and improve at once such occasion. God-given in answer to prayer. Where it comes not, or is not seen and used, the beginning of another year in the calendar like the birthday which marks a new year in the individual child-life, may be appropriately improved. The timid parent will find comfort in self-persuasion that the child is too young, and neglect plain duty even in the first "years of discretion." The watchful parent will recognize in the life lived in the home, natural signs of conscientious, stricter obedience, more interest in holy things than a year ago; and bravely speak of the value of a life definitely given to the Lord Jesus Christ.

⚜

In the Sunday School the situation is quite different, though the result to be accomplished be the same. The teacher can watch the child only at intervals, and has fewer opportunities for witnessing any work of the divine Spirit in his or her heart. At best he will discover a deeper interest in the truths the lessons convey, and more conscientious preparation of the lesson. But he holds not the peculiar, close, and individual relation of a parent to the child. He must needs seek the parent's co-operation in all he attempts for the pupil in his care. He may expect and depend on the pastor's assistance in what he tries to do; and indeed his work will prepare for and lead up to the pastor's duty to each individual scholar. It has been said often and truly the whole work of the Sunday School should lead up to confirmation. So the lessons from whatever portion of Scripture or Catechism they are taught any Lord's Day, should present some feature of the general relationship between the child's soul and a Heavenly Father, or a Saviour, or a helpful divine Spirit. With this constant preparatory work, this broad foundation of truth laid through months of patient instruction, the way is prepared when the opportunity comes with New Year's Day or any other fitting time, for speaking plainly and affectionately to the members of the class, or to them as individuals of the duty of recognizing this relationship. The teacher seizes gladly the opportunity, and tells of the need of a personal Saviour for pardon from sin's guilt, of submission sincerely to a Spirit's holy impulses to do right, of the blessedness of a child's loving trust in a Heavenly Father's care.

⚜

Confirmation, in the opportunity for it, is announced by the rector in the Sunday School and in the Church, when he receives word from the Bishop of his visit. And this should be the sign for *a preparation following* what has just been described: the definite instruction of those children who have come to years of discretion, in the life and duties of adult church membership, and the Church principles and customs and privileges for which hitherto there has not been time. It may prove also the occasion for the consecration of the life neglected or delayed until now. But this individual decision to own the Lord's claims by the soul He has redeemed need not await the opportunity for the outward confession of Him openly in the Church in Confirmation. The Holy Spirit's influence is sometimes seen at work in young hearts of those nearest to the children in very tender years. And the submission to His influence can be made definite and the child taught to repent of childish sins, and trust with a child's unquestioning faith in a loving Heavenly Father, ere he or she is mature enough to wholly understand the answer to "What did your sponsors then for you? If this spiritual evidence be not apparent ere years of discretion come, the scholar taught now the meaning of that answer, can fitly have its claims urged upon him. The Baptismal Vow was taken in good faith by sponsors deeply interested in his soul's highest welfare. Similarly should he know pastor and teacher and parent are interested in his voluntary acceptance of them. And while it is so widely customary in our parishes to have Episcopal visitations in the spring, a *personal consecration now* to a *new life* in the New Year, will remove all elements of haste from such a step ere the opportunity comes for the public confession in Confirmation. It will nobly prepare the way for sincerely answering the "*I do*" then to the Bishop's question.

⚜

An act of self-surrender definitely written has sometimes been found very helpful by the young believer. Here are some forms used for this purpose:

I TAKE

God the Father to be my Father. 1 Jno. :13.
Jesus Christ to be my Saviour. Acts 5:31.
The Holy Spirit to be my Sanctifier. 1 Pet. 1:2.
The Word of God to be my Rule. 2 Tim. 3:16, 17.
The People of God to be my People. Ruth 1:16.

I GIVE

MYSELF—all I am, all I have—to the Lord. Prov. 23:26. Rom. 12:1.
And I do this—
Deliberately. Joshua 24:15.
Sincerely. 2 Cor. 1:12.
Freely. Psa. 110:3.
And Forever. Rom. 8:35-9.

Name. .....

Date .....

A simpler form would be:

Sincerely repenting of all sin, and believing there is no other Saviour

I ACCEPT JESUS CHRIST NOW.

This means that I intend, with His help, to confess Him fully, and obey all His commands.

Name. .....

Date. .....

For younger children this is more useful:

JESUS SAITH: FOLLOW ME.

I want to follow Jesus, and do what He wishes each day.

Name. .....

Date. .....

The Sunday School deals with lessons; the home with life itself. The Sunday School presents moral laws; the home forms habits. The Sunday School stimulates the formation of ideas; the home does it also and determines choice as well.—Prof. Edward Porter St. John.

Family Department

The New Year.

Old Year, to all thy changing moods farewell.
Yet leave the joys, an ever precious store,
That lapsing time shall cherish more and more,
Enriched by memory's magnifying spell.
Thy petty griefs and foibles sad to tell,
With grave mistakes recalled but to deplore,
Sweet charity shall cast her mantle o'er:
Forgotten be the place where they befell.

New Year, thou harbinger of hope, all hail.
We'll tread thine unknown paths without a fear;
Eager, for noble ends, to lead the van.
God's pledge of timely help shall never fail,
Onward and upward urging with good cheer
To reach the stature of a perfect man.

—Warren Holden.

The Philosophy of History.

What is history? The Latins called it concordia discors; that is, a most admirable disorder. So far as human wisdom can discern it is a jumble of disconnected events, all at sixes and sevens. It is an intricate organism of wheels within wheels with no engineer in charge. In ccontemplating it the most superficial observer will find himself confronted by two indisputable but most perplexing facts.

One of these is represented in the cabalistic letters "A. D." It would appear that at the date represented by those letters something happened which reversed the current of things. Up to then, for some thousands of years, affairs had been going from bad to worse; but then the tide turned, so that ever since the world has been growing better from day to day. Progress is a fact which nobody disputes; the question is how to account for it. Ask David Hume, the unbelieving historian, and he will answer, "It cannot be doubted that at the beginning of the Christian era something did occur which reversed the current; but what the something was I do not venture to say."

The second of the unaccountable facts is to be found on a Map of the World. This is a study in black and white. The white countries are those which embrace all light, liberty, humanity and progress; the dark countries are without homes, schools, hospitals or constitutional governments. What makes the difference? Ask Gibbon, another of the unbelieving historians, and he will answer, "I have observed the startling fact referred to, but I cannot account for it." Thus the great problems of history are left unanswered. We are walking still between the Sphinxes with bewildered eyes.

But there is a way out. Here comes Sir Walter Scott with a book in his hand, saying:

"Within this sacred volume lies
The mysteries of mysteries.
Happiest they of human race,
To whom the Lord has given grace
To read, to think, to fear, to pray,
To lift the latch and open the way!"

What is this book? It is called "The Word of God." It claims to have been given by divine revelation, to the end that we might know the reason of things, in so far as such knowledge is necessary to our present welfare and eternal life. If we open the book, we shall find on its initial page these words: "In the beginning God." Right there is the clew we are looking for.

The cabalistic letters "A. D." are made clear. It was the cross, as the manifestation of the peace of God, that turned the tide of events. The eleven men who sat around a table in an upper room beneath the shadow of that cross were presently to go forth conquering and to conquer until the kingdoms of this world should be merged in the kingdom of God. This the explanation of progress. And thus the question which David Hume could not answer is answered in the word of God.

The study in black and white which was observed on the Map of the World is also cleared up. The lands embracing light and liberty and civilization are those over which the luminous shadow of the cross has fallen. They are called "Christendom," after the name of the Christ who said, "I am the Light of the world." And the regions that lie in darkness and the shadow of death are those which have not known him. The time is coming when his Church shall awake to the responsibility of her great commission and carry the evangel to those benighted lands; then shall the Tabernacle of God come down among men.

It is a wonderful book, that solves great problems in this way. It lifts men up to heaven and brings down heaven to men, in the person of God's only begotten Son, whose name is Emanuel; that is, God with us.

The answers of the book satisfy me. If on searching one is unsatisfied, then it clearly devolves upon him to seek a solution somewhere else. But where will he go? Facts are stubborn things. We must be ready to accept them without prejudice; otherwise we venture into the dark with an extinguisher on the only candle which offers any hope. The proverb of the rabbis is true, "The secret of Messiah is the secret of man."—Rev. David James Burrell, D. D., in Christian Intelligencer.

No Breath.

"There was no breath in them." There was everything except breath. They were perfectly articulated bodies, but they were devoid of inspiration. The organized bones were as important as when they lay scattered over the desolate fields; organization had accomplished nothing. The lack was vital. There was an absence of life.

And this, says the prophet, is the symbol of common tragedy in the lives of men and nations. Movements stop just short of inspiration. Fine organizations have no soul. There is "noise" and there is "shaking," but there is no quickening wind from God. There is combination, but no communion. Bone comes to bone, and there are sinews and skin, but there is no air, no enlivening power from the heart of God.

In the church that bears the name of Christ we may have everything but the essential thing. We may have order and decency and reverence, and the appearance of fraternity. Bone may come to bone, and there may be sinews and even the flesh and skin, and yet there may be no pervading breath, no mysterious and unifying life. We may have a congregation, but not a communion; we may have a fellowship roll, but not those who are counted alive, and whose names "are written in the Lamb's book of life." We may just be a crowd and not "the family of the living God."

But when the breath comes, how then? The breath of God converts an organization into an organism, it transforms a combination into a fellowship, a congregation into a church, a mob into an army. That breath came into a little disciple band, a band that was worm-eaten by envy and jealousy and weakened by timidity and fear, and it changed it into a spiritual army that could not be checked or hindered by "the world, the flesh or the devil."—Rev. J. H. Jowett, D. D.

Prayer for Missionaries.

We plead for those in distant lands,
In shady groves or burning sands
Or in the stormy sea;
Constrained by love divine they went,
And all their energies are spent
To lead the lost to thee.

They left their friends and homes behind,
And at thy call went forth to find
Rich treasures for their God.
In youthful beauty, fresh and fair,
They chose that path of toil and prayer
Which Christ their Saviour trod.

For them and for their work we plead;
Do thou supply their every need
And still their strength renew;
Our hearts with theirs do thou unite;
And let us in thy sacred light
The great commission view.

Grant them, we pray, increased success;
Them with thy conscious presence bless;
To them thy will reveal;
And when they ever feel depressed,
Grant comfort, guidance, peace and rest,
And all their sickness heal.

And if at times they sadly grieve
For those whom they were called to leave,
To whom kind words they pen;
Or if amid the Christless throng
For home and friends they sorely long,
Do thou sustain them then.

And if on the mission field
Their witness must at last be sealed
By lives for Christ laid down,
May they through thy sustaining power
Be victors in life's latest hour
And gain the promised crown!

—T. Watson, in Canadian Link.

The Foundation of Greatness.

There are two parties to religion—God to be known, and man to know Him. This God to be known has revealed Himself, and the quality of the revelation determines the response which man must make. God is revealed as a God of love, of holiness, of power and of wisdom, and not only as such, but also as reigning in perfect accord with what He is in Himself. He is Love, and His activity is in perfect tune with His love. That activity is manifested in the world of nature and of men. By slow, long processes, He is working, and by crises which are the outcome of these processes and issue in still fresh processes. These crises, which appear often as catastrophes, are seen in the long run to harmonize completely with the slower processes, and the whole is seen to be of one piece. "He maketh the wrath of man to praise Him," and the remainder He restrains. The Lord sitteth above

the water floods and remaineth a King forever.

A knowledge of this God calls for specific response on the part of man. Mind and will and emotion must respond to this revelation. The mind responds by accepting the truth and setting all thinking in right relation to it. The will responds by waiting upon God and walking with God. The former is as important as the latter. To wait is to ask, to seek, to knock, until the will of God becomes clear. To walk is to obey the moment that will is known. "I was not disobedient unto the heavenly vision," said one whose life was not only revolutionized, but revolutionary. But walking with God is even more, in that it is keeping step with the purpose of God. It does not run ahead, nor does it lag behind, but, held by the Father's hand, keeps by His side.

Such is the relationship that exists between God and man on the one hand, and man and God on the other. And religion consists in taking up this attitude and maintaining it in all its consequent activity. This is the foundation of all national greatness, and to bring such a religion in among the people, it must be realized in the life of individuals.

The matter, therefore, becomes one of personal importance, and if each member of the Church of Christ in this land would only make sure that his own religion was of this nature, more would be done for the settling of the foundation of our national life than can ever be done by legislative acts, though every one of them enshrined unalloyed good.—Episcopal Recorder.

When I Go Home.

When I go home it will be evening,
And I shall hear my own dear people sing,
And see the lighted rooms, and take my place
As one of them, in that sweet time of grace.

When I go home I shall be very tired
Of struggling for the things that I desired;
But I shall be content to end my quest,
Gaining the best things, peace, and love, and rest.

When I go home how sorry I shall be
Not to have brought more treasures back with me!
Yet, though I be a failure, worn and poor,
They will not turn me from my Father's door.

When I go home I shall be travel-stained,
For winds have beaten me, and storms have rained,
And earth has clung to me by vale and hill,
But they will take me in, and love me still.

When I go home—oh, will it not be Heaven
To be restored, accepted, loved, forgiven?
Sorrow and singing are for those who roam;
I shall have found my bliss when I go home.

Hard Knocks.

They are bound to come in this world. Sometimes we keep out of range, either by caution or skill or good luck, for a time; but sooner or later the hard knocks come, and no amount of dodging or running will keep them off. They are good for us, too. It does not appear at the moment just how they will do us good; in the end, however, we find out that the advantage was on our side as a result of the experience.

Hw shall we meet them? The answer to the question is important. We must not lose our heads or our hearts or our temper. If we lose our heads we are undone; for it requires steadiness and good calculation to handle ourselves successfully in the school of hard knocks. Good judgment is developed if we keep our heads under the blows. If we lose our heart, we are beaten; to be a winner means to keep up courage—and the very word courage means heart. The man of courage bears himself through the discipline and conquers. If we lose our temper, we are vanquished. Thy servant must not fly into a passion. Anger fogs the whole field of endeavor and makes us uncertain in aim and weak in action. But if we keep head, heart, and temper under the experience of hard knocks, we are more than conquerors.

NO ALUM
IN
ROYAL BAKING POWDER

Great Crises.

Great crises prove the divinity of the Church's life. When the infant Church was scarcely upon its feet, and treading with fearsome tread openly among the haunts of men, the mighty Roman Empire yielded up its spirit before the axes of the Gothic woodsmen. What a crisis it seemed for the Church then! All the old culture, all that marvelous civilization, all that was respectable in life, seemed falling away, and it was only the Divine Power of the Son of God Incarnate in His Church, that pushed through the wrecks of those terrible times into the comparative quiet and safety of the Early Middle Age. Later, in the start of the Reformation, how the same scene appeared enacted. The Western Church, the home of all that was good and noble and true for a thousand years, rent into fragment by heresy and schism! Could the Church survive? Could the Prophet of Nazareth have any word of power for times like these? And yet the holy Church is here, stronger and more active than she has ever been. From crises like these, the Church, as the Greek giant of old, grows stronger every time she touches the earth, marred though it be with all the pride of man.—The Diocese of Chicago.

While loyal to all those institutions that enshrine the piety and wisdom of ages, cherishing every living element, every phrase, every gesture in the cult and worship that is ours by inheritance, we must not rest in these things, but must make our own contribution to the temple of God, and hand on the torch, aflame with faith, to them that come after.—J. N. Figgis, D. D.

It is officially estimated that to fill the places of those who retire and to man the new Sunday Schools that are organized, it requires approximately 35,000 new superintendents and 300,000 new teachers each year.

Present-Day Miracles.

Adapted from Archibald Crombie

From the mold as murk as night
Lo, the lily's stainless white!

From the mollusc's cell obscure,
Lo, the pearl's perfection pure!

From the nest egg, dumb so long,
Lo, a mounting flame of song!

From the dark-souled African
Lo, there comes a Christlike man.

Unto the discerning eye
Miracles are ever nigh.

By his Spirit's mighty power
God is working every hour.

—Missionary Review.

The following story from far away India portrays the spirit in which the faithful missionary of the Cross of Christ seeks to save the souls of the humblest men and to uplift them into the privileges of sonship in the family of God. A Brahman visiting a missionary in India saw a picture on the wall of Christ washing the disciples' feet. The Brahman said: "You Christians pretend to be like Jesus Christ, but you are not; none of you ever wash people's feet." The missionary said, "But that is just what we are doing all the time! You Brahmans say you sprang from the head of your god Brahm; that the next lower caste sprang from his feet. We are washing India's feet, and when you proud Brahmans see the low caste and the out-caste getting educated and Christianized—washed, clean, beautiful, and holy inside and outside—you Brahmans and all India will say, 'Lord, not my feet only, but also my hands and my head.' "—Christian Observer.

Once let this conviction flood the soul of the believer, that the Risen Lord is himself coming back, and may at any time turn his promise into his presence, and the outpouring of consecrated gifts and devoted lives for the sake of the lost becomes a breaking of the alabaster flask upon Jesus' feet, and there is a "purpose" in this "waste." John may solve what to Judas is a mystery.—Rev. A. T. Pierson.

Love is, in its supreme triumphs, volitional rather than emotional. It creates affinities out of antagonisms, presences out of absences, friends out of enemies. Herein it displays its magic power, and finds its secret rejoicings. Its zest is for men rather than for selected men. Its law is devotion to persons, beginning with God and ending with man, the last and the least.—Bishop Brent.

The laws of the world are the thoughts of God.

For the Young Folks

For the Southern Churchman.

Ups and Downs.

By Frances Harmer.

CHAPTER V.

The reading passed over the surface of Winifred's mind, making no impression. She was absorbed in the words at which she took furtive peeps, while the others sat watching their father's face.

The note ran as follows:

"Dear, Dearest Win:

"I know your first thought will be to fling this back in my face, but please don't till you've heard me out. Mother has had a plan for you for two weeks, and now it's really happening. It will mean that you must have money—you'll soon see why. So, dear, if you won't take it in any other way, let me lend you this. You will be rich again some day. Dad says some one will find out your father's worth, and every one thinks it so splendid of him to stay right on in Chester. Only I know it's mighty hard! Dear, the girls are all just determined to have you in their parties, and so you'll want so many things I hope this will buy.

"Your loving chum, Enid."

If Winifred had read the note at first, she might have taken the money—loan or gift—more kindly. But now it rather annoyed her by putting her entirely in the wrong. She had already repulsed Enid. Any further movement in the matter, other than sending back the money, must take the form of an apology from herself to Enid. And Winifred was only just beginning to know herself enough to be aware that she would almost rather stay in the wrong than get out of it by acknowledging it! So, while her father's pleasant and well-modulated voice gave life to the immortal story of Dickens, she sat brooding and fighting.

For, as she grew obliged to listen, she was drawn into a more true and simple world. She suddenly realized that she was akin to only one person there—the mother's whose anger the gentle father sought to soften—she agreed cordially with Tim's wife and understood he grumbling!

Mr. Lester's voice grew softer, his words came more slowly. Marion rose and brought the lamp, already lighted and turned low. Bob silently drew down the blind, and then a great spell of absolute silence fell over them all, as even Winifred gave her undivided attention to the end.

Then it seemed to her that something broke—some hard crust. Before her own waywardness could make her hold her hand she said, thrusting Enid's note into her mother's:

"Enid—Enid didn't mean to—patronize. I must tell her—I'm sorry."

She sprang to her feet and dashed out of the room. It was one of the hardest things she had ever done—the giving that note to her mother. She ran to the room she shared with Marion, and began to cry as she dropped down on the bed.

"Oh, Win. Aren't you glad?"

Marion was beside her.

"Glad?" Winifred almost sat up in astonishment.

"Yes. To think Enid's—herself—her sweet self. It's troubled me all day—that she could do anything so crude. But oh, oughtn't we to have known she couldn't!"

Into the little rift in her crust of pride a new light came. Winifred saw that Marion was happier than she just because Marion thought so little of herself! Not once had Winifred cared that day to give Enid a moment's attention mentally. She had been too busy pitying herself, the recipient of such an insult.

"You'll write to her, dear, won't you?" Marion's tone was anxious, almost timid. "Bob says he'll take it for you—the answer to her note."

There was nothing else to be done. Winifred hurriedly wrote:

"Dear Enid:

"I have just found your note. Of course it makes the money look—well, very differently offered. I saw only the bill, and I was angry. I ought to have known, though, (she borrowed this from Marion;) that you wouldn't do anything not nice. Please, dear, forgive what I said if you can, and I'll keep the bill, whether I spend it or not.

"Your own old, Win."

The last words came in a rush, with a remorseful memory of those tears shed on Christmas morning.

Marion almost snatched the note—clearly she was afraid of Winifred's pride again seizing the reins—and dashed down stairs with it. Bob must have been waiting ready coated and capped, for Winifred heard the front door close almost immediately.

The next morning's mail brought a reply from Enid—Bob had merely handed in his sister's missive, waiting for no answer—and while it was sweet, as everything connected with Enid had to be, it lacked, to Winifred's quick sensitiveness, the ring of genuine cordiality she had confidently expected. Enid had been too deeply hurt to recover all at once. She was incapable of an unkind thought, but just now no thought of Winifred could give her pleasure. The breach still existed. And if it were ever to be completely healed, the healing would have to be done by Winifred, and not Enid.

This, and a subtle change in the attitude of the family, made the New Year open somewhat drearily to Winifred. At first she had been a kind of heroine! She had "taken it so hard." Every one was so sorry for her. Now it was as if the family said, in some unspoken way:

"We've all lost something we valued—you're not the only one! We're all facing hardships and you must play your part and take your share."

More than anything else she dreaded going to the high school, making new acquaintances, meeting new teachers, and studying under new conditions. But this was to be spared her.

"Three letters for Win. Two for you, sister," said Bob, returning from the door on the first of the year. "Invitations, or I'm no prophet."

They were invitations for both girls to Enid's party for the fourth—her birthday, and from another girl—Hilda Westlake—who proposed giving some charades, and begged both her Roder Street friends to come the day before and help arrange matters.

"We have clothes that will do," said Marion, with satisfaction. "I'll wear my white crepe—I can clean it myself—to Enid's, and my blue mousseline to Hilda's."

"I'm not going." Winifred's tone was crisply decided.

Marion turned to her in dismay.

"Oh, Win! Why, not?"

"I can't bear it," she said, turning away. "We can't ask them back."

"I was thinking we might get up a party," Marion said, hesitatingly, to her mother. "Some game. You're so clever at games, dear, and very simple refreshments."

"We'll think it over, Marion." Mrs. Lester laid her hand on the bright head. "You deserve any pleasure we can give you."

"What has Win got extra?" Bob glanced at the third letter. His sister opened it, and her face brightened as she read it.

"Oh," she said, with the first note of pleasure they had heard. "This—this is nice."

It was an offer from a Mrs. Morpeth, who lived in a country house nine miles the other side of Chester, to give Winifred the advantages of the governess engaged for her own daughters, Mildred and Alice, return for the latter's services with the little ones, who needed to be taught their first lessons. There was no question of money. The service rendered paid all. Winifred would have to take an early train to reach "Glenwood" at nine, would have her lunch with the family, and could take the three-thirty train home.

"It's a lot better than the high school," she cried.

Bob frowned.

"Is sister to go to the high school?" he demanded.

"Oh, of course; I don't mind," answered Marion, hastily.

"Isn't what's good enough for Marion good enough for you?'" Bob flashed out at Winifred.

"Gently, gently, Bob," said his father. "Now daughter," he turned to Winifred, "you may go to Glenwood if you like. Personally I'd rather you were not working yet, but if this attracts you, I won't oppose your wish. But if you go, I want you also to put your own feelings on one side and go with Marion to these parties."

Winifred's face clouded.

"How can you want to go?" she asked, passionately, "with everybody looking down on us."

"Enid's note showed that wasn't so," cried Marion. "Why, really, really, Win, you talk as if money were the whole world! We're we!"

"And know enough not to say 'we're us,'" laughed Bob, coming over to her side. "I'm going to several spreads and shows myself. I find I'm as much sought after as ever!"

"I want a party, too," announced Polly, who hand in hand with Danny, had come into the room.

"Isn't zere a vitation for us?" asked Danny, who had been scanning the envelopes. "No, no one is pretty and little."

This was true. The usual tiny, bepictured envelopes were missing.

"It's so far for them to go at night—that's what everybody meant," murmured Mrs. Lester to her husband.

"Why, parties are more to them than to any of us." Bob picked Polly up. "Never mind, we'll make one here for you two. I'll borrow a magic lantern."

"Let's come up to Etta and talk," Marion urged, to her sister.

"Oh, if you want to go, I suppose I

must," Winifred agreed, a little ungraciously. "But come to Etta, by all means."

"Dear," the elder sister said, when the matter was laid before her, "I am sure that they won't expect any hospitality in return, and for everybody's sake, Win dear, you ought to go. Why, you might even make people think you had a worse misfortune to bear than poverty. Muriel Winters would not behave any differently. We have nothing to be ashamed of."

So, in their prettiest frocks, with hair beautifully dressed, the sisters set off, escorted by Bob, who happened to be going to an amateur performance in which his sweet voice was in demand, not far from the Bright's home.

"Ugh!" said Winifred, drawing her dark cloak closely about her pretty pink draperies, as heads peered from doors and windows. Such a place!"

"Good-night, Peg," called Marion, cheerfully, as thy passed the least disreputable house, except their own, on the street.

"You gwine to a party?" demanded Peg, stepping out, regardless of the cold. "Say, you're all dolled up, ain't you?"

"Gladdest rags we've got, Peg," Bob called back," but we don't want to be late. Good-night."

Winifred hurried on. Just where Roder Street joined one of greater pretensions, a group of boys met them and barred their way.

"Oh, look at the ladies!" cried a harsh voice. "Pity their car's broke down."

"Just let us by, will you?" Bob spoke rather sharply. "When we stop you, 'll be time for you to stop us. See?"

"See?" sneered their tormentor, a burly, unwashed lad of eighteen. "Yes, and you'll see something, too, young dood! Here, join hands there."

In obedience to his command the louts extended their hands, linked closely, and effectually barred the way.

"Let's go back," whispered Marion to Bob, "we might try the other way."

"If you stop us, I'll call for the police," said Winifred, whose heart was beating fast.

Just then the end one seized her hand and swung her behind him.

"Cut and run," he whispered, "I'll send the others. I'm Mike.

His name meant nothing to Winifred. But Marion, who was clinging to her sister, heard him and smiled joyfully.

"Go on; he'll help us," she cried, and slipped past him. The girls ran a few steps, but no Bob followed, and they stopped in some anxieties.

"We shouldn't have left him," cried Marion, remorsefully.

Just then, however, he came bounding to them, shouting:

"On! As quick as you can!"

Another voice shouted:

"Aw, I'll get even with you. See?"

But the street was too respectable for the roughs to come further in pursuit of their quarry.

"Did they hurt you, Bob?" cried Marion.

"I think I did the hurting," he said, with a proud smile. "I'll have to lick 'em in turn, I suppose, before we get any real peace."

But his tone showed no distaste for the prospective fighting. Bob was a real boy.

The rest of the way was uneventful. As they passed from one street to another, each becoming more and more illustrative of wealth and prosperity, Marion sighed and Winifred looked pleased. She began to feel as if she were coming to her own again. Marion, for the first time, realized what she had lost.

"Here." Bob paused on the steps of the Bright mansion. "Wait for me, mind, I won't be late."

He disappeared. Winifred and Marion entered the large, handsome, brilliantly-lighted hall, and Enid, in white silk with silver embroidery, came forward to meet her guests.

(To be continued.)

For the Southern Churchman.

The Two Grandmothers.

Mrs. Rosalie B. Selden.

One bright evening in the twilight,
Sat two little girls alone;
One dressed in pink, and one in white;
Such a sweet and pleasant sight,
To look upon.

May was fair with yellow curls,
And her sister Lou was dark;
With dusky eyes, and teeth like pearls;
In May's eyes a speck of fire,
So bright they were, so full of fun,
Her only rest when day was done.
And I think I heard them say
One was named for Grandma Lou,
And one for Grandma May.

Two boxes came at Christmastide:
"For May and Lou," the Postman cried;
From Grandma Lou a golden ring.
From Grandama May pearls on a string.
Seven lovely pearls; a pearl each day,
And this is what she had to say:
Let each day be fair like a pearl,
Live ever in the light my dear,
And you will never know a fear.

And Grandma Lou who sent the ring,
Said,—"My own dear little child,
Dance and laugh and jump and sing,
But let your life forever be
Like a circle of shining gold,
No flaw, no freck, but pure and whole."
So lessons shine for little girls
In yellow gold and gleaming pearls.

For the Southern Churchman.

Mother's Story of the Star.

M. F. G.

The beautiful snow covered the ground and clung to the big cedar trees, but the sky was clear, and the stars were beginning to come out and twinkle way up yonder, making all out doors look so beautiful. John and Bessie were standing at the window of the sitting room trying to count the stars. Little Bessie could only count "one, two, three, ten," but John could do much better than that; however the stars were coming out so fast he had to give it up.

"Oh, look!" cried John, "at that beau'fullest star up there; isn't it big, and doesn't it sparkle? I believe it's the Christmas Star!"

"But Kis'mas is dorn," said Bessie.

"The Star hasn't; let's ask mother about it," responded John. So they turned from the window just as mother came in the room.

"Mother, will you tell us our Sunday Story now?" asked John.

"About the 'Tar," said Bessie.

Mother fixed the fire, which blazed up brightly, making the room light enough without a lamp. Then she sat in her rocker, put Bessie in her lap, and helped John climb up on the arm of her chair.

"Mother, please tell us about the Christmas Star," John said. "We saw one shining just so bright out the window; is that it?"

"It's big as that," and Bessie carefully measured a little O with her thumb and finger.

"That's not the real Christmas Star, dear," said mother. "Let me see, John, if you can tell me about the Little Christ child first, for the Star Story comes after that."

"Well," John began, "it was a cold night long, long ago, and some shepherds were on the hills watching their flocks of sheep to keep the old bears and lions from catching them, just like David did; and first thing they knew there was such a bright light in the sky, and an angel of the Lord came in the light, and the shepherds were 'fraid, but the angel hurried up to say 'don't be 'fraid, I've got something so nice to tell you; the little Christ Child has come on earth to teach men to be good, but he is just a little baby now, and if you go down to Bethlehem you will find him lying in a manger—that's what cows eat their hay out of, Bessie—and just then lots and lots of angels came in the light and sang."

"Can you tell me what they sang?" asked mother.

"'Glory to God in the Highest and Peace on Earth, Good will to Men,'" said both children together.

"That's right. Now, John, go on; you are telling it beautifully," said mother.

"When the angels finished singing, they all went back to heaven, and the shepherds got up and ran to Bethlehem as fast as they could, and they went to the stable and found the little Christ Child just as the angels said, lying in the manger, all wrapped up, and his mother and Joseph were taking care of him. The shepherds told them about the angels, and then when they had stayed a little while they went back to their sheep, singing and thanking God for letting them see the baby. Now, mother, you tell about the Star."

"And dat was Kis'mas," said Bessie.

"Yes, dear, the first and greatest Christmas, and every Christmas is Christ's birthday. That's why we learn about the Christ Child at Christmas. Little son," continued mother, "you did that very nicely, and I'm glad you know the story so well. Now let me see. In a country far East of Bethlehem lived some Wise Men, who studied a great deal about the stars. One time they saw a star bigger and more beautiful than any star they had ever seen before, so they said, 'This star must mean that the king of the Jews is born in His far country; we will go there and worship Him.' So they began their journey over the desert. It took them a long time to get to the country where the Christ Child was, but at last they came to a big city named Jerusalem, and they went to Herod, the king, and asked him, 'Where is the little king? we have seen His star in the East, and have come to worship Him.' Now Herod didn't know that the king the Wise Men were looking for was a little baby, so he told the Wise Men when they found the little king to come back and tell him, so he could go to see him, too; but Herod didn't really want to see him, he wanted to kill him so there would not be but one king. The Wise Men started out again, following the Star, and pretty soon it stopped over Bethlehem, and the Wise Men found Mary with the little Christ Child and Joseph, and they knelt down and worshipped the baby, and gave him gifts of gold and some sweet smelling spices called frankincense and myrrh."

"Did the Wise Men tell that bad king where the Christ Child was?" asked John.

"No. Before they started on the journey to their home, they had a dream, when God told them to go home another way. Then God told Joseph Herod was trying to find the

baby, so Joseph took Mary and the Christ Child into another country, where they lived until Herod died. The Jews and people who knew about the Christ Child thought he was coming just to them, but God meant him for everybody, so these Wise Men were told to go to him from this far country to show that he was to be the Saviour of all people. Now let's sing our hymns, and then it will be supper time."

"I think that is a beau'ful story, mother,' said John.

"I fink so, too," Bessie added.

"Did you see the pretty holly star that was in church Christmas, son?"

"Yes, ma'am, and one on the Christmas tree, too."

"But I like the big 'Tar in the sky best," said Bessie.

"Let's sing 'While Shepherds Watched' now, mother," said John. So they sang it, and 'Holy Night,' and 'Oh Little Town of Bethlehem;' and just as they finished the supper bell rang.

The Next Door Boy.

"They've only got a boy," Elma said, tragically. She had been watching the next door family move in. Now everything and every one was there, and it was quite certain that there was not a girl in the family.

"Never mind," consoled her mother. "He may be a nice boy. I've known them quite as nice as girls."

The next day Elma brought in another report. "He is a nice boy, mother. He has three dogs and and a cat and some bunnies."

"If he has all those pets, and is kind to them, he must be a nice boy," said mother.

"I think he is kind, for they all love him. The dogs wriggle all over when they see him."

That afternoon the new boy got acquainted. He came to the fence and said, "Would you like to see my dog do his tricks?"

Elma was very shy, but she said "yes," and the new boy called the littlest dog and had it do tricks. It could play dead, and march like a soldier with a stick for a sword, and sing and dance, and jump through a hoop. At first Elma smiled, but soon she shouted with laughter and clapped her hands.

"Oh, he's lovely!" she said. "How did he learn so many things?"

"I taught him," said the boy, whose name was Harry. "He'll do anything for me."

"That's a perfectly wonderful boy. He's smarter than any one," Elma confided to her mother.

And with the passing of each day the "wonderfulness" of the new boy increased. He could make tiny doll baskets out of peachnuts; he had a little workshop in the barn, and he could make furniture for the doll house; he could make puzzle pictures with his jigsaw; he cold whistle so that the birds answered him. And best of all, he would do all these things to amuse his admiring little neighbor.

Elma carried all the reports to her mother.

"I wish I were a boy," she said one day. "I wish I could learn to do things like Harry. I guess girls can't ever do any nice things.'

"Oh, I think they can," said her mother.

"Not nice things like boys," doubted Elma.

And mother said no more about it just then. But the next morning she let Elma help her cook. Now, Elma was a good little cook, and she made some of the fancy yellow cakes all by herself. Mother had taught her months before.

When the baking was all done and cleared away, mother said, "Would you like to invite Harry over this afternoon and make some of your nice fudge for him?"

"I'd love to,' said Elma. "And the dogs, too?'

"Yes, the dogs, too."

Elma ran out to invite Harry, and that afternoon he came with all the dogs. He had them do their tricks for mother, and she admired them very much.

"Now," said Elma, "We'll make candy."

"Hurrah!" said Harry. "But can you make it yourself?"

They went into the kitchen and Elma made the candy. Then she set out a dainty lunch on the playroom table on the back porch.

"You made the sandwiches and the cake and the candy,' said Harry, admirably, when he had tasted each of the good things, "and they're all as good as can be. You're a smart girl, all right. Boys can't do things as nice as that."

"Oh!" said Elma. Then she laughed. It was just what she had been saying about him. After all, perhaps girls could do some nice things.—Zelia Margaret Walters, in Christian Standard.

A Prayer.

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery,
Let me serve a little better
Those that I am striving for.
Let me be a little braver
When temptation bids me waver,
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother that is weaker,
Let me think more of my neighbor
And a little less of me.

—British Weekly.

Godly Parents.

Many of us can remember the beloved face and voice of our mother, as standing at her knee, she taught us the word of God, which has been a lamp to our feet and a light to our path; a stronghold in the time of battle and a shelter in the time of storm. We remember our father, strong, brave, sometimes severe, but just, wise and warmly affectionate, who was experienced in the world, and believing and knowing God's word, warned us against error and evil, and gave us the example of a strong, noble manhood. Many times, ever since we have had families of our own, we would have given aught we possessed for one hour with father's judgment and mother's sympathy. It is hard to understand that spirit of our times that forgets the love and power of the old home of other days, and is ready to forsake it for the novelty and the novice, delusive, cold and untried.

Grand old Paul felt the drawing of his fathers when he said: "So worship I the God of my fathers, believing all things which are written in the law and in the prophets." And to Timothy it was tenderly written: "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus." And again: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded in thee also." In contrast with this warm loyalty and appreciation of godly parents, how cold, noble, yes, even base, is some of the modern dishonor that is cast upon noble parentage. How silly and weak is the expression, "present truth," a shibboleth of a weak, spasmodic, ephemeral cult, which would ignore the honor to parents. Truth is not simply present; it is past, present, and future, and like the God of truth, it is eternal.—The Presbyterian.

The Little Taper Did It.

One night a man took a little taper out of a drawer and lighted it and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the taper.

"I'm going to show the ships out at sea where the harbor is," said the man. "For we stand here at the entrance to the harbor, and some ship far out on the stormy sea may be looking for our light even now."

"Alas! no ship could ever see my light," said the taper; "it's so very small."

"If your light is small," said the man, "keep it burning bright and leave the rest to me."

When the man got up to the top of the lighthouse he took the little taper and with it lighted the great lamps that stood ready there with their polished reflectors behind them.

"O," said the taper, "if I had not kept my light burning, the big lamps would not have been lit when you came up here."

The lightkeeper smiled, and all he said was: "Little tapers never know when they are going to be needed. That is why they must keep their light bright and be ready to help when called upon."

A cheery word of encouragement helps men over many a difficult place in human life. Psychologists have always recognized this truth as well as the truth of the fact that discouraging words and attitudes hinder and retard any great undertaking. A story is told that at the siege of Ladysmith a citizen was arrested, court martialed and sentenced to a year's imprisonment. The charge against him was that he was a discourager. It was his habit to go along the lines and speak discouraging words to the men on duty. He struck no blow for the enemy; he was not disloyal to his country; he was simply a discourager—and that in a critical time. The fortunes of the garrison and the town hung in the balance. The judges before whom he was brought for trial, adjudged it a crime to speak disheartening words in such an hour. This story finds its counterpart every day in the history of some person's life. What this world needs more than all else is the man who can cheer and encourage. It has no need for the discourager and the disheartener.—Christian Observer.

It is one thing to show a man he is in error, and another to put him in possession of truth.—Jean Paul Richter.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

It Would Pay You to Patronize These Columns.

At an insignificant cost your advertisement in these columns will be seen by thousands of people who carefully scrutinize them each week, and take advantage of the various services and propositions described.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

STAMPS.

UNITED STATES AND CONFEDERATE POSTAGE STAMPS.

Used Between 1847 and 1890.

Many are valuable, and I will pay highest prices for scarce varieties. I buy all kinds within above dates; common, as well as rare. Rare varieties bring more if left on the original envelope or letter. Collections bought and sold. THOS. SEMMES, JR., 906 Floyd Ave., Richmond, Va.

Priest Desires Change.

Moderate Churchman desiring to change to more favorable climate, on account of his family, offers for work in East—Southern States preferred. Address 132, care of Southern Churchman.

Priest Wanted.

The Church needs an earnest missionary man in priest's orders in a town of 10,000 population, and important educational institutions having 1,000 students. Salary not more than $1,000, at the start, and comfortable house. Splendid opportunity for making spiritual impressions on the young. The manual of public worship is the Book of Common Prayer, as set forth by authority. Address WESTERN MISSION FIELD, care of Southern Churchman.

Visiting Cards.

50 High Grade Linen-Finished Visiting Cards (name only) postpaid, only 27c.—just to show you the quality of our work.

LEAKE PRINTING CO., "Specialists,
608 E. Main Street,
Richmnod, Va.

Grape Fruit.

Famous Sanibel Island Grape Fruit. Two crates to one address for five dollars. Send money per money order to Rev. R. Stahley, Key West, Fla.

HELP WANTED.

WANTED IN A SMALL SCHOOL, A housekeeper or helper—a lady, but willing to work. Address 134, care of Southern Churchman.

WANTED—A WHITE SERVANT UNDER fifty, to make herself generally useful. Special work to assist with care of invalid. Must be strong, able to lift, cheerful and kind-hearted. Salary $18 per month. References required. Address 135, care Southern Churchman.

2Jan2t

IF YOU ARE A MANUFACTURER—IF you sell goods—if you are a retailer—if you own a trade-mark—if you are in a legitmate business that touches the rights and responsibilities of the public, *it will pay you* to have your firm represented in the SOUTHERN CHURCHMAN.

POSITIONS WANTED.

MATURE LADY OF EXPERIENCE DESIRES an engagement as teacher, chaperon or superintendent of home—primary, intermediate, and advanced pupils in English, Music and Languages. School or family. Address, Home Life, office of Southern Churchman.

EXPERIENCED TEACHER DESIRES A position in a school or family. Testimonials. Address 131, care of Southern Churchman. 2t

WANTED—BY A LADY—A POSITION AS housekeeper in a school or home, or as companion to an elderly lady. Address 133, care of Southern Churchman Company.

ACKNOWLEDGMENTS.

Servian Ambulance Corps.

Through Miss Helen M. Coleman:

Previously acknowledged	$ 221 05
Miss A. M. Ewell, Haymarket, Va.	1 00
Mrs. C. J. Newell, Richmond, Va.	1 00
Miss W—., Norfolk, Va.	2 00
Through Rev. J. R. Ellis:	
Rock church Rocky Bar, Va.	2 16
Grace Memorial, Lynwood, Va.	4 33
St. Stephens, Berry Town	8 32
St. Stephens Sunday School	1 50
Through Miss Julia Weisiger, Ashland, Va.	17 05
St. James the Less, Ashland, Va., (St. Hilda's Guild)	7 00
A Friend, Suffolk, Va.	59
	$ 266 00

The above amounts have been forwarded. All further contributions will be sent on Monday of each week and acknowledgment made accordingly.

The Ambulance Corps arrived safely at Uskub in Servia, where a base hospital has been established. A telegram received at headquarters in Birmingham told of the urgent need for further supplies. Please send all contributions to

REV. JOHN F. COLEMAN,
St. Paul's Rectory, Suffolk, Va.

Life's real heroes and heroines are those who bear their own burdens bravely and give a helping hand to those around them.—Anon.

APPEALS.

WE CANNOT CEASE.

An Appeal.

$35,000 were paid out in checks October 1st to aged and disabled clergy, widows and orphans.

January 1st, another Quarterly Payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize fellow Churchmen how entrenched in necessity this work is to the bishops and the clergy and their widows and orphans.

We are obligated by hard facts of existence to secure and pay out at least $30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of $120 per year. This is $30,000 per quarter. $120 per year can be paid, $10 per month; $30 per quarter; $60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE, *Treasurer.*
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS.

RT. REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Field is the World.

In its endeavor to fulfil its trust, the Church, through

The Board of Missions

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 38 Dioceses and 20 Districts in the United States.

$1,600,000 is needed this year to meet the appropriations.

Full particulars can be had from

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

WANTED

ONE PERSON IN EACH PARISH to act as our local representative. Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

Personal Notes

The address of the Rt. Rev. George C. Hunting, D. D., is changed from Berkeley, California, to Reno, Nevado.

The Rev. Walter E. Howe, of Jersey City, New Jersey, has accepted the call to St. John's church, Dover, New Jersey.

Until February 1st, Christ church, Savannah, Georgia, is in charge of the Rev. E. B. Taylor, of Newark, New Jersey.

A parochial mission was conducted during the third week in Advent, at St. Matthew's church, Sparrow's Point, Maryland.

The Rev. Charles B. Scovil, of Morristown, New Jersey, has assumed charge of the churches at Vailsburgh and Millington, New Jersey.

The Rev. Oscar Woodward Zeigler has resigned the rectorship of St. Mark's church, Baltimore, Maryland, to take effect January 1, 1915.

During the first weeks in Advent a parochial mission was conducted in Immanuel church, Glencoe, Maryland, by the Rev. Andrew G. Grinnan, rector of Falls Church, Virginia.

Services at St. Anne's church, Smithburg; St. Andrew's church, Clear Spring, and St. Clements' church, Indian Springs, Maryland, are being held by the Rev. A. deR. Meares.

The Rev. William W. Shearer, who was recently ordained priest by Bishop Murray, has entered upon his duties as rector of St. Matthew's church, Oakland, Maryland.

The Rev. E. R. Rich, D. D., formerly dean of Trinity Cathedral, Easton, Maryland, having retired from parochial work, has taken up his residence at 17 West Franklin street, Baltimore, Maryland.

On December 20, 1914, the Bishop of Indianapolis ordained to the priesthood the Rev. Horace Wyndome Wood, B. A., in St. Stephen's church, Terre Haute, Indiana. The candidate was presented by the rector of the parish, the Rev. John E. Sulger, and the sermon was preached by the Rev. William Burrows, both of whom assisted in the laying-on-of-hands.

At Grace Cathedral, Topeka, Kansas, on December 20th, Rt. Rev. Frank R. Millspaugh, D. D., ordained to the priesthood, Rev. Albert P. Mack, minister-in-charge of Good Shepherd and chaplain of the College of the Sisters of Bethany, Rev. Fred F. Busch, B. A., University of Kansas, minister-in-charge of St. Mary's, Galena, and St. Mark's, Baxter Springs, and Rev. George M. Geisel, assistant at the Cathedral and chaplain of Christ's Hospital. They were presented by the Ven. Creighton Spencer, Archdeacon of the diocese, who also acted as Bishop's chaplain, and the Rev. J. P. deB. Kaye preached the sermon.

TIME IS VALUABLE. EACH MINUTE wasted is something lost. Have you any spare time? If so, we need you as a local representative. Write today for particulars. Southern Churchman.

GROVE PARK INN
Sunset Mountain——————Asheville, N. C.
The Finest Hotel Resort in the World

The front lawn is a 100-acre 18-hole golf course, one of the best in the country. The purest of water is piped 17 miles from Mt Mitchell, nearly 7,000 feet high, the highest peak of the Rockies. All milk and cream from famous dairy on estate of late George W. Vanderbilt. Write for rates and Booklet W.

THE HAMPTON TERRACE
AUGUSTA, GEORGIA.
NEW, COMMODIOUS,
CONVENIENCE AND LUXURY
. . . . GOLF . . . .
For Booklet, address 161 Madison Avenue, New York

Marriages and Deaths.

Marriage notices $1.00 each. Death notices not exceeding forty words inserted free. Over forty words at the obituary rate. Obituaries and Resolutions, 15 cents per line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

WELBOURN—FISHBURNE.—At St. James church, Leesburg, Va., on August 20th, by Rev. Hullihen Burkhardt, assisted by Rev. Edwin B. Niver, D. D., MARGARET LYNN, daughter of Dr. and Mrs. R. B. Fishburne, to the Rev. JOHN ARMSTEAD WELBOURN, of Tokyo, Japan.

CUTLER.—Fell asleep in Jesus' arms at early dawn December 17th, IDA, infant daughter of John Hastings and Grace Cutler, of Charlotte, N. C.

CULPEPER.—God call to her eternal rest in the afternoon of December 14th in Norfolk, Virginia, Mrs. JULIA TODD CULPEPER, wife of Rowland H. Culpeper, and only child of Mrs. Julia W. and the late Maj. Everard M. Todd.

George T. Darracott.

Should my efforts of expression fail me; I pray, that my hand shall be steady, in justice to this "servant of God."

One week before the day of his death, when health seemed to be his, God guided his feet nearer to the grave of his loving wife, and through His wonderful power caused him to lie down to sleep to awake in those celestial palaces.

As he closed his eyes on the approaching earthly dawn, "Heaven's morning broke" for this servant of God—"an Israelite indeed, in whom was no guile."

What a beautiful slumber it was! Quiet and peaceful, in the full possession and enjoyment of all his faculties; dying as he had lived—a true, earnest and consistent Christian gentleman.

Having cultivated to an unusual degree the higher and truer instincts of nature, his walk of life, as a finger pointing to things beautiful, caused both the aged and the youth to take courage and the infant to smile when it seemed as though its little heart would break.

In his home, day after day, he refreshed the minds of his children, of that "death upon the Cross," and of the "eternal gift," and, to-day one will see in each of these characters a Christian person.

Although gone from earth, he will not be forgotten; for character is co-existent with God himself, and such lives as was his will continue to live as beacon lights to guide others in the paths of duty.

And to you, my dear relations, weep no more. Why should you grieve? This body, "sown in weakness, is raised in power. "It is not dead, but liveth." For the Psalmist of old sayeth, "Blessed are the pure in heart, for they shall see God."

HOTEL WARWICK
Newport News, Va.
Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.
THE IDEAL HOTEL
to bring or send your family. Special weekly rates.
L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Misfortunes of Others.

We belittle our fortunes. Who ever heard a rich man admit he was rich, a well-to-do man declare he was comfortable, a scholar acknowledge his learning, a prophet say he was a prophet? We magnify our misfortunes. We brood over our trials and think them greater than the trials of others. But I believe with wise old Socrates, "If all our misfortunes were laid in one heap, whence every one must take an equal portion, most people would be content to take their own and depart." Your own misfortunes, in all likelihood, do not measure up to those of the common lot, for millions suffer as you have never, and have burdens that you never knew. Instead of comparing our lot to that of others, and so make ours the worse because of the comparison, a wise one enjoined us, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."—Exchange.

If a man were to make it a law to himself, to meditate a while before he began his prayers, if he were to force his mind to think what prayer is, what he prays for, and to Whom he prays; if he should again make it a rule to stop in some part of his prayers, to ask his heart whether it really prays, or to let his soul rise up in silence unto God: prayers thus formed, thus assisted by meditation and continuance, would in all likelihood soon render the mind truly devout.—William Law.

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.

Suite 812 Virginia Railway and Power Building.

Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
JOHN L. WILLIAMS, 1st Vice-President, J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

SYDNOR & HUNDLEY

FINE FURNITURE

Carpets, Rugs, Matting, Linoleum,

Curtains, Stoves, Office Furniture

Interior Decorators and Furnishers

Grace and Seventh Streets,

RICHMOND, VA.

Ministerial Dignity.

(A correspondent sends us the following very sensible article from a Baptist Church paper.)

We were talking not long ago with a good woman who deplores the growing tendency among our ministers to change the pulpit into the platform and their sermons into lectures that amuse as well as instruct. This sister longs for a return of the old time reverence for the service in the house of the Lord. She went on to remark that the Episcopalian service is more impressive than ours because it is more reverent and less flippant and funny. We confess to a feeling of sympathy with the views of this woman, who is a consecrated Christian worker and entirely loyal to her Church and all its various agencies. In many of our churches the service does not subdue the soul. We do not feel that we are on holy ground at all. In the presence of the Almighty at the burning of the bush, Moses was awed into silence and put off his shoes from his feet. Cracking a joke does not help a real worshipper, but on the other hand brings discord and disharmony into the sacred hour. The Sam Jones' style of conducting a service, unfortunately becoming painfully common, has lowered the spiritual tone of our worship. Dignity not only adds to the impressiveness of a religious service, but comports with good taste. Some preachers are so afraid of a dry service they make it loud, strident and repellant. The dim religious light, the stately music and the subdued and softened tone of voice—these are all important factors in a sweet and helpful church service. The preacher is a messenger of peace, not of war, and peace is serene and calm, not boisterous and blatant. We commend in all earnestness the gentle observations of this good woman to our preachers everywhere.

The Influence of the War on Missions.

Already the widespread distress caused by the fratricidal strife in Europs is being felt throughout the world. The reports of the effect of the war on missions present only a faint idea of the situation.

Naturally, the German missions are most deeply affected at present. The twenty-six Protestant societies support over two thousand German and 9,000 native workers, in some 3,500 stations and outstations, scattered in various parts of China, in Japan, in Eastern, Western and South Africa, in Turkey, Persia, Russia, India, Micronesia, Latin America, the East Indies and Australasia. The workers in these lands are now cut off from the homeland and are without money. Some of the German colonies are already captured and in others there is conflict with British, French, or Japanese forces.

The Presbyterian Board (U. S. A.) reports world-wide conditions unparalleled in history. Not only has commerce received a staggering blow, but it was for a time impossible to send money to workers in India, Turkey and other fields. In Turkey, horses, camels and donkeys have been taken for the army, and all men who could do so have fled to cover to escape being drafted. This has caused the closing of mission presses and other institutions. The West Africa Mission, which is in German territory, is shut off from communication with America and Europe, and South America is feeling the suppression of European trade. The board has been obliged to authorize missionaries to sell mission property in India, Persia and elsewhere, in order to obtain funds for food, if necessary.

From Bushar, Turkish Arabia, comes a letter from a missionary, reporting unusual excitement among Moslems on the eve of the feast of Ramazan. Many open threats are uttered against Christians, and disastrous results are feared if Turkey should enter the conflict.—Presbyterian of the South.

Compromise.

One of the most destructive and mischievous elements in modern spiritual death are neutrality, indifference and compromise. Dr. Jowett, in one of his recent sermons, set these evils out well. He says:

"'Thou are neither cold nor hot.' These Loadiceans were neutrals, devoid of passion, destitute of any enthusiasm, loafing along in moral indifference. In times of great crises they were 'any way,' 'either way,' altogether tepid regarding the issues. And in times of great laxity they maintained the same tepidity, utterly unconcerned with the degeneracy. 'Thou art neither cold nor hot.'

"Now the subtle temptation for characters like these is to regard their tepidity as something better, and to call it by a grander name. Lukewarmness is described as tolerance, or moderation, or charity, or largeness of mind or breadth of temperament. And so dispassionateness comes to be thought of as piety, and moral distinctions lose the sharpness of their outlines. I am not, therefore, surprised to find that these 'neutrals' were unconsciously losing the truth of moral judgment. 'Thou sayest, I am rich . . . and knowest not that thou art poor.' The unexercised powers of discernment have become weakened, and are no longer sensitive to the primary contrasts between real poverty and real wealth. These 'neutrals' had forfeited their power to appreciate the ideal. They looked upon the commonplace, and regarded it as superlative. They looked upon trifles, and thought them great. They had ease, and they interpreted it as peace. They had many comforts, and they confused them with comfort. They had knowledge, and they thought it wisdom. They had many gifts, and they confounded them with grace. They handled ordinances, and they thought they were touching God. And this is always the nemesis which attends the soul that haunts the ways of compromise. It loses sight of the ideal, and forfeits its appreciation of the unsearchable riches of Christ. These 'neutrals' of the olden time regarded themselves as rich in wealth and raiment, and in reality they lacked the true treasure and the discerning sight and the incorruptible vestures of the soul."

October 16th, the venerable Presiding Bishop entered the office of the Treasurer of the Board of Missions and laid upon his desk a check for $100,000—the gift of a friend, who thereby establishes the "Bishop Tuttle Memorial Fund." This fund is to be held in trust and invested, the income to be used for domestic missions. Of that sum $3,300 will be devoted to the salary and traveling expenses of the Missionary Bishop of Utah, so long as it may remain a missionary district, and any additional income will be available for any regular appropriation in the domestic field.

It is not a man, in union with God in Christ, who is raised above his proper condition or position; but it is man, separated from God, who has fallen out of and below it.—Vernon Staley.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mngr. Gen. Pass Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	‡11.25 A.M. Elba Station.
*8.20 A.M. Main St. Sta.	†11.35 A.M. Byrd St. Sta.
*8.40 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*10.25 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*6.20 P.M. Byrd St. Sta.
12.00 P.M. Byrd St. Sta.	*7.30 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
‡4.15 P.M. Elba Station.	*10.35 P.M. Main St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg
Leave Elba Sta. 7.30 A. M., 6.30 P. M. for Ashland
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g
Arrive Elba Sta. 6.30 A.M., 5.42 P.M. from Ashland

*Daily. †Weekdays. ‡Sundays only. ☆
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

..THE PURE FOOD STORE.

OUR MOTTO;
"The Best of Everything"
Quick Delivery

GEO. McD. BLAKE & CO.,
No. 00 Broad Street, Richmond, Va.

Write for
The Schmidt Quarterly

HERMAN SCHMIDT

816-818 East Main Street,
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.
most complete and elaborate line in the South.

Mail Orders a Specialty.

Meditations

Truth never was indebted to a lie.—Young.

Do justice to your brother and you will come to love him.—Ruskin.

None can be crowned unless he conquer, nor conquer unless he fight.—Selected.

Whoever uncouples the social and the religious life has not understood Jesus.—Rauschenbusch.

It is one thing to meet death intrepidly, and it is altogether another to meet it peacefully and trustfully.—Robertson.

My life, if it be a Christian life at all, has its surface amidst the shifty mutabilibities of earth, but its root in the silent eternities of the centre of all things, which is Christ in God.—A. Maclaren, D. D.

For confidence and calm joy Christ tells us to turn to Nature. For love and sacrifice He bids us live close to our fellowmen. For comfort and immortal hope He asks us to believe in Him and in our Father, God.—Van Dyke.

No man is so absolutely and deeply happy as he who makes the one question of his life, "What is God's will concerning me?" and the one endeavor of his life to follow that will when it is revealed.—Rev. Floyd W. Tomkins, D. D.

You look into Christ's life and its influence, you see how it meets your life and you say, I shall follow this teacher and leader. From the time you say that, you are a Christian. You may be a very poor one. A man who enlists is a very poor soldier for the first few years, but he is a soldier as soon as he enlists.

If the Christian Church with its present membership and influence would accept heartily the simple teachings of Jesus Christ about its social responsibility, and put them into practice, our society would soon be filled with ideas and sentiments which would make it impossible for social wrongs to endure.—John R. Mott.

We have much to do with the ripening of our own character. It is only when we abide in Christ that our lives grow in Christlikeness. Sorrow and pain blight the life that is not hid with Christ in God, and make more beautiful and more fruitful the life that is truly in Christ. If we live thus continually under the influence of the Divine grace, our characters shall grow, with the year, into mellow ripeness.—Dr. J. R. Miller.

R. L. Christian & Co.

816-818 East Main Street
RICHMOND, VA

Leading Fancy Grocers

Agents for
Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of-town orders.

Catalogue mailed on application.

The Laugh That Comes With Years.

An old man, near the river's brink,
Full tranquil in his teeming years,
Laughed out, as one who stops to think,
And dwells upon some chord that cheers.

His form was bent with age and sere;
The gulf lay wide 'twixt him and birth;
And yet his laugh rang loud and clear
As from some new-found spring and birth.

Before this wrinkled, merry wreck
A youth, who heard the sound amazed,
Stopped short, his fiery steed in check,
And long in wide-eyed wonder gazed.

"Old man," he said, "thy laughter rings
Upon my sad shield like a dart—
What merry spirit in thee sings
That will not enter to my heart?

"Thy secret would I know." Whereat
The old man smiled: "'Twill come thy turn:
Thou art too young to laugh like that—
I suffered all my life to learn."

—Tom Masson.

"There is no new earth without a new heaven; and every new heaven brings a new earth. It is when the new sun is risen in the heavens that earth smiles in new beauty. The earth depends for its wealth and splendor upon the heavens. If the corn, wine, and oil cry to the earth for nourishment, the earth must cry to the heavens for the invigorating power. In human experience the same is true. Things are to us bright or dark, welcome or displeasing according to the eye with which we regard them. The glance of the eye is like the light of the sun in this, that it can invest what it looks upon with brightness. The same principle works in religious history. The law, if we may call it so, holds good in the same religious consciousness of men. When men saw that heaven smiled, they carried the smile among their fellow-men. When in their judgment heaven frowned, fear bred distrust, and, as nothing is more cruel than fear, men looked on each other with cruel eyes. As was the heaven, so was the earth. As was their conception of God, so was their attitude to their fellow-men. The new heaven made the new earth. When they thought rightly and worthily of the Creator, they thought fitly and worthily of the creature of His hands."—Bishop W. Boyd Carpenter.

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. **921 East Main Street.**

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital and Surplus, = $1,600,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER.....President
JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.
J. W. SINTON.....Vice-President WILLIAM M. HILL.....Vice-President

INCORPORATED 1889

The Virginia Fire and Marine Insurance Company

OF RICHMOND, VA.

Assets January 1, 1914, - - - $1,730,370.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Perfect Protection

Capital and Surplus

$3,000,000

First National Bank

Ninth and Main

John L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

You Don't Have to go to Europe if You Want to fight.

There is the daily conflict for business supremacy and commercial success, which is constantly being waged by the THRIFTY in every country. This is a noble army and YOU should be an enthusiastic volunteer.

THE AMERICAN NATIONAL BANK of Richmond, Virginia,

takes pride in the success of each individual that has turned to it for advice and aid. We believe in rendering individual SECURITY and SERVICE.

Capital and surplus.....$1,600,000 00
Resources 9,500,000 00

Faith is more than intellectual assent; it gathers in the whole man, and we can only know faith by living in faith. Just as a man can only know what love is by the act of loving, so faith can only be grasped by an act of faith. We cannot know faith by standing apart with the will and the heart held in subjection until reason is satisfied.

Like the first venture of a child we must take a step which is a distinct act, in which mind, and heart, as well as will are involved. It is, perhaps, a timid step because it involves a new experience, and one hesitates at the brink; but the venture is made, and the new experience passes into one's life and becomes part of oneself. The next time, the act is repeated with greater confidence aided by knowledge.

So in the matter of faith, the first step is perhaps feeble, but each act of faith makes us stronger in faith; our spiritual nature responds to our acts of faith, and we find our life moving forward, guided and tested by the eternal standard of Truth and Rightousness.—Selected.

The world is indebted to Christianity for far more of its blessings than most persons appreciate. Fifty years ago, David Lipscomb was riding along the road with an infidel doctor, talking on the Bible. The doctor asked: "Can you tell me one good thing the Christian religion has given to the world?" Lipscomb replied: "It has given us better hogs and better horses, and better cattle, and better farms, and better society, and better civilization. No country without the Bible has ever had a mail system, a telegraph system, a bank, or even a two-horse wagon—till the Bible got there. No infidel can be persuaded to live in a country that has no Bible."

Lighthouses don't ring bells and fire cannon to call attention to their shining—they just shine.—Selected.

Our moral judgment is often dull and imperceptive. And our spiritual judgment is often lacking in vigor and penetration. And so our great Spirit-Guide puts our spirits to school, and more deeply sanctifies them, that in holiness we may have discernment. And He will also give us foresight. He will enable us to interpret circumstances, to apprehend their drift and destiny. We shall see harvests while we are looking at seeds.—Jowett.

We shall ask what we will, because His will is our will. We shall not ask obedient to some sudden impulse, some caprice, or self seeking, or even a high bounding zeal for others. But the life will prepare us to ask for just what the Father is preparing to give. We shall not bring Him our plans for adjustment, but His plans for us will meet our every longing.—Rev. K. Mackenzie.

Don't wait until you are hurt by a habit before giving it up, but find out its ordinary tendency and act accordingly.—Munger.

Responsive Advertising

For the Merchant and Manufacturer through the columns of the Oldest Protestant Episcopal Church Paper in the United States

The homes into which this paper is welcomed are of the better class. Their standard of living is above the average and they have an inclination for and the ability to purchase whatever aids in their general welfare or in their comfort. You can be sure of your sales message reaching an alert and responsive audience. This paper has the confidence and the good will of its readers, which you as an advertiser can share. Send in your advertising copy now.

Southern Churchman - Richmond, Va.

Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXX — RICHMOND, VA., JANUARY 9, 1915 — No. 2

RICHMOND TRUST & SAVINGS COMPANY

Read This and Act Now.

YOUR FUTURE and that of your family depends upon how well you do your part now. Make provision for your loved ones while you may. Make this Company your executor or trustee and you do not rely on any one individual to manage your estate and distribute to your heirs.

"SUCCESSIVE SAVING" is a guarantee for creature comforts in old age. Start a savings account now. This company will buy or sell City or Country property for you, will rnet out property for you. It will make Hotel Pullman and Steamsh p resorvations and furnish tickets on all Railroad and Steamboat lines in this or foreign countries and supply you with funds current anywhere. Correspondence with any department attended to promptly. Banking by mail a specialty.

Richmond Trust and Savings Company
(Capital $1,000,000.)

Main and Seventh Streets
RICHMOND, VA.

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - -	$2,500,000.00
Investments held in trust, - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



CHRISTMAS MEMORIALS FOR THE CHURCH

These should be ordered at once to give sufficient time for execution and erection before the Festival. We invite immediate correspondence so designs and estimates can be submitted for decision.

Send for photographs of executed work and illustrated handbook.

Parcel Post enables small packages te be sent at low cost.

Studios, 35-37-39 Sixth Ave. NEW YORK.

J. & R. Lamb

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given. Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.,
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

BOOK NOTICES.

Students and the Worldwide Expansion of Christianity. Addresses delivered before the Seventh International Convention of the Student Volunteer Movement for Foreign Missions, Kansas City, Missouri, December 31, 1913, to January 4, 1914. Edited by Fennell P. Turner, General Secretary. New York. Student Volunteer Movement for Foreign Missions. Pp. 743.

The Students' Volunteer Movement is one of the most remarkable and successful agencies of the present day for the extension of the gospel throughout the world. Every four years a great Convention is held especially for students, and of these the volume before us contains the records of the seventh, which met in Kansas a year ago. More than 5,000 persons, the large majority of them young men and women student delegates from 755 institutions, were present. For five days they were under the instruction of great missionary leaders from all parts of the world. This book gives the addresses delivered before this great body, making it the latest and most complete compendium of missionary information and presentation of the missionary call to the Christian world. It is so well arranged and thoroughly indexed as to make it a convenient book of reference. A volume of inestimable value for all who put themselves in touch with the work of world-wide evangelization.

Notes on the Proper Psalms for Holy Days. By Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont. Longmans, Green and Co., New York. Pp. 169. Price 75 cents.

Again the Bishop of Vermont presents a little book to aid devout worshippers to appreciate and appropriate the spiritual riches of the Book of Common Prayer. This is not a commentary on these Psalms, for the Bishop does not propose to do our thinking for us, but annotations which help the reader to understand the hard places and obscure references and point out the spiritual interpretation of these "human experiences which find their highest realization in the mysteries of our Lord's life." For "The Psalms express fundamental experiences of the human soul. And the utterances of man find their highest realization in the Son of Man. In this way all the Psalms may be regarded as the utterences of Christ, and are to be joined in by Christian people, members of His body, animated by His Spirit, not merely in the sense of their original authors, but as they have passed through His mind. This is the principle of Christian interpretation and use followed in these notes."

Appreciations and Historical Addresses. By the Rev. Walter W. Moore, D. D., LL. D., President of the Union Theological Seminary in Virginia. Presbyterian Committee of Publication, Richmond, Va. Pp. 173. Price 75 cents.

Dr. Moore has done an excellent thing in publishing in an attractive volume these addresses which he has delivered from time to time in commemoration of great and good men whom he has known, or who were predecessors of his in leadership and learning in his Church. Eloquent in style, sincere in tone, masterly in the art of seizing upon salient characteristics and presenting them in living colors, they are models of their kind. Among the subjects of these memorials are such men as Dr. Hoge, Prof. William Henry Green, of Princeton; Cyrus H. McCormick and Joseph Bryan, who belonged to the whole people, so that the book will be of interest and value to a very wide circle of readers.

MAGAZINES.

The Constructive Quarterly.—A Journal of the Faith, Work and Thought of Christendom. Edited by Silas McBee. George H. Doran Co. New York.

The December number is replete, as usual, with able articles from a very varied list of contributors and covering

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-second Session opens September 16, 1914.
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Theological Seminary P. O.,
Fairfax county, Va.

Episcopal High School
NEAR ALEXANDRIA, VA.

The seventy-sixth year of this School for Boys will open September 16, 1914. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

CHATHAM Episcopal Institute
For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector
Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.
Mrs. Elizabeth May Willis, B. P., Prin., Box 13

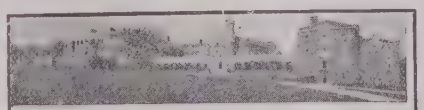


ST. MARY'S School For Girls
Preparatory and College Courses.
The Diocesan School of the Carolinas.
Rev. GEO. W. LAY, Rector Box 19, Raleigh, N.C.

The Theological Department of the University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address
THE DEAN,
Sewanee, Tenn.

GUNSTON HALL 1906 Florida Ave. Washington, D. C.
A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Building especially planned. Athletics.
MRS. BEVERLEY R. MASON, Principal.
MISS E. M. CLARK, LL. A. } Associates.
MISS CLARA A. BENTLEY A. B. (Vassar) }



Sweet Briar College *A college for women.* A four years' collegiate course leads to the A.B. degree. A sub-freshman course prepares for college. Located in the Piedmont section of Virginia. Catalogue and views sent on application.
DR. MARY K. BENEDICT, Pres., Box 103, Sweet Briar, Va.

National Cathedral School for Girls
Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

Emerald Hodgson Hospital
—AND—
Training School for Nurses
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

THE VIRGINIAN HOME & TRAINING SCHOOL
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pensylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

The General Theological Seminary.
Chelsea Square, New York.

The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

many phases of Christian thought and endeavor. One does not read the Constructive to fine confirmations for his own theories but to get a view of those of other men. If the diversity is a little confusing sometimes it is also helpful to note the underlying unity of truth-seeking and of essential faith in all these writers from different Churches, different lands and different pursuits. Among the contributors to this number are Bishops Lawrence and Guerry and Bishop Boyd-Carpenter, of England, Shailer Mathews and Edward T. Devine, as well as many others more familiar to some of our readers perhaps than to ourselves.

The American Review of Reviews for January.—Noteworthy of this number are contributions suggested by the completion of a century of peace between England and the United States, by Senator Elihu Root, former Ambassador Joseph H. Choate, Dr. James A. Macdonald, editor of the Toronto Globe, and the Baron D'Estournelles de Constant, a Senator of France and a leading advocate of world peace. The story of the great war is continued. Other war articles are, "Leaders of Russia's Armies," "Physical Geography of the War," and "The Press as Affected by the War." This number also contains brief sketches of twenty-two newly selected Governors. The subject of national defense is treated editorially, and in a brief letter from the efficiency expert, Mr. Harrington Emerson. There is an illustrated article on the Battle of New Orleans, the last engagement between English and American troops, the centenary of which is to be celebrated on January 8th.

The Century.—The January number features a story by Rudyard Kipling and several interesting articles discussing the larger issues of the war from German, French and Russian points of view. A number of travel and descriptive articles and several excellent stories, with illustrations of striking beauty, add to the attractiveness of its rich and varied pages.

St. Nicholas.—Stories and pictures galore, with interesting and instructive articles as well, make up the feast of good things spread for the children in their popular magazine. A new department of "Practical Mechanics for Boys" begins with this number for January, which, we predict, will prove fascinating to a multitude of young Americans.

The question of unity is intimately connected with the Master's great command. The gospel must be preached among all nations. But the world will not believe except Christians present an unbroken front to the powers of darkness. The time was when many said the divisions of Christendom are an advantage. That time is no longer. There is an universal feeling throughout the whole world to-day that unity is necessary to the winning of the world to Christ. I believe that the prayers of the children of the Church led to the adoption of the Quadrilateral of 1886. I believe that that pronouncement led to the appointment of the Commission on Order and Unity in 1910. I believe that this commission will accomplish important things for Christendom in future years. There are many indications that the leaven is working in all Christian bodies. The Presbyterian Church has already begun to close up its divisions. The Methodists are taking counsel to close up theirs. In Canada three of the religious bodies are planning to unite their forces. I saw the other day that in one State three of the divisions of the Lutheran Church had voted to come together. The end sought for will not be accomplished in a day. It ought not to be. It takes time for such wounds to heal. I believe that our part in the healing process is to be important. We shall not give up our principles that are incorporated in our standards and established by our practices. But we ought to use them so as to attract and not repel.—Bishop Brewer.

We have many gloomy philosophers to-day who try to persuade us that this is a wretched world in which we live. Over against the ravings of these prophets of despair stands the unquestionable fact that it is worth while to live when men follow Jesus Christ. Life becomes joyous, active, purposeful when the leadership of Christ is accepted and when the soul strives to please Him. —Exchange.

"No distant Lord have I, longing afar to be;
Made flesh for me, He cannot rest until He rests in me.
Brother in joy and pain, bone of my bone was He:
Now intimacy closer still, He dwells Himself in me.
I need not journey far this dearest friend to see,
Companionship is always mine; He makes His home with me."
—Dr. Maltbie Babcock.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., JANUARY 9, 1915. VOL. LXXX. No. 2

EDITORIALS

THE WHITEFIELD BI-CENTENARY: SOME REFLECTIONS.

A few weeks ago in many of the Christian congregations throughout the the country memorial services were held in commemoration of the two hundredth anniversary of the birth of George Whitefield, and in many of our excellent denominational exchanges there appeared interesting articles reviewing the life and work of that wonderful man and greatest preacher of his age. In no Church paper, so far as we have seen, or pulpit, so far as we have heard, was the name or the occasion mentioned. We note this not to express surprise or even regret, but because it indicates a condition which arose long ago, but has its lessons for the present time also and affords some food for reflection.

George Whitefield was born in Gloucester, England, on December 16, 1714. His parents kept an inn, but his grandfather and great-grandfather had been clergymen. At the age of eighteen he entered Pembroke College, Oxford, with but meagre preparation for university work, but with a deep religious spirit already awakened. At Oxford he formed a close intimacy with those kindred spirits, John and Charles Wesley. With them and a handful of others of like mind he was one of the little society formed for mutual edification and encouragement in holy living, which, on account of their methodical rule of living and strict observance of Church days and ordinances, received the nickname of "Methodists." Even in such company he was noted for his devotion and zeal. At the early age of twenty-one, and before his graduation, his Bishop offered him ordination and he was made deacon. He returned to Oxford for his degree, but not until after he had already begun his career as a preacher and evangelist. At the request of the Wesleys he came to America two years later and took up the work which John Wesley was laying down in Georgia, but returned to England within a few months and was ordained priest in 1738. For the next thirty-two years, or until his death in Newburyport, Mass., in 1770, his labors were divided between the two countries and he visited America in all seven times. Like the Wesleys he retained his connection with and ministry in the Church of England to the end of his life, though he paid small regard to her canons or discipline. He considered that he was divinely called to be a preacher of righteousness, and with that mission he allowed nothing to interfere. Received at first in London with great enthusiasm, he soon found many of the churches closed against him. Then began his marvellous success as a preacher in the open air, in the fields and commons, to congregations which numbered, according to the annals of the time, from ten to thirty thousand. He had a wonderful voice, sonorous and expressive, and a remarkable command of language and felicity in illustration, in fact, all the qualities of a great orator. But his power lay back of these, in his tremendous earnestness, his burning enthusiasm, his clear convictions, his unwavering faith, his absolute belief in and surrender to the power and guidance of the Holy Spirit. "Cynical men of the world, like Chesterfield," says a Church historian, "were so moved by his powers of description as to lose their self-control. Rough colliers were so affected by his pathos as to sob aloud like children. Nothing equal to him had been known in Christendom since Peter the Hermit preached the crusade. And it was a veritable crusade that both he and Wesley believed that they were preaching,—a new warfare against the world, the flesh and the devil, with new weapons, under the direct leadership of the Spirit of God."

Whitefield and Wesley soon parted company because of theological differences, the former being Calvinistic in his views. Whitefield is sometimes represented as being the founder of that branch of Methodism known as "Lady Huntingdon's Connection," which maintained his Calvinistic teachings, but in truth he was neither a theologian nor had he the gift of organization and leadership which was so large a part of Wesley's endowment. In England, Wales and Scotland, and again and again throughout the American colonies from Massachusetts to Georgia he went preaching the gospel which thousands of his listeners had never before heard in its simplicity or realized in its power. His immediate influence upon the Church of England, from which he personally received little sympathy, is hard to measure, since it was felt largely at second hand. But men of like mind and spirit with himself, yet unswerving in their loyalty to Church authority and order, fathered the Evangelical revival and teachings which have had such a profound influence in the Church ever since. Every nonconformist body, however, received a new impetus from his work, while in America the Presbyterians and Baptists grew strong in his wake. Methodism received the initial impetus which it has never lost, though its adherents had not yet parted from the Mother Church.

To-day this American Church is hoping and planning for a great "Preaching Mission" throughout her borders. She wants, and may God raise up for her, new Whitefields,—men with great natural endowments, great personal weight, great consecration, great faith, great spiritual power such as he had, to go forth again and preach a new crusade of righteousness and true godliness. The Mother Church had all this once in the person of this gifted and saintly man, combined, no doubt, with something of ecclesiastical eccentricity and individualism. She did not know what to make of him or what to do with him. Incased in the stiff and cumbrous armor of established order and uniformity, stupified by materialism and sunk in spiritual torpor, she had neither the vision to see, the nerve to grasp nor the vigor to use the weapon which lay in her hand. She was indeed largely aroused out of

sleep by a spiritual awakening which she did little to produce, but it was only to see thousands of her children depart from her obedience, both in the old and new world, unrestrained by the bonds on which she leaned and counted so strong. It is difficult indeed to hold the scales of truth with an impartial hand while seeking to discover where the faults and delinquencies lay which united to bring this about. Certainly they were too much with the Church herself to justify her in casting reproach upon others. With penitence and sorrow she must acknowledge a great failure at a critical time; a sad lack of wisdom and of catholicity of spirit, a deplorable want of watchfulness and readiness in a day of visitation.

Would like results follow the same conditions if they arose in the Church to-day? One sometimes sees the same narrowness of mind, the same petrifaction of ideas, the same stickling for precedent and form of spiritual expression which were prevalent then, and is doubtful. But the Church is wiser now and far more alive to the breadth and fulness of her mission. With much to learn she is more teachable in heart and willing to be guided by the Spirit of her Divine Head as she has not been sometime. When a new day of spiritual awakening and revival shall come she will, we believe, hold her Whitefields and Wesleys firmly and loyally with her, while heeding their call and yielding to their importunity for God's great cause. With a larger charity and an humbler faith she would recognize and welcome every manifestation of the Spirit. And if such is indeed her mind, who can tell when the Lord may raise up to her prophets as of old to speak mightily His word and to revive His work in these latter days!

Life's Best School.

Life's best school is living with people. It is there we learn our best lessons. Some one says: "It is better to live with others, even at the cost of considerable jarring and friction than to live in undisturbed quiet alone."

It is not ideally the easy way. It means ofttimes hurts. wrongs, injustices, many a wounding, many a heartache, many a pang. It requires self-forgetfulness, self-restraint, the giving up of one's rights many times, the over-looking of unkindness and thoughtlessness, the quiet enduring of many things that it would seem no one should be required to endure from another. But it is best. —Forward.

An American Indian was converted. Soon he brought some money to the missionary "to give to Jesus Christ for his work." That is too much for you to give," said the missionary. "Two dollars too much for white man to give may be," was the answer, "but not too much for Indian, Jesus Christ did so much for Indian."—The Lutheran.

We cannot know that to which we have no faculty of response.—Michael Wood.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Meeting the Demands.

Mr. Editor: There will be urgent calls for help in the coming months; help for destitute and suffering humanity at home and in Europe; for help that will strongly appeal to the hearts of American people, and which must be met promptly and liberally.

But we must not allow these urgent needs make us forget or neglect the claims of our Church, and those dependent upon our offerings.

As never before there is need that the Church go forward with her work. Never, we believe, was there a riper time or greater opportunity for Christianity to do an effective work; and it is for us, her children, to see that she suffers no loss.

By resolution, the Synod of this province has asked us to largely increase our offerings, that the mission work of European churches may be helped in the East.

The largeness of the appeal may discourage many, discourage them so utterly that they will not even attempt to raise the apportionment.

At a time like this, with so many appeals, we should do things in order. We must first provide for our own mission work, both diocesan and general. Let us go to work at once, and get our own apportionments paid as soon as possible—by Ash Wednesday if we can, and certainly not later than Easter, and then do what we can to add to our offerings till October first, to help other Christian workers.

This seems large, and may be impossible to many, but if we undertake it earnestly and in faith, we believe that we will surprise ourselves. Times are hard, but people are thoughtful and are willing to listen and to give.

Let every parish in Virginia set for itself a standard of a completed apportionment by Easter. Many of our parishes are without rectors. If they feel that they need help, a missionary talk or some suggestions, we are sure that the Bishops or some clergyman will help them.

At a time like this the co-operation of every parish and every Christian is needed to make the movement a success. Yes, and every organization, woman's auxiliary, the juniors, and the Sunday Schools—let us all get busy and it will be done.

W. D. Smith.

Winchester, Va.

Home stands for love—it is born of love. So God is love, His love gives and crowns the true home. Home stands for the beginning of life. So God alone is the source of spiritual life. Home stands for food. So God alone gives the bread and water of life in his son. Home stands for rest. There is no rest for the soul of man but in God.—Selected.

For the Southern Churchman.

Out of the Jaws of Death.

Alan Pressley Wilson.

"I told them I would ride right into the jaws of death, and they wouldn't take me. I showed them my medals for bravery and let them read the captain's commission issued to me during the Mexican War and also the one I received in the Civil War and I told them that I had ridden right into the jaws of death and was ready to do it again. But it was no use; they told me that they could not take me." Moaning and crying, Captain John Henson, hero of two wars, made his way back slowly to the Home still hurt that his offer to enlist in the army had not been accepted.

As he came along the hall to the office I heard his voice and readily recognized it. Many a time since I became superintendent of the Home had I heard him declare to the others that he had ridden into the very jaws of death and would gladly do it again for the sake of his country. On coming to the Home I had been told of the captain and his prowess on the field of battle. I had likewise been informed that he was not a professing Christian and that while he was upright and moral in all of his ways and set a good example in these things to the other inmates, he had steadily refused to make any profession of religion: in fact, had hurt his influence by declaring that he would not confess Christ as his Saviour. I had been waiting for an opportunity to speak to him about his soul's salvation, and now I heard him bringing me that opportunity.

"Superintendent, I told them I would ride into the jaws of death and they would not take me. I—would—ride—into—the—jaws—of—death!" This last was spoken in a sort of peculiar drawl and yet with a dramatic flourish as though he were cutting the air with his sword. Always patriotic, quick and alert and erect of carriage, his seventy-five years rested lightly upon him. Some whim or fancy had led him to the recruiting office that particular morning and his offer to enlist in the regular army had been received with indifference: indeed, the recruiting officer had told him to go back home and send his grandsons. "I would ride into the jaws of death, Superintendent, and yet they would not allow me to enlist!"

"It was doubtless because of the fact that you hold commissions and honorable discharges from the service, Captain. It would be rather prejudicial to the dignity of the army to enlist one who served bravely as an officer; it would have a tendency to lower the respect enlisted men should show for their superior officers. Again, despite your activity you are much above the maximum age and if the government made an exception in your case it would be harder for them to refuse the next elderly man, and he might not be nearly as straight and active as you are." "Yes, but I told the Major I would ride into the jaws of death, and he would not take me." The pet phrase of the Captain's came out again and again in his conversation. Seemingly he liked the sound of the words; they brought back to him the time when, as acting colonel of his regiment, he had bravely taken a place at the head of the column and had led his men right into a hot fire of twice the number of Mexican soldiers. During the Civil War he had repeated the brave act by riding with his lone company into the camp of the opposing side and succeeded in taking

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D.D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., JANUARY 9, 1915. VOL. LXXX. No. 2

EDITORIALS

THE WHITEFIELD BI-CENTENARY: SOME REFLECTIONS.

A few weeks ago in many of the Christian congregations throughout the the country memorial services were held in commemoration of the two hundredth anniversary of the birth of George Whitefield, and in many of our excellent denominational exchanges there appeared interesting articles reviewing the life and work of that wonderful man and greatest preacher of his age. In no Church paper, so far as we have seen, or pulpit, so far as we have heard, was the name or the occasion mentioned. We note this not to express surprise or even regret, but because it indicates a condition which arose long ago, but has its lessons for the present time also and affords some food for reflection.

George Whitefield was born in Gloucester, England, on December 16, 1714. His parents kept an inn, but his grandfather and great-grandfather had been clergymen. At the age of eighteen he entered Pembroke College, Oxford, with but meagre preparation for university work, but with a deep religious spirit already awakened. At Oxford he formed a close intimacy with those kindred spirits, John and Charles Wesley. With them and a handful of others of like mind he was one of the little society formed for mutual edification and encouragement in holy living, which, on account of their methodical rule of living and strict observance of Church days and ordinances, received the nickname of "Methodists." Even in such company he was noted for his devotion and zeal. At the early age of twenty-one, and before his graduation, his Bishop offered him ordination and he was made deacon. He returned to Oxford for his degree, but not until after he had already begun his career as a preacher and evangelist. At the request of the Wesleys he came to America two years later and took up the work which John Wesley was laying down in Georgia, but returned to England within a few months and was ordained priest in 1738. For the next thirty-two years, or until his death in Newburyport, Mass., in 1770, his labors were divided between the two countries and he visited America in all seven times. Like the Wesleys he retained his connection with and ministry in the Church of England to the end of his life, though he paid small regard to her canons or discipline. He considered that he was divinely called to be a preacher of righteousness, and with that mission he allowed nothing to interfere. Received at first in London with great enthusiasm, he soon found many of the churches closed against him. Then began his marvellous success as a preacher in the open air, in the fields and commons, to congregations which numbered, according to the annals of the time, from ten to thirty thousand. He had a wonderful voice, sonorous and expressive, and a remarkable command of language and felicity in illustration, in fact, all the qualities of a great orator. But his power lay back of these, in his tremendous earnestness, his burning enthusiasm, his clear convictions, his unwavering faith, his absolute belief in and surrender to the power and guidance of the Holy Spirit. "Cynical men of the world, like Chesterfield," says a Church historian, "were so moved by his powers of description as to lose their self-control. Rough colliers were so affected by his pathos as to sob aloud like children. Nothing equal to him had been known in Christendom since Peter the Hermit preached the crusade. And it was a veritable crusade that both he and Wesley believed that they were preaching,—a new warfare against the world, the flesh and the devil, with new weapons, under the direct leadership of the Spirit of God."

Whitefield and Wesley soon parted company because of theological differences, the former being Calvinistic in his views. Whitefield is sometimes represented as being the founder of that branch of Methodism known as "Lady Huntingdon's Connection," which maintained his Calvinistic teachings, but in truth he was neither a theologian nor had he the gift of organization and leadership which was so large a part of Wesley's endowment. In England, Wales and Scotland, and again and again throughout the American colonies from Massachusetts to Georgia he went preaching the gospel which thousands of his listeners had never before heard in its simplicity or realized in its power. His immediate influence upon the Church of England, from which he personally received little sympathy, is hard to measure, since it was felt largely at second hand. But men of like mind and spirit with himself, yet unswerving in their loyalty to Church authority and order, fathered the Evangelical revival and teachings which have had such a profound influence in the Church ever since. Every nonconformist body, however, received a new impetus from his work, while in America the Presbyterians and Baptists grew strong in his wake. Methodism received the initial impetus which it has never lost, though its adherents had not yet parted from the Mother Church.

To-day this American Church is hoping and planning for a great "Preaching Mission" throughout her borders. She wants, and may God raise up for her, new Whitefields,—men with great natural endowments, great personal weight, great consecration, great faith, great spiritual power such as he had, to go forth again and preach a new crusade of righteousness and true godliness. The Mother Church had all this once in the person of this gifted and saintly man, combined, no doubt, with something of ecclesiastical eccentricity and individualism. She did not know what to make of him or what to do with him. Incased in the stiff and cumbrous armor of established order and uniformity, stupified by materialism and sunk in spiritual torpor, she had neither the vision to see, the nerve to grasp nor the vigor to use the weapon which lay in her hand. She was indeed largely aroused out of

sleep by a spiritual awakening which she did little to produce, but it was only to see thousands of her children depart from her obedience, both in the old and new world, unrestrained by the bonds on which she leaned and counted so strong. It is difficult indeed to hold the scales of truth with an impartial hand while seeking to discover where the faults and delinquencies lay which united to bring this about. Certainly they were too much with the Church herself to justify her in casting reproach upon others. With penitence and sorrow she must acknowledge a great failure at a critical time; a sad lack of wisdom and of catholicity of spirit, a deplorable want of watchfulness and readiness in a day of visitation.

Would like results follow the same conditions if they arose in the Church to-day? One sometimes sees the same narrowness of mind, the same petrifaction of ideas, the same stickling for precedent and form of spiritual expression which were prevalent then, and is doubtful. But the Church is wiser now and far more alive to the breadth and fulness of her mission. With much to learn she is more teachable in heart and willing to be guided by the Spirit of her Divine Head as she has not been sometime. When a new day of spiritual awakening and revival shall come she will, we believe, hold her Whitefields and Wesleys firmly and loyally with her, while heeding their call and yielding to their importunity for God's great cause. With a larger charity and an humbler faith she would recognize and welcome every manifestation of the Spirit. And if such is indeed her mind, who can tell when the Lord may raise up to her prophets as of old to speak mightily His word and to revive His work in these latter days!

Life's Best School.

Life's best school is living with people. It is there we learn our best lessons. Some one says: "It is better to live with others, even at the cost of considerable jarring and friction than to live in undisturbed quiet alone."

It is not ideally the easy way. It means ofttimes hurts. wrongs, injustices, many a wounding, many a heartache, many a pang. It requires self-forgetfulness, self-restraint, the giving up of one's rights many times, the over-looking of unkindness and thoughtlessness, the quiet enduring of many things that it would seem no one should be required to endure from another. But it is best. —Forward.

An American Indian was converted. Soon he brought some money to the missionary "to give to Jesus Christ for his work." That is too much for you to give," said the missionary. "Two dollars too much for white man to give may be," was the answer, "but not too much for Indian, Jesus Christ did so much for Indian."—The Lutheran.

We cannot know that to which we have no faculty of response.—Michael Wood.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Meeting the Demands.

Mr. Editor: There will be urgent calls for help in the coming months; help for destitute and suffering humanity at home and in Europe; for help that will strongly appeal to the hearts of American people, and which must be met promptly and liberally.

But we must not allow these urgent needs make us forget or neglect the claims of our Church, and those dependent upon our offerings.

As never before there is need that the Church go forward with her work. Never, we believe, was there a riper time or greater opportunity for Christianity to do an effective work; and it is for us, her children, to see that she suffers no loss.

By resolution, the Synod of this province has asked us to largely increase our offerings, that the mission work of European churches may be helped in the East.

The largeness of the appeal may discourage many, discourage them so utterly that they will not even attempt to raise the apportionment.

At a time like this, with so many appeals, we should do things in order. We must first provide for our own mission work, both diocesan and general. Let us go to work at once, and get our own apportionments paid as soon as possible—by Ash Wednesday if we can, and certainly not later than Easter, and then do what we can to add to our offerings till October first, to help other Christian workers.

This seems large, and may be impossible to many, but if we undertake it earnestly and in faith, we believe that we will surprise ourselves. Times are hard, but people are thoughtful and are willing to listen and to give.

Let every parish in Virginia set for itself a standard of a completed apportionment by Easter. Many of our parishes are without rectors. If they feel that they need help, a missionary talk or some suggestions, we are sure that the Bishops or some clergyman will help them.

At a time like this the co-operation of every parish and every Christian is needed to make the movement a success. Yes, and every organization, woman's auxiliary, the juniors, and the Sunday Schools—let us all get busy and it will be done.

W. D. Smith.

Winchester, Va.

Home stands for love—it is born of love. So God is love, His love gives and crowns the true home. Home stands for the beginning of life. So God alone is the source of spiritual life. Home stands for food. So God alone gives the bread and water of life in his son. Home stands for rest. There is no rest for the soul of man but in God.—Selected.

For the Southern Churchman.

Out of the Jaws of Death.

Alan Pressley Wilson.

"I told them I would ride right into the jaws of death, and they wouldn't take me. I showed them my medals for bravery and let them read the captain's commission issued to me during the Mexican War and also the one I received in the Civil War and I told them that I had ridden right into the jaws of death and was ready to do it again. But it was no use; they told me that they could not take me." Moaning and crying, Captain John Henson, hero of two wars, made his way back slowly to the Home still hurt that his offer to enlist in the army had not been accepted.

As he came along the hall to the office I heard his voice and readily recognized it. Many a time since I became superintendent of the Home had I heard him declare to the others that he had ridden into the very jaws of death and would gladly do it again for the sake of his country. On coming to the Home I had been told of the captain and his prowess on the field of battle. I had likewise been informed that he was not a professing Christian and that while he was upright and moral in all of his ways and set a good example in these things to the other inmates, he had steadily refused to make any profession of religion: in fact, had hurt his influence by declaring that he would not confess Christ as his Saviour. I had been waiting for an opportunity to speak to him about his soul's salvation, and now I heard him bringing me that opportunity.

"Superintendent, I told them I would ride into the jaws of death and they would not take me. I—would—ride—into—the—jaws—of—death!" This last was spoken in a sort of peculiar drawl and yet with a dramatic flourish as though he were cutting the air with his sword. Always patriotic, quick and alert and erect of carriage, his seventy-five years rested lightly upon him. Some whim or fancy had led him to the recruiting office that particular morning and his offer to enlist in the regular army had been received with indifference: indeed, the recruiting officer had told him to go back home and send his grandsons. "I would ride into the jaws of death, Superintendent, and yet they would not allow me to enlist!"

"It was doubtless because of the fact that you hold commissions and honorable discharges from the service, Captain. It would be rather prejudicial to the dignity of the army to enlist one who served bravely as an officer; it would have a tendency to lower the respect enlisted men should show for their superior officers. Again, despite your activity you are much above the maximum age and if the government made an exception in your case it would be harder for them to refuse the next elderly man, and he might not be nearly as straight and active as you are." "Yes, but I told the Major I would ride into the jaws of death, and he would not take me." The pet phrase of the Captain's came out again and again in his conversation. Seemingly he liked the sound of the words; they brought back to him the time when, as acting colonel of his regiment, he had bravely taken a place at the head of the column and had led his men right into a hot fire of twice the number of Mexican soldiers. During the Civil War he had repeated the brave act by riding with his lone company into the camp of the opposing side and succeeded in taking

the entire regiment prisoners of war. It was therefore an expression that seemed fittingly his: "I would ride into the jaws of death!"

"Will you have a seat, Captain, and give me an opportunity to talk with you?" Then without waiting for him to reply I courteously assisted him into my easy chair and began to speak. "You have been a brave soldier in your time and you are still brave. You have been loyal to your country and to the President as Commander-in-Chief of the army. Yet you have been cowardly when it comes to your duty respecting your future life and your fellowmen; you have been most disloyal to God, your Creator, and to His Son, Jesus Christ, the Captain of your Salvation. He literally went 'into the jaws of death' that you might have life eternal, and only asks that you enlist in His army and fight manfully under His banner. You have shown your willingness to face the guns of the enemy: you are indifferent to the rattle of musketry and the awful roar of the cannon. You willingly endure privations and put up with lack of food and proper appointments in the army; yet you are not willing to make any sacrifice for the Saviour who offers you peace and salvation. Now is this right?"

As I spoke I had risen and expected that he would do the same and rush out of the office in anger. Instead, he surprised me by drawing me to him and putting his head against my coat. Throwing my arm around him and smoothing his silver hair, I said, "Captain, Jesus Christ asks you to enlist in His army and to fight valiantly for the right; will you do it?" Bursting into tears, the aged soldier sobbed aloud and no articulate sound came from him. When the grief was somewhat spent he regained his usual calmness and, without any excitement or other indication that he was taking a serious step, said: "Superintendent, I see the reasonableness of your argument. More than that, I see my duty to God and I am going to do it. At the prayer service this afternoon I am going to confess Jesus as my Lord and Master." With these words he left me and I returned to my office work.

Long before the regular service, however, Captain John Henson had personally told every inmate in the Home of his enlistment. Before the second bell rang that afternoon every inmate and every officer that could be spared from work was in attendance upon the service to hear the confession of the Captain. At previous services it was exceedingly hard to get out what the Captain called a "corporal's guard," but this one marked the era of a wonderful interest in the religious life of the Home.

True to his word, the Captain made his confession and there was not a dry eye in the entire assemblage. Remembering his pet expression he closed his remarks with this sentence, "I will ride into the jaws of death for Jesus!"

"Superintendent! Captain Henson is dying! He fell in the yard and cannot rise: come quickly!" The words of an orderly aroused me from some work I was doing on my reports and I hastily went to where the Captain was lying under the shade of a tree and where loving comrades were fanning him. The surgeon was already there and, as I came up, said, "He is going; he has had a serious stroke." Lifting him up that he might breathe his last in my arms I caressed him and he opened his eyes. "Superintendent, I will ride into the jaws of de——." He never the Lord bore his spirit into the presence of his Commander. "Not into, but out of, the jaws of death," I said, as we laid his body away to await the general resurrection.

United Intercessions.

An aged Christian who has been an invalid for seven years, after fifty years of devoted work in the Church, invites other Christians to join her in this Covenant of prayer and intercession:

"Seek Him who turneth the Shadow of Death into the morning. Who also maketh intercession for us."

Our Covenant of Prayer:

That the Church may be ready to meet her Lord. That God would send a great outpouring of His Holy Spirit upon all mankind. That our loves ones may be found in Christ at His coming. See Collect for the Sixth Sunday after Trinity. Also Ephesians 3:14-21.

Contributions

For the Southern Churchman.

CHRISTIANITY AND ITS UNPRECEDENTED OPPORTUNITIES.

Shinjiro Kitasawa, A. M., Ph. D.

Christianity is essentially a missionary religion. The work and example of its Founder bear missionary character. The history of the Christian Church in its true form is a history of missionary work. From the time when the Apostles went out from the Upper Room after the coming of the Holy Spirit, to the present day, there has always been an effort to reach those who are not Christians. Sometimes these efforts have not been very strenuous; sometimes the Church has stopped to admire herself, and so has forgotten her Master's injunction. But on the whole the history of the Church has been a record of advance as she has drawn to her Master one nation after another.

One of the chief characteristics of Christian faith is its universality. Indeed, universality is the very central belief of Christian religion. The consecration of every fragment of humanity by the incarnation of the Son of God is its distinctive Gospel. "God has made of one blood all nations of men to dwell on the face of the world." Whatsoever God purposes through Christ for any part of the world, He purposes for all parts of the world. Christ belongs to no nation, but to all nations; to no race, but to all races; to no age, but to all ages.

It is quite clear, then, that the life of the Church depends upon its being missionary. Revivals of missionary devotion and of spiritual life have ever gone hand in hand. The missionary activities of the Church are the circulation of its blood, which would lose its vital power if it never flowed to the extremities. If our Gospel is the truth, we are under obligation to propagate it; if it is not the truth, we ought to forsake it. "To attempt to occupy middle ground," writes an able Christian worker, "is not simply inconsistency, but is the most dangerous form of hypocrisy. It damages the character of all those who permit themselves to hold such a position. It destroys confidence in religion on the part of those who observe their lives." A man is not a Christian when he knows the teachings of Christ, but he is a Christian when he does the will of the Father. All Christians must carry out the Lord's command: "Go ye into all the world and preach the Gospel to each creature." We must "declare the wonders that He doeth for the children of men."

We are living in a wonderful age scientific inventions. It is also a time of moral awakening and social reconstruction. Behind all the extraordinary achievements of modern civilizations, its transformations of business methods, its miracles of scientific discoveries, its mighty combinations of political forces, there lies at the heart of the present time a burdening sense of social mal-adjustment. Never was the time when the people are so conscious of moral bewilderment and spiritual perplexities as to-day. Never were so many people, learned and ignorant, rich and poor, philosophers and agitators, men and women, stirred by the recognition of unequality in social opportunity, by the call to social service, by dreams of a better social world. "In its rich unfolding of life," writes Eucken, "the modern world has brought an untold wealth of things new and great, whose influence no one can escape and whose fruits we all enjoy. But with this incontestable gain, there is closely interwoven a characteristic tendency which is deeply involved in doubt and conflict." Modern civilization is fostering revolutionary forces wherever it goes. The changeless is given away to the changing and the changes are bewildering in their number and variety.

This spirit of modern restlessness is palpable not only in the West, but everywhere in the Orient. It is incredible that Japan was a hermit nation half a generation ago. The irresistible summons of modern civilization forced Japan to be drawn into the current of the world. New Japan has not only appropriated the Occidental civilization in such a short period, but also modified or rather improved it in some respects by means of Oriental ideas. In commerce, in industry, in art, in science, nay, in every respect we are not behind the time. But alas! The modern civilization taught us its bitter lessons too. With the introduction of Western education and the influx of agnostic ideas, the old faiths inherited from the past lost their power and vitality. Ethics, based on the native cults, have been largely discarded. An attempt to found morality on patriotism has failed. As a result of this policy, growing education has served to undermine the foundations of moral and spiritual life. Indeed, Japan is becoming increasingly conscious, in the crisis brought upon her through contact with Western civilization, that her greatest need is the religion that is able to meet the moral and spiritual needs of the Empire.

Look at China. The so-called "Sleeping Lion" is not sleeping to-day. She is wide-awake. The almost miraculous revolution which has taken place in

change in politics. It has meant a complete turn-about-face in everything. The Chinese nation have abandoned the form of government in which they have been moulded for ages and are now seeking the ideals and the new form of republican representation of the Occident. Everything is a state of change, ready to be fashioned in new moulds of civil and political organization. Moreover, with the political upheaval has come a religious crisis of agnostic ideas, the old faiths the past. A death blow has been given to all old faiths, for they give no help toward the solution of moral and social problems of to-day.

Thus, to-day, everywhere in the world, we find the consciousness of social and religious awakening. The old foundations of life have been shaken, and the new ones are not yet sufficiently established, therefore the struggle began to rage round about such central facts as morality and religion. The conscious craving for a stronger and deeper life is felt in every corner of the earth.

We Christians believe that the religion of Jesus Christ and it alone can meet the present moral and spiritual crisis that is sweeping over the world. There are many other great religions in the world. Some of them have a profound philosophy and have led souls to a fervent devotion. Some of them contain lofty thoughts and worthy prayers, uttered and recorded long ago by choice spirits. Yet there is no faith so comprehensive, so true and so helpful as the teachings of Jesus Christ. It needs no proof that Jesus Christ is not only able to satisfy every need of every man, but that of every nation. He has been the greatest power in the world. "He has given birth to spiritual kingdoms. He has laid the cornerstone of our highest civilization. He has revivified old, dead maxims into living realities. He has scattered the face of the earth with principles that were based upon the eternal love of the Eternal Father. He has been the preacher of liberty, fraternity and equality. He has abolished slavery. He has inspired our highest literature. He has founded institutions of learning. He has been giving new conceptions of sin, new ideas of duty, and new hopes of immortality. He has been consecrating childhood, he has been dignifying womanhood, he has been sanctifying our homes, he has been helping the poor, he has been delivering people from the oppressor, he has been lifting them by the thousands, one by one, out of the dung-hill of their sins to cast themselves upon the all-redeeming love of the Saviour of the world. Notwithstanding the faults that can be found in the administration of the Church, notwithstanding the weakness which can be found there, the most magnificent, the most pervasive, the greatest power in the direction of all that is highest in human life has been Christ and the Christian Church."

The Christian Church to-day confronts a gigantic task. Because of its peculiar nature and character, because of the urgent needs of humanity, and because of the abounding sufficiency of the power of Jesus Christ, the Church faces, as never before, unparalleled opportunities to discharge its mission.

There are in America about one hundred million people, and fifteen times that many people in the world. Many of them are despairing. Millions need a new hope. Their earth is ashes, their heavens are turned to brass. They are entitled to know that by natural right they are inheritors of health, happiness and infinite love. They are entitled to be shown the way back to the Kingdom where faith is their only salvation. To fulfill that mission the Christian Church exists. To-day is the most opportune time. The present is indeed a time of grave, impending crisis, in the sense that "the chance of glorious success and the risk of awful failure confront each other."

Let us realize, therefore, the urgent situation of the world to-day. Let us diligently work and earnestly pray for the triumphant victory of Christ over all nations. And "let us rigidly and loyally adhere to that programme in spite of the worldliness of the Church, in spite of the unbelief of our Christian membership, in spite of our cold love and our painless sacrifices, in spite of the absolutely unchristian talk of those that do not believe in missions, in spite of everything, let us not pull down the flag one inch. Christ is for the world and the whole world for Christ.

May God grant that the Christian Church awake to a sense of her ever-growing responsibilities. May God grant unto us largeness of vision; lift us above all provincialism and sectarianism and enable us to look out upon the great sorrowing, teeming, struggling world, for which Christ gave Himself.

"O living Church thine errand speed,
Fulfil thy task sublime;
With bread of life earth's hunger feed,
Redeem the evil time.

The truth is thy prophetic gift
The soul thy sacred page,
And feet on mercy's errand swift
Do make thy pilgrimage."

CHURCH INTELLIGENCE

CALENDAR FOR JANUARY.

1—Friday—Circumcision. New Year's Day.
3—Second Sunday after Christmas.
6—Wednesday. Epiphany.
10—First Sunday after Epiphany.
17—Second Sunday after Epiphany.
24—Third Sunday after Epiphany.
25—Monday. Conversion of St. Paul.
31—Septuagesima Sunday.

Collect for First Sunday After Epiphany.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

Consecration of the Rev. Paul Matthews.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Dean Matthews, Bishop-elect of the Diocese of New Jersey, as follows:

Time—Festival of the Conversion of St. Paul, Monday, January 25, 1915.

Place—St. Mary's church, Burlington, New Jersey.

Consecrators—The Bishop of Southern Ohio (presiding), the Bishop of Ohio, the Bishop of Nebraska.

Presenters—The Bishop of Indianapolis, the Bishop of Pennsylvania.

Preacher—The Bishop of Western Michigan.

Attending Presbyters—Rev. Irving P. Johnson, D. D., Rev. F. F. Kramer, D. D.

Master of Ceremonies—Rev. Chas. Smith Lewis.

DANIEL S. TUTTLE,
Presiding Bishop.

State Sunday School Convention.

The Virginia Sunday School Association will hold its twenty-fourth annual convention in the Presbyterian church, Charlottesville, from February 9 to 11, 1915. All white Protestant Sunday Schools in the State are considered members of this Association and entitled to send delegates. Also, all pastors and superintendents of Sunday Schools are considered ex-officio delegates and invited to attend.

PITTSBURGH.

Rt. Rev. Cortlandt Whitehead, D. D., Bishop.

Grace Church, Pittsburgh.

The Sunday School Christmas entertainment, in connection with Grace church, Pittsburgh, was held on Holy Innocents' night, December 28th. A large gathering of the parents and parishioners with the scholars assembled. One of the interesting features of the evening was the statement that the children had given up their candy, as an expression of unselfishness, and with the money several pairs of woolen blankets were purchased and presented to the Children's Hospital of Pittsburgh. The scholars of the infant and primary departments were the recipients of gifts from the school, based on seventy-five per cent. attendances. Those of the junior, senior and Bible class departments were similarly remembered, based on the memory and written work of the course that has been adopted. The rector, the Rev. William Porkess, was presented by the parish with a purse.

On New Year's Eve, 11:15 P. M.-12:05, a service was held in the church and well attended. The rector instituted this for the first time in the history of the parish. An address was given by the Rev. William Porkess. The church bell was rung during the last minutes of the Old Year and the entering in of the New.

IDAHO.

Rt. Rev. Jas. Bowen Funsten, D. D., Bishop.

Church Injured by Fire.

On December 20th, at 10 A. M., the hour for the opening of Sunday School, a fire broke out in Holy Trinity church, Wallace, the Rev. Wilfred E. Roach, rector. The few children who were in the church were safely gotten out by Mrs. C. E. Clarke, one of the Sunday School teachers. The morning was one of the coldest of the winter thus far and the fire hydrants were frozen, so it was some time before water was secured. The blaze was a stubborn one,

so it took two hours to quench the flames. A cement wall held the fire to the chancel end of the church. The damage is about $1,000, fully covered by insurance. An equitable settlement has been secured from the insurance companies and contracts have been let for the necessary repairs. Services are expected to be held in the church on the second Sunday in January. Morning Prayer and Sunday School are being held in the Congregational church until the building is repaired.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

The annual meeting of the Diocesan Auxiliary to the Cathedral was held on Holy Innocents' Day, Bishop Greer, Bishop Burch, Dean Grosvenor, and three hundred workers being present. Mrs. Henry W. Munroe is president. For the Missions Committee Mrs. Haley Fiske reported the purchase of a house at 132 West 131st street, Harlem, for a Home for Working Colored Girls. It takes the place of a home long maintained in 134th street to carry on the same work.

The committee received last year $4,050 and spent $3,900. A house for colored boys is maintained from this fund, located at 39 West 131st street, and there is also work for Italian boys. The auxiliary voted $500 a year toward the Cathedral nave fund. It also reported raising $941 for a memorial baptismal font. Much of this money was given by mothers and children, the latter in Sunday Schools.

At their meeting, held on the same day, the Cathedral trustees signed contracts with Messrs. Cram and Ferguson, of Boston, for the construction of the nave. Rough sketches of the nave were submitted, but it was stated that the exterior plans have not been determined, and the contract does not include four corner or transeptal towers

The Rev. Kenneth S. Guthrie, a brother of the Rev. Norman Guthrie, of St. Mark's, has become assistant at the Church of the Holy Apostles in West 28th street. The Rev. Isaac Van Winkle, long in charge of a Church chapel in Paris, has taken charge of St. Clement's parish, since the death of the Rev. Maurice W. Britten. Another member of the Van Winkle family was rector of St. Clement's before the late Mr. Britten. The congregation has long worshipped in Hobart Hall of the diocesan house.

New York has not kept Watch Night services and Week of Prayer services, in such manner as this year, since Civil War times at least. For the first time the Cathedral held Watch Night services, with an encouraging attendance, and for the first time in many years Trinity did the same. Early celebrations of the Holy Communion were the rule. Churches in number ten times as great as in other years held some kind of year's end meetings.

St. Bartholomew's parish, led by the rector, is doing real work to help the unemployed. In two large rooms in the parish house men are employed five hours each day sorting, cleaning and packing linen bandages to send to European hospitals. A limit to the number of hours each man works is made in order that many different men may have a chance. The wage is fifty cents. Parishioners have sent in cloth and contributed money. Judge Gary, the head of the mayor's employment investigating committee, says that New York cannot afford to have men out of work, and must provide for all. He has commended the parish plan described.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

Unveiling of Memorial Tablet to Rev. R. A. Goodwin, D. D.

On Monday evening, January 4, 1915, in the presence of a crowded congregation of his old parishioners, a tablet in memory of the late Rev. Robert A. Goodwin, D. D., was dedicated in the chancel of old St. John's church, Richmond, of which he was rector for over twenty years.

There were present in the chancel Rt. Rev. R. A. Gibson, D. D., and Rt. Rev. W. C. Brown, D. D.; Rev. Messrs. E. L. Goodwin, D. D., of Ashland; J. F. Ribble, of Richmond; H. B. Lee, D. D., of Charlottesville; and C. B. Bryan, D. D., and F. G. Ribble, of Petersburg; and the Rev. H. W. Sublett, the present rector of St. John's church. After the service of Evening Prayer, the Rev. Dr. Lee, a classmate of Dr. Goodwin's at the Virginia Theological Seminary, and a life-long personal friend, made a memorial address, telling especially of Dr. Goodwin as a young man at the Seminary, and in the early days of his ministry. As a student at the Seminary Dr. Goodwin was the leading spirit of his class, binding his fellow-students to himself and to each other by the force of his strong and loving personality. As faithful pastor and loving friend he ministered in his parish, and as trusted counsellor and leader in the affairs of the diocese. Speaking to a congregation who had known and loved Dr. Goodwin during the long years of his service in St. John's church, the speaker did not need to dwell upon that ministry. His people had felt the impress of his character too deeply, and knew too well the man whom they loved. And his monument, more permanent than the bronze tablet upon the wall of the chancel, was his abiding influence upon the lives of men and women whom he had drawn nearer to the Christ.

After the address, Bishop Gibson dedicated the tablet to the Glory of God, and in memory of their minister, and closed the service with a prayer of benediction.

The tablet, which is of impressively simple design, and in fit keeping with the old church in which it is placed, bears the following inscription:

To the Glory of God
and in Memory of
ROBERT ARCHER GOODWIN, D. D.
A Minister of the Lord
JESUS CHRIST
A Faithful Preacher of His Gospel
A Devoted Pastor of His Flock
Instant in Service, Wise in Counsel
Pure in Heart
The Beloved Rector of This Church
September 15, 1893—February 4, 1914
This Tablet is Erected
by his Grateful People
1914

Brotherhood of St. Paul.

In February, 1915, there will be a conference of the Advisory Board of the Brotherhood of St. Paul, with the directors and members of the chapters, held in Holy Trinity church, Richmond. All directors are expected to attend and two boy delegates from each chapter are invited. The Richmond chapters also wish to extend the invitation to any clergyman in the diocese who is interested in the work, to come himself or to send some one from his parish. The exact date of the conference will be announced later.

Richmond Clericus.

The Richmond Clericus met Monday morning, January 4th, at ten o'clock. After the Quiet Hour, which was conducted by the Rev. L. R. Mason, D. D., officers for the ensuing year were elected: the Rev. J. J. Gravatt, D. D., president, and the Rev. J. Lewis Gibbs, secretary; the same officers being re-elected.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Children's Christmas Celebration at St. Paul's, Savannah.

The Sunday School children of Svannah met in a body in St. Paul's church, Savannah, the Rev. S. B. McGlohon, rector, on the first Sunday after Christmas for their celebration. Christmas carols were sung, and the Bishop made one of those talks to the little ones in which he is especially happy. An offering was made for the "Children's Christmas Gift" to the Bishop, a fund which he uses to great advantage for the diocese in various ways.

Called to Christ Church, Savannah,

Christ church, Savannah, which has been vacant since the resignation of the Rev. F. A. Brown on November 1st, has called the Rev. Gardiner L. Tucker, rector of St. Matthew's church, Houma, La., and archdeacon of Southern Louisiana, to fill the vacant rectorship.

The Rev. Frederick North-Tummon's Property Uninjured by the Germans.

The Rev. Frederic North-Tummon, of Savannah, who is doing missionary work in that part of the diocese, was greatly relieved recently upon receiving a letter from the caretaker of his property in Scarborough, England, an old woman, about seventy years old. She began her letter before the bombardment took place. Before she had finished, the Germans had come—and gone. One of the friends of Mr. North-Tummon and his daughter, a young man, was injured.

Archdeaconry of Albany Meets in Americus.

The archdeaconry of Albany held its spring meeting in Calvary church, Americus, January 4th, 5th, and 6th. The meeting began with an address by the Rev. William H. Higgins, rector of St. Thomas' church, Thomasville, upon the subject, "Stir up thy strength, and come and save us." This was followed by an address on "Thought Values," by the Rev. Gerald A. Cornell, rector of St. Paul's church, Albany. Tuesday morning was spent in Bible study, followed by a business meeting. In the afternoon a series of cottage prayer meetings was held in different parts of the city. In the evening, "Jesus Christ and Him Crucified,' was the subject of the address by the Rev. William B. Sams, vicar of St. John's church, Bainbridge. The second speaker was the Rev. John Moore Walker, Jr., vicar of Christ church, Cordele, who spoke on "The Christian Ministry." On the

Feast of the Epiphany at the celebration of the Holy Communion the sermon was preached by the Rev. Alexander M. Rich, vicar of Christ church, Valdosta, his subject being, "Jesus, the New Creator or Renewer." The meeting closed with a business session. This meeting was held rather earlier than usual for the purpose of giving preparation services for the mission conducted by the Rev. C. B. Wilmer, rector of St. Luke's church, Atlanta. The mission began on the evening of January 6th, and it is expected that a great spiritual uplift will be the result, in the entire community, of Dr. Wilmer's preaching.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop
Rt. Rev. F. F. Johnson, D. D., Coadjutor

Christ Church, Moberly.

The parish of Christ church, Moberly, has for a long time been without any rector. In making some improvements on the church building, and providing for a guild room underneath, a heavy debt was incurred. Largely through the efforts of a ladies' guild the debt has now been entirely paid. The parish is now hoping to have a settled rector. A call was recently extended to a young clergyman in Ontario, but he has declined to accept the call. As the town has a population of over ten thousand people, there would seem to be an opportunity for good work though the difficulties are many.

HANKOW.

Rt. Rev. L. H. Roots, D. D., Bishop.

Ordinations and Confirmations.

On October 6th, in St. Mark's church, Wuchang, the Rev. Messrs. C. Y. Lin and Y. R. Lieo, native deacons, and W. F. Hayward, Jr., of the foreign staff, were ordained to the priesthood by Bishop Roots. The sermon was preached by Dean Ridgeley, of the Divinity School, Hankow.

From the first of June to the 21st of October there were ninety confirmations in the district, at ten churches and stations. And this was during or immediately following the vacation period in the schools and of many of the clergy and other workers.

The Eddy Evangelistic Mission.

Evangelistic meetings for students, chiefly those in the government schools, have recently been held in Changsha and Wuchang by the Rev. and Mrs. Sherwood Eddy. Deaconess Stewart, of Hankow, spent a month at Changsha to aid in the preparation for these meetings and the initiation of regular instruction among the women enquirers. She feels that much has been done, especially in the way of creating an opportunity for religious instruction in the government schools, which is perhaps preferable to having the girls come to the Church schools for classes. The work of preparing for these special evangelistic meetings and of instructing those who hand in their names as inquirers falls to the missions in the field and adds greatly to the labors of the missionaries. In Changsha there were 1,281 men and 240 women who gave in their names as desiring further instruction, and of these three hundred and seventy men and thirty women have fallen to the share of our mission. This will mean twenty Bible classes of men and three of women to be taught outside of our regular adherents. In Wuchang the results were smaller, about four hundred inquirers having given their names. This was partly due to the failure on the part of the interpreters to catch the primary and critical points in Mr. Eddy's addresses and present them clearly. Audiences of from 1,200 to 2,500 men however attended these meetings in the great mat shed erected by the Wuchang Military Governor in the court of the "Heroes' Temple" for this special purpose and without expense to the committee.

St. Hilda's School.

St. Hilda's School for girls has been moved from the Boone Compound to its new location just outside one of the city gates of Wuchang. Several new buildings have lately been erected by special gifts raised by Deaconess Phelps in America, but more are still demanded. One hundred and twenty-five girls have been enrolled this year. The foreign teachers are Deaconess Phelps, and Misses Scott, Hutchins and Hendricks. Miss Mills, of Boston, has also lately arrived to teach at least one year in the school. The two larger buildings formerly used by St. Hilda's on the Boone University Compound are now used for dormitories for the boys Preparatory Department, and the clearing away of several smaller buildings and the walls formerly separating the two institutions have greatly improved the Compound.

Other Notes.

Bishop Roots has lately visited Shasi and Kungchow and outlying stations where the Rev. and Mrs. Deis and Rev. T. H. Fung have lately begun their missionary work, finding the missions greatly strengthened and elevated in tone. At Shasi the Bishop and clergymen were given a banquet by the postmaster of the place, who was a Boone student of twenty years ago, at which a number of the leading men of the place were present.

The Rev. W. F. Hayward has been sent to Ichang to take charge of the Chinese Trade School there and minister to the English congregation. This school was founded by the Community of Our Saviour, of our mission. For the coming winter the Community has moved to Wuchang in order to establish the new St. Michael's church just outside one of the gates in a thickly populated part of the city. They are having services in the entrance of their present home and also in a Chinese cotton mill near by, and also in St. Mark's church, which is to be moved further out of the city to minister to a growing suburb.

A service was held some weeks ago in the Y. M. C. A. building, Wuchang, in the interest of universal peace. There were gathered the American Consul General, a chaplain of the American fleet, representatives of all the official heads of Chinese life, together with natives of America, Germany, Japan, Sweden and England. It was distinctly a prayer service, and a great call to the Christian world, coming from the heart of China, to express the spirit of the Incarnation in national life.

November 24th was the tenth anniversary of the consecration of Bishop Roots, and it was celebrated with thankfulness for his self-sacrificing and efficient services and the wonderful progress made in the District in these ten years. There was a service in Chinese at the Cathedral, to which all Christians were invited. One interesting fact stated was that ten years ago our mission in China was educating but three hundred girls. To-day there are 1,200 being educated in the Hankow District alone. There were more than twenty native and foreign clergymen in the chancel, and nearly a hundred boys in the choir, with the Boone University band. Later the band serenaded the Bishop and Mrs. Roots, who sat on a temporary platform to receive the congratulations and gifts of their people.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffragan.

Diocesan Notes.

While awaiting the advent of a new rector to succeed the late Rev. R. G. Jones, D. D., rector of Christ church, Burlington, the Bishops of the diocese and the neighboring clergy, together with lay readers from St. John's, Keokuk, are taking the services. Among those thus assisting are Bishop Morrison, Bishop Longley, Dean Hare, Rev. Dr. Jackson, Rev. John C. Sage, and the lay readers of St. John's, Keokuk. It is hoped that a rector may be called soon.

A reception was given to the new priest-in-charge of St. Mark's, Des Moines, the Rev. Leonard Kingsley Smith, recently in the John A. Kasson Neighborhood House. A dinner was served by the ladies of the parish, after which addresses of welcome were made, the Rev. Allen Judd, a former rector, now a resident of Des Moines, acting as toastmaster. Addresses were made by Bishop Longley, Rev. Alexander H. Grant, rector of St. Paul's, Des Moines, and Mr. Miloa Ward, of St. Mark's vestry. An appropriate response was made by the priest-in-charge.

Some time since the old property of St. Paul's, Durant, was sold. A new rectory is now under construction and is now nearing completion. This mission church is the only one in the diocese having church, parish house and rectory, and is situated in the midst of about seventy-five square miles in which no Christian service other than that of the Church is held.

Continuing an old custom in St. Katharine's school, Davenport, the choir will sing on the first Sunday after the holiday vacation a special carol service. This service is a very beautiful one, is modeled after the service prepared by Archbishop Benson when he was Bishop of Truro and used in that Cathedral

The recent death of Stephen P. Bawden, of Trinity Cathedral parish, Davenport, is a distinct loss to the diocese, which he had served for a number of years past, both as treasurer of the Board of Missions and as the treasurer of the diocese. Besides being an active member of various clubs in the city, Mr. Bawden was vestryman of Trinity Cathedral and also its clerk.

In a letter published in the diocesan magazine, Bishop Longley thanks the members of the diocese for the provision made for him for the purchase of the new episcopal residence of Des Moines.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Philadelphia News.

In the death of Mrs. Letitia Mitchell Harrison, widow of the late George Leib Harrison, at the advanced age of eighty-three, on Tuesday, December 29th, the city loses one of her most noble women and the Church and charity one of their best supporters. She was a sister of the late Dr. S. Weir Mitchell, the mother of Mitchell Harrison and stepmother to C. C. Harrison, LL. D., for some years provost of the University of Pennsylvania. She had also three other stepsons and a stepdaughter all of prominence. She was an active worker in Calvary church, Germantown, and teacher of the Bible class, for twenty-five years, rarely up to six months ago missing a Thursday night meeting of her class. She aided materially the poor in the Falls of Schuylkill and was particularly interested in the Episcopal Hospital and the Home of the Merciful Saviour for crippled children.

The second annual report of the Altar Guild of the City Mission shows much activity in aiding the work of the City Mission in the institutions in which its staff holds services. Several additions have been made to the furnishings of All Souls' chapel of the Philadelphia General Hospital as has also been done at the Home for Consumptives at Chestnut Hill. At the Eastern State Penitentiary, an oak altar and credence table with proper furnishing for the men's service were put in place early in the spring. Here there is a monthly celebration of the Holy Communion with an attendance of about one hundred. The Brown's Farm chapel has received an oak altar with furnishings, altar linens, vestments and Prayer Book and Hymnal.

The Rev. H. G. G. Vincent, rector of the House of Prayer, Branchtown, has by special license of the Rt. Rev. Dr. Philip M. Rhinelander arranged for a series of special sermons by prominent divines of other religious bodies during January. The preachers are the Rev. W. H. Roberts, Presbyterian; the Rev. Edward Heyl Delk, and the Rev. Luther DeYoe, Lutherans; the Rev. Charles Wesley Burns, and the Rev. S. M. Vernon, Methodist Episcopal.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Christmas Celebrations.

Christmas Day in Brooklyn was marked by the usual services in the churches and also by Sunday School celebrations of various kinds. The privilege of giving rather than of receiving was emphasized perhaps more strongly than ever before.

At the evening service at St. Peter's church, the Rev. Dr. W. G. McCready, rector, the children brought gifts to a "manger" erected near the chancel. The food contributed will be used for the needy of the parish. On Wednesday, December 30th, the Sunday School entertainment was preceded by an "Old English" supper for the parents and friends of the scholars. In the exercises which followed gifts were distributed and pins awarded for perfect attendance. The lay superintendent, Mr. Thomas L. Settle, in presenting the pins, stated that twenty-five per cent. of the enrollment had been perfect in attendance for at least one year, the highest perfect record was for nine years.

On Christmas Eve at 8:15, the Sunday School, choir and congregation of the Church of the Good Shepherd, met at the church, from which they were led by the rector, the Rev. Dr. Robert Rogers, and his assistant, the Rev. John L. Gersterberg, to Fulton Park. In the center of the park a large Christmas tree, fully forty feet in height, had been set up and hung with electric lights, which made a brilliant spectacle. When the tree was reached, a bugle call was sounded, and then the company, led by the church band, sang "O Come, All Ye Faithful," "Silent Night," "O, Little Town of Bethlehem," and other favorite Christmas anthems.

A gaily lighted tree stood in front of St. Luke's church, which was visited by a very destructive fire last winter. On Christmas Eve a carol service was held at the tree which was attended by a large number of the parishioners and persons living in the vicinity. The service was conducted by the Rev. Dr. Henry C. Swentzel, rector of St. Luke's, and the singing was led by a cornetist. To aid the congregation in the singing, the stanzas of the hymns were thrown on the wall of the church by a stereoptican lantern. The tree remained lighted each evening up to the New Year, and a large star shone over the entrance to the church.

On the last day of the year watch-night services extending into the new year were held in a number of the Brooklyn churches, among which were St. Peter's, St. Ann's, and Christ church, in the Eastern District.

The Rev. Napoleon Barrows, who was for many years rector of St. John's church, Huntington, died on December 17th, at Deveaux College, near Niagara Falls, where his son, the Rev. William S. Barrows, has been master for nearly twelve years. Dr. Barrows was born in 1825, the son of Captain Chester Barrows, a hero of the battle of Lundy's Lane. He was the oldest living alumnus of Hobart College, having been graduated from that institution in 1842. He is survived by two sons and a daughter. Dr. Barrows last charge was at Short Hills, New Jersey, where he served for eighteen years. Prior to that he was at Huntington, and in accordance with his wishes and the desires of the older members of the parish he will be buried in the old churchyard of St. John's. Dr. Barrows was a cultured scholar, of fine appearance, and won a high place in the esteem of the community.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Calvary Church, Memphis.

Calvary church parish house was the scene of a very interesting and beautiful entertainment Thursday morning, December 24th, when about one hundred little girls, ninety per cent. of whom are foreign born, were given their annual Christmas tree and entertainment. The little girls are members of Calvary Church Industrial School and are learning to be very proficient in all kinds of needle work.

The entertainment consisted of Christmas songs and recitations. Each little girl was then made happy by a lovely gift and also confections of all kinds. An interesting feature of the affair was that many of the "Little Mothers" had a little baby brother or sister in her arms. The thoughtful teachers had expected this and the baby hands were filled also.

The Annual Christmas dinner and entertainment given by Calvary church to the Newsboy Club was held in the club rooms on Tuesday, December 29th, at 12:30 o'clock. About 200 boys, as well as nearly fifty guests, sat down to a sumptuous repast.

The boys from the Juvenile Court were the guests of the members of the club.

Several speeches were made by prominent citizens, and a vocal and instrumental programme was furnished by some of the best artists in the city. It was the largest and most successful dinner given to the boys that has been held in the history of the organization. The rector of Calvary church, the Rev. Walter D. Buckner, congratulated the boys on the progress they have made.

The tables were very prettily decorated and a very enjoyable time was had by all those present.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Christmas Services.

In St. James', Marietta, a larger number of people worshipped on Christmas morning than had attended any one service during December, although the rain poured all day.

The Woman's Auxiliary proposed a new thing in Marietta—a Community Christmas Tree in the park. They made their plan, invited others to assist, and carried it to a perfect success. It had rained all day; the weather was bitter, but it was decided to have the programme, no matter what the weather, and so with the assistance of the town band a beautiful half-hour programme was rendered. The large tree was decorated as usual; a star of electric lights was on top; and about in the tree were distributed electric bulbs. Perhaps three hundred people attended. The programme and hymns were printed and distributed; and the singing was hearty. The committee intends to have a Community Tree next Christmas.

The Sunday after Christmas, the rector planned a musical programme, to be rendered in St. James at three o'clock in the afternoon. Each choir in the city was asked to furnish two selections of Christmas music. There was a most cordial response. At the end an offering was taken for the benevolent association to be used for the poor of the town. The programme lasted fifty minutes. There was a splendid congregation and the closest attention paid throughout.

It Atlanta, both St. Luke's and All Saints' held a Manger Service for the schools. In All Saints' the children were not presented with gifts as is usual, but each child brought gifts, which were afterwards distributed among the poor of the city. Each child brought two stockings, one filled with nuts, candy, &c., the other filled with useful things. The children marched in and deposited their gifts into a wooden manger that had been constructed for that purpose.

Notes.

The former residence of the dean of St. Phillip's Cathedral has been opened as a "rest room" for working women. A matron is in charge of the Church House, and it will be open from 12 to 2 P. M. each day, and an invitation has

been extended to working women to use it. There is a large library, an open fireplace, magazines and books. The second story has also been furnished suitably for rest rooms.

The schools of Atlanta have joined in a Bible Study course combined with the Prayer Book. Three years will be spent on a thorough study of the Bible, two years on the Old Testament, and one on the New Testament.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B D. Tucker, D. D., Coadjutor.

Christmas in Roanoke.

The services at the two churches in Roanoke were hearty, partaking of the Christmas spirit and attended by full congregations. The Sunday Schools had their usual festivals, the mite boxes being brought in and the contents presented as a part of the exercises.

The colored mission is making good progress. They had Christmas service and also a celebration for their Sunday School. Rev. Charles H. Harrison, minister in charge, is doing excellent work.

Unique Christmas Celebration.

A departure from the usual custom for the Sunday School Christmas celebration was undertaken this year at St. Andrew's church, Norfolk, Rev. M. B. Marshall, rector. Heretofore the children brought presents before Christmas, to be distributed among those whose Christmas would not be as bright and happy as their own. After Christmas a tree, with oranges and candy was prepared for the Sunday School children themselves. This year it was decided to have only one service, and that was held on Sunday afternoon, December 20th, entitled "White Gifts for the King." The service was inspired by

THE LEGEND OF CATHAY.

"This strange country is called Cathay, and the ruler thereof is one Kublah Khan, a mighty warrior, who by reason of his strong will and trusty sword has made himself lord of the whole land. His government is both wise and just, and is administered to the rich and poor alike without fear or favor. On the king's birthday the people observe what is called the white feast. Then are the king and his court assembled in a great room of the palace, which is all white, the floor of marble and the walls hung with curtains of white silk. All are in white apparel, and they offer unto the king white gifts, to show that their love and loyalty are without stain. The rich bring to their lord pearls, carvings of white ivory, white chargers, and costly broidered garments. The poor present white pigeons, and handfuls of rice. Nor doth the great king regard one gift above another so long as all are white. And so they keep the king's birthday."

The white gifts were to be of three kinds: Self, Service, Substance. Everything was to be enclosed in white to carry out the idea of the purity of their love and loyalty to the Master. The chancel was covered with white, with a Christmas tree standing in the centre. No decorations at all were on the tree. At the service members of the Sunday School brought their white gifts for the King's birthday. The gifts of self, service and money were contained in little white bags, which were hung upon the tree; gifts of clothes, food, and toys were wrapped in white paper and placed around the foot of the tree. The church was crowded with people standing up around the walls. More than fifty dollars in money was received, besides food, and clothes, and toys in profusion. "Nor doth our great King regard one gift above another, so long as all be white. And so we kept the King's birthday."

This service was a great success, because the teachers in the Sunday School were interested. It has done this Sunday School more good than a hundred ordinary Christmas celebrations could do.

Notes.

The Rev. George Floyd Rogers and C. C. Thurber visited Roanoke, December 13th and presented the cause of the Home for Homeless Boys, near Covington, at both of the churches in the city. People received the message with the deepest interest and showed their appreciation by gifts of money and boxes. It is hoped that Roanoke will construct one of the cottages and maintain the same so that the homeless boys and those too wayward to be controlled may be sent there for training. It is Mr. Rogers' hope to have the principal cities in the State follow this plan.

The Rev. William A. Pearman who recently took charge of Emmanuel church, Covington, Va., has made a most favorable impression and the people of that congregation are rallying to his support.

The Rev. Robert Nelson continues to do most active missionary work around Blacksburg as well as officiating most acceptably at the college and the church in Blacksburg. He has greatly endeared himself to the mountain people and has so proven his efficiency that a minister of another communion offered him a church and congregation if he would assume charge. Occasionally we hear of these faithful parish missionaries and the wonderful work they are doing, which leads us to think that if the whole history of Church work in Virginia were written, there would be a marvelous story of heroism, zeal and consecrated service.

The Roanoke Sunday School Institute has arranged to hold its winter session at Salem on Friday and Saturday, February 12th and 13th. The programme will deal with the principles of Sunday School work in the various departments, and will be engaged in chiefly by local speakers. This is a live institute and is making its influence felt throughout the large territory within its bounds. The Rev. J. W. Cantey Johnson is president; Rev. T. Carter Page, treasurer; Rev. G. Otis Mead, corresponding secretary; and Miss Sadie Bowles, recording secretary.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. Frank Du Moulin, D. D., Coadjutor.

Christmas Services.

Ideal weather, crisp and cold with snow, prevailed on Christmas Day. There were from one to three celebrations of the Holy Eucharist in the churches throughout the diocese, several at midnight. In Cleveland, outside the churches, the attraction was the Municipal Christmas Tree in the public square, in the illumination of which all arts of brilliant electric lighting were employed, the resplendent scene being further featured by the singing of Christmas carols on the streets by several hundred children and young people, led by instruments. At Grace church on three successive evenings prior to the Nativity the people gathered for an old fashioned tying of greens, resulting in the promotion of sociability in the parish and a beautifully decorated church. At the Cathedral at evensong on the Sunday after Christmas, at a great service for children, the Bishop of the diocese preached a special sermon suited to the occasion, and on the evening of Holy Innocents' Day in connection with the Sunday School festival. In Cathedral hall, "The Holy Night," a masque, was presented by forty of the scholars with reverent and impressive effect.

In Toledo, at St. Albans, where there was a midnight celebration of the Eucharist, the city railway provided a special car service to take the people home. On Christmas Eve the vested choir of St. Mark's visited and sang Christmas carols at several of the leading hotels, hospitals and other public institutions. Bishop DuMoulin was the preacher and celebrant at Trinity church at the midday service. In the parish house of this church the blind of the city were entertained with music and a Christmas tree on the evening of Wednesday the 23d.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

The Bishop of Newark has authorized the Rev. John Keller, secretary, to issue the call for an adjourned meeting of the Fortieth Annual Convention of the diocese in Trinity church, Military park, Newark, N. J., on Tuesday morning, January 26th. The Holy Communion will be celebrated at 9:15, Bishop Lines officiating. At ten o'clock the business session will begin, the principal matter being the election of a Bishop Suffragan. At the meeting in May the Convention unanimously adopted this resolution:

The Diocese of Newark in Convention assembled, does not hear without emotion the request of its Bishop for episcopal assistance. While the matter has been placed in the hands of a committee, the Convention desires to assure the Bishop of its heartfelt sympathy and loyalty, and pledges itself to follow his leadership while God shall permit.

At the same time the Bishop was empowered to call an adjourned meeting of the Convention. Meetings of the Standing and Finance Committee and conferences have been held recently and a number of names have been considered. The Diocese of Newark has grown rapidly in the last decade and ranks sixth, and in some respects the fifth, of the ninety-one dioceses and missionary districts of the Church in the United States. Bishop Lines was consecrated in Grace church, Newark, on November 18, 1903.

NORTH CAROLINA.

Rt. Rev. Jas. B. Cheshire, D. D., Bishop

Calvary Church, Tarboro.

An interesting service was held in this church on the evening of December 29th, in connection with the placing of a memorial to the late Rev. Joseph Blount Cheshire, D. D., and his wife. Dr. Cheshire was rector of this parish from 1842 to 1894. The memorial is a window representing the Presentation of Christ in the Temple, and is given to the church by the children and grandchildren of Dr. and Mrs. Cheshire. It is from the Gorham Company,

of New York, and is a fine specimen of the best American work in ecclesiastical stained glass.

The service was conducted by the Bishop of North Carolina, son of Dr. Cheshire, assisted by the Rev. Bertram E. Brown, rector of the parish, and the Rev. Dr. Drane, of Edenton. The Rev. John W. Perry, a colored priest, of Tarboro, also was in the chancel. The service included a brief address by Bishop Cheshire, and was largely attended by the family and friends of Dr. Cheshire, and by the people of the community generally, among whom the memory of the late Dr. Cheshire is held in general esteem and affection.

Christmas Festivals at Deaf-Mute Missions.

For many years past it has been the custom for the Missions to the Deaf in many and widely separated parts of the country to hold characteristic Christmas Festivals during the week following Christmas Day. Especially in the larger cities, where hundreds of deaf people can be gathered together, is the Christmas celebration observed with more or less elaborate ceremonies and expressions of joy. Deaf mutes are bound together by a common bond and in many respects they resemble a family or community of interests. Christmas Day is, therefore, to them a day full of deep significance. It is a day for the exchange of kind remembrances and of tokens of mutual regard and affection. One of these celebrations was held on the evening of December 30th in Grace and St. Peter's parish hall, Baltimore, Md. It was held under the auspices of the Deaf Mute Mission of the church. Nearly two hundred gathered together on that evening, and for an hour or so gave themselves up to expressions of prayer, praise and good-will. Hearing parents and friends increased the number until the hall could hardly hold the throng.

The hall was beautifully decorated with electric lights and mistletoe and holly, and in one corner stood an elaborately dressed Christmas tree. A stage, handsomely arranged and lighted to represent the interior of a humble home, graced the forepart of the hall. The programme of the evening consisted of a service of Evening Prayer with hymns rendered in the sign language and short addresses by Rev. Romilly F. Humphries, rector; Rev. O. J. Whildin, who is in charge of the mission, and by Rev. H. C. Merrill, his assistant. The service and addresses were interpreted both orally and the sign language so that no one would miss anything that was being said or done. Afterwards came a play representing children receiving their Christmas remembrances from the hands of that saint of old, Santa Claus. In the darkened room and with vari-colored lights playing upon the scene the effect was wonderfully beautiful. The participants were nearly all little children, and their pantomimic expressions of delight, as seen in the dim light, were far more expressive than spoken words could have been. Following the play came the distribution of gifts—toys, candies and oranges for the little ones, over thirty in number, and presents for the grown-up people. Each received his or her gift with an expression of thankfulness. It was not so much the value of the gift as the spirit of the giving, the sign of peace on earth and good will towards men, that made all who received truly thankful. Such happy events as these, though they can occur but once a year, fully justify all the Church is doing for her silent children.

St. Paul's School, Lawrenceville.

This school for colored youth is supported largely by voluntary contributions. It has only a small endowment, a little over $56,000, consequently it must depend mainly on donations and contributions, and the volume of these determines its usefulness and activities. At present, on account of conditions brought about by the European War, the comparative volume of donations is lowest for years in the history of the school, with the result the school is passing through a crucial period, with apparently little or no hope of immediate relief, except in the enlarged liberality of its friends. Contributions are greatly needed, and may be sent to the Rev. Jas. S. Russell, Principal, Lawrenceville, Va.

"The Sword of the Spirit."

Bishop Whittle was perhaps the most powerful preacher of the gospel that the Diocese of Virginia has ever been blest with. And it may be no sermons have ever been more pleasantly listened to and laid to heart than those of the Rev. Joshua Peterkin, whose countenance and tones awaked the souls of his willing hearers.

Bishop Whittle's sermons were rich with the very words of Holy Scripture; alive with the light of the gospel and the power of divine truth. His sentences and utterances were warm and quivering; his arrows sharp and subduing the people under him. Erudition picked from the wormholes of long vanished days had no place in his studies and meditations. And those who listened to him felt the force of manhood, daring and irresistible.

Mr. Peterkin's hearers were happy as his face glowed with the enjoyment of simple truth. Because he loved righteousness and hated iniquity, therefore he was anointed with the oil of gladness above his fellows. And the same was said of Rev. John Moncure, of blessed memory.

Rev. Mr. Peterkin dearly loved whatever was good and true and beautiful, and through his life caught and laid up in his memory bright and pretty and striking thoughts. And that made his sermons and conversation almost a shower of pearls, a sprinkling of precious odors.

One of his favorite quotations told of his tastes and studies:

"When one who holds communion with
the skies
And fills his vase whence the pure
waters rise,
Returns to mingle with us meaner
things;
'Tis even as if an angel shook his
wings.
Divinest fragrance fill the circuit wide,
And tells us whence his waters are
supplied."

Can it be possible that courses of Divinity and Theology and Greek and Hebrew instead of the ways of Bishop Whittle and Mr. Peterkin suggest the idea of climbing over the house to reach the front door, or raking the dust of oblivion for "something to preach about" and fill thirty minutes, or fighting the devil with a "wisp of straw?"

J. L. W.

"And To Spare."

The problem of divine grace is what to do with the surplus. Even the prodigal knew that his Father had bread enough and "and to spare." There was something left over after the very servants had been fed. There is overproduction in the economy of God. The supply, up-to-date, has exceeded the demand. On the part of the Divine Producer the effort is to find an outlet for stock on hand. The son at home has enough. The servants are well provided for. The beggars at the gate are supplied. And still there is bread to spare. For the exceeding riches of His grace, which He has made to abound, not to those that are worthy alone, but toward the unworthy also, and for that unmeasured overplus which no accounting has ever yet been able to estimate, thanks forever be to God.

It was this that touched the heart of the prodigal. It was not merely that the Father had enough. He was embarrassed by an increment beyond His ability to dispose of. God has something good on hand which even He does not know how to get rid of until the Prodigal comes home.

The older theologians were accustomed to distinguish between the sufficiency and the efficiency of Divine grace. They said the grace of God was sufficient for all the world, and efficient for the believer. The distinction was a reasonable one. God has many things that are sufficient but not presently efficient. The stream is sufficient to turn a mill, but not efficient till a wheel is erected. Meantime, though it have a torrent like Niagara, it runs to the sea, sufficient but inefficient. But the distinction was rather too conservative. The grace of God is sufficient with an overplus. There will always be something to spare till the last prodigal comes home. There is something of Divine grace which can never be invested save in him. Even the servants may be overfed while he starves. So long as he is with the swine there is something in the Father's house diverted from its legitimate use, or stored awaiting his return. There is something to spare.—The Advance.

"Character is transformed by the influence of our fellowships. No man can become good merely by trying. A deepening character is generally the unconscious result of consciously chosen influences. Find a Friend, believe in him and love him; see a great Cause and give yourself to its work; feel the power of a Book and saturate yourself with its spirit; find a Brotherhood of spirits like yours in aspiration and join it; and loving your Friend, serving your Cause, absorbing your Book and co-operating with your Brotherhood, do not think too much about your own character, for your character will take care of itself. You cannot choose to be Christ-like and attain your choice by trying; but you can choose Christ for your Friend, His Kingdom for your Cause, the Bible for your Book, the Church for your Brotherhood, and these consciously chosen influences will unconsciously transform your life."

All, the problems which confront us, the lack of money the lack of helpers, the indifference so widespread about us, all these are but a challenge to us for more love, more patience, more sincerity, more courage, more zeal.—Bishop F. W. Keater.

Christianity and the Community

Thy Kingdom Come on Earth

Whatever one's own personal ideas may have been or may be as to the best ways and means of combatting the drink evil, every intelligent person must follow with keen interest the present experiment of Russia with nationwide prohibition. The trial of prohibition on such a colossal scale has never been made before, and the results may prove epoch-making.

The thorough-going character of the present policy is made plain in the following news dispatch:

Petrograd (via London), January 1. The last appeal against Russia's prohibition decree failed on Thursday, when the Councils of Petrograd and Moscow rejected a petition to authorize recommencement of the sale of beer and light wines. The recent final order to discontinue selling all alcoholic drinks was issued with the reservation that the City Councils should have the right to appeal for an authorization of the recommencement of the sale of three per cent. beer and light wine.

The final prohibition order was so unexpectedly issued that there was no opportunity to provide a stock against the coming period of abstinence. Between six and eight o'clock in the evening the merchants received instructions that next day there would be absolute prohibition, and there was no chance to give warning to eager customers who, on a false alarm previously spread abroad, lined the streets for hours awaiting their turn to squeeze into the crowded wine shops. The formerly popular restaurants, which managed to weather the vodka edict, are now almost without patronage.

The liquor dealers, restaurant keepers, wine growers and distillers brought all possible influence to bear on the City Councils for authorization to sell beer and light wines, assisted by theorists who, while approving of general sobriety, thought that abstinence should come more gradually, and that the sudden cessation of the use of all alcohol would have an injurious effect. But despite these influences and the fact that not one per cent. of the members of the City Councils were teetotalers, the councils rejected the petition by a vote on a ratio of more than four to one.

The extreme measures to enforce prohibition even extend to the sale of denatured alcohol, varnish and every conceivable alcoholic compound which are not salable without a permit.

✠

The immediate question, of course, which one asks is, How does this nationwide prohibition **work** thus far?

In the "Outlook" for December 16th, there is an article by the man who perhaps above any other journalist is recognized as an authority on Russian affairs,—George Kennan; and the question we have just suggested is the one he sets out to answer.

Under the title "Prohibition in Russia," he begins,—"Never before perhaps, in the history of mankind has the prohibition of intoxicating liquor been so complete and effective as it has been in Russia since the outbreak of war, and never before, certainly, has the world had such an opportunity to see what results total abstinence may bring about." * * *

"Drunkenness in Russia," he continues, further on in the article, "has been more disastrous, perhaps, socially and economically than in any other country of Europe * * * Russian society was fully conscious of these evils, and made every possible effort to limit them, but so long as the Government derived nearly a third of its revenue from the sale of intoxicants, it gave no encouragement to temperance movements or temperance societies." * * *

"When the war broke out, the Government, in order to guard against the possibility of popular disorder during the period of mobilization, decided to suspend temporarily the sale of vodka. As it controlled absolutely both the sources of supply and the means of distribution, it was able to do this with unprecedented effectiveness, and in less than forty-eight hours the drinking of intoxicants practically ceased. Scores of peasants in the towns poisoned themselves to death with wood alcohol, denatured alcohol, or cologne; but vodka could not be had, because the Government controlled the whole supply, and there has not been time to organize illicit manufacture and sale. The closing of the Government dispensaries and the extraordinary results that followed gave not only the temperance workers, but an overwhelming majority of the peasants an opportunity to show what they thought of the vodka traffic. Appeals and petitions begging the Government not to reopen the dispensaries at the end of mobilization poured into the Ministry of Finance from Zemstvos, town councils, communes, societies, and individuals in all parts of the Empire. Even habitual drinkers, who knew that vodka was ruining them, but who had not will power enough to let it alone if they could get it, joined in the almost universal cry, 'Don't reopen the shops!'

"The Czar and his ministers listened to the voice of the nation * * * As the beneficent results of total abstinence became increasingly apparent * * * the Czar and the Commander-in-Chief of the armies extended the prohibition to the end of the war, and finally made it include ot only vodka, but strong wines, light wines, beer—everything. At the same time the Czar himself made public announcement that the sale of vodka by the Government would never be resumed. * * *

"Nearly four months have now passed since the drinking of intoxicants ceased, and the results of the reform are so extraordinary as to surpass the expectations even of the most sanguine prohibitionists and temperance workers. Mr. Ivan Zhilkin, writing in the leading Russian review, "Vestnik Europa," of Petrograd, says: 'All Russia is filled with enthusiasm and gratitude. * * * Drunkenness, debauchery, wild cries, dissipating and fighting have ceased in the streets of both villages and towns. Factories and workshops are filling their orders with promptness and accuracy. In households long accustomed to poverty, strife, drunken quarrels and blows, there are now peace and quiet. The peasant families are even making pecuniary savings, which, although small, are as welcome as they are unexpected. The very face of Russia, long disfigured by alcoholic excess, seems to have been transformed and ennobled."

There follows quotations of the same tenor from fourteen other sources, articles by individual writers in Russian journals, reports of Russian police, town officials, &c., unanimous in declaration of tremendous good wrought by the present prohibition.

Mr. Kennan sums up his conclusions as follows: "What the future of Russia will be as regards prohibition no one can possibly predict. It is safe to say that the State vodka monopoly will never be re-established, but there is a chance that the private sale of intoxicating liquor of some kind will be permitted again after the war. Such a result would be deplorable, because Russia now has a unique and absolutely unprecedented opportunity to abolish drunkenness forever. Before the war ends, the peasants will be more or less accustomed to total abstinence; and they will have had such overwhelming evidence of its beneficial effects that they will be ready for its continuance. They are ready, in fact, now; and a plebescite on the question to-day would show a unanimity that would astonish Europe. Russia in these days is often described as 'barbarous,' 'semi-barbarous' or 'mediaeval'; but will it not be necessary to modify this characterization if in temperance reform she becomes the leader of the world, and sets an example for all mankind?"

✠

As interesting testimony corroborative of Mr. Kennan's report of the situation in Russia, we may add here what Mr. Henry W. Hiller writes in the "Survey" of December 26th. Mr. Hiller has spent half of each year for thirty-one years in Russia managing silver shops for Tiffany and Company, of New York:

"I had just landed in Moscow," he says, "I felt a little chilly and sent out for some rum to put in my tea. Not a drop was to be had.

"I hadn't heard till then of the Ukase, but I soon saw the effects of it upon the men when I went to the shops. I want to say that I never lived through a miracle before, but the regeneration that I saw there was nothing short of miraculous.

* * * "Now the men come to work cheerful, sober; their work has improved incredibly. And the women—as I met them on the streets a great burden was gradually lifted from me. They ceased coming after their husband's pay, and as the weeks wore on, they and their children began to look—well, as if they had had a meal, two meals, finally, three meals a day.

"This is the outward and visible sign of the change from a people starving, hopeless, inefficient, slaves to drink, to a people well-nourished, industrious, regenerated."

The day is coming when all rebellion shall cease, and peace be everywhere. The day is coming when all sorrow shall vanish, and joy be everywhere. The day is coming when all discord shall be silent, and angels leaning from the battlements of heaven shall hear but one word encircling earth with music: "All nations shall call Him blessed."—Henry Van Dyke.

Church Knowledge and Nurture

KNOWLEDGE OF MISSIONS.

The Children of the Church have been sought after and their interest in Missions welcomed by the Board of Missions far back of the present generation. One of their elders remembers well Dr. Twing's plan for the distribution of the red mite chests, and the gift to every contributor of a steel engraving of a Missionary Bishop. And when the letter carrier brought the carefully wrapped package, whose opening revealed an excellent likeness of Bishop Hare, and another time of Bishop Clarkson, and later of other faithful officers of the Church in their day; the sense of child-ownership of this "outward and visible sign" of Missions, straight from headquarters in New York, made the sense of membership in the great Missionary Army very real to the individual and youthful worker and giver. It was an inspiration to further effort, and for the child who prayed for Missions, the intercessions grew very definite as features of familiar faces of leaders in the field arose in memory to be prayed for. It is doubtful if the Board's later decision to announce that every baptized member of the Church was therefore a member of the Board of Missions brought to the children personally the realization of membership accomplished by this earlier plan of Dr. Twing's. This is not a plea for a renewed use of the old plan. The place missionary study and effort now occupy in the Sunday School; the annual Epiphany service; the sale of the Children's number of the Spirit of Missions: the organization of the Junior Auxiliary, the Brotherhood of St. Paul and the Babies' Branch, all furnish effective modern methods for enlisting youthful interest in and furnishing outlets for youthful zeal for Missions.

⚜

The Board of Missions is about to issue again its "Children's Lenten Offering Number." As it will find its way into so many parishes, the Board's purpose in this plan should be clearly understood. So its own statement from the Spirit of Missions is here given:

Although heretofore known as the "Children's Number," this has never been, nor was it intended to be, a juvenile issue of The Spirit of Missions. Rather was the name used because of the purpose to set forth more particularly the missionary activities of the Church in their bearing upon the life of the child. To the man or woman who possesses in any degree the spirit of parenthood nothing is more appealing than the needs of children; nothing more beautiful than ministry in their behalf.

Its purpose is also to enlist the child, as an integral part of the Church, in that enterprise for which the Church exists. Thousands of children will this Lent be gathering their offerings for the advancement of the Kingdom of God. Thousands will handle this magazine as a part of that effort. And so will they gain a deeper sense of sharing in the Church's work, and a better apprehension of what is meant by Christian service.

If this were only an effort to exploit the money-raising powers of the child, to use the Sunday Schools as an advertising and "paper-peddling" agency, it could not be visited with too immediate and positive disapprobation. From the beginning the promoters of the Children's Offering and the Children's Number have estimated them, not by their pecuniary results, but by their educational value. On no other basis could they be urged upon the Church.

But on this basis, and this alone, we do not hesitate to urge them. A wise stimulus whereby the child may be encouraged to share his good things with others, making practical and possible for him some part in a world-wide Christian activity, may produce far more in the training of character and the developing of intelligent sympathy than the value of all the dollars—and they are very many—which this Lenten campaign of the children has brought into the missionary treasury.

Therefore we do most earnestly ask the priests and teachers, the fathers and mothers of the Church, that they make much of the Children's Offering and of this Children's Lenten Offering Number.

⚜

Children informed about the Kingdom of God and its growth, the Church desires, as well as well instructed adults to-day. The editor of the Spirit of Missions received a letter a year ago, promising its writer would pay a subscription in arrears five years, with the request that his name be removed from its subscription list. His reason was:

"I think the Christian Church in general, and our Church in particular, is utterly unable to fight the evils and wrongs of this age. The Church has been preaching the Gospel for over 1900 years, and during that time she has not prevented wars, lessened poverty, nor abolished the social evil."

The editor considered this like a son's desertion of his mother because she was helpless. But he denies very properly the "heavy indictment": considers the lives of sinful sons as the real cause for any lack of influence or progress; and the ignorance of such sons as the writer of that letter the great hindrance to proper missionary efforts. So the **education of the children** as well as adults is a matter of real concern to the Board and its auxiliaries: and manifold helps are in reach of all persons responsible in any way for the care and education of children. Its educational department is at the service of these, and the mails and parcel post bring in touch with the Church Missions House all who will be helped. Junior Mission Study Classes will find there a Junior text book ready for them. Sunday School classes can procure a book of suggestions as to how to teach the Church's work to youth, and a new Lenten Course of six chapters on Japan, while, if this is inconvenient, a course of ten lessons on Japan may be had to use one Sunday in each month. The Young Churchman subscribed for by the school will once a month bring missionary news into the homes where the scholars take its copies. Missionary plays learned and acted by the children will tell their own story to both young and old. Stories from the Mission field put in the Sunday School library, or given as prizes to individual scholars will worthily arouse their enthusiasm with tales of heroism fascinating as they are read. The life of Mackay and martyrdom of Bishop Hannington, of Uganda, of Bishop Rowe's efforts in Alaska, and Bishop Brent's against opium in Manilla, are but a few examples of this.

⚜

Children's generosity for Missionary needs has been the natural result where children are informed about them, and given opportunity to show their interest. Read an illustration of this from all Saints' Cathedral, Spokane:

"The duplex envelope lately introduced in the Sunday School has doubled the weekly offering. Some children are giving more for missions than for Sunday School support. A new baloptican is **aiding** much in presentation of missionary lessons."

The increasing value of the children's Lenten offering from $7,000.00 in its first year 1878, to $181,183.67 in 1914, forms another illustration, as its steady growth has kept pace with the advance of efforts to make known in our Sunday Schools the needs of the Mission field. The children in the Church Home, Memphis, Tenn., sent a Lenten offering of $30.00, money made by "hemming table and bed linen." Why? They **knew** about a baby girl in China for whose support they sent this money. Fifty-four pupils make up the Sunday School of St. John's, Mt. Morris, N. Y. Their offering grew from $50.00 to $64.00 in one year, with a goal of $70.00, they set before themselves for the next year. The Sunday School of St. James' parish, Lancaster, Penna., so felt the influence of the use of duplex envelopes in the congregation, that it gave $300 for Missions. St. John's Sunday School, Tuscumbia, Ala., has just two pupils. Its superintendent is a woman. Its Easter offering was $5.69. St. Mark's Sunday School, Philmont, N. Y., sent an Easter offering of $13.51, from twenty mill children, fruits of self-denial. From the Orphan's Home of the Good Shepherd, Utica, N. Y., came a check for $12.20 given; wrote the chaplain, "by children who had little to give, and who denied themselves, to give that little." Though the Church of the Holy Communion, Plaquenine, La., was burnt, the young people sent their Lenten offering for Missions of $11.71, only regretting it was not larger. The Sunday School of the Church of the Holy Cross, Warren, Ark., has thirty-two members. In sending its Easter offering of $25.00, it hoped every child of God would awake to his great responsibility. A devoted layman reached Montpelier, Idaho, started a Sunday School in St. Andrew's chapel, closed for six years, and forwarded from it an Easter offering of $7.75.

⚜

The rector of St. John's parish, Ogdensburg, N. Y., says that the introduction of the duplex envelopes into the Sunday School has resulted in a sixty per cent. increase in offerings.

⚜

Trinity Sunday School, Elmira, N. Y., has found that the beginner's duplex envelope has greatly increased the giving for the school and for missions. The children are urged to earn a minimum offering of five cents a week instead of asking their parents for it. In

(Continued on page 23.)

Family Department

For The Man of Galilee.

S. J. Duncan-Clark.

Shout aloud the stirring summons
O'er the land from sea to sea.
Men are wanted, men of courage,
For the Man of Galilee.
O, thou Man of Galilee!
Thou who died to set men free,
We will follow only Thee,
Blessed Man of Galilee!

Men are wanted, men of purpose,
Men of high or low degree,
Each to be a fellow worker
With the Man of Galilee.
O, thou Man of Galilee!
In the fight to set men free,
We will follow only Thee,
Glorious Man of Galilee!

From the counting house and college,
From the forge and factory,
Lo! there throngs a loyal legion
For the Man of Galilee.
O, thou Man of Galilee!
We will follow only Thee.
In a life of faith and service,
Blessed Man of Galilee!

Onward! are His marching orders,
He who leads to victory;
Onward! till the world is taken
For the Man of Galilee.
O, thou Man of Galilee!
We will follow only Thee.
O' thou fearless, peerless leader,
Glorious Man of Galilee!

Wherein Lies Truest Economy?

"Spend money, my boy, spend money!" cried a thrifty old uncle, "but be sure you buy something!" Undoubtedly the wise old man meant, "when you buy get something worth the exchange, that which meets a real need."

The majority of Americans are ambitious to get ahead financially, they want to economize, and to be conservative in spending, and as a rule they manage pretty well in big transactions, for we have good business sense; yet this same majority are absolutely conscienceless in the squandering of nickels and dimes—and postage stamps.

Would that it were possible for the parents of an average home to see in a single pile the small coins spent during the year by their family—spent as separate nickels and dimes, I mean. It would make them long for the days of our forefathers, when children were not expected to carry purses, when street car tickets and ice cream sodas were not to be had—for certain patent reasons.

Yet the reckless, nickel-spending habit is not confined to the children of the community by any means. How many men—good, hard-headed, honest business men—do you know who, although up to their eyes in debt, are continuously handing out small coins for things that gratify a moment's whim? I know one who sorely needs to have his eyes examined, and glasses fitted, and another who needs to have bridge work done on his teeth, both of whom are procrastinating because of the cost, and still slipping dimes into things that they woud be physically better without—all because the dimes are so small! And there are women innumerable who are most careful in home managment and self-sacrificing in their own wardrobes who will literally "load up" with trifles at a 5 and 10-cent store merely because the cost is little.

The result is more than a mere dropping of bits of money; their homes are cluttered up with these cheap things, until neat housekeeping is well nigh impossible and worry possesses the woman who seeks to do it. They "never realize how much stuff they have" or how useless it all is until they go to move. Haven't you heard that wail?

The blame lies partly in the attractive bargain counters and stores, in the nickel attractions of all sorts that beset us on the streets; but back of it all is the inability to control our passing fancies and wants and the habit of waste that begins in our very early years. Apples half eaten, nothing finished up; new supplies of all kinds before they are needed, nothing more than half used. It is the result of abundance, with no idea of an end thereto.

And it has all come about in one generation. How our grandfathers and grandmothers hoarded their small possessions, mended their toys and cherished bright colored cards! (It was before the post card craze, you know.) I know a fine old gentleman who, true to his Scotch training in thrift, used to save white wrapping paper, fold it into books and write his sermons on it, while his own grandson now writes a line of spelling on about one page in five in a manilla bound book—and throws it away! Our school teachers certainly encourage a most extravagant use of tablets, books and pencils, and the children are not wholly to blame.

The complexity of modern living lies not merely in our doing too many things but in our having too many; in more books and papers than we can possibly read; more clothes than we can wear or take proper care of; more utensils than we can ever use, and so on down a long, long list. Better a few, those of the choicest sort, and those fully used! This means a saving of nickels and dimes until they aggregate the cost of something worth buying. Is not this the truest economy, the sanest sort of living?—Lee McCrae.

Scriptural Names in American Geography.

The map of the United States, which abounds with names transferred from every foreign land, has a goodly proportion of Biblical names. Thriving towns, broad, rich countries, and other physical features bear names derived from the Scriptures. The fact testifies to the pious turn of mind of the early settlers, pioneers, and land proprietors, who have been so largely responsible for American nomenclature. The extent of these names has been ascertained by the United States Geological Survey, with the assistance of the various State historical societies.

The largest city in the country having a Scriptural name is Philadelphia, (Pa.), which was so called by William Penn in the hope that the principle of the Quakers (brotherly love) might be identified with their city. The name, which is that of a city in Asia Minor, mentioned in Revelation, is from the Greek, meaning "loving one's brother."

The name Palestine has been given to a city of ten thousand people in Texas and to twelve other towns and villages in the United States.

The word Salem, which is Hebrew for "peace," has been applied to a large city in Massachusetts, to the capital city of Oregon, to several other towns, and to a county in New Jersey. The name was given in some instances by Moravian or Quaker settlers in the hope of peaceful security for the new settlement.

There is a Canaan in Connecticut and in fourteen other States.

Lebanon, the mountain where the cedars grew, has for geographical namesakes a county and city in Pennsylvania and a large number of towns in other States. In some instances the name was given because of the prevalence of cedars in the vicinity. It is a Semitic word meaning "whitish."

Jerusalem, Cal., and Jerusalem, N. Y., have the name of the ancient capital, a Hebrew word meaning "foundation of peace."

Jericho, the city whose walls fell at the blowing of trumpets, has a namesake in Jericho, Vt.

Damascus, Cal., and thirteen other towns have taken the name of the ancient Syrian city where the swords were made.

Bethlehem, Pa., a thriving manufacturing city, originally a Moravian settlement, was named on Christmas Day, 1741, from the birthplace of Christ in Judea. South Bethlehem, a short distance away, is, singularly enough, the place of manufacture of implements of warfare. There are twelve other Bethlehems in the United States.

Goshen, Ind., is the largest of several towns having this name, applied usually as a synonym of fruitfulness and fertility.

Tweny-two towns in the country have the name Sharon, which, in Hebrew, means "plain."

Sidon, Miss., was named for the ancient city in Syria.

Hebron, the ancient city of Judah, twenty miles south of Jerusalem, has given its name to twenty-five cities or villages in the United States.

Joppa, Ala., and Joppa, Md., with several other towns, have this Hebrew place name, meaning "beauty."

Gethsemane, Ky., was named for the garden at the foot of the Mount of Olives. The mount itself has a number of namesakes known as "Mount Olive."

Mount Horeb, in the town of Tyringham, Mass., was so called by the Shakers, who in the eighteenth century used the summit for religious observances, after the manner of Horeb, in Arabia.

Mount Carmel, Ill., and Mount Carmel, Pa., are the largest among eighteen towns bearing the name of the mountain in Palestine.

A mountain in Colorado and a town in Missouri were named from Mount Pisgah, in Palestine. It is a Hebrew word meaning "peak."

Edendale, Cal., was named with reference to the Garden of Eden, because of the beauty and fertility of the place.

Nazareth, Pa., a town of several thousand, was settled by Moravians and by them named from the town in Galilee.

A mountain in the Wasatch Range, Utah, and fourteen towns and villages have had their names transferred from Mount Nebo.

Calvary, Wis., and seven other places were named from the hill near Jerusalem.

Berea, the name of towns in Macedonia, Syria, and Judea, has been applied to towns in Iowa, Kentucky, and Ohio.

Bethesda, Md., and several other places

in the country took their name from the pool in Jerusalem.

Bethany, Nebr., Bethany, Pa., and several other towns bear the name of the village in Palestine.

There is a Bethel in Connecticut and in many other States.

Kansas has a Beulah, and there are several others.

Towns in California, Illinois, and other States were named from Antioch, in Syria.

There is a Babylon, N. Y., and a Nineveh, Ind. The latter name has been used in six other States.

Smyrna, of rug fame, has given its name to towns in Georgia, New York, and sixteen other States.

Sardis, Miss., was named for the ruined city of Asia Minor.

Hermon, N. Y., was named from Mount Hermon, in Syria.

Abilene, Kans., and similarly named towns in Virginia and Texas took the name of the ancient province of Syria. The word means "grassy plain."

Shiloh, which means "peace," is the name of one of our battle fields.

The name Zion has been frequently used, the largest town being Zion City, Ill., founded by Dowie.—Stewart B. Stone.

Growing Old.

A little more gray in the lessening hair
Each day as the years go by,
A little more stooping in the form,
A little more dim in the eye,
A little more faltering of the step
As we tread life's pathway o'er,
And a little nearer every day
To the ones who have gone before.

A little more halting of the gait,
And dullness of the ear,
A growing weariness of the frame
With each swift passing year.
A fading of hopes, and ambitions, too,
A faltering life's quest,
And a little nearer every day
To a sweet and peaceful rest.

A little more loneliness in life
As the dear ones pass away;
A bigger claim on the heavenly land
With every passing day,
A little further from toil and care,
A little less way to roam;
A drawing near to a peaceful voyage
And a happy welcome home.

—Selected.

The Crimson in the Leaf.

"We all do fade as a leaf." It is true that a human life passes through the stages of growth, maturity and decay. And it would help us to feel the seriousness and pathos of our human life were we to walk through a wood in these late autumn days, through bare trees and over fallen leaves.

The fallen, faded leaves impress us and lift up the Everlasting Doors admitting God—not because we feel that we are like those leaves, but because we feel that we are not altogether like them. We take suggestions from the faded leaves, but we do not suffer them to drive home the dismal idea that we also are leaves; there would be no pathos, no searchings of our hearts as we trod over faded leaves, if we really thought that we were altogether like them. It is because we are like them, and yet not altogether like them, that they arouse in our hearts this ache of thought, of fear and hope— which is composed only by that confidence in God which Jesus Christ achieved amid the actual facts of life.

Let us take to ourselves one or two simple lessons which come home to every sincere and unspoiled mind, as often as we look upon bare trees and remind ourselves that "we all do fade as a leaf,"

You have observed the coloring of faded leaves—the warm red, and russet and yellow. Whence did these colors come? Where did all that beauty come from, which the leaf discovers to us when it comes to die? Well, those who know will tell you that that wonderful coloring which the dying leaf puts on was always lurking in the leaf. It did not come into the leaf in the dying days; it only came out of the leaf then. It was there, in the leaf, though it needed the touch of death to make it plain to us. In that beauty of the dying leaf, in that rich russet and gold, we see the leaf giving back to the world the light of all the days that are past. While it was yet a bud, and afterwards through all its prime, the leaf was lying open to the sun and to the sky. Through all those days it was catching and secreting the light and glory of the heavens. And now, when life is ebbing from its veins, when the inmost thing must be exposed, we see the suspected beauty of its soul, the treasure it had garnered through all the days and nights, from the strong sun, and from the quiet moon, and in hours when these faded, from the far-off incomprehensible stars!

The moral is a very plain one. A very austere one also it is. For it is this: The beauty and calm which, we trust, will dwell within our souls towards the evening and close of our day, are not to be won in the evening itself, but are to be gathered in through all the hours and days of our life. We must not look for peace, for order and beauty in our life towards the end, if to-day and now and always we are not setting ourselves against the riotous elements of our nature. If we hope to have in the evening of our life the beauty of holiness, the comfort of a quiet mind, the outlook of an untormented spirit, now is the day to seek them, now is the day to sound that note through every region of our life—through body, soul and spirit.—Rev. J. A. Hutton in Episcopal Recorder.

The Shared Burden.

Methought to share my burden with a friend,
The weight of it had grown so hard to bear;
No longer dared I hold it all my own
Lest it should fell me in my deep despair.

But when I greeted her to whom I went,
In full assurance of a welcome fair,
My heart stood still, for written on her face
Methought I saw another soul's despair.

My own forgotten, left me strangely wise;
She must be comforted, this sorry one, not I,
Who never dreamed she ever knew such woe,
She always held our courage up so high.

And as the tears and trouble left her face
My sorrow I no longer cared to share,
For suddenly I ceased to feel its weight,
And half my burden seemed to leave me there.

—Elizabeth Thomson Ordway, in The Standard.

Leaning And Lifting.

Two men sat in the lounging room of an ocean steamer, separated by a low partition from another compartment, where their conversation was overheard. One of these two men was a physician, and the other was returning from a voyage which he had undertaken for his health. In their few days together they had become well acquainted. The convalescent was talking freely with the doctor concerning his symptoms.

"They sent me away for my health," said he, "and I am returning better, but not well. The trouble is with my nerves, and I do not seem to get over it."

"Your general health is evidently better," said the doctor, "and with that improvement you have reason to anticipate an improvement also in your nervous condition."

"I suppose so," said the other; "but the trouble is, I am going right back to what occasioned my breakdown. I heard a sermon awhile ago which said that the human race may be divided into two classes, the lifters and the leaners. Now, I have three or four brothers-in-law and two or three sons-in-law, and I have to do the thinking and the planning and the financial backing for the whole crowd. I don't mean that they will not work or that they try to 'sponge' on me. It is merely that they don't know how to work without some one to push them on and show them and hold them up. There isn't a lifter among them. That's what broke me down, doctor, and that's what I am going back to; and I think over and over again that that preacher knew what he was talking about."

"I wonder if that was all the preacher said," the doctor remarked.

"O, he told everybody to lift, and I am doing that."

"Yes," said the doctor, "but you seem to have got out of the sermon only the lesson that would have been good for other men. I wonder if he didn't also tell you to learn how to lean. A man must lean on something, or he cannot lift. He must have faith and hope and something to stand on, or the ground gives way under him. I have suspicion that the thing you did not get out of that sermon was the very thing you needed. I am not a preacher, and I wouldn't undertake to complete the sermon from a preacher's point of view; but from a doctor's standpoint what you need is what you did not hear. My friend, I rather think the preacher told you to lean on the Lord and then lift. You have learned to do the lifting, and the best advice I can give you is to learn where to lean."

"I shouldn't wonder if you are right, doctor," said the other; "and now that you speak of it, I rather think there was something of that sort in the sermon."

"There is nothing I could recommend that could possibly do you so much good as just that," said the doctor. "Faith and hope are curative agents of the first value. It is well that a man should lift, but important also that sometimes he should lay down his load in quiet trustfulness. If you can get that out of the preacher's sermon or mine, it will do you more good than medicine, and you can lift with new courage."—Youth's companion.

Painting Not Enough.

A young artist named Tucker painted the picture of a forlorn woman and child, out in the storm. This picture took such a hold upon him that he laid by palette and brush, saying, "I must go to the lost, instead of painting them." He prepared for the ministry, and for some time worked in the city's slums. At length he said, "I must go to that part of the world where men seem to be most hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa.—Record of Christian Work.

For the Young Folks

For the Southern Churchman.

Ups and Downs.

By Frances Harmer.

CHAPTER VI.

"I'm ever so glad to see you," she murmured, a hint of embarrassment in her tone. "You remember Gladys Menton, Win, don't you? Glad, this is Win's sister, Marion."

Winifred flushed as she turned to Gladys Merton, the girl for whom, at St. Mary's, she had entertained a curious mixture of feelings. Gladys was the daughter of a man who had made money very rapidly, and who was anxious to give his daughter those advantages whose lack was somewhat conspicuous. Gladys herself, a dark, handsome, gypsyish-looking girl of sixteen, with a taste in dress sadly in need of modifying, wore to-night a silk frock of scarlet, toned down a little by black lace, a dress more suitable to a married woman than to herself. Enid, incapable of snubbing anybody, had shown her kindness because the other girls had held aloof. Those other girls had included Winifred.

"Sorry to hear of your misfortune, Winifred," she said, tactlessly.

Winifred flushed and bit her lips. Marion laughed outright.

"Why, we think it a little thing in the face of what some people lose," she said, gaily. "We've health and each other. We're content."

Enid, who had drawn her breath sharply as Gladys dropped her bomb—it seemed hardly less!—turned to Marion with a smile that was almost grateful.

"Just as long as nobody kidnaps you," she laid her hand on Marion's arm, "I shan't pity your family very much!"

Winifred felt a pang of jealousy, both of Gladys, her one rival at school in Enid's affection, and of Marion.

"Now, for some games," Mrs. Bright came up, pleasantly greeting the new arrivals. "We have an empty room fitted up for parlor croquet, and there is parlor tennis in the library! Prizes and consolation prizes!"

Other girls, chiefly, of course, resident in Chester—Gladys was the only "visiting girl" that night—came up. There were no boys, a sleigh ride festivity having drawn them all off!

"We can do just as well without them," cried Gladys, rather loudly; "who wants them anyway?"

She was suddenly aware that her words were out of key, and glanced uneasily around her. Her eyes met Winifred's. A little tact and kindness then might have drawn the girls together, but Winifred was still smarting under Gladys' not unkindly meant allusion to her poverty and allowed her lip to curl scornfully.

Gladys was clever. She wanted to avenge the little sting, and she did it promptly.

"I guess we might as well be partners for the evening," she looked at Winifred steadily. "We're both here on sufferance. I because I haven't many friends, you because—"

Winifred did not let her finish.

"I because I'm Enid's best friend," she retorted, meeting the look.

This time she hurt deeply. Gladys was passionately devoted to Enid, the one girl at St. Mary's who had treated her as an equal. She turned away without another word, but mentally she vowed to make Winifred regret her words before she went home that night!

"Come along, Win. It's good to see you again,' said Katie Weston, who chanced to be the daughter of one of Mr. Lester's employees. "Be my partner at tennis, won't you?"

Winifred turned to her, glad of the small social triumph. Her movement left Gladys alone and angry. She felt somewhat of an alien among Enid's "fine friends," as she called them.

"Won't you play croquet with me?" said a sweet voice in her ear. She looked round to see Winifred's sister smiling at her.

"Did Enid ask you to ask me?" She spoke suspiciously.

"No, Enid makes her home Liberty Hall," was Marion's gay reply.

"I'll be glad to come." Gladys yielded to the spell of Marion's sunniness. Besides, the croquet would not be in the same room with Winifred.

The evening went pleasantly. Winifred won the prize in "singles" and Gladys the croquet trophy. The first was a pretty gold pin, the second a strand of carved beads. Then came supper, and Winifred blenched a little as she thought of the return to Roder Street.

"I hope we reach home safely," remarked Marion, as she put on her rubbers in the guest room. Enquiries drew from her a half laughing account of the perils they had encountered on their way to the party.

Enid grew pale. "But you mustn't think of walking home," she cried, and ran over to Marion. Winifred noticed that she shrank from herself. "Dear, go to my room and wait—both of you." Her eyes sought Winifred's for one moment and then fell.

"This way!" Gladys sprang lightly to Winifred's side, her dark eyes shining with malice. "Of course, Enid can send you home in the car easily!"

This was too delightful an idea to scout. Winifred thought of the other girls—those who had not cars, which, most, however, had, hiring them—would not see herself and Marion walk away!

However, it was not the car that Mrs. Bright offered, but a suggestion that the girls stay all night!

"Oh, thank you—but no!" cried Marion, to Winifred's relief. "Mother will need us, and—and I couldn't sleep if I didn't know how Bob got home, and we've no telephone."

"Then you must certainly have the car," Mrs. Bright pronounced at once. "Just wait while I telephone the garage!"

By this time the guests had thinned out considerably. Winifred, Marion, and Gladys were alone in Enid's room.

Winifred almost gave a cry. By Enid's little white bed stood another.

"Yes, I sleep in here," explained Gladys, with careful carelessness, dropping her malicious eyes. "I dress in my own room."

Winifred felt a pang of the fiercest jealousy she had ever known. Enid, whose reserve had become a byword! Enid to admit Gladys into her own room!

She realized that the friendship she had been trifling with in her pride was very, very dear to her! It seemed, indeed, that she had never loved Enid as she did at that moment, when surely she saw her boast of being Enid's "best friend" melting away!

Enid came into the room.

"It'll be ready by the time Bob's here," she explained. "Win, why won't you stay all night?"

If Enid had been alone Winifred would have seized this opportunity to place their friendship on a secure basis once more! She would have stayed, and gladly! But, let Gladys see that she was the guest of secondary importance! Never! If she could have hoped that Enid would turn out this intruder, banish her to the guest chamber, but she dared not risk the suggestion.

"I may not be as useful as Marion," she replied, "but I am of some use."

"Then we may as well go down stairs." Winifred's heart leaped at the thought that Enid spoke a little sadly. "I want Bob to have some of that ice cream!"

Bob was already consuming some in the drawing room, mothered by Mrs. Bright, who had no son and who often looked longingly at other people's boys.

"So you funked the walk home!" He looked accusingly at Winifred.

"Never mentioned it," she retorted brightly, suddenly very proud of him, as Gladys started at the sight of him. "Gladys, may I introduce my brother Bob?"

Gladys belonged to that class of girls who are a little premature in the matter of society, and what, poor girl, she termed "beaux."

This was one reason assigned by the girls for not taking her up.

"She's 'boy-struck'" they had asserted, contemptuously.

Bob looked at her, smiled as he rose and took the hand she extended.

"How do you do?" he asked, politely, and Gladys made a mental note of the fact that he did not say "Happy to meet you!"

"Why, I'm all right," she answered, not taking the little politeness as the facon de parler it was. "I hope you are? You look fine!"

The moment she had uttered the words, poor Gladys knew, by the quickening social sense borne at St. Mary's, that she had again said something that girls like Enid and Winifred did not say!

And Winifred was there to sneer—before her brother! Gladys' cheeks burned.

Marion saved her day—a trick almost unconscious. Some people have that blessed and most valuable gift—the gift of bridging little awkwardnesses, filling stiff pauses, turning public eyes and ears away from sights or sounds unseemly.

"Doesn't he?" she laughed. "It's because he's so busy. There's so much to do. Bob, what will become of us when you're in St. Jude's Hall?"

" 'Trust me, to-day's most indispensables,
Five hundred men can take your place,
or mine!' " he quoted.

"Kipling didn't know you, though, Bob," said Enid.

"Nor the fact that Roder Street houses have no water inside," added Marion. "Just a hydrant in the yard. Isn't that dreadful!"

"I don't want to go in the car," Bob turned to his hostess. "The boys will think I'm fighting shy of them."

"They'll probably be asleep this cold evening. You'll have many other chances to prove yourself a doughty knight," she smiled back at him. "Besides," she added, proving that she knew her way to a boy's heart, "Walter may let you run it for a few blocks."

The lure was effective. As Marion ran down the steps, Enid caught Winifred's hand.

"I was so glad of your note," she whispered, softly, and Winifred would have put her arms round the slim little form in the white and silver dress if Gladys had not hovered near, a mocking light in her dark eyes. The thought that perhaps this girl, whom she envied while she despised, knew of the twenty dollar note, hardened her heart once more.

"I am afraid I was far from polite." She spoke so stiffly that Enid drew away. "I realize you meant to be kind. But—but—I'll send it back tomorrow."

She ran down into the car, ashamed of herself, furious with herself, yet not yet mistress of herself. And the last sight she had of Enid hurt her very much. Enid, with Gladys' arm round her, re-entered the house!

"Marion," she said, as they moved away, "please never ask me to do this again!' I—I can't stand the—the contrast!"

Yet, as she spoke, she knew it was not the contrast so much as her own pride and jealousy which had marred the evening for her.

"I won't, dear," Marion answered gently, and then there was silence.

Suddenly the sisters started as the car shook from side to side, then slowed sharply up, swerving to the right.

A hoarse babel greeted them. Derisive cries of: "Scared to walk home, was ye?"

The girls looked out. The faces of their enemies met them.

"Oh," said Marion, indignantly, "they're snowballing Bob and Walter!"

(To be continued.)

For the Southern Churchman.

The Voice of Happy Bird.

Frances Kirkland.

All was still in the wide forest; not a twig stirred, not a bird nor a butterfly spread wing, little furry creatures crouched in the grass motionless, even the brooks flowed softly.

"Listen!" whispered the oak.

"We are waiting," the pines replied.

"Soon, soon," gurgled the brook.

And then through all the listening forest there came soft sweet notes, rising, falling, rising yet fuller and higher. It was the voice of Happy Bird. The waiting wood listened eagerly. As the song went on the flowers seemed to glow with brighter colors, the birds and butterflies grew more beautiful and joy was everywhere.

At last the song died away, but all the forest folk went back to their tasks and pleasures with happier hearts.

"Why do we never see Happy Bird?" a young pine whispered to his brothers on the ridge. "Every day the forest is hushed while we rejoice in the beautiful music. I have seen several summers with their flowers and green leaves but I have never yet seen Happy Bird."

"Listen, little brother of the fringed branches," spoke the great oak. "I have lived many years and I, too, have never yet seen Happy Bird. My grandsire told me the story when I was newly come out of the acorn."

"Happy Bird may never be seen by us for his is the music of brave deeds. When ever a dweller in the forest has showed kindness or done good, all through the wood there rises the sound of beautiful music, and all are uplifted and blessed by the deed of one."

"How beautiful!" sighed the little pine, 'How very beautiful to make music like that!"

"Only be strong and do good and you, too, shall some day be the voice of Happy Bird," said the oak.

Her Birthday Gift.

Laura E. Hutchinson.

"Come in, dearie, I want to thank you for my beautiful birthday gift," said Grandma Maitland, as a smiling face appeared in the doorway.

"Do you like it, grandma?"

"Like my lovely shawl!" cried the old lady, "I should say I do, and I believe it is made of real Shetland wool, too," she added, fingering the fleecy shawl she was wearing for the first time.

"Yes, that is what I used," replied Alicia, dropping on a low seat near her grandmother, "but I didn't know that it was superior to other yarns."

"Well, I've heard, child, that one thread of real Shetland yarn is stronger than four of ordinary material; but I presume any sort would wear as long as I'll need it," rejoined the one who had lived many years. "The reason of it's being better is said to be because it is spun by hand, and the staple of the wool is not broken as when made by machinery."

"I suppose it is made in the Shetland Islands, judging from it's name," observed the young girl.

"Yes, dearie, that's where it is made, and the inhabitants of those islands—far away in the midst of the North Sea—are a yellow-haired, blue-eyed race, decendants of the ancient Norse vikings, who are said to live just as their remote ancestors did. They spend the long winter evenings around their rude peat fires, pinning and knitting with deft fingers the fine, fluffy wool produced by the little sheep that nibble the grass and moss upon the headlands of the Shetland Isles."

"They get their living by sending their knitted goods to this country, don't they, grandma?"

"That's the way the women and girls earn their money," replied the well-informed old lady, "but the sturdy, broad-shouldered men 'follow the sea,' as they say,' and get their harvests from the ocean fields.

"Yes," continued she, "every woman and girl in Shetland spins and knits, and the low hum of the little spinny—which is just like those in Norway nine hundred years ago—can always be heard along with the click of their knitting needles."

"I suppose they knit other things besides shawls," said Alicia.

"Oh, yes, and they use silk and cotton in their work, too, knitting the most exquisite bridal veils and ties, as well as window curtains. The most costly lace curtains seen in the homes in Lerwick—the capital of the Shetland Islands—are knitted from material supplied by the owner to the peasant women, and, just think, dearie! it sometimes requires a whole year to furnish the largest sizes."

"Only millionaires could afford to have them, if the women are paid a good price for their work," came from the interested listener.

"But that's the pity of it, child," rejoined Grandma Maitland. "Those poor peasant women toil from fourteen to eighteen hours a day and only earn twelve pence or a shilling for their beautiful work. But, like some great artists, they work not so much for the money they are to receive for it, as for the delight they have in doing such delicate and lasting work.

"The worsted work of the Shetlands was not known to the world until recent years, however, and then what made it famous was the 'Jubilee Shawl' that was spun and knit by the fair-haired Unst sisters—the most expert knitters in the islands—and sent as a gift to the late Queen Victoria. Since then the excellent character of the Shetland goods has gradually spread, and now in every country there is a demand for their beautiful and costly work."

"That must have been an exquisite shawl, grandma, don't you think so?"

"Indeed, it must have been, dearie, and the material from which it was spun so fine that the skein contained thirty-three thousand double threads—I remember because thirty-three was the year in which I was born—and the fabric was of such delicate texture that many who saw it would not believe it was made by hand; and, think of it, child! for more than three months the nimble and trained fingers of those two sisters were at the wheel and needle, carefully handling the silky lambs' wool for this exquisite shawl."

"I hope the queen appreciated it, and let them know that she did, too," rejoined the girl.

"No doubt she did, for she had a kind heart," said grandma, again looking with a pleased smile at her birthday gift, and added: "But I don't believe she appreciated that wonderful shawl any more than I do the one that will keep me so 'comfy' the rest of my life, dearie."

The child who lives in the looking-glass
Is always waiting to see me pass;
She never seems to run and play,
But watches there for me all day;
For every time I go and see
I find her peeping round at me.
One day I was cross and cried
She stretched her mouth so very wide
I had to laugh. Then she did too;
She likes to do just what I do.

—Children's Companion.

Stolen Flowers.

"They do look so pretty," said Myrtle, looking wistfully at the brilliant array of tulips, pansies, pinks, daisies, and many other flowers that grew in profusion in the well-kept little yard. "I wonder who lives here. Do you suppose she'd be willing to give us just a few?"

"Seems like she ought to, with so many," replied Ethel. She carried an armful of white lilacs, and she looked down at them reflectively. "They are just what we need to brighten these up, aren't they?" she added.

"We might tell her what we want them for," suggested Myrtle. "I know I wouldn't mind giving little girls flowers for a party if they asked me. Let's try and see."

"It can't matter if we ask, anyway"; agreed Ethel.

They went up the quaint little gravel walk and knocked at the door with the shining, old-fashioned brass knocker.

"What a funny little house!" whispered Ethel, "When she comes to the door you talk to her."

"All right, I don't mind," said Myrtle, bravely.

They waited, but no one came. They knocked again and again, but still there was no answer.

"Let's go round to the back; maybe some one's in the kitchen," suggested Myrtle.

But no one was in sight at the back and the house seemed to be locked.

"I don't believe these flowers have been picked for a day or two," said Ethel, who had been bending over them. "They look like they need picking."

Both little girls looked at each other each thinking of the same thing. Myrtle put the thought into words.

"Let's pick some," she added boldly. "It won't hurt anything."

"O Myrtle! Do we dare?"

"Of course we dare. What harm will it be? I've heard the boys tell about how they went and got apples lots of times, and nobody ever seemed to think anything about it."

"Got apples?"

"Yes, from people's orchards, you know. We'll take these, and then when the party is over we'll tell the sewing circle where we got them, just for a joke."

"In a beautiful flower garden in the yard of a funny little enchanted house, where an old witch lives," giggled Ethel.

"Let's hurry," said Myrtle.

With much laughter and many nervous little starts when they fancied they heard some one approaching, they picked bright-hued tulips, purple and blue pansies, rosy daisies, a big white flag, and some yellow and pink blooms growing on bushes near by.

"I think we have enough now, said Ethel at last." "I want to get away before some one comes."

"Guess we've got enough," returned Myrtle. "My, isn't this exciting?" she giggled.

And just exactly at that moment, as they started for the gate, it opened and a little old woman walked in.

"The old witch," whispered Myrtle with a hysterical little laugh, and both the small culprits stood still, the picture of frightened guilt.

The old woman saw them, and as her eyes took in the flowers in their arms she turned her gaze to the robbed flower beds, and it went eagerly toward a certain spot. Then, without even stopping to speak to them, she ran to the bed and looked again. "It's gone," she cried, with tears in her eyes. "You naughty, naughty little girls! I've been trying to get a tulip like that for two years. It was the only one I had, and it was just beginning to bloom, and now you've picked it!"

Ethel and Myrtle stood aghast. They looked at each other in frightened dismay.

"What right have you to come into people's gardens and pick their flowers, anyway?" said the old lady angrily."

"We—we wanted them for a party," faltered Myrtle. "We didn't think any one would mind."

"You didn't think at all," retorted the old lady. "It's stealing—that's what it is." She looked around, and the tears came into her eyes again. "I live here all alone," she said, "and I love my flowers. just as if they were people. When they need to be picked I like to give them away to my friends or those who ask for them, but you didn't have any right to come in and take them this way. You've picked lots before they were ready. And I wouldn't have taken five dollars for that tulip."

Well, to be sure, they were two miserable little girls—Myrtle and Ethel. Picking the flowers and trying to go away before the owner came back had seemed a lark; but this was very different—this lonely old lady crying over the loss of her tulip! And stealing! That was an ugly word. Yet after all, hadn't it been stealing? The flowers didn't belong to them, and they had taken them without the owner's knowledge or permission. As they thought of these things, they felt so sorry and they cried so hard and begged pardon so earnestly that after a while the old lady, who really was not witchlike at all, but sweet and good, forgave them. She even made them come into the house and gave them some cake which almost choked them, they felt so remorseful. And that was the last time that Myrtle and Ethel thought it funny or smart to disturb some one else's property.—Exchange.

The Ball and the Window.

"Now you've done it!"

There was a sharp shattering of glass as the heavy ball struck the window.

With one accord the three boys who had been playing ball ran into the shelter of the little alley back of the big house.

"Won't she be mad?" whispered James Cochran, the biggest of the boys.

"You did it, Williams! You're the one to blame," exclaimed the other. "My, but the old lady will be mad. She's cross if we even play outside her house, or sit on her fence, and now—oh, you'll catch it."

"There she is now," cried James, in a tone of suppressed excitement.

The boys peered cautiously from behind the alley fence.

On the broad steps of the house stood an old lady. The boys could see her face was white and her eyes flashing with anger as she scanned the street in every direction. She gazed hard in the direction of the alley, evidently suspecting that it hid the culprits. She took a step as if to go toward it.

Silently, and with one accord, the boys prepared to fly out the other end of the alley when, suddenly, to the astonishment of the other two, Hugh Williams stood still. His face flushed scarlet, but there was a determined look in his eyes.

"I say, fellows, it's a mean trick! Of course, I didn't mean to do it, but it was my fault—and I am going to tell her—"

The other two boys drew in their breath and looked at him, speechless.

Slowly, but steadily, Hugh walked out of the alley and approached the irate old woman.

"I did it, ma'am," he stammered. "I didn't mean to—"

"Oh, of course not," she said angrily. "They never do. But that doesn't restore to me my damaged property. I've told you boys, again and again, not to play ball on my corner, and now—"

"I'm very sorry," insisted Hugh, humbly, but manfully. "Indeed, I am. I'll give you all the money I have to pay for it—I've only a nickel now in my pocket, but I've two dollars in my bank at home that I was saving for Christmas. You can trust me, indeed you can, ma'am. I'll bring it to you—and if the window costs more that that I'll try to get the money—"

"Your father ought to pay for it," exclaimed the old lady, softening a little.

"I have no father," said the boy, soberly. "Father's dead."

The woman's face changed. She stood still for a moment looking intently at the boy standing before her.

"Come into the house," she said, suddenly.

Hugh hesitated for just a moment, then the watching boys saw him slowly enter the house.

"We'd better cut and run now. It's our chance," suggested James.

"No, sir!" answered Frank, emphatically. "We don't know what she'll do, now she's got him in the house. She may send for an officer, as she threatened to do if we boys trespassed again. I'm not going to desert him."

With reluctance James decided to stay, too.

Silently and fearfully they waited. They tried to see into the big house, but the shades at the windows shut out all views of the interior. They listened for the slightest sound, for the opening of a door. Anxiously they watched for the appearance of their companion. But the moments passed and still Hugh did not come.

"They say she's queer," whispered James. "Suppose she's crazy! Don't you think we ought to get help or something?"

"Wait a while," decided Fred.

As the moments passed their anxiety deepened. They became so nervous at last that they jumped at every footstep. They heartily wished themselves out of it, and declared earnestly that they would never again choose that particular corner for their ball games.

It was fully half an hour when the door at last opened and Hugh appeared, but instead of walking out in the custody of an officer or being driven out by a wrathful, scolding old woman, he was smiling in quite a friendly way and saying good-bye in his honest, polite manner to the old lady, who stood in the doorway, and—wonder of wonders—she was smiling, too, and looking at Hugh as if she liked him; and in Hugh's hand was a large piece of plum cake.

The boys could scarcely believe their ears when they heard the old woman say, in kindly tones:

"Come again, my boy. And you may tell your mother that she may be proud that she has such an honest, straightforward son. You will always be a comfort to her, I am sure. For the past five years the boys have broken my windows and demolished my property, and you are the first man enough to stand up and acknowledge that you did it. Come in and see me whenever you can. There will always be a plum cake."

She shut the door and Hugh walked whistling happily to join his companions, who slunk somewhat shamefacedly out of the alley.

"Here, fellows!" he said, dividing the piece of plum cake and giving each a share. They demurred at taking it at first, but he insisted.

"What did she say when you got inside?" asked Fred, curiously.

"Oh, I had the finest kind of a time. She's not cross at all. She told me living alone made her queer, but she's nice for all that—and, fellows, you ought to see all the interesting things she's got in there—a collection of rare stuffed birds, and a lot of old Indian relics. I say, fellows, they're great! You could spend a whole morning looking at them. Then she gave me plum cake and an orange, and made me promise to come again—and I'm going."

"I guess it's better to own up, after all," said Fred, thoughtfully. "That's what father always tells me."

"Yes," nodded Hugh. "It wasn't only that she was kind to me and I had such a good time, but—somehow—it makes you feel so much better inside."—United Presbyterian.

The best regulated home is always that in which the discipline is the most perfect and yet where it is least felt.—Smiles.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

STAMPS.

UNITED STATES AND CONFEDERATE POSTAGE STAMPS.

Used Between 1847 and 1890.

Many are valuable, and I will pay highest prices for scarce varieties. I buy all kinds within above dates; common, as well as rare. Rare varieties bring more if left on the original envelope or letter. Collections bought and sold. THOS. SEMMES, JR., 906 Floyd Ave., Richmond, Va.

Priest Desires Change.

Moderate Churchman desiring to change to more favorable climate, on account of his family, offers for work in East—South-ern States preferred. Address 132, care of Southern Churchman.

Visiting Cards.

50 High Grade Linen-Finished Visiting Cards (name only) postpaid, only 27c.—just to show you the quality of our work.
LEAKE PRINTING CO., "Specialists,
608 E. Main Street,
Richmnod, Va.

Grape Fruit.

Famous Sanibel Island Grape Fruit. Two crates to one address for five dollars. Send money per money order to Rev. R. Stahley, Key West, Fla.

HELP WANTED.

WANTED—A DEACONESS FOR WORK in a Southern Mountain Settlement Work, Churchly surroundings, living apartments in parish house. Convenient to city. Give experience and salary desired. Address 136, care Southern Churchman. 9Jan2t

POSITIONS WANTED.

PARISH VISITOR, experienced, successful in Sunday School work, will be open for position 16th of January. Address A. Z., care South Richmond, Va., P. O.

EDUCATED, EFFICIENT MAN, DESIRES position as Companion-nurse to invalid gentleman. Long experiece in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Virginia. 9Jan3t

WANTED—A SITUATION BY A LADY as a mother's helper, or a companion, or as a housekeeper. Address (Miss) A. G. C., 318 Colonial Ave., Norfolk, Va.

A LADY WISHES POSITION AS COMpanion nurse to lady; would superintend housekeeping. References exchanged. Address 137, care Southern Churchman, Richmond, Va.

ACKNOWLEDGMENTS.

Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund of the Diocese of Virginia from December 21st to December 30, 1914:

Emmanuel church, John's Parish..$	2 00
St. James' church, Warrenton, Virgina.	25 00
Christ Church, Ridley Parish.....	5 00
St. John's church, Henrico Parish.	29 41
St. Anne's Parish, Essex county..	10 00
Grace church, Berryville.....	30 75
Trinity church, Fredericksburg....	15 00
St. Peter's church, Washington Parish	5 00
St. Paul's church, Alexandria.....	20 00
Friend—Southern Churchman	1 00
St. James' church, Richmond, Va.	150 00

WILLIAM H. PALMER,
Treasurer.

Widows and Orphans Fund.

Please acknowledge the following contributions for the Widows' and Orphans' Fund since my last report:

Christ church, Luray .....$	2 00
Church of the Holy Comforter, Richmond	10 00
St. Paul's church, Goochland.....	5 00
Collection at St. James' church, Richmond, taken up during the Council	30 63
St. Paul's church, Alexandria.....	20 00
Christ Church, St. Anne's Parish, Albemarle	15 00
Christ Church, Middlesex county.....	4 50
Grace church, Cazanova	5 00
Mrs. Louisa B. Henry, Ocaldhama, Fla	25 00
St. David's church, King William Co., Ayletts	3 00
St. Anne's church, Essex	10 00
Whittle Parish, Fauquier Co.	25 00
St. Mark's church, Richmond	30 00
Abingdon church, Gloucester Co.	5 00
All Saints' church, Culpeper	5 00
St. Peter's church, Washington Parish	5 00
St. James' church, Ashland	20 00
Ware Parish, Gloucester	5 00
St. James' church, Warrenton, Va..	30 00
St. Paul's church, Richmond.....	201 43
Trinity church, Fredericksburg	28 25
Grace church, Berryville	35 50
St. John's church, Henrico Parish...	40 34
Emmanuel church, Middleburg	3 00
Christ Church, Winchester, Va.	65 00
St. Mark's Parish, Culpeper.....	20 00

E. B. ADDISON.
Treasurer.

Education Society of Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during December:

All Saints', Culpeper Co. .....$	5 00
Rev. E. H. Ingle.....	5 00
Rev. W. P. Griggs	5 00
St. Stephen's, Portland, Maine....	20 00
Bruton Parish, Williamsburg.....	16 95
St. John's, Portsmouth	12 00
Through Rev. Dr. Crawford.....	5 00
Christ, Pulaski	5 00
Grace, Radford	2 00
Pohick church	10 00
St. John's, Richmond	9 05
St. John's, West Point	5 00
Zion, Fairfax	6 00
Trinity, Manassas	5 28
St. James', Ashland	12 00
St. John's, Chase City.....	5 50
St. Paul's, Suffolk	10 00
St. Stephen's, Port Norfolk.....	5 00
St. John's, Bryden Parish.....	3 70
St. James', Warrenton	10 00
St. Peter's, Washington Parish....	5 00
St. Mark's, Richmond	10 00
St. Paul's, Alexandria	31 93
St. Paul's, Saltville	5 75
St. Andrew's, Lawrenceville.....	5 30
St. Paul's, Salem	4 90
All Saints', Richmond	615 25
St. James', Richmond	85 35
St. George's, Fredericksburg.....	19 93
Christ, Roanoke	50 00
St. James', Accomack	5 00
Holy Comforter, Vienna	5 00
Emmanuel, Buckingham Co.	2 63
St. Paul's, Lawrenceville	5 12
Grace Memorial, Lexington	11 78
Christ, Lucketts	8 40
St. Paul's, Norfolk	25 00
Our Saviour, Oatlands	7 57
Emmanuel, Staunton	30 00
Ware church, Gloucester	14 00
Christ, Ridley Parish	2 89
St. John's, Bedford City.....	5 88
Grace, Richmond	48 50
Rev. B. D. Chambers.....	700 00
Grace, Berryville	10 00
Monumental, Richmond	25 00
Redeemer, Pittsburgh, Pa.....	20 00
R. M. Lawson, St. Paul's, Alexandria	50 00
Christ, Emporia.	3 00
St. John's, Lynchburg	15 36

P. P. PHILLIPS,
Treasurer.

Alexandria, Va., Dec. 31, 1914.

IF YOU ARE A MANUFACTURER—IF you sell goods—if you are a retailer—if you own a trade-mark—if you are in a legitmate business that touches the rights and responsibilities of the public, *it will pay you* to have your firm represented in the SOUTHERN CHURCHMAN.

APPEALS.

WE CANNOT CEASE.

An Appeal.

$35,000 were paid out in checks October 1st to aged and disabled clergy, widows and orphans.

January 1st, another Quarterly Payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize fellow Churchmen how entrenched in necessity this work is to the bishops and the clergy and their widows and orphans.

We are obligated by hard facts of existence to secure and pay out at least $30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of $120 per year. This is $30,000 per quarter. $120 per year can be paid, $10 per month; $30 per quarter; $60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE, *Treasurer.*
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS.

RT. REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS: *"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."*

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

The Board of Missions,

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, three ond one-tenth per cent. of the amount of money passing through its treasury.

To make the work known and collect the necessary funds cost five and six-tenths per cent. This includes the expense of eight department secretaries, the cost of the educational department, the Woman's Auxiliary, and the Sunday School Auxiliary, the free distribution of literature and duplex envelopes and many other items.

Leaflet No. 956 tells the story. It is free for the asking. Address

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

Oklahoma Needs—An Appeal.

I am compelled to ask for help at once. From July 1, 1914, to January 1, 1915, no gift has come to my hands from outside our own field. Without some discretionary fund our work must be hindered and get in debt.

(1) Our Indian Mission is only provided for as to salaries of missionaries by the Board. It needs an average of $30 a month for its school, repairs, upkeep, and incidental expenses.

(2) Our colored work has only a part of the salary of the one missionary provided by the Board. It needs at least $200 a year more.

(3) Taxes, insurance and other expenses cannot always be met except by help from the Bishop.

(4) Then burdensome debts which the missions cannot wholly carry. In my judgment are not extravagant debts. I need help for them.

This community is crippled temporarily in its two largest interests by the war conditions, cotton and petroleum. It is harder to make money for present needs than at any time for five years past. I beg for some prompt help. I cannot be spared from the local work to go away to ask it. We are short handed to the extent of four missionaries who have left us for better salaries and less trying work.

Address F. H. BROOKE,
Bishop of Oklohoma.
427 N. 9th St., Oklahoma City, Okla.

Personal Notes

At St. Matthew's Cathedral, Laramie, Wyoming, on Friday, December 18th, the Bishop ordered to the diaconate Mr. Elvon Lee Tull, a candidate from Emmanuel church, Denver, Col, presented by the vicar, Rev. S. R. S. Gray, and also advanced to the priesthood Rev. Guy Edison Kagey, presented by Rev. Samuel Arthur Huston, of St. Mark's church, Cheyenne, and Rev. Robert Bines Woodward Hurt, presented by Archdeacon Dray. The sermon was delivered by Rev. Thomas C. C. McCalla, of Rawlins, Wyo. The Gospel was read by Rev. Elvon L. Tull, the Epistle by Dean Thornberry. The Rev. Mr. Kagey is in charge of the Snake River Mission, Wyo., and Rev. Mr. Hutt in charge of St. Mark's, Casper, Wyo.

The Rev. Hoyt E. Henriques, of Park City, Utah, has been elected secretary of the convocation to succeed the Rev. Paul Jones, who was recently consecrated Bishop of Utah.

The address of the Rev. Henry Loundes Drew, rector of the Church of the Good Shepherd, Pittsburgh, is changed from 340 Meyran Avenue to 4642 Second Avenue, Pittsburgh.

Marriages and Deaths.

Marriage notices $1.00 each. Death notices not exceeding forty words inserted free. Over forty words at the obituary rate. Obituaries and Resolutions, 15 cents per line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

PEIRCE.—On December 29, 1914, KATHERINE MOORE PEIRCE, infant daughter of Dr. and Mrs. C. T. Peirce, passed away. Aged two years and six months.

"And he said, * * * Is it well with the child? And she answered, It is well."

BROWNE.—At Bay Bank, Hampton, Va., on December 19th, EMILY BROWNE. Aged 78, daughter of the late John Cooke Browne and Elizabeth Morton. For years a resident of Washington. Buried on December 21st at Fredericksburg, Virginia, the home of her father. A woman of much bravery and piety; helpful to many: dear to all who knew her.

GROVE PARK INN
Sunset Mountain——————Asheville, N. C.
The Finest Hotel Resort in the World

The front lawn is a 100-acre 18-hole golf course, one of the best in the country. The purest of water is piped 17 miles from Mt Mitchell, nearly 7,000 feet high, the highest peak of the Rockies. All milk and cream from famous dairy or estate of late George W. Vanderbilt. Write for rates and Booklet W.

THE HAMPTON TERRACE
AUGUSTA, GEORGIA.
NEW, COMMODIOUS,
CONVENIENCE AND LUXURY
.... GOLF ....
For Booklet, address 161 Madison Avenue, New York

WANTED
ONE PERSON IN EACH PARISH to act as our local representative. Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

The General Reader.

The general reader of the present day does not know exactly what distance he goes; he only knows he does not go "too far." Of any remarkable thinker whose writings have excited controversy, he likes to have it said that "his errors are to be deplored," leaving it not too certain what those errors are: he is fond of what may be called disembodied opinions, that float in vapory phrases above all systems of thought or action; he likes an undefined Christianity which opposes itself to nothing in particular, an undefined education of the people, an undefined amelioration of things: in fact he likes "sound views,"—nothing extreme, but something between the excesses of the past and the excesses of the present. This modern type of general reader may be known in conversation by the cordiality with which he assents to indistinct, blurred statements. Say that black is black, he will shake his head and hardly think it; say that black is not so very black, he will reply "Exactly.' He has no hesitation, if you wish it, even to get up at a public meeting and express his conviction that at times, within certain limits, the radii of a circle have a tendency to be equal; but, on the other hand, he would urge that the spirit of geometry may be carried too far. His only bigotry is a bigotry against any clearly defined opinion; not in the least based on scientific scepticism, but belonging to a lack of coherent thought, a spongy texture of mind, that gravitates strongly to nothing. The one thing he is staunch for is the utmost liberty of private haziness.—George Eliot.

Belief in God is the best explanation of this world that men have ever found, the best working philosophy. The world does not explain itself; and its meanings, which scientists are slowly finding out, are nonsense unless they come from a sovereign mind behind what we see.—Rev. F. J. Hall.

Be gentle! Be gentle! Many a man you meet and many a woman with serene countenance, is bearing about all a mortal can bear, though the burden be hidden away from the world. You may tighten heart strings already strained to the breaking point.—Selected.

Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly purely, till the sun goes down. And this is all that life ever really means.

"The world lies at the feet of Christ,
Unknowing, blind, and unconsoled.
It yet shall touch His garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold."

Our need is enough to introduce us to Christ. He asks no other credentials.—Selected.

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
JOHN L. WILLIAMS, 1st Vice-President, J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

SYDNOR & HUNDLEY

FINE FURNITURE

Carpets, Rugs, Matting, Linoleum,
Curtains, Stoves, Office Furniture

Interior Decorators and Furnishers

Grace and Seventh Streets,
RICHMOND, VA.

Comrades.

Bobby was ten years old, and an alarmingly light-hearted and careless young person. It was supposed, however, that he would be capable of escorting his grandmother to the family birthday dinner, one block away from her home, without mishap.

He was tall for his age, and he offered his arm to his grandmother in a gallant and satisfactory manner as they started off together.

"I hope he will remember that she is almost ninety, and not try to hurry her. I'm sure I've cautioned him enough," said Bobby's mother, as she began to dress her younger children. But, when she arrived at the family party, it appeared that grandmother had turned her ankle and was lying on the lounge.

"Bobby," said the mother, reproachfully, "where were you when grandma slipped?"

"Now, I won't have that boy blamed," said grandmother, briskly, smiling up into Bobby's remorseful face. "We came to a fine ice-slide, and he asked me if I thought I could do it and I told him I did. And I want you children to remember one thing: when you get to be 'most ninety you'll count a turned ankle a small thing compared with having somebody forget that you've out-lived everything but rheumatism and sitting still. Anybody that likes can rub this ankle a minute or two with some liniment, but I want Bobby next me at dinner, mind!"—Youth's Companion.

To Givers.

Nearly nintey-five per cent. of the churches that adopt the Duplex system continue to use it and re-order from year to year. When a church fails to re-order, the cause can be traced directly to the indifference of the church members, as we are advised by many letters from pastors and treasurers. No system will run itself. And for this system or any other to give results in your church it is absolutely necessary for each member to do his part, however slight. It is futile to rely on your neighbor to be generous if you do not set him the example of giving something yourself. For you are the neighbor of someone—you can't escape that fact—who looks to you to "keep the church going" in exactly the same way that you look to someone else. And unless you set an example of bringing your envelope to church regularly (not sometimes, but always); of contributing something in both sides of the envelope (not in one side only; of showing some interest in the success of the System—not to prove it a good one, but because it ministers of the needs and usefulness of the church, which is *yours;* unless you do these things *yourself*, don't expect the System to work. It won't do it. But the fault will not be with the System.—The Record.

To Baptize the Nations.

When the command to baptize the nations is bound to the Name of the Father and of the Son and of the Holy Ghost,—the fundamental duty is linked to the fundamental doctrine; and mighty emphasis is given to the fact that Christian practice must have a basis of Christian knowledge, and that knowledge is not to be a mere mental possession, but must lead to life. * * * The doctrine is of the God who is Love, and the duty of love and service; and the service is not merely an ethical fulfilment to please the human worker, but it is a ministration commanded from on high to represent and please God, and fulfil obedience to Him. When the Name of God is linked with Baptism not only is the substance of the Nicene faith laid down, but a way into the Family of the heavenly Father, into the Divine Kingdom, is opened which harmonizes with the inclusive love of the All-Father, the universal saving purpose of the Redeemer; a way not mystical, arbitrary, bestowed on some few elect; but a way of obedience, a way of universal opportunity, through which the peoples of the earth may enter.

The duty which is primarily and essentially yoked to the doctrine is the duty to the souls of men; the service supremely and specially appointed to the Church, is to bear to human souls the Gospel of Forgiveness, the Gospel of the impartation of the Righteousness which is through and of Christ, the Gospel of the Resurrection.

The paramount need of humanity is to be at one with God in Christ, to be saved from sin and uplifted into the likeness of God; the distinctive call of the Church is for the inward moral and spiritual upbuilding of the individuals of the race into Christlikeness, so that made alive unto God through Christ they may, as they stand in their places amidst the experiences and institutions of the earth,—show the fruits of Christlike character.

The good tidings first proclaimed by angelic announcement declared the birth of a Saviour, Christ the Lord; who should save His people from their sins.

On the day of Pentecost, St. Peter said unto the listening multitude, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The deepest want of mankind then and now is the inner moral and spiritual want; the mightiest service is to meet this want. The betterment of earthly conditions, the true welfare and progress of nations however much may be accomplished by legislation and by external humanitarian activities and organizations, essentially depend on the inward character of individuals; and it is the Church's divinely appointed function to bring the Gospel to men and to bring them into the life of Christ. Works of mercy to the bodies of men must in ever widening degree be fulfilled; but the ultimate philanthropy is the salvation of human souls.

The Church, with the Christlikeness which it wins through God who works in it to will and to do of His good pleasure, must go forth and manifest that Christlike character in bearing the Light of the world to them that sit in darkness; must participate with the Saviour as an instrument in His work; must reign with Him in bringing the nations under His dominion.

Its missionary work is not merely the fulfillment of a divine command; but it is part of the process of its own salvation, the exercise of that godlike love of which the possession is an essential element of its own salvation, the following of Christ which is unity with Him in redeeming work for men.

For the Church and the individual to be missionaries is not some incidental interest and work, to be taken up after it is thought that salvation is secured, but it is an essential part of what is meant by being in the state of salvation; it is a characteristic of the saved life, the life which is godlike through Christ. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."—Bishop Sessums, of Louisiana, in Convention Address.

God alone can give spiritual life at first, and keep it up in the soul afterwards.—Selected.

Norfolk & Western
Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mngr. Gen. Pass Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.
TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	‡11.25 A.M. Elba Station.
*8.20 A.M. Main St. Sta.	†11.35 A.M. Byrd St. Sta.
*8.40 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*10.25 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*6.20 P.M. Byrd St. Sta.
†2.00 P.M. Byrd St. Sta.	*7.30 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
‡4.15 P.M. Elba Station.	*10.35 P.M. Main St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.
Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg
Leave Elba Sta. 7.30 A. M., 6.30 P. M. for Ashland
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g
Arrive Elba Sta. 6.30 A.M., 5.42 P.M. from Ashland

*Daily. †Weekdays. ‡Sundays only.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

..THE PURE FOOD STORE.

OUR MOTTO;
"The Best of Everything"
Quick Delivery

GEO. McD. BLAKE & CO.,
No. 00 Broad Street, Richmond, Va.

Write for
The Schmidt Quarterly

HERMAN SCHMIDT

816-818 East Main Street,
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.
most complete and elaborate line in the South.

Mail Orders a Specialty.

Meditations

The path that leads to the celestial city is that which lies through the valley of humiliation.—Bishop Ryle.

"You can do more than pray after you have prayed; but you cannot do more than pray until you have prayed."

The Sabbath is necessary, not because it is commanded; but it is commanded because it is necessary.—F. W. Robinson.

Every man owes it to God and to all other men to use his little knowledge as truly as a genius is bound to use his genius.—Selected.

To him who is not a Christian the exhortation to become one may take varied form and phrase. Is there anything simpler than this: "Come home!—Rev. C. H. Alvord.

No one doubts that an ordinary man can get on with this world; but we demand not strength enough to get on with it, but strength enough to get it on.—Chesterton.

There is a knowledge which the intellect alone cannot master. There are mysteries which no telescope or microscope can discover. To know what we ought to know, we must have an abiding faith in the everlasting God.—Bishop Brewer.

A man who makes calculation and provision for life only, is like the sea captain who, starting on a long voyage lays in provisions sufficient to last him only until he gets safe past the lighthouse, and out into the open sea.—St. James Review.

As the followers of Christ, we have the only cure for sin, the hope for those in despair, and we are privileged to point out the only way that leads to eternal life, and having this inestimable privilege we are called of God to speak and not be silent, to work and not be idle, to pray and not faint.—Dr. J. W. Chapman.

There was a certain rich man who found himself in great torment after death. This was not because he refused relief to the beggar at his gate—for he did not—but because he was content to be finely appareled and to fare sumptuously every day indifferent to those conditions round about him which were typified by that beggar.—Exchange.

Do not trouble yourselves overmuch to read what others say about the Bible, but read the Bible itself for its deepest and plainest teaching. Be sure that in the Christian religion it is always the simple things that are immeasurably the most important. If it were not so, then it could not be a catholic religion—for all men, gentle and simple alike.—Bishop Bernard.

R. L. Christian & Co.

816-818 East Main Street
RICHMOND, VA

Leading Fancy Grocers

Agents for
Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of-town orders.

Catalogue mailed on application.

CHRISTIANITY AND THE COMMUNITY.

(Continued from page 14.)

1911 with no envelope system in use the school gave $72.66 for all purposes. With the duplex envelope in use now (and with a larger enrolment of scholars) it is giving at the rate of $9 per week. Of this amount an average of $1.50 is given every Sunday for missions. One striking advantage of the plan is evidenced by the fact that when the school reopened in September many envelopes for the vacation Sundays were brought in, the total reaching $21.64. The use of the duplex envelope has not interfered in any way with the regular Lenten offerings of the school.

Partnership in the Business.

A little chimney-sweep was seen hurrying to a missionary meeting. "What are you going there for?" asked a gentleman, greatly amused. "Why, I'm a partner in the business," was the reply. "I gave two cents, and I want to hear how the business is getting on." Let every one who contributes to the missionary cause regard himself as partner in the business—partner with Paul, Silas, with Carey, with Livingstone, with the hundreds of able men and women on the field to-day—nay, partner with Jesus Christ himself in seeking and saving the lost.

A short time ago the treasurer of the Board of Missions received the Lenten offering of St. Matthew's Sunday School, Fairbanks, Alaska. It amounted to $502.08. This is no doubt the largest per capita giving of the Sunday Schools of the American Church. This is the school which gathers its money in condensed milk cans, because the ordinary mite boxes provided by the board are neither sufficiently large nor durable.

There is no security for perseverance except in always advancing. To stand still is impossible. A boat ascending a running stream falls back as soon as it ceases to advance. To hold its place is impossible, unless it gain upon the stream. So in the spiritual life.—Cardinal Manning.

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. **921 East Main Street.**

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital and Surplus, = $1,600,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER.....President
JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.
J. W. SINTON.....Vice-President WILLIAM M. HILL.....Vice-President

INCORPORATED 1889

The Virginia Fire and Marine Insurance Company

OF RICHMOND, VA.

Assets January 1, 1914, - - - $1,730,370.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Perfect Protection

Capital and Surplus
$3,000,000

First National Bank
Ninth and Main

HAVE YOU JOINED OUR
1915
CHRISTMAS THRIFT CLUB?
If Not, Join To-Day.

Are you one of the hundreds of happy people whose names are enrolled in our CLUB?

Don't let this golden opportunity pass by, but

Make Your Start Now.

Joining is very simple. Just send the first week's payment, either 25c., 50c., $1.00 or $2.00. **Your messenger** will be given an account book in your name, showing amount paid. Send Stamps, Post-Office Order or Check and your membership book will be sent by return mail. The following payments may be made **any day during the week** that the coupon is due.

THE AMERICAN NATIONAL BANK
Corner Tenth and Main Streets,
Richmond, Va.
Under the Watchful Eye of Uncle Sam.

John L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

There is a law behind the words of law, and that is the law which the spirit of the law imposes upon the spirits of men. Bishop W. Boyd Carpenter.

A Great Resort.

By C. H. Wetherbe.

A psalmist says: "Be Thou to me a rock of habitation, whereunto I may continually resort." That writer had a high appreciation of his spiritual priviliges. He was a true child of God, for a stranger to God never thinks of having Him as a "rock of habitation." It is the one who has put his trust in God, and has within him the power of a godly life, that loves to think of God as the habitation of his soul. It is the safest of all habitations. It is a rock which cannot be removed nor destroyed. To it the trusting heart can resort with all possible confidence. How satisfying this is to the wearied soul! What a sweet sense of security comes to the trusting one! He has no fear of being cast away from the good habitation. No foe can dislodge him from it. The great God of all is the gracious Keeper. He folds the believing one with the arms of His omnipotent power. There is perfect peace in such a condition. There is profound rest in it. In that habitation, the psalmist had the utmost freedom of thought and communion. He could tell God many of the things which he would not tell to any human being. He could freely talk about his secret troubles, his struggles against temptations, his battles with his old nature, his longings for a higher state of spirituality. And the psalmist was in the constant habit of resorting unto God. He did not go there only when he was in affliction; he did not resort there only when he was in great fear; he "continually" resorted to God. He delighted in His company. It was his daily pleasure. Is it so with us? or is all of our worship of God confined to the public services in our Church? Are our communings with Him only periodical? We need much more than this. Our hearts need the refreshment which comes by continually resorting to our great God in prayer, praise, and soulful adoration.

Perhaps the great European war will teach the world anew the truth that every man is his brother's keeper. The first words recorded as spoken by the first man born outside of the paradise of God are words which, as Bishop Wescott says, "disclose the secret of all social evil." These words were uttered by Cain, the first murderer, when he said: "Am I my brother's keeper?" However much man may try to avoid his duty to preserve the life of his fellowman and to help him in his struggles and toils, he can never get away from the truth that he is his brother's keeper.—Christian Observer.

Responsive Advertising

For the Merchant and Manufacturer through the columns of the Oldest Protestant Episcopal Church Paper in the United States

The homes into which this paper is welcomed are of the better class. Their standard of living is above the average and they have an inclination for and the ability to purchase whatever aids in their general welfare or in their comfort. You can be sure of your sales message reaching an alert and responsive audience. This paper has the confidence and the good will of its readers, which you as an advertiser can share. Send in your advertising copy now.

Southern Churchman - Richmond, Va.

Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXX RICHMOND, VA., JANUARY 16, 1915 No. 3

RICHMOND TRUST & SAVINGS COMPANY

Read This and Act Now.

YOUR FUTURE and that of your family depends upon how well you do your part now. Make provision for your loved ones while you may. Make this Company your executor or trustee and you do not rely on any one individual to manage your estate and distribute to your heirs.

"SUCCESSIVE SAVING" is a guarantee for creature comforts in old age. Start a savings account now. This company will buy or sell City or Country property for you, will rnet out property for you. It will make Hotel Pullman and Steamsh p resorvations and furnish tickets on all Railroad and Steamboat lines in this or foreign countries and supply you with funds current anywhere. Correspondence with any department attended to promptly. Banking by mail a specialty.

Richmond Trust and Savings Company
(Capital $1,000,000.)

Main and Seventh Streets
RICHMOND, VA.

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - -	$2,500,000.00
Investments held in trust, - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



CHRISTMAS MEMORIALS FOR THE CHURCH

These should be ordered at once to give sufficient time for execution and erection before the Festival. We invite immediate correspondence so designs and estimates can be submitted for decision.

Send for photographs of executed work and illustrated handbook.

Parcel Post enables small packages te be sent at low cost.

Studios, 35-37-39 Sixth Ave. NEW YORK.

J. & R. Lamb

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given. Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.,
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

BOOK NOTICES.

Ten Thousand Miles With a Dog Sled. A Narrative of Winter Travel in Alaska. By Hudson Stuck, D. D., F. R. G. S., Archdeacon of the Yukon. Illustrated. New York: Charles Scribner's Sons. Pp. 439. Price $3.50.

Here is a handsome and most attractive book which will need little introduction to our Church readers. Archdeacon Stuck is too well known, and his articles in the Church press and elsewhere have been too entertaining, for any one to doubt that his book will prove thoroughly characteristic and delightful. Here Dr. Stuck has gathered the cream of his varied experiences in Alaska and presents it in the intimate and graphic style of which he is master. He is a man who travels with his eyes and his mind and his heart wide open, and we doubt if Alaska has ever been seen with a more discerning intelligence. So varied are his observations that one hardly knows how to classify him. He is at once explorer, adventurer, naturalist and philosopher, but always and everywhere a missionary. His interests are with the natives for whose salvation and welfare, temporal and spiritual, these arduous miles were traversed; and his book is a plea, none the less powerful because facts and incidents are allowed to speak for themselves, that they be not exterminated by the cupidity or vices of the incoming whites. The work is replete with information and description of this strange land, written at first hand by one who knows and loves it; a tale full of adventure, a record full of worthy achievement, a picture palpitating with the glories of nature at its wildest—and coldest; and all written by a born story-teller who lures his readers on from page to page, ever expectant and never disappointed. The book is handsomely printed and the illustrations add greatly to its value.

Biblical Libraries. A Sketch of Library History from 3400 B. C. to A. D. 150. By Ernest Cushing Richardson, Librarian of Princeton University. Princeton University Press, Princeton. Pp. 268. Price $1.25.

The author modestly informs us that for twenty-five years he has studied and gathered material for the history of libraries, some of which has already been published. The present volume covers the period approximately from the beginning of written human history to the end of the Apostolic age. Most readers would suppose, as the author suggests, that the history of libraries during this period would be like the history of snakes in Ireland, but a glance at this interesting book will convince him of error in that regard, even if he were not informed that a previous volume by the same author on "The Beginnings of Libraries" had brought the subject only up to historic times. "The fact is," we are assured, "that there were thousands or even tens of thousands of collections, containing millions of written books or documents in Biblical places in Biblical times." The work before us tells the story of these throughout the period of Biblical history, showing the many points of contact with that history and illuminating it in many particulars, so that it becomes of the greatest value to the student of Old Testament literature. The general reader also will find it of absorbing interest, opening up what to the general reader is a new field of knowledge. In style as well as subject matter it is most attractive, while numerous plates and a full index add to its usefulness.

The First Fruits, and Other Poems. By Kate Tucker Goode. New York: Fleming H. Revell Company. Flexible leather; pp. 221. Price $1.50.

We do not take up the works of our amateur poets with much enthusiasm as a rule, and seldom find them worthy of literary approval; but here is something distinctly different. Many

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-second Session opens September 16, 1914.
Special students admitted.
For catalogues, address the

DEAN or SECRETARY,
Theological Seminary P. O.,
Fairfax county, Va.

Emerald Hodgson Hospital
—AND—
Training School for Nurses
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE. Supt.

The Theological Department of the University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address

THE DEAN,
Sewanee, Tenn.

GUNSTON HALL 1906 Florida Ave. Washington, D. C.
A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Building especially planned. Athletics.
MRS. BEVERLEY R. MASON, Principal.
MISS E. M. CLARK, LL. A.,
MISS CLARA A. BENTLEY A. B. (Vassar) } Associates.

THE VIRGINIAN HOME & TRAINING SCHOOL

For the Feeble-Minded and Epileptic. Established 1893.

For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Episcopal High School
NEAR ALEXANDRIA, VA.

The seventy-sixth year of this School for Boys will open September 16, 1914. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal [illegible].

of the poems in this little volume have a very real lyrical and poetical quality, and the authoress deserves a permanent place among the singers of the South. The opening series of sonnets on the resurrection and the sayings of the great forty days, from which the collection takes its name, as well as many of the shorter poems, have a high religious value all apart from their beauty of expression. "Virginia's Flower" is redolent with the breath of her wild-woods; and "A Princess of Virginia" weaves new beauty into the strange, sad story of Pocahontas which finds here its most happy and fitting narration. We hail this little book as a worthy addition to the anthology of the Old Dominion.

For the Southern Churchman.

Evil Tidings.

It is said of the God-fearing and trustful man that he "is not afraid of evil tidings." Not only does he not make them for himself and anticipate misery and discomfort and ill luck, but when they show themselves as irresistible and unavoidable, he is not afraid to meet them. He will grapple with them ere they come too nigh, or fortify against them.

A good writer says that the coal stored away in the bowels of the earth has been provided by the heavenly Father for the coming winters to warm us as well as melt the metalic ores for our service. And its storage teaches us to cultivate and fortify faith and confidence in the wisdom and love of God. Sentimentalizing and mere logic and fine poetry may be all well in their place; but the substance of good things hoped for is heart-stuff lit and molten in the soul, not an intellectual manufacture, but ore out of the furnace of affliction and severe trial.

"Though losses and crosses
Be lessons right severe,
There's wit there, ye'll get there,
Ye'll find nae other where.
They give the art of age to youth,
They let us ken oursel',
They make us see the naked truth,
The real guid and ill."

They make us know the possibilities and realities of essential piety.

So it is that the good man not only does not fear, nor court evil and ill luck, but rather welcomes them smilingly as kindly meant by the best of friends. And when the storm is over, and the wind ceases, we open our eyes and see the ground all covered with the fruit that has been shaken down.

The lesson is the same as that of the eighty-fourth Psalm: of the traveller who going through the vale of misery uses it for a well, and who would rather be a doorkeeper in the house of God, than dwell in the tents and in the midst of the tents of ungodliness: with the spirit of divine charity, bearing all things, believing all things and hoping all things; gentle, confiding, strong, and fearless.

J. L. W.

Jesus Christ in all years, all centuries all millenniums, remaineth the same. The same to-day, as in all life's yesterdays. More abiding, more constant, than the silent stars above us—stars on which our remotest ancestry gazed. They change—he never. What a glorious charter this—what a possession—in these hours when the year is slipping—slipping—away! Christ- the all-wise, the all-pitying, the all-compassionate, the all-powerful—and eternally the same. The poor baffled spirits, soured during the year just dying by a thousand experiences of discouragement and disappointment; the lacerated hearts from whose core of love dear ones have been torn; the morning hopes and early ideals, receded into a land of almost impenetrable shadows—how these need to know One with whom deviation is impossible; One who can more than meet the clamant needs of all life's pain; One who can give refreshment, beguilement, assuagement, peace.—C. J. Welch.

The test of a system as a whole is richness of life and the type of character it tends to honor. The test of the Christian Church is the lives of the saints; only we must include in that term a wider range than is often imagined.—J. N. Figgis, D. D.

CHURCH KNOWLEDGE.

(Continued from page 14.)

good work of the class. Here are several significant entries, showing the various ways in which the class has been helpful to its members, as well as ways in which the members have been helpful to others:

Mrs. B. told me yesterday that her husband had been "a new man" ever since he joined the class last autumn, and that her home had never been so happy as now. Thank God for that.

Two of the men of the class stayed three nights with another member, who was very ill and who could not afford to have a nurse.

John R. told me at the close of last Sunday's session of the class that he had decided to take a definite stand for Christ, and that he wanted to come before the committee as an applicant for membership in the church. He had not been inside a church for more than fifteen years when he became a member of the class.

Fred R. tells me that he has kept his temperance pledge faithfully for a year, and that before he signed it, after joining the class, he had been drunk half the time. He is a remarkable instance of a man saved from the curse of drink by the power of Christ and the help of his brother men in our class.

Six of the men went out and took charge of the service at a sailors' mission on Wednesday night. One of them told me that it was his first attempt to speak in public, and that he "felt better" for having performed this service for Christ.

Joe D. brought a man to the class to-day who had not attended a religious service for twenty years. He seemed very much interested, and said that he meant to come again next Sunday, partly because he enjoyed the singing so much. I find that it pays to make a strong feature of the singing.

Our class has voted to raise not less than one hundred dollars for missions this year, and we hope to raise more. The men also voted to give a social to all the men and boys of the church.

Ben P. tells me that his wife and their three children are all in the Sunday School now, and that when he first came to the class not a member of his family came to either church or Sunday School. It is a case of an entire family imitating father.

One of the men showed me a note he had received from a poor woman with a drunken husband. She wants the class to see if it cannot "get hold" of her husband as it "got hold" of the husband of a neighbor of his. Two of the boys on our temperance committee will take up the matter at once.—M. M. M.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D.D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., JANUARY 16, 1915. VOL. LXXX. No. 3

EDITORIALS

CONSCIENCE-MONEY RADICALISM.

A few weeks ago, in St. Mark's Cathedral, Salt Lake City, two Bishops were consecrated for the missionary service of the Church. The preacher on this interesting occasion was the Rt. Rev. Dr. Nichols, Bishop of California, and he did a bold thing in departing from the well beaten paths along which consecration sermons are wont to move so smoothly and orthodoxly. He preached a long and confessedly "radical" sermon on money, if you please, from the texts "The fellowship of the ministering,"—2 Cor. 8:9, and, "The love of money is a root of all kinds of evil,"—1 Timothy, 6:10. He defined radicalism as "a set will to get at the root of things,—the research motive of the laboratory applied to life in general." This purpose of going beneath the surface with pick and spade is a characteristic of our day and bids fair to become more so, and the Church will not be exempt from "the exploitation of convictions and measures that are distinctly and frankly radical. A soap-box rostrum at the portal of a General Convention and a jolting message heard in a General Convention pulpit showed how the Church may as well make up its mind that this stir has already arrived."

"Your true radical," the Bishop said, "first eradicates. He is characteristically dead-in-earnest about some upas growth that he believes can be dealt with in only one way, and that is by pulling it out once for all by the roots." St. Paul, it seems, was that kind of a radical, and he tells us what and where one such root is. "The love of money is," (as the Revised version, correctly, not the only, but) "a root of all kinds of evil."

But the real contribution of the radicalism of the Apostle was not the singling out of this prolific cause of evil, which others had discovered before him, but his way of treating the evil, which "amounted to a distinct and deliberate campaign for a root principle of Christianity itself. He realized that it was no side issue of his work, as a somewhat dreary and vexatious question of ways and means, but that it was one of the very crucial powers against which he must wrestle with all his might."

"Out of this," the Bishop continues, "comes a timely, yes a radical lesson, I think, to the modern Church and the modern world, if we could but revitalize that lesson and start its tonic throb and glow throughout the manhood and womanhood of our generation.

"It was inevitable that any love of mankind must instantly reckon with this love of money. The very conversion of the world was bound to have to deal with it, and deal with it understandingly and radically. As a root of all kinds of evil any evangel for all kinds of good in order to be a true Gospel, to be accredited as tidings of good, must at once have something to say, and say plainly, about what is to be done with such a noxious growth. A passion for mankind must get into immediate adjustment with the passion for money. Or to use a phrase of the stirring voice, alas now stilled! that from this See spoke so ardently and so rousingly upon modern phases of human interest, there loomed up the choosing between "dollars and men." The money test was to be a character test. It was to signify not a little how the individual or the age of the new manhood in Christ Jesus was to find the real 'root of the matter.' It was only another way of using Christ's clarifying question by the bidding 'Show me the tribute money'—that coin current—is it a tribute to your love of it in itself? Or a tribute to your use of it to prove your Christian sense that your fellowman is your neighbor and your brother?

"No matter what particular theory may appeal to us as remedial in the readjustment of modern conditions, I believe here is a radicalism that is both apostolic and apt. It no doubt carries us into an idealism which is far from even Christian attainment. But from any Christian's standpoint there need be no strain upon its promise of justifying a thoroughly hopeful propaganda, and it is a radicalism to which all really progressive followers of Jesus Christ can give intelligent and loyal adherence. Of course such a radicalism must have a clearly cut issue. And what is it? Briefly stated I venture to think such a statement as this will sufficiently identify it: **Christian money is simply conscience money.** And if the term 'conscience money' is somewhat narrowly associated with the restitution money, which the troubled conscience impels one who has dishonestly possessed it to return, there is no reason why we should be deprived of the use of the term to fix the broad scriptural and essential relation of Christians to all money. Conscience certainly is ever more normally active in the use than the misuse of money. Fiduciary honesty itself is really only another name for conscience, applied to the whole length and breadth of finance. And restitution money is rather the money of conscience when conscience has been in abeyance than an exhibit of its pristine and proper working. But the prick of conscience which will not let the embezzler of money rest until he has put himself right in the matter, is a very good object lesson of what would follow if the same kind of prick of conscience were to start up everywhere in the Church a real haunting among us all, clergy and laity, that the money we handle is nothing more nor less than conscience money, and that the heart and habit are not right and should not give us any peace until we, under God's searching audit, so regard and treat it.

"A pervading Christian conviction and practice in this larger conception of conscience money, which rescues the term from its technical usage, could not fail to tell remedially upon great economic ills of our civilization itself. * * * But St. Paul's radicalism, after all, placed first the having the conscience void of offence before God, while he left no lack of stress upon the conscience void of offence before men alway. And men and brethren, is there anything that would go to the root of many ills of the Church, and dig deep into causes of choked spiritual growth, and break up a fallow ground for its richer fertility and fruitage, as would a conscience really keen and omnipresent in the Church, demonstrating everywhere and beyond a peradventure that we do mean what we say when we profess 'All things come of Thee, and of Thine own have we given Thee?' * * * If there were the same conscience in systematically and proportionately rendering the account to God of our stewardship over wages or income, pay checks or coupons or dividends, as in our upright discharge of trusteeships for others,

for which the law holds us accountable,—if we really had the viewpoint out upon all that passes through our hands and all our property, that some definite part of it should be returned to God with the same punctilio with which the honest man pays his bills, that would be no more and no less than the making good a sense of stewardship. We hardly need to stop here to prove that this doctrine of stewardship is scriptural, with the general tenor of the Old Testament and New so full of it. St. Paul's radicalism, for example, is entirely familiar, as in that bidding to the Corinthians: "Upon the first day of the week let each one of you lay by him in store as he may prosper."

The Bishop recognizes that much has been done in the direction of definite teaching on this important point, and that many Christian people are practicing the grace of systematic and proportionate giving with a true sense of stewardship. We believe this is true, and we also believe that if all the facts were known, which they will not be until the secrets of all hearts shall be disclosed, many would be astonished to know how large a proportion of Christian giving comes from that proportionately small number of givers who make a conscience of this matter and hold themselves to as strict accountability to God for a certain definite proportion of their income which they have promised Him as they do in regard to any other promise to pay. The need of the Church at large and in every parish, the need of every religious, missionary and charitable enterprise, is that the number of these be greatly increased. That is the answer and the only answer to the financial problems of the Church. If the proportion promised is decently large God is pledged that it shall be sufficient. "Bring ye the whole tithe into the store-house, and prove me now herewith, saith the Lord." The approved machinery for the collection and distribution of this conscience-money is sufficient and excellent. Of other machinery and "legerdemain of money-getting schemes" which cannot be so cordially approved there is far too much. There is no lack of zeal and efficiency on the part of those directing the various agencies through which the Lord's portion of Christian money is to be gathered and dispensed. But in spite of effort and appeal, of all new and admirable expedients, we do not get the results that we ought; something is still lacking when apportionments and duplex envelopes and every-member canvasses have been used to their utmost. As Bishop Nichols aptly illustrates the matter:

"In a recent pathetic shipwreck on the Pacific Coast, the doomed steamer was pounding on the rocks amid the breakers almost within hearing of the land. It was not far from a large city and groups of rescuers with life-saving apparatus were soon speeding to the scene. The only hope of the passengers and crew seemed to be with those on the near shore bending every effort to save them. The wireless machinery had become utterly disabled and the brave and resourceful operator took his position up on one of the masts and with a small hand electric lamp winked out in the night the dashes and dots of the code into messages which the rescuers were able to catch. Much depended upon the shot of the life line. The cannon boomed as the line went out over the waters. A tense moment for all followed. But piteously soon came through the darkness the flashes from the little blinking bulb spelling out the fateful words, 'twenty inches short.' The very attempt at accuracy of the shortage, as the line could not be held, was in itself tragic. It was as much as to say, 'if there had only been twenty inches more!'" So, says the Bishop, "I cannot but feel that there is cause for anxiety that some of the lines we are using are too short. And though it may seem a matter of inches, the failure of real reach is critical."

When a soldier of Alexander the Great complained that the sword furnished him was too short, that great commander curtly advised him to "add a step to it." It is that added forward step on the part of the individual Christian that is needed. **Self-proportionment, to meet Church-apportionment.** The conscientiously fixed and accurately computed percentage of income, conserved with a lively consciousness of stewardship and obligation, dedicated and set apart to meet the demands of God's cause and kingdom as belonging to Him. Then there would be no shortage anywhere.

Moreover our preacher wisely insists that "The real question after all is not so much the raising of money for Church purposes as the training in Christian character, which this doctrine of conscience-money affords. However much any field may need his gift, that need is entirely secondary to the need which exists in his own religion and right state of mind as a Christian. It is gospel truth that no Board needs his gift nearly as much as he needs to give. True conscience-money really lays up more treasure in Heaven than on earth. Tables of its statistics are only the record of the heart-beats of the Church's intelligence and life. And the doctrine of stewardship is vitally related to the heart-beat of the Church's health."

So the good Bishop of California urges upon the Church, her Boards and Commissions, her pastors and teachers, a propaganda of this root idea, an exposition and enforcement of the doctrine of trusteeship, of conscientious proportionate giving, as an integral part of Christian education and of Christian life. Carried out fully it would involve indeed a radical change in our Christian activities and methods as well as in the thought and habits of individuals. The impulse and the act of giving would proceed from the heart without waiting for other prompting or appeal than the appeal of one's own conscience toward God. Self-proportionment would grow as a root in the soil to counteract the growths from the root of money-love. Personal religion would have a new meaning and value and bring forth new fruit. The whole Church would feel the quickening of a new life as God, in answer to the manifestation of this grace, would make all grace abound toward her. "The ideal is as old as God's revelations. It is all in the Bible, the Prayer Book, the history and theory of the Church. All we have to do is to bring it out and put it into current Church life. And there is in it a ruling idea and a working theory which captivates a mind eager for straight-forward policies. There is in it the making of a great cause. It is a veritable root idea. It is a radicalism as St. Paul understood getting down to the roots of things. It is a radicalism which touches money matters only because they so closely touch character. It is a radicalism that we may well associate with the Master as He sat over against the Treasury, not, it is plain, as scanning the sum total which the Treasury was to gather in, not in any exhilaration over two mites as showing money prosperity, but as watching the tell-tale of proportion in their offerings to 'all the living that they had,' and by the giving-habit probing to the very quick the power of the religion of God in current character."

God expects that we will be faithful in the minutest details. It seems a small thing for a boy to acquire habits of study, but these habits in after years become one of the foundation stones of character; a small thing for a girl to be consistent and true, but these virtues in after days enable her to do a mighty work for Christ; a small thing for a mother to be faithful to her child—sometimes it is almost a hardship—but in after years the boy who was carefully trained becomes a preacher of righteousness and moves the world; a small thing for a father to establish a family altar, but when the father is true and kind, the memory of his prayers will hold his children and the entire household will feel the uplift of his spiritual power.—Rev. J. Wilbur Chapman, D. D.

That which constitutes the fundamental difference between Christianity and all other religions makes its progress slow at first. Other religions seek only to proselyte men from one creed to another, while Christianity seeks to convert men from one life to another. On the practical side other religions are content when they can marshal moral force enough to crucify a thief, while Christianity is never content until it has saved the thief.—Christian Advocate.

Do not wait for nations nor for individuals to seek the truth nor to desire the better life. Seek them; show them something better than the vain and vanishing things of earth. "Go ye." There is none excepted from the command. In person or by purse; in deed or by word, in some way, "Go." While there are many ways in which we can send, and this is good, there are always some ways by which we can go, and this is better.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Jerusalem and the East Mission—Letter from Bishop Nichols.

Mr. Editor: Thousand-handed as are the appeals stretched out in these days, and restricted in ability as are the pocket-and check-books of many of the generous faithful from failure and shortage of income, there is a need which seems to have something of a preferred claim. War conditions have produced a situation somewhat like that which confronted St. Paul when he had to make appeals "for the poor saints which are at Jerusalem." And it may be in their straits they may have to resort to something like that community of goods when from a common stock "distribution was made unto every man according as he had need."

The newly consecrated Bishop, the Rt. Rev. R. Mac Innes, speaks of the latest news from Palestine as looking "exceedingly grave." His revered predecessor, the late Bishop Blyth, was a genial host of the whole Church, and in his long and noble Episcopate showed courtesies to many a clerical and lay visitor. Those who have taken that trip to Jerusalem and have seen for themselves the signs of his effective work have known of his winning personality. If each one of them would now promptly, as a sort of token of his pilgrimage, send from $1 to $5 contributions for the "Jerusalem and the East Mission," it will give a new significance to the Jerusalem Cross as a badge of the pilgrimage. Others, too, may find it in their hearts to help. This would all constitute an emergency fund, and such offerings could be sent to the Rev. F. A. DeRosset, Hon. Organizing Secretary and Treasurer, 107 Cannon Street, Charleston, South Carolina, to be used at the entire discretion of the Authorities of the Jerusalem and the East Mission. This would, too, prepare the way for an increase of the annual Good Friday offerings, which many of our congregations are sending to this Mission from year to year.

It may not be generally known that St. George's Collegiate church in Jerusalem, which is practically the Bishop's Cathedral there, has assigned a stall for one of its six episcopal canonries to the American Church. This was held by the late Bishop Potter, of New York, and, in succession to him, by the late Bishop Doane, of Albany.

Those to whom this is primarily addressed will know from their personal visits to Jerusalem of the object and scope of the noble work of the Jerusalem and the East Mission; others can learn of it through the Rev. Mr. DeRosset at the address above given, or, from the secretaries of this Mission, who are appointed from each of the Provinces, whose addresses Mr. DeRosset can give. The secretary for the Eighth Province is the Rev. Hamilton Judd, 1969 Lovelace Avenue, Los Angeles, California.

WILLIAM F. NICHOLS.

San Francisco, Cal.

Miss Coleman in Servia.

Mr. Editor: So many and liberal have been the responses to the simple statement of the needs in Servia, that I feel sure the enclosed extracts from my sister's letter will be of interest, and will let these good friends know how welcome their relief has been. The reference to funds received must be to the first instalment sent, as the letter is dated December 6th. It is the first personal news received since the arrival of the corps at the front.

I send the money each week to my sister's bank in Birmingham, whence it is telegraphed to Uskub and becomes immediately available.

Several correspondents have asked for Miss Coleman's address, and she gives it in her letter as follows:

Sister Helen M. Coleman,
Care Lady Paget Serbian Relief Fund Unit,
Care Dr. Slavko-Grovitch,
Ministre d'affaires Etrangers
Nish, Serbia.

She asks, however, that no money be sent direct to her, but forwarded as heretofore through the Birmingham bank. I know that it will be a source of great pleasure to her to hear from her friends.

JOHN F. COLEMAN.

Suffolk, Va.

"It is a rare thing to get a moment to write letters, and when written they may have to wait for a week before being posted, for the railway has been blown up and it is only on special occasions that we can get through. We hear to-night that a messenger to the King is going through to-morrow and will take any letters we have and post them in London for us, so I am seizing a moment while my patients are fairly quiet to tell you how much we appreciate and are thankful for the money. I cannot send an official receipt yet for I have not yet received the money from the bank to hand it over, but you shall have one as soon as possible.

Every penny is most valuable, for the need is appalling. It is said that there are over ten thousand wounded in this town now and they are coming in every few days. We have about two hundred beds only and take in the most badly wounded and the most ill (not any infectious cases though), and there are several other hospitals: one, a large tobacco factory, has 1,600 patients and no nurses . It is managed by six English doctors and twelve orderlies, and they have Servian women in to help nurse and wait on the patients. They frequently come to us for stores, dressings, etc., as they have not nearly enough of anything. They make two beds do for three patients, putting a man with a wounded right leg or arm on the right, with wounded left limb on the left, and one with wounded face or head in the middle. They can only give them one sheet and a thick blanket to cover them.

It is an awful sight to see these fine splendid men all mangled and torn and know it is done by fellowmen. One feels so sorry for them, and yet it is impossible to say much to them for most of them can only speak Serbish. We have learned a few sentences and words which help a good deal. "Boli" means pain, "Dobna" good or all right. When I go into a ward and say "Dobra?" those who are comfortable say "Dobra, dobra." The others look sad and say "Ne dobra, boli tu" and point to their wounded limbs or wherever the pain is. They are all so grateful for everything we do. One poor man insists on kissing my hands every time and says, "Farla lipo Sestra"—thank you very much, sister. Poor fellow, he was shot right through the eye and has had a terrible time. I fear he will have meningitis and die before long. We have had four cases of lock-jaw. They are terrible to witness.

It is simply awful to see these poor fellows, most of them middle-aged men, for most of the younger ones have been killed off, and one feels so sorry for the wives and families that will be suffering so terribly this winter. Lady Paget says we will stay in this country as long as our funds hold out. We are appealing to all our friends. Do get us all the help you can. Every little helps."

Kind Words for the Southern Churchman.

Mr. Editor: Though nearly four years its senior, I congratulate the Southern Churchman on its having reached its eightieth birthday, and hope and pray that long after I am gone it will continue to be the same faithful witness for Christ, his truth, his cause and Church, that it always has been, and that while it will still hold to "the great principles of Evangelical truth and Apostolic order," it will also ever put "the unity of the spirit in the bond of peace" above all other unities of man's making, and will include in it all who "worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh," and thus ever maintain the true catholicity of the Catholic Church of the Catholic Christ.

With the very best wishes for its continued usefulness and success,

(Rev. Dr.) J. T. HUTCHESON.

San Antonio, Texas.

Spiritual Decline.

When the streams run dry we begin to inquire about their sources—what has happened to the springs in the hills from which they flow? Have they been diverted into other channels? Have the rains ceased on the mountain tops? So when the drought of spiritual influence seems to fall upon our work, we must look to it that the springs are replenished. This need Christ foresaw, and he has prescribed the remedy. The life of our souls flows from the life of Christ himself, as the fruit-bearing of the vine branch depends upon the sap that rises from the root-stock. The usual cause of drought in the life of the Church is our separation from the life and power of Christ.—Ex.

Uncertainties and fears about the future that often harass our souls are unworthy the true child of God. He has said: "He that followeth Me shall not walk in darkness, but shall have the light of life." It will give joy and strength and success to life if we will set it down as a fixed principle, "a precious axiom in the divine life," that if we are following Jesus we shall have the "Light of life," for God has said it and that is all that faith can ask.—Christian Observer.

The Y. M. C. A. of Peking, China, is supported by the students and alumni of Princeton University. It has a membership of 1,300 at its central building, 500 enrolled in Bible classes, and during the past year 125 from these classes joined various Christian churches.

Contributions

A NEW PHILOSOPHY.

A lecture delivered before the Church Club of Louisiana by Rev. Wm. Alexander Barr, D. D., Dean of Christ Church Cathedral, New Orleans.

I.

The movement to which I have given the title "New Philosophy" is in itself not nearly so new as is assumed by many of those more or less interested in it to-day. I refer to the movement described by the general term of "New Thought."

So far as concerns the application of its principle to mental healing of physical disorder, I have in my library a volume purchased by my mother some thirty years ago, bearing the title 'The Divine Law of Cure." It was written by a physician of Boston and barring any explanations or illustrations draws from the advanced psychology of our own generation, its elucidation of the principles of mental healing is far clearer and more winning than much of the present literature of the same subject. I have seldom, if ever, found any one who has read it. It is likely that its circulation was very limited and still more likely that among the readers it reached there were ten who regarded its contents as chimerical to one who was much impressed and suspected that it might possess serious value.

Since then, however, there has moved over the thought of the generation a great psychic wave that has been flowing on with cumulative intensity and volume. The New Thought movement is in the air. Perhaps there is no community in our land where some soil favorable to the propaganda may not be found. There are those ready to embrace all its most sweeping claims with an ardor that only an immediate revelation from heaven might beget, and there are others who betray the vital hold it has taken on their interest through their very inclination to ridicule. Looking at the subject in the large, it is certain it has reached the point that it is no longer laughed out of court as jargon, but is taken with absolute seriousness by some of the finest minds of the age. Whereas a score of years ago, it was promoted by and among, if not the more superficial, let us say at least the more untutored minds, today we find in the ranks of its protagonists some of the best minds in every department of thought. It is true that now and again thoughtful persons appear in extreme and passionate protest. A few years ago, Dr. George M. Gould, an eminent alienist and author of numerous text-books for physicians, published a work called "Borderland Studies." In this volume he takes the startling ground that the New Thought is itself a mania, the very fruit and flower of all the nervous manias that have gone before among our nerves-ridden American people. He goes the extreme of affirming of the New Thought adherents: "These people are really insane. The wonder is that they have preserved so much commercial cunning." Words so drastic as his are certain to fall short of the effect intended. Nevertheless, I may confess in passing that their perusal caused the recurrence of a suggestion that had frequently arisen in my mind, namely, whether it were not true that the New Thought secures the easiest hold and flourishes most tropically in climates and localities where the inhabitants give greatest evidence of nervous strain. I offer this, however, only as a suspicion and realize that a fair induction might prove it groundless. But to return. In the history of any movement there occur from time to time protests of the nature of this I have just described. They are always of little avail. They form but eddies in the onward sweep of the current and indeed the hotter and more frequent the protests, the surer is the indication of the movement's progress.

But in reference to this movement of thought I have spoken of it as a philosophy and unquestionably it has assumed this dignity. The late Professor Borden P. Bowne was characterized by no less an authority than the Boston Transcript as the most eminent Theist on our side of the water, and among his last works is a volume entitled "Personalism." This is the most severely academic statement of this new philosophy I have seen and indeed can be intelligently read only by one who has considerable experience in metaphysics. He undertakes to show that philosophy has been tending all along towards a world of persons with a supreme person at the head and that "the world of space-objects which we call nature is no substantial existence. . . . but only the flowing expression and means of communication of those personal beings." It follows then that nature is in no way fixed, but ever in the making, and for that making awaits the moulding power of thought. Professor Bowne says expressly, "In its relation to man the space-world is largely a potentiality, waiting for realization by man himself. There are harvests waiting to grow and flowers waiting to bloom, but it can not be until man sets his hand to the work. The flora and fauna of the earth are increasingly taking their character from our will and purpose. Even climate itself is not independent of our doings or misdoings. So far as we are concerned, the space-world is nothing complete in itself, but is forever becoming that which we will it to be."

Be it understood that the essence of this philosophy is nothing less than that man is a creator in practically the same sense that God is. The visible universe is but the projection of the thought of God. God thinks things into being. So may we think things into being. Many of you no doubt have read little fugitive books on this subject that promise nearly everything in heaven and earth as the reward of thinking hard enough. Happiness, health, wealth, fame, power, long life, even the staving off of death itself; all may be called to you at once by the waving of the magic wand of thought.

But a large group of able writers have taught this philosophy under somewhat varying conceptions. At one time it is conceived that God is the positive element in the universe and that all evil is negative, and therefore without reality. Sir Henry Wood in "The New Old Healing: "God did not create these, for everything He made was good. They are all man-made creations of the sensuous mind. They are real to us, for we have built up that reality. But they are inmostly and intrinsically negatives which we have erected into positive things." In another place he conceives God as a reservoir of energy by which we are surrounded and from which we may draw at will. "We live," he says, "in a great psychic ocean, real even though intangible, and every addition into this, large or small, helps to make the quality of the whole." Mr. Floyd Wilson says that man is not so much created as self-creating. "He is the only living creature capable of self-evolution. The all important factor in his life is thought. One kind of thought, he finds, leads to strength and achievement and a sense of unity with divine forces. Other thoughts bring weakness and decay and a feeling of alienation from the divine."

The last aspect that I shall take your time to cite is that set forth by the representatives of the new Psychology. From this point of view the creative power is commanded through the sub-liminal consciousness or, as more commonly denominated, the unconscious or subconscious mind. This is conceived as a mind beneath the sphere of consciousiness, by which all our automatic actions are controlled. It is also pictured as a kind of well that connects our being with the ocean of the Infinite and from which our conscious, and even deliberate thought, can draw creative energy.

There are two partial applications of this philosophy that perhaps recently have excited the most lively interest in the popular mind. I call them partial applications for the reason that they concern themselves chiefly with, and are best known from, their practice of the cure of physical disease through mental processes. The name of the first of these has leaped from obscurity into the place of a household word with amazing celerity. It has really been but a few years comparatively that such terms as "mind-cure," "metaphysics," "thought-cure," "faith-cure," were much better known than the name of Christian Science. But under the leadership of Mrs. Eddy the last name soon forged to the front and in no long time came to represent not only a method for the treatment of disease, but also a peculiar religious cult, having its theology, its rites, its organization and its temples. It has been even as a seed sown that, while men slept, has grown to the great tree. Its adherents have multiplied at an almost incredible rate and, in all the greater cities of our land, its houses of worship have sprung up like Jonah's gourd, as to time, yet unsurpassed as to splendor. But a few years ago the Protestant Episcopal Church was growing at a phenomenal rate. Recently this rate has slackened and some statisticians have suggested the explanation that Christian Science is drawing numbers away from all the churches.

In the face of all this we can no longer dismiss Christian Science with a laugh or a sneer. In every department of enquiry we use more and more the methods of science, and surely it is in the last degree unscientific to decline all attention to this organization on the ground either that it is an insane asylum or an association of wicked charlatans. It may be true, as has been often charged, that in the strictest sense it is neither Christian nor

scientific. At the same time it may be that it is emphasizing some truth that is the secret of its conquessts. On its face, history bids us seek some such explanation. For usually in the course of history, we find that the most fanatical movements have owed their existence, not to their errors, but rather their errors have been carried by the power of some great truth that had been overlooked.

(To be continued.)

Gen. Lee's Birthday.

For the Southern Churchman.

Mrs. Sada Foute Richmond.

On the 19th day of January we will again pay tribute to that peerless man and great commander, General Robert E. Lee.

This birthday holds pre-eminence over those of recent years, because it marks the fiftieth anniversary since that crucial year of 1865, when things were coming to a climax, and our Civil War was drawing to its close.

At that date General Lee was fifty-eight years old, and one can readily imagine how sad a day this must have been to him, when, with his own great heart even more torn and sorrow-stricken than that of his beloved country, he looked over the remnant of his now ragged and starving little army—an army every day being decimated by disease, the result of unendurable hardships—and saw what must come soon, that end which was reached on April 9th, 1865, when he surrendered a tiny handful of men—27,000—to a force of 113,000 well-fed, able-bodied, fresh soldiers.

So going back fifty years, to be with Lee to-day, we can well understand how his great heart was broken on his fifty-eighth birthday; yet, as he said only a few months later, in his farewell to his troops, he had indeed "done his best for them and for his country," and with splendid ability had managed the small forces at his command, under such cramped resources and unparallelled handicaps, and made them balance forcibly against the more than double numbers and unlimited resources of his opponents. Who could have done more? Who could have done as well? And to-day, after fifty years have swept by, erasing lines of political partisanship, and soothing personal animosities, we find Lee reaping the just reward of his acts of sacrifice and loyalty to his country's call in the hour of need.

Is it not remarkable to find a person from Massachusetts writing the life of this man and calling it "Lee, the American," showing that a man so endowed with the Christian virtues cannot be overlooked or buried under the debris of a nation's differences, but that his fine characteristics must shine as the stars after the storm and whirlwind clearer and brighter for the contrast. Like Washington, Lee is too great a man to be left to the South alone; the world will admire him, the world must honor him, but all the while he is ours, the splendid, incomparable son of our Southland. Other men have lived and served their nation's needs and been duly honored, and then gone to their rest; and the world has felt that they had received their meed of appreciation and the debt was cancelled. But not so with General Lee; each year his crown gains in lustre, because each year the world understands him better and more fully appreciates the handicaps that fettered him, while he kept his face to the foe and his enemy at bay. And when the world understands Lee, then it will understand the South also, and appreciate the struggle she made and the grandeur of her soldiers in the trenches, and the heroism of her women at home.

Lee's birthday will not long remain only a Southern anniversary, but that soldierly statue in the National Hall of Fame, and that other splendid equestrian figure, with its modest, uncovered head, on Monument Avenue, in Richmond, will continue to teach his story until our whole nation will see it fittingly observed every year.

General Lee's character, both as a Christian, a citizen and a soldier is well worth studying, and when one does so, it is easy to discover what constituted the real worth of the man, and why he is worthy national and world-wide honor as well as Southern admiration and appreciation.

CHURCH INTELLIGENCE

CALENDAR FOR JANUARY.

1—Friday—Circumcision. New Year's Day.
3—Second Sunday after Christmas.
6—Wednesday. Epiphany.
10—First Sunday after Epiphany.
17—Second Sunday after Epiphany.
24—Third Sunday after Epiphany.
25—Monday. Conversion of St. Paul.
31—Septuagesima Sunday.

Collect for Second Sunday After the Epiphany.

Almighty and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

General Theological Seminary.

The catalogue of the General Theological Seminary, Chelsea Square, New York City, for the academic year 1914-15 has just appeared.

The census of this, reputed to be, the largest theological seminary of the Church in England or America, is as follows:

Faculty, professors and instructors, 15; fellows (one residing in Oxford, England), 7; graduate students, 11; special course men, 8; seniors, 35; middlers, 43; juniors, 38; total number of students, 142. Of this number 93 are graduates from 39 universities and colleges in England, Canada and the United States. These men are candidates for Holy Orders in fifty-three dioceses. Only four times in the history of the General Seminary, since the first class graduated in 1822, has the student body exceeded the present number of 142. In addition to this number eighty-six clerical graduates and one lay graduate are working for the degree of Bachelor of Divinity under the direction of the faculty.

While 1,876 men have taken the full three years' course of study, the Seminary has conferred the degree of Doctor in Divinity upon the small number of thirty-four.

The alumni will have its mid-winter reunion and dinner at the Hotel St. Denis, facing Grace church, New York City, on Wednesday evening, January 20th. The Rev. C. Malcolm Douglas is chairman, and the Rev. John Keller is secretary of the Committee of Arrangements. Speeches will be made by Dean Robbins, of the Seminary; Rev. Dr. Lester Bradner, of the General Board of Religious Education; the Rev. Dr. Alexander Mann, of Boston, and the Hon. Asa Bird Gardiner, LL. D., L. H. D.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

A New Parish Organized.

The congregation which has been worshipping in the chapel of St. James, Cherokee Heights, a progressive suburb of the city of Macon, has just been organized into an independent parish and is now looking for a rector, who they hope may soon take charge of this work. It was organized four years ago as a mission of Christ church, the Rev. John S. Bunting, rector, and has since grown in strength and interest so that now there are about thirty-five Church families connected with it and seventy-five children in the Sunday School. Besides the regular Sunday School, which has been maintained from the beginning, they also have had lay reading services, with a regular Church service by the rector of Christ church on one Sunday night in each month. The growth of the work has been steady and remarkable and they now have an outlook for one of the best pieces of constructive Church work in the diocese. The organization of the parish into an independent one took place just prior to the departure of the Rev. Mr. Bunting for St. Louis, where he has recently assumed charge of the Church of the Ascension. Mr. H. R. Chase, a licensed lay reader of Christ church parish, is rendering most valuable lay services as superintendent of the Sunday School and in holding morning and evening lay services in the church until a rector can be secured.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Diocesan Notes.

The Rev. R. W. Trapnell, rector of St. Andrew's, Wilmington, had breakfast served during the holidays for men unemployed, and the attendance reached two hundred on most days of the second week. The experiment was successful both as a justified charitable venture and as a means in many cases of helping men to work. A movement is now on foot to have the breakfasts continued under the auspices of the Wilmington Sunday Breakfast Mission.

A Children's Missionary Rally was held at Trinity church, Wilmington, on the afternoon of Sunday, January 10th. The special address was made by the Rev. Arthur Gray, of the Church Missions' House.

A meeting of the Delaware Sunday School Institute was held in St. John's church, Wilmington, on Thursday, Jan-

uary 7th. The Rev. Charles H. Holmead, educational secretary of the diocese, presided. Addresses were made at the afternoon session by the Rev. Dr. W. L. Devries, canon of Washington Cathedral, and the Rev. A. R. Van Meter, of Torresdale, Pennsylvania, and in the evening by Mrs. F. G. Tallman and Mrs. Frederick Bringhurst, of Wilmington. The Rev. William H. Laird and the Rev. S. U. Mitman also addressed the opening session.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Louisville News.

There were, as usual, many beautiful observances of the Christmas festival in the Sunday Schools. The season was one of special interest, because of the forgetfulness of self, the real Christmas spirit, as evidenced in all the forms of entertainment given for the pleasure of others.

As resolved by the Council of the Diocese of Kentucky, all the Sunday Schools in the diocese devoted their offerings the four Sundays in Advent to Diocesan Missions.

The Sunday School conference, which was conducted by the Rev. William E. Gardner, D. D., general secretary of the General Board of Religious Education, has left good and lasting results. The conference of the clergy and conferences of Sunday School teachers, brought out many points of vital interest to the welfare of the schools, and, as the discussions were informal, the many opinions given will prove of great value in the future.

Beginning the first week in January, a normal class for women, led by the educational secretary, will have for its subjects: "The Social Aspects of Foreign Missions," and "The Gospel Revelations." It will meet for the six weeks preceding Lent. Also there will be a Men's Normal Class conducted by Rev. R. L. McCready, on "The Social Aspects of Foreign Missions."

An inter-parochial Bible class has been formed, which will meet every week from Advent to Ascension, under the leadership of the most capable woman in the diocese, Miss L. L. Robinson. So many from the city parishes and missions are desirous of joining the class, and it being difficult to set a time convenient for all, there will be two sections, a morning and an afternoon one, both to meet at the Cathedral House. The study will be: "The Life of Christ."

St. Peter's church, Rev. Charles Kienzle, rector, through the efforts of the ladies, has had its interior greatly improved by painting, its exterior made more presentable by a little repairing, and ten dollars added to the parish house building fund. Mr. William Kay, one of the members—an electrician—devoted many evenings after his regular day's work to installing electric lights—a gift truly, of devotion and love, and one which is of great value, and has been greatly needed.

St. Alban's mission, Meade county, and other outlying missions, are doing remarkably well.

At Grace church, Rev. S. E. Johnston, rector, Mission Sunday, the first Sunday in the month, one of the juniors, Miss Dorothy Walton, gave a fine impersonation of an Indian girl, in the Sunday School. The offering was sent to the Indian school at Oneida.

At St. Andrew's church, through the Woman's Auxiliary, Miss Grider, recently returned from Alaska, gave an interesting talk on the mission work there. An every-member canvass is being conducted at St. Andrew's, under the guidance of a special committee of the vestry.

At the Church of the Advent, Rev. Harry S. Musson, rector, Rev. Robert S. Nash, curate, besides the new branch of the Junior auxiliary, recently reported section three—another branch of the Woman's Auxiliary, has been formed. The second branch was formed for the women who found it inconvenient to attend at the hour chosen by branch one. Another woman's branch has organized at the parochial chapel of St. Thomas—a mission of the Advent—and the three Senior branches are planning for this year's study, 1915, "The Auxiliary Handbook."

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B D. Tucker, D. D., Coadjutor.

Christmas Celebration at Christiansburg.

On Christmas night, the Sunday School of St. Thomas' church, Christiansburg, Va., held a simple and beautiful service that manifested in an unusual degree the true spirit of the Christmas season.

Owing to the widespread suffering and desolation overshadowing so many countries, the children of this church under the leadership of their superintendent, Mr. Allen I. Harless, gave up their usual celebration of a gift-laden tree and unselfishly donated their offering to the children of bereft homes in war-scourged Europe.

Christmas hymns and carols were sung in devotional spirit; the rector, Rev. John Scott Meredith, standing before a beautiful illuminated star in the chancel, inspiringly told of the light which has shone through the ages from the wonderful star that "stood over where the young child was," and those to whom the vision is given rejoice now as then with "exceeding great joy."

Class by class the children brought their offerings to the chancel steps where they were accustomed heretofore to receive their gifts and well-filled bags of candy; the light in those young faces told anew the old truth, "it is more blessed to give than to receive." With eagerness they awaited the counting of their gift, and though numbering only thirty in the school, the offering was twenty-five dollars, which will be sent through the Red Cross Society to the stricken little ones of other lands.

St. John's Church, Roanoke.

St. John's church, Roanoke, has made a great advance step in abolishing the rented pew system, and having the church supported by voluntary offerings. In November the congregation decided upon this radical change and on December 20th a canvass was made with most gratifying results, which looks as if the free pew system and weekly offerings will yield a larger revenue than under the rented pew system. This new regime went into effect January 1st.

St. Paul's Church, Berkeley.

Owing to the unfavorable weather, the Community Christmas Tree celebration in St. Paul's church, Rev. J. D. Gibson, pastor, could not be carried out according to programme. It was not, however, given up, but presents were distributed to as many as 1,500 children, and baskets were sent to 150 families. The parish building of St. Paul's is not only used for ordinary parish purposes, and for a kindergarten of fifty-four children, but is serviceable to the community at large through its use for benevolent and social purposes.

St. Paul's Church, Norfolk.

The spirit and tone of Christmas were prolonged at Old St. Paul's, where Handel's Oratorio of the Messiah was rendered Sunday evening, January 3rd, before a large and appreciative audience.

Christmas at Keokee.

To the Members of the Woman's and Junior Auxiliary of Annapolis, Md., Cape Charles, Va., College Park, Va., Newport News, Christ Church, Smithfield, Portsmouth, Va., Wytheville, Christiansburg, Va., Trinity Junior, Staunton, Abingdon, C. P. C., Radford, Va., Philadelphia, Pa., St. Luke's, Norfolk, and Pulaski, Va.:

Greetings for 1915 for each one of you, my dear, good friends, who have so liberally and splendidly co-operated in furnishing this corner of our beloved Master's vineyard with such an abundance of gifts of every description for Christmas.

Let me thank you in the name of my people here, who are grateful though they do not always express it in so many words. One boy said, "Well, deaconess, if the children and all the people of your church send us so many things, what do they have for themselves?"

Then, your spirit of giving is infectious. Many, since Christmas, have returned to see me and thank me, which I pass on to you; saying, "I have brung you a Christmas present." Another will tell me, "They was awful well pleased over home with the mighty nice tricks they got off the tree."

All these unexpected joys make me realize that the Kingdom of Heaven is within us, and that it is like leaven, permeating the hearts and lives of these dear ones and making them to know what true happiness is.

I had four trees, my first for the girls, nearly 200; the second for boys, 190 of them; third for mothers and babies, 63 of them; fourth for the circle of friends at the hotel, commissary, postoffice, etc., all of whom were kind to me in my work, 29.

At each festival we sang hymns and old Christmas carols which we had been practicing before, and read the Gospel and Epistle for Christmas Day, ending with the collect and Lord's Prayer. All the boxes, barrels and parcels post packages arrived in good time, nothing damaged.

The babies loved the sweet little rag dolls, my big, burly mountain men appreciated the rubbers and cosy slippers; they are my Bible class students. To others I gave some of the beautiful books sent by the C. P. C.

Everything was much appreciated. I still have several shut-ins to take things to. It seems I am a kind of perennial Santa Claus, but it is you who ought to have all the joy I get.

My own personal remembrances you sent me in the Christmas barrels made my heart glad and very thankful. God bless you.

Gratefully yours in the Master,
DEACONESS BLANCHE ADAMS.

IDAHO.

Rt. Rev. Jas. Bowen Funsten, D. D., Bishop.

Bishop Funsten, who has been trying to eliminate the mortgage debts for construction and equipment on the institutions of Idaho, has announced that on January 1st he was able to report the entire mortgage on St. Luke's Hospital paid off and the mortgage on St. Margaret's School reduced to $8,000. When it is remembered that three years ago on St. Luke's Hospital, St. Margaret's School, and the Fort Hall Indian Mission the debt was well-nigh $60,000, and that now it is reduced to a balance of $8,000, it is easy to find abundant cause for thankfulness because it has been a period when securing funds was exceedingly difficult.

It is the Bishop of Idaho's purpose from henceforth, as far as the institutions under his direction are concerned, to incur no mortgages, though it was wise heretofore in getting a working equipment to do so. Having such an equipment he feels that the growth should be natural hereafter and not by artificial stimulation which was necessary in the earlier stages of the work. Though the property of Idaho has grown from $75,000 to $500,000, the debt is less than it has been at any time during the last twenty-five years. The property, however, is not of a speculative kind, but is used for spiritual purposes and consists in buildings devoted to bringing men in touch with the great truths of Christianity. This is evidenced by the fact that our communicants have increased four-fold; our offerings for self-support sevenfold; our missionary contributions nearly twenty-fold, and our influence in the community is strong and growing and doors of entrance and spiritual opportunity open to us on many sides far beyond our power to make use of them.

TEXAS.

Rt. Rev. Geo. H. Kinsolving, D. D., Bishop.

St. Paul's Church, Waco.

In his recent triennial address, the rector, the Rev. W. P. Witsell, of St. Paul's parish, Waco, Texas, stated that during the three years there had been one hundred and five baptisms, of which forty-three were adults, and that in the same period one hundred and thirty-four people had been confirmed, of whom one hundred and two were adults. Seventy-eight, or more than half of those confirmed, had not been raised in the Episcopal Church; about one-third had not been baptized. These figures show that St. Paul's is doing a work that reaches out far beyond her inherited borders.

Of forty-eight people confirmed in the parish during the past year, twenty-nine were men and boys, which is evidence that the work and life of St. Paul's are masculine and virile as well as feminine and tender. Of the forty-seven burials during the three years, twenty-seven, or more than half, were of people who were not parishioners of St. Paul's.

The rector congratulated the congregation on the many improvements to the premises and the interior of the church. It is the general opinion that the property has improved in external appearance about one hundred per cent. And in the interior many improvements have also been made.

With still greater emphasis and pleasure he congratulated the congregation on its fine record in missionary activity, having passed from a rather insignificant place to undisputed leadership in the whole State of Texas, and having taken its place among the leaders of the whole Southwest. His congratulations also extended to the marked improvement in the Sunday School, in interest, attendance and method, the attendance having improved between between seventy-five and one hundred per cent., and also to what appeared to him to be a considerable improvement in the spiritual vitality of the people, noting especially the gratifying increase in attendance at early communion service and at the evening services. Altogether it seems a record of fine progress in every department of the Church's activity, and is, no doubt, the foundation and promise of larger and finer things in the years to come.

SALINA.

Rt. Rev. S. M. Griswold, D. D., Bishop.

Notes.

At St. Paul's church, Goodland, Kansas, on St. John the Evangelist's Day, December 27, 1914, the Bishop of the district ordained to the priesthood the Rev. Harry Lee Virden, deacon in charge of the mission. The candidate was presented by Archdeacon Sparks, who also assisted in the laying on of hands. The Bishop preached the sermon. The newly-ordained priest continues in charge of St. Paul's, Goodland, with ministrations at Oberlin and Norton also. Previous to the ordination two candidates prepared for confirmation by the Rev. Mr. Virden were presented to the Bishop.

Through the kindness of a friend in the East, Archdeacon Sparks has been presented with an automobile to aid him in his work in the district. By this means it is possible to visit a number of stations more conveniently and expeditiously than can be done by railroad.

MARYLAND.

Rt. Rev. J. D. Murray, D. D., Bishop.

Annual Missionary Service.

The second Sunday after Christmas, January 3d, was observed in the Diocese of Maryland as "Missionary Day." In the morning the service of most of the churches were of a missionary character, with special sermons on different phases of missionary work. In the afternoon the annual service of the Junior Auxiliary and Sunday Schools of the diocese was held in Grace and St. Peter's church, Baltimore, the church being well filled with children from nearly all the city and suburban parishes, many of them being accompanied by their teachers. After devotional exercises, Bishop Murray, who presided, spoke of the privilege and duty of the children to interest others in giving and working for missions. The Rev. G. C. F. Bratenahl, D. D., Missionary Secretary of the Province of Washington, delivered a very interesting address, taking as his subject the initial letters of the oldest Missionary Society (S. P. G.) the Society for the Propagation of the Gospel, and using them as texts to urge the duty of "Studying, Praying and Giving" for missions. The Rt. Rev. Wm. C. Brown, D. D., Bishop Coadjutor of Virginia, followed with a most interesting and instructive description of the geographical position and divisions of the great Republic of Brazil and of the work of the Church in that country. In the evening the annual missionary mass-meeting, under the auspices of the general and diocesan committees of the diocese, was held at the Lyric, the largest music hall in the city, which was filled with a representative audience of about two thousand people, many of our churches of the city and vicinity being closed in order to allow their congregations to attend. Bishop Murray presided, and in his opening address stated that the diocese of Maryland in 1914 had made the best record of its history for missionary contributions. He spoke also of the debt of $110,000 outstanding against the Cathedral property of the diocese, and of the necessary annual outlay in interest of about $6,000, and announced that one layman of the diocese had pledged $3,000 annually for five years, and that other members of the diocese had made additional pledges, bringing the total up to $4,500 annually, or a total of $22,500. He appealed for fifteen laymen to pledge $100 each annually for this purpose for three years, with a further promise to continue payment for two years longer, if necessary. Printed pledges for the purpose were distributed among the audience by the ushers. The Rev. Dr. G. C. F. Bratenahl, Missionary Secretary of the Province of Washington, then told of the loss of $15,000,000 annual contributions to world missions through the European War, and of the necessity of the deficit being met in some way by America, "on whom has fallen the burden of carrying forward the work of Christ in the world." He spoke of the necessity and duty of raising the $1,000,000 for missions which the Province of Washington had voted to endeavor to raise during 1915, and showed how easily that amount could be contributed, if each of the 240,000 communicants of the Province give two cents a day. Mr. Frank J. Goodnow, LL. D., president of the Johns Hopkins University, followed with a stimulating address in which he pictured the many indirect ways in which the Christian missionary physicians, teachers and preachers had influenced the national life, ideals and modes of living of China, and said that "Christian missions in China would be worth while if they brought nothing else but the Fatherhood of God and the Brotherhood of Man." The last speaker was the Rt. Rev. William C. Brown, D. D., Bishop Coadjutor of Virginia, who told how in Brazil, in the "neglected continent" of South America, the work of the Church has grown and is becoming firmly established, and is making great strides towards self-support and the development for native ministry. The addresses were interspersed with hymns, sung with splendid effect by the large audience and led by the St. Cecilia Guild, under the directorship of Miss Nettie O. Crane.

Meeting of Clerical Association.

The Clerical Association of Baltimore met Monday, January 4th, at the diocesan house. The officers elected for the coming year are: President, Rev. Charles Fiske, D. D.; Vice-President, the Rev. John I. Yellott; Secretary, the Rev. Charles L. Atwater; Treasurer, the Rev. J. G. Carl; Executive Committee, the Rev. Messrs. Yardley, Perkins

and McClenthen. The principal speaker was the Rev. Randolph H. McKim, D. D., whose subject was "Then and Now," a very interesting description of the contrast between war conditions in 1861 and the present time. The Rev. Dr. G. C. F. Bratenahl was also present and made a short address on missionary plans.

Dr. Hodges Honored.

In recognition of his services to the Church music of this country, the American Guild of Organists of the United States and Canada has made the Rev. Dr. J. S. B. Hodges, rector emeritus of Old St. Paul's parish, Baltimore, an honorary associate. Dr. Hodges, who is now eighty-four years old, and who became rector of St. Paul's in 1870, organized what is believed to have been the first permanent vested male choir in the United States at old St. Paul's. At first he trained the singers himself, often even playing the organ at some of the services. His choir attained a national reputation, and, according to members of the guild, exercised a wider influence on the development of Church music in this country than is generally realized. Dr. Hodges has composed a volume of seventy-six hymn tunes, and has also contributed many anthems and much liturgical music to the literature of Church music. Dr. Hodges was born in Bristol, England, in 1830, and came to this country when fifteen years old.

Memorial Dedicated.

On Christmas morning in the Church of St. Michael and All Angels, Baltimore, two handsome memorial standards and a beautiful memorial window were dedicated by the rector, the Rev. Charles Fiske, D. D. The standards are of solid bronze, finished in old gold, over eight feet in height, and each standard having a graduated tier of seven-branched lights. They stand on the floor of the sanctuary on each side of the altar steps. They are the gift of Mrs. Georgianna Small, and are memorials, one of them to Dr. George Warner Mittenberger and Sarah Mittenberger, his wife; the other in memory of Anthony Felix and Dorothy Barbara Mittenberger. The window is the gift of Mr. F. P. Woodside, in memory of his brother, William S. Woodside. It was made by Mayer, of Munich, and has as its subject "The Resurrection," and is placed in the south side of the nave.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

Consecration of Bishop Darst.

In the presence of a large congregation, made up not only of the people of Wilmington, but from the Diocese of East Carolina, North Carolina, and Virginia, the Rev. Thomas Campbell Darst, D. D., was consecrated as Bishop of the Diocese of East Carolina in St. James' church, Wilmington, on the Feast of the Epiphany, January 6th. The beautiful ordination service was never more impressively and solemnly rendered, the wonderful voice of the Presiding Bishop being distinctly heard all over St. James' church, and bringing out wonderfully the meaning of the service. Especially impressive were the tones of Bishop Tuttle when he charged Dr. Darst, after delivering to him the handsome Bible presented by St. James' church: "Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost."

The service began promptly at 11 o'clock, the Rev. William H. Milton, D. D., master of ceremonies, having so well arranged all details that it began on time, and went through without a hitch. Six bishops were present—Bishop Daniel S. Tuttle, Bishop of Missouri and Presiding Bishop of the Church; Bishop Joseph B. Cheshire, of North Carolina; Bishop William L. Gravatt, Bishop Coadjutor of West Virginia; Bishop Junius M. Horner, of Asheville; Bishop B. D. Tucker, Bishop Coadjutor of Southern Virginia; and Bishop William A. Guerry, of South Carolina. Bishop Gibson, of Virginia, was unable to be present. The consecrators were Bishops Tuttle, Cheshire and Horner; the presenters, Bishops Tucker and Guerry. The preacher was Bishop Gravatt. The attending presbyters were the Rev. John M. Robeson, of Millwood, Va., and the Rev. C. A. Ashby, of Elizabeth City, N. C. The Rev. W. E. Cox was deputy registrar. The certificate of election was read by the Rev. W. E. Cox, the canonical testimonial by Mr. B. R. Huske, Jr., of Fayetteville, the certificate of ordination by the Rev. John H. Griffith, of Kinston, the consent of the majority of the Standing Committees by the Rev. B. F. Huske, of New Berne, and the consent of the Bishops by Bishop Guerry, of South Carolina. The music was of a high order, the hymns, anthems and musical parts of the service being beautifully rendered.

The sermon of Bishop Gravatt'e made a deep impression upon his audience. The text was from Isaiah 9:7—"Of the increase of his government and peace there shall be no end." The preacher began by telling of the great Roman Empire into which Jesus was born, and its seeming security and permanence as contrasted with the kingdom of Christ as of that time. The world seemed bound together under one iron hand and to be destined to remain in that way. But there was born in an obscure part of that vast empire a boy, the son of a woman who, though reduced in circumstances, was of the House of David, but so humble was her lot that her husband was a carpenter. The speaker then told of Jesus' life and the founding of his kingdom, and how the Roman Empire was gone, but of the increase of the government of Jesus there was no end. He emphasized two great Church enterprises, which at this time are so prominent—missions and Church unity—and said that the going forward of Christ's kingdom depended upon these things. He told of how pressing was the missionary demand upon the Church, and its vast opportunities, and then spoke of the necessity that the churches give up stressing non-essentials and join hands upon the great truths of Christianity for the conquest of the world. The Bishop said that Christ had founded a kingdom; that he had called his apostles; that these afterwards elected Matthias; that St. Paul had then been set apart by Jesus himself, and that this apostle had left Timothy and Titus in Ephesus and Crete, respectively, as overseers; that the position of this Church was plainly stated in its preface to the ordinal; but that others hesitated to agree with us because they erroneously thought that with the adoption of the episcopate went the whole sacerdotal system.

Speaking to Bishop-elect Darst, he said that he sympathized with him in the severing of parish ties in this response to duty; that he had given full proof of his ministry, and was leaving a great church, St. James', Richmond—a church known for the high standard of its congregation—to become Bishop of this diocese.

But he pointed out that he would have a loyal band of clergymen and laymen behind him in this diocese, who would help him to carry out the work which Bishop Strange was doing so well when death took him.

The laying-on-of-hands followed, and then being gowned in the handsome robes given him by St. James' church, Richmond, Va., the new Bishop took his place in the chancel, and became the head of this diocese.

On the night before the consecration Bishop Tucker, of Southern Virginia, addressed a large congregation in St. James' church upon the subject of missions. Dr. Milton, in introducing Bishop Tucker, stated that it was fitting that the Bishop should speak upon such a subject, as his son, who is now a missionary bishop in Japan, was one of the coming men of the Church and was destined to play an important part in shaping the work of missions in the East. Bishop Tucker, in opening, paid a high tribute to Dr. Milton, whose great ability and wonderful energy had been sadly missed in the Diocese of Southern Virginia, from which he came to East Carolina. He said that the work which St. James, Wilmington, was doing under Dr. Milton was an inspiration to the whole Church. The Bishop referred feelingly to Bishops Watson and Strange, and added that it gave him great pleasure to speak on the eve of the consecration which has always marked his conduct to assume an office which in the sight of God is not more important than that of any humble Christian. The Bishop then took up the subject of Missions, and said that he was glad it was no longer necessary to apologize or to defend missions. He referred to the work of some of the leading missionaries and the mission work, and closed by asking that each one consecrate himself more fully than he had done to this work.

Bishop Tuttle preached to a large congregation at the Church of the Good Shepherd, Wilmington, on the night of the consecration, holding this service for Archdeacon T. P. Noe, the pastor of the church. A feature of the service was the lighting of candles, one being given to each person present, this being an Epiphany service.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

A Greek Christmas.

It is customary for the members of the Greek Orthodox Church to attend the Episcopal Church where they have no parish church of their own. Following this friendly relationship, the Rev. J. Haller Gibboney, rector of Grace church, Anderson, S. C., conducted a Christmas service for the Greeks at 8 o'clock on their Christmas morning. The Holy Eucharist was celebrated, and practically all of the

Greeks of Anderson made their Christmas communion.

The same evening a dinner was served to the colony by Mr. Gus Antonakas at the Piedmont Cafe. At the dinner the Rev. J. Haller Gibboney and Mr. G. Cullen Sullivan were guests.

Mr. Sullivan is a member of the Social Service Committee of the Diocese of South Carolina, and has joined with the rector of Grace church in bringing the Greeks of Anderson into touch with the parish life of Grace church.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

Richmond Church News.

The Rt. Rev. Robert A. Gibson, D. D., visited St. Luke's church, on Sunday, January 10th, and confirmed a class of fifteen presented by the Rev. S. Roger Tyler. The sermon was preached by the Rev. G. McL. Brydon. An attractive musical service was rendered by a large choir, which has been recently organized by Mr. J. Leslie Oakley.

A meeting of the trustees of the Blue Ridge Industrial School was held in Richmond on Monday, January 11th. The Rev. George P. Mayo reported donations of a little more than $800 last year. His report showed a fair balance in bank, and the farm, school, mill, shop and orchard all in very much better condition that at this time last year. The number of pupils now in the school is between ninety and one hundred.

The Rev. Mr. Mayo preached on Sunday, January 10th, at Monumental church in the morning; at St. Stephen's, Westhampton, in the afternoon, and at night, in St. Mark's.

The annual meeting of the Board of Corporators of the Protestant Episcopal Church Home was held on Monday, January 11th, and the affairs of the Home were found to be in good condition.

Until permanent arrangement can be made, St. James' church has been fortunate in securing the following ministers to hold services during the month of January:

Sunday, January 17th, 11 A. M., and 8:15 A. M., the Rev. Edwin Wall, of Berryville.

Sunday, January 24th, 11 A. M. and 8:15 P. M., the Rev. Wallace E. Rollins, of the Virginia Theological Seminary.

The Rev. T. C. Darst preached his farewell sermon at the morning service on Sunday, January 3d, the services at night being conducted by the Rev. Hubert-Jones, rector of St. Stephen's church, Westhampton.

On January 10th, the Rev. W. Cosby Bell, D. D., of the Virginia Theological Seminary, preached at both services.

Beginning on January 10th, the Rev. W. D. Smith, D. D., of Winchester, will conduct a mission at St. Mark's church, holding two services a day.

The Conference of the Brotherhood of St. Paul will be held in Holy Trinity church, on February 6th, 7th and 8th. The Rev. Hugh Burleson, of New York, will have charge of the conference and will make the address at the service for the boys on Sunday, February 7th.

On Sunday, January 17th, two deacons, the Rev. W. G. Parker and the Rev. G. B. Palmer, will be advanced to the priesthood in Holy Trinity church. The Rev. Berryman Green, D. D., professor at the Theological Seminary, will preach the sermon.

On Monday, January 18th, a meeting of the City Missionary Society will be held in Grace church lecture room at 8:15 P. M.

Bishop Brown's Visitations.

Bishop Brown spent Sunday, January 10th, at the University of Virginia, preaching in the morning in St. Paul's Memorial church, and at night in Christ church, Charlottesville.

Monday he visited some of the missions near Charlottesville under the charge of the Rev. Robb White, and later in the week went to Green county to visit the missions in charge of the Rev. B. T. Turner.

Notes.

The Rev. D. Campbell Mayers, of Casanova, has accepted a call to Greenwood, Virginia.

The Rev. W. T. Willis, of Fleeton, has accepted a call to Charleston, West Virginia.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

Extension Work.

Bishop Hulse, of Cuba, soon to leave for his field, accomplished wonders in extension work in the New York diocese. Ably seconded by Archdeacon Pott, the new Bishop scoured many remote corners and discovered long closed churches. At Armonk and Middle Patents, Kitchawan and Katonah congregations have been brought to life, and at Hazel, South Fallsburgh, and Roscoe, services started. Work for Italians has been started in several places, a Bishop's call has been made popular, and several strong and growing sections have been occupied. Yet all has been done, it is stated, without duplicating efforts of other Christians. Real needs have been met. There are eighty-seven missions and stations, with 5,653 communicants, and last year there were 437 confirmations.

Notes.

The new year sees much money distributed by wills to worthy causes. Temple Bowdoin, a partner of the late J. Pierpont Morgan, gives $15,000 to Zion parish at Wappingers' Falls, $50,000 to the Boys' Club of New York, $25,000 to Bowdoin College, and many other sums, including a trust fund of $2,000,000 to a lad of sixteen. Miss Grace Dodge, of the famous Dodge family and president of the Y. W. C. A. of America, leaves to the Association $700,000, and to missions and Christian education, the latter chiefly in Turkey, a total of almost $2,000,000.

Three hundred women attended a benefit concert, given at her home by Mrs. Whitelaw Reid, widow of the late Ambassador to England, by the choir of the Cathedral of St. John the Divine. Dean Grosvenor made a brief address and the selections by the choir were taken from services recently given in the Cathedral. This choir does a good deal of this concert work for missionary and charitable causes. This concert was given for the benefit of the Missions Committee of the Cathedral Auxiliary.

The Men's Club of St. John's, Yonkers, in three Sunday afternoons given to seeing men, inviting them to services and asking them to contribute, saw personally no fewer than five hundred and fifty men.

The Rev. Stanley Brown-Sermon, for two years assistant at Christ church, and now rector of Zion church, Dobb's Ferry, succeeding there the Rev. R. M. Berkeley, was married in St. George's chapel last week to Miss Clarke, a daughter of a Christ church parishioner. His father, the Rev. William Brown-Sermon, performed the ceremony.

NORTH CAROLINA.

Rt. Rev. Jas. B. Cheshire, D. D., Bishop

Conference on Mill Missions.

A conference of missionaries who devote a part or all of their time to work among the operatives of the cotton mills of the South will be held in the Church of the Holy Comforter, Charlotte, N. C., the Rev. Francis M. Osborne, rector, beginning at 7:30 P. M., on January 19th, and continuing until noon of the 21st.

The purpose of the conference is the presentation of experiences and the discussion of such problems as confront the workers from time to time. It is felt that the result of this conference will be far-reaching. The attendance should be large. There will be opportunity for every delegate to introduce for discussion every phase of his work in which there is a difficulty, and also to share his satisfactory conclusions with other workers. Every phase of Church work in these communities will be brought out and the workers generally be enlightened and helped.

This conference was projected at the meeting of the St. Mary's conference last summer by the mill missionaries there present. A committee was chosen to arrange the place, date and programme. No such meeting of mill mission workers has ever been held in the South, and it is hoped that a great and lasting good may be accomplished for this phase of the Church's mission work. The programme follows:

PROGRAMME.

January 19, 7:30 P. M.—Illustrated address, "The Church at Work," by the Rev. W. J. Gordon, Spray, N. C.

January 20, 7:30 A. M.—Celebration of the Holy Communion, with devotional address by the Bishop of North Carolina.

10:00 A. M.—Opening session. Conference on the Church's Work in Industrial Communities. Led by the Rev. Henry A. Willey, Mayodan, N. C.

3. P. M.—Conference on the Mill Sunday School. Led by the Rev. J. H. Taylor, Graniteville, N. C.

7:30 P. M.—Address, "The Church and the Mill." Rev. A. R. Berkeley, Philadelphia.

January 21, 7:30 A. M.—Celebration of the Holy Communion.

10:00 A. M.—Conference on the Mill Church as Related to Education. Led by the Rev. A. R. Berkeley, Philadelphia.

Note.—The general public is invited to all night meetings. Other sessions, except Holy Communion, for delegates only.

An opportunity will be given for the discussion of your problem, and every man with an idea is asked to share it.

Christianity and the Community

Thy Kingdom Come on Earth

As against those things which are sad and shaming in connection with the present world war, it is good to note one vast fact at least which is full of Christian beauty and encouragement.

Never in all history has there been such an example of nationwide generosity toward another nation as the people of the United States have manifested toward Belgium in the effort to save her from the misery which the war has brought.

To date the cargoes of food, clothing, and medical supplies delivered, in transit on the Atlantic or arranged for, amount to more than $14,000,000.

A dozen shiploads of food have been delivered, eight other ships, all carrying their full tonnage, are now on the ocean, and twenty-three other ships have been chartered for future cargoes, all of which will be sent before March 10th.

It is estimated conservatively that the average value of each cargo is $300,000, which shows that these forty-seven charters represent very close to $14,100,000, all given by the American people.

These cargoes represent practically all of the money contributed through the Belgian Relief Committee of 8-10 Bridge street, which approximates $880,000, gifts of the Rockefeller Foundation in the neighborhood of $2,000,000, and the money and supplies donated to the State and city committees now organized in nearly every State and important city between the Atlantic and Pacific. The handling of the immense business is under the direction of the American Commission for Relief in Belgium, which also attends to the distribution in Belgium.

When the situation in Belgium became acute, more than two months ago, and it was realized that if the Belgians were to be saved help must be given quickly, several cargoes of food were purchased in Great Britain to facilitate delivery. Since then the supplies have all been collected in the United States, and this will be continued as long as the situation in Belgium remains acute, and the indications are that that will be until the war ends.

The organizations most prominent in giving relief are the Rockefeller Foundation, the Belgian Relief Committee of New York, the Northwestern Miller, and the committees representing the States of Ohio, Kansas, California, Wisconsin, Nebraska, Virginia, the Carolinas, Maryland, the New England States, Georgia, Pennsylvania, Iowa, and Minnesota. In thirty-six States the work is well organized, and there is every reason to expect equally effective organizations in the remaining States in the near future. It should also be mentioned that the Territories of Hawaii and Alaska have been generous with gifts of large sums of money to be used here for the purchase of supplies.

✠

It is a matter of not infrequent experience in the public schools to find children who come from such poor and miserable homes as to be under-nourished and physically unfit for successful work.

An interesting experiment to meet this situation was started in New York on January 12th. On that day in twenty-four of the New York public schools there were opened restaurants and cooking classes under the guidance of experienced teachers to serve lunch to hungry pupils.

The cost of any article on the menu will be one cent to the pupil, but to children too poor to pay for food, tickets will be distributed by the teachers.

The lunches will consist of a meat stew or soup, fruit and chocolate.

✠

The City of Richmond completed on January 11th the organization of a municipal employment bureau, the business of which will be to make the connection between the unemployed of the city and all available sources of work.

The bureau is governed by a board of five directors, appointed by the mayor and serving without salary; and the details of the work are to be carried on by a manager, at an annual salary of $1,500.00, and a clerk, at a salary of $900.00.

✠

It is probably true that a very greatly growing sentiment is reflected in the organization in New York last week of an Anti-Capital Punishment Society. Its officers are George Foster Peabody, president; Jacob H. Schiff, Bishop Greer, Dr. Stephen S. Wise, Mrs. H. Fairfield Osborne, Dr. Jacob Goldstein, and Thomas Mott Osborne, vice-presidents, and Miss Joanna Gleed Strange, secretary.

"It is the belief of the members of the society," the announcement reads, "that capital punishment is wrong in principle, unfair to the individual, and that it works a very great injury on the public. The society is making a real effort to persuade the present Legislature to modify the law and substitute life imprisonment for capital punishment. The matter will be brought before the Constitutional Convention with every confidence that in a very short time the State will be rid of the incongruity of a legal murder."

✠

In Washington last Sunday there was held a mass-meeting of the "Woman's Movement for Constructive Peace. The voice of that gathering arrests attention as the expression of a force of public opinion which may be momentous in the coming years.

"Therefore, as the mother half of humanity, we demand," concludes the preamble to the resolution adopted "that our right to be considered in the settlement of questions concerning not alone the life of individuals, but of nations be recognized and respected.

"We demand that women be given a share in deciding between war and peace in all the courts of high debate, within the home, the school, the church, the industrial order, and the state."

The platform of the movement adopted viva voce by the delegates and mass-meeting asks for a convention of neutral nations in the interests of early peace. Other striking planks in the platform were:

Limitation of armaments and nationalization of their manufacture.

Organized opposition to militarism in America.

Education of youth in ideals of peace.

Democratic control of foreign policies.

Humanizing governments by extending the franchise to women.

Concert of nations to supersede "balance of powers."

Substitution of law for war.

Substitution of an international police for rival armies and navies.

Removal of economic causes of war and the appointment by our government of a commission of men and women to promote internatinal peace.

God never does anything for us that we can do for ourselves. He never gave us a system of philosophy. The universe is before us, and we are left to our intelligence to frame a reasonable explanation of it. He never gave us a system of government. We were left to find out by reflection and experience the laws which determine human welfare. He never gave us a system of science. We were left to puzzle out for ourselves the problems of nature. What we are capable of doing God leaves us to do, though we may serve a long apprenticeship of thought and suffering before we attain the necessary proficiency. But we could not save ourselves, and therefore God has stepped in to deliver us by a mighty act of extraordinary grace. He has acted in the moral kingdom as He does not in the intellectual and social development of the race, because we have a natural power adequate to the situation, but not a moral power. The Incarnation was the stoop of God to do for mankind what it could not do for itself.—Rev. F. F. Buermeyer, D. D., in The Lutheran.

Responsive Advertising

For the Merchant and Manufacturer through the columns of the Oldest Protestant Episcopal Church Paper in the United States

The homes into which this paper is welcomed are of the better class. Their standard of living is above the average and they have an inclination for and the ability to purchase whatever aids in their general welfare or in their comfort. You can be sure of your sales message reaching an alert and responsive audience. This paper has the confidence and the good will of its readers, which you as an advertiser can share. Send in your advertising copy now.

Southern Churchman - Richmond, Va.

Church Knowledge and Nurture

MEN'S BIBLE CLASSES.

A Man's Value of God's Word.

A wounded soldier in hospital at Belgrade cried out, "This is the best book in the world," and his companions in suffering listened eagerly while he read aloud to them from the sacred page. Hands were stretched out from the beds to receive the Gospels distributed by our colporteur, and the patients were delighted to accept the books, and prayed God to bless the Bible Society.

Our colporteur in Southern Hungary one day met a Servian, who said that he lived up in the mountains, where no one came with Bibles. A year before, when he was serving as a soldier, he had bought a New Testament; but as it had become tattered through use, he was anxious now to buy a Bible. "I would rather have a Bible," he said, "than a quarter-acre of land."

These true incidents in the experience of colporteurs of the Bible societies bear their own testimony to the value to men of God's Word. They are duplicated in our country, where any inquiry among the ranks of church-goers will discover bright examples of men who know and live by Holy Scripture. The larger Sunday Schools of our land have as a rule, not an exception, men's Bible classes. The widespread and organized work of the Y. M. C. A. makes a specialty of this department of its work, and succeeds. It reported in 1911 of college men alone enrolled in its classes 28,677 members and 11,866 "daily Bible" students—these in addition to its regular classes in city work everywhere.

⚜

The reading or the study of God's Word, which? The need for the study is the foundation and support of every Bible study class. Teachers bear testimony, "if I had not previously learned the difference between reading the Bible and studying it, I never would have tried to teach what it contains," and I have done that for thirty years. "I have found that it is one thing to read the Bible and another thing to study it. In the ordinary reading of the books as given, I found myself often in a wilderness of confusion. I would read of certain kings and events in the Book of Kings, and then by and by of the same things in Chronicles, and then after reading Job and Psalms I would come to Isaiah and read some more of the same events. Fortunately a little manual came into my hands which arranged Bible facts in chronological order, and I learned to study it. I gained clear ideas of the history. I could place the prophets where each belonged in the history. I have learned to use maps of Bible lands. In this way I have learned much of God's character, and His will concerning His old-time people. I can understand better His dealings with us now. I have taught and superintended Sunday Schools for over fifty years, and study my lessons as thoroughly to-day as when I began." "Disconnected fragments of the 'Good Book' cannot be studied with mind's and heart's improvement. Certain it is, the **Epochs** that make up the whole can be studied with best results, and these Epochs when analyzed cover all details which cannot of themselves be valuable when disjointed. My meaning will perhaps be clearer when I cite the International course for several years. [The Joint Diocesan Lesson Committee's five-year course similarly covers the material of Scripture in epochs and as a whole.] In the estimation of the writer, nothing can offer a finer field for research. The lessons come to me with the opportunities in "teachers' helps" for their study, as a renewed gift of spiritual manna."

⚜

The growth of the Bible Class has usually been the result of the missionary work of its members. The Rev. G. W. Bull, of Scranton, Pa., had a men's Bible class of twelve. These, he said, caught a vision of a class of one hundred, and went to work. Their class now numbers 700. One pastor in Philadelphia said his church presented a peculiar and difficult situation: the men were not to be had. When the chairman of the men's Bible class committee for the city spoke to him about it, he asked him to come and speak to his men. He did so. The ten men he faced also thought their case was peculiar, and men could not be reached in that community. While they talked it over, something happened. The door opened and two strangers walked in. They said they wanted to join a Bible class, and asked if there was one there. The ten men were stunned for a minute! Further argument was little needed. They were asked at once to try for 100 men that month. They accepted the challenge, and went to work at once, the two new ones joining in heartily. The present activity in Philadelphia is due partly, of course, to the special services now being held there. It is due no less to general co-operation among the original members in each class. But this can be had elsewhere by some organization. One pastor reports ninety-three men in his class, seventy-five of them being brought in during the last few Sundays. In another church a class of fifteen men has grown to three hundred and forty-five. A very conservative congregation has had additions to a men's class of twelve, of one hundred and fifty-four men in six weeks. Another class has grown from thirty-five to three hundred and thirty-six in thirteen weeks. Another from seventy men to six hundred and ninety in the same length of time.

⚜

In 1905, when the Adult Class Movement was first made a feature of the International Sunday School Association, the Sunday School membership of North America was 14,127,541.

For the nine years immediately preceding 1905 the net gain was 1,094,366 members.

The nine years immediately following 1905 show a net gain of 4,313,495!

A large part of the reason for these eloquent figures must be found in the organized Adult Classes, whose members—including only the classes that are organized and have reported to the International Sunday School Association—now number more than a million and a half.

⚜

The maintenance of the class in numbers and interest must depend on the teacher and membership jointly seeking both for the information the scriptures afford, and their Author's divine help in this search (St. John 5:39).

Said one of its thoughtful students, Dr. McElfresh:

"One thing is proved by the constant use of the Bible in groups of laymen, the centers of intense life: The Bible is the most interesting book in the world. It belongs to the literature of power, and is the first book in this class. It has a power to awaken the human heart contained in no other pages. It convinces men of sin, and reaches the depths of the spiritual nature as no other book in the world. It answers the three great questions of supreme interest: "Who is God? What am I? Who is my neighbor?" Thoughtful men, seriously facing the social problems of life in their broader aspects, sensitive, earnest souls, keenly alive to the misery of the world, can never turn their eyes away from the Bible. It is the great positive Book. Its message is never nay; but always yea, yea."

And another declared, "when the truth is made appetizing and attractive, it is not forced upon an unwilling nature. The educational impulse starts the student truth-ward, instead of cramming truth into him. The healthy, normal mind and soul are hungry for truth just as the normal body is hungry for bread. It is found that the pupil is always eager for religious truth when it is presented to him in suitable form, connected with opportunity for self-expression."

The value of the social features now introduced usually into adult Bible class life is well known and never to be underestimated. Mr. J. A. Drexel-Biddle has recognized these and used them to the upbuilding of the now widespread organization he is so successfully extending. Every Bible class leader to-day needs to give these some place in his or her work. So one hears of a class president who is not the teacher, of a secretary, and of committees for various needs of class life. Some of the class work other than study can be done individually, but much must be done by the class as a whole, or even in co-operation with other classes; and all effort should be opportunity for a practical realization of truths learned in the study of Holy Scripture. Then indeed will its spiritual study become duly interesting, as it leads to spiritual effort as distinguished from social. Its truths will be known, as mere study cannot impart them. Their vitality will be felt, as they are lived. Their power to develop true manhood will be understood, as obedience will sometimes call for Christian heroism. And results the Bible class member is permitted to see will stimulate to other effort; and he will feel as never before the value of life, because to him "to live is Christ."

⚜

Sparks from a Teacher's Note-Book.

The teacher of a large class of men keeps for his own help and encouragement a note book, in which he sets down many little items regarding the

(Continued on page three.)

Family Department

OUR MARCHING ORDERS.

"Go ye into all the world," the Saviour said
"And teach all nations." Years have rolled away
Since first that word went forth, yet slow the tread
Of the ambassadors of Christ. We pray,
"Thy kingdom come," but pray in words, not deeds,
And still the waiting world its Saviour needs.

"Go into all the world." The field is great
In which no seed of truth has yet been sown;
Gods people sit at ease and idly wait,
Heedless of those who in their anguish groan,
And, groping, lose their way in heathen night,
Because we do not send the gospel light.

"Go into all the world." Lord grant that we
May hear thy voice and, hastening to obey,
May spread the truth that makes thy people free,
And bring the coming of that glorious day
When all the world shall gather at thy feet,
And with glad songs the world's Redeemer greet.— Exchange.

Filling the Soul With God.

Why is the world unsatisfying? It is the grandeur of the soul which God has given us which makes us insatiable in our desires—an infinite void which cannot be filled up. A soul which was made for God, how can the world fill it? If the ocean can be still with miles of unstable waters beneath it, then the soul of man, rocking itself upon its own deep longings, with the Infinite beneath it, may rest. We were created once in majesty to find enjoyment in God, and if our hearts are empty now, there is nothing for it but to fill up the hollowness of the soul with God. Let not that expression, filling the soul with God, pass away without a distinct meaning. God is Love and Goodness. Fill the soul with goodness and fill the soul with love, that is filling it with God. If we love one another, God dwelleth in us. There is nothing else that can satisfy. So that when we hear men of this world acknowledge, as they sometimes will do when they are wearied with this phantom chase of life, sick of gaieties and tired of toil, that it is not in their pursuits that they can drink the fount of blessedness; and when we see them, instead of turning aside either broken-hearted or else made wise, still persisting to trust to expectations—at fifty, at sixty or seventy years still feverish about some new plan of ambition—what we see is this: We see a soul formed with a capacity for high and noble things, fit for the banquet table of God Himself, trying to fill its hollowness with husks.

The Prodigal tried to live on husks which the swine did eat. Degradation means the application of a thing to purposes lower than that for which it was intended. It is degradation to a man to live on husks, because these are not his true food. We call it degradation when we see the members of an ancient family, dcayed by extravagance, working for their bread. It is not degradation for a born laborer to work for an honest livelihood. It is degradation for them, for they are not what they might have been. And therefore, for a man to be degraded, it is not necessary that he should have given himself up to low and mean practices. It is quite enough that he is living for purposes lower than those for which God intended him. He may be a man of unblemished reputation, and yet debased in the truest meaning of the word. We are sent into this world to love God and to love man; to do good—to fill up life with deeds of generosity and usefulness. And he that refuses to work out that high destiny is a degraded man. He may turn away revolted from everything that is gross. His sensuous indulgences may be all marked by refinement and taste. His house may be filled with elegance. His library may be adorned with books. There may be sounds in his mansion which can regale the ear, the delicacies which can stimulate the palate and the forms of beauty which can please the eye. There may be nothing in his whole life to offend the most chastened and fastidious delicacy; and yet, if the history of all this be frittered upon time, powers which were meant for eternity, the man is degraded—if the spirit which was created to find its enjoyment in the love of God has settled down satisfied with the love of the world, then, just as surely as the sensualist of this parable, that man has turned aside from a celestial feast to prey on husks.—F. W. Robertson.

For the Farmer's Wife.

There seems to be no activity of the farm woman too slight to interest our government. The bulletins and pamphlets issued by the government are obtainable through the Secretary of Agriculture at Washington, D. C., and cover every phase of the farmer's life. Farmer's Bulletin No. 270 is a carefully compiled catalogue of conveniences for the home. The bulletins, Nos. 126, 185, 195, 242, p48, 370 and 432, cover the planning of an ideal farm home. The health of the farm is taken up in bulletins Nos. 43, 15b, 345, 444, 449, 450, 459 and 463. The child on the farm is discussed in Farmer's Bulletin, No. 385. The subject of bread and bread-making is embodied in Farmer's Bulletin No. 089. Profit in poultry and eggs, a vital topic for the farm woman, is treated in Farmer's Bulletins Nos. 41, 51, 64, 200, 234, 236, 287, 355, 357, 452.

Conditions in the rural districts, especially where the welfare of the children are concerned, will be improved as the housewives carry out in their homes the latest and most simplified methods of home economics as the government teaches them, says The Mother's Magazine. The new labor-saving devices, the fireless cooker, the meat chopper, the washing-machine, the bread-mixer, will be introduced into the farmer's kitchens where the same labor has been done by hand for generations. This teaching in home economics is being done at a vast expense by the Government, but it is going to reap its reward.

Sympathy for the Aged.

There is no place at which we may sit and learn the principles and policies that enable us to make the most of life like we can at the feet of the aged. Other things being equal, they are our wisest folks. The heads whose gray hairs are crowns of righteousness, who have been adding grace to grace and strength to strength, while many a year has come and gone, whose inward man has grown in beauty and power while the outward man has declined, should attract us for what they know, appeal to our sympathy, and command our reverence. Turning aside to commune with these old ones lovingly and tenderly, we may learn, too, as from others, how to live to be happiest as well as most useful and catch the aroma of that mellowness and sweetness that so enriches the possible joys of this earthly pilgrimage, and is so distinguishing an element of the meetness of those who are now almost mature for the garner on high. Lack of appreciation or positive neglect of these old ones in our homes and social circles is a prodigious wrong and a type of heathen heartlessness. For my own part, old age is most attractive, and when I see the silver-white hair lying on a serious and weather-worn face, like moonlight on a stately old tower, I have a strong tendency, whether I know the person or not, to lift my hat in token of my affectionate esteem and reverence.

Children and Worship.

Again and again we have called attention in sermons, addresses and writing, to the lamentable custom which prevails among Protestant Christians in the United States of letting the Sunday School take the place of the services of the church. The result of this is as we have pointed out, that children do not learn to worship, do not acquire the habit and spirit of worship, and when they leave Sunday School they too often do not attend church.

We have often said that if children are to attend only one, the Sunday School or the church, that we should say every time attend the services of the church. It is said, "The children do not understand." That is true, but children do not fully understand much which they hear at school; it is only in later years they understand, but at school they learned habits of study, and obedience to discipline, and thus understood enough to lay foundations for their future development.

In England if an American goes to church he is struck with the fact that families, father and mother and children attend church, and any one who follows this up will see that a large number of children get into the habit of worship and naturally go to the services of the church wherever they are.

In an American parish, we find some such families, and as a rule the children thus brought up go in due time to Confirmation and Communion and are the strength of our parishes.

We have often thought that if this practice prevailed in the United States, fathers would feel the responsibility more frequently than is the case of going with the family to church. Too many boys when they leave Sunday School object to attending church and give as an excuse, "Father does not go."

We are very glad to say that Christian ministers of various names are beginning to see the mistake made. We are glad to print the strong and excellent words of the minister who occupies the

pulpit of the church where Henry Ward Beecher used to preach:

The Rev. Dr. Hillis, of Brooklyn, has been doing some good service by sharply calling attention to a lack of parental authority in the matter of the church-going habits of children. He justly condemns the practice of letting children of seven, eight or nine years of age decide whether they shall go to church or not. The Sunday School has information for its key-note, not worship. Its stirring activity, its friendly bustle, its conversational and familiar atmosphere lack the quality of reverence which is the very first essential in public worship. The best Sunady School for a child, if there can be but one, is a seat in the family pew beside its parents, at the ordinary services of the church.—Hawaiian Church Chronicle.

"THEY ALSO SERVE."

They also serve who only stand and wait,
Close bound with chains of circumstance by Fate,
Forbidden in the race to prove how fleet
Toward victory might win their eager feet.
With hearts that hunger for the stress of life,
Only afar they hear its stir and strife.
Pent souls, like swords of heroes dead, that must,
Forgotten in their scabbards. slowly rust;
Or like those blades for subtler service meant
In baser uses soon be dulled and bent.
Ah! with what breaking hearts, early and late,
They also serve who only stand and wait!
—Mildred Howells.

Figures: Their Origin.

The decimal system, counting by tens, came from the fact that man has ten fingers. The figures from one to nine of the Arabic notation are called digits, and this word is the Latin for finger. The decimal system always has been in use in China. It is not only the best, but it is the most widespread among the nations. What is called the Roman notation, the figures on the dials of clocks and watches, easily can be traced to digital origin. One, two, three and four are the four fingers, while five or V is the space between the four fingers and the thumb. Ten or X is two V's, one placed over the other, the latter turned topsy-turvy. Later came the custom of abbreviation by writing four and nine thus IV and IX, the figure placed first being substracted from the second.

A different account of the X for ten and of the V for five sometimes is given. It is supposed that in Egypt, for example, notation began by simple tallies, a single perpendicular stroke being repeated indefinitely. To count these strokes it became convenient later to divide them into groups of ten each by drawing a cross mark through each group. Then the cross mark itself was taken as the sign of ten. When the tally was greatly extended, the tens were further grouped into hundreds, and each group bracketed. Then the bracket itself bcame the hundred sign. In time the X was bisected to express five and the bracket divided to express fifty, producing the letter L. The bracket sign lost its angular shape and was subsequently written as a C, answering to the initial of the Latin centum, meaning a hundred. This suggested the use of M to indicate a thousand, since it is the initial letter of the Latin Mille, meaning a thousand. It turns cut that L is also the initial letter of the Latin word for fifty, and D the initial of the word for 500.

It was long supposed that Europe derived its knowledge of the digits from one to nine, and of the zero from the Moors that came into Spain in the eighth century; hence these figures have been called Arabic. It was learned centuries ago, however, that these figures were in use in It ly ages before the Spanish conquest, the knowledge of them having been derived from the Hindus of India. It may have been that the early Hindus, like the Chinese, conveyed the idea of numbers by drawing pictures of the objects. Such was certainly the case as to the origin of alphabetic letters. It is conceivable that in the case of numerals, as in that of letters, a few strokes came in time to take the place of the complete picture. The Hindus are credited with having originated the custom of writing these hurried strokes vertically, so as to extend their possible number. It is not difficult to see that four was originally a simple square of four strokes joined together, and that eight was two squares, one written over the other, making eight strokes. Equally clear are three and five, as being constituted of three and five strokes respectively. In the three the strokes were written horizontally one above the other and afterwards joined by curves on the right. If the five is written without the curves, using straight lines and angles, the five strokes appear at once, three below and two above. If the six is written in the same manner, four strokes will form a square below and two strokes will make a half-square above, producing the figure perfectly. The two is evidently one stroke above another, written horizontally, and later joined by a con necting line in hurried writing. The seven is obscure, and the nine borrowed probably from the Greeks. They divided their alphabet into three parts, representing units, tens and hundreds, calling thus for twenty-seven signs. They had but twenty-four letters and originated three new symbols. The letter theta stood for nine, and this Greek letter is nine of the Arabic notation.

In the northern sky is a constellation so prominent it is known to even children and savages. A common name for it is "the dipper," four stars forming the bowl and three the handle. These famous seven stars, known the world over, are not unlike the figure 7, and they may have suggested the symbol.

The sign for nothing, o, was originally a dot, as it still is among the Arabs. By the tenth century it had assumed in Europe its present or O-like form. The Hindu name for it was sifr, which was variously written in Europe as "cipher" and "zero." So that the terms cipher and zero of the moderns are in point of fact one and the same.—Christian Observer.

Be Strong.

"Be strong" is God's command to every servant of His without exception. There is a sense in which the Lord makes no allowance for weakness, inasmuch as His abounding grace and all-sufficient strength can be drawn upon at demand by the humblest and poorest of His followers. Where all may be strong in God, none are excusable for obstinately remaining weak.

It is true that everybody cannot be strong with the same kind of strength, so far as the utilization and the application of the one divine grace is concerned. Talents, faculties, opportunities, and occupations vary. A Joshua does not need just the grace of a Samuel nor a David that of an Isaiah. One man is particularly a soldier and another emphatically a seer. Here is a Paul, who needs grace to be an apostle; and there is a Tertius, who is happy if God gives him knowledge enough to be a scribe. But to the full capacity of his natural endowment or of his possible development every man is in duty bound to be strong for God. Even the Lord Himself finds it difficult to be patient with a discouraged Elijah or perhaps with a doubting John, though he does not generally rebuke his prophets when they lag or lack in faith, but gently plies them with pleas and promises until they regain their normal efficiency as religious workers.

With a man who cherishes a favorite failing, who is spiritually hypochondriac, and who remains habitually and contentedly a weakling, the Lord is not so lenient. To all such the command "Be strong" comes as a peremptory challenge, as a vigorous arousement to renewed action.

The pulpit of the day needs to sound with relentless insistence and unsparing impartiality this slogan of strength, this appeal to men to acquit themselves in a manner worthy of their high calling as sons of God. The truth is that we expect too little of our fellow-men, and hence we are not disappointed when they are mediocre instead of being masterful and half-hearted when they should be routing the foe from Dan to Beersheba. It is no compliment to the men in our churches to treat them thus as spiritual weaklings. They can be strong, and they will be strong when the proper appeals are made to their consciences and their reason. Expect great things of the members of your Church, and you will not be disappointed. Appeal to them to "be strong," and their performance in the day of God's power will be such as to astonish even the angels.—Zion's Herald.

Fighting With Majesty.

The Bishop of London visited Hornsey on Saturday evening for the purpose of opening the new Church Hall in St. Georgie's parish. In the course of his address the Bishop said that already the war had done good. It had burned up smaller strifes and it had led to a closer brotherhood of all classes. What was expected of the people to-day was sacrifice and fortitude. We had to show that the British soldier must never fire on a white flag; never place machine guns in ambulances bearing the red cross, and he must never lay hands on women and children. We must fight with majesty, and if we fought with majesty abroad, we must also fight with majesty at home. We must stop the disgrace of Waterloo Station on Saturday nights, decrease the drunken mob. We must not allow the camps to be haunts of temptation. Having given up our sons we must keep them pure and clean. We must stop the disgrace of the 160 million drink bill. If Russia could give up vodka, why should Britain be behind?

The difference between educated and uneducated people is more in ways and means of expression than in things. Some can feel what others only think, and others think what some can only feel; but we all live the same life, and the same truth has equal application to us all. The deepest and truest things are the simplest; and "the single eye" which looks first at God's truth sees furthest into the tangle of the perplexities of existence.—Bishop Kinsman.

For the Young Folks

For the Southern Churchman.

Ups and Downs.

By Frances Harmer.

CHAPTER VII.

"Father will see that, at any cost, we must live in a decent place," Winifred shrank back into the depths of the car. "One room and safety, would be better than this!"

Then they both listened to Bob's and Walter's remonstrances and threats. The next moment, Bob had leaped from the car and was engaged in a hand to hand conflict with the biggest of the louts. The sisters clasped their hands in terror. But Bob had some science, the lout had not. In a brief scuffle, the latter was thrown down, and, at the same instant, the car moved slowly on.

Marion put her head from the window.

"Walter!" she called, sharply, "we can't leave Bob!"

Her last words were drowned in the loudest noise the horn had ever made! Walter was using it to call for aid. One or two of the boys sneaked off, but about five remained, and recommenced the use of their white weapons with redoubled fury. Bob caught some snow, and began to retaliate, but he was not allowed to make his snowballs in peace.

"Let me out—I'll make them!" cried Marion. But her brother shook his head. He had no time for words.

On came the fire of the foe, punctuated, at longer intervals, by the balls Bob made and flung, under the shower of the enemy's missiles. His own assailant, rising, began to taunt him back to single combat, but Bob, his back to the car, fought him off with his left hand, and hurled snowballs with his right.

"Oh, if I were out there!" breathed Marion, "I'd keep him supplied."

The boys were really confused by the steady, and frankly hideous clang of the horn. Two of them directed their balls against Walter, but he dodged most of them.

"Here, Bob," he stopped his horn, and, in the sudden silence, his words rang clear, "jump up! I'm going on! You all bear witness I've sounded the horn enough! I'm going on!"

One lad daringly placed himself before the car.

"You run me down if you dare!" was his challenge.

Walter leaned to the wheel. The others got out of the way, but the one who had defied him stood still. The snowballs ceased. The combatants became spectators. Bob, on the box again, turned and looked back. Two officers were running to them, running soundlessly in the snow of the middle of the road!

"Run me down if you dare!" mocked the boy in front, again.

Walter moved forward slowly. The lad stood his ground. The policemen came nearer, nearer.

"Out of the road, then," said Walter, and backed!

The boy was startled at this unexpected movement, but he held his ground. Walter swerved to the right. His enemy swerved, too, now quite sure that the chauffeur dared not hurt him. He began a frantic, Indian-war kind of dance, and his friends (from their safe shelter on the side walk!) applauded, and derided the helpless Walter.

"Oh, why doesn't he go on?" said Winifred, fiercely.

"Why, he can't run the risk of hurting them!" Marion's tone was surprised—almost shocked.

Meanwhile, encouraged by the discovery that they were safe, the boys left the sidewalk, and continued their dance in front of the car. One snowball hit Walter's eye, and another struck Bob sharply in the face. He was for leaping down, when Walter pulled his arm.

"Better stay where you are," he advised, "I'm going on!"

His eye was hurting fiercely, and the pain was injuring his judgment. He gave another sharp squeeze to the bulb of the horn, at which the boys whooped their scorn, and was plunging forward, when the stalwart form of the officers appeared in the midst of the prancing foe,—only just in time to prevent a real catastrophe!

"Here, you young scamps!"

Never did words more musical fall on Bob's ear, or the girls', or even on Walter's! In a moment, the boys,—one rather nobly snatching at the victim of the first officer's grasp,—had disappeared down the first aperture between the houses!

A few words of explanation from Walter, and the policemen released them from a sharp catechism, and they went their way rejoicing to the end of Roder street.

"I'll go round this way," remarked Walter, heading the car for Grand street, "another time, I'll come this way. Goodnight, all."

"Not a word about it to Dad, remember,' said Bob, "he's got to be away next week, and he'll worry."

"But I want him to worry enough to move away!" cried Winifred.

"He can't do that!" Walter spoke sharply, but in a lowered voice. They were now in the hall. "This is the only kind of house this size we can get."

"Bob, dear," Marion linked her arm through his as they crept softly upstairs, "I wouldn't like not to tell Daddy. He wouldn't like us to keep anything from him."

"Once I've licked even one of them, they'll be all right, and friendly," urged her brother.

"Friendly!" Winifred's voice sounded the depths of scorn.

"Well, Mike did help us," admitted Marion.

"All safe and well, children?"

Mrs. Lester, opening her door a little peeped out as she spoke.

Marion and Bob leaped to her for her goodnight kiss. Winifred followed, slowly, but affectionately. By a tacit understanding, they postponed speaking of their recent perils, until daylight should have robbed them of half their terror.

In a few days, every one of the Lester family had settled down in good earnest to the new life resulting from their changed fortunes. Marion joined the High School classes. Bob went to St. Jude's House. Mr. Lester started on his collecting round again, having made his daughters promise to stay at home every evening, unless both going and coming they were escorted by their friends' fathers or elder brothers. Mrs. Lester arranged the housework like a general planning a campaign, and Etta resumed her brief daily lessons with Danny and Polly. Gone was the capable, efficient help, gone the sense of comfortable means. Gone, too, were leisure and ease. The hours seemed all too short for the tasks they brought.

But to Winifred the New Year gave the greatest change of all. She suffered acutely from the unspoken condemnation of her act in sending back the twenty dollars, in spite of the charming letter which had accompanied it. She knew that even Etta disapproved of her attitude. And the fact that the entire family considered Marion the light of the house, rather than herself, made home, for the first time in her life, a place in which she was lonely and unhappy. She was, undoubtedly, more intellectual, more gifted, than her sister. In recognition of this, her parents had always given her extra advantages in the way of schools and classes. Winifred had, therefore, grown to look upon herself and Bob as superior to Marion. And though their twinship, as well as Bob's need of Marion's sweetness and sisterliness, might seem to unite the brother and sister more closely than any other two were united, Winifred knew that she could help Bob with his lessons when Marion could but admire him!

It was with relief, then, that she took her first trip, on January the fourth, to "Glenwood," the home of Mrs. Morpeth.

As she sat in the train, at fifteen minutes past eight, she suddenly wondered why Mrs. Morpeth had selected her? Mr. Morpeth was one of the Directors of the Chester National Bank, and had, therefore, been brought into business contact with Winifred's father. Perhaps that was why.

"Glenwood" proved to be a stately, imposing mansion of red brick, set in ample grounds. These were largely concealed by snow, as Winifred walked through the great iron gates. Shrubs, beds of foliage, garden seats, all were shaped grotesquely under their white coverings. Winifred walked up the well swept steps, her cheeks flushing a little with pride and interest.

"It's better than the Brights' house," was her first thought.

A colored servant in livery admitted her, and turned her over promptly to a colored maid, who escorted her without delay down a passage at the rear of the hall—crimson carpeted, and adorned with statues—into what was obviously a wing to the right.

"Come in, Miss Lester."

The speaker, a tall, handsome woman, in an elegant morning dress extended her hand, and smiled graciously, but did not rise.

"Sit down," went on Mrs. Morpeth, "Did you have a pleasant little trip?"

"Not very," Winifred threw back her furs, and began to unbutton her gloves," "the train was too hot and stuffy, and the guard wouldn't let me stand on the platform."

"I should hope not," Mrs. Morpeth laughed, as she touched an electric bell at her side, "are you quite ready to begin?"

"Begin—?" Winifred looked, as she was, puzzled.

"I have made out a schedule," explained Mrs. Morpeth, now rising and crossing to a writing table. Winifred admired her slender graceful figure, and noticed the beautiful way in which her shining hair was dressed, "I thought you could teach Alan and Eric for an hour after you came, and then Mademoiselle Rigaud would be ready to give you your French lessons. You were in the Senior French at St. Mary's, were you not?"

"Yes,' Winifred was wondering how Mrs. Morpeth knew that?

"I think Alice and Mildred will be very glad of another companion," Mrs. Morpeth now turned with her paper in her hand. "Two hours with her and Miss Wilbur will bring us to twelve, when lunch will be served—in the school room. I should like you, then, to give Eric and Alan their second hour's work, and it will be two o'clock. You can have your music lesson on Mondays and Thursdays, and practice the other days. In that way, you can catch the two-fifty-five home."

"It seems to me," Winifred could not help saying, "that I am receiving a great deal for two hours' teaching."

"I understand you will be glad to continue your studies, and I am glad to have some one with your accent to train the children. They are imitating their nurses, now, and their nurses, alas! are no longer our good old Mammies."

The door opened, and two girls came in. One, Alice, was sixteen, while Mildred was a year younger. They were both beautifully dressed, perhaps even more beautifully cared for in the matter of well brushed hair, and manicured nails. Their daintiness reminded Winifred of Enid. Alice was rather dark, and less pretty than her sister, who had a clear skin, wide-open hazel eyes and curly, golden brown hair.

"Oh, we've heard so much about you!" Alice held out her hand. "You took the conversation prize in school—French?"

"Yes, I did, "Winifred still wondered how they knew so much about her, "but you were never at St. Mary's?"

"Mother—has she come?"

Two boys, of nine and eight, in white serge suits, came tumbling over each other, and stopped sharply at their mother's knee, studying their new governess. They were very much more handsome than either of their sisters, but Winifred thought, with a sudden pang of homesickness (not for Roder street, but for the home of old days!) that they had not the sweetnes nor the intelligence of Dan and Polly!

"Yes, dear, and she will teach you wonderful things—with balls,' Mrs. Morpeth said. "Say, 'how do you do?' "

They said it. Mrs. Morpeth produced the latest and easiest form of arithmetical game, and Winifred spent an hour in teaching them to play it, and in trying to fix the correct spelling of a few words in their minds. They did not seem to care for her promised story—(You could do anything with Dan and Polly, with a story," she thought) but begged her to go out with them and build a snow man!

When their nurse came for them, she was left a few minutes alone. Sitting by the glowing fire, she gave herself up to day dreams. She would work, work, work! She would make herself famous, remarkable—and then Enid would be sorry that she had slighted so brilliant a friend for—Gladys Merton!

But she scoffed at her dreams, and replaced them with soberer plans. Her college career had been promised. She could work till then. After college? Work, but work that would be at once light, remunerative, and dignified! She began to see herself, returning to Chester, to the handsome home for which she paid,—everybody knowing that interesting fact—and she pictured luncheons, dinners, fetes of all kinds, given in her honor. Then, forgiving Enid, she mentally rejoiced in the complete restoration of their friendship. She was floating on a fairy bark of fancy—the more enchanting because she thought she was not fancying, merely anticipating, when Mildred ran into the room.

"Mademoiselle is ready," she announced, "Oh, where has mother put the new French books?"

"On that little table," said mother's voice, at the door.

"Here they are—five," said Mildred. "Come, Miss Lester."

"Why five?" said Winifred, merely for something to say.

"Oh, we have a fourth pupil for Mademoiselle," Mildred put her arm round Winifred's waist and drew her to the door. "The girl who told us all about you."

"Enid?" cried Winifred, hardly knowing whether to be glad to sorry.

"No, not Enid, but a girl father is looking after," was Mildred's reply. They were going upstairs, still in the wing, now.

Winifred decided that she was glad!

"Her name—but you know her—is Gladys Merton," added Mildred.

(To be continued.)

THE RUNAWAY SNAIL.

Once there lived a funny little Snail,
Two short horns, a stubby little tail.
"Oh," said the Snail to himself one day,
"Let us see what happens if I run away-"

Forth he started, quickly as he could,
Creeping, crawling through the mossy wood.
"Oh, what a joy it has been to roam!
Surely I must be many miles from my home.

Then he turned his head and looked around.
What do you think the silly fellow found?
There was his shell like a peddler's pack,
He had run away with his house on his back!—The Lutheran.

For the Southern Churchman.

Nellie's Birthday.

By Legare.

The first thing that Nellie remembered when she woke was that it was her birthday, and she said to herself, "I am so glad it is Saturday."

Nellie was nine years old, and she felt that she was a real big girl now.

As soon as she had rubbed the sleep out of her eyes, she jumped up and dressed just as quickly as she could and went down stairs.

The first thing she saw, as she entered the dining room, was a pile of packages of all shapes around her plate.

After she had kissed her mamma and papa she started opening them. There was a pretty silver bracelet from Aunt Fannie, a ring with a red stone from Aunt Mary, books from Uncle Fred and Uncle Jack, a dear little work basket with the cutest little scissors, needle case, pin cushion, cotton, and everything that a work basket should have, from grandmother. There were pencil boxes, hair ribbon and many other things. But, strange to say, there was nothing from mamma and papa.

When Nellie had looked at and exclaimed over everything, and had at last settled down to eat her breakfast, her papa said:

"Nellie, I wonder where mamma's and papa's present is?"

Nellie did not know what to say, for she thought they had forgotten her birthday.

Then papa said: "After you have finished your breakfast we will show you our present."

You may be sure that after Nellie heard this she did not take long to get through.

When breakfast was over, her papa said, "Now, girlie, I am going to blindfold you." He then tied up her eyes with his handkerchief and led her into a little room just off the dining room.

When she got in the middle of the room he took off the handkerchief, and what do you suppose she saw? Her papa and mamma had fixed the room so beautifully that she did not know it.

The floor was covered with a pretty mat. A low table with six of the cutest little chairs around it stood in the middle of the floor. On one side was a sideboard, just like mamma's, only smaller, with glasses, water pitchers, salt and pepper set, arranged just like mamma's. In one of the drawers in the sideboard were two table cloths and six dear little napkins; in the other drawer were spoons, folks and knives. On the other side of the room was a china closet, and in it was a whole set of china, with pink rose buds on a white ground.

One corner of the room was screened off. Behind this was a perfect little kitchen, with a cooking stove with oven and four holes for pots; a little box filled with wood, and in a dear little cupboard were all kinds of pots and pans. On one side was a dresser for washing up dishes and making cake or bread on.

Nellie flew around with screams of delight. Every now and then when she saw something particularly cute she would rush up to her mamma and papa and give them a hug, then off she would fly again.

After she had seen all the wonders of her room she dropped on one of the chairs and said, "I am almost too happy to live."

Her mamma told her she could ask Julie and May, her two dearest friends, to spend the whole day with her.

Nellie flew to the phone and called up the girls, and in a short time they came and were shown all the beauties of Nellie's room.

Mamma gave them the materials for making some little cakes, and such a time as they had.

One girl made the fire, another put on the kettle, another rubbed the sugar and butter together, and such a beating of eggs and greasing of little pans you never saw.

At last the cake was ready to go into the oven, and cook was called to see if it was the right heat. She said it was just right, so the cakes were carefully put in.

Then all three started to set the table, exclaiming with delight as they took out the different pretty things.

After a while they smelt such a good smell that they, all three, ran to the

kitchen. Nellie opened the door a wee bit and they peeped in.

The cakes were puffed up to the top of the pans and browning beautifully.

The little girls were so delighted that they just hugged each other and danced around.

In a few minutes the cakes were browned enough, and they took them out.

Then they drew the tea in the cutest little teapot.

When all was ready it was twelve o'clock, and Nellie knew her papa had come home.

So they got from the cupboard in the kitchen a pretty little waiter, spread a napkin over it, and put two cups of tea with a plate of cakes on it, and took it out to mamma and papa where they were sitting on the piazza.

Papa could not believe they had made the cake. He said it was the nicest cake he had tasted for a long time.

Then the girls went back and had such fun playing that May and Julie were ladies who had come to visit Nellie and take lunch with her. Julie was Mrs. Jackson, May was Mrs. Burton, and Nellie was Mrs. Barker.

When they had eaten up all the cakes and drank all the tea, they stopped playing they were ladies, and all three went in the kitchen and washed and wiped up the dish s and put everything in order.

That evening mamma had a party for Nellie, with a big table full of nice things, in mamma's dining room. A cake with nine candles stood in the middle of the table.

There were lots of girls and boys, and they played games and had a fine time.

Just before Julie and May left, May said to Nellie:

"Nellie, this has been a fine party. and we have had lots of fun, but I think we had the most fun this morning in your room."

"Yes, May, I think so too," said Nellie, "and you and Julie must be sure to come again next Saturday."

A Thought For The Birds.

Cold and dreary blows the wind,
  Darker grows the fading year,
Summer days lie far behind,
  Winter frosts will soon be here.

Warm beside the glowing fire
  We can watch the steaming pane,
Little heeding mist or mire,
  Caring naught for snow or rain.

But the birdies in the trees
  Have no cosy resting-place,
Food grows scarcer by degrees,
  Cold and hunger comes apace.

Let us then, as winter comes,
  Bear the birdies' needs in mind,
Scatter crumbs around our homes,
  And take joy in being kind.

—Our Dumb Animals.

My Little Silver Girl.

Silver Girl is not one bit like the dear little Marys and Dorothys, and Bettys who will read this. Neither has she the lovely white gowns and the beautiful pink hair ribbons and the big, soft sashes that they have. Golden curls and blue eyes and red cheeks, no, not even these has Silver Girl.

For she is a Chinese lassie with her straight black hair pulled back into a stiff little pig-tail tied with dingy red yarn. Her clothes aren't a bit pretty, just black cloth with no lace nor pretty buttons. And her face is just as brown as brown as, well. now what shall I say? —why, a nut, I guess!

But Silver Girl does something that every Mary, and Dorothy, and Betty does. She goes to school, back of the high walls where everything is so clean and neat and where everybody is happy and busy. There she learns arithmetic and geography and many, many things that you and I study. And she can sing, too, "Jesus Loves Me," and "Can a Little Child Like Me?" "Little Drops of Water," and ever so many more songs that we know.

Well, one day she went to see the lady from the strange country (just our United States), whom she loved in school and who taught her every morning. She wasn't all alone, either, Holding tight fast to her little brown hands were two of the daintiest lassies you ever saw. And their names were Light and Brightness.

Now they had never seen the queer lady with her fluffy golden hair which Silver calls "white," and her big blue eyes which Silver thinks are "muddy." But they were not afraid nor bashful, not a bit.

Light just pushed up to the Smiley Lady and touched her white dress and her big soft hand, and said, "You want us to come to school. But I think you don't know how poor we are." And Brightness, who had also snuggled up close to the lady, eagerly cried out, "Not one cent have we. And if we must pay money we can't come." "No, we can't come at all, and we'd love to," both girlies said.

The Smiley Lady was thinking as she watched those dear little faces, and just as she heard, "we'd love to," she remembered how boys and girls and sometimes grown-ups had sent pennies, dimes, and dollars from America so that really poor little girls could go to school and that there was money, just a little of that, for their books. So she asked them how old they were, and where they lived, and then sent them happily away to the school house.

The next day, "rat-a-tat-tat" on the lady's door, and in come two big fat Chinese women whom the lady had never seen. But she wasn't afraid nor bashful any more than Light and Brightness had been. She asked them if they had eaten their rice, all about their family and a lot of polite things. She even said she thought it might rain!

Then pretty soon the Chinese women began to talk. One had such a funny name, Mrs. Kaw. The other was Mrs. Lee.

Said Mrs. Lee: "I know your Silver Girl. She's bad. This morning she kidnapped my little Brightness and took her away somewhere." "And now little girl!" said Mrs. Kaw, who was Light's mother. "And we won't ever see them!" they both said together.

Then it was the Smiley Lady's turn: "Why, I know where your girlies are—in my school. There I shall teach them how to read and write and make their clothes and tell them how to be good little lassies."

"Say," said Mrs. Kaw. "What the lady says is true. Don't you remember how Silver Girl used to steal cookies from my bakery, and throw stones at your children? And we wondered why she didn't do it any more. Why, it must be she learned that in school. I guess we'll let our girlies go every day to that good place."

So after the little cups had been passed and all the delicious tea had been drunk, away went the mothers, telling everybody on the street how smart their little daughters had been, to find the lady and her lovely school.

But the Smiley Lady has the dearest little corner in her heart for Silver Girl. Why? She's going to let you guess.—Bessie M. Ogsbury, in Christian Intelligencer.

Grandfather's Penny.

"See what we found!" cried the children, rushing in from the garden. "We were digging up a bed for the geraniums and this dollar was in the dirt."

Their mamma took the old, black coin and put it in a small saucer with some salt and vinegar. "We will see what it is as soon as the vinegar and salt cleanses it a little," she said.

Presently the vinegar was washed off and more put on, and the coin began to grow very bright. Mamma rubbed it with a cloth and some of the salty vinegar until every letter and figure was plain and clear. "It is a penny," she said, when it was handed around for inspection.

"Why, mamma," said Dot, "pennies are little wee things, and this is great big."

"It is an old-fashioned copper cent," said mamma. "Look! here are three letters cut on one side, 'J. M. C.,' and they look as if a boy might have put them there. Does any one know who J. M. C. could be?"

"Grandfather!" cried Ben. "James Marshall Curtis! Do you suppose it is his penny?"

"What is all this fuss about?" asked grandfather, when they ran to show him the penny. "Well, I declare! Yes, that is the penny I lost so many years ago. Where did you find it? I earned it picking gooseberries for my mother, and was saving it for the new church when I lost it and never could find it. I marked it with my initials."

"What did you do when you lost it, grandfather?" asked Grace.

"I hunted for weeks, dearies, and I cried about it, too. You see, everybody worked so hard to get the new church, and every penny counted in those days, so it is no wonder I was disappointed."

"Is that the church we have now?" asked Ben.

"Dear me, no! That church was a log one, and it has been gone these many years. We have had two since then, and need a new one now. I will give this penny to the building fund, since it did not help long ago."

"That penny is worth three dollars," said George, who had just come in and was examining the date. "I know a dealer who will give that much gladly."

So the penny was sold and the three dollars went to help build the church, after lying in the ground all those years.

"I'll bury a cent in our garden now, and see if some little boy will find it when I'm old," said Dot.

"I won't," said Ben. "I'm going to give mine to the church, so it will do good all the time, instead of getting black and ugly."—Western Christian Advocate.

Sometimes people are resentful when asked to teach in the Sunday School. Here is testimony in a letter one of our vicars recently received:

"It must be ten years ago you preached a sermon about Jesus calling us to follow him, just as he called St. Andrew and the other Apostles, and that we should teach in the Sunday School and help him in that way. I believe it was that sermon which made me keep the class I had. Many times since then I have been thankful you persuaded me to take and keep the class. I have been teaching ever since. Thank you for starting me in Sunday School work."—Trinity Parish Record.

Personal Notes

The address of the Rt. Rev. Thomas C. Darst, D. D., is 510 Orange street, Wilmington, N. C.

To fill the curacy left vacant by the retirement of the Rev. P. Owen-Jones, Dr. Steinmetz, rector of Christ church, Norfolk, Virginia, has secured the services of the Rev. Albert G. Head, of the Diocese of Kansas.

The Rev. E. E. Burgess has resigned his charges in Accomac county, Va., to accept a call to the Diocese of Maryland.

The Rev. C. A. Crawford, M. A., rector of the Church of the Redeemer, Biloxi, Miss., has declined a call to St. Andrew's parish, Ashland, Wisconsin.

Matter intended for the secretary of the North Dakota Convocation should be sent to the Rev. L. G. Moultrie, Valley City, North Dakota, who has been appointed acting secretary.

The Rev. George J. Childs, for nearly ten years in charge of St. Stephen's, Casselton, North Dakota, and adjoining work, has accepted the election to St. Peter's church, St. Paul, Minnesota, and is in residence.

The Rev. Carleton Barnwell, formerly assistant minister at St. John's church, Ellicott City, Md., has entered upon his duties as rector of the Church of the Ascension, Westminster, Md.

In addition to his duties in Fitzgerald, Ga., the Rev. J. W. Bleker has been placed in charge of the work at Douglas, Ga.

The Rev. John A. Chapin, associate minister of Holy Trinity church, New York City, has accepted a call to St. Thomas' church, Dover, N. H., and will enter upon his duties January 17th.

The Rev. William Page Dame, of Baltimore, who was operated on recently for appendicitis, expects to be able to return to his duties shortly.

The Rev. William S. Little, formerly in charge of St. John's mission for colored people, in Orlando, Florida, has accepted charge of St. Peter's parish (colored), Key West, Florida.

The Rev James T. Ware, of Mt. Savage, Md., has been called to St. Mark's church, Baltimore, which, for present is being supplied by the Rev. Wyllys Rede, D. D.

The Rev. W. R. B. Turner, formerly of the Diocese of Washington, has become rector of St. Paul's parish, Adamstown, Maryland.

The address of the Rev. Warner W. Way, rector of St. Luke's parish, is Salisbury, North Carolina.

The address of the Rev. Frederick Diehl is changed from Wellsboro, Pennsylvania, to Farmville, Virginia.

The Rev. Caleb Cresson, Jr., has taken charge of St. Mary's, Warwick, and St. Andrew's, West Vincent, Pennsylvania, and will occupy the rectory at Warwick.

The address of the Rev. Thomas Duck, general missionary for the Diocese of Atlanta, is changed from 507 North Jackson street, to 34 St. Charles avenue, Atlanta, Georgia.

The Rev. A. Osmond Worthing, formerly rector of the Church of Our Saviour, Little Falls, Minnesota, has charge of several missions in Florida, with headquarters at Starke, Florida.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Grape Fruit.

Famous Sanibel Island Grape Fruit. Two crates to one address for five dollars. Send money per money order to Rev. R. Stahley, Key West, Fla.

HELP WANTED.

WANTED—YOUNG WOMAN OF REFINEment as mother's helper. Must be fond of children and able to make herself generally useful. Box 584, Roanoke, Va.

WANTED—TEACHER OF LATIN, MATHematics and high school branches in a missionary school. Living expense only provided. Address Archdeacon, Grand avenue, Nashville, Tenn.

WANTED—A DEACONESS FOR WORK in a Southern Mountain Settlement Work, Churchly surroundings, living apartments in parish house. Convenient to city. Give experience and salary desired. Address 136, care Southern Churchman. 9Jan2t

POSITIONS WANTED.

WANTED—BY A LADY A POSITION AS companion, mother's help, or housekeeper. Address "Companion," 117 E. Cary street, Richmond, Va. Phone Randolph 2288-L.

WANTED—PARISH VISITOR, EXPERIenced, successful in Sunday School work, will be open for position 16th January. Address A. Z., care South Richmond Postoffice. Va. 16jan-2t

EDUCATED, EFFICIENT MAN, DESIRES position as Companion-nurse to invalid gentleman. Long experiece in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Virginia. 9Jan3t

WANTED—A SITUATION BY A LADY as a mother's helper, or a companion, or as a housekeeper. Address (Miss) A. G. C., 318 Colonial Ave., Norfolk, Va.

ACKNOWLEDGMENTS.

Servian Ambulance Corps.

Through Miss Helen M. Coleman:

Previously acknowledged	$ 266 00
Rev. John G. Scott, Richmond, Va.	12 50
Mrs. E. S. Taylor, Richmond, Va.	5 00
Sympathizer, Leesburg, Va.	7 00
Elizabeth W. Rice, Fremont, Ohio.	5 00
C. L. P.	10 00
Homeless Boys, Covington, Va.	3 00
Through Rev. J. R. Ellis	1 00
Mrs. R. B. Scott, Norfolk, Va.	5 00
Mrs. Lucy P. Coke, Norfolk, Va.	5 00
	$319 50

The above amounts have been forwarded. All further contributions will be sent on Monday of each week and acknowledgment made accordingly.

REV. JOHN F. COLEMAN,
St. Paul's Rectory, Suffolk, Va.

APPEALS.

Oklahoma Needs—An Appeal.

I am compelled to ask for help at once. From July 1, 1914, to January 1, 1915, no gift has come to my hands from outside our own field. Without some discretionary fund our work must be hindered and get in debt.

(1) Our Indian Mission is only provided for as to salaries of missionaries by the Board. It needs an average of $30 a month for its school, repairs, upkeep, and incidental expenses.

(2) Our colored work has only a part of the salary of the one missionary provided by the Board. It needs at least $200 a year more.

(3) Taxes, insurance and other expenses cannot always be met except by help from the Bishop.

(4) Then burdensome debts which the missions cannot wholly carry. In my judgment are not extravagant debts. I need help for them.

This community is crippled temporarily in its two largest interests by the war conditions, cotton and petroleum. It is harder to make money for present needs than at any time for five years past. I beg for some prompt help. I cannot be spared from the local work to go away to ask it. We are short handed to the extent of four missionaries who have left us for better salaries and less trying work.

Address F. H. BROOKE,
Bishop of Oklohoma.
427 N. 9th St., Oklahoma City, Okla.

WE CANNOT CEASE.

An Appeal.

$35,000 were paid out in checks October 1st to aged and disabled clergy, widows and orphans.

January 1st, another Quarterly Payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize fellow Churchmen how entrenched in necessity this work is to the bishops and the clergy and their widows and orphans.

We are obligated by hard facts of existence to secure and pay out at least $30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of $120 per year. This is $30,000 per quarter. $120 per year can be paid, $10 per month; $30 per quarter; $60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE, *Treasurer.*
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS.

Rt. Rev. Arthur S. Lloyd, D.D., *President.*
George Gordon King, *Treasurer.*

Legal Title for Use in Making Wills:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The appropriations of

The Board of Missions

are the yearly guarantees made, as the Church's agent, to the bishops of 38 dioceses and 33 missionary districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the appropriations total $1,600,000.

Every gift for domestic missions, foreign missions, or general missions, helps to provide the amount.

Full particulars from

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

TIME IS VALUABLE. EACH MINUTE wasted is something lost. Have you any spare time? If so, we need you as a local representative. Write today for particulars. Southern Churchman.

Marriages and Deaths.

Marriage notices $1.00 each. Death notices not exceeding forty words inserted free. Over forty words at the obituary rate. Obituaries and Resolutions, 15 cents per line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

EASLEY.—Entered into life eternal, December 20, 1914, from Cluster Springs, the home of her daughter, Mrs. W. B. Lee, Mrs. MILDRED CABELL EASLEY, widow of Mr. Charles Easley, of Halifax, Va.

"Enter thou into the joy of thy Lord."

MEADE.—At Danville, Va., on January 4th, WILLIAM EVERARD MEADE, son of William Everard and Mary Overton Meade, of "The Hermitage," Amelia county, Va. For years a resident of Danville, Va. Married 1900 to Kate Skelton Jones, of Raleigh, N. C. Interred on January 5th, at Danville, Va.

He led a "godly, righteous, and a sober life."

PARRIS.—Entered into life eternal, at her residence in Washington, D. C., after many years of painful suffering, uncomplaining borne, BESSIE HOWISON, beloved wife of Albion K. Parris, and daughter of the late Henry and Juliet Virginia Howison, of Prince William and Fauquier counties, Va.

LENOIR.—Fell asleep, at her home, Fort Defiance, Yadkin Valley, Caldwell county, N. C., December 24, 1914, SARAH LEONORA LENOIR, relict of the late Rufus T. Lenoir. Born April 13, 1833; buried, Christmas Day, 1914.

MARTIN.—Entered into rest, on Thursday, January 7, 1915, LUCY DAY MARTIN, beloved wife of Thomas S. Martin, and daughter of Charles Fenton and Virginia Jordan Day.

Caroline Kean Porter.

Entered into rest on December 10, 1914, in her seventy-seventh year, CAROLINE KEAN PORTER, widow of the late Charles B. Porter, of St. Joseph, Mo. She was the eldest daughter of Mary S. and John Y. Kean, of Goochland county, Va.

Her lovely Christian character, cheerful, happy disposition, rare intelligence, and broad sympathy endeared her to a large circle of relatives and friends. Moving to St. Joseph, twenty-five years ago, her gentle birth and rearing was proved in her life, as neighbor, friend, devoted wife and mother. With courage and fortitude she met and overcame every difficulty. With resignation always to her Father's will, she accepted her sorrows and disappointments. She was laid in the family lot beside her husband.

"Blessed are the dead, which die in the Lord."

Mrs. Mary E. Saunders.

IN MEMORIAM.

At her home, in Burkeville, Va., November 8, 1914, Mrs. MARY E. SAUNDERS, the widow of George D. Saunders, after ninety years of earthly life, entered into her heavenly home.

The Episcopal Guild, losing its oldest member, makes the following resolutions:

1st. That during her long residence in Burkeville she was a valued and faithful member of the Guild, assisting always in all its work.

2d. That her consistent Christian attitude has been an example to us, and we are thankful to our Heavenly Father, that for so many years, he spared this dear friend to so many who loved her.

3d. That we extend our sympathy to her sons and daughters in their time of loss, and pray that God may always bless and comfort them.

4th. That a copy of these resolutions be recorded in our minute book, and a copy be sent to the family.

MISS NANNIE SHERWELL,
MRS. J. P. AGNEW,
Committee.

IF YOU ARE A MANUFACTURER—IF you sell goods—if you are a retailer—if you own a trade-mark—if you are in a legitmate business that touches the rights and responsibilities of the public, *it will pay you* to have your firm represented in the SOUTHERN CHURCHMAN.

GROVE PARK INN
Sunset Mountain—————Asheville, N. C.
The Finest Hotel Resort in the World

The front lawn is a 100-acre 18-hole golf course, one of the best in the country. The purest of water is piped 17 miles from Mt. Mitchell, nearly 7,000 feet high, the highest peak of the Rockies. All milk and cream from famous dairy or estate of late George W. Vanderbilt. Write for rates and Booklet W.

THE HAMPTON TERRACE
AUGUSTA, GEORGIA.
NEW, COMMODIOUS,
CONVENIENCE AND LUXURY
. . . . GOLF . . . .
For Booklet, address 161 Madison Avenue, New York

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Philadelphia News.

In his private chapel in the Bishop Mackay-Smith Memorial House, which is the Bishop's residence, the Rt. Rev. Dr. Philip M. Rhinelander, on the Feast of the Epiphany, received the Rev. F. Clement Capozzi into the communion of the Episcopal Church on his promise of conformity to the doctrine, discipline and worship of the same. The Rev. A. J. Arnold, the Bishop's secretary, and the Rev. Harry Ransome, rector of Christ church, Media, were present. Mr. Capozzi was born in Bari, Italy. He was an Augustinian of a province in Italy. He came to America four years ago and served that time as a priest of the Roman Church of Our Lady of Good Counsel. He has taken charge of an Italian mission in Herrin, Illinois, Diocese of Springfield.

The January club night of the Church Club of Philadelphia was held on Monday evening, January 4th, in the Church House. After a supper there was a discussion on The Colored Work in the Diocese, which was taken part in by the archdeacon for the colored work in the diocese, the Rev. Henry L. Phillips, D. D., and Messrs. F. H. Bandig, Jr., Howard R. Sheppard, George W. Jacobs and R. T. Rondinella.

By the will of the late Letitia H. Harrison $10,000 will be given to the Home of the Merciful Saviour for Crippled Children, $5,000 to the Episcopal Hospital, and $2,000 to the Harrison Day Nursery.

The celebration of the thirtieth anniversary of Mr. James W. Ryan's connection with the old Church of the Epiphany and the new Epiphany chapel was held in the latter on Wednesday evening, January 6th. The vicar, the Rev. Irving A. McGrew, presided at the entertainment, which formed part of the sexton's anniversary celebration, and on behalf of the four hundred Sunday School children, presented Mr. Ryan with a travelling bag. The rector, the Rev. D. M. Steele, on behalf of the parishioners, presented him with a purse of $350, and made an address.

In the death of Mr. N. Parker Shortridge on Sunday, January 3d, the Pennsylvania Railroad lost its oldest director and chief financier, the financial and business interests of the city an active worker. He was also a liberal giver to the Church and charity.

The vestry of St. Luke's church, Kensington, has elected the Rev. Samuel B. Booth as their rector, succeeding the Rev. Joseph Manuel, transferred to the Memorial church of St. Barnabas, West Philadelphia. Mr. Booth was born in Philadelphia and is a graduate of Pennsylvania Charter School, Harvard University and the Virginia Theological Seminary. He was ordained by Bishop Lloyd in 1910, and has since served in the missionary district of Idaho.

Marking his long connection with the parish and his leadership in the diocese, there has been placed in the north wall of St. Stephen's church a window of more than usual beauty in memory of the late William S. Price, a distinguished ecclesiastical lawyer who was for years chancellor of the diocese. The window portrays the Gamaliel in the Council Chamber in the act of warning them against the danger of putting the apostles to death. The inscription under the window is "A doctor of the law, had in Acts 5:34. In loving memory of William S. Price."

HOTEL WARWICK
Newport News, Va.
Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.
THE IDEAL HOTEL
to bring or send your family. Special weekly rates.
L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
JOHN L. WILLIAMS, 1st Vice-President, J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

SYDNOR & HUNDLEY

FINE FURNITURE

Carpets, Rugs, Matting, Linoleum,
Curtains, Stoves, Office Furniture

Interior Decorators and Furnishers

Grace and Seventh Streets,
RICHMOND, VA.

For the Southern Churchman.

His Stewardship.

Alan Pressley Wilson.

The steward of the Home was worried. There was no mistaking the fact. His wan and haggard expression; his furtive glances; in fact, his entire demeanor showed that he was suffering from some mental unrest. I was the superintendent of the Home, and such was my interest in every one of my associates that I made it a point to invite their confidences respecting their private lives. I felt that in this way I could be most helpful to them and, likewise, secure their highest efficiency, which could but make the management of the Home more successful. The present steward had been with us about a year and succeeded a man who proved himself entirely incompetent and showed an unwillingness to co-operate to the best interest of the Home and its 500 inmates. In the year the new steward had been with us I came to know something of his family, and knew that he had had sickness and death to contend with. Thus it was that when I noticed his dejected appearance I attributed it to worry over some financial matter and resolved that, at the first opportunity, I would seek to sympathize with and possibly relieve his trouble. But I very discreetly left it to the steward to take the initial step, knowing that matters would work out far more quickly in that way.

Finding me alone in my office one dull day the steward made a clean breast of his trouble and told me of a victory that was only won by the greatest effort on his part, assisted by the power of God in our daily lives. "Superintendent, I want to make a confession and tell you that I have brought myself to the point of refusing hush-money from one of the firms supplying us with goods; also, to frankly acknowledge that I came very near yielding to temptation." Briefly here is his story.

"As you know, our fiscal year ended last month and statements were received from each firm supplying us with goods of every description. In the same mail with the statement from Bates & Rankin, but in a plain envelope addressed to me, personally, was a check for $100. This was made out to me in my own name and enclosed in a letter saying that the firm had appreciated our business during the year and hoped to have it continued. I pondered over the matter for some days, but it was not until the salesman for Bates & Rankin came out for his monthly order that I knew why it was sent to me. In reply to my query as to why his house had sent me $100, he told me it was customary;' that they had done this for years and that my predecessor had always taken it. Pressed for some explanation, he finally admitted that his firm considered it good policy to give a certain rebate to the steward.

"After the salesman had gone I made it my business to look up the competitive bids, usually submitted at the beginning of each fiscal year, and found to my surprise that the bid of Bates & Rankin was nearly $200 higher than the next highest bidder for the same class of goods. This, then, was the reason they sent me that money. It was simply a division of the spoils! But even when I discovered this fact, I found it exceedingly hard to refuse the money. Sickness and death in my family have cost more money than I have earned and $100 would square me with the world. But I prayed to God earnestly that He would give me strength to do right and He answered my prayer. Here is the check. I will have honest money or none at all."

When the steward had finished his story he was in tears, and I am not ashamed to acknowledged that I, too, was visibly affected. Yet there came to me a certain exhiliaration as I felt I was in the presence of one whom God had enabled to give a good account of his stewardship. At the next meeting of the Board of Managers of the Home I detailed the affair and asked that the officials make a grant of $100 to the steward as an indication of brotherly sympathy in his troubles and to enable him to pay all of his debts.

Unity or Strife?

Can you win the masses to Christ without unity and co-operation in the place of strife and division? We are compelled to face this question abroad by the tremendous pressure of our work and the hopeless inadequacy of our forces. You have heard recently of the urgency of this question in East Africa in connection with the Kikuyu Conference. It is even more urgent in India. The Church in India is a small body of 4,000,000 peole, divided into fifty different sects, fighting for the conversion of 320,000,000 Hindus and Mohammedans; and at the present moment we are faced with the tremendous problems involved by a great movement among the 60,000,000 outcasts towards the Christian Church. Already our resources are far too small to cope with the movement. In twenty years' time they will be still more inadequate for the task. And the main case of our weakness lies in our divisions. In the face, then, of this fact we are forced to ask, Are our divisions necessary? Is unity impossible? Can we not at any rate co-operate up to the extreme limit of our principles? But if we are obliged to ask these questions abroad, ought you not to feel equally obliged to ask them at home? You have lost large masses of the poor. You are face to face with a flood of indifference and materialism among the wealthier classes. The influence of the Christian Church is not telling with one-half the force it ought to tell upon the national life. You have a vast missionary work to do in England among rich and poor alike, and you are powerless to do it, because of the divisions and quarrels of the Christian churches. You can never do the work that the Church of Christ is called to do in England until all Christian bodies cease this suicidal strife and competition, and learn to work together as members of Christ. It may be said that, whatever may be possible in India or Africa, unity and co-operation are an impossible ideal in England to-day. My brethren, nothing is impossible that is in accordance with God's will. The only thing that can make it impossible is our want of faith. So long as we go on saying that unity cannot come in our day, it will not come in our day. Not till we rise up and say with faith and conviction, "Thy will be done," will it ever become possible. Do not, then, let us take it for granted that this vision of unity and co-operation is only a vision for the distant future. The best men and women of all denominations are earnestly longing for it. Great movements towards unity are going forward throughout the world. Do you, my brethren of the laity, realize that you, too, as well as the clergy, have a great duty and responsibility towards these movements? There are questions involved, no doubt, which you must leave to theological experts, but it is for you to foster in yourselves and others that deep, earnest longing for unity which makes men feel that discussion is intolerable, and above all, to spread abroad that spirit of broad-minded toleration and charity which alone can make unity and co-operation possible. Make your own the prayer of our Blessed Lord that all who believe in him may be truly one. From a sermon preached in Westminster Abbey by the Bishop of Madras.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest

W. B. BEVILL, Pass. Traff. Mngr.
W. C. SAUNDERS, Gen. Pass Agt. Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	‡11.25 A.M. Elba Station
‡*7 10 A.M. Byrd St. Sta.	†11.35 A.M. Byrd St. Sta.
‡*7.27 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*10.25 A.M. B rd St. Sta.	*6.25 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
†2.00 P.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*11.15 P.M. Main St. Sta.
‡4.15 P.M. Elba Station.	*11.30 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.
Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A. M., 6.30 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.30 A.M., 5.37 P.M. from Ashland.

*Daily. †Weekdays. ‡Sundays only.
‡ Commencing January 8th, 1915.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

..THE PURE FOOD STORE.

OUR MOTTO;
"The Best of Everything"
Quick Delivery

GEO. McD. BLAKE & CO.,
No. 00 Broad Street, Richmond, Va.

Write for
The Schmidt Quarterly

HERMAN SCHMIDT

816-818 East Main Street, RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.
most complete and elaborate line in the South.

Mail Orders a Specialty.

Meditations

He that hath slight thoughts of sin, never had great thoughts of God.—John Owen.

"The depth from which our words are spoken is the measure of the depth at which they will be heard."

Prayer becomes easy when we have a sense that God is searching for us more eagerly than we are searching for Him.

Act upon the supposition that Christ is a divine teacher, and you will soon have a demonstration of its truth.—Edward Thomas.

God never has been satisfied with worship without the worshipper, gift without the giver, service without the servant.—Rev. T. S. Hubert.

If men would humbly seek to live the Bible, they would get over the difficulties of negative criticism very soon, and would feel the construction of truth.—R. E. Speer.

I think the reason "some doubted" was because they did not come close enough to Christ to be certain. Would you dispel your doubts—just draw a bit nearer, and watch them disappear.—G. W. Bull, D. D.

In early stages of religious experience or endeavor the thought of God's presence will be something strange, breaking in upon our ordinary course; by degrees it will become a very part of our inner consciousness.— Bishop Hall.

God delights to fill our lives with glad surprises of His grace and power, to do abundantly beyond our best belief. Be bold enough to believe it. What are stones to Him who piled the mountain ranges? What are graves to the Author of Life?

Christ is the way for us to the Father, and his name is for us not merely a musical cadence wherewith to end a prayer or form a customary close of a collect—nay, to ask in Christ's name is to ask in the Spirit of Christ.—R. C. Charles.

Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite!
—Coleridge.

Humility in its essential nature is not thinking merely of ourselves; it is our being ready, at any clear call of right, to lay aside our claims on the regard of others, and to become less than nothing in any eyes save those of God.—W. D. Clarke.

R. L. Christian & Co.

816-818 East Main Street
RICHMOND, VA.

Leading Fancy Grocers

Agents for
Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Wrong Side Up.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast and the nicest toys, but he did nothing but fret and complain. At last his mother said: "Jack, I want you to go right up to your room, and put on your clothes wrong side out."

Jack started. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated, looking earnestly at him.

Jack had to obey. He had to turn his stockings wrong side out, and put on his coat and trousers and his collar wrong side out. When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and ravellings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said: "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefacedly. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning them wrong side out."—Ohio Work.

No man should allow the work which falls to him to do to be done by some one else. He must himself say his own prayers, take his own place in public worship, cultivate his own mind in knowledge and his own soul in grace, bear his own share of the expense of the parish, set his own example for the good of others, and work out his own salvation. No other human being can do for him what he is called upon to do for himself. The success of the whole society depends on every individual in the society fulfilling his own obligations. And no man should so despise himself as to think that his presence and his services are of no consequence. Unless this principle be cherished and observed, no parish can hope for prosperity, and no parish can carry out its mission.—Rev. J. S. Stone.

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. **921 East Main Street.**

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital and Surplus, = $1,600,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER.....President
JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.
J. W. SINTON.....Vice-President WILLIAM M. HILL.....Vice-President

INCORPORATED 1889

The Virginia Fire and Marine Insurance Company

OF RICHMOND, VA.

Assets January 1, 1914 - - $1,730,370.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Perfect Protection

Capital and Surplus
$3,000,000

First National Bank

Ninth and Main

John L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

HAVE YOU JOINED OUR
1915
CHRISTMAS THRIFT CLUB?
If Not, Join To-Day.

Are you one of the hundreds of happy people whose names are enrolled in our CLUB?

Don't let this golden opportunity pass by, but

Make Your Start Now.

Joining is very simple. Just send the first week's payment, either 25c., 50c., $1.00 or $2.00. **Your messenger** will be given an account book in your name, showing amount paid. Send Stamps, Post-Office Order or Check and your membership book will be sent by return mail. The following payments may be made **any day during the week** that the coupon is due.

THE AMERICAN NATIONAL BANK
Corner Tenth and Main Streets,
Richmond, Va.
Under the Watchful Eye of Uncle Sam.

We want poet, prophet, and priest, who will say, with the old Scotch piper when ordered to play a retreat, "I never learned to play a retreat, sire."—Emily Huntington Miller.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

The Bishop's Visitations.

On his return from attending the meeting of the Committee on Canons of the House of Bishops, in New York City, Bishop Gailor stopped in Knoxville and Johnson City. In Knoxville, on the evening of December 5th, in the new parish house of St. John's church, he lectured on his trip abroad. On the Second Sunday in Advent, he preached in St. John's church, the Rev. W. C. Whittaker, rector, and confirmed a class of eight; and again in the afternoon, when he confirmed two others. At the evening service in the Church of the Epiphany, he confirmed a class presented by the rector, the Rev. Dwight Cameron. At Monterey, he confirmed a class of five presented by Archdeacon Windiate, who established the work at this point. This is a work in the mountain region where a mission has never been held before, and it is growing splendidly. The Bishop also confirmed a class of five at Cedar Hill, presented by the Rev. J. F. McCloud.

Christmas in Memphis.

Notwithstanding the unusually inclement weather in Memphis, the Christmas services in all the parishes were well attended. Midnight services were held in several churches, with good congregations.

A unique feature of the Christmas tree at the Cathedral developed when the dean, the Rev. J. C. Morris, announced that by vote of the Sunday School, the tree would bear only gifts for the Church Orphan's Home; the children bringing gifts for this purpose rather than receiving gifts themselves. The services at the Cathedral on Christmas Day were conducted by the Bishop, assisted by the dean.

Sewanee News.

Four new instructors have been added to the faculty of the University of the South: The Rev. J. B. Thomas, of St. Andrew's, Rochester, N. Y., has accepted the chair of Dogmatic Theology; Dr. Stevens, of Johns Hopkins, has accepted the chair of Economics, and Dr. Duncan, of the same institution, is the assistant professor of Greek. The new professor of German is Mr. George M. Baker, Ph. D.

The Rt. Rev. Frederick R. Johnson, Bishop Coadjutor of Missouri, will deliver several lectures to the students of the theological department in February.

Rev. Samuel Sutcliffe, of the class of '14, has been appointed by the Board of Missions to work under Rt. Rev. B. B. Colmore, of Porto Rico. He reached his work among the English-speaking people at San Juan in November. Mr. Marion Meadows has been appointed by the Board as teacher in the diocesan schools under Bishop Kinsolving, in Brazil.

Dr. R. M. Kirby-Smith, superintendent of the Emerald-Hodgson Infirmary, has been granted leave of absence, and accepted work as surgeon in the Red Cross service in France. Mr. Charles Loaring Clark has also accepted an appointment as lieutenant in a Canadian regiment, and has reached England ready for service at the front.

Colored Work in the Diocese.

During the autumn the archdeacon for work among the colored people held missions in Bolivar, Jackson, Columbia, Nashville, Keeling and Mason. The services were each well attended, and the archdeacon delivered his instructions to about twenty-three hundred young men and women during these services. He has asked the Bishop to issue lay readers' license to at least three young men, and one student will enter the theological department. The last report shows the receipt of $654.50 for all purposes, which shows well for self-help.

The path that leads to the celestial city is that which lies through the valley of humiliation.—Bishop Ryle.

Southern Churchman

Vol. LXXX RICHMOND, VA., JANUARY 23, 1915 No. 4

RICHMOND TRUST & SAVINGS COMPANY

Read This and Act Now.

YOUR FUTURE and that of your family depends upon how well you do your part now. Make provision for your loved ones while you may. Make this Company your executor or trustee and you do not rely on any one individual to manage your estate and distribute to your heirs.

"SUCCESSIVE SAVING" is a guarantee for creature comforts in old age. Start a savings account now. This company will buy or sell City or Country property for you, will rnet out property for you. It will make Hotel Pullman and Steamsh p resorvations and furnish tickets on all Railroad and Steamboat lines in this or foreign countries and supply you with funds current anywhere. Correspondence with any department attended to promptly. Banking by mail a specialty.

Richmond Trust and Savings Company (Capital $1,000,000.)

Main and Seventh Streets
RICHMOND, VA.

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1871

J. & R. LAMB
NEW YORK

STUDIOS
23, 25 and 27
Sixth Avenue
NEW YORK

THE LENTEN SEASON AND EASTER-DAY

coming so early this year it is important that all work to be executed in time should be definitely decided upon promptly and ORDERED AT AN EARLY DATE. The memorials for the coming LENT and the richer gifts for the Festal-Tide should be considered at this time, so designs can be prepared for criticism and approval. Our many years of experience are at the service of all Churchmen. Consult us as Experts and ask for preliminary illustrated data and photographs of executed work.

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given. Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.,
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
(Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F. HOGEMAN
46 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

The Believer's Judgment.

Suppose a man be on the verge of bankruptcy. A friend hastens to his relief, and asks what sum will be needed to clear him of his embarrassments. The unfortunate man cannot tell, for he has been afraid to search and see the true state of his affairs. All he knows is that he is ruined and has nothing wherewith to pay. His friend then tells him he will liquidate every claim. Not only so, he will lodge in the bank a certain sum of money for him to trade with. On leaving he says, "I shall return later, and let you know how much I have paid for you, and then you must give me an account of the way you have used the sum now placed to your credit." The man is relieved. He knows that all his debts, no matter what their amount, will be paid. But were you to call the next day and ask to what extent he is indebted to his friend, he would reply, "I cannot tell how far my friend's kindness has gone, for I do not know what my liabilities were." After a while his friend returns and gives him a detailed account of the various sums he has paid. Then for the first time he knows the extent of his indebtedness, and exclaims, "What a friend you have been to me! I had no idea how greatly I was indebted to you until now. How can I ever thank you enough?"

The judgment seat will reveal how much each believer owes to Christ. So we sing—

"When I stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know,
Not till then, how much I owe."

Nor is it only to make us acquainted with the fullness of Christ's work, the greatness of His redeeming love, and all the Father's care and goodness in our earthly journey that we shall be manifested before the judgment seat of Christ. Every action will then be weighed and the motive which prompted it.

To revert to our illustration. The friend who relieved the debtor of his anxieties left him money wherewith to trade in his absence. After giving him proof of the way he had cleared him, he minutely goes through each subsequent transaction. Sometimes he finds a thing to blame and sometimes to praise. That in which the debtor had done ill he suffers loss and receives no reward. But this does not alter his friend's kindness in paying his debts and providing money wherewith to trade. It is his "works" which are now in question, and rewards for faithful service. The Christian's works are to be weighed in the balances. He is a responsible steward, and must render an account of the way he has traded with his Master's goods. He is saved to serve; he knows very well that he is saved apart from works, for it is "to him that worketh not, but believeth on Him that justifieth the ungodly," that righteousness is imputed (Rom. iv. 5.) But, having been saved, he labors to be acceptable to his Master. Labor shall have its reward. Nothing done to Him will be forgotten. We must ever remember we are both sons and servants. Saved by pure sovereign grace, we are responsible to the One who has saved us. His word is to instruct us in every difficulty, and His Spirit to strengthen us to do His will. In all things we are called to set aside our own will, and in every good work to do what is pleasing in God's sight.—Canadian Churchman.

Be Patient.

Be patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart, and may misunderstand you. They do not know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what you ask. What if also they lack purity of purpose or tenacity of affection; do not you also lack these graces? Patience is your refuge. Endure, and in endurance conquer them, and if not them, then at least yourself. Above all, be patient with your beloved. Love is the best thing on earth, but it is to be handled tenderly, and impatience is a nurse that kills it.—Selected.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-second Session opens September 16, 1914.
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Theological Seminary P. O.,
Fairfax county, Va.

Emerald Hodgson Hospital
—AND—
Training School for Nurses
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

CHATHAM Episcopal Institute
For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector
Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.
Mrs. Elizabeth May Willis, B. P., Prin , Box 13

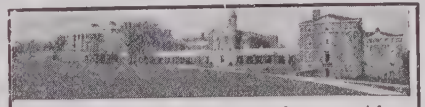


Chatham Episcopal Institute for Girls
Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certif cate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 13.

The Theological Department of the University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address
THE DEAN,
Sewanee, Tenn.

GUNSTON HALL 1906 Florida Ave. Washington, D. C.
A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Building especially planned. Athletics.
MRS. BEVERLEY R. MASON, Principal.
MISS E. M. CLARK, LL. A.
MISS CLARA A. BENTLEY A. B. (Vassar) } Associates.



Sweet Briar College *A college for women.* A four years' collegiate course leads to the A. B. degree. A sub-freshman course prepares for college. Located in the Piedmont section of Virginia. Catalogue and views sent on application.
DR. MARY K. BENEDICT, Pres., Box 103, Sweet Briar, Va.

ST. ALBAN'S National Cathedral School for Boys. College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St Alban, Washington, D. C.

ST. MARY'S School For Girls
Preparatory and College Courses.
The Diocesan School of the Carolinas.
Rev. GEO. W. LAY, Rector Box 19, Raleigh, N.C.

THE VIRGINIAN HOME & TRAINING SCHOOL
For the Feeble-Minded and Epileptic. Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-sixth year of this School for Boys will open September 16, 1914. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

National Cathedral School for Girls
Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pensylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

The General Theological Seminary.
Chelsea Square, New York.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

An Old Japanese Sermon.

Rev. H. W. Myers.

Influenced by Christianity we often see Buddhist Sunday Schools and Kindergartens, Young Men's Buddhist Associations and Buddhist revival services, but it is a mistake to think that there were no such services and no sermons preached in Japan before the modern advent of Christianity. Some of the quaintest collections of literature to be found anywhere are the books of sermons preached fifty years ago, with their mixtures of shrewd common sense and naive simplicity. Some point a useful moral, and others seem to have little purpose beyond entertainment.

In one of these old sermons the story is told of a simple old farmer who lived in peace and contentment in his mountain home, worshipping the spirits of his ancestors, a good husband, a good neighbor and a happy man. One day he had to make a journey to the distant town, and as he walked along the street admiring the wonderful things in the shops, he saw for the first time in one of the shops a mirror. Stopping to look at it he was astonished to see the likeness of his long dead father looking back at him from the mirror. He was a frugal man, and never spent money needlessly, but here was a chance to do honor to his dead father, and his filial piety was stronger than his thrift. So he walked into the store, paid the price of the precious mirror, and went home with his heart full of joy at his acquisition.

Carrying the mirror into the loft of his home, without a word to his wife he arranged a simple shrine with flowers and rice before it, and every day he would go up alone and gaze with admiration into the eyes of his dear father, whose spirit had undoubtedly taken up its abode in the wonderful mirror.

Up to this time the good farmer and his wife had lived in peace and harmony with each other. Never a quarrel had marred the domestic felicity of their home, but now a sudden change arose. The good wife had never been told what was in that strange package, nor why her husband should retire every day to the smoky loft. So one day when her husband was out she climbed the steep ladder to satisfy the craving of curiosity. What was her horror and indignation to find set behind the rice and the candles the figure of a woman in the mirror! To think that her husband whom she had loved and trusted should be daily climbing up to the loft to worship the picture of a woman! She met him at the door with a torrent of reproaches and abuse, while he stoutly maintained that he had done nothing but worship the spirit of his dead father. She knew it was a woman, and he knew it was his father, so their peaceful home became the scene of daily quarrels. Her bitter tongue could only be silenced by the use of a bamboo stick.

One day a good old nun living near-by heard the noise of their quarrels, and came over to find out what had happened in the once peaceful home.

"He goes up to the loft every day to worship the picture of a woman," said the wife.

"It is nothing but the picture of my dear dead father that I saw and bought in town," said the husband, and the quarrel broke out more fiercely than ever.

"Let me settle this matter," said the nun. So she climbed the ladder alone to see which was right, the man or his wife. After a long time she came back and reported that it was certainly the picture of a woman in the mirror, but that she was old, had shaved her head and turned nun, so the wife need feel no uneasiness or jealousy at all in regard to her.—Christian Observer.

Reliable Salesmen Wanted.

We are prepared to offer liberal terms to a reliable man in every section to represent us as tree dealer. Experience not necessary. We furnish complete canvassing outfit free, advance 10 per cent on approved orders, and ship only first-class stock to fill your orders. Give three business men as references. Our reference: American Exchange National Bank, Greensboro, N. C.

J. VAN LINDLEY NURSERY CO.
Dept. J-210 Pomona, N. C.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., JANUARY 23, 1915. VOL. LXXX. No. 4

EDITORIALS

THE UNEMPLOYED MINISTRY.

A friendly correspondent sends us a personal letter in which, after referring in kind terms to a late editorial in the Southern Churchman on "The Supply of the Ministry," and giving a striking illustration of how much the habit of family prayer and the home atmosphere has to do with this matter, turns to the discussion of another, which he calls the economic, side of the subject. We take these extracts from his letter:

"Parents are often reluctant to influence their sons to seek a calling in which there is uncertainty of support, and I know that personally I have been very unwilling to encourage many young men to give themselves for the ministry. It is one thing to be willing to do a thing oneself, and quite another to share the responsibility of causing another to undergo what I have experienced. . . . This is an important factor in the lack of candidates, the uncertainty of obtaining a position with adequate support, and the absence of any assurances of promotion. . . . The ministry is the most delightful life and the most satisfactory of all callings; there is more joy in it and peace than in any other walk in life. But with knowledge of the uncertainty of employment, and the more than uncertainty of promotion or of any adequate provision for old age and educational advantages for children, I am personally very unwilling that my own son should enter the ministry. . . . If to-day I sought a position I certainly would not know how to get one. The probability of a 'call' is practically hopeless. What has the Church to offer to a man of forty who has made a success, but who has to leave his parish and seek work elsewhere? How can such a man get himself called to a position where he can obtain adequate support?"

We would be doing our correspondent an injustice in giving these extracts if we did not explain that they do not fairly represent the broader view of the writer, whom we only know from his letters. He is writing in support of a thesis. Personally he expresses no regrets at having given up secular pursuits to enter the ministry, and he seems to be actively engaged in such work as his hands find to do. It would be easy to dismiss his complaint with a fling at supposedly disappointed ambition or self-seeking or inefficiency. This, however, would not answer the questions raised, which find place in the minds of very many of our most godly and consecrated, and sometimes most efficient, clergymen. They call loudly for consideration and solution.

Possibly our correspondent is right when he says that these questions present one of the greatest obstacles in obtaining a due supply of men for the ministry. Such is an opinion frequently expressed and perhaps generally held. We do not believe, however, that it is as large a factor as is usually supposed in the minds of young men considering this matter of the ministry; or if it is, and they hesitate and balk at the outlook for either pay or promotion, then it serves an excellent end in sifting out undesirable candidates or possible candidates. The man who seeks the ministry with the thought of these things dominant in his mind is the man who is emphatically not wanted there. Have we not recently seen somewhere a statement to the effect that the ministry is the highest of all vocations and the poorest of all trades? No one enters the sacred ministry worthily who does so otherwise than in obedience to an unselfish impulse to give himself to the service of the Christ and of men. In so doing he commits himself to a Master who has promised little in the way of emolument. He has no claim upon Him for anything beyond the necessaries of life—the daily bread which is the promised portion of the faithful servant of God. Even this, and surely whatsoever is more than this, is of grace and not of debt. "As my Father hath sent me, even so send I you." "The servant is not greater than his Lord." And the Lord was not sent to receive much of worldly good. "He became poor."

That man is happiest and most successful in the ministry of the gospel who enters it with this question firmly and finally resolved in his own mind; who has come to terms once for all with his unseen Master to serve where He puts him and receive what He gives him. He will then need no further vows of poverty and obedience to save him from self-seeking or from unwholesome discontent with his lot. And we believe that this is what the mass of our clergy and candidates have done and are doing. One can hardly imagine a young man of sufficient intelligence to pass a chaplain's examination seeking Holy Orders with an expectation of success or satisfaction in which this secret compact does not enter. And in the minds of our most eminent and honored clergymen it is doubtless a basic factor just as constraining and humbling to-day as in the days of their cadetship.

Doing our clergy the justice, then, of believing in the purity and sincerity of their motives, and that they have committed the direction of their lives to the great Head of the Church, it is still not an impertinence to raise these questions which are suggested by our correspondent. For, without limiting the scope of immediate agency of Divine Providence in the life of every man, it is plain that the determination of a clergyman's living and opportunities for work are largely left, by the wisdom of the same Providence, within the control of the Church, and are governed by a system, or lack of system, which she ordains or sanctions. In committing to a man who has consecrated himself to the service of Christ the gift of Holy Orders she expects and requires of him obedience to her authority and conformity to her customs. She would look very askant at such an one who would assume, under whatever higher direction, to set about work of his own choosing in his own way, independently of her governance. The experiment has been sometimes tried with unhappy results. It is obviously, then, the duty of the Church to wield wisely and actively this power committed to her. Hers is largely the hand of Providence to her loyal sons, and the Master would not have them left

without the guidance and interposition at times which He has promised, and which it is hers to give. It is the right of every minister, however content to sit in the lowest room, to have as full opportunity to make proof of his ministry as she can consistently and judiciously afford him. When, from any one of a score of good reasons, the place assigned him is no longer the right place for him, he should be met in his perplexity, or perhaps in his unwisdom, by some definite and dependable system or authority devised to meet that case. That system has not yet been provided in our Church, and we know of nothing more imperatively needing her attention. The Bishop says, "It is not in me," the missionary committee is powerless, and the vestries have but a one-sided and very occasional responsibility. A deacon, indeed, has his work assigned to him, and, being under orders, he spends therein the freest and often the happiest year of his life. When he is ordained priest he is left to shift for himself, only he is bound by a code of unwritten law, because he is both a priest and a gentleman. His future depends, humanly speaking, largely, of course, on his real capacity and worth, but partly, also, on the influence of his friends, partly on his aptness in being close at hand when certain pools are stirred, and partly on a series of seeming accidents for which no man assumes responsibility. Personally, he holds himself fast by God, and is not forsaken of Him. But we are speaking of the responsibility of the Church for the care and support of her ministry and for getting the best use of them for the work she has to do throughout her broad domain. It is not enough to say that, taken by and large, and in the long run, men usually find their proper level and the work for which they are fitted. It is not always so, and perhaps the exceptions are more frequent than are known. At all events, there is a sad leakage of power, a wasting of spiritual energy in the Church, because, in many cases, the right man has not found his right field. Witness the number of unemployed clergy, and the larger number, perhaps, who are restless, and are not doing the best that is in them because of local conditions which are sapping their strength to no purpose. True, these are not, as a rule, our best and strongest men, who are always in demand. But on the other hand, they are not always the failures or the inefficients who are so situated. They are sometimes those who have been too busy to make a noise, too humble-minded to seek great things for themselves, too hampered to have developed their best qualities; whom opportunity has passed by while they waited.

It may be said that this is a matter for the Bshops to adjust. The Bishops would be the first to confess their limitations in the premises. They have the power of mission to a very small extent. They do not know the clergy outside of their own dioceses or districts, and occasionally they have experiences with the impracticable or the unfit which render them exceedingly wary in recommending strangers. They are but men, and may possibly have prejudices of their own. They can, and do, sympathise, advise, assist, but they cannot and they onght not to control in this matter. Yet somewhere we should have an agency, a point of contact, shall we call it a clerical employment bureau? where the field could make known its need and the worker his willingness and capacity, and these be adjusted the one to the other. It is a subject which may well engage the thought of our Bishops and other leaders until a solution shall be found.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

The Wisdom of Rome.

Mr. Editor: Your editorial of January 9th, on George Whitefield, recalls what Macauley says so forcibly, (Essays, Vol. II, on Van Ranke's Lives of the Popes,) of the wise way in which the Church of Rome has used such burning zeal whenever it appeared. It is too long to quote in full, but this is an extract and it is profitable reading along with your editorial:

"Far different is the policy of Rome. The ignorant enthusiast whom the Anglican Church makes an enemy, and whatever the polite and learned may think, a most dangerous enemy, the Roman Catholic Church makes a champion. She bids him nurse his beard, covers him with a gown and hood of coarse dark stuff, ties a rope around his waist, and sends him forth to teach in her name. He costs her nothing. He takes not a ducat from the revenues of her beneficed clergy. He preaches, not exactly in the style of Massilon, but in a way that moves the passions of his uneducated hearers; and all his influence is employed to strengthen the church of which he is a minister. To that Church he becomes as strongly attached as any of the cardinals whose scarlet carriages crowd the entrance of the palace on the Quirinal. In this way the Church of Rome unites in herself all the strength of establishment, and all the strength of dissent. With the utmost pomp of a dominant heirarchy above, she has all the energy of the voluntary system below.

"Even for female agency there is a place in her system. To devout women she assigns spiritual functions, dignities and magistracies. . . . At Rome the Countess of Huntingdon would have a place in the calendar as St. Selina, and Mrs. Fry would be the foundress and first Superior of the Blessed Order of Sisters of the Gaols.

"Place Ignatius Loyola at Oxford. He is certain to become the head of a formidable secession. Place John Wesley at Rome. He is certain to be the first general of a new society devoted to the interests and honour of the Church. . . . We have dwelt long on this subject, because we believe that of the many causes to which the Church of Rome owed her safety and her triumph at the close of the sixteenth century, the chief was the profound policy with which she used the fanaticism of such persons as St. Ignatius (Loyola) and St. Theresa."

Let us hope and pray that your prophecy may come true; that the Church, being wiser now and far more alive to her great mission, in a day of spiritual awakening and revival, (may it come soon!) shall "hold her Whitefields and Wesleys firmly and loyally with her, while heeding their call and yielding to their importunity" for God's great cause.

BERKELEY MINOR.

Staunton, Va.

Day of Prayer for Students.

The General Committee of the World's Student Christian Federation, John R. Mott, General Secretary, invites Christians of every name and nation, and especially those connected with colleges and schools, to observe Sunday, February 28, 1915, as a Universal Day of Prayer for Students. The committee say in closing their call:

"Even in the midst of the present struggle the student field presents an absolutely unique opportunity for fixing attention upon Christ. This is true not only of the depleted numbers in the belligerent countries but also of the bodies of students in all neutral nations. Never have the students of the entire world manifested such a serious interest in religion as they do to-day. Never have their minds been occupied with so many unanswered questions—questions involving issues of life and death. Never have they been more willing to respond to religious reality. Never, therefore, has there been such a time to exalt in all these centres of light and privilege and leadership, Jesus Christ the Lord, Who only can meet all the needs of the human heart and of the human race. At a time when the foundations are heaving and everything seems to be slipping, it is supremely important to hold before men the central and abiding Fact—'Jesus Christ, the same yesterday, to-day and forever.'"

A friend reports the following experience during the period of Christmas shopping: The subway car was packed to suffocation with tired shoppers and people carrying bundles and packages of all sorts. It was a situation to produce some impatience and nervous irritation in any group of people. But each time the train stopped and passengers struggled to get out of the car, or to get into it, the conductor called out in loud, cheerful tones: "Be patient. Remember it's Christmas time. Peace on earth, good-will to men," and the whole car seemed to be filled with the Christmas spirit of courtesy and kindliness and smiling good-nature.—Trinity Parish Record.

Contributions

A NEW PHILOSOPHY.

A lecture delivered before the Church Club of Louisiana, by Rev. William Alexander Barr, D. D., Dean of Christ Church Cathedral, New Orleans.

II.

As to the case in hand, it appears to me that Christian science has made its conquests in spite of some very heavy burdens it has had to carry. Mrs. Eddy herself was no slight burden. She never succeeded in gaining the confidence of the general public. Indeed the limelight of notoriety was prejudicial to both her character and motives. Whatever about her may have appealed to the reverence or admiration of her immediate entourage, certainly it was not a personality to make converts to her cause. Her book is a yet heavier burden than herself. She begins by using ordinary terms with an utterly foreign meaning, and if this is ever legitimate on the part of a writer, it becomes his first duty to define the sense in which he proposes to use these common terms in a language, as the old English writers say, "understanded of the people." In "Science and Health" Mrs. Eddy fails to do this. As the ordinary reader proceeds, he not only grows perplexed as to the sense in which these terms are used, but gradually the conviction steals on him that the writer herself associates no clear idea with them. If the volume contains anything which may be dignified with the name of propositions, they are hopelessly confused. She tells us that God is all and all is God, which upon its face is pure Pantheism. Yet very shortly mortal mind (whatever that may be in distinction from immortal mind) rises up as alien to God, if not entirely outside the sphere of the All, until one questions whether mortal mind is on the side of the allness or the one, or suspended somewhere in mid-air betwixt the two. Her interpretations of Scripture are not only fantastic, but childish, and it is significant that her favorite books of the Bible are Genesis and the Apocalypse. While it is true that there are paragraphs here and there that are not only intelligible but beautiful, yet as a whole it impresses one as a sort of mystical meander, inspired by a half-understood Idealistical philosophy, suggesting the process charged against John Henry Newman in his treatment of the Thirty-nine Articles, by which anything may be made to mean anything or nothing.

A third burden that the organization has to carry is the common parlance among its votaries, so common as to assume the tone of cant, that there is no reality in pain or disease. Grant that the pain is the result of a wrong way of thinking. Is it the less real for this? Is it not quite as rational to tell us that the pain is the result of a wrong way of doing, and therefore is not real? Moreover, suppose we accept the philosophy of Idealism in its thorough-going form, the form that is advocated by Bishop Berkley. Let us grant that so-called material objects have no existence in themselves; that their only existence is as ideas in the mind; that the tree is not an object existing independently and of itself; that its existence is only as an idea of the perceiving subject. What does this philosophy do for us? Why, it only changes the theatre of our sensations and experiences. It does not alter their relation the one to the other. If on the basis of Idealism one affirms that pain is not real because only in the mind, this is to tell but half the truth. It is as real as pleasure, because the latter, too, is only in the mind. If disease is unreal, so is health. So far as reality is concerned, they stand or fall together, whether their existence is in the body or the mind. To say that if one is not conscious of pain he has no pain, is not one whit more to the point than to say that if one is not conscious of happiness, he has no happiness. Christian Scientists, however, seem doggedly to close their eyes to this fact. The denial of the reality of pain and disease is a burden to their cause, too, because it flies in the face of the popular instinct. To tell one suffering from tooth-ache that he is deceived by a kind of spook, called mortal mind, and that he really suffers no pain, seems to him to insult his intelligence. Nor does he find much relief when told that the pain is merely a wrong way of thinking.

But so far as Christian Science is a healing cult, it carries a greater burden than any of these, and deliberately chooses to load itself with it. That is its stubborn refusal to use any other means than mental in the treatment of disease. While we should be the last to deny that it has many remarkable cures to its credit, it is also an open secret that its followers have done great harm in persuading or permitting families to suffer the death of a member rather than resort to the use of material means for its recovery, or call in one whose business it is to use with skill such material means. Whether their method breaks down in particular instances or whether the operator is unable to use suggestion with sufficient efficacy, the result is just as dire. We know the ready reply that is upon the lips of these people when this charge is made. It is by means of a counter question as to whether the regular physician saves all his cases. But this is no adequate reply. It distinctly evades the issue. The physician lays no claim to the certain cure of all physical disorders, but he does pledge himself to use all means within his knowledge and skill towards the recovery of his patient. But the Christian Scientist will have nothing to do with him even though he perceives that his own method is yielding no hopeful symptoms as the days go by. Some of the most familiar and prevalent diseases are the very ones with which mental methods appear to be least effective. Common experience teaches that these diseases, if left to run their course without interference, will inevitably end in death. And common experience also teaches that there are material methods that frequently arrest the disease and turn back the tide to ultimate health and strength. I knew of a man who, on the very night before his death, stood up in the Christian Science testimony meeting and declared that he had been entirely cured of tuberculosis. Must not his fellow-Scientists have felt something ghastly in the sight of this poor, wasted shadow testifying week after week to his perfect cure? They had eyes and therefore must have seen what the general public saw, that the victim was helplessly going down to the grave. It is quite possible that he could not have been relieved under any conditions, but it is certain that at that very time many of his fellow-sufferers were finding relief through well-known physical agencies. And there remains the possibility that, had he spent the time that was employed in sophisticating himself as to his true condition, in seeking relief under the guidance of some skilled physician, he might be living now. Indeed, it is passing strange that the Christian Scientist refuses to admit the importance of ordinary instrumentalities only in the accomplishment of results in a single field, and that the healing of disease. The production of the farmer's crop is first in the form of thought in the farmer. This we readily perceive The preparation of the soil, the sowing, the tilling and the reaping are but the physical means for the execution of his thought. But what would the Christian Scientist think of the farmer who should sit at his window gazing out upon his acres and striving, nay, confidently expecting to acheive all these results solely through the power of his thought? One would suppose he would regard him as bereft of reason. But after all, I am not sure. Perhaps he would regard all this as quite within the bounds of possibility. Perhaps he would even fault the farmer for failure to get into the right thought; chide him for not getting his affirmations and denials and demonstrations better organized. Who knows?

And now as to the second of the partial applications of this new philosophy, to which I have made reference, I shall have but a few words to say. I speak of the so-called Emmanuel movement. With regard to the movement as such, I confess I have kept my judgment very largely in suspense. With regard to the prinicple underlying the practice, I have believed in it many a year. But as the principle did not originate with Dr. Worcester and Emmanuel Church, neither did the practice. For many years there have been sanitoria on the Continent of Europe for the psychological treatment of disease. The only feature that is really novel in this movement is the formal establishment of the clinic in connection with the work of the churches and the transformation of the priest into a recognized minister to the ailments of the body as well as the soul. But this is just the feature that I question most seriously. Why should not a larger number of them become specialists in the department of psychotherapy and many others add some knowledge of it to their present accomplishments? A difficulty that early made itself felt in this movement, was the vastly increased work it imposed on the over-burdened clergyman. Word came from many quarters that those who began the practice in the most quiet and tentative way, found themselves overwhelmed and hindered in the prosecution of the regular work of the parish. Beside, the charge of Christian Science that the work of Dr. Worcester is only fragmentary, is justified in a degree. The distinction he so sedulously preserves between the organic and functional in disease is one that seems to be breaking down among the most advanced pathologists. For the most part he and his followers confine themselves

to the treatment of nervous disorders which, of all ailments, require most time for the testing of permanent cures. This class of patients is usually most dreaded by the regular practitioner because of the long duration of the disorder and the fact that the patient is often discharged as cured only to return again and again, possibly at long intervals of time, for the physician perchance to find that his last state is worse than the first. In the present stage of the science, too, he who practices psycho-therapy must learn to have himself better in hand than he has perhaps succeeded in doing as yet. With his present knowledge and facilities, the drain upon his own resources may be heavier than he can meet. Near the outset of the work, Dr. Worcester declared that the effect upon himself was so highly beneficial that the old fatigue he used to feel periodically was a thing of the past: that in spite of his enormously increased labor he felt at all times buoyant and energetic. On reading this statement I put the query to myself whether he might not be undergoing an intense excitement which acted as an excessive stimulant to his system, and was consequently not surprised on learning, a few months later that he had taken a six-months' leave for recuperation.

I repeat, therefore, that my own attitude towards this movement has been exceedingly tentative, not to say skeptical. Doubtless, however, it has borne good fruit in certain directions in results that are likely to abide even though the movement itself prove ephemeral. It has called the attention of pastors to larger possibilities in their ministries to the sick than many of them seem to have suspected; that, for example, they should not carry a lugubrious atmosphere into the sick room, but rather one of hope and cheer; that prayer should be full of expectancy and an effort to bring God to the sick as a healing power. It may also tend to check the disposition on the part of physicians to exclude pastors from the sick chamber. It is foolish to assume, save in extreme instances, that the presence of the pastor may be detrimental to a sick person, particularly if the person be a devout Christian. At least it would be foolish under normal conditions. But the conditions are not always normal. This instance came under my own observation: A successful physician says to the mother of his patient, "I have done all in my power. I see nothing left but to send for the rector." Now, if such a disposition as this generally prevails; if it is understood that the pastor is desired only to prepare the patient for this great transition, then must his advent prove harmful indeed; it might possibly sound the death-knell of one who was only slightly ill. This movement may also serve to impress the public mind with a suspicion that the steady hand, the keen perception and a mind well stored with the knowledge of anatomy and physiology and kindred subjects, do not constitute the full equipment of the medical man; that for his highest efficiency it is quite as necessary for him to have found his home in God and in his ministrations to the sick, to carry with him the atmosphere of that home, which is righteousness and peace and joy, in the Holy Ghost.

(To be continued.)

Act upon the supposition that Christ is a divine teacher, and you will soon have a demonstration of its truth.—Edward Thomas.

CHURCH INTELLIGENCE

CALENDAR FOR JANUARY.

1—Friday—Circumcision. New Year's Day.
3—Second Sunday after Christmas.
6—Wednesday. Epiphany.
10—First Sunday after Epiphany.
17—Second Sunday after Epiphany.
24—Third Sunday after Epiphany.
25—Monday. Conversion of St. Paul.
31—Septuagesima Sunday.

Collect for the Third Sunday After the Epiphany.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

Collect for St. Paul's Day.

O God, who, through the preaching of the blessed Apostle St. Paul, hast caused the light of the Gospel to shine throughout the world, grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

Consecration of the Rev. Herman Page, D. D.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Herman Page, D. D., Bishop-elect of the Missionary District of Spokane, as follows.

Time—Thursday, January 28, 1915.

Place—St. Paul's church, Chicago, Illinois.

Consecrators—The Presiding Bishop, Bishop Wells, the Bishop of Chicago.

Presenters—The Bishop of Indianapolis, Bishop Toll.

Preacher—The Bishop of Massachus etts.

Attending Presbyters—Rev. E. S. Rousmaniere, D. D., Rev. G. W. Laidlaw.

Master of Ceremonies—Rev. Luther Pardee.

DANIEL S. TUTTLE,
Presiding Bishop.

Annual Meeting of the General Seminary.

The annual meeting of the General Theological Seminary was held on January 13th, with twenty-six members in attendance. The annual reports of the Standing Committee and the treasurer were received and considered. The resignation of Bishop Kinsman was accepted and Bishop-elect Matthews was chosen in his place. The vacancy made by this change among the presbyters was filled by the election of Rev. C. Malcolm Douglas, of Short Hills, N. J. A vacancy among the lay trustees was filled by the election of Mr. James Coslett Smith, of Detroit. The reports of the dean and faculty and all matters pertaining to the Commencement will have consideration at the stated meeting to be held on Wednesday, June 2d, the day before the Commencement. The annual meeting will hereafter be on the third Wednesday in January, to give more time for the preparation of the financial reports for the calendar year.

The officers of the board of trustees: the Bishop of Newark, chairman; Rev. Dr. Cole, secretary; Mr. John A. Dix, treasurer, and the Standing Committee consisting of the three officers named, the dean, Rev. Dr. Wrigley, Rev. Dr. Manning, chairman, and Messrs. Elihu Chauncey, George Zabriskie, A. S. Murray, Jr., and F. A. Lewis, continue until the annual meeting after the next General Convention.

The principal business for the incorporation into the statutes of the following provisions, recommended by a committee of which the Bishop of Maine was chairman and also having the favorable consideration of the faculty:

"Upon the completion of the first course in each department, those students who show superior training and marked ability shall be made an advanced section of the class for the remaining courses in that department.

"In this advanced section emphasis shall be laid on personal conference with the professor and individual research rather than upon attendance at lectures.

"The degree of Bachelor of Divinity shall be awarded at the close of their seminary course to those members of the advanced section who, in the judgment of the faculty, have shown themselves sufficiently proficient in their studies."

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffragan.

Diocesan Notes.

To fill the place of the late Stephen P. Bawden, whose death caused a vacancy in the treasurership of the diocese, Clarence M. Cochrane, of Trinity Cathedral, Davenport, has been appointed to the position. Mr. Cochrane is well known throughout the diocese as a most successful business man who has devoted his talent to the ministration of Church finances, especially in the Cathedral parish, where he has long been the efficient treasurer.

A ten day's mission is announced to be given at the Church of St. Mary the Virgin (colored) at Keokuk, beginning on the Feast of the Purification, February 2d. Rev. John A. Williams, rector of the Church of St. Philip the Deacon, of Omaha, will conduct the mission.

Discovery of a will drawn twenty-seven years ago by Mrs. Agnes Norval French, a wealthy pioneer woman of Davenport, who died two weeks ago, gives $50,000 for the founding of a Church hospital. As St. Luke's hospital under the management of the Church was founded after the will was drawn, it is believed that the legacy will go into building an addition to this institution. The legacy will not be available for some years, as a clause gives the income on the fund to Mrs. Ellen Cook Whittaker during her lifetime.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The Bishop's Visitations.

The Bishop has resumed his visitations of the parishes for confirmation, beginning his official acts with a visit to All Saints' chapel, Benning, D. C., on Sunday, January 10th, at 9:30 A. M., and confirming a class of eight. At 11 A. M., he visited Seat Pleasant, and confirmed in old St. Matthew's another class of eleven. After service at the latter, he called a meeting of the vestry and had a frank talk about the condition of the parish. The meeting will doubtless result in much good, and renewed interest was expressed by many of those present. The archdeacon accompanied the Bishop on his visitation.

Death of Mr. W. H. Singleton.

Mr. W. H. Singleton, an active member of the Church in this diocese, and for many years its treasurer, passed away on Epiphany, and his loss has ben mourned, not only by the Church, but by the whole community, of which he was a very prominent member. He was only sixty-one years of age, and seemed strong and well, and good for many more years of usefulness. But God knows best, and took him to Himself at the summit of his career. He had been for years the senior warden of the parish of St. Michael and All Angels, was a devoted member of the Diocesan Convention which re-elected him treasurer year after year, was a manager of the Diocesan Missionary Society, a member of the Cathedral Council, a trustee of Church Charities, a member of the Committee on Ways and Means and of the Committee on Increase of Permanent Clerical Sustentation Fund. He served the diocese as a delegate to three General Conventions, and was always in his seat and remained to the end. He was an ideal treasurer, and never allowed a parish to be delinquent in the payment of its dues, if it was a possible thing to collect them. Funeral services were held in the church which he served so long and so well, on Friday, January 8th, and were conducted by the Bishop of the diocese, assisted by the rector and Rev. J. Henning Nelms, D. D., who was a personal friend. Nearly all the clergy were present, and the various civic bodies to which he belonged sent large representations, particularly the Board of Trade, which had not long since elected him president. His life, when people realize what it meant, will always be a stimulus, for it combined in rare union the apparently conflicting claims of religion and business. No man could say, after knowing W. H. Singleton, that it was not possible to be truly religious and at the same time to be transparently honest and straightforward in his worldly relations. He was a simple, unpretentious man in his habits, a true friend to those with whom he formed friendships, and a whole-souled Christian, who never uttered an unjust word about anybody. As a member of our Churchman's League, in fact in almost every sphere of a Christian's activity he was unexcelled, and there was no man in Washington, either in religious or secular life, who will be more missed, as we go about our daily duties, than the late treasurer of this diocese.

Notes.

At the Cathedral, on Sunday, January 10th, there was repeated, in lieu of the regular Evening Prayer, the cantata, "The Eve of Grace," which produced such a deep impression on the occasion of its first rendition, three weeks before. Many who heard it the first time came again to familiarize themselves with its solemn, as well as tender, melodies and, as one man expressed himself, it came nearer to making one feel that "This is none other but the house of God, and this is the gate of heaven" than anything he had heard for years.

One of the vacancies in our diocese has been filled by the election of Rev. W. L. Haupt to the rectorship of the parish of St. Thomas, Croome. He comes into residence on February 1st, and we look for a long and prosperous incumbency in that old and once successful parish. It seems a pity that a church which has had such a history, which was once for many years the scene of Bishop Claggett's labors, should have had so much difficulty securing a rector, and we hope that the new rector will re-invigorate it, and start new life there.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

Consecration of Bishop Hulse.

The consecration of the new Bishop of Cuba, the Rt. Rev. Dr. Hiram R. Hulse, late archdeacon of Orange, Diocese of New York, was the first consecration to take place in the Cathedral of St. John the Divine. About one hundred and eighty clergy were in the procession, and hundreds of friends of Bishop Hulse and of the Cuba mission were in the chairs of the crossing, in spite of a most inclement day. Distinguished guests filled the choir stalls, and the scene throughout was most impressive.

Bishop Greer, Bishop Knight, and Bishop Lines were consecrators, the Bishops Suffragan of New York and Pennsylvania the presenters, and in the procession was the Bishop of the Old Catholic Church residing in New York. It was the first time an Old Catholic Bishop had taken part in the consecration of a Bishop of the American Church. The sermon was preached by the Bishop of South Carolina. It bade the new missionary to beware of homesickness and discouragements, to keep at the tasks even if heavy, and always to remember that the Church at home is behind him no matter whether it is always on the houstops proclaiming the fact or not. The master of ceremonies was Canon Nelson, of the Cathedral. Gifts of robes and ring were made by friends of the late archdeacon, and the vestry of his former parish, St. Mary's, attended in a body. The attending presbyters were the new Bishop's long time friends, the Rev. Drs. Nichols, of Holy Trinity, and Archdeacon Pott, of Westchester.

Bishop Hulse, as secretary for a time of the American Church Missionary Society, had, as may be remembered by some, much to do with the transfer of the Cuba mission from the Society to the church's official board. At the time he was hearty in praise of all that had been accomplished by the unofficial society, responsible for the starting of the mission, saying what he did after a visit to Cuba and inspection of the work and outlook. Under Bishop Knight and the official society the mission has grown much, of course, and it is now regarded as peculiarly fortunate that it is placed in the hands it now is. The new Bishop will leave almost at once for his field.

For the Unemployed.

The Diocesan House, unused for other purposes, has been turned into an employment station. A room once the Potter chapel is now a coat room, and rooms once occupied by Bishop Potter for offices now seat one hundred men five hours daily, at work making compresses and bandages for the Red Cross. A start was made with twenty men the first day, forty being turned away. The pay is fifty cents per day, and hours are so fixed that men can have time night and morning to look for work. Coffee and sandwiches are given free, and the trades of the men being taken, efforts are put forth to secure permanent employment. The plan is financed by a committee of which Bishop Greer is chairman, and in its main features is intended to care for pressing needs of men applying to Church parishes. About $400 a week is needed.

St. Bartholomew's parish house plan, conducted in like ways, cares for one hundred and forty men daily, and often three hundred have to be turned away each morning. Grace chapel is caring for one hundred on like lines. Material to make the bandages is not donated, but purchased new.

Missionary Contributions.

The Home Missions Council, representing all home mission boards in the United States, and the Foreign Missions Conference, representing all in the United States and Canada, were in session in New York last week. Our Church was represented in both. Home missions reported total receipts last year, going through the hands of the large boards, of $12,500,000, but the committee estimated that were all sums included the total would be $18,000,000. It further thought that if parochial extension and relief work were included, as much as $36,000,000 a year is expended.

The foreign figures reached a total of $17,938,900 last year, or the highest sum in the history of missionary effort by about $2,000,000. The number of accessions on fields last year reached 159,234, also the largest record, while native Christians gave $4,340,000. Reports from Europe are not at hand, but it is known the receipts have fallen heavily, save in England and Scotland. The leaders in the world mission movement expressed the fear that Americans will be called upon to maintain much of this world work, or see it fail. Some boards are already supporting in China and Africa field missionaries sent out by German and French societies. Graver outlook could hardly have been described than that obtaining at some of the foreign sessions.

Interesting Items.

The late J. Pierpont Morgan left by will $500,000 for the ministry of St. George's church. That was the wording. The question arose whether the meaning was solely to support clergy of the parish, or the ministry of the parish in its largest sense. A friendly suit was brought, and the court rules the latter. Mr. Morgan left another $100,000 trust fund for the parish. The decision affects both funds.

The Rev. F. S. Leach, the new Social Service Commission secretary, has taken hold vigorously, and has just sent

letters to rectors asking conferences with them and their laymen upon the work of the Commission. He also sends out a letter fixing January 24th as a day for the consideration of child labor. Plans are making for a series of conferences with laymen of different Manhattan and Bronx districts on the subject of social work. These are jointly arranged by the Commission and the Laymen's Efficiency League.

Deaconess Young, lately returned from the Philippines, the Rev. Mr. Nichols, Blackwell's Island chaplain, Alex. M. Hadden, Miss Grace Carter, and other Church people opened on January 15th a home for discharged women prisoners, located at 70 Horatio street, Manhattan. It is not an institution but in every sense a home, a plain and comfortable dwelling, where twelve to twenty women can be housed until such time as they can find themselves. It is said to be the first home of its kind. A large number of women attended an opening tea and sale.

Trinity church noonday Lenten addresses are famous, since they are attended by more than 50,000 persons a season. Bishop Burch takes the Ash Wednesday address and those to the end of the opening week, and the Rev. Dr. Manning takes the Holy Week ones. Other speakers, a week each save Saturday, are Bishop Perry, of Rhode Island; the Rev. Dr. Tomkins, of Philadelphia; Bishop Rhinelander, of Pennsylvania; Bishop Farthing, of Montreal, and Bishop Codman, of Maine.

For some time Prof. Stuart L. Tyson, of Princeton, has been giving lectures on the New Testament, under the auspices of women of more than twenty New York parishes. These lectures have been held at the rooms of the Church Club. Owing to the large attendance these lectures have been transferred to the Guild Hall of St. Thomas' church. They are given on Wednesdays at eleven.

In the chapel of the Seamen's Institute on January 17th, Bishop Knight, of the University of the South, advanced to the priesthood the Rev. Vincente A. Tuzzio, an Institute worker among Spanish speaking sailors and families resident at the lower end of Manhattan. A Spanish congregation of fair size has been gathered, and a Sunday School established.

The Rt. Rev. Prince de Landas-Berghes, titular Bishop of Scotland in the Old Catholic Church, and related to the reigning houses of Austria and Saxony, will be assigned to a New York diocesan parish by Bishop Greer, and so made canonically resident. He was consecrated at Antioch in Syria in 1911. He is to remain here for some time, looking after Old Catholics in America.

The other event was the Men's Club dinner held in St. Paul's parish house on Monday evening, January 18th. Bishop Reese was present and spoke. A quartette of St. Paul's men rendered very enjoyable selections during the dinner. The dinner did much good by bringing the men of the parish in closer contact with one another.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

A Novel Experience.

It is seldom that a priest of the Church is required to perform the marriage ceremony three times in a single day, but this is what the Rev. Dr. Fenn, of Wichita, Kansas, had to do on the Sunday after Epiphany.

In addition to his parish and mission work he has charge of the Syrian colony of the city, which numbers about seventy-five souls. He has ministered to them, without any remuneration, whatever, for ten years, and in time of trouble, illness, and death, they always call for him. With the kindly help of the Bishop of Liverpool, England, he has been able to unite families that had been kept apart by the rigid enforcement of the United States immigration laws. He also performs all their marriages, and on this particular Sunday he married three different couples in different parts of the town, and this gave him the blessed privilege of conducting eight services that day.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan

Philadelphia News.

Bishop Rhinelander presided at the January meeting of the Diocesan Board of Missions held in the Church House on Monday afternoon, January 11th. Encouraging reports were presented by the deans of the several convocations, showing good success along all lines. Bishop Garland reported that the parish house at Gulph Mills was completed. He also presented a plan for the establishment of a mission among the Hebrews under the authority of the diocese, the first to be so established in the American Church. It was resolved to adjourn the meeting of the board until Monday, March 15th, at the Bishop's residence, when the members will dine with him and discuss important missionary matters and arrange for a missionary mass meeting during the Diocesan Convention. A committee consisting of the Rev. Dean Francis M. Taitt and William D. Neilson, with the secretary and treasurer, was appointed to prepare the annual report of the board to be presented to the Convention, which will meet in the Church of St. Luke and the Epiphany on Tuesday, May 4th.

In less than a year a committee consisting of Stevens Hecksher, Charles C. Harrison, LL. D., Mrs. Charles C. Harrison, the Rev. W. Herbert Burk, rector and originator of the chapel; the Rev. Dr. Thomas J. Garland, M. B. Medary, architect; George A. Elliott, and Joseph M. Rogers, raised the necessary $50,000 to complete the Washington Memorial chapel at Valley Forge, the walls of which are now only one-third of the height. When it is completed it will be one of the finest examples of perpendicular Gothic extant. The work originated and is being carried out under the direction of the Rev. W. Herbert Burk. The surrounding grounds will be appropriately laid out.

In her will the late Helen Louise Merrick left a bequest of $10,000 to St. Timothy's Hospital, Roxborough, of which her husband was one of the founders.

There was an unusually large number of ladies present at the monthly meeting of the Domestic branch of the Woman's Auxiliary of the Diocese of Pennsylvania on Monday morning, January 11th, when Bishop Atwood gave an interesting description of the life and condition of the people of Arizona. He spoke of the inconveniences of the missionaries, and particularly of the great number of consumptives in his diocese, who come there from other States. He is now conducting a tuberculosis camp at Phoenix, which has a well-equipped hospital, that needs to be greatly enlarged and improved. In this hospital there is a memorial to the late Bishop Ozi W. Whitaker, of Pennsylvania. Mrs. Walter Hughson spoke of the establishment of a hospital at Morgantown, North Carolina, and asked for an appropriation of money to it.

The Pennsylvania branch of the Woman's Auxiliary held its Epiphany meeting in St. Stephen's church, the Rev. Carl E. Grammer, S. T. D., rector, on January 11th. The Rt. Rev. Dr. Thomas J. Garland presided. The Rt. Rev. Dr. A. S. Lloyd and the Ven. A. H. Mellen made the addresses.

Mr. Rowland Evans, well known as one of the old school of Philadelphia lawyers, entered into rest at his home in Ardmore on Friday night, January 15th. While prominent in his profession as a lawyer he was deeply interested and active in Church affairs. He was for a number of years a member of the Diocesan Board of Missions, a deputy to the General Convention, on the Committee on Canons, the Commission on Church Work among the Deaf, a trustee of the diocese, and president of the Corporation for the Relief of the Widows and Children of Clergymen of the Church in the Commonwealth of Pennsylvania.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

Diocesan Notes.

Bishop Darst is already getting into touch with his work, and the diocese to feel the effects of having a head once more. The Bishop has, so far, arranged the following itinerary for confirmation: Windsor, January 31st; Winton, February 1st; Murfreesboro, February 2d; Gatesville, February 3d, and Sunbury, February 6th. He will preach at Christ church, Elizabeth City, February 7th.

During the first part of last week a missionary campaign was carried through in Christ church, New Berne, the Rev. B. F. Huske, rector. This is one of the strongest parishes of the diocese and recent improvements to the church make it one of the handsomest. The Rev. W. E. Cox, of St. John's church, Wilmington, who is so well equipped for such work, had charge of the campaign, and with charts, sound logic, determination and unbounded zeal stirred the parish to its depths. On Wednesday night a men's dinner was served by the ladies of the parish in the parish house, and this was a most inspiring occasion. The rector presided, the Revs. W. E. Cox, T. P. Noe and C. A. Ashby did the speaking; Archdeacon Noe explaining the needs of the diocese and what this church was doing and what it could do. The familiarity of the archdeacon with the diocese made his speech most instructive and helpful. Mr. Cox spoke upon "The Statesmanship of Missions," and his speech was of a high order. He pointed out how much the Church stood for those things which go to make life worth while here and everywhere else. The atmosphere in New Berne was ripe for this undertaking. The people are congratulating themselves that their splendid young rector refused to leave them and take up a much larger work in another diocese.

The Rev. John H. Dickinson has resigned his charge at Goldsboro, and will take up work elsewhere.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.
Rt. Rev. Wm. T. Capers, D. D., Bishop.

Uvalde Mission.

Handsome oak pews have recently been placed in St. Philip's church, Uvalde, also a new font and hymn board, the gift of the ladies' guild. In the absence of a rector acceptable services have been maintained by the lay reader, Mr. J. V. Cosby. Mr. Cosby has reorganized and trained the vested choir so effectively that the music will now compare favorably with that of any place in the diocese.

Communion Service for Seguin.

A very handsome solid silver communion service has been presented to St. Andrew's church, Seguin, by the children of the Sunday School in memory of the late Henry Y. LeGette, for twenty-five years the superintendent of the Sunday School. Mr. LeGette was born in South Carolina in 1835 and was baptized by the Rev. Ellison Capers, father of our own Coadjutor Bishop.

For nearly half a century his life has been a mighty influence for good, and an example of devoted Churchmanship that has made itself felt throughout the diocese.

In addition to the above memorial the children of St. Andrew's Sunday School made a Christmas offering of $42.15 for diocesan missions.

New Missions on the I. & G. N. Ry.

Last week the diocesan secretary made an automobile trip to the towns along the International and Great Northern Railway, between Laredo and San Antonio. Through the faithful efforts of the Rev. A. S. Carver, rector of Pearsall, new missions have been established at Dilley and Devine with a splendid prospect of future development. A new mission has also been undertaken at Hondo on the Southern Pacific Railway. The congregation has been organized, and steps will soon be taken for the building of a church.

Mission by Archdeacon Webber.

Rev. Percy Webber, of Boston, has been conducting a two weeks' mission in San Antonio at Christ Church and St. Mark's. A great deal of interest has been manifested in the services, and much good will no doubt follow. When his work in San Antonio is finished Archdeacon Webber will hold missions at Seguin and Cuero.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Southern Convocation.

The winter meeting of the Southern Convocation was held in St. Peter's church, Salisbury, Monday evening, January 11th. A very interesting and instructive address was delivered by the Bishop of Delaware, the Rt. Rev. Dr. Kinsman, on The Russian Church, which was listened to by a large and attentive congregation. Bishop Kinsman is no stranger in this Convocation, and is much beloved by clergy and people. The following day there was an early celebration of the Holy Eucharist, and another at the 10:30 service, at which time a sermon was preached by the Rev. G. Taylor Griffith, on, "Some of the Distinctive Features of the Church."

At the morning session of the Convocation an essay was read by the Rev. H. E. Spears, of Princess Anne, on "The Religion of Our Lord, Jesus Christ."

The afternoon session was given entirely to a discussion of "The Layman's Responsibility for Parochial Increase," led by the Rev. Louis L. Williams, of Pocomoke City, who was followed by Mr. W. M. Cooper, of St. Peter's, Salisbury, and a number of the clergymen, including Dean Bryan, Trinity Cathedral, Easton, who dwelt at length upon his work when archdeacon of the Panama Canal Zone, the influence of the laymen of the Church for good in that region.

At the conclusion of the discussion Dean Bryan invited the Convocation to attend a Quiet Day, to be conducted by Bishop Kinsman, in Trinity Cathedral, on the Feast of the Presentation of Christ in the Temple, February 2, 1915. All the clergymen in the diocese are expected to attend.

At night a severe wind and rain storm was the cause of very small congregation. The sermon was by Dean Bryan, from St. Mark 1:23.

Notes.

There are now two vacancies in the diocese—All Hallows, Snow Hill, and St. Stephen's, East New Market. The Rev. G. Taylor Griffith is at present in charge of All Hallows and may remain.

The new church, being built by the Rev. R. B. Whipple, in Wicomico county, is almost complete, and he hopes to have it ready for consecration before the annual convention.

St. Mary's church, Pocomoke City, has recently installed a steam heating outfit which adds greatly to the comfort of the worshippers.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Meeting of the Churchman's Club.

The Churchman's Club of the Diocese of Maryland held its first meeting and banquet of the season at the Hotel Belvedere, Baltimore, on the evening of January 7. About two hunrreds persons, including invited guests and a number of the clergy, were present. Mr. R. Brent Keyser, president of the club, presided, and interesting and stimulating addresses on the organization, methods and objects of the provincial system, especially as adopted by the recently organized Province of Washington, were delivered by the Rev. Dr. G. C. F. Bratenahl, secretary of the Province of Washington, and Mr. John Stuart Bryan, editor of the Richmond News Leader, and member of the Executive Committee of the Province. The Rev. William M. Grosvenor, D. D., dean of the Cathedral of St. John the Divine, New York, spoke of the Cathedral ideal as realized in the building of the New York Cathedral, and emphasized the "get-together" idea as applied to Church work. The closing address was delivered by the Bishop of the diocese, who spoke with enthusiasm and hope of the proposed Maryland Cathedral of the Incarnation.

Family Gathering of Congregation.

On the invitation of the rector, warden and vestrymen of Emmanuel church, Baltimore, a "family gathering" of the members of the congregation was held in the Belvedere Hotel on the evening of the Feast of the Epiphany. Several hundred were present, and, after spending about an hour together at an informal dinner, went to the ball-room at the other end of the floor, which had been beautifully decorated for the occasion, to listen to the singing of some old-time Christmas carols by the choir and to some helpful addresses by Mr. E. Stanley Gary, representing the vestry; by the Bishop of the diocese, and by the rector, the Rev. Hugh Birckhead, D. D., who said that he wished Emmanuel to be known as "The church with a Welcome," and as the church that is eager to go out into the highways and hedges and bring people in.

Meeting of the Protestant Episcopal Brotherhood.

In celebration of its sixty-third anniversary, the Protestant Episcopal Brotherhood of Baltimore attended a special service on the evening of the First Sunday after the Epiphany, at the Church of the Holy Nativity, Forest Park, Baltimore, with a special sermon by the Bishop of the diocese. This Brotherhood is the only beneficial organization in the church, and its membership is confined to the male communicants of the church. Its officers are: Superintendent and visitor ex-officio, the Bishop of the diocese; president, Alfred C. Gawthrop; vice-president, J. Terry Bray; financial secretary, Leonard F. Hachtel; recording secretary, John Holtz, and treasurer, Samuel T. Wheatley. The annual banquet and smoker of the Brotherhood was held on the evening of January 11th, at St. Paul's parish house. There was a large attendance of the members and their friends. Interesting and inspiring addresses were made by Edwin Higgins, the oldest member of the Brotherhood; A. S. Goldsborough, secretary of the Factory Site Commission; the Rev. Charles Fiske, rector of the Church of St. Michael and All Angels, and by Bishop Murray.

Officers of the Junior Assembly B. S. A.

At the recent annual meeting of the Maryland Junior Assembly of the Brotherhood of St. Andrew, the following officers were elected to serve for the year 1915: President, Thomas Donaldson; vice-president, Robert T. G. Kelly; secretary-treasurer, G. E. Hecklinger; recording secretary, James R. Armstrong, and chaplain, the Rev. Jesse R. Bicknell.

Improvements at Frostburg.

Since the present rector took charge of St. John's church, Frostburg, a number of valuable improvements have been made. The cost of these has been paid and the floating debt of the parish reduced. In eight months, with the duplex envelopes, the offerings have been $100 more than the offerings and subscriptions for the nine months preceding.

An Open Forum Started.

On the evening of Sunday, January 10th, following a sermon in the Church of the Ascension, Baltimore, by the rector, the Rev. Richard W. Hogue, on the "Problem of the Unemployed," an open forum for the discussion of different phases of the subject was held in the chapel adjoining with an attendance of about four hundred. Mr. Frank A. White, chief of the State Bureau of Statistics, was one of those taking part. The rector announced that a similar meeting would be held on the following Sunday evening, when the Rev. Dr.

Charles A. Rubenstein, rabbi of the Bolton Street Temple; Professor George E. Barnett, of the Johns Hopkins University; John H. Ferguson, president of the Baltimore Federation of Labor, and J. W. Magruder, secretary of the Federated Charities, would be among the speakers. The rector hopes that he may be able to make these meetings a permanent part of the work of the parish.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Diocesan Notes.

St. Paul's mission at Conway has recently completed another church building, the first one having been destroyed by a cyclone a few years ago. The establishment of this mission is really a revival of the Episcopal Church in Horry county, after a lapse of a century.

On February 4, 1908, the Rev. T. Tracy Walsh revisited his birthplace, and conducted the first Episcopal service held in Conway or in the county since the Revolutionary War. The service was held in the Presbyterian church, which stands almost on the site of the colonial church. The Rev. W. S. Holmes, of Marion, is now in charge of this new congregation in an ancient field.

St. Alban's, Kingtree, another "low country' mission, now has a resident minister, the Rev. H. D. Bull, and is showing signs of greater activity than for several preceding years.

After being closed for fifteen years, the old parish of Prince Frederick's, Pee Dee, has been reopened for public worship.

The Revs. L. G. Wood, of St. Luke's, and William Way, of Grace church, Charleston, spoke in Jacksonville, Florida, on Sunday, the 10th inst., in the services preliminary to the every-member canvass.

In most of the parishes in Charleston, the results of the canvass are so far very encouraging, though there is throughout the community serious financial depression.

Bishop Guerry was one of the presenters at the consecration of Bishop Darst in Wilmington, North Carolina, on the Epiphany. He was the preacher at the consecration of Bishop Hulce, of Cuba, on the 12th, in the Cathedral of St. John the Divine, New York.

The Rev. A. T. Cornwell has resigned St. Paul's church, Charleston, and accepted the rectorship of the important parish, St. James, Eufaula, Ala.

Another change in the diocese is the removal of the Rev. C. W. Boyd from Our Saviour, Rock Hill, to old St. Helena church, Beaufort. This fine old parish kept its two hundredth anniversary in 1912, when the diocesan council met there, the commemoration sermon being preached by the Rev. W. H. Barnwell, a son of one of the original families. Mr. Boyd succeeds the Rev. T. W. Clift, who died not long since in Aiken.

The Rev. Mr. Sparks, since his partial paralysis and inability to work, has been living with his family in Charleston. He has now removed to Columbus, Ga., where his son-in-law, the Rev. Samuel Wragg, is rector. Mr. Sparks was succeeded in Beaufort by Mr. Clift.

The committee of the Churchman's Club has about made their arrangements for the mid-day Lent services in St. Michael's as last year. These services were well attended. Some of the speakers for last year, such as Bishop Reese, of Georgia, and Mr. Bowie, of Richmond, will be heard again. Three new names occur, namely: the Rev. S. C. Hughson, of West Park, New York; the Rev. C. W. Boyd, of this diocese, and the Rev. H. J. Mikell, of Nashville, Tennessee, formerly rector of the Holy Communion church, Charleston.

The Rev. R. E. Gribbin moved to Atlanta, Ga., January 1st to take up his duties as assistant to Dr. Wilmer, of St. Luke's church. The rector and congregation of Grace church were loth to part with Mr. Gribbin, who had endeared himself to everybody by his earnest and faithful discharge of his duties as pastor and preacher. The rector of Grace church has not as yet secured a successor to Mr. Gribbin.

The Rev. John Kershaw, Jr., has been spending the holidays with his father, the rector of St. Michael's.

Bishop Cheshire has been to Charleston for a visit of a few days, stopping on his route to Edisto Island, where he spent some days with Mr. J. Swinton Whaly, a fellow-trustee of Sewanee.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. Frank Du Moulin, D. D., Coadjutor.

Conference of Heads of Regional Districts.

The seven clergy of the diocese, heads of the seven regional districts formed by Bishop DuMoulin—Rev. George Gunnell, Rev. Thomas Jenkins, Rev. Arthur M. Griffin, Rev. A. I. Ernest Boss, Rev. Franklyn Cole Sherman, Rev. Lyman P. McDonald, D. D., and Rev. William M. Sidener—spent parts of two days, Monday and Tuesday, January 4th and 5th, with the Bishop in Toledo, in a study of the needs of their respective districts, and in the projection of plans and ways and means of co-operative development. Mrs. H. P. Knapp, president of the Woman's Auxiliary, and Mr. Edward W. Palmer, chairman of the Bishop's Commission of the diocese, were present, and together with Rev. Mr. Sherman, made addresses on how their organizations might be related to the regional plan.

A feature of the conference was a report by the chairman of the Sandusky district, Rev. Mr. Jenkins, on a religious survey recently concluded in his district, in which much useful and strategic information was secured, such as will be of constructive value in similar surveys to be made in the other districts. Another important by-product of the series of conferences was the projection of a plan for placing in the field next Convention year, an organizing secretary for the Woman's Auxiliary. It was indicated that the means are at hand for this undertaking, awaiting only the woman who is fitted for and will take up the work.

Mansfield Regional District.

The Mansfield regional district, Rev. A. I. Ernest Boss, chairman, met at St. Mark's mission, Shelby, Rev. B. H. Reinheimer, rector, Wednesday, January 6th, eight parishes and missions being represented. The clergy in attendance, in addition to the chairman and rector, were Rev. George S. Walton, Rev. Arthur T. Reasoner, and Rev. Albion H. Ross. The afternoon was spent in conference on the development of the work of the region along the lines outlined by Bishop DuMoulin; and after dinner, served by the women of the congregation, there was an inspirational service, at which addresses were made by the chairman of the region, Rev. Mr. Ross, and Rev. Mr. Walton. The next meeting will be held at St. Paul's, Marion, February 3d.

Notes.

Five of the clergy of the Sandusky regional district met at Elyria, Rev. Edmund G. Redhead, rector, Thursday, January 7th, and outlined much work for the district for the rest of the winter and spring. There are to be three Sunday School Institutes in so many centers—Elyria, Bellevue and Sandusky.

Bishop DuMoulin has gone to Florida for the month of January for rest and recuperation, preparatory to entrance upon his pre-Lenten visitations, for which many dates have already been made. His family accompanied him.

The Rev. Charles Clynch Bubb, rector of Grace church, Cleveland, is in the St. Vincent hospital, where he submitted to an operation on January 8th. His physician and friends report his condition as being entirely satisfactory, and that he will, in all probability, be able to resume some services at least in three or four weeks.

The Rev. Robert Kell, rector of St. Stephen's, East Liverpool, by the advice of his physician and request of Bishop DuMoulin, has gone away for some three or four weeks of rest and recuperation, his nervous system having been for some time overtaxed from work. The Rev. J. M. Withycombe, of Cleveland, will have charge of the services during Mr. Kell's absence.

The Rev. Lucius W. Shey, rector of St. Mark's, Cleveland, has for four weeks been suffering and confined to his house from a nervous breakdown, and on Monday, January 11th, accompanied by Mrs. Shey, left for his former home at Bridgeport, Conn. His physician thinks he will be well enough to return and resume his duties within a month or six weeks. In meantime, services are being taken by Bishop Leonard, the local clergy and the parish lay reader.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Notes.

Rev. George Alexander Strong, representing the Board of Missions, was the preacher at the regular morning service at Christ church, Hartford, on Sunday, January 19th.

Miss Melissa S. Bryant, daughter of the late Rev. Hilliard Bryant, died at her home in Hartford, on December 29, 1914. For twenty-five years she had been a communicant at Trinity parish, and her funeral services were held from there, Rev. Dr. Ernest de F. Miel, the rector, officiating. The interment was at Wallingford.

Ezra L. Johnson, eighty-two years of age, and a faithful Churchman, died at Newtown, on December 27th.

Rev. Robert Van Kleeck Harris has resigned as rector of St. Paul's church, Bantam, and Trinity church, Milton, and has become the rector of St. James church, Winstead. He will enter upon his duties on Ash Wednesday.

Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford, revisited his former parish at New-

town on December 30th, where he officiated at the funeral of Ezra Levan Johnson, for many years vestryman, and at the time of his death senior warden of that parish. He was the father of Bishop Johnson, of Missouri.

Rev. Henry S. Harte, of Wethersfield, is now secretary of the Hartford archdeaconry.

Seymour Wemyss Smith, of Hartford, son of the late Rev. Wemyss Smith, rector of St. Paul's parish, Norwalk, has just received news from England of the death of three cousins due to the war. His cousin, Reginald Smith, of the British Civil Service, and son of the late Rev. Edward Smith, for some years chaplain in the British Army, died in British East Africa in the latter part of August. Two other cousins, Captain Ernest Hayes-Sadler, of the 8th Gourkhas, and his younger brother, Lieut. E. J. K. Hayes-Sadler, of the Royal Engineers, were killed in France and Belgium recently.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Notes.

The Rev. Charles Noyes Tyndell was instituted into the rectorship of Christ church, Williamsport, on Sunday morning, January 10th, by the Bishop of the diocese.

The Rev. John W. Torkington, rector of Christ church, Milton, has accepted a call to St. Paul's church, Wellsboro. He entered upon his new work Sunday, January 17th.

St. Mary's church, Williamsport, has been much improved lately by changing the main entrance from the side to the front of the building. Four memorial windows have been located and several more are ordered and will be in place by Easter or shortly after.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

Ordination Service.

In Holy Trinity church, Richmond, the Rev. J. J. Gravatt, D. D., rector, on Sunday morning, January 17th, Bishop Gibson advanced to the priesthood the Rev. W. G. Parker and the Rev. G. B. Palmer. There were present in the chancel the Rt. Rev. R. A. Gibson, D. D., and the Rev. Messrs. Berryman Greene, D. D., of the Virginia Theological Seminary; Charles T. Warner, of Washington; G. McL. Brydon, and C. G. Chamberlayne, of Richmond, and the Rev. J. J. Gravatt, D. D., and the Rev. Thomas G. Faulkner, assistant minister at Holy Trinity. The Rev. Mr. Palmer was presented by the Rev. Charles T. Warner, and the Rev. Mr. Parker by the Rev. Berryman Greene, D. D.

The ordination sermon was preached by Dr. Greene, whose text was Hebrews 5:1, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins," in which he brought out clearly and strongly the high ideals that should be maintained by a man in this calling; the attitude of a minister to his fellowmen, and the best way in which he can accomplish his mission.

Christmas at St. Stephen's, Culpeper.

The children of St. Stephen's Sunday School, Culpeper, unanimously voted instead of having a tree and gifts from the school at their Christmas service to let the cost of these be used to purchase things for a box for the Belgian refugees, as their Christmas gift to them. On December 29th the service was held as usual with carols, recitations, and address, and then with the help of the teachers two boxes were well packed with clothing and groceries, the children bringing many things themselves at the time to put in. Bags of candy were given to the smallest scholars, some of whom dropped theirs in the boxes. These were sent promptly to Norfolk and put on the Lynorta, which sailed on January 9th. St. Mark's, Rixeyville, sent a contribution in money for the Belgians.

Memorial Window Placed.

A new window has lately been placed in St. James' church, Leesburg, the Rev. W. H. Burkhardt, rector. It represents the "Presentation in the Temple," and is a memorial to Christian Townley Hempstone, who was for more than forty years a vestryman of St. James. It is in perfect harmony with the companion window, which is a memorial to Mary Dade, wife of Mr. Hempstone, the subject being "Easter Morn," when the women visit the tomb bearing spices. Both windows were placed in the church by their children

Notes.

Beginning Monday, January 25th, the Rev. W. D. Smith, D. D., of Winchester, will hold a mission in St. Mark's church, Richmond, the Rev. S. Roger Tyler, rector. There will be two services each day—at 4 P. M. and 8 P. M. The members of the Richmond congregations are cordially invited to be present at these services.

The Richmond chapters of the Brotherhood of St. Paul wish to extend the invitation to any clergyman in the diocese, who is interested in starting a chapter, to come himself or send some one from his parish to the conference to be held in Holy Trinity church, Richmond, February 6th, 7th and 8th, in which case they will be entertained if they will notify Miss Sallie Dean, 826 Park avenue, Richmond.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B D. Tucker, D. D., Coadjutor.

To the Junior Auxiliary of Southern Virginia.

My Dear Juniors: Mrs. Frank Darling, of Hampton, has been appointed president of the Juniors to fill the place made vacant by the going to Japan of our faithful, devoted and loved worker, Mrs. John J. Lloyd, who for so many years and so acceptably, served as your president.

Miss Roberta Newton, 716 Boissevain avenue, Norfolk, Va.—(be sure and copy her name and address in your book)—has been appointed your secretary and treasurer, and all money for the Juniors should be sent to her; and Miss Edmonia Whittle, 227 Freemason street, Norfolk, Va., your educational secretary—thus fully equipping our Junior branch with most efficient officers, and it is hoped that the parish branches will avail themselves of their aid in furthering the work of the Juniors, and in creating a more lively interest amongst our young people in the cause of missions.

We ought to have a Junior branch in every parish of the diocese, and we hope that before the end of the year this will be the case.

Faithfully yours,

Loulie Taylor Letcher,
Diocesan President.

Norfolk, Va.

John's Memorial Church, Farmville.

Rev. Frederick Diehl, of Wellsboro, Penn., accepted the call to John's Memorial Church, Farmville, Va., early in November, but as the repairs on the rectory had not been completed at that time he has just arrived in the parish. The church has been without a rector since the middle of last June, when Rev. Dudley Boogher left for Parkersburg, W. Va., after a rectorate of six years. The vestry has been very fortunate in finding supplies for the services; ministers from Petersburg and Richmond have been present for most of the Sundays since the opening of the session of the State Normal School, and at other times the church has been kept open by the lay reader. On December 20th Bishop Tucker was present for both morning and evening service and administered the Holy Communion. On January 3d, Rev. Thomas Jones, of Mississippi, officiated. The rectory has been put in beautiful repair for Mr. Diehl; two new rooms have been added, vapor heat has been installed, the entire house has been papered, and painted inside and outside. The congregation decided on the free-will offering in November instead of a bazaar, and the amount donated, upwards of two hundred and fifty dollars, will be applied to the debt on the rectory. Everyone in the church and the town is pleased to welcome Mr. Diehl and his family to the community.

Trinity Church, South Boston.

There was a beautiful scene enacted in Trinity church, South Boston, Sunday morning, the 17th, when the rector, the Rev. Hunter Lewis, baptized four of his Bible class while the class of sixteen or eighteen stood up as witnesses. The church and Sunday School are in a flourishing condition and a large class, mostly young men are awaiting confirmation.

Death of Mrs. W. A. R. Goodwin.

Mrs. Evelyn Tannor Goodwin, wife of the Rev. William A. R. Goodwin, D. D., rector of St. Paul's church, Rochester, N. Y., died at her home in that city, after a long illness, on Friday night, January 15th. Her body was brought by her husband and children, accompanied by Mr. Granger A. Hollister and Mr. Daniel M. Beach, of the vestry of St. Paul's church, to Williamsburg, Va., for a long time her home while her husband was rector of Bruton Parish. The funeral services were held in Bruton Parish church on Tuesday morning, January 19th, and were conducted by Bishops Tucker and Brown, the Rev. E. Ruffin Jones, rector of the church, the Rev. Dr. E. L. Goodwin, the Rev. F. G. Ribble, the Rev. A. C. Thompson and the Rev. A. Crawford, D. D. The burial was made in the old churchyard of Bruton church, in the presence of a large gathering of sorrowing friends.

Christianity and the Community

Thy Kingdom Come on Earth

The chief purpose of this column of course is to record the hopeful and constructive ways in which the Church—and especially the Church in the South—is expressing, or can express, the Christian spirit in terms of social betterment.

But it is necessary sometimes to record not only successes but also failures; and to point out facts which bring shame to a civilization whose Christianity has been set at naught.

Such a fact was the lynching near Monticello, Georgia, last week of four negroes,—a man by the name of Barber, his son, and two young daughters. These four persons were accused of having beaten the Chief of Police of Monticello and of having attempted to kill him when he went to Barber's house to look for whiskey. They were arrested and taken to the jail in Monticello, where apparently they were kept with no particular attempt at protection against a mob. On Thursday night masked men went to the jail, took the negro man, his son and daughters and hanged and shot them to death one by one with the most revolting and deliberate cruelty.

The South is by no means the only part of the country in which lynchings occur. There have been outbreaks of the same barbarism in other sections no less outrageous than this recent happening in Georgia. And in some parts of the South there is good reason to hope that lynching has been put an end to permanently. In Virginia, for instance, there has been no such thing for a long period of years.

But it must be recognized that in the South, and particularly in the far South, there are certain facts which make the possibility of the occurrence of lynching a peculiarly present one. There is the friction between the great mass of the negro population, and the lower class of whites; and with this, the existence among the ignorant and vicious of an idea that the negro is not entitled to the kind of justice that would be meted out to a white man. Worst of all, there is in some places a kind of demoralized public sentiment in regard to the criminality of lynching itself. Lynching has been tolerated and defended with plausible arguments in the case of one particularly hideous crime; and the inevitable result has followed,—the growth of a kind of savage contempt for the restraint of law in general, and the unleashing of the mob passions which, going from one license to another, are as apt to lynch prisoners on such excuses as was the case last week in Georgia as for the other and more awful crime.

To the credit of Georgia be it said that the Governor has called upon the sheriff and judge of the Circuit Court of Monticello to see that the lynchers are arrested and punished. It remains to be seen whether this is done.

The high-minded citizens of Georgia ought not to rest until it is done. The State is doubly disgraced as long as these cowardly murderers, defiant of the law, go free.

And the whole South, reading the lesson of this outrage, should set itself with more determined will to exalt the orderly processes of the law, to brand the false sentiment which under any conceivable circumstances can condone lynching, to regard it and treat it inflexibly as a crime against civilization, and to punish to the utmost those who by its means unchain the brutish passions of the people.

✠

The hope of a positive step forward from the international conditions which have resulted in the present awful war is held out in this news-dispatch from Washington:

An international peace conference, to be held in Washington at the close of the European war, may result from the labors of an American committee now being formed, according to Dr. John Wesley Hill, President of the International Peace Forum. A similar plan, which was agitated toward the close of President Taft's Administration, very nearly was successful. Great Britain, France, and Germany having joined in the movement which was led by the Government of the United States.

"What we now desire," says Dr. Hill, "is the conversion of the armies and navies of the world into a great international police force at the disposal of a supreme court of the nations for the enforcement of its decrees, giving this supreme court the power to arrest the commerce of any recalcitrant country."

The American Conference Committee would be composed of such prominent Americans as ex-President Taft, Andrew Carnegie, Dr. David Starr Jordan, Senator Burton, Judge Alton B. Parker, Governor Whitman, of New York, and perhaps all the college presidents of the country. Peace advocates in other neutral countries were being addressed, he said, with a view to a selection of similar committees abroad.

✠

To get a consensus of opinion of all the clergymen of the country as to their stand on the peace movement, and particularly as to their attitude toward the present agitation for increased armament, the Carnegie Church Peace Union is sending out inquiries to 20,000 representative ministers of all denominations, Catholic, Protestant, and Jewish, asking the following questions:

What ought to be the attitude of the churches toward war?

What are the lessons to be learned from the present war?

What ought the churches to urge as part of the terms of peace when the war is ended?

Are you on the side of President Wilson and his peace policies, or are your sympathies with the demands of the Navy League, the National Security League, and similar organizations?

Do you believe in the agitation for increased armament, or are you opposed to it?

The ministers' answers will be published as a symposium and distributed by the Union.

The Church Peace Union was founded last February by Andrew Carnegie with an endowment of $2,000,000. Bishop David H. Greer is president.

✠

The forty-second annual meeting of the National Conference of Charities and Correction will be held at Baltimore, Maryland, May 12-19, 1915.

The Conference has had a long and unique history of influence in the improvement of practical methods of charity and correction and in furthering progressive legislation. Dr. A. J. McKelway, of Washington, recently said: "To me the greatest work of this National Conference during its forty-one years of history has been the education of the social conscience." And Dr. Washington Gladden has said of the Conference: "I have never known any gathering in America which has so impressed me with the possibility of the actual coming of the Kingdom of God on earth."

Opportunity is offered of hearing and of meeting recognized leaders in the varied fields of social betterment. Encouragement is given each member to take active part in the discussion, not only of methods of charitable and social practice, but of the aim and the purpose of social work.

The Baltimore meeting offers splendid advantages to the people of Virginia and the entire South who are interested in charities and social welfare. The president is Mrs. John M. Glenn, of New York, a Southern woman; and the three vice-presidents, John A. Ryan, of Minnesota; Frank J. Sessions, of Iowa, and James T. Mastin, of Virginia. A large part of the discussions this year are likely to relate specifically to the South. Not since the meeting of the Conference at Richmond in 1908 has this great annual gathering been so accessible to Virginians—and it is not likely shortly to come as near as Baltimore.

In no one of the forty-two years of the Conference history have its members passed through a period so imbued with a consciousness of the call to serve. The imperative call to Virginia and the South is to give expression to their will to serve through active participation in the deliberations of the National Conference of Charities and Correction when it meets in Baltimore.

"He came unto His own, and they that were His own received Him not." The Jews had longed for the Messiah, their promised King, who was to return to the house of David its glory. And when He came they would have none of Him. They crowned Him—but with thorns. They gave Him a sceptre—but in mockery. They put on Him a purple robe—and jeered at Him. They enthroned Him—on the cross. They called Him their King—but their hearts were not in the words. . . . It is easy for us to wonder at their blindness. But let us examine ourselves and see if we are doing anything that brings us into condemnation with them. How are we serving Christ? Are we really on the side of his friends, or do we sometimes, by our silence, or by our actions, join with his foes? Let the answer be given as we stand before his cross.—Selected.

"Man has no standards by which the grace of God can be measured."

Church Knowledge and Nurture

ENTHUSIASM FOR MISSIONS.

From the Master Himself. "What a glorious copartnership," said Dr. Fl. Tompkins, "Christ the King and his human children joined together in proclaiming the good news to a sorrowing and sinful world. God in all His incomprehensible might and majesty and dominion, in His perfect goodness and His infinite mercy, calling the faltering, stumbling, weak men and women of the world to work with Him in saving humanity from eternal death. If there is anything in all the manifold mystery of the Christian religion which ought to appeal to us, it is this supreme condescension of the Almighty in asking you, in asking me, to work with Him. Oh, may He give us grace to know our blessed privilege and to respond quickly to His call."

"At once after the Tomb was opened, and he had burst forth victorious, the King of kings, Christ gave this commission. There was to be no delay. Now that redemption had been accomplished, now that the great event of the world's history had taken place, the work was to begin. One can almost see with reverent awe the light shining in the face of the glorious Saviour as he stood in the midst of the wondering disciples and called them to the task. It was a moment of joy, an hour of divine satisfaction. Humanity was free; the chains had fallen; sin was overcome; heaven's gates stood open and the Christ-hand rested upon them as the glad song of triumph burst from the angelic chorus."

And when he explains the call: "Now go, my children, and tell the world about it. I leave the joy of spreading the glad tidings in your hands, though I shall always be with you. Go everywhere, tell everybody, from the king on his throne to the humblest and tiniest child of the cottage; go to the desolate lands, to the islands of the sea and to the thick darkness of the forest; let every one know that God has been on earth and with His own hand has mastered sin and death." It must have been a shining hour when in that little upper room the proclamation was made and the messengers bidden to go quickly and tell the world about it. Sometimes we think God delays and is slow. May it not be that the delay and slowness are ours?"

⚜

From success already known. In our own country in 1835, we see our first missionary Bishop, Kemper, setting out for the "land of the lakes and the rivers." When he arrived in his territory of the "Middle West," he found one clergyman and no church building in Indiana; one church and no clergyman in Missouri. Then in any way except by railways, he traveled over his big field, in many places without a clergyman to help him, and but little money. For thirty-five years he lived his faith in God's promise, and built up independent dioceses where he found only harvest-soul-fields. In 1850 Dr. James Lloyd Breck with two priests, celebrated the Holy Communion under an oak tree on the site of St. Paul, Minnesota; and then they labored, walking hundreds of miles and forming congregations with log churches only. In 1859 came Bishop Whipple, "Apostle of the Indians and father of the white people," preaching the gospel to all, seeking justice for the oppressed, and righting wrongs with apostolic zeal. In 1868 Bishop Hare shared his labors among the Indians. In 1860 Bishop J. C. Talbot was sent to take charge of all the Northwest territory of one million square miles, so that he became the "Bishop of all out of doors." With the "forty-niners" went one of our clergymen to minister to them, and Trinity, San Francisco, was built. Bishop Kip followed him in 1853, and Scott in 1854; Bishop Gregg went to Texas in 1859; and our faithful Presiding Bishop Tuttle in 1867, linking in his own years of the Episcopate that time of early effort and small resources with our own. In the territory where they began to build, the Church now has the sixth, seventh, and eighth provinces, with thirty-six dioceses and missionary jurisdictions, with 142,837 communicants in 2,054 parishes and missions. In six weeks of this mid-winter of 1914-15, four missionary bishops, consecrated, will begin their official duties, and render complete the ranks of the missionary episcopate.—Young Churchman.

⚜

Even from the needs of the field, when conscience realizes them. An English Churchman recently received a letter from a young man who lately left England to settle in the United States. In the course of the letter the young man says: "I am living in a town with 2,000 population and four 'churches, but none of them Episcopal. The nearest Episcopal one is fifty miles away, and if I and my wife went it would cost us eighteen to twenty shillings for the trip. I never took much interest in missions at home, but have wished thousands of times that I had, and I hope when you have any missionary services you will urge the people to help the Bishop and ministers of this country with every penny that you can, that we may get more churches and more ministers established in this country."

Archdeacon Russell writes to the Spirit of Missions, that contributions to his work in the Colored Industrial School at Lawrenceville, Va., have fallen off this autumn, while expenses have not. Nor can they unless he sends away some pupils and contracts his work. He expects to find help from the friends he has made for his work, and trusts they will prove faithful and generous.

Similarly the missionary Bishops must feel the pressure on them should contributions diminish. No one wants to give up any part of what he is doing; rather would he enlarge it in view of many and varied opportunities awaiting his use of them.

⚜

Children's enthusiasm has been sought by the Church's missionary leaders, and not found wanting. It is asked for again this Lent; and Sunday School officers and teachers will soon be, or have already begun enlisting it. It should be sought **intelligently**—aroused through these three ways, not simply "because the school is in the habit of giving to missions, and now Lent has come, we must work and give this year also." Efforts must be planned for and put forth, not simply because other schools are doing this now; not alone because the Church asks children for their help. Superintendents and teachers must inform themselves sufficiently to make known the needs of missions to children; and the children must also be taught that their missionary efforts in self-denial or any way, are among the all things in word and deed to be done in the name of the Lord Jesus.—Colos. 3: 17.)

Notes From the Missionaries.

A troop of Boy Scouts of America has been organized at St. Matthew's church, Fairbanks, with the Reverend H. H. Lumpkin, rector of the church, as Scoutmaster. Mr. Lumpkin had several years' experience as scoutmaster in the States before coming to Alaska, and hopes to bring about a strong and virile organization here of Boy Scouts.—Alaskan Churchman.

A Philadelphia Church woman, who has been traveling in the East, tells of the international character of the work done in St. Luke's Hospital, Tokyo, Japan. In addition to the large number of Japanese patients there were Chinese, Indian, Hindoo, a Russian, a Frenchman, two Germans, several English and several American patients. The different strata of our social system were represented by a Japanese baroness, members of the embassies and legations, patients in private life, boatmen from the nearby river, and coolies out of the street of Tokyo. Truly this is an international hospital, with a great mission of usefulness to the people, both native and foreign, throughout the East.

Some years ago a distinguished Englishman, famous as a hunter of big game, came back from a tiger hunt in India. In several public addresses in England he declared that during his six-months' stay in India he had killed twenty tigers, but that he had not seen an English missionary, and argued that, therefore, missions in India were a failure. The addresses created a temporary sensation, which, however, disappeared in a very singular way. A veteran missionary, who had spent a score of years in self-denying labor in that great country, happened to be in England on a furlough. At a missionary mass-meeting, held about that time, he referred to the statement of the English Nimrod and said: "I have lived in India twenty years, have seen and mingled with hundreds of missionaries and thousands of native Christians, but I have never seen a tiger." It depends right largely on what one is looking for.—Religious Herald.

In almost all lands beneath the sun I have seen the gospel work, and it is still the power of God unto salvation; I have seen personal evangelism tested and have not found it failing; I have seen consecrated men and women bearing the burdens of others, endeavoring to make their lot easier, and seeking also to lead them to Christ, and they have not toiled without encouragement. None are too hopeless to be saved, none too prejudiced by unbelief to be beyond the power of the truth, and none too far away from God to be in helpless despair.—J. W. Chapman, D.D.

Family Department

Sunshine of the Heart.

It's the sunlight of the heart that makes sweet the way;
It's the sunlight of the heart, not the sunlight of the day;
It's the sunlight of the heart
Keeps us toiling, cold or heat,
With the blossoms in our dreams,
And the robins singing sweet.

It's the sunlight of the heart that keeps the world from turning gray;
It's the sunshine of the heart that keeps the spirits fresh with play.
It's the sunshine of the heart,
Stored with beauty of the years,
Keeps the shadows from the soul,
Heals the heartaches and the tears.

It's the sunlight of the heart makes us young along the line,
With a touch of morning song in a world love makes divine.
It's the sunlight of the heart
Makes us laugh when troubles loom,
And leads us with its laughter
On the way life walks to bloom.

It's the sunshine of the heart makes the sunshine of the day,
Just to help us chase the care and the dark and doubt away.
It's the sunshine of the heart
That leads us, worn and pale,
To the beauty of the lilies,
In that last eternal vale.

—Selected.

Alaskan Flowers.

To those who think of Alaska only as a land of snow and ice, or even to one who comes in traveling near enough to the grimly beautiful coast line, where the boats go for miles and miles without a sign of flower life or man life, such things as flower-surrounded log cabins seem impossible dreams.

In coming into Alaska, you first awake to the beautiful reality in Skagway. This is a point where the White Pass road is taken to make connection with the river boats for the Interior. Your eyes rest upon the wonderful fulfillment of the flowers and your crag-weary soul is refreshed. Never have pansies seemed so lovely. And they truly are lovely beyond all others. Row after row, each one seemingly more to be desired than the other, until you have seen the dainty bunches of forget-me-nots. Then the golden-hearted daisies by bold bright marigolds vie with each other in strength of height and color. So with one or the other the gardens are filled with beauty. By the roadside fragrant clovers intermingle with the feathery grasses, and the pretty magenta, "Fireweed," as it is called, seems to cover every other available space. Perhaps they call it fireweed because of its color, yet some say it is because it springs up wherever there has been a fire or desolation. Surely it is a cheerful plant, covering the fields and hillsides in one magenta glow. In the fall it sends forth countless seedlings, until the air is filled with the tiny white-winged things, surprisingly like fluffy snow.

Every growing thing in Alaska seems to exemplify the Alaskan spirit, and that is to make the very best of bad conditions, and to make the very most of the many good ones. With the dark winters and short summers, every ray of sunshine has to be used, and when in the summer the sun shines all day, and nearly all night, there is no time for loafing in flower-land.

Just take a walk down one of the streets in Fairbanks, say in July, and you will begin to think that wonders will never cease. You will see flowers that at home you had to coax and nurse into growth, here in radiant, luxuriant masses. The pansies are unusually large and hardy, whole borders of them, and paths bordered with beds a foot wide, filled to the edges with changeable velvet. Sweet peas grow up to the tops of the fences, and then, if no further support is given them, over they go, back to the ground again. All summer the nasturtiums climb nearer and nearer the roofs of the cabins, and bloom and bloom in sheer delight. Some paths are bordered with poppies, big stately red and white ones, and white and pink ones, or the golden California beauties. These natives of the East and warmer climes seem perfectly at home in the Northland. Asters scorn hothouses and grow in profusion wherever they are planted, and wherever they are, they are beautiful. They are as large as the chrysanthemums the Easterner delights in, and of all the various changes of colors. By them, perhaps, will be dahlias, as large and rich as any you have ever seen. The more beauty-loving and flower-loving the owner of the garden, the longer you will stay to look and wonder. Candytuft, sweet alyssum and mignonette will greet you from their accustomed places on the borders of beds of flowers, and you will almost smile at them as at some old-time friend. Then you will see where some daring gardener has bordered the beds with phlox or snap-dragons, and you will feel compelled to admire the result.

You will look long and lingeringly at the gardens, until you stop to see the potted plants, and then you will want to carry pot and all home with you. Never have I seen such begonias. The flowers are like camellias, and the colors exquisite. Shades of pale yellow to deep yellow, pale pink to deep pink, and the pure white. The geraniums, too, grow to giant size, and seem to be ever blooming. One really is tempted to feel the stalks of some of them before it can be believed that they are not two plants tied together. There is a geranium which was seen in one of the small towns which filled the window of a store, and was filled with blossoms besides.

But can anything equal the charm of the hanking birch-bark baskets, filled to overflowing with the dainty lobellias? They seem to love to grow, and one is thrilled by their colors, heavenly blue, and starry white. Many cabins have five or more baskets hanging from the eaves. Imagine gray log cabins, birch baskets filled with blue lobellias, flame-colored nasturtiums climbing to the roof, beds of velvet pansies, borders of crimson poppies leading to the gate, where golden California poppies make way for you to pass—beyond, the distant Alaskan mountains snow-covered and glistening in the sun, or white and blue, shadowy in the clouds. Imagine one cabin, and then think of streets of them; change your flower colors as you will, as a child changes his kaleidoscope, and you will have some idea of Alaska flower-land.—Alaskan Churchman.

Reviewing.

In the war news every few days we have a story of a great review of troops by a king, an emperor or a czar—a review of living and strong men marching on to death. The forces are marshalled in full array and the commanders take account of what they have on which they may depend for coming combats. At these recurring seasons and anniversary times of the year it is wise for each of us to review the hosts of which we have had command and which have marched from us. There are the hundreds of days, the armies of hours, the hosts of the minutes, the companies, battalions, corps, divisions of the dead, yet living. There are the short days of last winter and of this. There are the lengthening days of the spring and the long days of the summer and all their various hours of darkness, of lamplight and sunlight and moonlight; with all their varying equipment of frost and roses, icicles and violets, ripening fruits and withering leaves, of brilliant sunsets and sullen leaden skies, of long, sweet afterglow and sudden descent of night in the midst of the hours that in June were the busiest part of play time.

As we pass them in review they bring countless changing and differing memories and should bring much thought. The most uneventful lives have felt and known many things as these days and hours and minutes have marched away from us. The most sluggish or calloused soul must be stirred to many kinds of emotion as they are recalled and considered. They have borne away with them not only part of our allotted time of life, but evidences of us, testimony for or against us, work of ours, evil and good, which we cannot undo or obliterate; for our words and deeds of the dead and gone days do not die. If they could be expunged, erased, from the record we are told is kept of them, they would continue to live here. We cannot know where or how far from us or with what potency to bless or to curse, to wound or to heal. While the hours and days were with us we could use them as we chose. We are responsible now for how we used them; but we cannot bring one of them back. They are our lost armies and we must answer for our management and direction of them when they were ours. If we wasted them, we cannot repair the waste or find reinforcements to replace them. If we misused them, we cannot retrieve nor correct the error or wrong.

This is a good time for such review. Probably for the best of us it will not be entirely satisfactory or pleasant; but it should be, for the worst and most unlucky of us, inspiring and instructive. We cannot undo what is done; but we can do better than we have done, and the feeblest and poorest of us can do something to make this world a better and a happier place and this season more cheerful and hopeful for somebody. And that should be the conclusion and the result of our reviewing. The bitterest and most sorrowful experiences are good if we will learn from them wisdom, as we should. The most grievous of our mistakes are helpful if they have taught us something of what to avoid and given us to know the aspect of snares that we may recognize them at furthest sight. Remorse may be salutary and it is just punishment, but it is

useless and idle unless it gives birth to sturdy and honest resolve. And the first and most practical resolve is to make the best use possible of the new year; to be generous, kindly, helpful, hopeful; to do our very uttermost to make it joyful to all about and to all we can reach. Roanoke Times.

The Lord Thinketh Upon Me.

Psalm 40:17.

"I am poor and needy," nothing of my own,
Can I plead as worthy to approach God's Throne?
Still He draws me to Him, whispers bring this plea,
"Yet the Lord Jehovah thinketh upon me."

In th' eternal ages, long ere time began,
Thoughts of loving kindness flowed from God to man;
In salvation finished now I clearly see
"How the Lord, my Saviour, thinketh upon me."

Yes, His thoughts are precious, thoughts of love and peace;
Thoughts which calm the spirit, bidding sorrow cease;
Thoughts of joy and gladness, tender thoughts where He
"Shows the Lord of Comfort thinketh upon me."

Triune God of comfort! fill my heart with cheer:
Often in life's shadows let me feel Thee near;
Till in Heaven's sunshine Thy dear face I see;
Prove Jehovah always thinketh upon me.

—K. E. T., in Canadian Churchman.

The Devotional Use of the Bible.

It is often asserted that never before has the Bible been subject to such widespread and intelligent study as is given it to-day. There is little doubt that this contention is true. The lists of aids to the study of the Bible, of concordances, dictionaries, commentaries, lesson helps, expositions, illustrative records of exploration, travel, history, and customs relating to the Orient are so long, so varied, and so adapted to all ages and all grades of culture and scholarship that it is now more easy than it ever was to find a teacher or a text-book for every stage of progress in Bible study from the primary room in the Bible school to the professor's chair in the theological seminary or the university. Moreover, the study of the Bible is a popular occupation. Publishers tell us that the Bible is the "best seller" and most constantly called-for book on the market; and great organizations, like the British and Foreign Bible Society and the American Bible Society, put forth annually their millions of copies of the Bible and portions, so that the world is being sown with the seed of the Word to an extent not thought of a generation or so ago. There is, then, no doubt of the existence and use of a fairly adequate supply of Bibles and of the means of learning the significance and influence of the written Word; but the question arises as to another phase of the use of the Bible, and that a most important one: How widespread is its use as a book for devotional reading and for the express purpose of affording direct spiritual nourishment to the soul and stimulus to the life?

That the intellectual study of the Scriptures is a most necessary part of the Christian's experience is undeniable; but it can never take the place of the earnest, worshipful, spiritual use of the Word of God with the direct purpose of strengthening and stimulating the life of the soul and deepening its affections and consecration. The chemist goes into his laboratory and for lone hours busies himself in the analysis of various kinds of foods, measuring and weighing their constituent parts, combining and recombining their proteins, carbohydrates, fats, and other constituents in the endeavor to ascertain their purity or to find their adaptability to human needs. But after a while he feels the call of hunger; and, going to his home or elsewhere, he eats, not the product of his laboratory tubes and tests, but the savory dishes of his own table or the restaurant chef, and is refreshed and strengthened for his further thought and work. The chemical analysis of food interests and informs the man's thought, but the use of the ordinary food of everyday life is absolutely essential to the maintenance of his mental and physical energies. And so the devotional use of the Scripture is not merely a desirable but an essential part of the Christian's experience. To maintain the life of his soul in vigor and health he must eat of the "bread of life which came down from heaven;" he must drink of the water that Jesus gives him in the Word, that he may never thirst again.

But this spiritual eating and drinking is accomplished primarily through the devotional use of the Word. It is thus that knowledge is given, faith is quickened, love is deepened, and the whole man inspired with renewed fealty to Christ, more perfect dependence on God, more earnest and faithful prayer, more profound thanksgiving for the divine mercy, and more consecrated effort for the welfare of his fellow-men. Bible study may, therefore, be regarded as the preparation for, but Bible-reading is the actual operation of, the spiritual activities. It is the means of communication whereby the fire of spiritual impulses falls upon the sacrifice of heart and life and consumes even the very altar upon which it has been laid.

Thus the importance of the devotional use of the Bible cannot be overestimated. It is the one great essential in the proper employment of this means of grace. Better a less perfect intellectual knowledge of the Bible than a knowledge wholly or chiefly confined to the intellect. The unlettered Christian, drinking in the spiritual truths of the Word, far exceeds in fertility of heart and life him who knows the letter more fully, but who knows less of the spirit which the letter is given to convey, for "the letter killeth, but the spirit giveth life." But more happy than either is he who is able to bring to the reading of his Bible not only a fully educated and enlightened mind, but also a warm and loving and teachable heart. Such a one shall experience in all its fullness the blessedness which the Psalmist expresses in the words of that Pslam which he wrote as a hymn of praise and thanksgiving for the Word of God: 'Thy word is a lamp unto my feet, and a light unto my path: O how I love thy law! it is my meditation all the day."—Christian Intelligencer.

In That Which is Least.

"I see the Salvation Army wants contributions of old linen to send to Europe to be used in the army hospitals," said Mr. Harvey, looking up from the evening paper.

His wife let her sewing fall in her lap as she exclaimed: "Oh! if we only had access to Grandmother Bromley's linen closet! She had piles and piles of linen sheets and towels and table clothes, more than any one family could possibly use, a separate drawer for bandages. I remember just as well, though I was only a little girl, and, of course, the linen is all scattered now since grandmother died."

"You may have a few pieces, though," replied her husband. "They say they want any kind, pillow slips or towels or napkins, and the local branch of the "Army" is assessed twenty dollars, to raise as their share towards the transportation."

"Well, that isn't much for a town of this size," answered his wife. "There are plenty of men here who could give five dollars and never miss it. I don't think I've got any old linen; at any rate, not enough to amount to anything; indeed, I haven't very much new, but Grandmother Bromley had just piles and piles."

But just then supper was announced, and the subject was not again referred to in the Harvey household.

A few days later Mrs. Harvey "ran in" for a neighborly call on Mrs. Weston, and found her friend and the children tying up a package f smooth, soft linen.

"It's for the poor hurt soldiers 'way across the ocean," little Louise explained eagerly. "When they get shot, a nurse with a red cross on comes and ties them up with nice soft linen, and an ambulance takes them to the hospital."

"And we've boiled 'em and boiled 'em till there isn't a germ in 'em, and ironed 'em all smooth, and now they're going across the ocean for the poor soldiers," put in Robert; "and I'm going to give the lady my new dime to help 'em there."

"Yes, dear," interrupted his mother, "Mrs. Harvey knows all about it, and here is another dime to take with it. The laundry wasn't as much as I expected, so I've this one left. And here is the package all ready, so run along now and take it to the 'Army' lady."

"My husband was reading about them wanting linen," said Mrs. Harvey, as the children left, "but I have so few pieces I didn't think them worth sending."

"Well, our contrbution was very small indeed," answered her friend. "We use cotton for sheets and pillow cases, and lately I've been getting 'mercerized' table cloths and napkins; they're much cheaper." Mrs. Weston had an unembarrassed way of referring to economics that made one realize her indifference to monetary standards. "That old table cloth was literally the only scrap of linen in the house; I'd been planning to make dish towels of it. I do love linen dish towels, but I can make dish towels from flour bags, and 'every little helps,' you know, so I always try to do what little I can, for if every one would do just that the world's work would get done very well. But really, it wasn't the scrap of linen I was thinking of so much as the children. I try to interest them in every movement that comes to our notice for the help and betterment of the world, for I don't know to what field of labor their life work may call them, and I want them to grow up with their eyes open to the needs of the world and their hearts eager to help. Perhaps some of them may have earthly riches entrusted to their care, and how dare I hope that they will be worthy stewards in greater matters if I have not taught them to be faithful in that which is least?"

"I have never thought of it that way," answered Hrs. Harvey, "but I'm sure you are right. And I think I can find some linen pieces for my children to send, when I go home."—Mona A. Johnson, in Presbyterian of the South.

Want of time is want of moral en-

For the Young Folks

For the Southern Churchman.

Ups and Downs.

By Frances Harmer.

CHAPTER VIII.

Winifred entered the wide, pleasant schoolroom feeling that life had a spite against her. Gladys was not yet there, and the introduction to "Mlle" a dark-eyed, rather handsome woman of about thirty-five, with an air of brisk determination, took place at once.

"Asseyez-vous, mademoiselles," Mlle spoke throughout in French (which we will translate!) unless her pupils were not able to understand her, when she resorted to slowly-spoken English, given with an air of patiently repressed exasperation.

As they opened their books, Gladys entered, with a rather breathless apology to Mlle. Then she turned to Winifred.

"So glad you could come."

Winifred scented patronage, and her cheeks flushed painfully. That she should owe these opportunities to Gladys!

The lesson progressed. Mlle was a superb teacher. Before her explanations, difficultities seemed to melt away, reasons became credible and apprehensible, the study clear and fascinating.

At the end of the hour, the four girls had a brief intermission, in which Winifred, under the plea of refreshing her memory re Mediaeval History, sat apart, apparently buried in a book. In reality, she was wondering how it came that Gladys, so crude, so lacking in polish, so evidently unfortunate in her earlier training, came to be here with Alice and Mildred—who were both such flower-like, finished products of every advantage. She felt herself less dainty, less cared for, and was making plans about manicuring, and getting Marion to brush her hair (in return for a similar service!) until her locks should be as satiny as those of her young hostesses. Gladys seemed out of place, and was not quite at her ease. She said something uncultivated, and then tried to correct herself.

Then Miss Wilbur, the English teacher, who had, moreover, care of their mathematics and science, entered. Like Mlle, she was dark, but tall, good-looking, and very well dressed.

The girls moved back to their places, after a courteous greeting, and the necessary introduction of Winifred.

"You will have time for the written work I assign?" Miss Wilbur asked her.

"Oh, plenty of time," Winifred assured her. But when, at the end of an hour, Miss Wilbur's "assignations" included some problems, an essay on Marco Polo, and the careful reading (making notes and tabulations as you read!) of three chapters of History, she began to see that if she studied at this rate, there would be few opportunities for helping Marion.

As Miss Wilbur, her dark eyes flashing from face to face, put question after question, Winifred's spirit rose. She was unusually quick and intelligent, she had been well taught. Her answers were accurate, her questions showed thought and insight. Beside Alice and Winifred, she was bright; in comparison with Gladys, she actually sparkled. Some instinct told her that Miss Wilbur—she guessed that a very large salary such a woman from more attractive academic field—was glad to have her in her class.

Just as the time came for her to start homeward, the snow was falling very heavily.

"I think, Miss Lester," said Mrs. Morpeth, "that you had better stay and dine with us. We can send you home with Gladys, in the car."

Winifred flushed. The prospect did not sound tempting.

"I daresay I have to get used to wind and weather," she parried; but just then a servant came in with the news that the train was reported late.

"There, you have to stay!" Mildred put her arm round Winifred, caressingly. "Come with us to the schoolroom."

So Winifred returned, and sat round the wood fire, while Miss Wilbur read the "Fairie Queene" to them, with comments that made the delightful old story more delightful still.

"I see where a governess is able to teach you more than you can learn at school,' said Winifred to Alice, who had invited her to her own room to freshen up for dinner.

"Yes, we get ever so much sugar-plummed into us," admitted Alice. "Sometimes I wish we hadn't to know quite so much—but mother is very ambitious for us, you see. Papa may be Senator in two years—it's quite likely, and then we shall live in Washington, and we mustn't be below the daughters of the various ambassadors in—anything. But it means hard work now. Mildred plays her violin two hours a day. I strum at the piano the same time, to accompany her! You'll like Herr Frauwgatz. He teaches us both instruments."

Winifred longed to ask her how Gladys came to be there, but having been too well brought up to exhibit vulgar curiosity, refrained.

A little to Winifred's disappointment, and much to her surprise, she found that she was not to dine at the "grown-ups" table. A dinner party was in progress, and the young people were sedulously kept out of the way. The four girls, Miss Wilbur and Mlle, dined in a small room on the ground floor of the wing. The table was simple and dainty, but Winifred had caught a glimpse of the large dining-room as she came downstairs, with its crystal, its silver, its flowers and candles under pink shades, dotted all over it, like flowers of light! She sighed. Some people had homes like that, and she—she must return to Roder street!

Then the fire of her ambition burned with a warmth that imparted a glow of hope. That should, someday, be her life. She would achieve distinction, she would live in Washington, or in New York; she would know "people worth knowing." Not merely rich people, of course—she had too much sense to suppose that wealth alone could deserve admiration or confer distinction—but clever, unusual people, writers, artists, travelers—those who had done something worth doing, set their mark on the world, separated themselves from mediocrity!

It was a delight to step into the cushioned limousine, even though Gladys stepped into it, too. It was pleasant to be bowled along so swiftly, so smoothly. She thought of the crowded, stuffed train that would ordinarily be her means of transportation, and wondered how long she must be poor!

And then she learned what had puzzled her.

"Do you like it?" asked Gladys, as they started off.

The moment had come from which Winifred had shrunk all day—the moment when she could not decently escape saying "thank you."

"Very much. I—I appreciate the opportunity," she said, stiffly, and wondered if that would do.

Then, with a sudden impulse, following a sudden conviction that she was being far from generous, she almost blurted out:

"It was very kind of you to mention me. Why did you?"

"Oh, it came about," Gladys spoke awkwardly. "You see, I always thought you so smart at school, and when I told Poppa I wished he could pay some one to make me smart, he said how'd I like to have governesses and get you to live with me?"

Winifred almost gasped.

"But he's doing a whole lot for Mr. Morpeth—he's going to help him into the Senate, you know—and so, to help him, Mr. Morpeth said I could have lessons with his daughters. Then—for I don't think they wanted me in the house—it was settled I was to live with the Brights. Poppa has business connections with them, too."

"Oh,' said Winifred. She felt relieved that Enid had not chosen Gladys for her companion.

"And when I came here, I just spoke of you one day, and I guess that's how it came about."

Winifred felt very much softened to Gladys—but, at that moment, the car stopped at Mr. Bright's house. Her jealousy returned. It was very hard to see Gladys run up those steps.

Harder still it was to think how surprised the chauffeur must be feeling as he threaded his way via Grand avenue luckily—to Roder street!

"Thank you," she said, her cheeks burning in the darkness, as she descended. Now he would know the kind of place in which she lived—and tell everybody at Glenwood!

It seemed to her, as Marion let her in—they kept the door locked at night—that she had been away very much more than one day.

"Oh, we have been so worried about you," cried her sister, hugging her with unwonted warmth. "We thought you'd surely be home before five!"

Her mother came out at the sound of voices.

"I couldn't let you know," Winifred said, "you've no telephone."

"Well, we've been somewhat relieved, since I went to the drug store and telephoned to Mrs. Bright;" her mother laid her hand on her hair. "She called up the Morpeths, and in ten minutes I knew that you were on your way home."

"Is that Win? Didn't she get hurted?" called Dan's voice from over the balustrade.

"Oh, you dears!" Winifred ran up the stairs to them, for Polly appeared

close behind her brother. "I'm glad to see you, and the Morpeth children can't compare with you."

Marion and Mrs. Lester exchanged a smile, and returned to the dining and the stove. Winifred kissed the children and put them back to bed.

"Bruvver said," murmured Polly, "zat a big bear might—have eaten—you—right up!"

The last words were almost inaudible, for Polly dropped quickly to sleep.

She took off her hat and coat, put her gloves away, and then ran downstairs for a moment's talk, before beginning her study.

"Tell us about your day," Marion beckoned her to the table at which she, too, was intent on school books.

"We'll get you two a table, with a students' lamp—one of these, plus a home-made shade," said Mrs. Lester.

Marion satisfied their deep interest in her day, and then plunged into study. At ten Mrs. Lester insisted on bed, but agreed that they might rise at six.

"Don't talk to-night," she warned them, as they went upstairs.

"Not a word after we're in bed," Marion assured her.

Winifred peeped in at Etta's room, seeing a light.

"Come in, dear," said the sister. "I've been sleeping, but I'm wide awake now. Did you have a pleasaant day? Were they nice?"

"Very nice." Winifred slipped on her knees beside the bed, and kissed Etta's thin hand. "But, oh, so brutally, abominably rich! Etta, my whole soul is bent on getting rich, too. I will. Then, darling, you shall have a lovely room, with a balcony overlooking the sea."

Etta smiled faintly. She was very pale to-night, and there were dark lines under the sweet eyes.

"I want you to be rich, too," she whispered, adding, "with the true riches, dear."

"I'm afraid plain dollars and cents will content me," Winifred answered. "Good-night, dear."

The days flashed by after that. Winifred almost ceased repining from sheer lack of time for that exercise! It was so hard to do, in twenty-four brief hours, all that she had to do! As for helping—it was admitted she had no time for that! Marion was the tired mother's sole assistant. Her high-school work was not so exacting, and then she had not so much time taken in transit

Epiphany came. There was the usual Early Celebration, and Winifred had to have breakfast at a little restaurant after it, in order to catch her train. It was, of course, a cheap restaurant, and she spent only fifteen cents, but she felt very free and grown-up doing it. Then, when she came home, there was an earlier supper, for the Feast of Candles was to be observed, just before the regular evening service.*

As Winifred entered the dim church she was aware of being in a completely foreign atmosphere. Very far, indeed, her thoughts had been from worship, during the days of this New Year! The church was very full. Across from her own accustomed seat she could see the Brights, and Gladys with them. She tried—in that holy place—to crush down the angry jealousy the sight awakened. And then her attention was claimed and held by the service.

The choir boys, with tapers in their hands, went up towards the altar. Winifred hastily caught up the taper in her seat. There was one for everybody. Then the boys, first lighting their own tapers at the flaming one the rector carried, came down, one each side of the aisle, and lighted that of the nearest, who turned to his or her neighbor, and passed on the missionary flame! Each one turned again, and when every little taper was a spark of light, a hymn was sung.

In the service that followed Winifred's mind frequently wandered, first to ways of making money; secondly, to the fancied spending of it. Something made her suddenly awake to the words of the last hymn—perhaps it was the sight of Bob's face, the sound of his exquisite voice, as he passed in the procession, down the aisle, singing:

"Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."

The next verse was sung in the vestry, muffled by closed doors. Winifred did not heed it. She was startled by the last she had heard: "Dearer to God are the prayers of the poor!"

*The writer saw "The Feast of Candles" here described at Grace church, Anniston, Alabama, Epiphany, 1914.

(To be continued.)

As a Little Child.

"My wee one walked the narrow wall—
What child but hungers thus to go?—
Her eyes alert lest she might fall
On that rough bouldered pave below,
At length she stopped and then her plea
As though o'er full of care her cup:
'Please, Daddy, hold my hand for me
So when I walk I can look up.'"

"Ah, Father, when we walk the ways
That teem with pitfalls for our feet,
That baby plea of bygone days
Might in our sorest need be meet.
Tired out with watchfulness and care,
With strife for paltry bite or sup,
'Thou hold oud hands' we make our prayer,
That while we walk we may look up."

—Selected.

A Very Little Girl's Walk.

There was a little girl and she said to her mother: "I want to go and take a walk."

And the mother said: "Why don't you go? You may."

Then the little girl said: "I want to go far—far."

"How far?" asked her mother.

"A long way down the road where you can't see me—a long way.

"All by yourself, Mary?"

"Yes," Mary said. "Far away down the road, behind the big trees."

"Well, you may go," said mother. "You may go down the road behind the big trees where I can't see you."

"I'll go far," said Mary.

"Well, you may go far; good-bye. I shall be glad to see you when you come back."

"I'm going," said Mary. "Far—far."

"Good-bye," her mother said.

And Mary said: "Good-bye—have to kiss you—good-bye." Then she kissed her mother; and then she walked away down the steps and along the path and into the road. It was all sunny. Goldenrod was in the grass at both sides of the road. Mary picked a piece with a nice long stem and took it back to her mother, because she thought her mother would like to have it. And she said to her mother: "I brought you a piece of goldenrod with a long stem."

"Oh, that is a beautiful piece!" her mother said. "I will put it here with my other goldenrod. I'm so glad to see you back! Did you have a nice walk?"

"Oh, no!" said Mary. "I haven't taken my walk yet. I'm going far. So now I'll start. Good-bye."

"Good-bye," said her mother.

So Mary started again. She went down the path and into the road. She would not pick any goldenrod because she wanted to take such a long walk. And she couldn't pick any asters this time, either, because she had so far to go. It would take a very long time.

She looked back and saw her mother sitting on the piazza. Then she went a little farther, and looked back again; her mother was right there. The next time she looked, she could not see her mother. That made her feel sorry. She walked backward two steps, and then she could see her mother; it was only a bush that had been in her way. So then she started on again. It seemed pretty long this time. So she looked back and saw her mother sitting right there on the piazza. Just as she started to go on, she stumbled on a stone and down she tumbled. But she didn't cry at all. Her hands were scratched and dusty, though; she felt a little lonely because her mother was not there with her.

So, then, she went on, all alone. And it was so far away now that she was behind the big trees. When she looked back to her mother's house, she couldn't see it. She could not see the house and she could not see her mother on the piazza at all. And she did not go one bit farther—not a step. She did not stop to look for any flowers, or anything, down there behind the big trees, where she couldn't see her mother at all. She just began to hurry back up that stony hill and over that road. She went as fast as ever she could. It was so far and so stony that she couldn't seem to go a bit quick.

But she hurried on; and when she was near the house, she was so glad! Her mother sat right there in her white dress. And, when Mary was almost up to the piazza steps, oh, how glad she was! She was pretty tired, but she ran like everything and hurried up those steps to the top. And then she ran—she didn't stop a minute, but she ran over to her mother and right close up to her.

"H'm! I'm all tired! I'm all home again," she said.

"I'm so glad to see you back," said her mother. "Did you have a lovely walk?"

"Yes," said Mary, "but it was too long. I don't like walks so long as that very well. It's the most lovely when you get back, I think."—Christian Register.

The Growlery.

I dare say you have never heard of a growlery. It's a funny word, but it is a very useful, helpful sort of a place. Let me tell you about it. George had a very quick temper, and it made him disagreeable and unhappy. So mother and father talked it over with him, and this is what they all decided to do:

Mother happened to have a small room upstairs, off from the sewing-room. There wasn't much furniture in it—just some Japanese parasols on the wall, and a fur mat in front of the door, and a chair or two. The room wasn't used, so mother said they would call it the growlery. Now it was really a very important room after that; for when anybody in the house flew into a temper or felt cross or touchy, they had to go to the growlery at once. They were not made to go—they just remembered and went.

They closed the door, and sat down and thought things over. Then they prayed, and thought things over again. By this time everything began to look different, and pretty soon they opened the door softly and went downstairs again. Nobody ever said anything about the growlery, and nobody smiled when you went or when you came back.

But I have often thought that if there might be a growlery in every home, there might be fewer cross words and many, many more lovely men and women in the world. What do you think?—Shepherd's Arms.

Little Miss Touchy.

Little Miss Touchy won't play any more,
She has flounced herself home, and has banged the front door;
While Little Miss Sunshine and Miss Laughing Eyes
Have stood by and watched her in silent surprise.

Now what is the reason that Miss Touchy Toe
Has stopped in her play and has misbehaved so?
She says it's because she has had to be "It"
Five times, and she just doesn't like it a bit!
And they kept playing tag when she wished to play ball!
And they whispered about her, and laughed at her doll!
And she knows they don't like her, or surely they'd try
To do what she wants, and would not make her cry!

She forgets that all morning she had her own way
As to what they should do and the games they should play.
And they had to be "It," well—not five times, but nine!
While she went on romping and thought the play "fine."

And the whispering that grieved her was nothing at all
But Sunshine's kind plea that they stop and play ball.
Just to humor Miss Touchy; her mate whispered, "Yes,"
And then, true to her name, gave a laugh, I confess.
It was not at the doll or at poor Touchy Toe,
But she laughed just because she was happy, you know.

And then Touchy cried, and exclaimed, "'Tisn't fair!"
And went home in a pet, because they "didn't care
How wretched she was! She plainly could see
That nobody liked her." Poor Touchy! to be
So selfish and silly! I wish that she knew
The way to keep pleasant and happy, don't you?

—Laura G. Thompson, in St. Nicholas.

Roy's Lemon Ice.

The long road trailed like a gray string up the hill, and Roy trudged it slowly, dragging the express wagon after him. His mushroom hat drooped, and the face beneath it was hot and red; the wagon creaked complainingly. Yet he kept on with patience, because he was eight years old to-day, and because the burden in the wagon was a block of ice being hauled homeward from Mrs. Kean's ice-house to freeze a treat for his birthday feast. These were two splendid reasons for keeping on; and at the top of the hill he braced himself and went a little faster.

The road turned here and ran between long fields before it dropped into a patch of woods a quarter of a mile further on. Where one of these fields met the road sat a small house—so small and so white in the glare of the sun that it hurt your bare eyes. Roy never passed the place on a summer day without feeling uncomfortable. He fancied that the walls were blistered. As he creaked by now, he glanced toward it out of the corner of his eye, then stopped short. Someone was waving feebly from the window.

Roy knew who, well enough. It was old Miss Drusie Allen, a cripple who spent her days alone in the little house while her nephew and his wife were out plowing and washing for a living. Miss Drusie had not walked for years. She was too drawn up with rheumatism even to be helped with crutches and canes, and from morning till night she had to sit huddled in a chair by the window.

Roy dragged his wagon to the doorstep and, dropping the tongue, trotted inside. He took off the drooping mushroom, baring his little wet head. "Did you call me, Miss Drusie?" he asked.

"Yes, I did," the old lady piped back, fretfully. "I want a bit o' company; I want somebody or something to make me forget for a piece of a minute, this scorching heat that's a-burning up my old bones."

Roy knew that she wanted him to sit down and talk to her, but he knew, too, that he could not at this time, so he cast about in his mind for something else to do for her.

The tiny room was stuffy and dreadful. One window was down; it had fallen, Miss Drusie said, when she tried to "h'st" it higher with her crumpled old hands. The sunlight poured in hot and white through unshaded panes.

"To-day I'm going to fix you," Roy promised, "and to-morrow I'll come and talk."

For fifteen minutes he was very busy, but at last he drew a long, satisfied breath. He had raised the window, and across the glaring upper sash, by dint of much reaching and climbing, panting and puffing, had fastened up the battered shade that had fallen a week ago. The shade made a cool green light in the yellow room, and a little flicker of blessed breeze stirred through beneath it.

Then he beat up Aunt Drusie's flat pillow and brought her a leafy branch from the roadside to keep away the flies with. She looked pleased and happy. "You're good as a gal," she told him.

Roy looked at her weary old face and another thought came to him. "Now," he said, "want a glass of lemonade—iced lemonade?"

"You're a-fooin', sure!" Aunt Drusie cried, shrilly. "I ain't tasted iced lemonade sence I was taken down, two years ago, boy. And I'm that thirsty this minute, my throat's parched." She gazed at him eagerly.

Roy was glad he had remembered the lemons, bought at Mr. Kean's store for the birthday treat, and the small lump of ice tucked in beside the larger one. He set about his task with great earnestness, but it takes a long time to make lemonade when you do not know very much about it in the first place.

He finished at last, though, and held up in triumph the cracked tumbler filled to the brim with cold, acid liquid that tinkled as it moved. Aunt Drusie nearly fell from the chair in her eagerness as she reached for it with both hands. When Roy looked back at the door, her head was thrown back and she was drinking long draughts as though she would never get enough.

Presently the wagon was creaking dustily on again through the scorching sun, and it was a weary little team indeed that came to a halt before the kitchen steps at home. Mother appeared at the door, flushed and rather worried. "I've been waiting and waiting—" she began.

"I had to stop and 'tend to Miss Drusie Allen," Roy explained, "but I've got the ice!"

He stooped happily and pulled aside the cloth and the thick green branches that covered his freight. Then, "mother!" he cried. There was no ice left—only a small piece about the size of a dinner plate. The soaking wagon-body told the tale: the rest of his ice had melted away in the fierce, unshaded heat by the Allen door.

Through a blur of bitter tears Roy caught sight of the empty freezer awaiting its delicious contents. "I had to fix Miss Drusie," he said brokenly. It—it took longer than I thought it would."

He sat down on the lowest step and pulled his hat over his blinking eyes. Mother sat down, too, and in a very little while she knew the whole story.

Then she got up briskly and bathed the hot face in cool water and washed the poor dusty feet. "Now!" she said, "There's plenty of ice left for a big frosty pitcher of lemonade, and look what's waiting to go with it!"

Roy brightened at the huge chocolate cake topped by eight slim white candles, their wicks standing straight and ready. "We'll have a big time after all," he said.

"Mother," he remarked drowsily, at twilight, very full of cake and lemonade, and very sleepy, "maybe this was Miss Drusie's birthday, too. Did she ever have a birthday?"

"Many and many a one," mother answered.

"To-morrow," Roy planned, nodding gently, "I'll take her a slice of cake and a candle and ask her all about it." When he had finished the last word he was fast asleep.—Nancy Byrd Turner, in Sunday School Times.

The Maple's Visitor.

"Whew!" whistled the birch, with a shiver that shook off a great handful of leaves. "Winter is coming!"

"Why should you sigh over that?" said the jolly, rosy maple. "The garden will be so clean and white, and then the icicles! How they will sparkle on the tips of our fingers! You know they are ever so much brighter than those gold and crimson leaves that everybody likes so well."

"But the robins will be gone," sighed the birch, shaking her head, "and the phoebes and bluebirds!"

"Never mind, we shall have plenty of company," said the maple; and just at that moment a squirrel ran along her branches, and, peeping into a hole in her trunk, asked if he might come in.

"Certainly,' said the maple. "Stay all winter, if you like."

The squirrel seemed pleased with the invitation; so he stored in the maple's spare room all his baggage, which consisted of one hickory nut. He soon brought another, however, and another and another, until the room was almost full. Then he curled himself up comfortably in the warmest corner.

"I told you we would have company," said the maple. "Now I have some one to talk to on dull winter days."

And, sure enough, in stormy weather we always hear her rattling her branches and talking very fast in her fashion. But I am afraid that the squirrel is not a good listener; for, to tell the truth, he is sound asleep.—Youth's Companion.

Personal Notes

The address of Rev. A. W. S. Garden has been changed to 135 Biering avenue, San Antonio, Texas.

The Rev. A. C. Killefer, of Bradentown, Florida, has accepted a call to St. Paul's church, Franklin, Tennessee.

The Rev. Richmond de Olives, of Greensboro, Alabama, has accepted the election to Trinity church, Clarksville, Tennessee.

The Rev. T. G. Brown has severed his connection with St. Philip's church, San Antonio, Texas, and left last week for Jamaica.

The Rev. George P. Bentley, formerly rector of Calvary church, Montgomery, W. Va., has entered upon his duties as rector of St. John's church, Barrytown, New York.

The address of the Rev. Floyd Keeler, who has been appointed archdeacon of Hutchinson, District of Salina, is 128 Thirteenth street, East Hutchinson, Kansas.

The Rt. Rev. S. M. Griswold, D. D., Bishop of the Missionary District of Salina, (Kansas), was operated on at St. Barnabas' Hospital, Salina, on January 12th. The operation was completely successful and the Bishop will shortly return to the Bishop's House in Salina.

The Rev. Floyd S. Leach, Ph. D., formerly assistant superintendent of St. Luke's Hospital, New York City, has accepted the position of executive secretary of the Social Service Commission of the Diocese of New York, and all communications should be addressed to 416 Lafayette street.

On January 11th, the Rev. Frank W. Sterrett was elected, by unanimous vote of the vestry, as rector of St. Stephen's church, Wilkesbarre, Pa., to fill the vacancy caused by the death of Rev. Dr. Henry L. Jones. The election has been approved by the Bishop of the diocese; and Mr. Sterrett has accepted the call.

John L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

A REAL BARGAIN.

The price of the Richmond Journal is $3.00 per year. But all subscriptions received this year, before January 31st, will be accepted at $2.00.

This Bargain Offer is good only from January 15th to 31st, inclusive.

THINK OF IT!

The best Daily Paper in the State of Virginia for only $2.00 a year.

SEND IN YOUR ORDER AT ONCE.

Address

Richmond Evening Journal

Richmond, Va.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Kodak Finishing.

Developing roll films 10 cents. Prints 3¼x4¼ and smaller, .03 cents each. Post cards, .04 cents each. Enlarging at reduced prices. W. F. HOBART,
737 E. Main St.,
Richmond, Virginia.

HELP WANTED.

WANTED—IN THE COUNTRY, TWO miles from village and churches, a settled woman to assist in general housework. Family of four. No children. Address Mrs. Elizabeth Oxley, Poolesville, Montgomery county, Md. R. F. D.

POSITIONS WANTED.

WANTED—POSITION AS HEAD OF Children's Home or Industrial School by Churchwoman of experience in all modern methods of sanitation, dietetics, and industrial training. Good organizer, graduate kindergartner, some hospital training. South preferred. Address, Superintendent, Southern Churchman. 23Jan2t

EXPERIENCED HOUSE-KEEPER DESIRES position. Has knowledge of sowing. Would care for children. References exchanged. Address, 301 W. Grace Street, Richmond, Va. 1t

YOUNG LADY, REFINED AND CAPABLE, desires position in a home or as companion. Highest references. Address 138, care of Southern Churchman.

WANTED—PARISH VISITOR, EXPERIenced, successful in Sunday School work, will be open for position 16th January. Address A. Z., care South Richmond Postoffice, Va. 16jan-2t

EDUCATED, EFFICIENT MAN, DESIRES position as Companion-nurse to invalid gentleman. Long experiece in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Virginia. 9Jan3t

WANTED—A SITUATION BY A LADY as a mother's helper, or a companion, or as a housekeeper. Address (Miss) A. G. C., 318 Colonial Ave., Norfolk, Va.

ACKNOWLEDGMENTS.

Servian Ambulance Corps.

Through Miss Helen M. Coleman:

Previously acknowledged	$ 319 50
Miss Susie Fitchett, Cape Charles, Va.	50
Miss Buta M. Ridley, Boykins, Va.	5 00
Mr. N. T. Ridley	5 00
	$ 330 00

The above amounts have been forwarded. All further contributions will be sent on Monday of each week and acknowledgment made accordingly.

REV. JOHN F. COLEMAN,
St. Paul's Rectory, Suffolk, Va.

APPEALS.

Oklahoma Needs—An Appeal.

I am compelled to ask for help at once. From July 1, 1914, to January 1, 1915, no gift has come to my hands from outside our own field. Without some discretionary fund our work must be hindered and get in debt.

(1) Our Indian Mission is only provided for as to salaries of missionaries by the Board. It needs an average of $30 a month for its school, repairs, upkeep, and incidental expenses.

(2) Our colored work has only a part of the salary of the one missionary provided by the Board. It needs at least $200 a year more.

(3) Taxes, insurance and other expenses cannot always be met except by help from the Bishop.

(4) Then burdensome debts which the missions cannot wholly carry. In my judgment are not extravagant debts. I need help for them.

This community is crippled temporarily in its two largest interests by the war conditions, cotton and petroleum. It is harder to make money for present needs than at any time for five years past. I beg for some prompt help. I cannot be spared from the local work to go away to ask it. We are short handed to the extent of four missionaries who have left us for better salaries and less trying work.

Address F. H. BROOKE,
Bishop of Oklohoma.
427 N. 9th St., Oklahoma City, Okla.

WE CANNOT CEASE.

An Appeal.

$35,000 were paid out in checks October 1st to aged and disabled clergy, widows and orphans.

January 1st, another Quarterly Payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize fellow Churchmen how entrenched in necessity this work is to the bishops and the clergy and their widows and orphans.

We are obligated by hard facts of existence to secure and pay out at least $30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of $120 per year. This is $30,000 per quarter. $120 per year can be paid, $10 per month; $30 per quarter; $60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE, *Treasurer.*
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS.

RT. REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS: *"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."*

Nearly 1,400 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 350 missionaries abroad and 900 native clergy and other helpers—look to the Church's appointed agent,

The Board of Missions,

for all or part of their stipends.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

IF YOU ARE A MANUFACTURER—IF you sell goods—if you are a retailer—if you own a trade-mark—if you are in a legitmate business that touches the rights and responsibilities of the public, *it will pay you* to have your firm represented in the SOUTHERN CHURCHMAN.

Marriages and Deaths.

Marriage notices $1.00 each. Death notices not exceeding forty words inserted free. Over forty words at the obituary rate. Obituaries and Resolutions, 15 cents per line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

JOHNSTON.—At Estherville Plantation, Georgetown county, South Carolina, on the morning of December 28, 1914, ALICE LOUISE, widow of the late William Clarkson Johnston, peacefully went to rest in her eighty-third year. Eight of her sons and daughters followed the remains to the churchyard of old Prince George, Winyah.

"Blessed are the pure in heart, for they shall see God."

LETCHER.—Entered into life eternal, November 27, 1914, at the University of Virginia, ELIZABETH STUART LETCHER, wife of the late James A. Harrison.

Peace, Perfect Peace.

FINNEY.—At Onancock, Va., on December 26, 1914, VIRGINIA BOWDOIN, widow of the late Dr. Edward B. Finney. A more tender devoted mother, a truer more loyal friend never lived.

"Blessed is the memory of those who have kept themselves unspotted from the world."

YATES.—Entered into rest in Omaha, Nebraska, Saturday evening, January 9, 1915, HENRY WHITEFIELD YATES, in the 78th year of his age.

WATSON.—Entered into rest, at his home in Danville, Va., on January 6th, 1915, WALTER DOUGLAS WATSON, in the 59th year of his age, son of the late Garret F. and India E. Watson, of Richmond, Va.

HOFF.—On January 11, 1915, at his home near Riderwood, Baltimore county, Maryland, in the 68th year of his age, GEORGE HOFF, son of the late Rev. John F. Hoff, D. D., and Juliana J. Hoff. Interment at Frederick, Md.

"Blessed are the pure in heart, for they shall see God."

Agnes M. Barron.

Mrs. AGNES M. BARRON, the widow of the late Captain Samuel Barron, of the Confederate States Navy, fell asleep at the home of her daughter, Mrs. Segar, at Warsaw, Richmond county, Virginia, on the 14th of October, 1914.

Mrs. Barron was born at "Mantua," in Northumberland county, Virginia, January 27, 1846. Four children survive her, namely: Judge James S. Barron, of Norfolk, Miss Sally H. Barron, Mrs. Victor Denny, and Mrs. H. Launcelot Segar, of Warsaw.

For years, Mrs. Barron and her genial husband lived at "Sunnyside," near Warsaw, where their home was the center of delightful hospitality. She was a devout member of the Episcopal Church, and through her influence her husband also became an earnest Churchman and active in all good works. Though in poor health for many years, and during her last years a great sufferer, she gave herself with wholehearted devotion to her family and the Church of God, bearing every burden that fell to her lot and accepting with Christian heroism those trials by which increasingly she was sanctified and made meet for the Master's use. A more loyal friend this writer has never known. Indeed this beautiful loyalty was one of her strongest traits. In all the relations of life, she was a true, strong, loving, loyal woman, a woman of high principles and firm convictions and withal of a broad and beautiful charity. Her character shone out in dark days of trial as bright and trustful as in those earlier days of affluence when life was full and rich and complete. While her end came with unexpected swiftness, and while the departure of so strong and beloved a personality ever leaves behind a great void, those who knew best her life in her home, her village and her Church, are confident that she is with her knightly husband, her sons and other loved ones in that Park of God,

"Where loyal hearts and true,
Stand ever in the light,
All rapture through and through,
In God's most holy sight."

There may she find rest and peace, and may light perpetual shine upon her!

A. B. K.

Baltimore, January 7, 1915.

GROVE PARK INN
Sunset Mountain—Asheville, N. C.
The Finest Hotel Resort in the World

The front lawn is a 100-acre 18-hole golf course, one of the best in the country. The purest of water is piped 17 miles from Mt Mitchell, nearly 7,000 feet high, the highest peak of the Rockies. All milk and cream from famous dairy on estate of late George W. Vanderbilt. Write for rates and Booklet W.

THE HAMPTON TERRACE
AUGUSTA, GEORGIA.
NEW, COMMODIOUS,
CONVENIENCE AND LUXURY
.... GOLF ....
For Booklet, address 161 Madison Avenue, New York

Henry Whitefield Yates.

At a special meeting of the vestry of Trinity Cathedral, Omaha, Nebraska, held Thursday evening, January 14, 1915, the following resolutions were adopted:

Whereas our honored and beloved friend and associate, HENRY WHITEFIELD, YATES, has passed away from our midst into the fellowship of the Church Invisible, upheld and strengthened by the testimony of a good conscience in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, and in perfect charity with the world; therefore, be it

Resolved, 1. That in the death of this faithful servant of the Church, who for forty-eight years served on its vestry, and for thirty-seven years filled the arduous position of senior warden with a thoroughness, fidelity, and wisdom, seldom equalled and rarely surpassed, that Trinity Cathedral has sustained a great loss, the Church at large a wise and honest counsellor, the community a pure-minded and industrious citizen and the world a true Christian gentleman.

2. That the Christian charity which always marked his intercourse with his fellow men, the tenderness and the lovely character of his domestic life, and the abundant liberality always displayed by him toward his beloved Church, have proved a model and inspiration for us who survive him, and we rejoice to believe, that, though too soon, as it seems to us, his work here is ended, the influence of his clear faith and Christian life, the memory of his genial ways and ready sympathy, will long endure in the hearts of those who knew him.

3. That we, the vestry of Trinity Cathedral, tender to his family the assurance of our earnest and sincere sympathy in their great loss and affliction.

4. That this minute be spread upon the records of the Cathedral and also given for publication to the Church papers, and that a copy of the same be also presented to the family of the deceased.

J. ARTHUR TANCOCK, Dean; F. H. DAVIS, Warden; J. C. FRENCH, Secy.; PHILLIP POTTER, S. D. BARKALOW, G. H. THUMMELL, C. C. GEORGE, W. T. PAGE.

Mrs. Minnie C. Easley.

On December 20th, at the home of her son-in-law, Mr. Wm. B. Lee, in Cluster Springs, Va., Mrs. MINNIE C. EASLEY passed from this world into the white light of God's presence. Death did not master her. Death came to her as the servant of a Conqueror bearing as His gift the garment of immortality. That eternal life of which immortality is only the outer garb, had been hers by favor of the King, these many years. The eager loyalty that shone in her face told to all who knew her that she had climbed the heights and had audience with the Lord of Life. None, even of her own household, knew that all beyond the scanty measure of her needs she gave with lavish joy to spread the knowledge of the Christ. God made her home rich with the devotion of sons and daughters, a her life was freely given to their care; b never for a day did she forget that large family of God, His Church, in which as a child of God, she had joy in doing her Father's will.

Unconscious as a flower, she lived the life beautiful. A friend of the Master, we know that she is in the company of those who have overcome, and in the house of many mansions see His face.

George Hoff.

One privileged to be a sharer in the life of his home, pens these words in reverent tribute to his pure and noble character. As quietly, simply and courageously as he had met life, he met the long months of illness, and passed into life eternal on January 11, 1915. His selfless devotion to God and man through all his years, leaves with those who knew him an inspiration which will abide forever.

"Blessed are the dead which die in the Lord * * * their works do follow them."

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Chimes for the Cathedral.

By the terms of the will of the late Mrs. Rosa V. J. Rhett, Christ Church Cathedral, Lexington, will receive $25,000 for the purchase, installation and maintenance of a set of chimes. $t is the testator's "desire and wish that the chimes shall be played not less than twice on each Sabbath day." Other bequests made by Mrs. Rhett are $7,000 for a permanent home for the Humane Society of Lexington; a sum for the furnishing of a room at the Good Samaritan Hospital in memory of her husband, Mr. W. H. Rhett; and a portion of her personal property for the Lexington Baby Milk Supply Station.

Notes.

Bishop Burton read a paper on "The Polity and Doctrine of the Episcopal Church" at the monthly meeting of the ministers of the Christian (Disciples) churches of Lexington and its vicinity on January 11th.

The late Mr. J. B. Taylor, formerly junior warden of St. Paul's church, Newport, has left $1,000 to that parish.

The men of the Church of the Good Shepherd, Lexington, have organized themselves into a men's club.

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.

Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
JOHN L. WILLIAMS, 1st Vice-President, J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

SYDNOR & HUNDLEY

FINE FURNITURE

Carpets, Rugs, Matting. Linoleum,
Curtains, Stoves, Office Furniture

Interior Decorators and Furnishers

Grace and Seventh Streets,
RICHMOND, VA.

Appreciation of the Prayer Book by Non-Episcopalians.

This is a testimony of another gifted Congregationalist of this country, the Rev. Thomas K. Beecher: "The Episcopal Church offers for our use the most venerable Liturgy in the English tongue. The devotional treasures of the Roman Catholic Church are embalmed and buried in Latin. But in English there are no Lessons, Gospels, Psalms, Collects, Confessions, Thanksgivings, Prayers—in one word, no religious form book that can stand a moment in comparison with the Prayer Book of the Episcopal Church in the two-fold quality of richness and age. The proper name, because truly descriptive, for this church would be the Church of the Prayer Book. As is the way with all other Churches, so here, the Church champions and leaders have many wise things to say about the Church and her prerogative. But the pious multitudes that frequent her courts are drawn thither mostly by love of the prayers and praises, the Litanies and Lessons of the Prayer Book. And, brethren of every name, I certify that you rarely hear in any Church a prayer spoken in English that is not indebted to the Prayer Book for some of its choicest periods. And further, I doubt whether life has in store for any of you an uplift so high, or downfall so deep, but that you can find company for your soul and fitting words for your lips among the treasures of this Book of Common Prayer. 'In all time of our tribulation; in all time of our prosperity; in the hour of death and in the day of judgment, Good Lord deliver us.' No transient observer can adequately value this treasure of a birthright Churchman; to be using to-day the selfsame words that have through the centuries declared the faith, or made known the prayer, of that mighty multitude, who, 'being now delivered from the burden of flesh, are in joy and felicity;' to be baptized in early infancy and never to know a time when we were not recognized and welcome among the millions who have entered by the same door; to be confirmed in due time in a faith that has sustained a noble army of confessors, approving its worth through persecutions and prosperities, a strength to the tried and a chastening to the worldly-minded; to be married by an authority before which kings and peasants bow alike, asking benediction upon the covenant that, without respect of persons, binds by the same words of duty the highest and the lowest; to bring our new born children as we were brought, to begin where we began, and to grow up to fill our places; to die in the faith, and almost hear the Gospel words soon to be spoken over one's own grave as over the thousand times ten thousand of those who have slept in Jesus. In short, to be a devout, consistent Churchman, brings a man through aisles fragrant with holy association, and accompanied by a long procession of the good, chanting, as they march, a unison of piety and hope until they come to the holy place where shining saints sing the new song of the redeemed. And they sing with them."—Diocese of Louisiana.

Worship—A Lost Art.

Strangers in the Church cannot understand why Church people in their worship are constantly changing position—standing, kneeling, sitting. They do not understand it, because they have not been accustomed to any outward bodily expression of the worship of Almighty God. Worship is paying honor worthy of the object worshipped. Divine worship is honoring God.

In our relations to men the body is used to express honor. Would one enter a house and address the host or hostess sitting? Would he not stand? Would a committee appointed to present a petition to the President enter his presence and sit while they presented their address? Would persons having some earnest petition to present to a Sovereign sit down in his presence? Never! What, then, is fit and proper when we address the Almighty God? If we would praise Him, we stand. If we would pray to Him, we kneel. What are these bodies for unless they be the outward expression of a worshipful soul? If it would be disrespectful to sit in the cases we have mentioned, it would be nothing less than impious in our worship of God.

There can be no genuine worship without reverence. The Episcopal Church cultivates reverence and reverential ways. The adoring soul looks up. She discourages all coarse familiarity with the Almighty. She uses a liturgy full of dignity, chaste in expression. She makes each worshipper active rather than passive, that each one may feel a personal contact with things divine, and thoughts divine, when engaged in prayer and praise. She throws around the whole congregation the atmosphere of devotion.

Think it not strange therefore that we constantly change our position—sitting, standing, kneeling. There is a purpose in it. There is a reason for it. It honors God.

I value more and more every day the signs of simplicity, the people who say what they mean and as they mean it; who don't think what they think is expected of them, but what they really feel; who don't pretend to enjoy what they don't enjoy, or to understand what they don't understand.—Parish Leaflet.

War Dog Died on Duty.

A dispatch, received in November from Dunkirk, France, announced that "Marquis," the regimental dispatch dog of the Twenty-third French Infantry, had been mentioned in the orders of the day, having fallen in duty at the battle of Sarrebourg on the Belgian frontier.

At this action it became necessary for an officer to send a report immediately to his superior, but at the time the German fire was too intense to allow a man to cross the fire zone, and "Marquis" was charged with the mission.

Off he ran, across the fire-swept zone, and arrived nearly at the objective point, when a German ball struck him in the right side and brought him down. He struggled to his feet, though losing a great deal of blood, and dragged himself up to the position where the officer was directing a section of machine guns. He let fall the order, reddened by his blood, and breathed his last.

His soldier comrades are raising a fund for a monument, on which is to be inscribed, "Marquis—Killed on the Field of Honor."—Our Dumb Animals.

FREE—"SIMPLE PLANTINGS FOR SOUTHERN HOMES."

This beautiful book will give you many good ideas on arrangement of trees, plants, shrubbery, vines, etc. around the home. A number of simple plans that have been used with great success by Southern home owners are fully described and illustrated with photographs. This book tells what plants to set out and where to put them, and outlines the fundamental principles of landscape gardening. It shows how you can increase the beauty of your place a hundred per cent. by a little judicious planting. The book has just been published by the J. Van Lindley Nursery Co., Box B. 210, Pomona, N. C Write them today for a free copy. Ask also for their catalogue, which contains full information on the care of trees and plants of all kinds.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mngr. Gen. Pass Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	‡11.25 A.M. Elba Station
♦*7 10 A.M. Byrd St. Sta.	†11.35 A.M. Byrd St. Sta.
♦*7.27 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*10.25 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
‡2.00 P.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*11.15 P.M. Main St. Sta.
‡4.15 P.M. Elba Station.	*11.30 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.
Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A. M., 6.30 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.30 A.M., 5.37 P.M. from Ashland.

*Daily. †Weekdays. ‡Sundays only.
♦Commencing January 8th, 1915.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

..THE PURE FOOD STORE.

OUR MOTTO;
"The Best of Everything"
Quick Delivery

GEO. McD. BLAKE & CO.,
No. 00 Broad Street, Richmond, Va.

Write for
The Schmidt Quarterly

HERMAN SCHMIDT

816-818 East Main Street,
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.
most complete and elaborate line in the South.

Mail Orders a Specialty.

Meditations

If God can be trusted to save, He can assuredly be trusted to keep.—Ev.

To be human ought to be the same thing as to be humane. Some day it will be.—Ex.

Plain living has much to do with high thought. It is quite as closely connected with living faith.—Dr. Manning.

We should forgive even before forgiveness is asked. That is the way God deals with us.—Rev. Floyd W. Tomkins.

Many of us would never have thought much about God's will unless we had first felt it as a violent contradiction of our own.—Stalker.

Do not be disturbed because your talents seem to be hidden. God has a way of finding what you are and what you can do.—Rev. A. Z. Conrad.

The young man in his inexperience, courage, blunders, will find Christ a brother. Older men forget, and may criticise, but Christ never forgets, and will sympathize.—Selected.

What are sciences but maps of universal power but the outgoings of a channels of universal power, and universal power but the outgoings of a universal mind?—Edward Thomson.

Never shrink from deep devotion, because you fear its trials or its sacrifices. Paul, in martyrdom, was unspeakably happier than God's half-hearted servants.—W. R. Huntington.

A full fountain does not miss the overflow. The heart that is full of the love of Christ can easily spare all that it gives to others. It will only make the channels into itself the freer. Nothing was ever lost by unselfishness.—Exchange.

Christian progress has gone on apace when men and women have gone out and told their fellow-men the story of redeeming love, and when their lips have been sealed Christianity has gone into dark ages and the wheels of progress have been stopped.—H. R. Munro.

Look upon hopefulness as a Christian duty, and in spite of all drawbacks of temperament, age, and health, of home and outward circumstances, of sorrow, loss, and trouble, strive courageously to cultivate hopefulness; resolve, in spite of all failures, not to acquiesce in habits of dejection. Cultivate hopefulness though sorrow seem to freeze your heart; and undismayed search for the secret of joy, for joy is the promised fruit of the Spirit.—Bishop Ryle.

R. L. Christian & Co.

816-818 East Main Street
RICHMOND, VA

Leading Fancy Grocers

Agents for
Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of-town orders.
Catalogue mailed on application.

Prayer as a Comfort.

Prayer is a comfort. "In everything let your requests be made known unto God. And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." "Casting all your care upon Him, for He careth for you." "Is any among you afflicted? Let him pray." It is most certainly true that many of those who have believed that all sickness, calamity and death are the will of God, sent to punish or sent to educate, have found great comfort in prayer, have learned to kiss what they believed to be the hand that struck them, and to rejoice in the will that bruised and wasted the body; it is true that many have shown both stoicism and submission in prayer to Him by whom, as they believed, every earthly prospect had been blighted; but it is also true, most terribly true, the unnumbered multitudes, unable to attain this stoicism, have ceased to pray since the iron of sorrow entered into their souls. They look at God in silence; they do not blaspheme, but neither do they pray.

But when a man can deny—in the fullness of faith—that these earthly evils are the will of God, when he can believe that calamity, sickness and death are as evil to God as they are to us, then the comfort of prayer becomes, indeed, a peace which passeth all understanding. For them he goes to God without misgivings; he pours out to his Father the pent-up emotions of the heart without the sinister after-thought that he has been confiding in his tormentor; then the great instinct of prayer asserts its natural spontaneity, and nothing can keep him from praying. And the more wildly blows the tempest of life's confusion, the more intensely he clings to God, knowing that in Him is refuge and from Him is strength.—Charles Cuthbert Hall, in Does God Send Trouble?

A burglar who had entered a poor minister's house at midnight was disturbed by the awakening of the occupant of the room he was in. Drawing his revolver, he said, "If you stir, sir, you are a dead man; I'm hunting for money."

"Let me get up and strike a light," said the minister, "and I'll hunt with you."

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. **921 East Main Street.**

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Christmas in Sinking Cane Cove.

Faith Mission, near Monterey, Tennessee, was begun under Archdeacon Windiate by Mr. Paul F. Williams, a postulant from Delaware, assisted by other workers from St. Raphael's House, early in October, 1914. Upon the first visit to hold service there appeared no evidence of a congregation and the leader was brought suddenly face to face with the fact that he was among a peculiar people, who are very suspicious of strangers and hold a great fear of "being led into something." The Sunday School was finally gathered and any hostile feeling that still exists in slowly disappearing. For several weeks before Christmas the leader worked up the idea of having a Christmas tree, something like Christmas as he had known it and of which the mountaineers knew so little. The place where the mission is conducted was an abandoned Baptist mission church, now used as a school-house of the most decided backwood's type. The leader and his companion started out from St. Raphael's House with a suit-case apiece containing gifts. They found a crowd of happy, expectant people awaiting them. After a talk about Christmas, the gifts were distributed. It was the first Christmas tree at Spencer Point and the children were wholly unprepared for the surprise; and when they saw the dolls, toys, games and useful gifts of clothing, etc., amazement was pictured on their faces. Several of the girls had never seen a "store-doll" and the toys were things of wonder to the boys, so much so, that several asked what they were to do with them. There was total absence of dissatisfaction, such as at city Christmas trees, because of one getting something better than another. Grown-ups were as delighted as the children and it proved a wonderful Christmas, long to be remembered in the Cove.

Christmas at St. Raphael's.

For weeks before Christmas boxes and parcels had been coming in filled with attractive toys, etc. Friends as far north as Maine and as far south as Texas had remembered us and the children who looked to us for their only taste of Christmas delight were expectant. Our tree was a gift. Four o'clock was set for the hour, but at one o'clock crowds had gathered, according to mountain custom and we were prepared. Games, stories and the singing of hymns were engaged in until 3 P. M. when one of the students dressed as Santa Claus appeared, to their unbounded joy. Many of them never saw a Christmas tree before and at first were alarmed, but a gift soon quieted their fears and the scene became animation and pleasure. About seventy children were present, and were mainly those who otherwise would have had no Christmas. Gifts were sent to the sick and far-distant, in all about three hundred.

Calvary Mission, near Monterey, Tenn.

At St. Raphael's Missionary House at Monterey, Tenn., we heard in September of a small school-house four miles up the mountain and went there to investigate prospects for a Sunday School, since the country school houses we have found afford the best openings for this work, furnishing as they do both congregations and meeting places ready to hand. The first meeting early in December was not very encouraging in numbers as we had only six present, but this did not necessarily discourage us as the weather was fearful, snowing and bitter cold; the following Sunday there were twelve, then sixteen, then twenty-seven, and at last forty; the interest among the mountain people spread like wild fire and we are being begged by settlements ten and twelve miles away to start work regularly among them or at least to hold a prayer meeting with them once a month. The Sunday after Christmas we had a Christmas celebration at the mission, as the weather would not permit the children to come to the large tree at St. Raphael's House. Poor little things, it was pathetic to see what great delight they gained from the small gifts we gave them. The work at Calvary Mission, by reason of the sparsely populated locality lies more among the adults than the children and the visiting carried on out there by the missionaries and the district nurse has revealed conditions of poverty and distress unbearable. Sanitation is unknown and a want of sufficient food only too visible in every ill-clad body, which often results in pellagra. The lack of clothing is one of the most prevalent and most pitiable features of conditions among the mountaineers and the winters in the Tennessee mountains are exceedingly bitter.

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital and Surplus, = $1,600,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER.....President
JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.
J. W. SINTON.....Vice-President WILLIAM M. HILL.....Vice-President

INCORPORATED 1889

The Virginia Fire and Marine Insurance Company

OF RICHMOND, VA.

Assets January 1, 1914. - - $1,730.370.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Perfect Protection

Capital and Surplus
$3,000,000

First National Bank
Ninth and Main

HAVE YOU JOINED OUR
1915
CHRISTMAS THRIFT CLUB?
If Not, Join To-Day.

Are you one of the hundreds of happy people whose names are enrolled in our CLUB?

Don't let this golden opportunity pass by, but

Make Your Start Now.

Joining is very simple. Just send the first week's payment, either 25c., 50c., $1.00 or $2.00. Your messenger will be given an account book in your name, showing amount paid. Send Stamps, Post-Office Order or Check and your membership book will be sent by return mail. The following payments may be made any day during the week that the coupon is due.

THE AMERICAN NATIONAL BANK
Corner Tenth and Main Streets,
Richmond, Va.
Under the Watchful Eye of Uncle Sam.

Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXX RICHMOND, VA., JANUARY 30, 1915. No 5

RICHMOND TRUST & SAVINGS COMPANY

Read This and Act Now.

YOUR FUTURE and that of your family depends upon how well you do your part now. Make provision for your loved ones while you may. Make this Company your executor or trustee and you do not rely on any one individual to manage your estate and distribute to your heirs.

"SUCCESSIVE SAVING" is a guarantee for creature comforts in old age. Start a savings account now. This company will buy or sell City or Country property for you, will rnet out property for you. It will make Hotel Pullman and Steamsh p resorvations and furnish tickets on all Railroad and Steamboat lines in this or foreign countries and supply you with funds current anywhere. Correspondence with any department attended to promptly. Banking by mail a specialty.

Richmond Trust and Savings Company (Capital $1,000,000.)

Main and Seventh Streets
RICHMOND, VA.

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - -	$2,500,000.00
Investments held in trust, - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

J. & R. LAMB
NEW YORK

STUDIOS
23, 25 and 27
Sixth Avenue
NEW YORK

THE LENTEN SEASON AND EASTER-DAY

coming so early this year it is important that all work to be executed in time should be definitely decided upon promptly and ORDERED AT AN EARLY DATE. The memorials for the coming LENT and the richer gifts for the Festal-Tide should be considered at this time, so designs can be prepared for criticism and approval. Our many years of experience are at the service of all Churchmen. Consult us as Experts and ask for preliminary illustrated data and photographs of executed work.

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given. Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.,
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

Silent Feet in Church Services.

In one of Bishop Latimer's Lenten sermons, delivered before King Edward VI in 1548, Latimer being then fifty-eight years old, the preacher took occasion once or more to reprove the people who created disturbance in church services by late arrival or other moving of the feet. It is recorded that "The 7th of March, being Wednesday, was a pvlpit set vp in the king's prime Garden at Westminster, and therein doctor Latimer preached before the King, where he mought be heard of more than foure times so manie people as could have stod in the king's chapel." The seven sermons were all reported, and we have them, including what Latimer intended to say and what at the moment he did say. One thing he was reminded to say while preaching was to quote Chrysostom as saying that when Jesus preached from Peter's boat, though there was a crowd there was no noise. "They harde hym quietlie, without anie shouelynge of feete, or walkynge up and downe. Surely it is an yl misorder that folke shal be walkynge vp and downe in the sermon tyme, as I haue sene in this pla ce thys Lente, and there shal be suche bussynge and bussynge in the preacher's eare that it makyth him oftimes to forget hys matter."

This sharp rebuke, given in the presence of the king, availed, let us hope, to secure such quiet that Latimer was able to remember what he really wanted to say. Unhappily, he was not the last preacher to hear a buzzing and buzzing during sermon time, nor the last to be annoyed by the shuffling of feet.—The Advance.

It is, I suppose, true that most human beings do not see any value or possibility of gain in quiet. They dread to be alone. One understands the child, too, who, tiring of some game, comes with his question, "What can I do now?" But it is hard to understand the adult to whom an hour alone is other than a great joy. The only problem it ought to present is the problem of choice among a great variety of delightful occupations. I will not try to enumerate them further than to say that one's Bible will always open a door and admit one to God. I pity those to whom loneliness spells restlessness and depression rather than peace and opportunity.

For those moments which some find to be tedious and useless, others long for and learn to grasp as rare gifts. They are garden spots where life may rest and recruit itself and prepare for the strain of externality which is sure to overtake it. Places of refuge are they amid the traffic of life's streets where one can breathe freely for a moment before plunging anew into the torrent of engrossing cares. As the railroad is pushed across the Sahara, wells are driven at intervals, we are told, and oases are created, little isles of life in the midst of encompassing sand. And the unoccupied moments—the moments otherwise unclaimed by life—are, or may be, isles of refreshment where we may pause and drink of the well of the water that springs up into eternal life. Moments of prayer and quiet thought—can we over-estimate their value on our pilgrimage through the desert?

"Thou art Simon," said Jesus to one of his first disciples. "Thou art vacillating, unsettled, fickle. Thou shalt be Peter, Rock." This was what the gentle and tender Saviour, so sympathetic and careful in his touch, was ever doing and is doing still,—taking men of soft clay and burning them into fixed stone. His whole mission was a summons to definiteness of purpose and to loyalty. "Come and follow me. Don't mind the cost. It will be high. It will include all that you have, and you. But decide. Be clean and wholesouled about it. I want fearless and unwithholding men. Who is on my side?" And men whom no soft and compromising call would have awaked, arose, left all, and followed him.—Robert E. Speer.

After all, the kind of world one carries about within one's self is the important thing, and the world outside takes all its grace, color, and value from that.—Lowell.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-second Session opens September 16, 1914.
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Theological Seminary P. O.,
Fairfax county, Va.

THE VIRGINIAN HOME & TRAINING SCHOOL

For the Feeble-Minded and Epileptic. Established 1893.

For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Episcopal High School
NEAR ALEXANDRIA, VA.

The seventy-sixth year of this School for Boys will open September 16, 1914. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

GUNSTON HALL 1906 Florida Ave. Washington, D. C.
A School for Girls. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Building especially planned. Athletics.
Mrs. Beverley R. Mason, Principal.
Miss E. M. Clark, LL A., Miss Clara A. Bentley A B. (Vassar) } Associates.

The Theological Department of the University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary.
Chelsea Square, New York.

The next Academic Year begins on the 1st Wednesday in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

Chatham Episcopal Institute for Girls
Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 13.

ST. ALBANS
National Cathedral School for Boys

Purpose: To prepare boys of 12 years and over for college, with careful attention to their moral and physical development.
Equipment: Modern fire-proof building, 25 acres of campus, woodland, athletic fields, on a hill 500 feet above the city of Washington.
School Life: Healthful outdoor life of a country school combined with the cultural advantages of a National Capital. Outdoor sports all the year. Boys always under the supervision of a teacher, both in study and recreation.
Instruction: A large faculty of specially trained teachers—more than one resident master to every 4 boarding pupils—permits personal interest in each boy's individual needs.
Tuition: Endowment permits moderate tuition.
Bishop of Washington, President of Board of Trustees
For catalogue and detailed information, address
E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Emerald Hodgson Hospital
—AND—
Training School for Nurses
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address
Rev. W. S. CLAIBORNE, Supt.

Has Christianity Failed?

The question may be natural, but it is one which betrays a lack of careful thought. The statement has publicly been made by Dr. Charles W. Eliot that "Christianity in nineteen centuries has afforded no relief." The fact is that it is Christianity, "the leaven" in the lump, which has brought us to the present point of widespread desire and determination to find measures that shall afford relief. Dr. Eliot's own feeling about this war is the result of "Christianity in nineteen centuries." Christianity has not failed, but we have failed in our lives as Christians. To say that Christianity has failed would be to charge our own failure upon God. It would be as though people who have insisted upon living underground should complain that they have not been much benefited by the sunshine. In spite of our poor and partial acceptance of it, Christianity has been the sunshine of God's Presence among us, the light of the world and the way of life for men.

Let no one imagine that Peace Movements or Peace Treaties can do the work of the Church of Jesus Christ. At bottom this means nothing but the spirit which trusts in self instead of in God. The Peace Movements must be filled with the spirit and power of Christ and used in his name and in true dependence upon him. If the spirit of Christ were in men's hearts more generally, no treaty would be a mere scrap of paper, and the underlying causes of war which are imbedded in our industrial and social system would be dealt with and removed. We who are called Christians have sinned. We have failed grievously. We have acquiesced tamely in a condition of things which made war not only possible, but inevitable. Let us not add to our wrongdoing the impiety of saying, or of allowing others to say, that Christianity has failed.

Let us clearly recognize and confess our own failure, our lack of loyalty to Him in whom we believe, and of any deep concern as to the spread of His gospel. And let the horrors of this war call us all to a more living faith in Christ, and to far greater reality in our lives and our work as members of His Church. Dr. Manning, in Trinity Parish Record.

Positive Morality.

The old legal formula began "thou shalt not," the new begins with "thou shalt. The young man who had kept the whole law—that is, who had refrained from a number of actions—is commanded to do something, to sell his goods and feed the poor. Condemnation, under the Mosaic law, was passed upon him who had sinned, who had done something forbidden—the soul that sinneth, it shall die,—Christ's condemnation is pronounced upon those who have not done good. "I was an hungered and ye gave me no meat." The sinner whom Christ habitually denounces is he who has done nothing. This character comes repeatedly forward in his parables. It is the priest and Levite who passed by on the other side. It is Dives, of whom no ill is recorded except that a beggar lay at his gate and he did not seek to relieve him. It is the servant who hid in a napkin the talent committed to him. Christ's morality required that the welfare and happiness of others should not merely be remembered as a restraint upon action, but should be made the principle motive of action.—Ecce Homo.

A Great Body.

The Anglican Communion is emphatically the Church of the English speaking race, for it includes:

The Church of England with its sixty-three Bishops and 33,000 other clergymen.

The Church of Ireland, with its thirteen Bishops and 2,200 other clergy.

The Episcopal Church of Scotland, with its eight Bishops and 400 other clergy.

The Protestant Episcopal Church in the United States of America, with its 120 Bishops and nearly 6,000 other clergy.

The Episcopal Church in Canada, with New Foundland, and West Indies, etc., with its thirty-one Bishops and 1,700 other clergy.

The Episcopal Church in Asia, with its nineteen Bishops and 1,000 other clergy.

The Episcopal Church in Africa, with its twenty-two Bishops and 600 other clergy.

The Episcopal Church in Australia, with its twenty-four Bishops and 400 other clergy.

Scattered, ten Bishops and 225 other clergy.

Bishops resigned, thirty.

Making a total in round numbers of 305 Bishops and 44,500 other clergy.

The total number of communicants of this great Anglican Communion is considerably over 30,000,000, while the number of baptized individuals is no doubt considerably more than 90,000,000.

It is, therefore, true that the great Anglican Communion, of which we are part, is emphatically the Church of the English-speaking race.—Delaware Churchman.

Are You a Missionary?

When Admiral Foote was in Siam he invited the royal dignitaries to a dinner on his vessel. As soon as the guests were seated at the table, he, as was his invariable custom, asked a blessing upon the food. The king, in surprise, said he thought only missionaries asked blessings. "True," replied the Admiral quietly, "but every Christian is a missionary." Canadian Churchman.

Reliable Salesmen Wanted.

We are prepared to offer liberal terms to a reliable man in every section to represent us as tree dealer. Experience not necessary. We furnish complete canvassing outfit free, advance 10 per cent on approved orders, and ship only first-class stock to fill your orders. Give three business men as references. Our reference: American Exchange National Bank, Greensboro, N. C.

J. VAN LINDLEY NURSERY CO.

Dept. J-210 Pomona, N. C.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., JANUARY 30, 1915. VOL. LXXX. No. 5

EDITORIALS

POPULAR ANTI-CHRISTIAN LITERATURE.

The place of honor in the forefront of the current number of one of our most widely read magazines is given to an article entitled "Has the Church Collapsed?" To this article, editorial attention is especially called in a circular letter from the publishers. The editor, in a prefatory note, disclaims sympathy with many of the ideas presented in the paper, yet he "has, with thinking people in general, a keen realization that all is not well with the Christian Church," and intimates that the article in question is to be taken seriously as a real contribution to the inquiry, "Where lies the fault?" We decline so to consider it for a moment; and can only express our regret that so reputable a magazine should publish, under such a thin disguise, so obvious as well as shallow an attack upon Christianity and the authority of its Divine Founder.

The paper is, to be sure, not without cleverness and some literary skill. The writer seizes upon that salient source of weakness in the Christian Church in all ages, its tendency to worldly conformity, lamented by true Christians always, and in attacking which he is sure of sympathy, and this is adroitly magnified out of all proportion and masqueraded as its real intent and the explanation of its former success and power. The Church was but the recrudescense of the animus and essential characteristics of the Roman Empire. Christianity actually collapsed, according to this theory, immediately after the death of its Founder, when His disciples exchanged the "inner perception of Jesus," whatever that may mean, for the "outer authority" of Caesarism. The four steps by which this substitution was effected are most amazing, and one can hardly determine whether malice or pure ignorance is more to be credited with their discovery. They were, first, the invention of the theory that Jesus was the Son of God; second, the choice of Peter instead of John as the founder of the Church; third, the rise of Paul to convert the religion of Jesus into a philosophy and to give the Church a creed which would serve the purpose of Roman law; and finally, the organization of the Church on the model of the Roman state. The hollow sham which resulted did indeed rule the civilized world for many centuries, though for a long time its emptiness has been apparent to the minds of thinking men. It finally collapsed, according to our ingenious author, when the Germans bombarded the Cathedral of Rheims. Then it was discovered that it was not the destruction of a shrine of religion but the desecration of a monument of art that excited the lamentation of the world. Apollo had finally triumphed over Christ. The pretensions of the Church are at last exploded by a shell from a Krupp gun. All of which, we are assured, is a matter of utter unconcern but for one fact. "For nineteen centuries society has left in the hands of the Church the direction of the moral forces of the world. And now, after all these centuries, we find ourselves falling into the same moral vacuum into which the Roman world fell." The logic of this statement we leave for our readers to discover; only stating our conviction that if society has been wise enough to know for a long time that the Church was an empty fraud, and yet was fool enough to leave the direction of the moral forces of the world in her hands, then society well deserves all that is coming to her in the moral vacuum to which she is consigned and has no one to blame but herself.

Error is not very dangerous unless it can cloak itself in the garb of a half-truth. There is enough of truth in the paper under discussion to enable it to float on the shallow current of popular thought. That the Church has, at times and in places, devoted herself, to her sad hurt, to art and philosophy and ritual and adornment and the acquisition and maintenance of worldly power,—to Caesarism if you will,—with a consequent neglect of the realties of spiritual religion, is news to no one. That it should be so was sadly present to the mind of Christ, and He guarded His people against surprise that the evil should be found mingled with the good within her gates and within the very souls of the righteous. A challenge to consider her delinquencies, however blatantly put and grossly exaggerated, is always to be accepted meekly and pondered thoughtfully. There is another consideration, however, which is suggested, though it was far from the purpose of the author. What effect has such an argument as this, speciously and attractively presented and with a fine show of learning, upon the mind of the ordinary and unlearned reader? How far are our Christian people armed against the assaults of such writers? Neither those who think clearly nor those who feel deeply are likely to be greatly influenced by them, but not all are so qualified. The tone of finality, the assumption of infallibility, affected by modern assailants of the Christian faith and hope, and especially their alignment of what they are pleased to call the simple teachings of Jesus against the doctrines and practices of the Church, are well fitted to leave an impression upon the minds of the undiscriminating that somehow and to some extent the defenses of Christianity are found wanting, that there are flaws and defects in what they had been taught was the truth. It is the duty of the watchmen on the walls of Zion to recognize these dangers to the souls in a measure entrusted to their keeping; to see that they are well founded in the knowledge of what the religion of Christ really is, and what are its sure foundations, its true ends and promises. The few fundamental truths of the gospel must not be assumed to be so well known and heartily accepted that they do not need again

and again to be repeated, enforced, impressed in the demonstration of the Spirit and of power. And by the people, simple or learned, they must be so accepted, so tried and proven in their own spiritual experience, that they will be a sure foundation, an anchor of the soul, entering into that within the veil, where the wisdom of the world cannot see, nor its probe of criticism penetrate. In the experiences of the soul, answering to the eternal facts of the creed, is reality, not in the vaporings of rhetoric nor the moving pictures of earthly mutations cast upon the screen of history.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

The Value of the Study of Persian Theology.

Mr. Editor: The subject of the Persian theology is mentioned in every theological seminary in the United States from Maine to Texas. That it is so often merely glanced at with twisted vision is probably more due to the alarm of conservatives than to any culpable carelessness. Yet it is a pity that such thorough-going institutions—they lead the world—should utterly fail to see the most portentious facts in our Christian religious history: for some of the most radically "converted" of our young men have been assisted rather than hindered by looking at such crucial truth, having been actually tortured by the claim that the Divine Power exercised a saving influence only upon a handful of people upon a strip of land between the Jordan and the Sea. It seems to be a harsh sacrilege that some of the grandest concepts in human thought should be flatly lost upon Americans of the blood of Whitney, who was the leading authority in all Germany upon an essential branch of Oriental Science. Surely the Persian Intervention saved the Jewish nationality, with all that hung upon the restoration of the Jewish Temple Service. The Jews were Persian for well-nigh two centuries, while the larger mass of them remained in Persian Babylon. The epochs of Bible history are marked by the Persian reigns. Over a hundred words of the Hebrew Bible have been traced to a Persian origin, with that memorable word "Paradise" in the Greek New Testament recorded of our Lord at his latest moment. Inspiration is positively attributed to Cyrus in Chronicles and Ezra, while Avestic lore exerted enormous influence upon the exilic pre-Christian theology. So, also the late Dr. Deutsch, a Jewish scholar. The very dualism seems reproduced in the New Testament expression where Satan, a pale shade of the Persian Angra Mainyu, is called the "god of this world." The theological seminaries pass lightly over the phenomenon of the Amshaspands (sic), leaving the impression that they were feathered cherubs rather than the sublimest creations of pious reason, as the attributes of God, only later personified. Avesta is historically the first document of personal religion "as to thought, word, and deed"—its heaven is that. Surely it is a prime offence in gifted Americans to attempt to explain the Bible without the religion of the man who alone, under God, made the Bible possible.

L. H. MILLS,
Professor of Zend (Avesta) Philology.
Oxford, January, 1915.

(It may not be generally known that the writer of this letter, Dr. Mills, the distinguished Professor of Zend (Avesta) Philology at the University of Oxford, England, is a graduate of our Virginia Theological Seminary of the class of 1861.—Ed. S. C.)

Contributions

A NEW PHILOSOPHY.

A lecture delivered before the Church Club of Louisiana, by Rev. William Alexander Barr, D. D., Dean of Christ Church Cathedral, New Orleans.

III.

It will be a fitting conclusion to this lecture if I shall specify some obvious reasons for the origin and rapid propagation of the many mind-healing cults and end with an indication of what I regard as the source from which this whole New Thought philosophy springs.

There is, then, the re-discovery of the influence of mind over matter. I use the word "re-discovery" because certainly it has not come to light only in modern times. Plato is full of it. We may question whether history, here and there, does not supply us with evidence of power over external nature exercised by the mind directly, without intervening physical media. We are beginning to suspect that not all the stories of the feats, accomplished by the adepts of India are pure myth, and that the traditions of the wonders in this direction of some of the most illustrious saints of the Church have evidence for their support. As to the influence of the mind over the matter of the body, this is freely recognized by many ancient writers and there are periods of history when it has been very much to the fore.

But the word 're-discovery" is apt in this connection because this truth came near being buried in the march of modern physical science. Until our generation, the speculation of science was moving more and more swiftly towards a bald materialism: towards the conception that matter can account for all phenomena and that so-called thought or spirit is only the music made by the deftly constructed instrument called the body, so that when the instrument is worn out or destroyed, the music must die away like that of the organ when the player has struck the last chord. It is true that at no time did all men become avowed materialists, but its influence hung, like a stifling miasma, over the most enlightened peoples of the world. No individual could wholly combat this influence upon himself. When a child I heard our family physician remark that no one ever died a triumphant death with a disease below the diaphragm. In recent years the pendulum has been swinging from materialism to spiritualism and this is one interpretation of the expression so frequently heard that this is an age of transition.

If we attend to the matter a little, it is apparent in the most casual ways how tremendous is the influence of thought on the body. A boy hands a yellow envelope into a man's door: the man reads a single line written on a scrap of paper it contains: the limbs grow weak; he reels; clutches helplessly after some support and drops unconscious to the floor. The physical changes of an almost infinite variety that have occurred within a few seconds, are the result of a single thought. It is but a thought that sends the blood rushing to the face in what we call a blush.

But the reverse is also true and these cults are prone to overlook the reciprocal influence. To reverse the old Greek maxim, "a sound mind in a sound body," does not make it the more accurate. Stress must be kept on both equations of the maxim. Poison will kill even though administered without the knowledge of the subject and insane persons have been cured by a little attention to their diet. Buoyant thoughts will make the body buoyant, but it is also true that baths, fresh air, proper diet, exercise and correct breathing will result in a buoyant mind.

Another reason for the growth and success of these cults is found in a new perception of the fact that righteousness is health. This is also in the nature of re-discovery, since the great law had a far stronger hold upon the ancient Hebrew than it has ever had upon the modern world. It is surely evident that those who live in obedience to the Divine law will, other things being equal, be physically healthy. The mental poise and serenity that come of staying the mind on God are healthgiving and must not be overlooked. To tell a man that if he will be perfectly righteous he will be perfectly healthy and free from all suffering, is to tell him but part of the truth. The principle is perfectly just, but there are other considerations that interefere with the uniform fulfillment of this promise.

To begin with, there is a relatively small place for interference through the ever present possibility of what we call accident. There is no reason to suppose that in a railway wreck the limbs of a righteous man may not be broken as readily as those of the wicked and, when broken, entail quite as much suffering.

In the second place, all modern conviction confirms the dictum of the Hebrew moral code, that the sins of the fathers are visited upon the children. Consequently, however righteous the individual may be, he may be compelled to suffer for the sin of those

before him and, though his own righteousness will alleviate his pain, it may not wholly assuage it.

But more than all, no man is alone in this world with God. No man liveth or dieth to himself, because he is not only an individual, but a constituent part of the race. That race is a sinful race. For this very reason then, it may occur that the loftiest righteousness may lead directly to the cruelest pain. The only perfect man suffered most because identified with a sinful race and the sorrows of a Saviour did not end in one point of time, but each of us feels something of the smart of that cross and often those who attain to the highest righteousness pass through the darkest Gethsemane and are stretched on Calvary's cross at last. Sometimes their very righteousness makes them an offering for the sins of the people. And if ever the belief should gain ascendancy that pain and misfortune are a curse upon the wrong doing of the individual; that to submit to the sweet uses of adversity is itself a crime, the cup that holds the wine of God would be shattered and the tide in the development of the human spirit rolled back by a thousand years.

In conclusion let me say that I find the explanation of all that I have pointet out as good or ill in what I have called the New Philosophy, in the fact that its various phases are the first streaks of a new day that is dawning on the world. The first light of the dawn reveals objects to the natural vision, but often in distorted form, and the revelation is not complete till the sun mounts the horizon. So the forms of the New Thought are those early streaks that reveal in part the objects of a new world, but at the same time distort them. And the sun that is rising is nothing less than a new and all embracing apprehension of the truth of the immanence of God in nature and in man. Science has been preparing for it for a hundred years and only time prevented my allusion to the modern scientific experiments in psychology and spiritism. The Church has been preparing for it in its dissatisfaction with the one-sidedness of the Latin theology and its effort to make place for the Greek theology as well. It is striving to behold God not only out of and above the world, but also in the world, the soul of its soul and the life of its life. The whole drift of philosophy has been preparing us for it, and may we not hope that soon this light will shine for all, steady and full-orbed. Then minds that have been "wandering between two worlds, the one dead, the other powerless to be born" will revel in this light. Then men will walk with God with new vision and new power: then will appear the true super-man: then old things will pass away and all things be made new: and then a brighter light shall be flashed upon the many crowns of His who shall beckon humanity to a new enthusiasm and a nobler service.

GOD HIMSELF THE SUPREME BLESSING.

Rev. Edward S. Cross.

God Himself, rather than any of His gifts, should be the chief object of our devotion, the chief subject of our thanksgiving. Yet how many "who profess and call themselves Christians," seem like courtiers of God, rendering, with diligence, it may be, what they call their service but lacking any true devotion of love and loyalty, seeking to gain, as they imagine, the rewards, earthly or heavenly, which they expect, and to avert the impending penalties of this world or the next which they fear. If it were Satan, instead of Christ, who had crowns to offer in another life, might not many who had most loudly expressed their devotion, be found on his side, rather than the Saviour's? Or, indeed, are they not already on the side of evil powers or principles, if, with the spirit of religious selfishness, they are seeking to gain heaven, while the selfishness of their heaven-seeking is the very essence of that perdition which they would fain avoid? Behold them at their altars of sacrifice, polluting with the foul smoke of their self-seeking, the atmosphere into which should ascend to the God of Love and truth, the pure, white flame of a sincere and unselfish devotion!

One of the noblest passages in the writings of the old Hebrew prophets, is found in the brief prophecy of Habakkuk, who declares with impassioned devotion: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

To be able to say of the Eternal Goodness, of the Supreme Love and Truth and Wisdom and Beauty, whose face we have seen in Jesus Christ our Saviour,—to be able to say of Him, "He is mine, and I am His,"—before such a possession as this how do the earthly treasures, to gain which we hazard the heavenly treasure, fade away into nothingness!

And if the Hebrew prophet of old, in whose mind the rays of the Divine Light struggled, in dimness and distortion through the mists of human ignorance, and weakness,—if he yet held God to be his Supreme Blessing, and his Presence his treasure and his consolation amid all earthly losses and afflictions, how should we blush to recall our petty complaints and our miserable murmurings,—if, indeed, we have beheld in Jesus Christ our Saviour, the glory of the only-begotten of the Father, full of grace and truth!

In the long course of Christian history, how often have the noblest and most spiritual believers, however divergent from one another in race or nationality, in temperament or disposition, in ecclesiastical theory or discipline, in formal or intellectual dogmatism, in ceremonial observance or inherited custom,—how often have these noblest and most spiritual believers, so variously divergent, concurred, in thought and feeling, with the ancient prophet, and so with one another! "More of His grace, than gifts, to send," was the poetic prayer of the English Churchman, Sir Henry Wotton: "My God, I love Thee, not because I hope for heaven thereby,' sang the Spanish Jesuit, St. Francis Xavier; "My passion is Himself, Himself!" declared the Moravian Protestant, Count Zinzendorf; "Heaven is only heaven, because Jesus is there," said the English Romanist, Father Faber, in our own day.

Be it ours, to repeat and prolong, in our hearts and minds, in our words and our lives, these echoes of a complete, and unselfish devotion!

CHURCH INTELLIGENCE

CALENDAR FOR JANUARY.

1—Friday—Circumcision. New Year's Day.
3—Second Sunday after Christmas.
6—Wednesday. Epiphany.
10—First Sunday after Epiphany.
17—Second Sunday after Epiphany.
24—Third Sunday after Epiphany.
25—Monday. Conversion of St. Paul.
31—Septuagesima Sunday.

Collect for Septuagesima Sunday.

O Lord, we beseech Thee favorably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name, through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

The Purification of St. Mary the Virgin.

(February 2d.)

Almighty and everliving God, we humbly beseech Thy Majesty, that, as Thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son, Jesus Christ our Lord. Amen.

Provincial Synod of the Southwest.

The Second Annual Synod of the Province of the Southwest was held in San Antonio, Texas, Tuesday, Wednesday and Thursday, January 19th, 20th and 21st.

The Synod opened with a celebration of the Holy Communion in St. Mark's church, Rev. Philip Cook, rector, on Tuesday morning at 10 o'clock. The Presiding Bishop was celebrant, assisted by Bishops Johnston, Kinsolving, Temple, Howden, and Capers. The sermon was preached by Bishop Anderson, of Chicago, from St. Matt. 28:19. It was a wonderful message to the Church in the Southwest.

Immediately at the close of the service Bishop Tuttle called the Synod to order in the auditorium of St. Mark's parish house. The following officers were present: Bishop Tuttle, president; Bishop Partridge, vice-president; the Rev. H. N. Hyde, of Little Rock, secretary; Mr. C. L. Johnson, of Waco, treasurer.

On invitation of the Standing Committee of West Missouri, it was decided to hold the next Synod in Kansas City.

The secretary was instructed to send a message of sympathy to Rt. Rev. S. M. Griswold, who recently underwent an operation in the hospital at Salina.

The afternoon session on Tuesday was devoted to the work of the Board of Religious Education, with the Rev. James Wise as conference chairman.

Mr. Wise discussed "The Sunday School a Factor in Religious Education—How can it be made more efficient?" He was followed by the Rev. Z. B. T. Phillips, who had for his subject, "The Church and the College." Both of these topics called forth considerable discussion from the delegates. In the evening a short service was held in St. Mark's church, followed by a splendid address on the message of the Board of Religious Education to the Seventh Province, by the Rev. W. E. Gardiner, secretary of the Board.

The business session of the Synod met at 9:30 Wednesday morning. Rev. Philip Cook presented the report of the Executive Committee, which was adopted. Rev. A. W. S. Garden read the report of the Committee on Constitution and Canons. The discussion and adoption of the report consumed the rest of the session.

In the afternoon a Social Service Conference was held with the Bishop of Eastern Oklahoma in the chair. The first speaker was Mr. Robert J. Newton, executive secretary of the Texas Public Health Association. Mr. Newton gave a very interesting account of Social Service conditions in the State of Texas.

The Rev. Edmund Duckworth, of St. Louis, spoke on the Church at work in city institutions, and gave a graphic description of the great service and splendid results of the Church in the prisons, hospitals and asylums. He brought a definite message to the Synod and appealed to the Church to make a determined and earnest effort to do something for the discharged prisoner, in helping him to get a fresh start, instead of being hounded back into crime by the unjust attitude of society. Seven-tenths of the discharged prisoners would make good if they were given a reasonable opportunity.

Dr. James C. Johnston, of All Saints' Hospital, McAlester, Oklahoma, spoke of the Church at Work in Hospitals.

Dr. Milton J. Bliem, of San Antonio, discussed the subject of Law Enforcement; why should the Church help? How can the Church help? He accounted for the laxity of law enforcement in this country by (a) the mixed conditions of society due to foreign immigration, (b) the decadence of respect for authority in the home and in the Church, (c) the vast number of the more or less unnecessary laws on the statute books.

The final business session of the Synod came to order at 9:30, Thursday morning.

A resolution was adopted providing for the petitioning by the Committee on Racial Episcopate for a negro Bishop for the Province of the Southwest.

The following Boards and Committees were elected:

Religious Education—The Bishop of Oklahoma, the Rev. James Wise, of St. Louis; the Rev. S. J. Wells, of Chesley, Oklahoma; the Rev. Z. B. T. Philips, of St. Louis; Dr. W. J. Battle, of Austin; B. C. Howard, of West Missouri, and Judge J. B. Campbell, of Muskogee.

Executive Committee—The Bishop of Missouri, chairman ex-officio; the Bishop of Salina, the Bishop of Arkansas, the Bishop of West Missouri, the Rev. Stewart Smith, the Rev. Philip Cook, the Rev. H. N. Hyde, Mr. R. B. Bancroft, Mr. Seth Sheppard, Jr., Mr. C. B. Howard, the Rev. E. H. Eckel, ex-officio; Mr. C. L. Johnson, ex-officio.

Social Service Committee—The Bishops of Eastern Oklohoma and West Missouri, the Rev. Carl R. Taylor, the Rev. E. Duckworth, Dr. J. C. Johnston, Mr. H. Partee, Mrs. Thomas Dwyer, Mrs. S. G. Wells.

Committee on Constitution and Canons—The Bishops of Salina and Oklahoma, the Rev. A. W. S. Garden, the Rev. Percy Fenn, Mr. A. B. Riddington, Mr. Hayward.

Rev. E. H. Eckel presented his report as field secretary of the Board of Missions, and acting field secretary of the Board of Religious Education.

Resolutions were passed urging the War Department to provide chapels in army posts, particularly at Fort Bliss and Jefferson barracks and appointing a chaplain fo Fort Logan H. Roots and the Army and Navy Hospital at Hot Springs. Copies of the resolution were ordered sent to the members of Congress.

The Bishop of West Missouri presided over the Missionary Conference in the afternoon. The Rev. Mr. Eckel read the report of Rev. E. Postell Witsell, of Waco, on "How can we make an every-member canvass practical and successful throughout the Province." Bishop Tuttle, the Rev. Messrs. C. M. Davis, H. N. Hyde and James Wise, spoke.

The Synod closed with a great mass meeting at 8 o'clock at Beethoven Hall, presided over by the Rt. Rev. Theoditus Capers, Bishop Coadjutor of West Texas.

Bishop Partridge was the first speaker and talked on the "Universal Claim of Christ," showing the universal appeal of the Saviour takes on a more specific phase in the responsibilities of the individuals that go to make the nation. He asserted the law of nature was expressed in the rising and expanding of the life of Christ in the Church and in the individual.

Bishop Anderson spoke on the subject, "American Responsibilities," saying, We of the Episcopal Church have people enough, money enough, and brains enough, but not enough consecrated individual responsibilities to bring the world to Christ.

Bishop Tuttle took for his subject, "The Man of the Hour," who he described as the man who counts God in, in what he plans and purposes for his daily life.

An offering was taken for the American Red Cross Society. The choir sang the Hallelujah Chorus and the Presiding Bishop pronounced the Benediction.

Thus was brought to a close this most notable and interesting gathering.

Bishop Rowe on the Trail.

The Board of Missions has received a telegram from Bishop Rowe, announcing his departure from Seattle on January 24th for a winter journey over the Alaskan trails. The Bishop hopes to get into all the interior missions before the trails break up in April. He will probably not return to Seattle for several months.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Lenten Preachers at Noon-day Services.

The Rochester Clerical Association has arranged the following list of Lenten preachers for the noon-day services held at St. Luke's:

Ash Wednesday, the Bishop of the diocese; February 19-22, Rt. Rev. Frederick F. Johnson, D. D.; 22-27, Rt. Rev. Edward Bidwell, D. D., Lord Bishop of Kingston, Ont.; March 1-3, Rev. Lyman P. Powell, D. D.; 4-6, Rt. Rev. N. S. Thomas, of Wyoming; 8-10, Rev. Romily Humphreys; 11-12, Rev. W. R. Breed, D. D.; 15-17, Rev. Milo H. Gates, D. D.; 18-19, Rev. Chas. Fiske, D. D.; 20-22, Rt. Rev. Arthur S. Lloyd, D. D.; 23-25, Rev. A. B. Kinsolving.

The Brotherhood of St. Andrew has arranged the following list for St. Paul's, Buffalo:

February 18, the Rt. Rev. the Bishop of the diocese; 19-22, Rev. Henry Lubeck, LL. D., D. C. L.; 23-26, Rev. Robert Johnston, D. D.; March 1, Rev. Jerome Kates; 2-5, Rev. W. Russell Bowie; 8-12, Rev. John Dows Hills; 15-19, Rev. Phillips E. Osgood; 22-26, Rev. Winfield Scott Baer; March 29-April 1, Rev. Arthur P. Hunt; 3, Rev. Charles A. Jessup, D. D., rector of the parish.

Reception at the See House.

The Bishop and Mrs. Walker, according to their usual custom, opened the See House for a reception to their clergy, the members of all parishes and other friends on the afternoon and evening of Monday, January 11th.

Corporate Communion at Church Home.

A Corporate Communion was celebrated for the Associate Board of Managers of the Church Home, Buffalo, by the Bishop of the diocese on Friday, January 15th, in Holy Innocents' chapel, the chapel of the Home; over sixty women were present. The music was sweetly rendered by the vested choir of twenty-four boys and girls from the Orphanage.

Christmas on the Indian Reservation.

For the first time in its history there was a Christmas celebration and tree at the pagan end of the Cattaraugus Reservation, where a mission was recently started at Lawton. While at Brant, seven miles to the opposite end, where the church has been in existence for some years, twelve stalwart Indians met a few days ago felled, split, chopped and piled four cords of wood as fuel for their church, after which they enjoyed a picnic dinner.

Gift to De Veaux College.

In addition to his gifts at various times of $4,000, Mr. Charles Kennedy, of Buffalo, has just presented another gift of $2,000 to be added to what is known as the Charles Kennedy Fund. It is Mr. Kennedy's intention to bring the fund up to $7,500, when it will be sufficient to endow a scholarship. This money is given in gratitude for the education received by Mr. Kennedy at De Veaux when he himself was a foundationer.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The Bishop Returns to Active Duties.

The church at large will be glad to know that the Bishop of Washington has safely passed through his long and tedious trial of illness, and now after those six months of practical imprisonment, is well, and free to go withersoever he will, and that he is doing in his former energetic and diligent way. Let us join with his diocese in congratulations and thanksgiving.

Anniversary Observed.

Sunday, January 10th, the First Sunday after the Epiphany, was the

seventh anniversary of the rectorship of the Rev. Dr. J. Henning Nelms, of Ascension parish. He gave some statistics; but his sermon was a loving talk to his really devoted people.

Interesting Items.

Sunday, January 17th, saw two Sunday School Epiphany rallies, one at Trinity church and one at Epiphany church. The day was pretty bad, but, notwithstanding, the schools assembled in good numbers, and the addresses were worth taking the risks of the weather to hear. Those at Trinity church were delivered by the secretary of the Province of Washington, Canon Bratenahl, and by Rev. G. W. Van Fossen, the rector of the church. At Epiphany, the address was given by Rev. Dr. McKim, rector of the church, and, as usual, was characterized by his customary felicity and fluency. The Georgetown Sunday Schools have their rally on January 31st, when Bishop Howden will speak.

The clericus met in large numbers at the Ebbitt House on Tuesday, and after luncheon discussed at length the first session of the Provincial Synod, held in Pittsburgh recently. The principal speakers were Rev. Robert Talbot, who was a delegate to the Synod, and Canon De Vries, who was a delegate to the Sunday School Convention. Bishop Harding, who was present for the first time since his recovery from his recent illness, spoke very feelingly of the many evidences of deep sympathy he had met with during his confinement. Resolutions of sympathy were passed on the death of William H. Singleton, late treasurer of the diocese. Resolutions were also adopted, expressing the sense of the responsibility of Churchmen on this side the water, for the continuance of the missionary work undertaken by our English brethren in all parts of the world.

The Cathedral Council met on Wednesday, January 20th, and re-elected the officers for the ensuing year. The Bishop, acting as provost of the Council, then made some interesting announcements in regard to the plans for the building of the sanctuary of the Cathedral, which has been provided by the munificence of Mrs. Archibald Russell, head of the New York Cathedral Chapter, the working drawings of which he described as very beautiful. The Council gave its approval to certain amendments introduced into the Constitution. The provost announced that a missionary mass meeting, under the auspices of the archdeaconry of Washington, would be held on or about February 18th at the hall of the Daughters of the Revolution, and asked for the co-operation of the clergy, by exercising their efforts to make the knowledge of it wiidespread. The Council passed a resolution authorizing him to appoint a committee of five from the Council to co-operate with the Committee of the archdeaconry, which is in charge of the meeting.

Resolutions of sympathy were passed on the death of Messrs. Singleton, Justice Lurton, and J. H. Taylor, members of the Council, who had passed away since the former meeting.

The Bishop has issued his Lenten Pastoral, in which, after speaking of the "decay of faith and the failure of the love of God and man" being "the deeper causes of the war," goes on to say that "the war is also a rare opportunity for Christ and his Church, because of its attendant deep-searchings of heart, the putting aside of the lesser and the taking up of the greater things of life and duty, the refining and sobering of thought and action, the forcing men and women to face seriously the eternal verities of God and man, of life here and hereafter." After dwelling at some length on the duty of self-examination, prayer and self-sacrifice, he concludes as follows: "The present exigency demands special and united action. And, therefore, I advise that every Wednesday morning during Lent at half-past seven o'clock the churches be thrown open, the clergy and people assemble, and join in our Lord's own service of the Holy Communion, offering their earnest intercessions for the Church and the nations. In the quiet hush and unruffled calm of the early morning let us of this diocese unite and fervently pray together that all men everywhere may come to the knowledge and love and service of our Lord and Saviour Jesus Christ, and that the reign of righteousness and peace and joy may speedily be established among all the peoples of the earth. For the guidance of devotion and intercession, I authorize and recommend the prayers and collects herewith transmitted for use in private, in family, and in public worship."

Mr. H. L. Rust, a devout comunicant, a successful real estate dealer of the city, well-known for his devotion to the Church and for his prominence in all good works, has just been appointed by the Bishop, by and with the advice and confirmation of the Standing Committee of the diocese, as treasurer, to succeed the late Mr. Singleton.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Educational Day.

Bishop Garland was the celebrant of the Holy Communion at the opening session of the Diocesan Educational Day held in the Church House on Wednesday, January 20th. Mission study classes were held from 10 to 11 o'clock, on Social Aspects of Foreign Missions, under the leadership of Mrs. H. A. Pilsbury; The Bible as a Mission Book, leader, Miss West; Building a City, leader, Miss Hubbard. 11:00 A. M., The Hand-Book of the Woman's Auxiliary, Miss Julia C. Emery. 12 M., The Meaning of Membership, the Bishop of the diocese. At 2:00 P. M., there were conferences on The Parish Woman's Auxiliary Meeting, leader, Mrs. Adam A. Boss; The Parish Junior Auxiliary Meeting, leader, Miss Gertrude Ely; Educational Secretaries, leader, Mrs. H. A. Pilsbury. 2:45, a Mystery Play by the Juniors. In the evening there was a discussion on Questions the Parish Asks the Visiting Missionary, led by Dr. W. H. Jefferys.

Alumni Association.

The mid-winter banquet of the associate alumni of the Divinity School, in Philadelphia, was held in the Church House on Tuesday evening, January 19th. The chief speaker was the Rt. Rev. Dr. H. R. Hulse, Bishop of Cuba, who declared that Christianity had not failed because it had not been tried; that the nations did not go to war because they were Christians, but because they were not. He sketched the progress made during the past 1,500 years which he said was due to Christianity. Bishops Rhinelander and Garland, Dean Groton, and Francis A. Lewis also made addresses.

Missionary Auxiliaries.

A meeting of the Junior Auxiliary of the Diocese of Pennsylvania was held in the home of Mrs. John Markoe, on Tuesday afternoon, to take steps to raise $20,000 to erect a children's ward in St. Luke's International Hospital, Tokyo. The matter is in the hands of a committee of young ladies who intend to hold a number of entertainments to secure the needed funds.

The work in Japan was the topic of the address of Mrs. Charles R. Pancoast, of Germantown, before the Foreign Branch of the Woman's Auxiliary on Monday morning, January 18th. She has just returned from a six months' tour of the Phillipine Islands, China and Japan. She spoke of the special activity of the American Church in building schools, churches and hospitals in the East, particularly in Japan. St. Luke's Hospital, to which the emperor and National Council have so liberally subscribed, will be one of the greatest institutions built in modern times by the Episcopal Church. The people of Japan have offered to give $100,000 if missions will raise a like sum.

Banquet of Men's Guild.

Two hundred and forty men attended the fourth annual banquet of the Men's Guild of St. David's church, Manayunk, on Thursday evening, January 21st. The Rev. Edward S. Hale, rector, acted as toast master. Addresses were made by William A. Robertson, a trustee of St. Stephen's College; Mr. Robert McKentry, warden of the Eastern State Penitentiary, and George F. Dayton, Esq., a member of the executive council of the Boy Scouts of Philadelphia.

Prayers for the Governor.

Bishop Rhinelander requested and authorized the clergy of the diocese to offer special prayers for the Governor of the Commonwealth at the public services on Sunday, January 24, being the first Sunday after his inauguration. The Governor had himself expressed the desire that prayers be said in his behalf.

Social Service Work.

A new step in social service is planned under the leadership of the Rev. Joseph H. Earp, rector of the Memorial church of St. Paul, 15th and Porter steets, Philadelphia. At a largely attended service in the parish house on Sunday evening, January 17th, at which a large delegation of sailors from the battleship Minnesota were present, the subject of "The Social Needs of the Sailor and Marine" was discussed and an effort made to arouse the community to a sense of responsibility in the matter, both for the sake of the sailor and the city. Special speakers were Congressman William S. Vare, Judge MacNeille, and Prof. Melvin, of the Philadelphia High School. This service will be followed by an accurate survey of the field in its material and moral aspects, and a solution attempted on what Mr. Earp believes is the logical line—the provision of suitable social opportunities of a decent kind for the enlisted men who are temporarily living in Philadelphia or at League Island Navy Yard. Of these there are always three thousand or more, most of them men widely separated from the normal social opportunities of the average man. The life in the barracks or aboard ship,

with its incessant sense of routine duty to be performed and rules to be observed, renders these men peculiarly susceptible, when they are allowed shore leave, to the allurements of those who would offer them social life in exchange for their money and their manhood. Mr. Earp has the interest and approval of Admiral Benson, Commandant of the League Island Navy Yard, and of many other officers who have given thoughtful attention to this subject.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

General Theological Seminary Alumni Reunion and Dinner.

The mid-winter reunion and dinner of the associate alumni, General Theological Seminary, held on Wednesday evening, January 20th, at the Hotel St. Denis, was the largest in its history. Of the more than 950 members scattered over this country, Canada, and in foreign mission fields, more than one hundred were present. The Rev. C. Malcolm Douglas acted as toastmaster. Others seated at the speakers' table were Bishop Lines, of Newark; Dean Robbins, the Rev. Prof. Seabury, the Rev. Dr. J. Nevett Steele, and the Rev. Prof. Denslow. Three alumni from Faribault, Minn., were present, the Bishop-elect of New Jersey, the Rev. Dr. Irving P. Johnson, and the Rev. F. F. Kramer.

The speakers were: The Rev. Dr. Lester Bradner, "Religious Education and the Public Schools;" the past, the present, and the future relation. The Rev. Dr. Alexander Mann, "The World Conference on Faith and Order;" what the commission has accomplished in four years, and what all may do to help in its work. The Very Rev. Wilford L. Robbins, D. D., "Seminary Affairs;" the newly constituted Board of Trustees, and the earnest of the future of the Seminary. The Hon. Asa Bird Gardiner, LL. D., I. H. D., "Pontifical Claims and Roman Orders in America;" the facts of history and the present-day practices.

The speech making was notable; unlike much that one hears at similar gatherings in and about the city. There is an increasing difficulty in getting men together because it so frequently happens at public dinners that subjects are assigned and advertised; then they are carefully avoided; an unrelated string of trivial jokes, stories and anecdotes is substituted for a frank and fearless presentation of the subject. Each speaker on this occasion spoke to his text, using scarcely asy extraneous matter.

As the new law designating the first Monday in June as the time for holding the Seminary commencement, all regular events are postponed one day, and the associate alumni has voted to have its next annual meting on Wednesday, June 2d.

Report of Trinity Church Men's Committee.

Trinity Church Men's Committee has just published a report of a social survey by experts made in the tenement-house district within a stone's throw of old Trinity, lying south of Liberty street and west of Broadway. Trinity Corporation has no holdings in the neighborhood. The report shows a total population of 6,441 in the city's greatest financial and business section, of which 3,977 are foreign born, and 92.7 per cent. are of foreign descent. The predominating races are Austrian, Hungarian, Slavic and Syrian. The percentage of illiteracy is very high; of foreign-born moles of voting age 18.5 per cent. can neither read or write, while of the females 34.8 per cent. In half the families both parents are usually working, yet in more than two-thirds the income is not more than $15 per week, while in a fourth it is not over $10. The report calls attention to the tendency of overcrowding; to the unsanitary conditions, and to the high rate of infant mortality.

Meeting of Church Temperance Society.

The 33d annual meeting of the Church Temperance Society was held last week in "Longshoremen's Rest," 164 11th avenue. Bishop Burch presided. Addresses were made by Bishop Courtney and Dr. D. B. Armstrong, M. D. Miss H. K. Graham presented her annual report, which showed that during the year the "Squirrel Inn" on the Bowery had sheltered 123,000 men; 2,245 of them were aided in obtaining employment. The number of visits to the "Rest" by longshoremen for the year was 131,500, a daily average of 424. During the past year six new bubble fountains were placed along Third avenue between 34th street and Chatham Square. The receipts for the year amount to $12,994,000.,

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. Frank Du Moulin, D. D., Coadjutor.

Auxiliary Institute.

Under the auspices of the Ohio branch of the Woman's Auxiliary, Miss Lindley and Miss Tillotson, secretaries of the Auxiliary from the Church Missions House, New York, held a three days' institute for conference, study and spiritual help at Trinity Cathedral, Cleveland, Tuesday, Wednesday and Thursday, January 12th, 13th and 14th. At the opening session, Tuesday, addresses of welcome were made by the dean of the Cathedral, Dr. Abbott, and Mrs. H. P. Knapp, president of the Woman's Auxiliary of the diocese, which was followed with a quiet hour conducted by Canon Cooke, of Cleveland, who had for the subjects of his meditations, prayer, service and power. There were several daily sessions for Bible study and conferences on practical subjects of great value, and luncheon in the parish house at noon. Miss Lindley surpassed her reputation as an inspirational teacher of the Bible, and the institute throughout was of a high order. On Wednesday evening in Cathedral Hall, under the direction of Miss Margaret Swain, of St. James parish, Painesville, the young people of the Cathedral presented with reverent effect, to a large audience, "The Great Trail," a mystery play, in which the Church Seasons are impersonated with costumes of fitting colors accompanied with adapted Scriptural readings, prayers and hymns.

St. Peter's, Lakewood.

Improvements upon the church building of St. Peter's, Lakewood, Rev. Edwin L. Williams, minister in charge, are now being finished at an expenditure of $1,800. This mission, which is developing into one of the strongest of the Cleveland suburban congregations, owes its origin to the late Rev. W. Rix Attwood in 1906, who, supported and encouraged by his Bishop, gave to it the kind of self-denying service, faith and vision that are elemental in every Christian hero and saint. He died largely from the effects of overwork in October, 1910.

Akron Clericus

The clericus of the Akron district, the Rev. Franklyn Cole Sherman, chairman, met at St. Paul's, Canton, the Rev. Arthur W. Higby, rector, Monday, January 18th. Measures were taken for a religious survey of the district. At Evening Prayer, which was said in the afternoon, Rev. Samuel Ward made an address, and in the evening conference addresses were made by the Rev. Geo. P. Atwater on Social Service; the Rev. William M. Washington, Ph. D., on Missions, and the Rev. Mr. Sherman on Religious Education. Two other clergymen of the district were present, the Rev. Messrs. Francis McIlwain and F. B. Hornby. The next meeting will be held at Cuyahoga Falls, February 9th. The Woman's Auxiliary of the district. Mrs. Samuel Ward presiding, met at the same time and place. Several addresses were made and plans outlined for the next meeting, to be held at St. Paul's, Akron, March 25th. Ten parishes and missions were represented in these conferences.

Notes.

Mr. Samuel Mather, senior warden of Trinity Cathedral, and lay deputy to the General Conventions of the Church since 1891, has been appointed by the mayor member of a commission on work for the unemployed of the city, and has contributed towards a fund being raised for the benefit of needy men and women out of employment, $10,000.

At the morning service on Monday, January 17th, Rev. George Gunnell, of Trinity church, Toledo, deliverd a sermon on "Some mistaken ideas about the Episcopal Church."

Rev. John Stuart Banks, who entered upon the rectorship of All Saints' church, Cleveland, Sunday, January 10th, was given a well attended reception by his parish, Tuesday evening, January 19th. Mr. Banks' family, who are in the South for the winter, expect to join him in March.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

All Saints' Church, Union.

All Saints' church, Union, the Rev. R. L. Merryman, rector, shows continued growth, and in spite of bad roads and stormy weather, the attendance at the services is good; and great interest in the church work is shown. A boys' club, with an enrollment of twenty-five members, has been organized. Meetings are held every Saturday night, at which literary programmes are carried out. Two boxes of clothing, recently received by the minister in charge, were given to the needy poor. The Ladies' Guild gave a Spelling Bee recently, and served refreshments, clearing nearly $20.00.

Archdeacon W. P. Chrisman entertained the people of the community with his radiopticon, showing views of China, Japan, Mexico, and the work among the Indians in the United States, explaining each picture. This mission being thirteen miles from the railroad, the pictures were a great treat to the people.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

Diocesan Items.

Christmas was marked by beautiful weather in Michigan, and the usual festivities, especially the children's festivals were in evidence, but the Bishop's timely advice to abstain from extravagance and the spirit of revelry, in view of world conditions, was widely heeded.

Bishop McCormick, jointly with Dr. Freeman, of Minneapolis, conducted an Advent mission in Baltimore.

The Rev. Harold Holt was advanced to the priesthood in St. Mark's Pro-Cathedral, Grand Rapids, on December 16th.

Emmanuel church, Hastings, Rev. C. L. Bates, rector, has received a bequest of five hundred dollars by the will of the late Martha W. Crawford.

The Rev. Robert Evatt addressed the Men's Club of St. Mark's, Grand Rapids, on January 4th, and the Young Men's Club of Emmanuel, Hastings, on January 15th. His topic was "Ireland—Its Wit and Humor." He took both his audiences by storm; showing a unique genius in holding and drawing men by his power of genial and wholesome entertainment.

W. J. Stuart, Judge of the Superior Court, Grand Rapids, and for years a prominent Churchman of this diocese, died suddenly at his home in Grand Rapids on January 20th. Judge Stuart was born in 1844; spent part of his early life in Hastings, Mich. In the diocese he has held many positions of trust, being at the time of his death a member of the Diocesan Court of Appeals, a trustee of the diocese, and of the Diocesan School for Girls.

His funeral was held from the family home on January 22d, the service being conducted by Bishop McCormick and Dean White.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Convocation of Columbia.

The annual meeting of the Convocation of Columbia was held in St. Stephen's church, Ridgeway, Rev. F. N. Skinner, rector, January 12th to 14th. An introductory service was held Monday night, with a sermon by Rev. K. G. Finlay, dean.

The very rainy weather Monday and Tuesday did not prevent the presence of good congregations, and all the services of the Convocation were well attended.

During the sessions, the following subjects were discussed: "The Social Obligation of the Individual Church Member," "The Juvenile Courts and Penal Probation," "The Social Obligation of the Individual Minister," an essay on "The Origin of the Christian Ministry," by Rev. R. T. Phillips, of Sumter, was read (in Mr. Phillips' absence) by the Rev. E. A. Penick, Jr. All of these subjects were well and eloquently discussed by most of the clergy present.

At the night services the preachers were the Rev. A. S. Thomas, the Rev. E. A. Penick, Jr., and, Thursday night, a missionary sermon by the dean, the Rev. Mr. Finlay. The children's service, Thursday afternoon, was attended by many children of the town, who listened with strict attention to two interesting addresses on "Symbols," by the Rev. Mr. Penick, and "Names," by the Rev. H. D. Bull.

The congregation of St. Stephen's church, and the citizens of Ridgeway, were warm in their welcome to the Convocation, generous in their hospitality, and enthusiastic in their appreciation of the remarkably fine addresses and sermons delivered during the meeting. The only regret was that so many clergymen were detained at home by unavoidable circumstances.

The next meeting of the Convocation will be held in the autumn, the time and place being left to the decision of the dean and secretary.

PITTSBURGH.

Rt. Rev. Cortlandt Whitehead, D. D., Bishop.

Fiftieth Annual Convention.

The Bishop of the diocese in consultation with the Standing Committee has recently determined upon the date and place for the meeting of the annual Convention of 1915. The Convention will be held in the Church of the Ascension, Pittsburgh, on Ascension Day, May 13th, being associated with the anniversary festival services always observed by that parish. It will be preceded on the evening of Tuesday, May 12th, by the observance of the fiftieth anniversary of the organization of the Diocese of Pittsburgh, which occurred in 1865. This anniversary service will be held in Christ church, Pittsburgh, which is the only church building now standing that was in existence fifty years ago. There will be an address by the Rev. Dr. Robert Meech, rector emeritus of Christ church, who has been in the diocese since 1875, a period of forty years. He is the second oldest clergyman in the diocese in point of service, the Rev. Dr. J. P. Norman having been at work continually since 1866, soon after the coming of the late Bishop Kerfoot as first Bishop of Pittsburgh. The historical address will be delivered by the Rev. Dr. J. R. Wightman, rector of All Saints' church, a native Pittsburgher, and at work as a clergyman in the diocese since 1888.

Interesting Items.

The January meeting of the Pittsburgh Clerical Union took place on the 18th, at St. Peter's parish house, Pittsburgh; the Rev. Dr. E. H. Ward, rector of the parish, read a paper on "Human Life with Relation to its Purpose."

On Christmas Day the first service was held on the lower floor of the new St. Matthew's church, Homestead, temporarily roofed over and fitted for occupancy. Work on the rest of the structure has been suspended until the opening of the spring. On January 13th a parish dinner was held in the building, when addresses were made and music supplied for the entertainment of those present. Covers were laid for two hundred and fifty, members of the congregation and friends.

The Diocesan Board of Religious Education has planned a meeting in the interest of the Sunday Schools to be held in Trinity church building, on the afternoon and evening of February 4th. There will be various conferences on different departments of Sunday School work, held in the parish building. Supper will be served in a convenient restaurant at twenty-five cents a plate, at which it is hoped all attending the conference will assemble for the meal together and a social time. At eight o'clock, in Trinity church, after a brief service, the Rev. Dr. Wightman will speak, followed by an address by the Rev. Dr. S. U. Mitman, secretary of the Religious Education Committee in the Province of Washington, on "The Teacher's Opportunity." This meeting will close a series of visits to various points in the diocese by Dr. Mitman during the fortnight preceding February 4th.

The Rev. M. S. Kanage has lately come from the Diocese of Ohio as assistant at St. Peter's church, Uniontown, to be specially in charge of Grace church, Menallen, and St. John's, Dunbar, two missions under the care of the rector at Uniontown. The parish has lately purchased a valuable piece of property adjoining the lot on which the church stands, at a cost of $28,000, and it is hoped soon to put up a commodious parish house on the new property.

The twenty-sixth annual meeting of the Laymen's Missionary League took place in St. Peter's parish house, on January 19th, preceded by shortened Evening Prayer, read by four of the lay readers of the League, in the chapel at 6:15. Supper was served by the League Auxiliary of ladies, and the business and election of officers, with an address from the Right Reverend the Bishop of the diocese on the Revision of the Prayer Book, having to do mainly with the suggestions already made to the Commission concerning revision, occupied the evening. The chaplain, the Rev. T. J. Bigham, presented his report, and discussion was had with regard to the various missions under the League's care. Bishop Whitehead reappointed the Rev. Mr. Bigham, chaplain, and Mr. N. P. Hyndman, president. Other officers elected were Mr. Edwin Logan, vice-president; Mr. J. Campbell Roberts, corresponding secretary; Mr. Thomas C. Ham, recording secetary; and Mr. Harvey H. Smith, treasurer. These officers, with Messrs. McCandless, Philips, Cheney and Heckel, comprise the Executive Committee. There are now eight missions under the care of the League, served by the chaplain, nine lay evangelists and twenty-four lay readers.

The anniversary services of the League will be held on the Second Sunday in Lent, February 28th, when the League sermons will be preached by the Rt. Rev. Dr. J. H. Van Buren, formerly Bishop of Porto Rico.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Paul's Church, Augusta.

Two notable events took place during the week in St. Paul's church, Augusta. One was the Joint Sunday School service held on Sunday afternoon, January 17th. The four Sunday Schools of our own Church in Augusta—St. Paul's, the Good Shepherd, the Atonement, and Christ church—took part in it. The service used was the form issued by the General Board of Missions for such occasions. The Bishop was present and made an address to the children. The offering was for missions.

The Rev. G. Sherwood Whitney, on January 3d, celebrated his eighth anniversary as rector of St. Paul's.

Appreciation of a Rector.

The following editorial appeared in the Bainbridge Post on the first day of the New Year: "It is a pleasure to note and make mention of the work of the

Rev. W. B. Sams this year in the charity work of the Episcopal church. Many children and families enjoyed a bountiful holiday and everything that went to make it a season of joy to them and they feel deeply obligated to this good man for his attention to them. Quietly and modestly has this man gone about making acquaintance with the poor and those that need attention, and his knowledge of the people of this town in this respect made it possible that everything that was intended for charity to be rightly placed. He is a man slow to mix, but one who has each succeeding year shown that he has been growing closer and closer to the people. To learn of his work you will have to investigate; for no blare of trumpets accompany him on his missions of kindness and goodness. It is the wish of the writer and many others that he may live long and be prosperous; yea, to realize the good wishes of those that love and respect him."

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Archdeaconry of Reading.

The winter session of the Archdeaconry of Reading was held in Allentown, January 11th and 12th, the meetings being divided between the two churches, Grace and the Church of the Mediator.

After Evening Prayer addresses were made on Worship, by the Rev. James McClintock, of St. Barnabas' church, Reading; on "Work," by the Rev. George C. Shaw, of St. John's church, Palmerton, and "Giving," by the Rev. James P. Ware, of St. James' church, Drifton. The addresses were all unusually helpful.

At the business session, on Tuesday, the Rev. A. A. Bresee, vicar of All Saints' chapel, Lehighton, was re-elected archdeacon, this being his fourth term of service. The Rev. H. E. A. Durelle, of St. John's church, East Mauch Chunk, was also re-elected secretary and treasurer.

The general subject, "The Rector in his Parish," was discussed, the Rev. W. C. Roberts, of St. Mark's church, Mauch Chunk, taking him as a preacher; the Rev. J. P. Briggs, All Saints', Shenandoah, as a Curate of Souls; and, in the afternoon, the Rev. Frederick MacMillen, of Christ church, Reading, as a Business Man. These papers were all of an unusually high order.

Dean W. M. Groton, of the Philadelphia Divinity School, conducted the "Quiet Hour" at noon, basing his meditations on St. John 3:16, his subject being "The Atonement."

At the luncheon served to the clergy by the ladies of the Church of the Mediator, the Bishop spoke of his gratification at the progress of the new Church of the Mediator and the happiness he felt at the cordial relations existing between the two parishes in Allentown. He called on Dr. Groton, who spoke of the present trial the Faith was passing through in view of the war, and expressed the wish that he might be young again to take a hand in the work of the future which he felt would require zeal and wisdom.

The entire session of the Archdeaconry was most successful. The spring meeting will be held in Trinity church, Lansford.

The Rev. J. W. Gill, D. D., has been appointed missionary at White House and Weatherly.

Woman's Auxiliary.

An interesting meeting of the Woman's Auxiliary of the Reading Archdeaconry was held in St. Mary's church, Reading, about a hundred members attending from the various branches.

There was a special address by the Bishop.

The Lenten work of the auxiliary was discussed by speakers from the three sections. The Auxiliary, the Juniors and the Little Helpers.

Bishop Wells, of Spokane, spoke of the work in his jurisdiction and of the present distress because of the great losses in the apple market. Some of the missions may have to be closed for lack of support, a condition caused by the war.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

A Community Bible Club Formed.

A very interesting and thus far successful experiment in the direction of Christian Unity, is being tried in the three adjacent communities of Relay, St. Denis and Elkridge, in Howard county, Md. It is the formation of a Community Bible Club. At a preliminary meeting held in the parish house of Grace church, Elkridge, the Rev. Robert A. Castleman, rector, an executive committee, composed of one member each from Grace church, Elkridge; St. John's mission, Relay; the Methodist church at Elkridge, and the Methodist and Presbyterian churches at Relay, was appointed, which, after first having obtained the hearty concurrence of the pastors of each congregation represented, secured the Rev. Dr. Dudley, of the Presbyterian church, at Relay, to give the instructions. Dr. Dudley, while giving much valuable information has succeeded in making the life and work of St. Paul very interesting, to a gathering of from sixty to ninety men and boys. Thus far it has brought together in a friendly way, Churchmen, Presbyterians, Methodists, clergymen, lawyers, business men, and mechanics. The meetings have been held in the parish house of Grace church, Elkridge, and are entirely informal. After the meeting light refreshments are furnished, and for a half hour or more the men linger in groups, exchanging views, discussing questions suggested by the evening's subject, chatting and smoking. The present course is scheduled for six evenings. What will follow has not yet been determined.

Progress at St. Mary's, Hampden.

Since the Rev. Arthur C. Powell, D. D., formerly for twenty-five years rector of Grace church, Baltimore, took charge of St. Mary's church, Hampden, Baltimore, many evidences of renewed life and progress are apparent. The congregations have very materially increased, and the Sunday School has added thirty new scholars in the last two months, and is full of enthusiasm under the leadership of Mr. Frederick Dixon, the superintendent. The vestry is preparing to make an every-member canvass this month and expects to increase the revenue of the church considerably through the Duplex envelope system. The physical condition of the church edifice is being improved under the combined efforts of the vestry, the Ladies' Aid Society, the Altar Society, and the Girls' Guild.

A Prominent Churchman Honored.

Seldom has a citizen of Baltimore been more highly honored than was Dr. Samuel Claggett Chew, on the occasion recently of the presentation of his portrait to the Medical and Clinurgical Society of Maryland, in whose building it now hangs. Dr. Chew, who is a great-grandson of the first Bishop of Maryland, has been a life-long and staunch Churchman, has made a deep study of Church history and polity, and has been actively influential for many years in the legislation and work of the Church, being a member of the vestry of Mount Calvary church, and a frequent delegate to the Diocesan Convention. For forty-five years he was a member of the Faculty of the University of Maryland; and for many years was president of the trustees of the Peabody Institute.

Diocesan Notes.

One of the chief features of the Christmas festival of the Sunday School of St. Mark's-on-the-hill, Pikesville, was a most interesting address by Miss Margaret Graves of Central Alaska, on the habits and customs of the Indians of that country. This was of special interest because Miss Graves was a former resident of Pikesville.

On the evening of Sunday, January 10th, the Rev. Herbert Parrish, Diocesan Missioner, preached by special invitation at the Presbyterian church in Highlandtown, Baltimore, before the combined pastors and congregations of Highlandtown. Assisted by the Rev. Dr. T. C. Foote, rector of St. David's church, Roland Park, Rev. Mr. Parrish is now conducting a "mission" at the Church of the Holy Evangelist, Canton, Baltimore, of which the Rev. David May is rector.

A committee of the members of St. Mark's church, Baltimore, on the evening of January 19th, surprised the Rev. Oscar Woodward Zeigler, who recently resigned the rectorship of St. Mark's to accept secular work, by presenting him at his home with a private communion service as a token of their frienship and esteem.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Death of Senator Hall.

Senator J. K. P. Hall, of Ridgeway, died recently at seventy years of age. He only became a baptized member of the Church in 1899, and was confirmed twelve years later, during the present rectorate. He had a generous and tender heart, so that many persons can relate his kindness to them in the hour of need or opportunity. He gave more towards the foundation of the Diocese of Erie than any one person in the thirteen counties that make up this diocese. He also contributed largely to build the new church in Ridgeway in 1905. His funeral took place January 9th. Bishop Rogers Israel and four clergymen assisted the rector, Archdeacon R. S. Radcliffe.

The third annual meeting of the Woman's Auxiliary of the Archdeaconry of Ridgway, was held on January 19th, in Trinity Memorial church, Warren, the Rev. W. H. Jones, rector. There were upwards of fifty delegates in attendance and it was a most profitable meeting in every way.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

The Bishop's Letter to His Diocese.

To the Clergy and Laity of the Diocese of East Carolina, Greeting:

In sending this, my first message to the Church in East Carolina, let me first of all ask for your earnest prayers that I may have the wisdom to know, and the grace and strength to do, God's blessed will in the great work to which He has been graciously pleased to call me. My heart has been gladdened by the many assurances of your loyalty and co-operation, and I feel, as I enter upon my new life and work that I have as co-laborers a true and faithful people who will strive with me to bring many souls back to God through the avenue of His Church.

At a recent meeting of the Executive Missionary Committee it was decided to ask the various parishes and missions in the diocese to conduct an "Every Member Canvass" for missions—diocesan and general—on the fifth Sunday in Lent. The campaign leading up to this proposed diocesan canvass is under the direction of Archdeacon Thomas P. Noe, who with other volunteer workers, clerical and lay, is giving the matter most thorough and faithful attention. The plan has my most hearty approval, and I earnestly hope that it will be generally observed.

Experience has taught me that a systematic "Every Member Canvass" serves at least three purposes:

1. It affords every one in the parish an opportunity to share in the work of the Church at home and abroad.

2. It always increases the amount given to the home parish for "the light that shines furthest away shines brightest at home."

3. It makes the parish realize its own possibilities, and inevitably points the way to self-support.

I had the blessed privilege of being consecrated as Bishop of this diocese on the Feast of the Epiphany, and it is fitting that my first message to the diocese should be on the subject which Epiphany emphasizes, namely, the preaching of Christ "to them that are far off, and to them that are nigh." My earnest prayer to God is, that the spirit of this great season may characterize my episcopate.

The great man who served you so faithfully, and whom you have asked me to succeed, led this diocese far and high. He was pre-eminently a leader who saw, and taught others to see glowing visions of the Church's possibilities and the Church's power. He led, with unfaltering steps, this diocese to the high places from which great visions are caught.

God grant that we may go on to yet nobler fields of service, that we may realize the glorious possibilities before us, as a Church and as individuals. As a Church we must stand as a city set upon a hill, a refuge, a shelter, a place of love and fellowship where men may learn to know the mind and will of Christ, a river of water in a dry place, the shadow of a great rock in a weary land.

As individuals, we must strive to fulfill Christ's will concerning us; must earnestly endeavor to make our lives fit into God's great and glorious plan; must unselfishly strive to interpret Christ and his love to a needy world.

As we stand at the "open door" which leads to greater usefulness—to more splendid opportunities—may I not in the words of Israel's great king, say to your life and mine, "Who then is willing to consecrate his service this day unto the Lord?"

Trusting that I may have the privilege of being with you in the near future, I am, THOMAS C. DARST,
Bishop of East Carolina.

Wilmington, N. C., January 21, 1915.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Archdeaconry Meetings.

The archdeaconry meetings, in the autumn, winter, and spring, have taken recognized place in the life of the diocese, and bring together the larger majority of the clergy for conference. Reports from the Diocesan Missions are always made and subjects of living interest are presented for discussion, with carefully prepared papers. At the Paterson archdeaconry meeting on January 18th, at Rutherford, the subjects presented were: "The duty of the Church Towards non-English-speaking Newcomers," opened by the Rev. Frank H. Hallock; and "Should Brief Explanations Precede Some of the Lessons, Especially from the Old Testament, in the Church Service?" opened by the Rev. Philip C. Pearson, of Ridgewood. At the Jersey City archdeaconery meeting at Union Hill, January 19th, the subjects were: "How Can the Church Help to Make Social, Political, and Industrial Conditions Better?" opened by the Rev. Messrs. Elmendorf and Cleveland; and "How May Enthusiasm for the Church and Religion be Increased?" opened by the Rev. Messrs. Kirwan and Pennock. All the subjects were discussed in a thoughtful way. In the evening, at Rutherford, many laymen were present, and the subject of Parochial Finance, in many of its details, was discussed. At the above meetings the Bishop made a half-hour address, asking the clergy not to take a position of antagonism and hostile criticism of Mr. William Sunday, who comes into the diocese soon; asking them to have a personal conference with all the men and women in the parishes and missions not actively interested and to present the subject of personal religion and personal responsibility; pleading that the larger questions raised by the war and the coming of a new world out of the present conflict have consideration, rather than the fixing of immediate responsibility.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor

Lenten Services.

Arrangements have been made for special noon-day services during Lent at the Columbia theatre, in St. Louis. In addition to Bishops Tuttle and Johnson, and a large number of clergy in or near St. Louis, the following clergy have been engaged as speakers: Bishop Garland, of Philadelphia; and the Rev. Messrs. Karl Reiland, D. D., of New York; George C. Stewart, of Evanston, Ill., and H. J. Mikell, D. D., of Nashville, Tenn.

Brief Items.

The death of the Rev. John A. Doorris, rector of St. Andrew's church, St. Louis, occurred on December 22, 1914. He was about seventy-five years of age, having served in the diocese for twenty-one years. Bishop Tuttle says of him, "A godly man and faithful priest, with a record of nearly eighteen years of service in St. Andrew's."

The Woman's Auxiliary of the diocese have engaged the Rev. Charles E. Betticher, of Fairbanks, Alaska, to speak in several churches, in or near St. Louis.

The parish at Kirkwood, where the church building was damaged by fire, is now using the Masonic Hall for Sunday morning service and Sunday School. It has been resolved to repair the damaged church at once; and to erect a new church edifice, with other needed buildings, in the near future.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

Quantico Church, Dumfries.

Coadjutor-Bishop Brown visited Quantico church, Dumfries, on Sunday, January 17th, and confirmed a class of three. These were the fruits of the Sunday School at this place, which has been kept alive during the long intervals when there were no Church services. Bishop Brown preached a clear, forceful sermon, which reached the hearts of all.

Brotherhood of St. Paul.

Programme of annual conference of the Brotherhood of St. Paul, to be held in Holy Trinity church, Richmond, on February 6th, 7th and 8th:

Saturday, February 6th, 7 P. M.—Supper to boy delegates in the parish house.

Sunday, February 7th, 8 A. M.—Celebration of the Holy Communion in the morning chapel. 8 P. M., Missionary service—address by Rev. Hugh L. Burleton, of the Church Mission House, N. Y.

Monday, February 8th, 11 A. M.—Automobile ride for the delegates. 3 P. M., Conference of Directors, and clergymen interested in starting chapters. 4 P. M., Business session of Conference for all delegates. 6 P. M., Sectional conferences for discussion of Brotherwood work.

Tuesday, February 9th, 11 A. M—Meeting of the Advisory Board of the Brotherhood of St. Paul.

The clergy, and parents of the boys, are cordially invited to be present and to take part in the conference.

Nothing has been heard from the Rev. Dr. Berryman Green, of the Virginia Theological Seminary, in regard to his acceptance of the call to St. James' church, Richmond.

Notes.

The mission, which is being conducted in St. Mark's church, Richmond, by the Rev. W. D. Smith, D. D., of Winchester, will be continued through Sunday, January 31st. These services are increasing in interest daily and Dr. Smith's sermons are impressive and inspiring.

The Rev. G. Wallace Ribble, of Houston, visited Richmond recently and attended the meeting of the clericus on Monday morning, January 25th.

The Rev. W. P. Bowie, rector of St. Paul's, will be among the preachers at the mid-day Lenten services in Charleston, South Carolina, and in Buffalo, New York.

The Rev. W. R. Bowie, rector of St. Paul's church, Richmond, will preach the conference sermon at the annual National Conference of Charities and Correction, which meets this year in Baltimore from May 12th to May 19th.

Christianity and the Community

Thy Kingdom Come on Earth

It is believed by those most keenly interested in the matter that the Palmer-Owen bill to prohibit interstate shipments of manufactured products made by child-labor has an excellent chance of passing the presnt Congress if an amount of public sentiment in its favor will express itself to the Senators and Representatives.

This bill is aimed to remove the great objection which is often urged against legislation to protect children in the several States by the legislatures of those States. Under present conditions, when a progressive child-labor law is urged the manufacturers of the particular State concerned protest that if they have to conduct their business under the more stringent laws they will be ruined by competitors in other States where no such regulations exist. The Palmer-Owen bill would make it impossible for products made by child-labor in the States which have no civic conscience in this matter to invade the States which are trying to protect their children.

As the secretary of the National Child Labor Committee has very truly said: "State regulation has its place; but this question of child labor in the factories and mines that ship goods in interstate commerce is another matter. The regulation of child labor in stores, hotels, laundries and street trades, for instance, must be left to the States, but Congress can and should protect the thousands of children who manufacture goods for interstate commerce. It is the quickest way to free them from premature employment, and it is the only way in which the manufacturer in States where the employment of children is carefully regulated, can be protected from the unfair competition of States with lower standards. We believe in 'States' rights,' and we believe that they include the right of the manufacturer to equal competition, the right of the consumer to protection from child-made goods, and the right of the future citizens to a normal childhood and a chance for education."

Let whoever agrees with this write to his representative and senators, and urge them to support the Palmer-Owen bill.

✠

Of course, one of the constant difficulties in the way of preventing the employment of children in factories and workshops is the poverty of the families from which many children come. It is often claimed, and sometimes with seeming plausibility, that the families absolutely need what the children can earn; and that is an argument that often weighs greatly with legislators, despite its ultimate fallacy in the destruction by child labor of the earning power of the child.

It is therefore a matter of much greater significance than it might appear on the surface when some one suggests a practicable way by which children may go to school and yet at the same time earn money in the out-of-school hours.

Such a scheme seems to be presented in a movement, recently illustrated in Westchester county, New York, for the development of gardening for children.

A child welfare conference was held at the high school in White Plains, under the lead of the Committee on Home Gardens of the International Child Welfare League. Dr. P. P. Claxton, U. S. Commissioner of Education, was one of the speakers. As a result, practical work in Westchester county will begin about the first of February, and will be in charge of former President Jarvis of the Connecticut School of Agriculture. There will be a survey of the land of the county, and vacant lots platted to ascertain which owners will be willing to allow the lots to be used for gardening. Mr. Jarvis will organize sub-committees in Yonkers and throughout the county.

"We believe," said the chairman of the local committee, "that to abolish child-labor we must do constructive work. It has been found by actual practice that where children have taken up gardening they earn more in a summer in that work than they can during an entire year in a factory. The garden products of the children are used first for the family and the surplus is then marketed.

"When the parents find that the children can make more money in this way they will be willing to allow them to remain longer in school to prepare them for better positions. In the meantime the children have been building character as well as building themselves up physically. Taking the children from the factories will lessen the number of the unemployed. There are now one and a half million children in the factories and there are a million unemployed. When we are able to take the children from the factories we will leave their positions for the adults who are now idle.

"It hardly seems possible, but in the Greater New York alone there are 180,000 vacant lots. New York is a particularly difficult place in which to work on account of its formation. There will be better opportunities in smaller cities and towns. It is intimated that by turning the force of the children of the country into gardening there can be an increase of $200,000,000 of wealth to the country. It is not only the factory children who will work, but others who will utilize their time out of school. New York State has the best child labor laws, but even here the children go to work at 14 and about 85 per cent. of them are taken from school at that age."

It is believed that this scientific teaching of gardening will have a far-reaching effect as it develops, will create love of home, will make for a "back to the land" movement, and in developing good citizens will nullify the dangers from the big mixed population of the United States.

In other States where the gardening experiment has been tried there have been tomato and corn clubs for the children. The children of Westchester are to be interested in strawberry raising as appealing to them as well as being a valuable agricultural proposition.

We have referred before in this column to the new administration at Sing Sing prison under the new warden, Hon. Thomas Mott Osborne.

It is interesting to note some of the changes Mr. Osborne has made, and their effect.

At the time when he took charge of Sing Sing the first of December, Mr. Osborne said:

"Our new system will be founded on the true manhood of every man here, and the correcting of what have been your mistakes and weaknesses of the past. There is still in every man something which can be appealed to—a sense of manhood, fair play, a willingness to be on the level with a man who will be on the level with him."

On the first Sunday afternoon after he became warden, Mr. Osborne gathered the convicts together in the prison chapel, and dismissed all the guards from the chapel in order that he might talk with the men about the "Golden Rule Brotherhood," an organization for self-government and mutual improvement which he proposed the convicts should form; and as to certain changes in the prison rules.

The most important change asked by the Sing Sing prisoners was that they might be permitted to discipline themselves, without initial intervention of warden or keepers. Their request, in part, was thus couched:

"We ask that the system of discipline be materially altered, and that the executive committee of the brotherhood, sitting as a court, shall be allowed to examine all minor cases of discipline and determine, if practicable, the nature and extent of the penalties to be inflicted."

In the words of an outsider who was present, "Mr. Osborne replied that he was fully in sympathy with the suggestion, and that he would carry the idea further and allow the brotherhood to decide all breaches of discipline, with appeal, where the justice of a decision was disputed, to the warden's court, which is composed of the warden himself, the principal keeper and the prison physician."

As Frank Marshall White says in the Outlook, "Even so short a time ago as a year the suggestion on the part of the convicts in Sing Sing that they be allowed to try one another for infraction of the prison rules would have been regarded as an impudent ebulllition of humor."

And the "Philadelphia North American," in an editorial, goes on to say:

"Yet, see how swift is the response of even the ragged remnant of a better nature to the spirit of confidence! For one of the chief requests made by the prisoners was that the beds in the dormitory—the former chapel, where the overflow from the cells is accommodated, and the most comfortable place in the prison to sleep—be assigned first to those inmates who are suffering from heart trouble or epilepsy or who are crippled.

"Needless to say, this was granted. Indeed, all but two of the brotherhood's suggestions were agreed to by the warden, and these two were taken under consideration and probably will be granted.

"One swallow does not make a summer, but straws show the way of the wind. And Sing Sing's first month under Warden Osborne makes an impressive showing.

"During December the 'prisoners' court' handled 34 cases, all minor offenses. During December, 1913, the number of cases tried—by the officials

(Continued on page 21.)

Church Knowledge and Nurture

VIRGINIA SUNDAY SCHOOL ASSOCIATION.

It is reported that about fifty speakers will take part in the State Sunday School Convention at Charlottesville, February 9th to 11th. These are leading men and women from all departments of the Sunday School, and from practically every denomination in the State.

Besides the addresses, much attention will be given to reports of Sunday School conditions in the several counties. There are fifty or more organizations which hold annual county conventions and collect statistics. These reports show that the enrollments in some counties run as high as fifty-six per cent. of the population, while in others it is less than sixteen per cent.

The State Association and these county associations enlist more than one hundred people in their work and in 1914 held more than one hundred and forty conventions. It is the purpose to so complete these organizations that a convention shall be held every year within easy reach of every school in the State, so "That every school shall have the chance to learn and do its own very best," as the motto of the State Association has it.

It is expected that not less than three hundred delegates will attend the convention. Publishers of Sunday School books and supplies are taking advantage of the gathering to make an exhibit to show the up-to-date schools what they have for them. This exhibit will probably be the most complete of its kind that has been collected in this State for some years.

In addition to this exhibit a committee is arranging an exhibit of original material from Sunday Schools and county organizations. This will include maps, charts, banners, printed matter and the like and will show what progressive workers are doing in this direction.

⚜

The Older Boy and Girl in the Sunday School.

The care of the scholar at the age of fourteen to seventeen years is a problem in which every teacher may expect the sympathy of his rector and superintendent. It is equally the problem of the latter; and no school, small or large, is without it. It varies little in the town or city school. In the city there are more distractions to draw the pupil of this age from the school. In the town with fewer pupils of this age to attend, at the pleasure of their fellows who go not, they are marked "the good boys and girls"; and you know what that means. The problem varies little for the boy or girl of that age. These have passed the repellant age, when the boy thinks the girl of no use for games which mean so much to him, and his most scornful name for one of his own sex is "sissy"; or when the girl tires of being teased, recognizing half-consciously the lack of sympathy with her fondest pleasures, is insulted at the loftiness of her former comrade in play and sums up her criticisms and gives vent to her feelings in the pet nick name "horrid boy." Both have passed this period, and begin to think again of companionship. But the boy asserts his manhood by absence from school, and the girl yields to the influence and example of her "company" who neglects, and becomes also indifferent to the Sunday School.

⚜

The problem can be solved only by using the old adage, "no pains, no gains." The work of the Sunday School is spiritual. Out of the fullness of his varied experience, St. Paul said of spiritual work to adult Galatians, what the teacher to be successful with would-be adults must experience of real, hard work: "My little children, of whom I travail in birth again until Christ be formed in you." Many teachers hold younger children because the amount of effort they are in the habit of exerting is enough for these. Teachers fail to hold them as they grow older, because consciously or unconsciously, they expect to do it with the same amount of effort they have been in the habit of using, whether of tact, of method, of prayer, lesson-preparation or patience. The godly parent knows he cannot train the morals of the child of fifteen to seventeen, or hold his interest in spiritual things as easily as he did the child of five to ten years. Independently of his parental love with all it counts for, even building on the good foundation he may have been able to lay in those early years, the parent needs more patience, careful study of the more matured nature and developed disposition, more versatility in method, and the unwearied use of all the common sense God has given him or her, for the son or daughter of fourteen to seventeen years. The work so far surpases that of caring for the child's physical, social, or mental welfare, that the parent may realize he is travailing or wrestling. Surely the Sunday School teacher cannot expect to succeed with the older scholar with less effort.

⚜

In himself the teacher must find the first solution of this problem. If his own work be unsatisfactory to himself or his rector, the rector can form a teacher-training class, and do all in his power faithfully, to be of real help each week to earnest "fellow-helpers" in fulfilling his own responsibility through them to the lambs of his flock. If he feels he must depend on these agents to do his duty to the youngest, he can at least start the stream of instruction he wishes and believes should reach them.

(1) For the teacher there must be a high **Ideal.** That of one teacher seemed to be just an orderly class. By reading the lesson over quickly, and then spending the time in reading an interesting story, or allowing the scholars to talk to each other and their teacher about whatever interested them, the ideal was attained. But unfortunately that class had not a teacher worthy of the name, and learned nothing week by week of God's truth. Bishop Phillips Brooks wrote March 2, 1878, to the Rev. Dr. Duhring, in answer to his inquiry: "I think the main difficulty of Sunday School work is half-taught teachers." When the rector does his duty by his teachers, their ideal will at least be to send each scholar from each session of the school wiser by at least one item of divine truth than when he entered. This is a possible and genuine ideal.

(2) The teacher must carefully and wisely use his **influence** from his first efforts with each scholar. The class may be carried on from year to year with the same teacher, or in a graded school be given to another teacher; but the continuance of the pupil in the school depends greatly on the excellence of the earlier teaching and training anticipating this very critical age. It lies largely in cultivating an "esprit du corps" in the school. This will mean an enthusiasm for the truth learned, a sense of its value, a friendship for the teacher, and habits of regular attendance, which form substantial fences around the scholar tempted to wander. These can be built so as to restrain "in bounds."

⚜

The Joint Diocesan Sunday School Lesson Committee met in the Church House, Philadelphia, January 20th and 21st, and after transacting routine business, prepared schedules for the summer of 1915, and winter of 1915 and 1916.

(To be continued).

Our Marching Orders.

"Go ye into all the world," the Saviour said,
"And teach all nations." Years have rolled away
Since first that word went forth, yet slow the tread
Of the ambassadors of Christ. We pray,
"Thy kingdom come," but pray in words, not deeds,
And still the waiting world its Saviour needs.

"Go into all the world." The field is great
In which no seed of truth has yet been sown;
God's people sit at ease and idly wait,
Heedless of those who in their anguish groan,
And, groping, lose their way in heathen night,
Because we do not send the gospel light.

"Go into all the world." Lord, grant that we
May hear thy voice and, hastening to obey,
May spread the truth that makes thy people free,
And bring the coming of that glorious day
When all the world shall gather at thy feet,
And with glad songs the world's Redeemer greet.

—Exchange.

Why will you keep caring for what the world says? Try, oh try to be no longer a slave to it. You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people say is from pride. Hoist your flag and abide by it. In an indefinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you. —The Diocese.

Family Department

The Love of God.

God's boundless love and arching sky
Above us when we wake or sleep,
Above us when smile or weep,
Above us when we live or die.

God's tireless love! Beside the cot
Of her sick child the mother sleeps.
The heavenly Father ever keeps
Unweary watch—He slumbers not.

God's patient love! Misunderstood
By hearts that suffer in the night.
Doubted—yet waiting till heaven's light
Shall show how all things work for good.

God's mighty love! On Calvary's height,
Suffering to save us from our sin,
To bring the heavenly kingdom in,
And fill our lives with joy and light.

God's changeless love! The wandering one
Forsakes, forgets, dishonors; yet,
Repenting, going home, is met
With no reproach—"Welcome, my son!"

God's endless love! What will it be
When earthly shadows flee away,
For all eternity's bright day
The unfolding of that love to see!

—Maltie Davenport Babcock.

For the Southern Churchman.

The Missionary Meeting.

"The regular meeting of the Woman's Auxiliary will be held to-morrow afternoon in the Parish House, at four o'clock." Thus the rector reads the notice on a Sunday morning. In how many minds is that thought: "Oh, dear, and horrid old meeting; it comes oftener than any other and it's deadly stupid anyway. There are hardly a dozen people there and nobody talks so you can understand what she says. I was just planning to spend to-morrow afternoon in the country with my friend. It certainly is aggravating. Of course I'll have to go to the meeting. The president is my particular friend, and she'd never forgive me if I deserted her." Have you ever thought such thoughts?

I am not going to take time to suggest why an auxiliary meeting might be dull. Life is too short to spend any time discussing what we shouldn't do, when there are so many things positive in this world that we really must do and want to do. The missionary meeting must be a living, vital personality in the parish, whose soul is brotherly love, and whose head is knowledge of what Christianity has done in the world, understanding fully the contrast between heathen customs and civilized ignorance, which is worse perhaps than heathen ignorance and the knowledge of the beauty and brightness shed abroad over the world by the light of Christianity. The eyes of this missionary-meeting personality must be those who see every woman in the parish, and the lips must invite the women to come to the meetings. The hands must write notes to those this missionary-meeting personality does not meet. The feet must carry this missionary-meeting personality to the uttermost parts of the parish, that the lips may tell every woman about the missionary meeting.

You can readily see that this missionary-meeting personality is a many-headed, many-handed, many-footed being. Her capacity is legion. She has organization, president, vice-presidents, secretary-treasurer, united offering custodian, committees, etc.

She plans meetings, she arranges for study classes, sends boxes to the missionaries. She does not forget the devotional side of the meetings. Many people tell her all a missionary meeting is for is to collect money and send boxes. This missionary-meeting personality will tell them the most important thing is to pray "Thy Kingdom Come." People are interested in what they pray for, and oftentimes if they do not pray Christ's Kingdom to come, they are not interested and do not care at all whether the girls of Japan perish morally or whether they grow and develop under the light of Christianity. Those who earnestly pray "Thy Kingdom Come" are more than apt to work for it.

The garments of this missionary-meeting personality are enthusiasm, not cut according to the scant patterns of some of the present-day models, but flowing and voluminous. An enthusiasm so enduring that it will not melt and shrink away under any number of wet blankets that will be thrown around her. Whenever she is in New York this missionary-meeting personality goes to the Church Mission House and comes back filled with new ideas and brings back the leaflets that are so helpful. She becomes acquainted with the diocesan officers, and it is a great privilege to know them. She makes the acquaintance of every worker in the field that it is possible for her to meet, and hear about their work. The broader her knowledge the greater her interest.

You and I compose this missionary-meeting personality in our parish. Each one of us is a part, either head, eyes, hand, lips, feet or garment. Some one says: "I could never lead a meeting; I'd die before all those people and couldn't say a word." She doesn't have to do that. She can be the voice that calls Mrs. A. up on the telephone and tells her about the meeting and invites her to come. She can be the hand that beats up the cake for the refreshments, she can be the smile on the face of this missionary-personality, and just stand in a corner and look happy and everybody will be happier for just looking at her.

If we are truly filled with an earnest desire that Christ's blessed Kingdom must come into the uttermost parts of the earth, we will find our place in this missionary-meeting personality and we will fulfill our responsibility. It may not be much, but our trifle is the link needed that it may not be said to any in our parish:

"Let none whom He hath ransomed fail
to greet Him,
Through thy neglect—unfit to see his
face."

One branch in Southern Virginia makes a great point of advertising—that is, seeing that every woman in the parish receives a notice about the meeting. They emphasize especially the social feature. To women of many engagements it does not mean much; yet in every parish there are some to whom the missionary social is the only social event in their hum-drum lives. Then it is an opportunity for friends to see each other for a few moments. Thus this informal social is most important, a cup of tea and a little cake—no especial cost or trouble—but it promotes good fellowship. The rule in one parish is that every person in the room must speak to every other person before she leaves.

If this auxiliary business is worth doing at all, it is worth doing well. If the second baseman is trying to throw the ball home before the runner reaches the home plate, he has got to throw it with all his might. Inertia will not win in the missionary game any more than it will in a base ball game. A wise preacher many, many years ago said, "Whatsoever thy hand findeth to do, do it with all thy might," and it is an absolute fact that if we wish to be successful in our auxiliary work, we must follow the direction of the wise preacher.

One moment to see if we can't solve the problem of our missionary meeting.

First we take prayer, add to that enthusiasm; then organization, then enthusiasm; then advertising; then enthusiasm; then something to do (boxes, etc.); then enthusiasm; then sociability, then enthusiasm; then study, then a little more enthusiasm; add these all together and the result will be A Good Missionary Meeting.

The Chaplain at Work.

A chaplain writes home as follows:

The weather is pretty beastly just now—continuous rain and a gale blowing. On Sunday we had snow as well. I had a service of Holy Communion in a barn early, and the men crowded in and sat all round me on straw, and when the floor space was used up they climbed up on piles of straw and got into all sorts of corners right up to the roof. You can imagine the difficulty of such a service under these conditions. Later, I had another little service—"Matins" this time—in the same barn, and the place was packed, the men climbing up and filling every corner, and using hurricane lamps, which were hung in all the dark spots round the corners of the piled-up straw and hay, the only daylight coming in through the barn door near where I stood. Many men, unable to crowd in, stood in the rain and snow outside. It was a wonderful time, and a most delightful service, the men singing the old hymns as if they really meant every word.

After this, I mounted my horse, putting my robes into my saddlebag, and the Holy Communion vessels into my saddle wallets, with my horse's nose bag full of hymn books strapped on to my saddle also, and started off five miles to hold a service for some gunners. But they had no proper place for a service, the field they were in being a perfect bog, and the cottages in which they were billeted not affording space for a service. However, we held Holy Communion in one of the cottages. I next went on three miles to where some cavalry were supposed to be, but found they had moved early in the morning, so I then turned homewards to my own lines once more, and a rotten, wet ride it was, with snow and rain alternately and a heavy gale blowing. Such is the kind of Sunday one gets at times, but often enough Sunday sees nothing but heavy fighting, and one just makes use of any time that may come for a service of some kind.

One's work is pretty gruesome at times, and especially if one tries to carry out a burial as decently as possible. I had to bury four poor fellows, all of whom I knew, the other day when a big fight was in progress, and even had to compose the bodies, which had been left

in the trenches for some eight or nine hours before we could get them; and then with the help of one orderly, I sewed them into blankets with the aid of a pocketknife and some string. Forgive these details, but it may help you to understand something of what it means to be a chaplain at the front. All this was done while the enemy's shells and "Black Marias" were bursting close by, and at the actual service itself one never knew if the burial party would get through untouched. No end of one's friends have gone, and heaps more have been wounded, and when one goes into any of my three messes now the difference is sad indeed; but we don't give way, and we all try to keep cheery.

I organized a "sing-song" round the camp fire last night, and men and officers enjoyed it thoroughly, although it was quite difficult to hear the words of the singers because of the noise of bursting "Black Marias" a mile and a half away, and also the noise of our own guns. I am still remarkably fit and well, and have nothing whatever to grumble at. Our men are superb and beyond all praise.—London Times.

Lines From an Old English Missal.

For all, the Master is so fair
His smile so sweet to banished men
That they who meet it unaware
Can never rest on earth again.

And they who see Him risen afar
At God's right hand to welcome them
Forgetful stand of home and land
Desiring fair Jerusalem.

Praise God! the Master is so sweet
Praise God! the country is so fair
We would not hold them from His feet
We would but haste to meet them there.

Sky Scenes in Alaska.

There are many, perhaps, of the readers of this magazine who have seen the Aurora, either in their own country or in some other. But here in this land of Alaska, it is during the clear nights of the winter a thing so often in the heavens for the admiration and wonder of the beholder, that oftentimes, when it is a fine night, and the spectacle is especially beautiful, you will see those who have been here for many years and who have seen the sight time and time again, out gazing in quiet wonderment at the heavens in their beauty.

Of course, such a sight, coming to one fresh from the far South, where it is never seen—perhaps sometimes in the bitterest winters there may be a faint glow in the northern sky—is something to wonder at, and to look long and lingeringly at whenever the northern skies are filled with this exquisite spectacle. For somehow, even when the light is faintest, and the arch of light is the dimmest, it still holds much to enthrall the onlooker. The Northern country furnishes many beautiful sights in the skies. The coloring is such as I have never seen elsewhere. The sunrises and sunsets are gorgeous oftentimes beyond description. And one can see the sunrise in winter, too, without having somebody rudely arouse him from his early slumbers, for sunrise in December is rather late in the morning. Then there has been in the afternoons, especially if the sky be a little cloudy, a sort of gray-blue sky that is like nothing seen outside. So varied are the sky phases, and so many and beautiful the different aspects of it, that it really defies description when one tries to portray it. To see some of these wonderful changes of the sky over the distant Alaskan Range, pure white from plain to tip of the highest peak, or further over where Denali lifts an enormous bulk against the sky, is really the experience of a lifetime.

But among all of these changes, with which one grows familiar from year to year, I think there are none more wonderful and awe-inspiring, at least to the newcomer, unfamiliar with such sights, than the Aurora in its different manifestations. Those who have lived here for a number of years tell us that the displays of the Northern Lights have been very fine this year for so early in the year. That it is generally later in the season, when the thermometer is hovering away down below zero, and it is hard to stay out of doors, standing still, that the finer opportunities to witness the Lights come. Certain it is, that on several occasions it has been the writer's privilege to see some beautiful and, to him, wonderful displays of these strange magnetic Lights.

I well remember how strange it all seemed, the first night that I saw them. We stood outside in the cold night air, watching them as they changed rapidly from one form to another, and shifted and swept from one side of the horizon to another. Sometimes in the perfect form of a bow, the color of a highly-intensified Milky Way, and then in any other shape than a bow, and curling and uncurling along their whole length. Time after time we left our cozy room and went out to see what new form they would assume. After awhile they seemed to have gathered in a tiny ball, down in one corner of the horizon, and we thought the display was complete, when streamers shot up again, and the whole process, with new and ever changing shapes, was gone through with again.

As to the coloring of the Lights, several times a faint showing of the prismatic colors had appeared at the edges of the waves of light; but one night on the creeks, where I had gone for a service as we came home from the hall where the services had been held, we saw a splendid display of them. As the great curtain swept across the sky, oftentimes seemingly folding and unfolding numberless times, not only was the showing of the prismatic colors plainly there, but wave after wave of faint rose-colored light swept over the whole mass from end to end. More than once I have seen this same rosy tint, as it came pulsing along the rolling waves of ethereal light that filled the northern sky. It is not the rosy flush you see at dawn, nor the angry flush that sometimes overspreads the sky at sunset. It is a faint, shadowy tinting, that overspreads and is gone, only to be followed by another wave, just as elusive.

True it is that, with the eye for beauty, one may see it where to another there is only an ugly pile of rocks, or something else, equally lacking, apparently, in artistic beauty. But here in this Northland one does not have to seek for beauty. It is literally forced upon you. How can you stand unmoved, if you look across to the horizon, where those wonderful mountains stand out in the distance? Now clear cut like home lovely cameo, now just blushing under the rays of the setting sun, or golden with the dawn, and then, as the evening settles down, dim and wraithlike in the distance, barely discernable in their shadowy outlines.

Then at some other time you see some of these effects of cloud and sun, where the colors are such that it is simply an impossible thing to try to tell what they are in words. Or still more so, when night has come, and under the sparkling stars, with the earth white all around, and all silent and still, to see that great white bow lift itself above the horizon, and begin its strange changes and colorings in the sky. Alaska has many things that awe the soul, and some that terrify, but with all of these, it is a land which has so much of beauty that the strange and even the terrible things are forgotten in the beauty, and certainly not the least of these are the Northern Lights.—H. H. L., in The Alaskan Churchman.

Dogs' Friendship.

The wife of an English gentleman in Wiltshire owns two delightful dogs—Jasper, a large collie, and Sandie, a rough Skye terrier. The pair are devoted friends, always going out together if possible. A visitor at the house tells in the London Spectator an anecdote of this canine friendship:

"One afternoon I called them as usual to go for a walk; and, making my way to the lake, I determined to row across and wander about the deer park. Without thinking of the two dogs, I got into the boat and pushed off.

"Jasper at once jumped into the water and gayly followed the boat. Half way across he and I were both startled by despairing howls, and stopping to look back, we saw poor little Sandie running up and down the bank and bitterly bewailing the cruelty of his two so-called friends leaving him far behind.

"Hardening my heart, I sat still in silence and simply watched. Jasper was clearly distressed. He swam around the boat and, looking up into my face, said unmistakably with his wise brown eyes: 'Why don't you go back for him?'

"Seeing, however, that I showed no signs of intelligence, he made up his mind to settle the difficulty himself and swam back to forlorn little Sandie.

"There was a moment's pause, I suppose for explanations; and then, to my surprise and amusement, Jasper stood still, half out and half in the water, and Sandie scrambled onto his back, his front paws resting on Jasper's neck, who swam across the lake and landed him safely in the deer park. I need not describe the evident pride of the one nor the gratitude of the other."—Woman's Journal.

The temptation will come to many preachers of the gospel, during these days of anxiety and feverishness concerning the outcome of the war in Europe, to try to compete with the daily press and to convert their pulpits into what some one has called "a sounding board to furnish the latest bulletins of the war." No more fatal blunder could be made than this, for the people will read all that they need to know on this subject from the newspapers. The thing that is needed for the worshipper when he comes into the house of God is that rare atmosphere of spiritual devotion that is so likely to be wanting in these days of stress and sorrow. The souls of men to-day, as never before in this generation, need a message that deals with the things that endure. They need those great eternal principles, found only in the Word of God, which are given us to regulate our lives in order that we may have the peace of God that passeth all understanding. The preachers who have most effectively served the age in which they lived have been those who preached the great truth of redemption through Jesus Christ, and brought home with rare earnestness and enthusiasm the obligation of men to love God with all their heart and to live for His glory.—Christian Oberver.

"An eternal glory has been shed upon the human race by the love Christ bore to it."

For the Young Folks

For the Southern Churchman.

Ups and Downs.

By Frances Harmer.

CHAPTER IX.

The weeks sped on towards Lent. Winifred sometimes wondered if she could be the same Winifred, who, six months ago, had looked so dreamily into a vague and hazy future? To do well at her classes; to go, in time, to college. And, by the way, to enjoy life as much as possible. Now, she seemed much older; the sterner realities of life had laid hold upon her. And, day by day, little as she realized it, her standards and ideals were being lowered by the obsession of one longing—the longing to be rich, to be of account in the world, and, with the longing, the puzzling over the best way to accomplish her great desire.

She felt slipping away from her home. Throughout January, came storms of unusual severity, necessitating her frequently remaining at "Glenwood" all night. And—she grew to love the kindly storms which imprisoned her in the lap of luxury. Moreover, she gained so much time by so remaining, that her lessons were more quickly and more easily learned. She shared, too, in the French conversation with which the hour succeeding dinner was filled.

One night—the night of the Saturday before Septuagesima Sunday—she first met Mr. Morpeth. There were no guests, and the girls, with their governess, were invited to dine with the family—the first time, to Winifred's knowledge, that such a thing ever happened. She put on the simple evening frock which she now kept at Glenwood, and looked forward, with some excitement, to the meal. Gladys did not stay; the Bright car had come for her earlier in the day, before the storm began.

"So this is the nursery governess-student!"

Mr. Morpeth was a tall, heavily-built man, with a frowning, harrassed face. He smiled very rarely, and his daughters were evidently a little in awe of him. So, Winifred suspected, was his wife! She compared, for a moment almost with homesickness, her own father's entrance into the family circle—always a joyous event!

But the slow hardening of Winifred's nature, caused by her ambition, had made her less shy than most girls. She determined not to be daunted by this formidable man, future Senator though he might be. At the first opening—which a question about Alan's progress in arithmetic gave her, she said:

"Oh, he is not wonderful at figures! Eric is the great financier."

Mr. Morpeth looked at her quickly, and liked her bright face.

"Well, develop that talent—one of my boys must be a financier," he said.

"I wish girls could be financiers," cried Winifred, blushing at her own words.

"You want to make money?" He looked at her with even closer scrutiny.

"Oh, I do!"

"Well, there may be ways. Going to college?"

"I hope so. Yes, I know I am."

"Not much money in that. Better take a business course, keep up your English, and then—a good secretary gets big money, there's more in a buyer's job. But you can make money, Miss Lester. Easiest thing in the world—if you're not too particular."

"Oh," Winifred was startled. "I shouldn't like to do anything wrong."

"You don't have to. But you have to shut your eyes when other people's ideas don't square with yours. Your father went down in the smash, didn't he?"

"Yes." Winifred hung her head and felt, somehow, ashamed of her father.

"Case of too many scruples. Mr. ——, who hadn't any, is living in Italy, meeting the best people there, and enjoying life. What's your father doing?"

"He works for —— ."

"Doesn't get twenty-five a week?"

"No." Winifred did not feel called upon to mention the fifteen.

"Tell him to come and see me. I might double that sum, if he can do what I want."

Winifred's eyes shone as she lifted them to his.

"Oh, Mr. Morpeth! Can you?"

"I'll try," he smiled at her eagerness.

Winifred did not want to leave her luxurious quarters the next day, and might have stayed through the Sunday, in spite of the fact she had long since discovered,—namely, that the Morpeths never went to church at all! But her eagerness to shine at home in a new role—the role of good fairy—made her brave what she called the "disagreeabilities" of the long trip home, in time to meet the family at St. Jude's.

A sudden return of love for these—her very own—came upon her as she entered the pew in which the Lesters had sat for many years. The fine lines of her father's face, the sweetness of the smile he gave her as she slipped into her place by Marion; Marion's own quick look of welcome, and the beaming faces of Danny and Polly; above all, her sense of pride in Bob, far away in the chancel, his handsome head above his white surplice; all these seemed to have a new value this morning. I fear that she gave a somewhat desultory attention to the service, and was glad when, at its close, she was free to think of the things of this world.

Gladys, whose hand was in Enid's as they came out of the church, nodded familiarly. Enid smiled, sweetly enough, but with no familiarity, Winifred felt. Oh, but she did long for that breach to be healed! She did want Enid's friendship again! Only—it must be on her own terms. Enid must admire her—as she used.

She had self control enough to save her news for the family dinner table. Etta was down to-day, and on her couch by the stove. Mrs. Lester, not liking to leave the invalid at home, had remained at home, and so it befell that the dinner was hot!

"Daddy, have they increased your salary yet?" began Winifred, brightly.

"They'll make it eighteen after March," her father answered.

Just then, there came the sound of many feet, many voices.

"Say, kids—let him alone!"

"Mike!" Marion rushed to the window. "Oh, the boys are fighting Bob again!"

Mr. Lester went to the front door.

"If you'll come on one at a time, I'll manage you!" Bob's voice rang out clearly as the door opened.

There was a stampede past the window as Mr. Lester appeared in the doorway. The next moment, Bob was kissing his mother and Etta, patting Marion's shoulder and nodding to the rest.

"Oh, Bob!" Etta's voice was full of distress.

"Bob, you are—a sight!" Polly spoke with horror.

He certainly was! His cap was off—Mr. Lester followed him into the room, holding it!—his forehead bruised, and his coat awry. But the light of victory shone in his blue eyes.

"That hulking Sam came at me from behind," he explained. "But two of 'em were decent enough to see fair play, and—I licked him."

"Why didn't you come down Grand street?" asked his father.

Bob accepted a plate of mutton stew.

"They'd think I was scared," he defended himself. "Mike came over to my side. He's coming to church, to-night, too! Oh, they'll come round! They know I can fight."

"I wish I could fight by your side, too, Bob. Can't I?" besought Dan.

"When you're ten inches taller," Bob assured him, "and if you grow one a day, that'll be next Tuesday week. You measure every night."

"Now, everybody, listen to me. I've something wonderful to say," interrupted Winifred.

They did listen, while she repeated Mr. Morpeth's offer.

"Whew! Fifty plunks a week!" cried Bob.

"We can go to some place where you don't have to establish yourself by fighting," Etta said, with a sigh of relief.

"And you needn't travel," Mrs. Lester looked at her husband.

"You'll see Mr. Morpeth to-morrow, Daddy?" Winifred was vaguely troubled by his silence.

"I'll write to him, thanking him," was his reply. "I don't want any position he offers, Winifred. I'm sure he meant it kindly,—but I couldn't work for him."

"But you let me work for him," Winifred was so angry that the words flashed out in spite of her.

"No, you work for his wife—a kind, and just, if worldly woman," Mr. Lester replied, while Winifred felt that Bob and Marion were glaring at her. "Moreover, I have nothing whatever against Mr. Morpeth, personally. It is merely that he stands for business principles I cannot endorse."

"And for principles you'd refuse thirty-five dollars a week extra!"

"Winifred!"

"Winifred!"

"Winifred!"

The three protests came, a cresendo of indignation, from Mrs. Lester's, which was gentle, to Marion's and Bob's.

"Oh," cried the girl, rising from the table, "it's all very fine, and of course, I'm worldly and horrid, I don't care! I don't want any principles that keep us in Roder street! I know what father means quite well. He means Mr. Morpeth hires strike-breakers! But I daresay he knows his own business best! Anyhow, his wife and children have all they want."

"Daughter," the note of sternness in Mr. Lester's voice suddenly subdued Winifred, "you don't like Roder street! Roder street—and other streets like it—exist because employers fail of their duty to their employees."

"But aren't you working, now, for people who do that very thing? Else why are you getting only fifteen a week?"

"The work I do is worth very little more! A bright lad of eighteen could do it as well. It calls for no training. In the work I can do best, there is no vacancy. I am to have the first."

"I can't tell Mr. Morpeth you refuse his kindness!" Tears came into Winifred's eyes.

"You could fling back Enid's in her face! Don't you suppose Daddy has his pride, too?" Marion flashed at her.

"Come, children, no quarrelling," Mrs. Lester rose.

"I think I'd better ask Mrs. Morpeth to adopt me," Winifred began to sob, "I'm not good enough for this pious family."

"Winnie! Come here!"

The weeping girl obeyed the tender call, and ran to Etta's couch, dropping on her knees beside it.

"We all say more than we mean," Mrs. Lester added, to Marion.

The girl nodded assent. Then everyone withdrew, by common consent, leaving Winifred to Etta.

(To be continued.)

The End of a Kitten Hunt.

Dot and Charlie were going through the barn on their way to play in the orchard, which they could see through the open barn doors. They had baskets of luncheon with them, for mother had said they might stay till past supper time if they liked.

But in the middle of the long barn floor Dot stood still with her finger on her lip. "Look, Charlie," she whispered, "the old cat is climbing the ladder to the haymow. Now we can find out where she has hidden her kittens." The two children had been hunting more than a week for those kittens which old Floss, the mother cat, had carried off one day. But they had not found them, though they had looked twice on that very mow.

"She does hide them in the littlest corners," whispered Dot. "But if we creep up the ladder just as still as mice, we can see where she goes."

They waited till the old cat had jumped off the ladder into the hay. Then they crept up step by step and peeped over into the mow. They could see the cat's eyes shining in a dark place under a beam, and they went tiptoeing over to her.

Floss did not run away this time, as she usually did when any one came near. She looked up at them from a cozy nest in the hay, and beside her they could see the kittens looking up too, with round, bright eyes.

"O you darlings!" cried Dot, taking the kittens up carefully into the skirt of her dress. "See, Charlie, Floss is purring and acting just as happy as can be."

"That's because she sees we're not going to hurt them," said the boy. "Let's go now and show them to mother before we go up to the orchard."

They went to the edge of the mow with Floss purring at their heels. She had made up her mind that her babies were in good hands, though she had been so afraid at first.

At the edge of the mow the children stopped with a cry of dismay, for the ladder had slipped down out of reach.

"Oh! O! how will we ever get down?" cried Dot, looking over into the barn floor, which seemed a long way below.

"We can't," answered Charlie. "Let's sit down on the hay and consider what to do next."

They "considered" a good while, but nothing came of it.

"Mother thinks we're spending the afternoon in the orchard, and perhaps nobody will come to the barn till milking time to-night," said Dot.

"We left the luncheon baskets down on the barn floor," added Charlie, "and I'm hungry now; but Floss isn't worrying."

Floss had curled up beside the kittens when Dot put them down on the hay, and they were all asleep in a bunch.

The children waited and waited, but nobody came. They called once or twice, hoping their mother would hear; but she was makin pies in the kitchen, and that was too far away for the small voices to reach her. By and by they tried to play on the hay for a while, but they were too hungry and worried to care much about it.

"Suppose," said Dot, "that father couldn't hear us when he comes out to milk? He always shuts the tie-up door, and the mow isn't so very near anyway."

Charlie laughed at this at first; of course father would hear, he said. But when at last they heard the tinkle of pails in the tie-up, they shouted in vain. Between the noise the cows made as they reached for the feed in their boxes and the noise the milkers made as they talked and laughed and rattled the pails, nobody heard the two little voices calling from the haymow.

"There! They've gone away with the milk now," said Dot at last. "O dear, we've got to stay up here all night, and it will be so dark and lonesome and hungry."

She sat down on the hay, and the big tears began to roll down her cheeks.

"Floss," said Charlie, rolling the old cat over on her back on the mow, "you got us up here; now you just show us how to get down."

Floss sat up and looked wise. You would have thought she understood just what Charlie said. But the truth was that she had heard the tinkle of those milk pails and knew that there would be a saucer full of foaming milk waiting for her in the kitchen when the milkers brought the pails in.

She started straight for a higher mow near by, and, though the children told her that she was going up and not down, they followed her to see what she would do. She went to the top of the higher mow and stopped beside a little window away up under the edge of the barn roof. Charlie looked out of the window, and then he stood on his head in the hay, for right below was the slope of the high roof of the "L." It was quite safe to slide down, too, for at the foot of the "L" roof was the flat top of a wide piazza with a good, stout railing all around it, and from the piazza top there were stairs leading right down into the garden.

"Cats do know things that folks don't sometimes," said Charlie when they were showing the kittens to mother in the kitchen.—Mabel S. Merrill, in Zion's Herald.

Introduced by a Printing Press.

"Shall we ask him to play ball with us?" asked John Keyes, motioning toward a strange boy who was eagerly watching their game.

The other boys shook their heads decidedly.

"He's too good to go to school with us," Joe Dalton declared. "Most likely he'd be too stuck-up to play ball, even if he knew how, which he probably doesn't."

The boy in question was Maurice Miller, son of a well-to-do widow who had recently purchased the finest house in the village. Maurice had had a serious illness the year before, from which he had not yet fully recovered, and his mother wanted him to have the benefit of country air. Consequently he did not go to school. He was thirteen years old, but so small for his age that he was seldom thought to be more than eleven.

There was no game during the noon hour that day. Boys and girls alike were talking excitedly about something that had happened that morning.

"It'll be weeks anyway, maybe months, before he can walk again, father says."

Marion Martin, the doctor's blue-eyed daughter, was speaking in the authoritative tone of one who knew all about the case.

"Father is going to take care of him for nothin," she went on, "because it was in getting Baby Brown's kitten out of a tree that he fell and hurt his back."

"That'll help some," Joe Dalton remarked.

They all shuddered at the thought of Tom Edson lying helpless—lively, merry Tom, with the laughing brown eyes and the hair that would curl in spite of all his efforts to make it straight.

"Standing here talking won't help matters," John Keyes reminded them. "It's a case where we ought to do something. I'm going to take the washings back and forth for his mother until Tom's well."

Handsome, well-dressed John Keyes, acting as Widow Edson's laundry carrier! The other boys tried to gulp down their surprise.

"I'll take him my dessert once a week," said Nora Walker. "His mother doesn't have much time for fancy cooking."

"So'll I! So'll I!" chorused so many voices that Tom's supply of dainties was promptly assured.

"There are games that a fellow can play, even if he's in bed," said Joe, thoughtfully, his mind on the winter when he had had scarlet fever. "I'll hunt up some of mine and go over and play with Tom."

This evoked another chorus of "So'll I!"

"Why not draw lots and have certain days?" Marion proposed. "If we go just as it happens, there might be a lot of us one day and none at all the next."

So lots were drawn and each boy and girl had a regular time for their visits.

Joe and John were still discussing the matter when they walked home from school that afternoon. Their way led past Maurice Miller's new home.

To the boys' surprise he hailed them.

"I've been thinking about that boy who hurt his back this morning," Maurice began, a little shyly. "It's going to be pretty lonesome for him."

"Weve all agreed to go to see him and take him things," Joe replied, rather stiffly.

He felt that this was a matter that concerned the boys of the school, and not one for a stranger to mix in. Shy though he was, Maurice was too much in earnest to be so easily rebuffed.

"I thought you boys might like to get out a paper for him," he began again,

"one that would give him all the school news. I have a printing press that is large enough to print a small paper."

"A little press of your own?" Joe interposed eagerly.

"Sure," Maurice nodded. "Come on in and I'll show you how it works."

"You'll have no trouble about getting help to print that paper," said John, their inspection ended. "All the boys'll be crazy to run this thing. I'd like to have a try at it myself."

"Why not get out a paper right now," proposed Maurice, plainly delighted at their interest. "Tell me what happened at school to-day and I'll show you how to set the type."

At first the boys could think of no news.

"He'd like to know what the lessons were about," Maurice suggested. "Maybe he'll try to keep up with his school work. Who was absent beside him? What did you play at recess? Did you have any visitors?"

News items now came faster than type could be set. Soon the little paper was printed.

"I'm going to Tom's on my way home, so I'll take it right along," said John, after they had carefully inspected the finished sheet.

When John and Joe came to help print the paper next day, half a dozen boys accompanied them. They brought more than enough news to fill such an edition as had been printed the day before.

"My, but Tom was pleased!" John reported. "He wanted to come and see the press right away."

"I'll take it over to-morrow and show it to him," Maurice promised.

"Teacher wanted to know if it would be too much trouble to print an extra copy or two every day," said Joe. "She thought it would be a good plan to send one to any other pupil who was sick."

"It is no trouble to print a dozen copies," said Maurice, "once we get the type set."

"How about Saturdays?" asked Joe.

"There won't be any school news Saturdays," Maurice answered, "but we can get out a story and sporting paper."

"Who'd write the stories?" demanded Joe, who hated the very thought of composing anything.

"I will," answered Maurice, flushing a bit, "unless some of you fellows want to."

"Not so's you notice it!" laughed John. "I'd rather do things than write 'em any day."

"So would I if I could," was Maurice's sober response.

"What is there that you can't do?" Joe questioned wonderingly. "You've got more things than all of us boys put together, and nothing to do but use 'em."

"I'd give every last one of 'em," Maurice answered earnestly, "just to be big and strong like you, and play and go to school with other boys."

There was a moment's silence, then Joe burst out:

"And we thought you were stuck-up!"

"Why?"

Maurice asked the question in such simple wonderment that Joe answered promptly, "Because you never went to school or anything."

"That's the doctor's fault," Maurice explained. "He says I'm not strong enough yet. But I tell you what, it's lonesome business to study and play alone all day."

"So that's why you thought Tom would be lonesome!" John exclaimed.

"I'd been there myself" Maurice assented. "And there's another thing that I ought to tell you boys. Of course I thought that Tom would like the paper, but that wasn't the only reason I proposed to print it. You fellows never paid any attention to me, and I wanted to have some of you stop here and get acquainted."

Maurice's mother thought that it was his interest in his new printing press! the doctor credited it to the outdoor life that he had prescribed for his young patient. Maurice knew that it was his joy in the companionship of other boys that made him well enough to start school the next term, when Tom Edson, too, came back.—Northern Christian Advocate.

Amber Beads.

"O Jean," cried Molly as she met her little friend at the school gate on New Year's morn. "What a lovely necklace you have on! Where did it come from?"

"My aunt sent it to me for a Christmas present," replied Jean. "She is traveling in Europe, you know, and she wrote me a letter all about the beads. It is wonderful. I thought teacher would like to read it to the class."

"Yes," said teacher, "we will have it right after arithmetic. I never saw such beautiful amber—each bead looks like a drop of sunshine." As soon as the examples were finished teacher opened the letter from Jean's aunt, and this is what it said:

My Dear Little Girl—I am sending you an amber necklace. Now these beads are almost magical; there are so many strange things about them. Rub them, and they will send forth a delicate fragrance. Rub them harder, and they will draw bits of paper, as a magnet draws nails; indeed, each bead is electrical. We have taken our word "electricity" from the Greek word for amber on this very account. In one bead you will see a fairylike fly, in another a tiny beetle, and in a third a bit of moss. Do you wonder how these little objects came to be inside the beads?

Very long ago there was a certain kind of pine tree growing in Northern Europe. Out of this kind of tree oozed a sweet yellow gum. The insects flitting about in the sunshine wanted to taste the sweet drops. This liquid amber was something like sticky fly paper; and if an insect's delicate wing or slender foot touched it, he was held fast. When the breezes were playfully whirling about the flower petals and pine needles, some of these also were caught in the gum. By and by the lands on which the amber pines grew sank down, down, down till at last they lay under the sea, and the trees and the gum gradually hardened till they were like stone. Sometimes after a great storm you can find lumps of amber on the seashore which the waves have brought up from the deep; and the little insects, bits of moss, and all are still there, showing clearly through the yellow sides. I am sure that you will prize your necklace, now that you know its wonderful story.

And Jean said she would keep it carefully to hand down to her own little girl some day.

"He was always thinking how to please others in the most trivial matters; and that, not to make them think well of him (which breeds only affection), but just to make them comfortable; and that was why he left a trail of light wherever he went."—Kingsley.

JOIN OUR TOUR

—TO THE—

Panama-Pacific International Exposition

Personally Conducted by the Southern Churchman.

29-day trip, leaving Richmond, Va., the first day of August—Visiting San Francisco, Grand Canyon, Del Monte, Santa Cruz, Vancouver, Big Trees, and many other places of interest.

This trip will be given to any person who will secure for us a limited number of subscribers. This number is very small and can be secured in a very short while. Write to-day for particulars.

SOUTHERN CHURCHMAN, Richmond, Va.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Kodak Finishing.

Developing roll films 10 cents. Prints 3¼x4¼ and smaller, .03 cents each. Post cards, .04 cents each. Enlarging at reduced prices. W. F. HOBART.
737 E. Main St.,
Richmond, Virginia.

POSITIONS WANTED.

PARISH VISITOR, EXPERIENCED, successful in Sunday School work, will be open for position 16th January. Address Miss Brandon, 1214 Porter street, South Richmond, Virginia.

A POSITION AS A COMPANION, OR AS a mother's helper or as a housekeeper. Box 93, R. F. D. No. 3, Petersburg, Virginia.

YOUNG LADY, REFINED AND CAPABLE, desires position in a home or as companion. Highest references. Address 138, care of Southern Churchman. 30jan-3t

WANTED—POSITION AS HEAD OF Children's Home or Industrial School by Churchwoman of experience in all modern methods of sanitation, dietetics, and industrial training. Good organizer, graduate kindergartner, some hospital training. South preferred. Address, Superintendent, Southern Churchman.
23Jan2t

ACKNOWLEDGMENTS.

Servian Ambulance Corps.

Through Miss Helen M. Coleman:

Previously acknowledged	$330 00
Miss S. R. Brinckle, Wilmington, Del.	10 00
Miss M. E. C.	5 00
F. S. Conway, Louisville, Kentucky	5 00
Daughters of the King, Epiphany church, Barton Heights	6 00
A Friend, Portsmouth, Va.	1 00
Mrs. Mary E. W. Janvier, Kennedyville Md.	10 00
	$367 00

The above amounts have been forwarded. All further contributions will be sent on Monday of each week and duly acknowledged.

REV. JOHN F. COLEMAN,
St. Paul's Rectory,
Suffolk, Va.

APPEALS.

WE CANNOT CEASE.

An Appeal.

$35,000 were paid out in checks October 1st to aged and disabled clergy, widows and orphans.

January 1st, another Quarterly Payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize fellow Churchmen how entrenched in necessity this work is to the bishops and the clergy and their widows and orphans.

We are obligated by hard facts of existence to secure and pay out at least $30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of $120 per year. This is $30,000 per quarter. $120 per year can be paid, $10 per month; $30 per quarter; $60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE, *Treasurer.*
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS.

RT. REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

$75,000

invested at 4 per cent. will provide permanently for the stipend of one of the 32 Missionary Bishops of the Church.

The Board of Missions

as the Church's agent now holds general and special Trust Funds amounting to $3,344,000.

It has never lost a dollar of its invested funds.

The report of the Trust Funds Committee can be had for the asking.

Write to

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year

Sunday School Commission, Diocese of Virginia.

Richmond Va., January 18, 1915.

Through the action of the Council, the Advent Offering became the chief means by which the Sunday School Commission of the diocese was to raise its funds for Religious Education. The statement made to-day shows that contributions so far secured from this source amount to $155.49—$65.10 expenses were incurred collecting it. This nets about $100.00, which has been paid on the salary of Rev. S. U. Mitman, Secretary for the Third Department. The diocese pledges $250.00 toward this salary. The financial year for which it is due expires in April. Sunday School treasurers would help materially, if they would forward the amounts collected to the treasurer of the Commission at their earliest convenience.

It takes $500.00 to carry on the work of the Sunday School Commission in the diocese. An appeal is made to the friends of religious education to help us raise this amount.

J. FRANCIS RIBBLE,
President Sunday School Commission.

STATEMENT of the Sunday School Commission of the Diocese of Virginia from May 19, 1914, to January 18, 1915. W. W. Gillette, Treasurer.

May 19.	Balance	$54 55
19.	Collection at Council, Advent Offering.	22 21
Nov. 30.	Christ church, Lancaster	2 25
Dec. 18.	St. Peter's, Oak Grove	3 80
23.	Zion, Fairfax	4 16
23.	St. Luke's, Richmond	8 61
26.	St. David's, Aylett	2 00
26.	St. Paul's, Alexandria	2 00
28.	Holy Comforter, Vienna	1 15
28.	Christ church, Winchester.	10 00
30.	Ware parish, Gloucester	4 00
Jan. 5.	All Saints', Richmond	11 62
5.	Calvary, Front Royal	3 11
5.	Emmanuel, Richmond	16 64
5.	Monumental, Richmond	6 76
5.	St. Mark's, Richmond	5 00
7.	Immanuel, Highland Springs	4 00
15.	Hague	2 28
15.	St. John's, Warsaw	7 30
16.	Christ church, Matthews C. H.	2 85
16.	St. John's, Matthews C. H.	2 67
16.	Trinity, Matthews C. H.	50
16.	St. Andrew's, Richmond	36 81
16.	Pohick Sunday School	3 25
18.	St. Stephens', Culpeper	1 88
18.	Holy Comforter, Richmond.	12 85
		$232 25

Expenses.

June 11.	Rev. W. E. Gardner, Council	$ 10 00
11.	Whittet & Shepperson, printing, Council	4 00
Oct. 10.	Salary Rev. S. U. Mitman, Secretary	50 00
Nov. 15.	Clerical help, Advent envelopes	2 50
15.	Postage, Advent envelopes	15 00
Jan. 8.	W. E. Jones Sons, Inc., printing	47 60
11.	Salary Rev. S. U. Mitman.	50 00
18.	Balance	53 15
		$232 25

Personal Notes

The Rev. J. W. Livingston, assistant at Emmanuel church, Memphis, Tenn., has been put in full charge of that work.

The address of the Ven. E. Thomas Denby, archdeacon of the colored work of Tennessee, is Hoffman-St. Mary's Industrial Institute, Keeling, Tenn.

Rev. George C. Rafter has accepted work in North Texas, and will have charge of the churches at Big Spring, and Colorado, residing at the latter place.

The Rev. C. William Boyd, rector of the Church of Our Saviour, Rock Hill, S. C., has accepted the call to become rector of St. Helena's, Beaufort, South Carolina.

On February 10th, the Rev. W. O. Kinsolving, curate of the chapel of the Intercession, New York, will enter upon his duties as dean and rector of St. Paul's Cathedral, Oklahoma City, Oklahoma.

On January 20th, Bishop Thomas F. Gailor left for San Francisco, California, to deliver a series of sermons before the student body of Leland Stanford University. This series is to cover a period of five weeks.

The Rev. John C. Black, formerly rector of St. John's church, Corsicana, Texas, is now associated with Dean Harry T. Moore, of St. Matthew's Cathedral, Dallas, Texas, and should be addressed, 1513 Grand avenue, Dallas.

Rev. William Henry Pettus, rector of St. James' church, West Somerville, Mass., preached, both morning and evening, in Grace church, Petersburg, Va., Rev. C. Braxton Bryan, D. D., rector, on Sunday, January 10th, the church in which he was baptized and confirmed.

The Rev. Robert M. Bolting, who has been in charge of the mission of St. Mary the Virgin, Cawker City, Kansas, will take charge on January 31st, of St. Cornelius' church, Dodge City, Kansas, and the missions at Kinsley and Garden City.

The Rev. Phillips E. Osgood, rector of the Church of Our Saviour in Roslindale, a suburb of Boston, has accepted a call from the Church of the Holy Apostles, Philadelphia, and will be assigned as vicar of the chapel of the Mediator, which is attached to the Holy Apostles' parish.

IF YOU ARE A MANUFACTURER—IF you sell goods—if you are a retailer—if you own a trade-mark—if you are in a legitmate business that touches the rights and responsibilities of the public, *it will pay you* to have your firm represented in the SOUTHERN CHURCHMAN.

Marriages and Deaths.

Marriage notices $1.00 each. Death notices not exceeding forty words inserted free. Over forty words at the obituary rate. Obituaries and Resolutions, 15 cents per line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

LEA.—Entered into life eternal, in Norfolk, Va., on the 30th of November, 1914, ERNEST DURFEY LEA, son of the late Rev. John W. and Margaret Durfey Lea. Interment at Norfolk, Va.

FAUX.—On Friday, January 22d, at Newark, N. J., MARY LUCRETIA MILLER, infant daughter of Mr. and Mrs. Albert Livingston Faux, and grand-daughter of the Rev. John S. Miller, rector of the House of Prayer.

CAMPBELL.—Entered into life eternal, at her home, "Brookside," Racine, West Virginia, January 12, 1915, EUGENIA CHALMERS CAMPBELL, beloved wife of Rev. Charles M. Campbell, and daughter of the late Herbert Carlisle and Jane Davis Fairfax, of Fairfax county, Va.

"Found of him in peace, without spot, and blameless."

PRETLOW.—Entered into rest, January 9, 1915, at Franklin, Virginia, ANN ELIZABETH PRETLOW, widow of the late Joshua Pretlow, and the mother of one son and four daughters, who survive her.

"I shall be satisfied when I awake with Thy likeness."

JENIFER.—On January 23, 1915, at Fredericksburg, Va., MARIAMNE CRAIK JENIFER, widow of Gen. Seth Maxwell Barton, C. S. A., and last surviving child of the late Daniel and Eliza Trippe Campbell Jenifer, of Charles county, Md.

YONGE.—In The Retreat for the Sick, Richmond, Va., Sunday, January 10, 1915, THOMAS NORWOOD, son of Philip and Antoinette H. Yonge. Interment at his home, Norfolk, Va.

YONGE.—Entered into life eternal, in the early morning of January 18, 1915, at her residence 409 West 28th street, Norfolk, Va., ANTOINETTE HILL, wife of Philip Yonge and daughter of the late Rev. William Norwood, D. D., and Winifred Blount Norwood.

"Numbered with Thy saints in glory everlasting."

Dr. Dabney Minor Trice.

Born September 27, 1860, in Charlottesville, Va.; died of pneumonia at his home, "Moore's Brook," Albemarle county, Va., January 17, 1914. Youngest child of Col. Robert Nelson Trice, and Lucy J. Minor, his wife. Vestryman of Grace church, Albemarle county, and of Christ church, Charlottesville, Va. A faithful, loyal, wholehearted, warm-hearted Christian and Churchman; true and tender, courteous and courageous in all the relations of a varied career.

Dr. Trice was a single-minded man. His life's aim was to serve his God by brightening his own path through God's good world. He lived his life that way, and in treading it found his life's end. He received a rich inheritance of character and ideals high and noble. Right worthily he bore his heritage, and left it stainless.

Lucy Day Martin.

Mrs. LUCY DAY MARTIN, the wife of Senator Thomas Staples Martin, died at her home, near the University of Virginia, on the 7th of January, 1915, in the forty-first year of her age. The burial service of the Episcopal Church was held for her at the house on Saturday, January 9th, being conducted by the Rev. B. D. Tucker, Jr., rector of St. Paul's Memorial church, University, of which she was a communicant. The interment was at the University cemetery.

Mrs. Martin was a daughter of Colonel and Mrs. Charles Fenton Day, of Smithfield, Virginia. Two children survive her, Lucy Day Martin and Thomas Staples Martin, Jr.

For the past eight years Mrs. Martin has been making a brave fight against the disease that finally claimed her. She was a woman of singular beauty and charm, with a scintillating mind and keen sense of humor, which she maintained to the day of her death. She loved life and it was only her wonderful will and spirit that enabled her to rise above many of the severe stages of her illness. Only a few days before her death she expressed her faith in prayer as the power that had saved her two summers before, when it seemed impossible from the human standpoint for her to be kept alive.

In the real sense of the word death did not conquer her, for she met it bravely and with all of her faculties attuned. In late years she has been unable to enter largely into the general social life, but to those chosen few, who have had the privilege of being with her, there has come an inspiration which finds simple but genuine expression in the lines of the hymn, read by request at her funeral:

"Who best can drink his cup of woe,
Triumphant over pain;
Who patient bears his cross below,
He follows in His train."

B. D. T., Jr.

Florence Suit Graham.

The Diocese of West Virginia lost a very devoted, faithful supporter on January 14th, when Mrs. JOHN W. GRAHAM entered into her rest, and the participation in those good things which God hath prepared for those who love Him.

Mrs. Graham came to the West Virginia diocese from Maryland some six years ago, and ever since her arrival has participated energetically in all of the church activities of her parish. Sunday School work particularly appealed to her and she has taught a class in Grace church, Elkins, almost ever since her arrival.

Her energy has always exceeded her physical strength and she was often at her post of duty in Guild or Sunday School when the average person would not have felt equal to leaving the house.

She was one of those devoted women whose efforts have done so much in the face of great difficulties to make the church the power that it is to-day throughout our land.

Having received a college education she was far above the average both in intelligence and information. Everything pertaining to the hereafter had always appealed to her as of the most vital importance, and although the illness which caused her death only lasted five days, she was prepared in every way to cross that great bridge to meet her Maker, and she looked forward to the future without a question.

The funeral was at the little church she loved and worked for, and the simple dignity of the service was the appropriate conclusion to a life of unassuming effort, and pure faith.

The congregation she has left is as a bereaved family knowing that others may come and go, but none will take her place.

THE RECTOR.
Grace Episcopal Church,
Elkins, West Virginia.

GROVE PARK INN
Sunset Mountain——————Asheville, N. C.
The Finest Hotel Resort in the World

The front lawn is a 100-acre 18-hole golf course, one of the best in the country. The purest of water is piped 17 miles from Mt Mitchell, nearly 7,000 feet high, the highest peak of the Rockies. All milk and cream from famous dairy on estate of late George W. Vanderbilt. Write for rates and Booklet W.

THE HAMPTON TERRACE
AUGUSTA, GEORGIA.
NEW, COMMODIOUS,
CONVENIENCE AND LUXURY
. . . . GOLF . . . .
For Booklet, address 161 Madison Avenue, New York

HOTEL WARWICK
Newport News, Va.
Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.
THE IDEAL HOTEL
to bring or send your family. Special weekly rates.
L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

John L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

CHRISTIANITY AND THE COMMUNITY.

(Continued from page 13.)

—was 117, and several of these were on serious charges. It is not reasonable to attribute to chance such a falling off in offenses. Back of a change so marked must lie a definite cause.

"Perhaps, in this case, that cause is to be found in a man who is dealing with prisoners as if they, too, were men -and soul-kin to him and all of us."

✠

Last spring the Mayor of Richmond, Va., appointed a commission of representative citizens to study the social evil in the city, and to make recommendations as to the best way of dealing with it. It is reported that the commission has completed its investigation and will shortly issue its report. There will be great interest as to whether the commission does or does not agree with the other similar commissions in this country which have practically unanimously condemned the policy of "segregation."

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
JOHN L. WILLIAMS, 1st Vice-President, J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Dorothy's Mistake.

Dorothy had a long talk with mother as to what she should wear. Mother suggested a pretty new gingham as being dainty and suitable, if they should want to play games—

"But mother," said Dorothy, "Marian's friend is from Boston, and her father is a m-m"—

"Millionaire?" suggested mother.

"Yes, mother; and they live in a grand house, and have a cottage at the seashore, and—and— Do you think she would play rough games as we do? O mother, I would like to wear my pink silk!"

Mother smiled. She knew that Boston little girls were very much like other little girls; but it was hard to resist her daughter's pleading eyes, and it was better for her to learn some things for herself. So mother helped her on with the pink silk. It was a pretty dress, of the soft pinky tint one sees in the inside of a seashell, and it was kept for very, very grand occasions.

Dorothy felt very fine, indeed, as she ascended the steps of Marian's house with Marjorie Marie in her arms. Marjorie was a wonderful doll who was also kept for state occasions.

Smiling, Marian opened the door. For an instant there was a blank look in her eyes; but it melted into a smile as she helped Dorothy take off her hat, and led her into the parlor to meet the little guest. Dorothy fancied that little Miss Boston also looked troubled for an instant, but she smiled very pleasantly.

Dorothy noticed at once that both little girls were plainly clad, and it made her feel quite over-dressed; but Marian ran upstairs for her dolls, and the little girls were soon seated on the sofa, admiring Marjorie and chatting merrily.

Suddenly Marian's brother Rob burst into the room in such a startling costume! It was not a baseball rig, and yet it was something like one—bright red and yellow and curiously puffed and slashed.

"Come on, girls!" he cried impatiently. "It's after two, and we're all ready. Harry Lee's brought his trick monkey," he added, with a delighted grin.

Marian gasped, and Miss Boston's upper lip trembled a little; but they were brave little girls and very polite. They exchanged looks. It would never do to take that silk dress to the barn.

"Not this time, Rob," said Marian, quietly, giving him a warning glance; for she saw a troubled look on Dorothy's face. But Rob was so stupid!

"Aw, why?" he cried. "When you've been talkin' about it all day? What's got the matter with you?"

"We're not going, Rob," said Marian, firmly, with a little spark in her eyes.

Rob turned and stamped down the hall and slammed the door. The pleasure was gone from his afternoon; for he, too, had counted on dazzling Miss Boston with his trapeze performance.

While Marian was trying desperately to think of something to say, the troubled look on dear little Dorothy's face deepened. Suddenly all the visiting dignity disappeared and she buried her head in Marjorie Marie's ruffled skirt with wild sobs.

"Oh, I wish I had my gingham dress on!" she wailed.

Then the other girls burst into tears. They crept as close to Dorothy as they could, but did not dare to put their arms around her on account of the pink silk. How Dorothy hated it!

All at once Marian sprang to her feet. "Come upstairs and put on one of mine!" she cried, excitedly.

Up the broad stairs the three little girls tore wildly, leaving that elegant French lady doll with her waxen smile buried in the fur rug in front of the sofa.

"Hurry, hurry!" cried Marian, as they struggled with the fastenings of the gingham, which was a trifle small for plump Dor. "We'll be in time, after all."

A moment later Marian was pounding on the barn door. Rob thrust his head out. He grinned broadly before he thought, then he took in the smile and put on an injured look.

"I dunno whether I'm going to let you in or not," he growled.

But he did at last, although he continued to look glum until Marian took him aside and whispered something in his ear. After that he beamed again. He fairly outdid himself in his trapeze performance, and felt fully repaid when he heard Miss Boston say with a chirp of delight, "Why, he's like a real showman!"

Then there was a trick dog, then other boys performed, and last of all the trick monkey brought down the house with his funny antics. Then followed a glorious romp in the barn and a delicious lunch of apple turnovers and gingersnaps. "I never had such a good time in all my life before," said Dorothy, as she smoothed her tangled locks and donned the pink dress again.

"I never did, either," said Miss Boston. "That is the beautifullest dress I ever saw," she added. "I mean to ask mother to buy me one just like it."

Dorothy smiled blissfully. Wise little Miss Boston! She knew how to draw the one wee thorn from Dor's happy afternoon.—Mary Marshall Parks, in Sunday School Times.

Cheerfulness and content are great beautifiers, and are famous preservers of good looks.—Dickens.

"A Little Child Shall Lead Them."

"Every missionary child born in India," writes Bishop Warne, "so far as my observation goes, has turned out well. Bishop Thoburn is of the same opinion. Isn't this a remarkable record?"

A second generation missionary mother, Mrs. Myrtle B. Faucett, of Lucknow, tells of a "letter to God" written by her nine-year-old daughter, Marguerite. The child had not help in the expression of her testimony. Bishop Warne has given us the opportunity to reproduce this prayer-epistle, which reads:

"There is no other God but mine, and He is up in heaven. He is the true God. There cannot be any other God in the world but God in heaven. He is my God. I love Him and I know He loves me. He does many things for me, and I try to be good and try to do His work. I try to make other people believe in the true God. God likes for us to make other people happy. God makes the flowers, the birds, the bees and the world. I am thine, O Lord. Thou art the King of kings. Thou didst make the seas. Thou didst make the beautiful green trees. Thou art sinless. Thou art white like snow. Long time ago Jesus came down to your earth and died for us to forgive us our sins so that we may come to heaven. Thou didst make us and Thou didst give baby to us. Thou are very kind to us. Amen. Marguerite."

Striking, indeed, is this simple testimony of a little child who has learned to love the one true God in a country where heathenism advocates on all sides the worship of a thousand gods.—Exchange.

Boy Scouts in Africa.

The first troop of Boy Scouts was started in Zanzibar in September, 1912, by Padre Keable. It consisted then of three patrols of seven boys each, the boys being all scholars at the High School, and including Indians, Swahilis, Goanese, Arabs, and half-castes. They wear ordinary scout dress (but bare feet), and the colors are green shirts and red scarves. Michael, a High School teacher, is Assistant Scout Master, and they turn out, as a rule, on Wednesdays and Saturdays. They learn the Scout Law and do all that Scouts do in England. They are mostly Mohammedan by religion, but there are some sixteen Christians and a few Hindus. Quite a number of Mohammedans are learning religion. There are now six patrols and a band.

Persons become vitally acquainted only by working together. So men must know and have fellowship with God by working together with Him.—E. I. Bosworth.

PLAN A BEAUTIFUL HOME WITH THIS FREE BOOK

"Simple Plantings for Southern Homes" is a beautiful little book published to help home owners make their places more attractive. It shows by photographs some of the simple but effective plans that have been followed by a number of Southern home owners. It tells what trees and plants were used, and how they were arranged. It shows the wonderful improvements that a few trees and plants, judiciously arranged, will make in the appearance of a home. The book is full of good ideas that you can use in making your own home more beautiful. Get a copy free by writing to the J. Van Lindley Nursery Co., Box D. 210, Pomona, N. C. Ask for their latest catalogue, which contains full information on the care of trees and plants of all kinds.

Panama-California Exposition

San Diego, Cal.

January 1 to December 31, 1914.

Panama-Pacific International Exposition

San Francisco, Cal.

February 20 to December 4, 1915.

Variable Route Tours
—and—
Reduced Round-Trip Fares

—via—

NORFOLK & WESTERN R'Y

March 1 to November 30, 1915

Very Liberal Stop-Over Privileges.

All information upon application to

W. C. SAUNDERS, Gen. Pass. Agt., Roanoke, Va.

M. F. BRAGG, Trav. Pass. Agt.,

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	‡11.25 A.M. Elba Station
♦*7 10 A.M. Byrd St. Sta.	†11.35 A.M. Byrd St. Sta.
♦†7 27 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8 40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*10.25 A.M. B rd St. Sta.	*6.25 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
‡2.00 P.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*11.15 P.M. Main St. Sta.
‡4.15 P.M. Elba Station.	*11.30 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A. M., 6.30 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.30 A.M., 5.37 P.M. from Ashland.

*Daily. †Weekdays. ‡Sundays only.
♦Commencing January 8th, 1915.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

..THE PURE FOOD STORE.

OUR MOTTO;

"The Best of Everything"

Quick Delivery

GEO. McD. BLAKE & CO.,

No. 00 Broad Street, Richmond, Va.

Write for

The Schmidt Quarterly

HERMAN SCHMIDT

816-818 East Main Street,
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.
most complete and elaborate line in the South.

Mail Orders a Specialty.

Meditations

Do the best you know, that you may know better.

There is only one way to forgive—utterly.

The more aspiration, the more humility.—Phillips Brooks.

Never expect to have love and joy move, when faith stands still.

It is a great thing if we can learn to see in other men the possibility of what they may become.—Ex.

We can tell our dear Saviour things we would not care to whisper to another, knowing that in the secret of his tabernacle he will hide us. He will understand where others either cannot or will not.—Selected.

It is the religion of Jesus Christ—its grace as well as its truth—which is needed to transform the life and conduct and character of the nations, whether nominally Christian or avowedly heathen.—Bishop Hall.

The greatest soul is the one which, whatever it feels of pain from the slings and arrows of a spiteful world, spends no time or strength in avenging its wrongs, but goes on its way of usefulness and kindness, even returning good for evil, and disarming cruelty by service, neglect by benediction.—Rev. T. W. Lund.

Christ went out of sight with an unfinished benediction upon His lips. "Like the song of an ascending bird singing itself out of sight." The incomplete farewell indicates the certainty of His coming back. You have heard one-half of the sentence now—the other half you shall hear presently. "Even so come, Lord Jesus."—Dr. G. W. Bull.

As it was with the head, so it must be and has even been with each of the living and abiding members: first, humiliation and suffering for love's sake; then blessedness and glory, still all of love: only in Christ our Head, these were all perfectly and infinitely; in each one of us His members, according to our measure of holiness and grace from him.—Keble.

"We are not left of God
So long as a rose blossoms at our window-pane;
So long as the sun shines, and the soft rain
Calls forth the early violets from the sod,
If but a wild brier by our pathway nod,
After its wintry death awakened again,
See its life we may forget our pain
Of unbelief."

R. L. Christian & Co.

816-818 East Main Street
RICHMOND, VA

Leading Fancy Grocers

Agents for

Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Some people seem altogether to forget that they are responsible for being glad-hearted and joyous, even if they have trouble. The other day a mother who had passed through a very great sorrow said to me that she tried always to keep her face happy and bright at home that she might not cast upon her children's lives any shadow of the grief which had so emptied her own life. She was right, but the same rule applies to other people besides one's children.

The other day a gentleman, when introduced to a lady, said, "I owe you a great debt, a debt far larger than ever I can pay." The lady could not understand his meaning, and he explained to her that one day he was going downtown in a trolley-car when he was greatly depressed. Everything had seemed to go wrong, and he was in a very black mood. Opposite him in the car this lady sat, and as he looked at her face he saw there something which told of courage, peace, serenity, and quiet confidence, and that face drove away his gloom and all the shadows, and changed his black mood into one of trust and peace. He took the earliest opportunity to thank his benefactor for what she had done for him that day.

This lady was entirely unconscious of the kindness she was doing. It was no part of her plan to make the stranger opposite to her happier that day. But she had a face which told of victory, the peace of God, the joy of Christ, of a sweet, self-controlled life. So wherever she went her influence was for blessing.

All of us should cultivate the same sort of face. At least we should all think of our responsibility for our looks and for the influence we exert upon people by the kind of face we show them.—Dr. J. R. Miller.

The most destructive criticism has not been able to dethrone Christ as the incarnation of perfect holiness. The waves of a tossing and restless sea of unbelief break at His feet, and He stands still the supreme model, the inspiration of great souls, the rest of the weary, the fragrance of all Christendom, the one divine flower in the garden of God.—Herrick Johnson.

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. 921 East Main Street.

NEW JERSEY.

Rev. Paul Matthews, D. D., Bishop.

Consecration of the Bishop-Elect.

On the Feast of the Conversion of St. Paul, the Very Rev. Paul Clement Matthews, sometime dean of the Diocese of Minnesota, was consecrated to be the fifth Bishop in succession of the Diocese of New Jersey. The solemn ceremonial took place in St. Mary's church, Burlington, an environment so long and deeply associated with the Episcopate of New Jersey. The number desiring to attend the service so far exceeded the capacity of the church that it was only by most careful and skillful work of the committee of arrangements selections were made, and all possible space was made available. A large part of the church was occupied by the clergy and lay deputies of the Convention, conspicuously evidencing the growth and size of the diocese. The Rev. Charles S. Lewis, rector of St. Mary's parish, was master of ceremonies, and was assisted in that capacity by the Revs. Robert MacKellar, of Red Bank, and E. Vicars Stevenson, of Plainfield.

By order of the Presiding Bishop of the American Church, the following was the order for the consecration: Consecrator and Bishop Presiding—The Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio. Co-consecrators—The Rt. Revs. William A. Leonard, D. D., Bishop of Ohio, and Arthur L. Williams, D. D., Bishop of Nebraska. Preacher—The Rt. Rev. John N. McCormick, Bishop of Western Michigan. Presenters—The Rt. Revs. Joseph M. Francis, D. D., Bishop of Indianapolis, and Philip M. Rhinelander, D. D., Bishop of Pennsylvaia. Attending Presbyters—The Revs. Irving Johnson, D. D., and F. F. Kramer, D. D., both of Faribault.

The consent of the Bishops to the consecration was read by the Rt. Rev. Edwin S. Lines, D. D., Bishop of Newark. The Litany was said by the Rt. Rev. Frederick J. Kinsman, D. D., Bishop of Delaware. The consent of the Standing Committees was read by the Rev. Alfred B. Baker, D. D., of Princeton; the canonical testimonial by the Rev. Charles M. Perkins; the certificate of ordinations by the archdeacon of the diocese; and the certificate of election by the chancellor of the diocese. The Rev. Howard E. Thompson, of Woodberry, secretary of the diocese, was deputy registrar of the General Convention.

The music by the surpliced choir of St. Mary's, under the direction of the choirmaster, Mr. Wells, was well chosen and well rendered, being in every way worthy of the occasion, but not so elaborate as to unduly prolong the service.

Other Bishops and visiting clergymen were present, together with nearly all the resident clergy of the diocese, and some lay readers and candidates for Holy Orders.

The whole service was characterized by dignified simplicity. The luncheon that followed the service was practically a reception to the new Bishop. The interest of all Burlington was devoted to the great event of the day.

As recorded in these columns at the time, Dean Matthews was elected at a special convention of the diocese in Trinity church, Trenton, on October 7th last. With his family he is already in residence in Trenton, and has scheduled a number of official appointments immediately following his consecration.

Forty years ago, in the same church, and before some of the same witnesses, the Rev. John Scarborough, D. D., of Pittsburgh, was consecrated Bishop, and exercised his office faithfully and fruitfully until his death on March 14th last. In St. Mary's churchyard are the tombs of Bishops Doane and Odenheimer, and of several priests once prominent and influential in the diocese. St. Mary's parish, thus rich in tender and great associations, was an important factor in the early history of the American Church. Services began in Burlington on All Saints' Day, 1702, through the efforts of the S. P. G. missionaries, Revs. George Keith and John Talbot. The corner-stone of the first church building was laid in 1703. That building, restored and enlarged in later years, still stands, and is used for the Sunday School and parish school. The present handsome and stately edifice was consecrated in 1854. It contains the Bishop's throne, erected with the early intention of making this the Cathedral of the diocese, as Burlington was for many years the home of the Bishops. The present rector of St. Mary's, the Rev. Charles Smith Lewis, is the fifteenth in succession in 212 years. Among his more recent predecessors were the Rev. Charles H. Hibbard, and the late Revs. George Morgan Hills, W. Allen Johnson, William Croswell Doane, afterward Bishop of Albany, and Eugene A. Hoffman, subsequently dean of the General Theological Seminary.

Bishop Matthews finds the diocese substantially united, and ready for a leadership which under God is expected to have large and lasting results for the glory of God and the advancement of His kingdom.

FINANCIAL

National State and City Bank
RICHMOND, VA.
Capital and Surplus, = $1,600,000
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER.....President
JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.
I. W. SINTON.....Vice-President WILLIAM M. HILL.....Vice-President

INCORPORATED 1889
The Virginia Fire and Marine Insurance Company
OF RICHMOND, VA.
Assets January 1, 1914 . . $1,730,370.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Perfect Protection
Capital and Surplus
$3,000,000
First National Bank
Ninth and Main

A HOME AS GOOD AS YOURS
was destroyed by fire yesterday. Another as good as yours will burn tomorrow. Fire statistics tell us that 150 homes in the United States burn down every day of the year.
As a precautionary measure to safeguarding the valuables not covered by your insurance policies, rent a modern Steel Safe Deposit Box in our Fire and Burglar-Proof Vaults at **25 cents per month** and up, according to space required.
THE AMERICAN NATIONAL BANK
of Richmond, Virginia.
Capital and Surplus.....$1,600,000.00
Resources 9,500,000.00
Security and Service.

Southern Churchman

Vol. LXXX. RICHMOND, VA., FEBRUARY 6, 1915 No. 6

GUARDIAN, EXECUTOR — RICHMOND TRUST & SAVINGS COMPANY — ADMINISTRATOR, TRUSTEE

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 per ct. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & Seventh Sts. Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.
Church Furniture
Furnishings
Decorations
Fabrics and Embroideries.
Established 1877

J. & R. LAMB
NEW YORK
STUDIOS
23, 25 and 27
Sixth Avenue
NEW YORK

THE LENTEN SEASON AND EASTER–DAY

coming so early this year it is important that all work to be executed in time should be definitely decided upon promptly and ORDERED AT AN EARLY DATE. The memorials for the coming LENT and the richer gifts for the Festal-Tide should be considered at this time, so designs can be prepared for criticism and approval. Our many years of experience are at the service of all Churchmen. Consult us as Experts and ask for preliminary illustrated data and photographs of executed work.

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given. Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

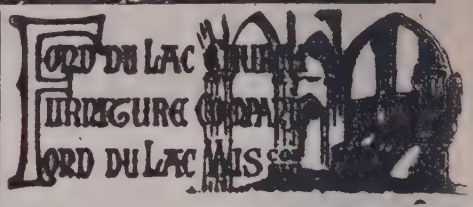
CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S Treasury, Washington, D. C.

For the Southern Churchman.

A Wonderful Gift.

Mrs. Landon R. Mason.

A few years ago, a farmer and his wife, in Kansas, sent $7,500 to the Leper Mission, and have contributed annually ever since. Mr. Danner, the general secretary of this mission, passing through Kansas last fall, called upon these generous contributors.

He found their house very small and cheap, and their scanty furniture of the plainest description. The man is partially paralyzed, and his wife bears unmistakable marks of pain upon her kindly face, from a great tumor upon her throat. Living alone, they have no assistance in their household work.

When Mr. Danner expressed the gratitude of the Leper Mission for their wonderful gift, no doubt costing endless self sacrifice, they answered "Don't thank us, thank God, who told us to give it. We only obeyed His will, and were glad to do it." How many of us listen for His voice, and gladly obey His will, as those two patient suffering Christians in Kansas, listen and obey?

The secret of happiness, like the Kingdom of Heaven, is within. If one has not found it in America, it can not be found in Europe, for it is not in this place nor that place nor in any external surroundings. It is within the soul.

A Christian View of Death.

Some people are afraid of death, and so are in fear all their lifetime. They seem to think that God, who provides for them while they live in this wonderful home, will desert them when they die. They think that He who has ordained death for all His children, has left us to die without any care or provision for what will become of us at that time. When we are well, and can take some care of ourselves, we know that God cares for us: but we think that when we become utterly helpless, then He deserts us. But soft as infant's sleep shall be the coming of death to you and to me. Sweet shall be that rest as it falls on the soul weary with work, and the body exhausted by years. Tenderly shall that death-cloud envelope us, and hide all familiar things from our failing sight. And when we awake again, with no abrupt transition, with no astonishment, but with a serene satisfaction, shall we find ourselves softly led into new being, in the midst of old and new friends. We shall be in the presence of a more divine beauty than that of this world: and with faculties opening into greater power to meet the new knowledge and the new work of that next world, that vast beyond.

Do you ask me how I know this? Why, I know it just as your little children know that when they go home at night, tired and weary, they go to find their little beds all made up for them, their supper all ready on the table, their father's arms, their mother's lap, their older sisters to untie their cloaks and help them change their shoes. They do not really know it, but they believe in it. They are not afraid to go home. No, they run home gladly, believing in the love waiting for them there. So we may run home when God calls us, sure that an infinite love awaits us in our Father's house with its many mansions. —Selected.

The Body of Christ is a living body: therefore while there is an element in it which is permanent and unchangeable, nevertheless all the rest is in a perpetual state of change. It adopts itself to its surroundings; it absorbs new material; it grows upon what is good, it discards what is useless or harmful. By such processes as these it continues in living union with Christ the Head, and continues to be the organism through which the Holy Spirit brings the world progressively to a fuller and fuller knowledge of the one perfected Revelation of God once for all accomplished in Jesus Christ.—Dr. W. H. Frere.

Responsibilities take a different hue altogether when you can simply and quietly commit the busy life every day to the God who heareth prayer.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-third Session opens September 15, 1915.
Special students admitted.
For catalogues, addres the
DEAN or SECRETARY,
Alexandria, Va.

THE VIRGINIAN HOME & TRAINING SCHOOL

For the Feeble-Minded and Epileptic. Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

ST. ALBAN'S National Cathedral School for Boys. College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Emerald Hodgson Hospital

—AND—

Training School for Nurses

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

GUNSTON HALL 1906 Florida Ave. Washington, D. C.
A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Building especially planned. Athletics.
MRS. BEVERLEY R. MASON, Principal.
MISS E. M. CLARK, LL. A.
MISS CLARA A. BENTLEY A.B. (Vassar) } Associates.

The Theological Department of the University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary.

Chelsea Square, New York.

The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pensylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

ST. MARY'S School For Girls
Preparatory and College Courses.
The Diocesan School of the Carolinas.
Rev. GEO. W. LAY, Rector Box 19, Raleigh, N.C.



Sweet Briar College *A college for women.* A four years' collegiate course leads to the A. B. degree. A sub-freshman course prepares for college. Located in the Piedmont section of Virginia. Catalogue and views sent on application.
DR. MARY K. BENEDICT, Pres., Box 103, Sweet Briar, Va.

ST. HILDA'S HALL,
CHARLESTOWN, W. VA.

A Church School for Girls. Opens September, 1915, under the auspices of the Bishop of the diocese. Home influences and character building. Large faculty college graduates.
For catalogue apply
MARIA PENDLETON DUVAL,
Staunton, Va.

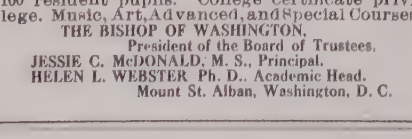
GRAFTON HALL,
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics, Music, Art, and Library Courses.

University of Virginia Summer School

June 22d-August 5th. Preparatory, College, Professional and Montessori Methods Courses. Attendance from 34 States. Beautiful Campus—Delightful Climate—Tuition $12 for non-Virginians. Reruced Fare. Excursions to Washington, Luray Caverns, Old Point Comfort, etc. For illustrated Circular apply Director Summer School, Virginia University.

CHATHAM Episcopal Institute

For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector
Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.
Mrs. Elizabeth May Willis, B. P., Prin., Box 13



National Cathedral School for Girls

Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

Bishop Aves Robbed by Bandits.

On the night of December 17th, bandits entered the residence of Bishop Aves in Guadalajara, Mexico. There were some twenty-five of them and they helped themselves freely to whatever they wished; meanwhile keeping the Bishop and his family under cover of their guns. Threats to abduct the Bishop and his son, and later to carry off Mrs. Aves were fortunately not carried out. No personal injury was inflicted but they took such things as they could lay their hands on. The Bishop writes:

"Our material loss, including three gold watches, jewelry, silverware, clothing and money, was not as great as it might have been, and you may be sure we are thankful the affair was not more tragical.

"When the family was about to retire an Indian boy, who chanced to be spending the night with us, said to me aside: 'Now, my dear Bishop, you have no more money. You are poor. I have a little and (here he reached in his bosom and drew out a cloth which he unknotted, revealing a few small silver coins,) it is yours. And I will pray to God my thanks that your lives are all spared.' Of course I took it! So beautiful an act could not be marred and so fine a spirit wounded by a refusal. He had walked from home, thirty miles, to save that money, and he walked back feeling richer than he came. And I, too, am richer in heart, with the feeling that not a few of these Indians are good and true and Christ-like, and that all can be redeemed."

Prayer-Days in China and America.

Almost at the same moment that President Wilson was calling this nation to pray for peace, President Yuan Shih-kai, of China, made a like proclamation. Bishop Graves of Shanghai, commenting upon it, speaks as follows:

"The similarities and the contrasts in the nearly simultaneous action of President Yuan Shih-Kai and President Wilson are most striking. China and America are the two greatest republics, and while both are neutral in the present war, both are vitally affected by the dislocation of trade, and bound to be still more affected by the issue of the strife. The American President acts in accordance with well-established precedents, and from deepest personal conviction addresses his countrymen, who are conscious of security and power, are keenly alive to the issues involved, and whole-heartedly recognize the leadership of their chief executive. The Chinese President is hewing out a new path, unknown to his ancestors; both he and his people are conscious of national danger and weakness, and it is for the most part only the numerically small Christian community who have any idea of how to respond to the government's call. Yet the most striking thing is the fundamental parallel of two great nations, whose convictions and ideals are those of peace and popular government, both turning in prayer, at the call of their chosen rulers, to the Power above nations Who alone can order the unruly wills and affections of mankind."

Called to Jesus, first to be with him; and, secondly, to go where he sends us.—G. Campbell Morgan.

Reliable Salesmen Wanted.

We are prepared to offer liberal terms to a reliable man in every section to represent us as tree dealer. Experience not necessary. We furnish complete canvassing outfit free, advance 10 per cent on approved orders, and ship only first-class stock to fill your orders. Give three business men as references. Our reference: American Exchange National Bank, Greensboro, N. C.

J. VAN LINDLEY NURSERY CO.

Dept. J-210 Pomona, N. C.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., FEBRUARY 6, 1915. VOL. LXXX. No. 6

EDITORIALS

THE MISSIONARY TREASURY.

The Treasurer of the Board of Missions, in sending out his monthly statement of receipts, notes with gratification that the contributions from all sources to January first exceeded those of last year at the same date by a small amount, only a few hundred dollars indeed, but enough to indicate no falling off. In view of disturbed conditions in the financial world and the tendency to retrenchment which has been so general, and in view also of the extraordinary calls which have been made this winter upon the generosity of our people, it is good to know this. Not for many years has money been so "close," and in many quarters economy and carefulness in expenditure has been necessary. Owing to lack of work and other causes there has been an unusual demand for aid for the poor and destitute among ourselves, and this is being generously met. From a stricken nation in Europe, and from the agencies which are ministering to the suffering and agony induced by a heartless war, have come appeals to which Americans have responded most liberally. Perhaps never before have our people given more in the way of charity than within the past few months. Millions upon millions in the aggregate beyond what is ordinarily demanded, and we are very certain that a full proportion of this has come from those who are regular and conscientious givers to the work of the Lord. Under these circumstances it would not have been surprising, however distressing, if there had been a falling off in missionary contributions. That such apparently has not been the case is a distinct cause for courage and gratitude. It indicates that the persistent teaching of the Church as to our missionary duty has not been without deep and lasting effect; that our people are accepting this as a part of their Christian obligations, not to be set aside for any cause or neglected for other interests, but to be met just as any other obligation. It is as this principle becomes instilled into the minds and hearts of God's people that the Master's cause will prosper in the world and His kingdom come.

The Lord has made ample provision for financing the missionary work of His Church. If His people would only recognize that fact and accept it there would never be any occasion for anxiety or misgivings on this score. That provision lies in the simple rule recommended to us in the New Testament, the only Church-money-raising scheme that has the stamp of Divine approval, that every Christian should give regularly, out of what God gives to him, a fixed proportion for the maintenance and extension of the work in which the Lord has taken him into partnership with Himself. Thus he will make that work, that cause, a part of his life's business and interest. What the proportion shall be that is thus devoted is left for each one to determine for himself. It is not a tax but a free gift, albeit such a sacred obligation. If this obligation be recognized and this rule be adopted then the matter of missionary giving is no longer dependent upon special appeals or occasional enthusiasm. Neither is it much affected by hard times or financial stringency, or even by extraordinary demands. As long as God gives to His people their "daily bread,"—the supply of their ordinary wants and necessities,—He is giving them the means for meeting all the demands of their duty. For this is one of our needs, like food and clothing and the rest, which He has promised to supply because He created the necessity and "knoweth that we have need" of it. The very poorest of us has only to be careful and discriminating in the use of what our Heavenly Father gives us to find it enough to go around. If we spend all we have on too expensive clothing we will lack for food, but the fault will be our own, not the Lord's. If we spend everything on food and raiment we will have nothing left to give, but the deficiency will not be in God's bounty, but in our use of it. If when our physical wants are supplied we plan to invest the rest of our income, or to spend it on our pleasures and extravagancies, and to meet our dues to God out of the loose change which we may happen to find in our pockets after all our needs and luxuries have been supplied, then poverty will meet us every Sunday morning like an armed man. We have wasted or misappropriated His portion with which He provided us.

If the Church is, as we believe, learning this method of giving and putting it into practice more and more, it is one of the most hopeful signs of her vitality and a cause of devout congratulation.

A PROPOSED BOOK OF OFFICES.

Official. **A Book of Offices. Services for Occasions not Provided for in the Book of Common Prayer.** Compiled by a Committee of the House of Bishops at Cincinnati, October, 1910, and after further consideration, with suggestions from other Bishops, revised and reported, October, 1913. Referred back to the Committee, and re-issued, 1914, with corrections, preliminary to presentation to the House of Bishops at the General Convention of 1916. Milwaukee: Young Churchman Co. Cloth; pp. 187. Price $1.00.

The history and vicissitudes of this Book of Offices is set forth with some fullness on its title page as given above. It is to be noted that the word "Official" refers only to its status as a proposed report of a Committee, which thus far the House of Bishops has declined to authorize, approve or even formally to receive. Also that the General Convention as a whole has nothing to do with this proposed book, it being a matter in which the House of Bishops alone is concerned. A committee of that House was appointed in Richmond in 1907 to report three years later "on the subject of the preparation" of such a book of offices; the committee consisting of the Bishops of Texas, Kansas, Newark, Springfield and Fond du Lac. They reported in Cin-

cinnati in 1910 that in their judgment the preparation of such a book was desirable, and moreover they presented a book already prepared, without, however, asking for it the approval or authorization of the House. The whole matter being recommitted the book was again presented in New York in 1913, with the addition of a single office and other slight changes, but now with the recommendation that it receive the "general approval" of the House of Bishops and that its publication be provided for. The House contented itself with the adoption of a substitute resolution continuing the committee to report again at the next General Convention.

The committee have accomplished their task, and have done all that they or the entire House of Bishops can possibly do in the direction of providing for these occasional offices. They have placed in the hands of their fellow Bishops a manual of forms which will no doubt prove both convenient and useful to them when they are called upon to conduct or to authorize special forms of service for extraordinary occasions in their respective dioceses. The form suggested **may be** adopted and authorized by the Diocesan, or it may serve as a model in preparing another more in accord with his own taste and judgment, or it may be ignored altogether. That is for each Bishop to decide in his own jurisdiction. But, as every well informed Churchman knows, no "general approval" or imprimatur of the House of Bishops could lend to this or any Book of Offices one iota of official sanction or authority. Unfortunately, however, not all Churchmen are well informed, and any indorsement or formal acceptance on the part of the Bishops, however guarded, would inevitably produce an impression that this useful, but still somewhat crude and undigested, collection of forms had been endued with a character of quasi authority in the Church. In a little while it would be quoted as an established formulary or an accepted exposition of Church doctrine and practice. This, it is plain, would not make for peace but for confusion. The more complete, varied and suggestive the work is as a form-book for the Bishops who may need it, the more disastrous it would prove as a text-book of rites and ceremonies for the Church at large. We sincerely hope therefore and believe that our Right Reverend Fathers will avoid any action which would give color to such an assumption.

God has granted us the possibility of believing in a more trustful and more generous way than if we saw. To believe, not because we are learned and can prove, but because there is a something in us, even God's own Spirit, which makes us feel light as light, and truth as true—that is the blessed faith.—F. W. Robertson.

For the Southern Churchman.

"NISI DOMINUS."

Nancy Byrd Turner.

"Except the Lord doth build the house
their labor is but lost that build it,
Except the Lord the city keep the
watchman waketh but in vain,"—
So runs Thine ancient prophecy, and
slow the ages have fulfilled it,
Through centuries the harper's song
hath made its solemn meaning
plain.

Except the Lord the mansion build
. . . Lo, dust to dreary dust have
crumbled
The ivory palaces where kings had held
high court with pomp and guilt,
The ramparts of the mighty ones, the
turrets of the strong lie humbled,
The temples of the old proud gods.
Their labor was but lost that built.

Except the Lord the city keep . . .
Nineveh, Babylon and Tyre,
Carthage and Rome, with glory girt and
garmented in bright disdain,
Lay light at ease until the day when,
racked of sword and ruined of fire,
Their beauty perished suddenly, the
watchmen waking but in vain.

Unless the Lord Himself do build . . .
Trembling I rear with doubts and
dreams
The house of my humanity, its fashion
wrought of hopes and fears:—
O wise and wondrous Architect, set
Thou the stones, lay Thou the
beams,
That so my dwelling-place may stand
the tumult of the after years!

Unless the Lord the city keep . . .
Ay, sentinel by sentinel
They fail, the watchers that I set, if
dark or dread the midnight be:—
O Watchman in the tower of time,
guard Thou my spirit's citadel,
O Keeper of the gates of life, keep
Thou my life for me!

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Poor Maubeuge!

Mr. Editor: When the Germans began to force their way through Belgium last summer, my first thought was for Maubeuge, so near the Belgian line, and the most important fortified city within the northern frontier of France.

This city had long been a familiar friend to our Richmond branch of that great Huguenot Society which has worked in France for years to revive the ancient Protestant faith, and to fight the deadly atheistic tendencies that gained ground after the disestablishment of the Roman Church.

Numbers of native Frenchmen have become Huguenot pastors, of late years and before the ruinous war began, were ministering to large and growing congregations. One of these clergymen was supported in Maubeuge by our Richmond branch. Hearing constantly of his splendid work, some of our society having personally visited the city, and frequent letters being interchanged, we were deeply interested in a late letter from Monsieur D'Aubigny, son of the historian, who told us that Maubeuge was a military camp entirely divested of its civilian population, and that the people were courageous and heroic; since then, the city has been laid in ruins. Our pastor is in the army, if still alive, like most of the other pastors, and his family helpless, impoverished refugees — Poor Maubeuge!

The Rev. Dr. W. M. Moore, president of the Union Theological Seminary, will speak on this subject at the Grace Street Presbyterian church, Fourth and Grace streets, on Sunday night, February 7th, the Rev. James W. Morris assisting in the service.

MRS. LANDON R. MASON.

Young Men Going From Home.

Mr. Editor: We are receiving frequent inquiries from the parents and friends of young men removing to new homes asking us to correspond with the nearest rector or Brotherhood Chapter in order that they may be made to feel at home amid new Church surroundings. Although this is already a feature of our daily mail, we shall be glad if by means of this letter wider publicity to this side of our work and consequently larger usefulness.

The Brotherhood of St. Andrew is a convenient organization through which to promote this important side of the Church's work, first, because it is national in its extent, and more especially because this particular kind of work is peculiarly its own.

Letters regarding young men who go to new places of residence either for college or for business will receive our painstaking attention. We solicit these only for the good that may be accomplished, for we are glad to render to the Church and her young men this voluntary service.

GEORGE H. RANDALL,
Associate Secretary, Brotherhood of St. Andrew. 88 Broad street, Boston, Massachusetts.

Love is exacting. It demands the heart. The question that divides humanity into two classes is Christ's "Lovest thou me?" Because he is the greatest, the most intense, the most unselfish of lovers, he says, "Whosoever he be of you that forsaketh not all he hath, he cannot be my disciple." Art, knowledge, ambition, pleasure, are exacting. Whoever would enjoy them must pay the price. But nothing is so exacting as love. Christ demands the whole heart, the whole man. Hear his words: "He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Love cannot be satisfied with anything else than love.—J. F. C. Sawyer, D. D.

Indignation, though closely allied to sinful anger, is not vicious but virtuous. The indignation of Jesus is often mentioned. His was holy fire; it was the flame of truth consuming falsehood, of justice attacking wrong, of love burning against selfishness. He has not put off this garment yet: in heaven still burns "the wrath of the Lamb."—Stalker.

CHURCH INTELLIGENCE

CALENDAR FOR FEBRUARY.

1—Monday.
2—Tuesday—Purification of St. Mary the Virgin.
7—Sexagesima Sunday.
14—Quinquagesima Sunday.
17—Ash Wednesday.
21—First Sunday in Lent.
24—Wednesday—St. Matthias.
24, 26, 27—Ember Days.
28—Second Sunday in Lent.

Collect for Sexagesima Sunday.

O Lord God, who seest that we put not our trust in any thing that we do; mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

Berkeley Divinity School.

The seventh course of "Divinity Sermons or Lectures" on the Mary Fitch Page Foundation will be given by the Rev. Joseph Gayle Hurd Barry, D. D., of the class of 1886, rector of the Church of St. Mary the Virgin, New York City, on Monday, February 8, 1915, and the three following days, in the Chapel of St. Luke, after Evening Prayer at 5:30 o'clock. The subject will be:. Holiness, a Mark of the Church: 1. The Holiness of the Body of Christ; 2. The Universal Vocation to Holiness; 3. The Holiness of the Priesthood; 4. The Holiness of the Religious Life.

The clergy attending will find places reserved for them in the choir.

To Men and Boys of the Brotherhood of St. Andrew, Everywhere:

We offer our services to those members of the Brotherhood who may be coming to San Francisco during the 288 days that our great Panama-Pacific International Exposition is open. If you desire information, or our brotherly guidance, write The Brotherhood of St. Andrew, 401 Montgomery St., San Francisco. Personal calls must be exceedingly brief.

Religious Education Commission.

The New York and New Jersey Provincial Commission on Religious Education had its first meeting in the Synod Hall, New York, on Thursday, January 24th. Every diocese in the Province had representatives present except one. The report of a committee previously appointed to prepare an outline of work was adopted substantially as presented. The commission had before it a careful survey of educational conditions in each diocese of the Province. The commission's representatives in the several dioceses had been requested to send statements of their diocesan policy and organization in education, the extent of parochial adoption of the suggestions of the General Board, and the number and character of institutions of higher learning in each diocese. This survey will be of practical help to the commission toward intelligent action.

A committee was appointed to create a demonstration school in some New York parish. A detail plan for such a school was presented, and it is expected to be of benefit. Teachers will be invited to come to it and see methods and principles put to the test of practice.

The Provincial Summer School will be held in Hobart College buildings, Geneva, N. Y., July 3d to 10th. The programme will be published as soon as arranged.

St. Mary's School, Shanghai.

For many months negotiations have been under way to secure a proper site for St. Mary's School, Shanghai, and to remove it from the grounds on which St. John's University is located. This has at last been done and an attractive site, containing ten acres has been obtained for $26,000, which is only a little over half what it was thought would be needed to expend, and those interested in the undertaking are greatly cheered. The next effort must be toward the erection of proper buildings. In this connection one of the teachers in St. Mary's writes:

"Living in awakened China, and realizing the unique opportunity the Church has here to-day, we could not have the heart and courage to go on with our work, had we not faith that the Church at home would make possible the expansion demanded by the times. All around us are heathen schools, started by the government or by private enterprise. These schools are constantly improving in their standards. Unless the Christian institutions can keep pace with such schools in the character and quality of courses offered, the coming Chinese student will prefer the heathen school for its superior advantages. Shall our girls be driven to accept the Western scholarship without Christianity—the empty shell without the kernel which is the raison d'etre for our work in China? It rests with the Church at home to enable us to meet this wonderful opportunity and to teach the students to know and serve our Teacher and Master, Jesus Christ."

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Dr. Alexander Mann Elected Suffragan Bishop.

The adjourned Diocesan Convention reassembled in Trinity church, Newark, on January 26th, with full attendance. Some business was transacted, especially concerning the requirements of voting in the Diocesan Convention, with the purpose of making them more liberal. The principal business was action upon the Bishop's request to consider the election of the Suffragan Bishop, on account of the extent of the work of the diocese. The Convention decided to elect a Suffragan Bishop by a nearly unanimous vote, although there were those who would have preferred a Bishop-Coadjutor. Of about 157 clergy in the diocese about 112 were entitled to vote for a Bishop, and 96 were present and voting. There were three ballots, and the votes were cast as follows:

Clerical: Rev. Dr. Mann, 11, 37, 66; Archdeacon McCleary, 31, 24, 16; Rev. E. L. Parsons, 12, 12, 5; Rev. E. de F. Miel, D. D., 9, 6, 5; Rev. J. H. Melish, 7, 5, 0; Rev. H. H. Hadley, 6, 2, 0; Rev. D. S. Hamilton, 5, 1, 0; Rev. John Mockridge, D. D., 4, 1, 0; Archdeacon Longley, 3, 3, 3; Rev. C. M. Douglas, 3, 1, 0;

Votes were also cast for Dr. White, Archdeacon Ladd, and Mr. Stearly.

Of the eighty-one parishes in union with the Convention, sixty-five were represented in the voting, as follows:

Dr. Mann, 14, 26, 48; Archdeacon McCleary, 10, 9, 7; Mr. Parsons, 16, 14, 3; Mr. Hamilton, 7, 2, 0; Archdeacon Longley, 5, 4, 0; Dr. Miel, 4, 4, 3; Mr. Hadley, 4, 3, 0; Dr. Mockridge, 2, 1, 0.

Dr. White and Mr. Melish also received votes.

Rev. C. M. Douglas and Rev. George D. Hadley withdrew their names after nomination.

Rev. Dr. Alexander Mann, now rector of Trinity church, Boston, formerly rector of Grace church, Orange, was therefore elected by a two-thirds vote in each order. Rev. Dr. White. Dr. Gwynne, Dr. Reazor, Rev. C. T. Walkley, Messrs. H. W. Mabie, W. R. Howe, D. M. Sawyer, E. O. Stanley, were appointed a committee to notify Dr. Mann of his election.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

Bishop Darst's First Sermon.

The Rt. Rev. Thomas C. Darst, D. D., preached his first sermon since his consecration on January 24th, at St. James' church, Wilmington, and was heard by a large congregation which attended the service in spite of the very inclement weather which prevailed. His sermon was an earnest appeal for Christians to let their lives be living examples of the power of the Gospel of Christ.

Rev. Dr. William H. Milton, the rector, introduced the Bishop to the congregation and urged that the members of St. James' would lend their hearty co-operation to him as he begins his work by their prayers as well as in a personal way. He emphasized the importance of their being loyal. St. James', as the leading church of the diocese, he said, could have a large influence in making the work of Bishop Darst one of great benefit throughout the entire diocese.

Bishop Darst took as his text the fourteenth and sixteenth verses of St. Matthew's gospel, "Ye are the light of the world. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

"First of all allow me to tell you," said the Bishop, "what a blessed privilege it is for me to preach my first sermon as Bishop of this diocese in this church which through the years has stood for the highest and the noblest; in this church whose rector and vestry has treated me so kindly. I want to thank them and I want to ask that I may have your help and co-operation and your prayers."

"It was not an easy matter to leave old St. James' in Richmond," he said, "for it is not possible for any man who loves his people to leave them without regret." He had accepted the call to become the Bishop of the diocese because he felt that it was the call of God. In doing that he had experienced the

greatest joy because he believed that he was doing his duty.

Speaking of the late Bishop Robert Strange, he said that he knew and loved him for twelve years. He spoke in the tenderest words of his beautiful life of service.

"I know that his loss to you is personal," he continued, "and I know that I cannot take his place, for that place in your hearts is sacred. But with God's help I shall try to make a place for myself."

The Bishop Visits Southport.

Bishop Darst, with Archdeacon Noe, visited Southport recently, meeting the vestry of St. Phillip's church, and discussing with them many important matters. The Bishop expressed himself as greatly pleased with the present condition of this parish, and over its future prospects, and will lend all possible assistance towards help that will lead to the advancement. Among matters talked over and discussed at the meeting, was having a regular rector stationed here for St. Phillip's, which was favored by Bishop Darst. And it is proposed in this event, that the parish will build a rectory.

St. Paul's, Wilmington.

St. Paul's parish, Wilmington, N. C., observed the feast of the Conversion of St. Paul as its patronal festival, beginning with service on the eve at which the Rev. E. deF. Heald, priest-in-charge, preached a special sermon on "The Progress of St. Paul's Self-Realization." At the early service of the Holy Communion the next day the Bishop of the diocese was the celebrant, and dedicated the beautiful new altar lights given by Mr. Wallace E. Etheridge, in memory of his father, Dennis Etheridge, formerly of Norfolk, Va. In spite of adverse weather conditions much interest was shown, and very marked gratification on the part of all at the Bishop's presence so early in his episcopate and on so notable an occasion.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Church Club Meeting.

The Church Club of the diocese held a regular meeting in St. Michael's parish house, Trenton, on January 21st. Especial interest attached to the meeting, as the guest of honor was the Bishop-elect of the diocese, who was so soon to be consecrated. There was an attendance of over seventy men, and a spirit of enthusiasm for the welfare and increase of the club was manifested. The president, Bayard Stockton, Esq., presided at the business session and the dinner that followed. Addresses were made by the Bishop-elect; by Mr. William D'Olier, of Burlington; by vice-chancellor Walker, of New Jersey, and by the archdeacon of the diocese.

New Rectory for Christ Church Parish, Trenton.

On the first of the year the rector of Christ church, Trenton, the Rev. R. W. Trenbath, and his family removed to the commodious rectory recently acquired by the parish. The new property is situated at the head of Whittaker avenue, directly across from the parish church. The house has been entirely renovated, having a new heater and electric lights, with new plumbing, etc., until it is one of the finest residences in the city.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

St. Augustine's, Pittsburgh.

The Rev. Dr. Scott Wood, priest in charge of St. Augustine's mission for colored people on the North Side, has lately begun an evening service in a section of the city where many colored people have their homes. At first the service was held in houses of prominent colored people, but the attendance having increased until the congregation was too large for a house, a hall was rented. Now the hall is too small, and a larger room must be provided. It was intended ere this to remove St. Augustine's to a location convenient for the larger portion of the adherents, and a lot was purchased in such a neighborhood, and money was in hand to begin the erection of a suitable building; but difficulty arose concerning the title to the property purchased, and the matter is now in litigation, and until the courts settle it nothing further can be done.

Note.

Miss Frances Howell, late a prominent member of St. Peter's church, Uniontown, one much interested in the missionary work of the diocese and the Church at large, and a diocesan vice-president of the Pittsburgh branch of the Woman's Auxiliary, by the terms of her will bequeathed to St. Peter's church the sum of $3,000, the income to be used for the rector's salary and the support of the music. She also left to the Board of Diocesan Missions $1,000, and a like sum to the Board of Domestic and Foreign Missions.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Tablet Dedicated.

The late Rev. Joshua Kimber, D. D., for many years associate secretary of the General Board of Missions, was during the entire period of his ministry a member of the clericus of Queens and Nassau. He was held in such high esteem by his fellow members that they caused a bronze tablet in his memory to be placed upon the wall of the Church of the Resurrection, at Richmond Hill, Long Island. The clericus met on Thursday, January 14th, 1915, with the rector of the parish, the Rev. William P. Evans, D. D. The tablet was dedicated at noon of that day by the Rt. Rev. Doctor Burgess, the Bishop of the diocese. The inscription on the tablet reads as follows:

IN MEMORIAM.
REV. JOSHUA KIMBER.
1835—1912.

He was a member of the
Board of Missions for forty-five years.
In the earlier part of that time
he organized this parish,
was rector thereof for two and a half years,
and remained a communicant therein
for thirty-six years,
honored and loved by all the people,
and especially by his brethren
of the clericus of Queens and Nassau,
who have erected this tablet.

Death of the Rev. Wm. M. Cook.

The Rev. William M. Cook, retired, formerly of the Diocese of Albany, died at his residence in Oyster Bay, Long Island, on Sunday, 17th ult.; the funeral services were held on Wednesday, 20th ult. He was ordained deacon by the Rt. Rev. W. C. Doane, D. D., Bishop of Albany, in 1876, and ordained priest in 1877; rector St. Augustine's, Ilion, New York, 1888-1907; first rector of St. Peter's, Brushton, West Bangor and St. Thomas, Laurenceville, New York, 1877-79; assistant Christ church, Hudson, N. Y., and rector Trinity church, Clarnock, N. Y., 1879-1883; rector St. John's, Erie, Pa., 1883-85; assistant chaplain and master at DeVeaux College, 1885-1888.

PORTO RICO.

Rt. Rev. Charles B. Colmore, D. D., Bishop.

Provision for the Colored Folk of Holy Trinity, Ponce.

At the Church of the Holy Trinity, Ponce, the Rev. L. M. A. Haughwout, rector, there is quite a congregation of English colored folk, who are its most faithful adherents. These have organized for mutual benefit under the name of Holy Trinity Friendly Society. About thirty members were enrolled. The rules followed are similar to those of a like society at the Church of the Holy Apostles, Philadelphia. There is also such a benefit society in connection with All Saints' church, Vieques.

Arrival of Mrs. Haughwout.

Mrs. L. M. A. Haughwout and children arrived in San Juan January 13th, and in Ponce the following day. She receives a cordial welcome, and is delighted with her new home. Two of the children entered at once the kindergarten which, with a primary school, are maintained in the parish rooms below the rectory.

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

Notes.

A beautiful set of robes has been presented to Bishop Hunting by friends in California.

The Rev. Leland H. Tracy, for several years missionary in Chihuahua and Guadalajara, Mexico, has consented to take charge of St. Mark's, Tonopah, and St. John's, Goldfield. He will begin his work the first Sunday in February. He will also have the care of the missions at Round Mountain and Manhattan, visiting them each month when there is a fifth Sunday.

Plans are under way to erect memorials to the Rt. Rev. Franklin S. Spalding, D. D., Provisional Bishop of Nevada at the time of his death. It is desired to erect a Bishop's house in Reno as a memorial to Bishop Robinson. To Bishop Spalding it is planned to erect a rectory on the Pyramid Lake Indian Reservation. This mission has labored under exceptional disadvantage for the past few years, on account of the fact that there has been no house for the missionary. The Rev. Kendall Severance, who has had charge for three years past, was compelled to give up the work this winter because of the fact that he had no place to live. For three winters he has lived in a tent part of the time having his mother with him. This work among the Indians is very promising, and it ought not to suffer for want want of a home for the missionary.

The ladies of Trinity church, Reno, arranged a reception for Bishop and Mrs. Hunting on Thursday, January 21, which was attended by a large number of people.

The children of St. Peter's Sunday

School, Carson City, illustrated the spreading of the gospel light at a candle service on Sunday evening, January 17th. This service was in connection with the Thanksgiving service arranged by the Board of Missions for Sunday Schools. After the hymn, "Christ for the World We Sing," the church was darkened, and a single light burned in the chancel. From this candles were lighted for the twelve apostles and St. Paul, and then for the great missionary leaders of the past nineteen hundred years, the lighted candles being carried farther and farther down the length of the dark church. As each child lighted a candle, he gave the name of the missionary and the country in which he first preached the gospel.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Philadelphia Church News.

The thirty-ninth annual service of the Free and Open Church Association was held in Grace church, Mt. Airy, on Sunday evening, January 24th. The sermon was preached by the Rev. Elliot White, rector of St. Mark's church, a pew-renting church. He showed the inconsistency of the pew-renting system as preventing all the people having access to the seats, and emphasized the right of the churches to be open for prayer and meditation. He also suggested that beneficiaries of the charity fund of the parish might have a general but not intrusive oversight of all who entered the church. The annual report as read showed that there are four hundred churches and chapels of our communion which are kept open every day, and that eighty-six out of every hundred do not rent pews.

A very large congregation was present in St. Thomas' colored church on Sunday morning, January 24th, when the Rt. Rev. Dr. Philip M. Rhinelander instituted the Rev. William F. Hendricks, rector, and preached the sermon. He also confirmed a class of nineteen, two of them being Porto Ricans. Mr. Hendricks outlined his plan for bringing unity in the parish. He is a native of the Danish West Indies, but has conducted successful missionary work in Porto Rico since graduating from the General Theological Seminary in 1911.

Sunday, January 24th, was a double anniversary in the Church of St. Matthias, in that it marked the fifty-ninth anniversary of the church and the eleventh of the rector, the Rev. C. Rowland Hill. In his morning sermon he outlined the history of the congregation, and predicted its entrance into a new era of usefulness.

The annual meeting of the Church Historical Society was held in the Neighborhood House of old Christ church on Sunday evening, January 26. The Rev. Dr. Wm. F. Peirce made an address on The Pioneer Bishop of Ohio and Kenyon College. The election resulted in the choice of Henry Budd, president; Major Moses Veale, vice-president; William Ives Rutter, secretary, and John Thomson, treasurer.

The Rt. Rev. Dr. Nathaniel S. Thomas addressed the Indian Hope Association at its monthly meeting in the Church House on Monday, January 25th, and drew a forceful picture of the lives of the Indians in his district and of the efforts which the Church should make to further their spiritual and temporal welfare.

The Rt. Rev. Dr. Nathaniel S. Thomas was the preacher at the forty-seventh anniversary of the founding of the parish of the Holy Apostles. Notwithstanding the severe rain in the evening of January 24th, more than 800 persons were present. The combined choirs of the church and three chapels, 150 in number, rendered the music, the services being omitted in the chapels, according to custom.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

"The Rectory Club."

In April, 1913, there was organized by Mrs. Richard P. Williams, wife of the archdeacon of Washington, what is known as the Rectory Club, composed of the wives of the clergy, or—in case of the clergy who are unmarried or have lost their wives, or their sister or daughter, or whatever lady is in charge of the household. The object was to draw into closer relations the members of the clerical households, and to form a meeting place for those who, next to the clergy, constitute the body the most interested in Church affairs in the diocese. The president for the first year was Mrs. Williams, and the one this year is Mrs. G. W. Van Fossen, the secretary-treaurer being Mrs. W. E. Collender. The organization meets once a month on the day preceding the meeting of the clericus, and listens to a paper or discusses some question of interest. It has two honorary members at present—Mrs. Henry Yates Satterlee, the widow of the first Bishop of Washington, and Mrs. Frederick B. Howden, wife of the Missionary Bishop of New Mexico, who, before the election of Rev. Mr. Howden as Bishop, was an active member of the Club.

The Bishop's Sixth Anniversary.

Rt. Rev. Alfred Harding celebrated on St. Paul's Day the sixth anniversary of his consecration as Bishop of Washington. The day was horrid, but it did not prevent many persons from offering their congratulations on the continued prosperity of the diocese since he became its Bishop, as evidenced in the following facts: Its contributions were last year, $436,000 against $290,000, when he was consecrated, making the diocese the twelfth in the country in the order of its gifts. Its communicants number about 23,277, which makes it thirteenth in size among the dioceses. It is twelfth in the number of candidates and postulants. The debts on its churches have been greatly decreased, in some cases altogether removed, and nine churches and chapels have been built. The land held by the Cathedral has increased by five acres, and the value of the property held is worth $1,250,000 more than at beginning of his episcopate. The Girls' School has a long waiting list, and the Boys' School has begun operations since his consecration, and is in successful career.

Since he began his episcopate a part of the Cathedral, which is to crown Mt. St. Alban, has been erected and services have been held in it since May, 1912, and funds have been provided for its continuance, to the amount of $500,000. In all things the diocese seems rapidly coming to the front, and taking the position which belongs to it, as the See of the Capital City of the republic.

The Bishop is making his regular visitations, and has thus far confirmed classes in a number of smaller parishes and chapels. His list of official acts include St. David's chapel, 6; Church of the Advent, 15; All Saints', benning, 8; St. Matthew's, Seat Pleasant, 12; St. Agnes' chapel, 17; Calvary chapel, 9.

Missionary Mass-Meeting.

The big missionary mass-meeting which is to be held February 18th is rapidly approaching readiness, under the strong and efficient management of Rev. C. R. Stetson, head of the committee in charge. The subject of the addresses will be "Our Great Opportunity," and the speakers will be Rt. Rev. Philip M. Rhinelander, D. D., Bishop of Pennsylvania; Rt. Rev. William Cabell Brown, D. D., Bishop-Coadjutor of Virginia, and Rev. Arthur M. Sherman, formerly of Hankow, China. The meeting is purely educational, and no offering will be taken. It is hoped that many will come for the inspiration which will be obtained. The Synod of the Province has asked that a series of mass-meetings be held in the dioceses of the Province, and in accordance with this request the Bishop of Washington has set the example by taking the first action. It is hoped that the diocese will uphold the traditions of the See for large and enthusiastic gatherings, and give an inspiration for the other dioceses to imitate.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Vestrymen's League Organized.

At Christ church parish house, Easton, Maryland, Friday evening, January 29th, "The Vestrymen's League of Talbot County" was organized. The Rt. Rev. W. F. Adams, Bishop of the diocese of Easton, presided. Dean H. B. Bryan, of the Cathedral; Dr. Henry Davies, rector of Christ church, and other clergy were present. Vestrymen representing the eight churches of Talbot county, and the trustees of the Cathedral were present. The meeting was addressed by Swepson Earle, of Emmanuel church, Bel Air, of the Diocese of Maryland, who organized "The Vestrys' League of Harford County" in 1911, and which has met with much success since. It is believed similar organizations will follow in every county in the Diocese of Maryland and Easton.

Mr. W. Howard Haynes, of Christ church, Baltimore, made an address following the organization of the League, on "Men's Clubs."

It is the belief that the League, in addition to strengthening the hand of the Bishop and clergy, will grow in strength until the concerted efforts of the vestrymen will restore many crumbling, ivy-grown walls, and prevent the closing of churches for want of rectors.

The Diocese of Easton is greatly in need of this organization, and a League will probably be formed in the counties of Queen Anne and Caroline before spring. After the three Leagues get well established separately, they will likely join for their annual meetings.

The meeting last Friday met with the strongest co-operation, and there was a real spirit of the forward movement.

Mr. Earle read the following letter from the Rt. Rev. John G. Murray, Bishop of Maryland, at the close of his adddess:

"Replying to yours of 25th inst., I am glad to be able to say that the organization of the Vestries' League in Harford County has proved a great blessing to the individual parishes no less than to the Church as a whole in said county. The social enjoyment has

meant much, but the real solid, substantial profit has been realized, I think, in the information obtained by each vestry of the affairs of their brethren, thus enabling them by comparison to establish a common standard of efficiency and activity, to reach which the best effort of each and all has been put forth.

As you know, I have attended most of the annual meetings, and have always been so impressed with the utility of the League as to desire a like organization in every county of the diocese.

With kind regards and very good wish, I am,

Most sincerely yours,
JOHN G. MURRAY,
Bishop of Maryland.

Preachers at the Mid-Day Lenten Services in St. Paul's, Baltimore.

Thursday, February 18th, Rev. William M. Dame, D. D. Friday, February 19th, Rev. Charles Fiske, D. D. Monday, February 22d, Bishop Murray. Tuesday, February 23d to Friday, February 26th, inclusive, Rt. Rev. R. H. Nelson, D. D. Monday, March 1st, Rev. Wallace E. Rollins. Tuesday, March 2d, Rev. Arthur M. Sherman. Wednesday and Thursday, March 3d and 4th, Rev. Charles T. Walkley. Friday, March 5th, Rev. Hugh Birckhead, D. D. Monday and Tuesday, March 8th and 9th, Rev. C. G. Twombley. Wednesday, March 10th, Rev. E. B. Niver, D. D. Thursday and Friday, March 11th and 12th, Rev. M. H. Gates, D. D., Monday, March 15th, Rev. Edward T. Evans. Tuesday, March 16th, Rt. Rev. Alfred Harding, D. D. Wednesday, March 17th, Rev. W. H. H. Powers, D. D. Thursday, March 18th, Rev. G. Calvert Carter. Friday, March 19th, Rev. Francis Humphries. Monday, March 22d, Rev. Francis H. Smith. Tuesday, Wednesday and Thursday, March 23d, 24th and 25th, Rev. Robert Johnston, D. D. Friday, March 26th, Rev. J. P. McComas, D. D. Monday, March 29th, Rev. Herbert Parrish. Tuesday and Wednesday, March 30th and 31st, Very Rev. W. L. Robbins, D. D. Thursday, April 1st, Rev. William L. DeVries, Ph. D. Good Friday, April 2d, Three Hour Service, Dr. Kinsolving.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B D. Tucker, D. D., Coadjutor.

The Phoebe Anne Home for Girls.

Not enough is known by the Church generally of this splendid and rather unique charitable institution—unique in the advantages it affords for orphan girls, but chiefly because it is supported almost entirely through the benficence of a single individual.

About eight years ago Mr. H. H. Edmunds, of Houston, Va., purchased a property one and a half miles from that place, containing a substantial house and ten acres of land. For three years its doors were thrown open during the summer months to overworked women and girls from the city, who, in this way, were enabled to enjoy free of cost fresh country air, good wholesome food, and all other comforts of a country home. Each person was free to remain from two to four weeks, as her needs might require.

Though much good was done in this way, the work proved unsatisfactory in some respects, and was abandoned for a more important, the need of which was made manifest through this experiment. Pitiful cases of destitution were brought to notice; so it was decided to make of this retreat a permanent home for homeless girls, which it gradually became.

Until now no one who applied has been refused admittance, save the mentally deficient and those having some contagious disease. The lame and crippled are made especially welcome. It is God's home for God's helpless ones; and God is looked to, through prayer, for means to carry on the work.

The number of inmates varies, but there are to be found from fifteen to twenty children in the home at a time. Great care is taken that these girls avail themselves of every advantage afforded by the excellent High School at Houston, while their religious training receives equal attention. St. John's church, Houston, is within easy reach, and they attend both Sunday School and services of the Church.

Every girl, so far, arriving at the proper age, has been received into the Church through confirmation.

Through the protection and character-building influences of the home, many of these have been saved from poverty coupled with surroundings that would inevitably have brought disaster. Others have been kept for a few months only till tired mothers could rest, or while their parents, for various reasons, were unable to care for them.

The present financial crisis vitally affects the status of this work. The Christian gentleman who has so cheerfully borne the burden has not sought to ease his shoulder, though the profits from his business have necessarily greatly diminished, and his tenants have returned with empty hands from the field. Upon these revenues have depended the maintenance of these helpless children, and they have failed.

Nevertheless, Mr. Edmunds continues the work uncomplainingly, trusting in Him who has never failed to do His part. And God will yet do His part.

The writer has penned these words solely on his own responsibility, "conferring not with flesh and blood," with the two-fold purpose of telling Church people of a most inspiring work which should be a matter of interest to every one; and also with the hope that some may read whose heart will be touched, and who are in position to help bear this glorious burden of a fellow-man, "and thus fulfill the law of Christ."

Such assistance, humanly speaking, is necessary at this present time. Mr. Edmunds has never solicited aid for this work, but would receive it most gratefully, if voluntarily offered. He only asks it from above. God will answer. But perhaps, gentle reader, He would answer through you.

G. WALLACE RIBBLE.

Houston, Va.

Bishop Tucker's Visitations.

Rt. Rev. B. D. Tucker visited St. John's Episcopal church on January 24th, and at the morning service delivered a most eloquent, able and spiritual discourse.

At the conclusion of the sermon, a class of five received the right of confirmation. Notwithstanding the rain and sleet of the very inclement day, there was an excellent attendance at the service. In the afternoon there was the service of thanksgiving, arranged for the Sunday Schools of the Church throughout the land, held at the church. Bishop Tucker made an address from the words, "Go tell," that was most impressive; so simple that the little children could comprehend it, and yet full of meaning for the grown-ups.

In the evening Bishop Tucker conducted service at St. Phillip's church, colored, to an attentive congregation, and confirmed a class of three. This church is now under the charge of the Rev. C. A. Harrison, of Lynchburg.

On Sunday evening, January 31st, at Meade Memorial church, South Richmond, a class of eight were confirmed by Bishop Tucker. The candidates were presented by the rector, the Rev. Thos. Semmes, and the Bishop preached a splendid sermon to a large congregation in attendance.

Bishop Randolph Visits Petersburg.

On Sunday morning, January 31st, Bishop Randolph visited St. John's church, Petersburg, the Rev. Pembroke Reed, rector, and confirmed a class of thirty-one. The Bishop preached an able and eloquent sermon on "Temptation," to a large congregation.

Notes.

The Rev. C. E. A. Marshall and his people in Pulaski are to hold a mission beginning on February 12th, lasting a week. The Rev. William Wilkinson, of Trinity parish, New York City, will preach daily in the church and in the open air.

The Rev. Harry S. Lancaster, formerly rector of St. Thomas' church, Berkeley, has recently received the Crown appointment as vicar of Holy Trinity, Hope parish, Hanley, England. The Parish Magazine represents him as having received a warm welcome from the people of that parish.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

The Boys' Home, Christ Church, Augusta.

Of his visit to the Boys' Home, Christ church, Augusta, on Monday, January 18th, the Bishop writes: "I had a conference with the board of directors of the Boys' Home at the Home. The old rectory of Christ church is doing good service in providing shelter for ten little boys, gathered from the streets, whom Deaconess Boorman with remarkable devotion and good sense and at much sacrifice of comfort is mothering, and for whom she is making a 'home.' The old house is inadequate and unsuited for the purpose, but the ten boys find it a home to their bodies and their souls and that dignifies and beautifies it. They will stay there until somebody provides a better one. But in the meantime, they must be fed and clothed, and they deserve plenty of plain, nourishing food and comfortably warm clothing, and Deaconess Boorman and the good people, mostly women, who are bearing that burden deserve the encouragement and help of other good people. They need four hundred members at three dollars a year, which is a very modest requirement and I hope what I have said may help them to get them, both in Augusta and elsewhere in the diocese."

Dr. Wilmer at St. Paul's Church Club.

In the beautiful parish house of St. Paul's church, Augusta, the Rev. G. Sherwood Whitney, rector, on the night of Monday, January 18th, the Men's Club gave their annual supper. There were over sixty men present. A delightful supper was served by the ladies of one of the parochial societies. Several short addresses were made, among others, one by the Bishop. The principal address of the evening was made by the Rev. C. B. Wilmer, D. D., rector of St. Luke's church, Atlanta. Dr. Wilmer's address was thoughtful and interesting and inspiring.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Items of Interest.

The Epiphany meeting of the Woman's Auxiliary was held in Trinity church, Wilmington, on January 20th. At the afternoon session an interesting paper was read by Mrs. C. E. McIlwaine, the honorary president of the Auxiliary, and in the evening an illustrated lecture was given by the Rev. C. E. Betticher, of the Alaska mission.

Bishop Kinsman is to conduct two pre-Lenten Quiet Days for the clergy of the peninsula this week. On the eve and festival of the Purification he holds one in Trinity Cathedral, Easton, for the clergy of the Diocese of Easton, and on Thursday, February 4th, another in Christ church, Dover, for the clergy of the Diocese of Delaware.

The Rev. R. W. Trapnell, of St. Andrew's, Wilmington, is regularly holding services for the patients in the State Hospital for the Insane at Farnhurst, in which he is assisted by members of the Brotherhood of St. Andrew.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Death of the Rev. Henry Mitchell of St. Mary's.

Born 1843. Died 1915.

Henry Mitchell was born in Plymouth, England. His parents came to New York City in 1854, when a small boy. After graduating from St. Stephen's, Annaandal, N. Y., he filled the folowing different fields of labor. He was ordained deacon by the late Dr. John F. Spalding, of Colorado, in 1881, and priested by the late Dr. Howe, Bishop of Central Pennsylvania, in 1884. He was one year in Pitkin, Colorado; curate of Pottsville three years; junior chaplain St. Luke's Hospital, New York, one year; Pittsburgh diocese, Youngsville, etc., one year; North Clarendon, Pa., one year; rector of St. Luke's, Philipsburg, N. J., three years; Circleville, Ohio, three years; Plainville, Conn., four years; Hawk Run and Gearhartville, Diocese of Pittsburgh, ten years; rector of St. Mary's and Johnsonburg, Diocese of Erie, 1910-1915. The funeral service, with a celebration of the Holy Communion, was held in St. Agnes' church, Saint Mary's, Bishop Israel, Archdeacon Radcliffe, and the Rev. Messrs. George F. Potter, W. E. Van Dyke, M. L. Tate, R. P. Ernst and Archdeacon Eastment, of Harrisburg diocese, taking part. May his kindly soul rest in peace. Amen.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Williamsport Archdeaconry.

The Archdeaconry of Williamsport held its winter session in Trinity parish, Williamsport, January 25th and 26th. Rev. Lewis Nichols was re-elected Archdeacon, and Rev. W. E. Kunkel, secretary and treasurer. Preceding the business session of the Archdeaconry, the annual dinner took place in Christ church parish house. Three hundred and fifty men were at the tables. C. LaRue Munson, chancellor of the diocese, was toastmaster. Addresses were made by W. R. Butler, of Mauch Chunk; General Clement, of Sunbury, and the bishop of the diocese.

Before the regular business sessions of the Archdeaconry began a conference was held on the subject of Religious Education, led by Rev. G. F. G. Hoyt, of Columbia. Bishop Wells, of Spokane, was present and gave much helpful counsel.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D. Bishop.

The Rev. Wilbur Chapman to Conduct Revival.

Atlanta has secured the services of the Rev. Wilbur Chapman, of Philadelphia, to conduct a series of revival meetings in that city for four weeks, beginning February 14th. Of course Mr. Chapman is well known as a great evangelist. He will be assisted by Mr. Alexander. In preparation for this meeting a religious census of the entire city was taken on January 30th.

Brigadier Andrew Crawford, commanding the Salvation Army forces in Atlanta, will be a member of the Executive Committee and have charge of the street meetings end of the campaign.

It is planned to have a continuous chain of prayer at the central office by having laymen who will agree to do so, to come at certain hours throughout the day, relieving those who have preceded them.

Cottage prayer-meetings in various parts of the city have been and are being organized. The policemen, the street car men, and others, are being furnished with portions of the New Testament, from which they are asked to read each day, and which they are requested to keep with them at all times.

A special building is being erected on Peachtree street for these services. There will be a room equipped for taking care of little children and babies. Mothers are urged to come and have their babies checked here while they attend the service.

Notes.

The Rev. C. B. Wilmer recently addressed the men's meeting the Railroad Y. M. C. A. Dr. Wilmer spent several days of last wek in Chicago, where he assisted in general mission work being undertaken in that city. In his absence the Rev. Robert E. Gribben, of Columbia, S. C., conducted all the services. The Men's Club of St. Luke's gave a dinner in the restaurant of the Chamber of Commerce on January 14th. All male members of the church were invited to attend. The chief address was made by the Rev. Robert W. Patton. Other addresses were made by Dr. John R. Atkinson, of St. Phillip's, and the Rev. Robert E. Gribben, of St. Luke's.

The Atlanta Local Assembly of the Brotherhood of St. Andrew held its regular quarterly meeting on Thursday, January 14th, in St. Luke's Sunday School room. They broadened their invitation to include men, women and children. The Rev. Robert E. Gribben, of St. Luke's, made the principal address.

Under the heading, "Episcopal Bible Lesson," Dr. Wilmer writes each week in the Atlanta Journal an article on Saturday explaining the lesson for the following Sunday. This follows the system which he has recently been working up, and which has heretofore been referred to in this page.

The Rev. H. Fields Saumenig assumed the rectorship of St. Peter's church, Rome, Ga., on the Feast of the Epiphany, and reports a most hopeful outlook.

Rev. Clinton H. Weaver, D. D., of Toccoa, after a few weeks spent at a sanitorium in Atlanta, is reported rapidly improving.

The Bishop of the diocese has appointed as one of the canonical examiners for the diocese the Rev. Leonard Burbank Richards, rector of the Church of the Incarnation, Atlanta, to serve with the Rev. Dr. Wilmer, previously appointed to this office.

A series of Sunday night preaching services has been begun in the Savoy Theatre, Atlanta, the Bishop of the diocese being the first preacher on the evening of Sunday, January 24th, under the auspices and with the co-operation of the Brotherhood of St. Andrew.

A second general canvass for missions was opened at a meeting of St. Luke's Men's Club on the evening of January 21st.

The Rev. John R. Atkinson, dean of the Cathedral, opens the first full year of his connection with all debts and assessments of that church fully paid, except a small temporary loan of $500.

Christ church, Macon, rendered vacant by the resignation of the Rev. Jno. S. Bunting, on January 17th, will make temporary provision for maintenance of services pending the selection of a rector.

The new Church of St. James, Macon, will immediately be incorporated, and has extended a call to the rectorship.

The proposed Nelson Hall as a Diocesan School for girls has made no recent campaign, but is gradually accumulating funds for the erection of the first building, which it is hoped to take the form of a memorial. A lot, one of the finest in the city, 270x650 feet, looking down through the public thoroughfares, and appraised at $35,000, is in possession without any encumbrance, and several thousand dollars are invested for the building fund.

Subject to the confirmation of the Board of Missions, the oversight of the colored missions of the diocese has been entrusted to the Rev. A. Eustace Day, for many years past priest of St. Paul's church, Atlanta, in succession to the Rev. E. L. Henderson, who has removed to the diocese of Harrisburg.

The Bishop has announced that, after consultation with the Standing Committee, it has seemed wise to change the date of the meeting of the next Annual Council of the diocese from May 13th to May 26th, 1915. This meeting will be held in St. James' church, Marietta.

CUBA.

Rev. H. R. Hulse, Bishop-elect.

The Opening of a New Church on the Isle of Pines.

On Sunday, January 14th, being the Third Sunday after Epiphany, the recently built chapel at Santa Barbara, on the Isle of Pines, was formally opened by the missionary in charge of all the work on that island. The sermon was delivered by the archdeacon of Havana.

Services are now being held at five places on the island—Santa Fe, where the missionary lives in the very comfortable rectory which has recently been built through his efforts; Columbia, seven miles distant, where a neat little church, built of reinforced concrete, that at Santa Fe being of wood; Nueva Gerona, eight miles further on, where

thus far the services have been held in the school building now owned by the Methodists; McKinley, nine miles distant, where there is another wooden chapel, and Santa Barbara, some eight or nine miles still further on. The chapel here, just now opened formally, is also of wood, and the largest of all our chapels on the island.

To visit all these places necessitates a journey of about seventy-five miles, making the round trip, which would be absolutely impossible but for the fact that the missionary has an automobile, and that the speed laws of the island are not enforced with any strictness.

On the above mentioned Sunday two celebrations were held and two addresses delivered, and fourteen miles traveled before breakfast; the third service with sermon, that of the opening of the new chapel, with about eighteen miles of travel occurring before luncheon; and a fourth service and sermon and about thirty-five miles of travel in the afternoon.

The missionary on that island is certainly a very busy man, for in addition to all these services, he is teaching in the local day school in Santa Fe five days in every week. It is greatly to be regretted that he has to pay the upkeep of his automobile, and that he has been compelled to purchase the machine all out of his very slender resources.

As the Methodists who own the schoolhouse at Nueva Gerona in which we have been holding our services are now intending to use the building every Sunday, it is imperative that we build a chapel there as soon as possible. As this is the capital of the Isle of Pines it is most desirable that we occupy it, and that we put the Church before the people in the most favorable light.

DULUTH.

Rt. Rev. Jas. D. Morrison, D. D., Bishop.

Ordination to the Priesthood.

On Wednesday, January 27th, in Grace church, Royalton, the Bishop of Duluth advanced to the priesthood the Rev. Cranswich de Launcelot Harris and the Rev. Claude Cecil Thomson. The candidates were presented by Archdeacon H. F. Parshall, B. D., and the preacher was the Rev. E. Spencer Murphy. There were also present, assisting in the service and in the laying on of hands, Rev. T. C. Hudson, Rev. A. Carswell, Rev. L. R. Levering, Rev. F. L. Anderson and Rev. F. Broburg.

Mr. Thomson will continue to serve Holy Trinity, International Falls, and other missions on the Rainy River, and Mr. Harris has been assigned to the temporary charge of the parish of the Good Samaritan, Sauk Centre, and the missions of Alexandria, Glenwood and Melrose.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Northwestern Convocation.

The winter session of the Northwestern Convocation was held in the Church of the Good Shepherd, Parkersburg, January 27th and 28th. Business sessions were held in the commodious parish house and lunch was served in the same building each day. The rector, the Rev. Dudley Boogher, had divided the Woman's Guild into two companies; one served lunch on Wednesday and the other on Thursday. Both meals testified to the excellent cooks of this parish.

Besides the dean and all the clergy of the Convocation, two Bishops were present—Bishop Gravatt and Bishop Reese. Rev. J. M. Hunter, rector of St. Luke's, Marietta, Ohio, was also a welcome visitor. Rev. W. H. Myers, of Moundsville, delivered the opening sermon, which was a message of gospel truth. Rev. P. N. McDonald was Convocation preacher. He set before his hearers a "wider vision" and gave an inspiration to greater effort.

On Wednesday evening Bishop Theodore I. Reese, of Ohio, was the principal speaker at the large missionary rally. The Bishop's subject was "The Kingdom of God—the Call, the Claim and the Conquest." Many of the clergy heard the Bishop for the first time, and his devout manner, impressive delivery and wonderful message will not soon be forgotten.

Thursday morning Bishop Gravatt conducted a Quiet Hour for the clergy. This is a new feature, but all agreed it would be most valuable as a regular part of every convocation programme. In the business session following it was voted that the Quiet Hour should be a permanent feature, and that so far as it might be convenient to him, Bishop Gravatt was requested to lead these special devotions.

The spiritual force of the session reachest its highest point in this devotional season conducted by Bishop Gravatt. The lessons selected by the Bishop, his spiritual instruction and fervent intercessions were all suggestive of the upper room on the Day of Pentecost. Bishop Gravatt emphasized habitual private prayer, intercessory prayer and the devotional reading of the Bible.

Rev. G. Freeland Peters, the rector of St. Matthew's, Wheeling, delivered the closing sermon, which was a most helpful message to all who heard him.

While the health of Bishop Peterkin would not permit him to attend the Convocation, yet his generous, loving heart refused to be separated from his clergy. On Wednesday evening the Bishop and Mrs. Peterkin entertained the Convocation with supper at the Bishop's house. It was a great pleasure to have this opportunity for social intercourse with the beloved Bishop of West Virginia.

The business sessions were short and bright. The dean, C. B. Mitchell, restricted reports from the parishes to three minutes each; so they were terse but interesting. All the reports indicated a gratifying degree of activity among the parishes and missions.

Archdeacon Chrissman was present, and gave a report of his manifold labors in the southern part of the diocese. Bishop Gravatt called attention to the necessity of monthly remittances of money for diocessan missions if the missionaries are to receive their stipends monthly instead of quarterly, as the custom was in the past. The next session of the Convocation will be held in Elkins during September.

The closing feature of the session was a reception tendered Bishop Gravatt and the clergy by Mrs. Boogher and the ladies of the parish. It was an enjoyable occasion, and brought to a close a most delightful Convocation.

Notes.

Work among men in the parishes of West Virginia is now receiving more attention than ever before. Dr. J. H. Clarke, who has been addressing Men's Clubs during the past month, writes that in Wheeling one hundred and forty-five men attended the annual banquet given by the two parishes of St. Luke and St. Matthew. At Moundsville there is a Churchman's Club of thirty-five members, twenty-six of whom are communicants. The ages run from eighteen to thirty. At Weston forty-six men attended a smoker. In this latter parish fifty-one persons were recently presented for confirmation. About twenty were men, and it is probable at least twelve more men will be presented in the near future.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. Frank Du Moulin, D. D., Coadjutor.

St. Paul's Church, Cleveland.

The services at St. Paul's church, Cleveland, Rev. Walter R. Breed, D. D., rector, Sunday morning, January 24th, eve of the festival of the patron saint of the parish, were of a memorial character to Mrs. Nina Armstrong Murfey, communicant, who died in November, 1913, affectionately esteemed for her benevolence and graces of Christian womanhood. Immediately preceding the sermon and Holy Eucharist there was blessed to Mrs. Murfey's memory a new altar rail of bronze, erected by her husband, Mr. Lewis A. Murfey.

This parish has recently come into possession of three bequests, left by communicants—two of $5,000 each provided for in the will of Miss Helen Martha Avery, one for parish endowment and the other for the benefit of the Frederick Brooks Missionary Society of the parish; and a third of $500 for parish endowment, from the estate of Miss Catherine S. Kellogg, whose father was one of the founders of St. Paul's.

In the approaching departure of the senior curate of St. Paul's, Rev. Stephen Edward Keeler, the parish is facing a loss deeply felt and one that will be difficult to repair. Mr. Keeler goes, immediately after Easter, to the rectorship of the large parish of St. Stephen's, Pittsfield, Mass.

Notes.

Under the auspices of the Men's Club of St. Andrew's mission, Youngstown, a series of valuable addresses is now being given on Church History from Apostolic Times, with excellent attendance and interest. The speakers to date have been the Rev. Robert Kell, Rev. L. P. McDonald, D. D., and Rev. William M. Washington, Ph. D. At the close of the address on Wednesday evening, January 20th, the mission presented to the rector, Rev. Alfred Izon, in honor of his birthday and as an expression of the esteem in which he is held by his people, a private communion service.

On Wednesday evening, January 27, the Church Club of Cleveland gave a dinner at the Union Club in honor of the Very Rev. H. P. Almon Abbott, D. D., dean of Trinity Cathedral, 125 men being present. Mr. Edward L. Worthington, vice-president, presided, and addresses were made by Bishop Leonard and the dean. Several of the dean's parishoner's have recently given him a new automobile.

Mrs. Hester Ann Andrews, an aged and devout communicant of the mission of Transfiguration, Mt. Gilead, who died November 28, 1914, provided in

her will for the benefit of said mission, of which she was one of the founders, the sum of $300. Mr. Don B. White, warden of the mission, is named in the will as the trustee of the fund. This mission is worshipping in a rented place, but expects to build soon, now having a fund for that purpose of nearly $1,500.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

Dr. Green Declines the Call to St. James'.

It is a great disappointment to the people of Richmond that Dr. Green did not see his way clear to accept the call to St. James' church, though all recognize the value of his influence as a teacher at the Theological Seminary.

The Alexandria Gazette has this to say in regard to Dr. Green's declining the call:

"The professors and students of the Episcopal Theological Seminary, near this city, received with great satisfaction the announcement that Dr. Berryman Green had determined to decline the call recently tendered him to the rectorship of St. James' Episcopal church in Richmond, and that he will remain at the Seminary.

The call to St. James' church was most flattering and was duly appreciated by Rev. Dr. Green; hence he gave it a careful consideration, after a consultation with the vestry of the Richmond church and with Bishop Gibson.

Dr. Green has occupied the chair of English Bible in the Theological Seminary during the past twelve years, having established the present course of study, which he has taught with such great ability.

The alumni and friends of the Seminary everywhere will be congratulated upon the retention of Dr. Green by the institution.

Dr. Green is recognized as one of the most important and influential members of the faculty of the Virginia Theological Seminary, as well as one of the most learned and impressive teachers of that institution, which is the theological training school for the Episcopal clergy of both dioceses of Virginia."

Lenten Services at St. Paul's, Richmond

The ministers who will preach at the mid-day Lenten services in St. Paul's church, Richmond, are as follows:

February 18th and 19th—Rt. Rev. R. A. Gibson, D. D.

Week of February 22d—The Rev. H. H. Covington, rector of St. Paul's church, Norfolk, Va.

Week of March 1st—The Rev. Wilson R. Stearly, D. D., rector of St. Luke's church, Montclair, N. J.

Week of March 8th—The Rev. Sidney Sloan Coffin, rector of Madison Avenue Presbyterian church New York City.

Week of March 15th—The Rev. R. W. Hague, rector of Ascension church, Baltimore, Md.

Week of March 22d—The Rev. Cameron J. Davis, D. D., rector of Trinity church, Buffalo, N. Y.

Mission at St. Mark's, Richmond.

The Rev. W. D. Smith, D. D., of Winchester, conducted a very successful mission at St. Mark's church, Richmond, the Rev. S. Roger Tyler, rector. This mission was under the auspices of the Brotherhood of St. Andrew. There were two services each day, and the services at night were largely attended, especially by young men. The speaker gripped his audience from the first, and the interest increased throughout. On account of sickness, Dr. Smith was called away, and this mission was brought to a close with a strong sermon by Bishop-Coadjutor Brown on Friday night.

Notes.

A handsome silver service was presented by the congregation of St. Paul's church, Richmond, to Professor Jacob Reinhardt in token of the esteem in which he is held and the faithful service he has performed as organist and choirmaster since 1879. The presentation address was made by the rector, Rev. W. Russell Bowie, D. D.

On Sunday, January 31st, the Rev. Churchill J. Gibson, of Luray, Va., preached in Holy Trinity church, Richmond, and told of the work he is doing in the mountains of Page county. On Monday morning he spoke to the Woman's Auxiliary of Holy Trinity.

On Sunday night, February 7th, in Grace Street Presbyterian church, Richmond, the Rev. Dr. W. M. Moore, president of the Union Theological Seminary, will speak on the Huguenot Mission in France. The Rev. James W. Morris, D. D., rector of Monumental church, will assist in the service.

Tuesday, January 6th, Bishop Gibson attended a meeting of the trustees of Stuart Hall, in Staunton. On Sunday, February 7th, he will visit St. Stephen's church, Westhampton, Va., for the purpose of confirming a class.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

Interesting Items.

The annual dinner of the Church Club held at the Hotel Astor was attended by two hundred leading Churchmen of the diocese. The speakers were Bishop Greer, H. Percy Silver, chaplain at West Point, and the Rev. Dr. Charles E. Jefferson, pastor of Broadway Tabernacle Congregational church. The Cathedral choir, under direction of Miles Farrow, was a feature of the evening.

The annual service of the acolytes of the diocese was held in St. Mary the Virgin church and attended by over five hundred acolytes. The Rev. Dr. J. G. H. Barry was the preacher.

St. Agnes' chapel, Trinity parish, has secured the Rev. Edward C. M. Tower as a new curate.

Bishop Frederick Courtney has given notice to the wardens and vestrymen of St. James' church, of his intention to retire as their rector. Bishop Courtney gives as his reason his inability to carry on the work of the parish with his advanced age. He is seventy-eight years old. He asks that his resignation take effect the 31st of October, 1915. He will immediately become rector emeritus.

The Church of the Heavenly Rest, Rev. Herbert Shipman, rector, has converted the basement of its parish house into a workshop and is employing two hundred men a day making Red Cross supplies. The men are given five hours work a day at ten cents an hour and their luncheon. St. George's church, Rev. Karl Reiland, rector, has started a similar employment agency to care for members of its Men's Club, who are out of work.

Bishop Greer is making preparations for a large mass meeting to be held in the Cathedral in the interests of peace. He will announce the date and programme within a few days.

The Trinity noondaily service, held at Broad and Wall streets is now considered one of the permanent institutions in Lower New York. The services this winter have been attended by even larger congregations than usual. As heretofore the Rev. William Wilkinson has been in charge and he reports unusual interest in a course of sermons suggested by the European War and setting forth the real needs of the world in the reign of kindness and good will in the hearts of regenerate men.

VERMONT.

Rt. Rev. A. C. A. Hall, D. D., Bishop.

The Rev. G. Y. Bliss, D. D., Elected Coadjutor.

On January 20th, at St. Paul's church, Burlington, a special convention was held to elect a Bishop Coadjutor to succeed the late Rt. Rev. William Farrar Weeks, D. D.

The Rev. G. Y. Bliss, D. D., rector of St. Paul's parish, Burlington, was unanimously elected on the third ballot. Four names were put in nomination: The Rev. G. Y. Bliss, the Rev. A. C. Wilson, the Rev. T. F. Turner and the Rev. John Henry Hopkins.

Dr. Bliss, who has been rector of St. Paul's church, Burlington, since the death of his uncle, the late Rev. Dr. Isham Bliss, whom he succeeded, will be greatly missed, but all recognize how well fitted he is for this higher office.

NORTH CAROLINA.

Rt. Rev. Jas. B. Cheshire, D. D., Bishop

Conference for Church Workers.

A conference for Church workers in industrial communities was held in the Church of the Holy Comforter, Charlotte, N. C., Rev. Francis M. Osborne, rector, January 19-21.

Delegates from the Dioceses of North Carolina, Missionary District of Asheville, South Carolina and Georgia were present, and the conference was inspiring and helpful. Speakers with expert knowledge of their subjects led the discussions, in which the delegates joined, bringing forward their own peculiar problems.

The programme, which has already appeared in the Southern Churchman, was carefully carried out, with the result that the delegates returned to their respective places filled with a new inspiration and a practical, working knowledge gained from exchange of experiences.

The conference exceeded the hopes of those who planned it, and so successful was it that a permanent organization was formed, with the Rev. H. A. Willey, Mayodan, N. C., president; the Rev. George H. Harrison, Gastonia, N. C., secretary; the Rev. N. C. Duncan, Duke, N. C., treasurer. The conference meets next year in Raleigh, N. C.

There are two reasons why so many people spend their time speaking ill of their neighbors. First in order to divert attention from their own sins, and secondly because they are unable to converse on any matter which requires intelligence. Which is your reason?—Palm Branch.

Christianity and the Community

Thy Kingdom Come on Earth

CHRISTIANITY AND THE COMMUNITY.

Down in Austin, Texas, a while ago there was read before the Austin Rotary Club a paper on "The Remaking of Country Life."

Three of its paragraphs, particularly, express the purpose and the essentially religious spirit of practical social service in the country so well that we want to pass them on. Here they are:

"Over against individualism may be set co-operation. Individualism is a result of selfishness or suspicion. Selfishness is the child of the devil and only divine power can eradicate it, but suspicion may be, and is generally born of ignorance. When, by the facilities of communication and the privileges of cultivation, the separating walls of suspicion have been broken down, by the advance of acquaintance with one's neighbors and knowledge of general conditions, as well as their own environment, then many of the problems of production and distribution, which now so heavily handicap the farmer, may be solved, and through scientific methods and intelligent, hearty co-operation with one another and with the neighboring towns, both may go forward with mutual benefit.

"The lack of intelligence or knowledge is what has made all previous efforts, at combination among farmers, so unsuccessful or ineffective. More may now be expected through the co-operation of the schools, the Extension work of the higher institutions, the State and Federal governments and the Churches of all denominations with the Unions, Associations and Clubs of whatever name, for the betterment of rural conditions and life.

"These are at least some of the influences and forces which if properly supported and wisely directed will help to enable the isolated to become neighbors, the ignorant intelligent, the individual co-operative, the shiftless thrifty, and the miserable happy, so far as happiness is dependent upon external conditions."

✠

One of the most effective of all the agencies in the South for the betterment of country life is the Co-operative Education Association of Virginia, organized in 1904. It is supported by gifts from the General Education Board and the Southern Education Board, and by contributions from private citizens. With its funds it maintains an executive secretary, a director of school leagues and an office secretary, the first two of whom spend a large part of their time traveling through the rural sections of the State; and it prints and circulates literature.

Through the work of this Association, there exist to-day in every one of the one hundred counties of the State school leagues—leagues, that is, of the people of the communities for the improvement of the schools, the promotion of social life, the development of the schoolhouses as community centres, the improvement of roads, etc. There are 776 of these leagues, with 23,536 members, and they raised in 1914 $48,536.

A reading course for league members has been outlined by the Association, and last year 800 persons joined it.

In 1913 there was started the organization of Junior Leagues, of which there are now 500. These are designed to interest the pupils in the broader work of the school. Prizes are offered for practical work in agriculture and cooking and sewing; and certificates are awarded to the children who complete a specified course in general reading.

The influence of the Co-operative Education Association in stimulating the people of the country to self-improvement and to mutual service has been so great that every leader in a country neighborhood ought to know of its plans and methods. A request addressed to the Association in Richmond will bring their bulletin.

✠

General accounts are best made vivid by definite illustrations; and the statement above of the kind of work that may be done through school leagues gains point from the following description of activities in Henrico county, Virginia, no longer ago than January:

Fairfield district in Henrico county was the scene during the month of a series of most interesting and profitable school meetings, which were brought to a close Friday night, the 29th.

These meetings, happily called "better acquaintance meetings," were planned at the meeting of the Fairfield District School Board in December, and early in January a circular letter was sent to the home of each school child and as many other friends of the schools as could be reached, inviting and urging their attendance at the meeting to be held at their school.

The object of these meetings was to lay before the people of the district the condition of schools in the district, to discuss the plans of the Board for the future, and to get from the patrons such criticisms and suggestions as they felt were for the best interests of the schools. The results attained were gratifying to the school officials all of whom feel that there is now a decidedly better understanding between patrons and officials, and that in future there will be greater co-operation in the promotion of the school interests of the district.

Each white school in Fairfield district now has a prosperous and energetic school league, or other similar organization, and each school is comfortably housed, the latest additions to the list of good schoolhouses being the remodeled Montrose School, and the new $35,000 school plant at Highland Springs. Before the end of the present school session it is the hope of the Board to have all of the colored schools properly housed, and when that is accomplished Fairfield district will be one of the best equipped school districts in the State.

Among the more progressive enterprises of the schools of this district may be noted domestic science in three of the larger schools, a well-equipped machine shop at Highland Springs, a night school at the same place with almost 100 pupils, a well planned and equipped business course in the high school department, and an automobile truck for the transportation of the pupils. The trict employs thirty-four white teachers and seven colored, and enrolls 1,100 white pupils and 250 colored, making it the largest district in Henrico county, both as to teaching force and school enrollment.

✠

In this column a short while ago we called attention to the sending out by the Federal Council of Churches of Christ, of Dr. Gulick and Dr. Shailer Mathews as ambassadors of good will from the Christians of America to the people of Japan. In these days when jingoes talk of war with Japan, and do all they can to create a mutual suspicion that might make such a thing possible, it is a great cause for gladness to have the real spirit of America interpreted truly in the East. Most welcome, therefore, is this news dispatch from Tokyo under date of January 28:

Professor Shailer Mathews, of the University of Chicago, and Rev. Sydney L. Gulick, of New York, who were authorized at the annual convention of the Federal Council of the Churches of Christ in America, which was held in Richmond, to go to Japan to "foster cordial relations between the United States and Japan," received an enthusiastic welcome from the Japanese and delegations of foreigners who met them in Yokohama and escorted them to Tokyo. They spoke to-day at a big welcome meeting, arranged by the federation of Churches.

The press believes the visit, besides its religious object, is aimed at the promotion of friendly relations of Japan and America. The influential Osaka Mainichi and the Tokyo Nichi-Nichi, in referring to Professor Mathews as a staunch devotee of international peace and a great figure in the religious world, thinks the visit will add another link to the chain of cordiality between the two peoples, while stimulating religious sentiments as a source of spiritual happiness.

✠

The latest bulletin of the Social Service Commission of New York contains this note:

Social service demands education. No better place can this be started than in the Sunday School. The New York Sunday School Commission, 73 Fifth avenue, can supply you with a two-part study on "The World, a Field for Christian Service," suitable for the senior grades in your Sunday School. Your young people should be introduced to this great question of social service, and there is no better place than the Sunday School, both for the sake of the Church and the interest in the Sunday School itself.

A good social service activity would be to put a temperance poster in your Sunday School room to be changed each month. These can be secured from the Church Temperance Society, at five cents each. Address Miss M. K. Graham, General Secretary, 281 Fourth Avenue.

In the same bulletin is this suggested list of stimulating books:

Ward, H. F., Year Book of the Church and Social Service, in the United States. 186 pages. Fleming H. Revell Co.

Taylor, Graham, Religion in Social Action. 279 pages. Dodd, Mead & Co.

Rauschenbusch, Walter, Christianity and the Social Order. 493 pages. Macmillan Co.

Vedder, The Gospel of Jesus and the Problems of Democracy. The Macmillan Co.

Church Knowledge and Nurture

THE OLDER BOY AND GIRL IN THE SUNDAY SCHOOL.

(Continued.)

A prepared lesson is a further important help. However a little child may overlook neglect here (and he will not always), the elder one will not, even though he be too polite to say so. Our subject is the retention of the elder pupil in the school of his own free will, and the lesson which will help to do that must be prepared with reference to the maturity of that scholar. While memory is still active and can be used to advantage as in the younger scholars, **reason** is now the most prized faculty in its owner's brain. He exchanges the "Why?" of curiosity for the "Why?" of argument. An experienced teacher noticing this, says: "While some children raise no questions, the majority are alert on the presentation of a religious truth. Do not encourage doubts, but use all your God-given grace to meet them as they are presented. Often the phrase: "I don't believe," means only "I do not understand." These young people are not wicked doubters: they are hunting for answers. Their later faith is the larger after doubts. A bright boy said one day in the public school: "Our history says Charles I made promises he never kept, cheated and lied to friends and enemies." In the next paragraph he says "he was always a gentleman." "How could any one be a gentleman and do that?" The whole class of twenty-four began discussing this question. They had reached the reasoning age. These want answers to problems adults cannot solve. But they must be helped far as possible to find conclusions satisfying far as possible. One explanation of the loss of pupils of this age is found in the fact that the mind craves reasons; and many teachers are not enough interested to try to find answers already given to questions not new in themselves, or are afraid to face these questions. Subjects brought up by the pupil in which he is vitally interested, are set aside for those about which he cares nothing. Yet faith is greater than reason and love greater than either. Where reason fails, faith and love may succeed. The teaching must spring from a warm love and genuine faith." (M. Slattery Talks, pp. 40 and 43). This is the advice of an experienced teacher of pupils of this age. The problem is just as real in the town school with only a half a dozen pupils between the ages of fifteen and eighteen, as in the city school with a hundred. It is just as true in principle and in fact in the Sunday School about religious truth as in the public school with the problems of secular truth.

⚜

(4) **A critical time** this age is in the scholar's life. Each one is boy or girl, and yet not boy or girl. For each stands on the threshold of adult life, and yet is not an adult. While the well-trained little child will often be given opportunity for choice: this age is pre-eminently the period for making a choice. The wise parent will let the decision as to bodily health in daily questions of food and cooking and habit rest with his son or daughter. Temptations must be met away from both parent and teacher. So moral choices must be made. Often the choice of the life-work, when not limited by circumstances, is made during these years, and remains unchanged afterwards. While in the choice of the Lord's service, these years of discretion to which the well-trained "good child" has come, bring usually the precious opportunity for which pastor, parent, and Sunday School teacher must prayerfully watch, to wisely and helpfully lead to a definite decision for the Master and His love.

A youth strolled from his village home to the woods just beyond. For two hours he sat and thought by the bank of a stream flowing past. He rose to his feet and turned homewards, saying: "I will;" and he went forth to be a missionary for the Cross. Some days later another youth walked out of of the same town with a friend to the fields across that stream to rest and talk. He rose up and returned to accept that night an invitation to the town club, whence in the next years he went down in gambling and drink to his death from a useless, wretched life. These are the years of choice. The wise teacher will not urge hasty decisions; nor will he risk with the thoughtful scholar the delay which allows resolution to weaken and neglect to harden.

(5) **The teacher's comradeship** rather than parent-like interest shown to the little child is important now. If visits to the scholar's home bring only contact with the mother, not with the child, then invitations to the teacher's home must bring the association needed, or visits to the baseball field, or the excursion. The teacher must meet the pupil half way in his or her interests; learn tastes and dispositions, find what books are read, work being done, living earned in some cases, what games are popular, and friends made. The teacher must draw the scholar half way, through influence gained in the first way mentioned; draw him to his own ideas of what is noble and most worth while. Through suggestion, persuasion, and enthusiasm, the books the teacher admires will be read, the pleasures he suggests be substituted for doubtful ones; if not always, yet often enough to encourage. All this comradeship must lead to companionship in church attendance, and for communicant pupils fellowship regularly at the Lord's Table, and co-operation in church work, such as is possible. The teacher who succeeds in this comradeship will be well rewarded for all the patience, self-denial and time given up from things of more interest to him, in the greater power to help that scholar in holy things, and the warmer affection of a young heart.

⚜

The parents' co-operation forms the second step in the solution of this problem of keeping the half-grown boy and girl in the Sunday School. Thomas Stockton Baker, director of the Tome School, Port Deposit, Md., recognizes the need for this in a secular education. He said the inefficiency of the school is due to the inefficiency of the home and the parent. A good share of the day scholar's work must be done at home. So it is under the parents' care only. Many parents have very pronounced ideas in the autumn on what their children should study. Then they put them off their minds, and wonder eight months later at the child's failure, and blame the teacher. It would be better to devote less time to what they study, and more to how they study. The boarding school principal values his pupils' study hours even above the recitation time; and deprecates even a day's absence. The day school teacher is expected to do as well with thirty hours a week of the pupil's time in broken lots, and chiefly for recitations. What chance has he to teach the child how to study? Every Board of Education should persistently show the parents how they can and must help their children; and close up the gap between the school and the home. Unless this be done, the course of study must drift away from subjects whose study really trains the mental powers, or informs in a liberal education; and from lessons developing facility in concentration and reasoning. If parents are careless about home study, and children are enthusiastic about the moving picture, automobile rides, and parties, the requirements for admission must be lowered, and the course of study molded to avoid home work. Manual training will follow next, and such short lessons as may be easily learned in school hours. The inevitable result will be a superficial education, lack of mental ability in manhood, of well-informed brains and trained powers of attention.

⚜

For the Sunday School the warning of this trained educator must reach home and parents. Its teacher is expected to do in the week's half-hour the impossible. He succeeds far as he may in spite of parental indifference to the value of God's word, and therefore no home study; amid the distractions of a modern Lord's Day observance, and its idle, careless pleasure. Without previous child-study and interest, the lesson must be an address on the appointed portion of Holy Scripture, limited by the length of the pupil's attention, often sandwiched with much conversation on child-pleasures of the previous day. The temptation is indulged o make all easy as possible. The pupil grows up with little or nothing to show beyond a class-book record for his years of attendance at Sunday School, and mortification over his ignorance in the presence of real students of Holy Scripture. This is not a reference to the direct duty to the child of every parent to instruct him or her in God's truth. No Sunday School teacher can fulfil that for him. Over and above that lies the teacher's work. On it as additional help the parent should place the highest value; and give hearty, consistent co-operation in every way.

(To be continued.)

Here is a vow of knighthood that King Arthur and his knights made; and surely every boy can make the same, with just a word or two different in the form: "I will be faithful to God and loyal to the King. I will reverence all women. I will ever protect the poor and helpless. I will never engage in unholy wars. I will never seek to exalt myself to the injury of others. I will speak the truth and deal justly with all men."—The Young Churchman.

Family Department

For the Southern Churchman.

The Afterwhile.

H. E. Coolidge.

The Afterwhile! How sweet the word,
What bliss, (in store); it tells,
Of Home that, afterwhile, we'll reach,
Where, now, our longing dwells.

The Afterwhile, when long, sad days
Shall all be left behind;
It speaks of joys beyond our ken,
That aching hearts shall find.

The Afterwhile—the rest at eve,
From noonday toil and heat,—
The race all run,—the leaves of palm,
When victory is complete.

The Afterwhile! Oh now, to-day,
Hark to its word of cheer!
All yesterdays and morrows blend
In one—Eternal Year.

Kingsley, His Message and His Pets.

We all love Charles Kingsley, and have loved him ever since we were little chaps and read his delicious "Water Babies" and "Madam How and Lady Why." Both of these books were written for his own children, but somehow or other he struck the universal note in each, and as a result they belong to all children for all time.

And in each book that he wrote Kingsley put something besides the great humanity that makes them appeal as much to the grey beard as to the child; he puts so much of himself that we know, without being told in his biographies, that he was an ardent out-of-doors man, who loved to walk, to hunt, to climb mountains, and who lived all the busy, useful life of him so close to nature that he knew the song of the grass and the whisper of the trees, because all living things claimed him as a brother—even as he claimed them.

Charles Kingsley was a clergyman of the Church of England, a man of letters, a scientist, and the very prince of humorists, as all can testify who have read the rollicking pages of the "Water Babies," and laughed till they cried over its fun that bubbles up fresh and spontaneous in every line.

Kingsley lived much out in the open, and the very breath of the salt sea and the perfume of the pine forest are in his work. But always, above and beyond all else, did he weave what he was into what he wrote and what he also lived. "Be strong—be manly—be true—dare to do what is right—be honest with yourself," rings like a clarion call in every book that he wrote, even sounding loud and clear in what may at the first glance seem to be the veriest nonsense, written merely to amuse. But Kingsley did not write merely to amuse, but always with a deeper purpose.

It was at beautiful, romantic Eversley that he lived for thirty-three years in the quaint old red brick rectory, that stands close by the equally quaint old red brick church. There, with his wife, his children, his books and his dogs, he passed as happy a life as a mortal could desire.

To write of Charles Kingsley and not mention his pets would be to deprive young folks of something very delightful. Kingsley loved every living thing with all the big, generous heart of him, and as a natural result every living thing loved him—his cats, dogs and horses giving him a devotion that was almost human.

His riding horse followed him about like a tame tabby cat, and the far-famed dogs of Eversley Rectory—Dandy, Sweep and Victor—moped and grieved during his absences until it was frequently feared that they would die.

Dandy was a terrier, "long, low, with short, crooked legs, big paws, a broad head with plenty of room for his brain, and soft brown eyes that expressed every thought in his heart as plainly as if he had had the gift of speech, the only human attribute denied him," writes Rose Kingsley, in an article about her father's dogs. Dandy was his learned master's shadow and made it his especial duty to accompany him on his visits among the people of the parish. Sometimes Dandy attended church, and when he did, "he behaved with his wonted discretion," says his mistress, "calmly lying down on the top of the high, old-fashioned pulpit steps, looking around on the amused congregation as much as to say, "If you attempt to annoy my master, I am here to defend him.'" Dandy lived to be thirteen years old, and when he died Kingsley himself dug his grave, and placed a stone at its head, engraved, "Fideli Fideles." The faithful to the faithful.

Sweep was another of the Eversley dogs—a great black retriever, noted in several ways. One thing was his ability to bear a pet cat all over the place by grasping her head in his mouth. Miss Puss and he were devoted friends, and for years she would very complacently allow him to bear her about in this fashion to amuse guests at the rectory, dog and cat both seeming to realize their own cleverness quite as much as the human spectators did.

Sweep did not like the church bells, and whenever they began to chime he began to howl, and as he did this while racing over the lawn full speed, the musical announcement of service time became also a time of much unholy glee to the small folks at the rectory.

Victor was another dearly loved pet of the great author's. He was a Dachshund of the royal breed, for he was given to Kingsley by Queen Victoria herself from her own kennel. He was "five inches high and a yard long when he was grown," says his mistress. "And he acted like a spoiled child and ruled the house. He insisted on sleeping in my bed-room, and if he was put out, his shrieks roused the house. He had very aristocratic tastes. No power on earth could make him go down the back stairs, and if the maids invited him to the kitchen, he would leave them to go down their own way, and running round by the front stairs would meet them at the kitchen door.

Victor had not the least objection to the bells, but he felt it right to show his sympathy for his dear friend, Sweep, upon the principle that imitation is the sincerest flattery. So as soon as the bells began, out of the house shot Victor. Over the lawn, along the garden paths and through the yard he followed Sweep in his agonized race, turning when his friend turned, stopping when he stopped, and adding shrill yelps and howls to the big dog's lamentations."

When this little dog fell ill, the man whom even royalty loved to honor laid aside his busy pen, and for two nights and days he nursed the suffering little animal. And when Victor's big, wistful eyes closed forever, their last glance was for the kindly man whom he had loved all his life with all the devotion of his doggish heart. It is good to know these "little things" about the great ones who have given us our literature. It is even better to read and then make our own something that he wrote for one of his own children not so very long before his busy life ended: "You can find a work to do, and a noble work to do, chivalrous work to do—just as chivalrous work to do now as if you lived in any old fairyland, such as Spencer talked of in his 'Fairy Queen.' Now you can be as true a knight errant, or lady errant, in the present century as if you had lived far away in the dark ages of violence and rapine. So, for your own sakes, if not for God's sake, keep alive in you the sense of what is, and you know to be, good, noble and beautiful, and I don't mean beautiful in art, but beautiful in morals."—Baptist Boys and Girls.

The Tricky Lawyer and the Truthful Man.

A California physician of mature years was summoned to serve as witness at an important trial. When it came his turn to testify, the lawyer put the following query: "Doctor, do you remember having visited my client two years ago in Los Angeles during the month of May?"

"Yes, I recall visiting him about that time," was the unhesitating reply.

"Well, then, can you bring to mind what you said to my client on that occasion?"

"Not a single word," was the emphatic reply.

"Well, let me refresh your memory," rejoined the wily lawyer, who then proceeded to state what his client accused the physician of saying, and ended with, 'Now you swear those were not your words?"

"Yes, sir!" said the old doctor.

"Pray tell me, if you can," retorted the lawyer in an ironical tone, "how is it possible for you to be so sure what you did not say when you so confidently affirm that you cannot recall one word of your conversation?"

"Simply because it would have been utterly impossible for me to make such a statement under any conditions," retorted the doctor with fire in his eyes, "for it is a lie." Then, as the lawyer seemed to be unprepared to meet the foregoing emphatic assertion, the learned physician added: "I have found it convenient to speak the truth and nothing but the truth during my life. A prevaricator needs to have a mighty good memory, but a truthful man has nothing to fear."

This assertion from a man noted in that vicinity for his truthfulness was such an unanswerable argument as well as so convincing to all in the court-room, evidently, that the out-of-town lawyer dismissed the witness without further questioning.—The Lutheran.

The Maker of Heaven and Earth.

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The sunset, and the morning,
That brightens up the sky;

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

The tall trees in the greenwood,
The meadows where we play,
The rushes by the water,
We gather every day;

He gave us eyes to see them
And lips that we might tell
How great is God Almighty
Who has made all things well.

—Mrs. C. F. Alexander.

The Boy and the Minister.

Many years ago a certain minister was going one Sunday morning from his house to his school room. He walked through a number of streets, and as he turned the corner he saw assembled around a pump a party of little boys who were playing at marbles. On seeing him approach they began to pick up their marbles and run away as fast as they could. One little fellow, not having seen him as soon as the rest, could not accomplish this as quickly, and before he had succeeded in gathering up his marbles the minister had closed upon him and placed his hand upon his shoulder. There they were, face to face, the minister of God and the poor little ragged boy who had been caught in the act of playing marbles on Sunday morning. And how did the minister deal with this boy?—That is what I want you to observe. He might have said to the boy, "What are you doing here? You are breaking the Sabbath. Don't you deserve to be punished for breaking the command of God?" But he did nothing of the kind. He simply said: "Have you found all your marbles?"

"No, sir," said the little boy.

"Then," said the minister, "I will help you find them." Whereupon he knelt down and helped look for the marbles; and as he did so, he remarked, "I liked to play at marbles when a little boy very much, and I think I can beat you; but," he added, "I never played marbles on Sunday."

The little boy's attention was arrested. He liked his friend's face, and began to wonder who he was. Then the minister said: "I am going to a place where I think you would like to be. Will you come with me?"

Said the boy: "Where do you live?"

"Why, in such and such a place," was the minister's reply.

"Why, that is the minister's house," exclaimed the boy, as if he did not suppose that a kind man and the minister of the gospel could be the same person.

"Why," said the man, "I am the minister myself, and if you come with me I think I can do you some good."

Said the boy: "My hands are dirty, and I cannot go."

Said the minister: "Here is a pump; why not wash?"

Said the boy: "I am so little that I can't wash and pump at the same time."

Said the minister: "If you will wash, I'll pump."

He at once set to work, and pumped and pumped, and as he pumped, the little boy washed his hands and face until they were quite clean.

Said the boy: "My hands are wringing wet, and I don't know how to dry them."

The minister pulled out of his pocket a clean pocket handkerchief and offered it to the boy.

Said the boy: "But it's clean."

"Yes," was the reply, "but it was made to be dirtied."

The little boy dried his hands and face with the handkerchief and then accompanied the minister to the door of the Sunday School.

Twenty years after the minister was walking in the streets of a large city, when a tall gentleman tapped him on the shoulder and, looking into his face, said, "You don't remember me?"

"No," said the minister, "I don't."

"Do you remember twenty years ago finding a little boy playing marbles round a pump? Do you remember that boy being too dirty to go to school, and you pumping for him, and your speaking kindly to him, taking him to school?"

"Oh," said the minister, "I do remember."

"Sir," said the gentleman, "I was that boy. I rose in business and became a leading man. I have attained a good position in society, and on seeing you to-day in the street, I felt bound to come to you and tell you it is to your kindness, wisdom and Christian discretion—to your having dealt with me lovingly, gently and kindly, at the same time you dealt with me aggressively—that I owe, under God, all that I have attained and all that I am at the present day."—J. C. Ryle.

A Thought for Mothers.

Talking the other day with one of the most sensible women I know, one, too, whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a wider audience than the one my friend had at the moment.

"I never fret about little faults of manner, nor even about transient irritability, in my children," said the lady. "Children, as they are growing up, go through many temporary conditions, which if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping-cough and measles in the physical life, and if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be too much distressed over occasional naughtiness."

Is there not comfort here for you, dear friend, who can not understand why John, carefully trained as he is, sometimes, in the eager heat of play, bursts into the room like a tornado, or forgets to put his cap on nail, and books on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like all transition periods, is very trying, and while you pray a great deal for your darling, do not worry about her to talk to her too much. Above all, do not suffer yourself to be always censuring a sensitive boy or girl, to whom judicious praise now and then will be a tonic.

Line upon line, precept upon precept, we must have at home. But we must have serenity, peace, and the absence of petty fault finding, if home is to be nursery fit for heaven growing plants. —Illustrated Christian Weekly.

The Best Side.

It is said that the sweetest side of any fruit or vegetable is the side which grows toward the sun. There is no doubt that the sun has a great deal to do with the beauty and flavor of the fruits which are the delight of man. In this casual observation, as in so many facts of nature, rests a beautiful spiritual lesson for us all. What the sun is to the natural world, that, and much more, is Christ to the world of spiritual things. As the sun influences the fruits and vegetables of the earth, giving them beauty and lusciousness, so Christ sheds an influence over the lives of many and gives them beauty of character and purity of heart. And as the sweetest side of a fruit or vegetable is the side toward the sun, so the best side of man is the side toward Christ.—Exchange.

The Year's Record for Missions Abroad.

At the Foreign Missions Conference held in Garden City, L. I., on January 13-14, the statistics for the foreign mission work of North America during the calendar year 1914 were announced. The total income of the American foreign mission boards was $17,168,-611.18. This amount has only once before been equalled—in the year 1912,—and it is $1,100,000 greater than the sum given last year. It is also interesting to note that in addition to the above amount $4,243,-967.60 was contributed towards self-support by the natives among whom American missionaries are working. The personnel of the foreign mission staff numbers 9,969. Last year 159,286 persons ware baptized as compared with 121,811 the year before. There are 9,946 churches,—a gain of 510; there are 606 colleges, theological seminaries and training-schools, and 12,-969 other schools, with a total attendance of 547,730. The above figures do not include the work of certain home mission boards (which last year expended over $770,000) in Cuba, Mexico, Porto Rico, Hawaii and Alaska. In some cases as in our own, the last three are counted as domestic missions.

This may be considered a truly remarkable showing under the circumstances. It gives an indication of what a tremendous enterprise the work of foreign missions has become. When we add to the work of our American missionaries that of the English and Continental societies the sums given are doubled. The grand total for Christendom in 1913 was $32,131,234. We must also remember that in many, probably the majority, of cases, these figures do not include the extensive enterprises of the Roman Catholic Church.

If we make religion our business, God will make it our blessedness.—H. G. J. Adam.

For the Young Folks

For the Southern Churchman.

Ups and Downs.

By Frances Harmer.

CHAPTER X.

"I can't help it," sobbed Winifred, "it's hateful, hateful, hateful to be poor!"

"Some things have been hard,"—Etta stroked the bright brown head—"but we haven't lost one thing really vital to progress or real happiness, dear; we have each other."

"I want more than my family, if I'm to be happy," Winifred dried her eyes, and drew a low chair to the side of Etta's couch. "Why should Enid—and that Gladys!—have so much that I haven't? How are they better than I am?"

"It doesn't follow that they are better," her sister was holding her hand affectionately, "but our heavenly Father may be training them—even trying them—by different means."

Winifred was silent. Once the words "our heavenly Father" would have meant something to her. Now they were sounds—nothing more.

"Perhaps, dear," Etta went on, "you need to learn that essentials matter and that what you value now—money, and standing—don't give as much happiness as you think."

"Well," Winifred withdrew her hand, "I should like to be trained—or tried—just as Alice and Mildred are!"

"We should none of us love Alice or Mildred as we love you—doesn't that count?" smiled Etta.

Winifred kissed her impulsively.

"You loved me just as much when we were happier," she insisted. "Now, since mother doesn't like me to study on Sundays, I must wash and iron some collars. I don't see very much difference."

Etta smiled again. She knew that Mrs. Lester had washed and ironed the collars late on the preceding day.

Winifred, after somewhat shamefaced thanks, devoted herself to a book, and the afternoon passed quietly. Bob and Marion went for a walk. Etta told Bible stories to the little ones, and Mr. and Mrs. Lester seemed quite content to be together, though one read his Church paper and the other a volume of Longfellow's poems.

Monday brought what Marion called "the usual scatteration." The breakfast hour was seven instead of half past. By nine Mrs. Lester, Etta and the little ones were alone in the house.

Winifred felt a keen relief at being again in the luxurious confines of Glenwood, though she dreaded another meeting with Mr. Morpeth—dreaded admitting that her father's "scruples" would foolishly stand in his way. She felt much pride in her own "saner" outlook; her own sensible facing of the fact that you couldn't combine sentiment and business.

Some days passed before she met the financier. He seemed to dine out a great deal, she thought.

"Oh, Win!" Mildred had come to this familiarity, for she was sincerely fond of her fellow-student, "we are making plans for the summer, and they include you!"

"They include me," Gladys added.

Winifred looked from one to the other enquiringly.

"Europe—Switzerland!" said Mildred. The four girls were gathered round the fire, waiting for Mademoiselle. "Mamma has stayed at a pension in Neuchatel, and if your people will let you go, she thinks it would be nice."

"I'm only scared papa mayn't think the 'pensiong' swell enough," remarked Gladys. He's for the big hotels, every time."

"I imagine he will be content with what contents Mr. Morpeth," Winifred answered, quietly. But Gladys felt the sting in her words and colored hotly. Winifred was always hurting her; yet, somehow, she had a wistful admiration for her dainty prettiness and her smartness. She knew that Winifred belonged to Enid's world, and was at ease, even though she worked, with Mildred and Alice! Only, sometimes, she longed to "get even" with her, just once.

Later Mrs. Morpeth gave Winifred a note for her mother, in which she formally asked the latter to entrust her daughter to her care for the months of June, July and August.

Winifred thanked her, with shining eyes and a beating heart. She felt instinctively that "her people" would combat her desire to accept this splendid opportunity, but she also knew herself strong for the fray. If their old-fashioned, almost obsolete, standards were to guide their lives, hold them down in the clutch of poverty, cause Dan and Polly to be brought up in Roder street, she could not help it. She was seeing a broader life; she must have common-sense for all of them!

There seemed more voices than usual in the back of the house, when she opened the front door, which, for a wonder, was unlocked. She had returned by a later train than usual, for the temptation to look over Baedeckers and maps after class had proved irresistible.

Supper was set, and to her surprise, Winifred counted six places, in addition to Etta's tray. Who was to be the sixth? Bob, or her father?

"Oh, here's Win!" Marion entered the room, smiling, with a large round tin of scallopped potatoes. "Come, everybody! Peggy, bring in the teapot, will you?"

"Sure thing!" called Peggy, from the kitchen. She entered with the granite teapot, just as Dan and Polly rushed in from the yard, and Mrs. Lester came down stairs, helping Etta.

"Is Peggy helping us?" Winifred smiled at the red-haired, blue-eyed servitor, having learned that graciousness towards inferiors is "good form."

"Yes. Isn't it jolly?" Marion rearranged the plates. "She comes straight home from school, with me, and we've persuaded mother to leave the dishes till then."

"That's very nice," Winifred felt cheered by even so slight a resumption of former state. Then, her further words of commendation were frozen on her lips, for Peggy took the sixth place!

Winifred had just enough sense, self-control, and breeding, not to spoil the meal for every one by open rudeness to the new-comer. Just enough, and no more! As it was, her silence would have cast a gloom over the whole table, if Marion had not flung herself into the breech, and if Danny and Polly had not talked more than usual.

"Sisser," Polly, entrusted with a plate of toast for Etta, paused by the side of the couch, "tell a story of going away in a boat."

"Yes, and then tell me a story of fighting," said Dan, following very slowly and carefully, with a cup of tea," and, Sisser, I don't want everybody in the story to be too good!"

Marion laughed.

"Make some of your characters natural, Etta," she advised, and then turned quickly to Peggy, who was eating large, very large, mouthfuls of potatoes, and drinking simultaneously! "Peggy, did you know my sister makes up a new story nearly every night!"

Peggy opened her eyes.

"Aint she the smart thing!" Her admiration was so genuine, that Etta almost blushed.

"I daresay I collect my material from various sources," she protested.

"So did Shakespeare," Marion leaned back in her chair to look at Etta, "and, if you don't find his methods good enough for you—you must be stuck up!"

"You bet she ain't stuck up," cried Peggy. "There ain't no side to her!"

"The difference," said Mrs. Lester, laughing, "is less between your methods and Shakespeare's, than between your results, and his!"

"I think it's a little unkind to call her attention to that, Momsey," Marion was in unusually good spirits tonight, Winifred thought, scornfully.

"Say," Peggy looked, half uneasily from one to the other, "I don't always catch on to what you folks say! Seems like there ain't much sense to it!"

"Oh, that's a way we have!" Marion leaned over to her, smiling. "Shakespeare was the greatest writer of plays that ever lived, you know. And—."

"He write plays?" Peggy was clearly interested.

"Yes."

"Moving picture plays?"

"No. No one had invented moving plays when he lived."

"Ain't living now?"

"No, he died a long time ago."

"D'e write 'No wedding bells for her?'"

Marion's eyes drooped to hide the parkle.

"No, he didn't. But I'll read you some of the things he did write, if you like."

"If I was to read more, I guess I'd catch on to your jokes better," Peggy spoke thoughtfully. "I b'lieve our teacher did talk to us some about Shake — Shake — something! Only, y'see, I don't take much stock in what teachers say. They got to talk!"

"Oh, I listen to every word Miss Martin says," Marion assured her. "She's sure to know more than I do."

Supper over, Peggy moved with deft celerity between dining room and pantry, and soon the cheerful clatter of the dishes in the dishpan, and the "swishing" about in hot, soapy water conveyed assurance cleansing was going forward, while the chatter between Peggy and Marion was increasing.

"Mother!" Winifred burst out, when the door was safely closed. "Why does she have to have supper with us?"

"Her supper is a part of her tiny lit-

tle pay," replied her mother, "and but for the hope that Marion's companionship would be of use to her, neither your father nor I would feel that we ought to let her work for the little we can afford!"

"Carry's sister!" groaned Winifred. "Carry ate in the kitchen!"

"We paid her just as much as the Brights pay her, and we had a very nice kitchen for her, too," explained Mrs. Lester. "She had friends, and permission to entertain them, to a reasonable degree. It would be absurd to condemn Peggy to eat alone in that kitchen! And why?"

"I never knew before that you and father were socialists," said Winifred, and then felt Etta's hand catching hers.

No one resented Etta's sweet rebukes —so often silent rebukes! Winifred hung her head, a little ashamed of herself.

"Mother!" Bob's voice rang out from the passage, "any supper left? For me and a chum?"

He burst into the room, dragging Mike after him—Mike, blushing and awkward, with a new pair of trousers, a clean face, a cleaner collar, and a coat which, if not quite free from holes, was yet well brushed, as was his hair.

"Marion—supper for Bob and Mike!" called Mrs. Lester, opening the kitchen door. "Poach some eggs, dear, if you haven't anything left."

She came back, smiling, and held out her hand to Mike.

"I am very glad to see you, Mike," she said, and asked for no explanation. But Bob, between hasty mouthfuls of potatoes, bread and butter and eggs, volunteered one.

"Meant to be home to supper, Mater. But I had my work cut out in persuading Mike he was dude enough for the choir!"

Mike looked at his friend, half adoringly, half reproachingly.

"Me coat isn't fit," persisted, evidently continuing an argument.

"I could mend that tear, Mike," said Mrs. Lester, "Bob, lend him something while I do it!"

She not only mended, but pressed, while Peggy and Marion flew in and out with hot toast, and more tea.

"His voice," said Bob, as the two departed, "is going to knock spots out of any voice in the choir!"

"Such slang!" called Marion, looking out of the door after him. He turned and waved his cap.

"That's what they meant," Peggy was frowning. "The toughs is going to that church to make a row! I heard 'em talking about it! They say Mike's turned into a stiff!"

(To be continued.)

For the Southern Churchman.

The 'Gesima Sundays.

Sada Foute Richmond.

"Next Sunday is Septuagesima, children," said the teacher of the 'Little Clusters' class at Holy Trinity church. The class was composed of a dozen girls and boys, from ten to twelve years of age; and they had chosen their class name themselves, from their favorite hymn, "In the Vineyard of Our Father."

To-day, when the teacher said the next Sunday would be Septuagesima, two or three children puckered up their faces and said, "Oh, that's such a hard name, we can't remember that."

"Oh yes, you can," answered the teacher, "and besides, it isn't a hard name at all, when you get used to it. It isn't any harder than Mississippi, or Massachusetts, and I am sure you can all remember those names. What we are used to is easy; so we must learn these names, for we certainly should be as familiar with the Church year as with the geography of our country. There is a good reason for everything the Church asks you to learn or observe.

"And now we are going to learn what the Sundays whose names end in 'gesima really are. Septuagesima is a Latin word, and means the seventieth. Sexagesima means the sixtieth, and Quinquagesima means the fiftieth. You see that is just counting backwards—seventieth, sixtieth, fiftieth. If you were the little Roman children who lived about two thousand years ago, you would count in Latin this way just as easily as you count in English to-day. Now, has anybody thought about Easter yet?"

"Why, no ma'am," said one of the little girls, "we have hardly stopped thinking about Christmas yet."

"Well, but we must get our thoughts on something in the future, you see, and now that we have kept the birthday of our Lord, we will soon be called on to rejoice in His Resurrection, which is the fulfillment of our Saviour's great sacrifice in "being made man" for our redemption. Easter is the Queen of Christian Festivals, the one which should bring us the greatest joy. Now the Church teaches us to look forward to Easter just as you would look forward to your birthday, or count the days before vacation; we should welcome eagerly, the day which teaches us of the Resurrection of our Lord. But in thinking of Easter we can never forget that Good Friday and its terrible tragedy was necessary before we could have the joyful Easter; so the Church bids us be thoughtful and prepare for that during the great season of Lent. Quinquagesima Sunday is really the fiftieth day before Easter, but Sexagesima and Septuagesima Sundays are not exactly the sixtieth and seventieth days, but are called so in "round numbers" as we say, or "for short." These Sundays have also other names in the Prayer Book. Septuagesima is "the third Sunday before Lent," and Sexagesima is "the second Sunday before Lent," and Quinquagesima is "the next Sunday before Lent," so we are taught to prepare for Lent which in its turn prepares us for Easter.

"And now that we have learned these 'hard' words so that they are not hard any more, let us learn to love the 'Gesima Sundays, and try to spend the time till Lent getting ready for that season, and then prepare ourselves for the great joys of Eastertide."

For the Southern Churchman.

A Divided Goose.

Bertha E. Bush.

"Come, Antoine, and see our Martinmas goose! See how fat it is!"

Six pairs of eager eyes were already gazing into the pen when Jean and Antoine came up. Indeed, the seven children of Pierre the woodcutter, had run out to see the goose first thing in the morning, the last thing at night, and many times between ever since it came into their possession. They even dreamed about it; and not once had they eaten a meal without smacking their lips, and reminding each other that they were to have roast goose for St. Martin's day.

They had never had a goose for Martinmas before. Like most of the peasantry of France in those days, they scarcely ever tasted meat of any kind. They were thankful if they could get enough lentil soup and the coarsest of black bread to satisfy their hunger.

Antoine was a neighbor's boy, and his family were even poorer than that of Pierre the woodcutter. Many a time his little brothers and sisters cried from hunger, and had not even the smallest bit of the coarse black bread to eat. But they were plucky little souls, and they had not even looked envious at their neighbors' good fortune. Hungry welve-year-old Antoine grinned at the at goose as cheerily as if he were to have a large portion of the roasted delicacy to put into his empty stomach.

"How did you come to get it?" he asked with flattering interest, although he had heard it again and again.

So Jean told for the tenth time how he had found little Marguerite, the rich vine-grower's four-year-old daughter, wandering lost in the forest, and had carried her home on his shoulders, and how her father had given him the fat Martinmas goose as a reward.

"Don't you wish it had been you instead of Jean who found little Marguerite, Antoine?" chirped out eight-year-old Marie, who was always asking questions.

"Why no, I wouldn't be much of a fellow to wish my chum's good luck away from him," answered Antoine, but his voice had a catch in it. And, as he turned away, something that he had heard of Antoine's family, flashed across Jean's mind.

"They are so poor that they have to dig up roots to eat, and chew at the bark of trees; they never have as much food as they need even in harvest time."

The peasantry of France were desperately poor in those days. The taxes he government levied on them were so heavy that it took almost all their pitiful little patches of ground could produce to pay them, and their oppressive overlords demanded so much work from them that they could scarcely get time to plant and cultivate those patches, small as they were. Jean's family were indeed fortunate that they had enough black bread and lentils to keep them from hunger. Antoine's family didn't.

"Brother," said Marie, who, as we have noted, had a faculty of asking uncomfortable questions, "don't you wish Antoine and his brothers and sisters could have some of our goose?"

"Mercy no!" answered Jean. "There will be little enough for us as it is, since there are so many of us."

"Oh, but brother, it must be so delicious!" cried Marie. "Jeanne says she tasted one once, and the least taste is enough to remember forever. I

THIS BEAUTIFUL BOOK FREE

"Simple Plantings for Southern Homes"—a handsome little book that shows just how to arrange trees, shrubbery, vines, etc., to get the most beautiful effects. This book shows what wonderful improvements can be made in the appearance of the home grounds by a judicious selection and arrangement of ornamentals, and at little expense. A number of plans are fully described and illustrated with photographs. The book is being distributed free by the J. Van Lindley Nursery Co., Box F. 210, Pomona, N. C. Write them for a copy, and for their catalogue, which contains full information and instruction on setting out, growing and caring for trees and plants.

should like to have Antoine and his brothers and sisters have one good taste to remember."

Jean thought of this again as he lay on the heap of straw that made his bed that night. He did not sleep as well as usual. Little Pierre, who slept with him, was restless, and kept pulling the one sheepskin that covered them both off from them. Little Pierre was lame and Jean was very good to him. When he could not sleep at night his brother often told him stories, and Pierre declared that the stories cured the pain. So Jean was not surprised when a little voice said, "Please tell me a story, Jean. The ache is so bad."

"What shall I tell you," asked Jean beginning gently to rub the aching leg.

"Oh, tell about St. Martin!"

It was the story they had all wanted more than any other since the Martinmas goose had come. Was it not in St. Martin's honor that roast geese were eaten all over the kingdom on the eleventh of November? Jean smiled into the dark as he began.

"St. Martin wasn't a saint at first. He was just a boy who lived when most of the people around him were heathen, and believed in the false gods the good priest told us about. His father and mother worshipped the false gods, too, but in some way Martin heard of our blessed Lord, and he became a Christian.

"He wanted to be baptized but they wouldn't let him. They sent him off to be a soldier in the army when he was only fifteen years old. So Martin grew up to be a soldier. The men around him were rough and cruel, and did lots of bad things, but Martin didn't. He was so good and kind that everybody loved him and he gave away all the money he got to help poor people.

"One winter it was awfully cold, so cold that people froze to death in the streets."

"Yes, I know," said Pierre, with a little shiver. "Like it was last winter."

"Yes, just like that. And Martin had given away all his wages to help poor people and he had nothing left, nothing but his sword and the garments he had on.

"And, as he marched out of the city gate with the other soldiers he saw a beggar. Oh such a miserable, naked, shivering beggar! And he begged Martin to give him something, for he had heard how good Martin was; but Martin hadn't a penny in his purse to give him.

"But he didn't let the poor man go on without help. He took off his soldier cloak from his shoulders and drew his sword from the scabbard.

" 'We will divide,' he said, just like that. And he doubled the cloak up and cut it right in two with the sword. One-half of it he put around the beggar, and the other half he wrapped around himself as well as he could.

"And that night St. Martin dreamed a dream, and he saw heaven and our blessed Lord standing in the middle of it. And He was wrapped in the cut half of Martin's cloak that he had given the beggar, and He said to the angels, 'See what My servant Martin has given Me this day.'

"And so Martin got to be St. Martin, and because people like him, everybody who can eats roast goose on St. Martin's day."

"I like that story!" Pierre's voice was blessedly drowsy. "Jean, if St. Martin had a Martinmas goose, do you think he would divide it with Antoine's family?"

The question surged through Jean's dreams all the rest of the night, and was with him when he woke. Was that a way to keep St. Martin's day, to eat a St. Martin's day goose all alone? Wasn't it a shame to keep the generours Martin's day so?

"Father," said Jean, as they started off to work at daybreak, "let's divide our Martinmas goose, and send part of it to Antoine's folks. They never tasted roast goose in their lives."

"Well, if you want to, my son," said the elder Pierre. "It is your goose. The vine-grower gave it to you for bringing little Marguerite home. But I'm afraid your brothers and sisters will be sorry."

"They won't," said Jean. "I'll tell them the story of St. Martin again and they'll want to."

And they did. Perhaps the people who had so little were more generous than the people now who have so much. All St. Martin's day morning the woodcutter's seven sniffed the delicious odors of the roasting goose, and each sniff seemed more delightful than the last.

But when it was done they divided it, and carried half to the tumbledown cottage of Antoine's father. There was a very small piece around when the one goose was divided among the two large families, but, as long as they lived, Pierre's children and old Antoine's children talked of what a grand treat it had been; perhaps the divided goose brought even more joy than the divided cloak.

Which?

Two lovely baby-houses were sent to two small maids,
Alike in every feature from chairs to window shades,
Exactly one month later, as I was passing by,
These self-same baby-houses I happened to espy.
The one was dusted neatly, the beds spread up with care,
The counterpanes were spotless, the curtains fresh and fair;
The dollies looked so happy, with garments whole and clean;
A dwelling kept more tidy, for dolls, I've rarely seen.

Now turning to the other, I saw a scattered heap
Of dishes, clothes and dollies, with gray dust coated deep.
The remnants of a party had not been cleared away,
And upturned chairs and tables in sad confusion lay.
I'd ask all dolls the question, had I the choice to give,
In which of those two houses would you like best to live?

—Rebecca Deming Moore, in The Churchman.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.—Charles Kingsley.

JOIN OUR TOUR

—TO THE—

Panama-Pacific International Exposition

Personally Conducted by the Southern Churchman.

29-day trip, leaving Richmond, Va., the first day of August—Visiting San Francisco, Grand Canyon, Del Monte, Santa Cruz, Vancouver, Big Trees, and many other places of interest.

☞ This trip will be given to any person who will secure for us a limited number of subscribers. This number is very small and can be secured in a very short while. Write to-day for particulars.

SOUTHERN CHURCHMAN, Richmond, Va.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Kodak Finishing.

Developing roll films 10 cents. Prints 3¼x4¼ and smaller, .03 cents each. Post cards, .04 cents each. Enlarging at reduced prices. W. F. HOBART,
737 E. Main St.,
Richmond, Virginia.

Board Wanted.

First-class board in country, in Fauquier or adjoining counties. Address W., care Southern Churchman.

Episcopal Church Merits.

A non-partisan tract. Safe to use. Five cents. Church Literature Press, 2 Bible House, New York.

POST CARDS OF CATHEDRALS. Churches, Abbeys and Missions in the United States and foreign countries. Send for catalogues. A. Moore, 588 Throop avenue, Brooklyn, N. Y.

HELP WANTED.

A GENTLEWOMAN TO ASSIST MOTHER and care for children. No housework. Comfortable home. References exchanged. Write full personal particulars and salary required to Mrs. Ralph Platt, Keswick, Virginia. 1t

POSITIONS WANTED.

BY CHURCHWOMAN, POSITION AS COMpanion, reader, sewing. Competent for semi-invalid. Best of reference if desired. Address 141, care of Southern Churchman. 6feb-3t

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina, and State of Washington. Cheerful disposition. Excellent references. Address H. W. Wilkins, Dixondale, Virginia. 6feb-4t

A POSITION AS HOUSEKEEPER BY AN experienced woman. Address Miss L. C. Snow, Kinsale, Va. 1t

A LADY OF REFINEMENT WITH EIGHteen months training in a hospital desires a position as companion or nurse for invalid. Will furnish references. Address 140, care Southern Churchman. 6feb-2t*

POSITION FOR THE NEXT SESSION TO teach the English branches, music and Latin, in private family or school. References exchanged. Address 142, care Southern Churchman, Richmond, Va.

A MAN OF EXPERIENCE IN PREPARing boys for the higher colleges, wishes position as tutor in family or country neighborhood. Moderate salary and home expected. Address 113, Southern Churchman. 6feb-3t

YOUNG LADY, REFINED AND CAPABLE, desires position in a home or as companion. Highest references. Address 138, care of Southern Churchman. 30jan-3t

WANTED—POSITION AS HEAD OF Children's Home or Industrial School by Churchwoman of experience in all modern methods of sanitation, dietetics, and industrial training. Good organizer, graduate kindergartner, some hospital training. South preferred. Address, Superintendent, Southern Churchman. 23Jan2t

ACKNOWLEDGMENTS.

Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund of the Diocese of Virginia from January 2d to January 29, 1915:

Emmanuel church, Henrico	$500 95
St. James' church, Ashland	15 00
Christ church, Millwood	48 44
St. Thomas' church, Orange	15 00
Geoze Memorial church, Lynnwood parish	5 00
St. Stephen's church, Lynnwood parish	63
St. George's church, Fredericksburg	20 91
Immanuel chapel, Theological Seminary	20 36
Christ church, Charlottesville	34 73
Mrs. S. S. Klein, Baltimore, Md.	6 00
Trinity church, Upperville	6 00
Little Mission church, St. John the Baptist, under St. Paul's, Ivy Depot	1 00
Emmanuel church, Rapidan	10 00
St. Mark's church, Richmond	25 00
St. Paul's church, Haymarket	10 00
Trinity church, Upperville	3 56
Seminary Missions—Trinity, Arlington, Alexandria county, $1.31; Epiphany, Cherrydale, Alexandria county, $1.41; St. Paul's, Bailey's, Fairfax county, $1.08; Holy Spirit, Howardsville, Fairfax county, 50c	4 30
The Falls church, Fairfax	5 00
Christ church, Luray	3 00
Kensington parish, Mathews	4 68
Christ church, Winchester	55 00
Holy Trinity, Richmond	100 00
St. George's church, Fredericksburg (add'l)	19 09
St. Stephen's church, Richmond	15 00

Very respectfully,
WILLIAM H. PALMER,
Treasurer.

Servian Ambulance Corps.

Through Miss Helen M. Coleman:

Previously acknowledged	$367 00
Mrs. S. S. Hepburn, Kennedyville, Md.	2 00
E. B. Addison, Richmond, Va.	10 00
"A Virginia Friend," Washington, D. C.	5 00
Mrs. A. R. Walker, Vienna, Va.	1 00
"A Friend," Fredericksburg, Va.	3 00
"In Memoriam," California	10 00
	$398 00

The above amounts have been forwarded. All further contributions will be sent on Monday of each week and acknowledgment made accordingly.

REV. JOHN F. COLEMAN,
St. Paul's Rectory, Suffolk, Va.

Educational Society.

Please acknowledge the following contributions to the Education Society in Virginia, during January:

St. John's, McLean	$ 15 07
Our Redeemer, Aldie	7 65
Grace, Walker's parish	15 00
Christ, Millwood	15 00
Trinity, Portsmouth	25 00
Broomfield parish, Rappahannock county	9 05
St. John's, Petersburg	3 60
Mrs. James Grammer	2 00
Raleigh parish, Amelia	5 50
Holy Innocents Nottoway county	1 35
Trinity, Upperville	3 36
Emmanuel, Rapidan	5 00
Good Shepherd, Forest Hill	4 25
Christ, West River, Md.	27 00
Christ, Winchester	30 00
St. Paul's, Suffolk	7 50
Diocese of West Virginia	185 07
St. Thomas', Ginter Park	5 75
Trinity, Huntington, W. Va.	31 85
Emmanuel, Accomac	10 00
Wickliffe, Clarke county	3 10
St. Paul's, Newport News	8 47
St. Thomas', Abingdon	6 50
Woman's Auxiliary, Trinity, Fredericksburg	10 25
Christ, Blacksburg	5 00
St. Thomas', Christiansburg	5 00
St. James', Boydton	10 00
Meade Memorial, Alexandria	1 17
St. Paul's, Petersburg	70 00
St. Anne's, Essex	20 00
Good Shepherd, Campbell county	2 12
Christ, Campbell county	55
Trinity, Campbell county	2 66
St. Peter's Campbell county	2 07
Grace, Richmond	1 00
St. Mark's, Fincastle	1 00
Kingston parish	5 00
St. George's, Fredericksburg	20 00
St. Stephen's, Westhampton	10 00
Rev. J. H. Tillinghast	10 00

P. P. PHILLIPS, Treasurer.
Alexandria, Va., January 30, 1915.

Widows' and Orphans' Fund.

Received for Widows' and Orphans' Fund since December 31st:

St. Thomas' church, Orange, Va.	$ 19 42
Christ church, Millwood, Va.	48 45
Trinity church, Upperville, Va.	5 00
Emmanuel church, Rapidan, Va.	15 00
Zion church, Fairfax, Va.	10 00
St. Paul's Memorial church, Albemarle county, Va.	50 00
Wickliffe church, Wickliffe parish, Clarke county, Va.	5 00
The Falls church, Fairfax county, Va.	10 00
St. Paul's church, Ivy, Va.	7 77
St. George's church, Fredericksburg, Va.	50 00
Trinity church, Manassas, Va.	7 63

E. B. ADDISON, Treasurer.

Contributions to Lepers.

Contribution to Lepers since November 14, 1914:

Miss Ruth E. Shipley	$ 3 00
A friend, Mitchell's, Va.	10 00
Mrs. Albert Kirtland	1 00
Emily's chicken	65
Mrs. Wallace Moncure	5 00
Miss M. W. Logan	2 50
Miss Julia B. Wright	5 00
E. D. Edwards, Oklahoma	10 00
Mrs. C. W. Warren	2 00
Miss M. E. Hodgson	2 00
Mrs. Langborne Williams	25 00
Mr. Thomas W. Blackstone	2 50
Mr. and Mrs. R. L. Shield	20 00
The Misses Murray	6 00
Mission meeting	1 75
Mrs. M. B. Dupuy	5 00
Mr. T. S. Winn	1 00
Miss M. B. Poindexter	1 00
Mr. Robert Harrison	1 00
Robert Harrison, Jr.	50
T. P.	50
Miss Cornelia Watkins	1 00
Mrs. M. M. Boyd	5 00
Miss Margaret Nolting	10 00
E. J. Nolting	10 00
Mrs. E. O. Nolting	20 00
First Presbyterian church	6 92
Mrs. Lila P. Muller	25 00
In memory of M. B. L.	20 00
	$ 203 32
Total since first organized January, 1901	$7,290 28

MRS. LANDON R. MASON,
President and Treasurer.

APPEALS.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills: *"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."*

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS $1.00 A YEAR.

WE CANNOT CEASE.

An Appeal.

$35,000 were paid out in checks October 1st to aged and disabled clergy, widows and orphans.

January 1st, another Quarterly Payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize fellow Churchmen how entrenched in necessity this work is to the bishops and the clergy and their widows and orphans.

We are obligated by hard facts of existence to secure and pay out at least $30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of $120 per year. This is $30,000 per quarter. $120 per year can be paid, $10 per month; $30 per quarter; $60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND.
ALFRED J. P. McCLURE, *Treasurer.*
Church House, Philadelphia, Pa.

Marriages and Deaths.

Marriage notices $1.00 each. Death notices not exceeding forty words inserted free. Over forty words at the obituary rate. Obituaries and Resolutions, 15 cents per line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

WARREN.—Passed to life eternal, in St. Michael's Vicarage, Appleby, England, on January 30, 1915, the Rev ALBERT WARREN, M. A., priest of the Church of England, and the beloved father of the Rev. F. E. Warren, rector of St. Thomas' church, Ginter Park, Richmond, Virginia.

BRAXTON.—Entered into life eternal, on January 2d, THOMAS FULLER BRAXTON, in his sixteenth year, son of Mr. Elliott M. and Janet P. Braxton.

"Of such is the kingdom of heaven."

CARROLL.—Entered into rest eternal at her home near Middleburg, N. C., on January 9, 1915, CARRIE HOLLEMAN CARROLL, daughter of the late James Robinson Carroll and Laura Holleman Carroll.

"Now the laborer's task is o'er."

RANDOLPH.—On January 13, 1915, at her residence, No. 609 Park Ave., Baltimore, Md., PHOEBE ELLIOTT, wife of Dr. Robert L. Randolph.

MILWARD.—Died at the Episcopal Residence, in Lexington, Kentucky, January 30, 1915, aged twenty-six days, HENRY KAVANAUGH MILWARD, Jr., second son of Henry K. and Louise Burton Milward, and grandson of the Bishop of Lexington and Mrs. Burton.

"Of such is the Kingdom of God."

George Thomas Darracott.

Entered into rest at the home of his daughter, Mrs. George B. Carter, Petersburg, Va., at the happy Xmas season, December 24, 1914, at 5:30 P. M., after an illness of three days of paralysis, GEORGE THOMAS DARRACOTT, son of the late Capt. "Ben" Darracott, of Hanover county, and Eliza Sharpe, of New Jersey, in the seventieth year of his age.

The funeral services were held from Grace Episcopal church, Petersburg, Va., Revs. C. Braxton Bryan, F. G. Ribble and E. P. Dandridge, officiating, and he was laid to rest in old Blandford cemetery, Petersburg, with Masonic honors—the A. P. Hill Camp, of Petersburg, of which he was a member, also paying their last tribute of respect to his memory. He had been a devout member of the Episcopal Church for over forty years, being confirmed at Brandon church, Prince George county, Va., by Bishop Johns, and was senior warden of the vestry there for many years, and also lay reader for Martin's, Brandon and Southwark parishes, having been appointed by Bishop Randolph. Forty-six years ago he married Miss Mary Temple Dabney, of Hanover county, who preceded him to the grave about four years ago, and is survived by the following children: Mrs. Robert L. Bayliss, of Richmond; Mrs. A. L. Brady, of Prince George county; George B. Darracott, of Roanoke; Mrs. T. J. Harrison, of Hampton; Mrs. George B. Carter, Miss Susie Darracott, and Charles R. Darracott, of Petersburg, Va., and twelve grandchildren; two sisters, Mrs. Ellen R. Carter, and Mrs. Lida V. Sharp, of Norfolk, and one brother, Benjamin Darracott, of Aberdeen, Miss.

"And with the morn those angel faces smile,
Which I have loved long since and lost awhile."

Gray Canon.

The vestry of Leeds church has heard with great sorrow of the death of Gray Canon, and in acknowledgment of his true worth and the high esteem in which he was held by all of its members desire to record upon its minutes these resolutions:

1. That in his death our vestry has sustained a great loss. His faithful service as senior warden, lay reader, and his great love for humanity caused all who knew him to respect and love him.

2. That we extend our deepest sympathy to his bereaved widow, and that a copy of these resolutions be sent to her, the Southern Churchman and the Warrenton Virginian.

EDWARD AMBLER, Committee.

GROVE PARK INN
Sunset Mountain——————Asheville, N. C.
The Finest Hotel Resort in the World

The front lawn is a 100-acre 18-hole golf course, one of the best in the country. The purest of water is piped 17 miles from Mt. Mitchell, nearly 7,000 feet high, the highest peak of the Rockies. All milk and cream from famous dairy on estate of late George W. Vanderbilt. Write for rates and Booklet W.

THE HAMPTON TERRACE
AUGUSTA, GEORGIA.
NEW, COMMODIOUS,
CONVENIENCE AND LUXURY
. . . . GOLF . . . .
For Booklet, address 161 Madison Avenue, New York

A Timely Contrast Between Europe and America.

Two things stand out unique and unforgettable in the contribution the year 1914 has made to the history of the world. One is America's greatest achievement; the other is Europe's colossal failure.

Civilization stands aghast at the collapse of European ideals. All the highest achievements of the nations, all the things that make for progress and freedom and justice, the work of a thousand years and the hopes of a thousand more—all have been crowded back into the melting-pot of brutal war. At its best, war is barbarism. Brute force belongs to the brute stages of human development. No matter who is responsible for it, the lining up for mutual slaughter of millions upon millions of men from the foremost nations of Europe, for the alleged purpose of settling some international dispute, is a blank denial of civilization, a crime against humanity, an apostasy from Christ.

Over against that ghastly failure of Europe is presented in America just now the celebration of a full century of unbroken peace between the greatest Empire the world ever saw and the world's greatest Republic. This is indeed the wonder of the world: more than 400,000,000 people of all races and colors and languages, covering over one-quarter of the land area of the globe, live at peace under one flag; under another flag live nearly 100,000,000 of as progressive people as the world knows; and these two flags for a hundred years, fold in fold, entwine in a common ideal, for a common purpose, to promote the freedom and progress and peace of all humanity.

The supreme achievement which North America can show the world is an international boundary line between two nations across which in a hundred years neither nation never once launched a menacing army or fired a hostile gun. Think of that achievement! A thousand miles up the mighty St. Lawrence, a thousand miles along the great Lakes, a thousand miles across the open prairie, a thousand miles over a sea of mountains—four thousand miles where nation meets nation and sovereignty meets sovereignty, but never a fortress, never a battleship, never a gun, never a sentinel on guard! Four thousand miles of civilized and Christianized internationalism—that is North America's greatest achievement.—Dr. James A. Macdonald, in the American Review of Reviews for January.

Foreigners in American Universities.

During the last year nearly 4,000 students from foreign countries were enrolled in 275 different American colleges and universities. China had 594 and Japan 336 students here. Great Britain and Ireland were represented by 212 students. Germany, 122; Russia, 12; France, 45; Sweden, 41; Italy, 38 Austria Hungary, 34; Switzerland, 29; Norway, 26; Greece, 22; Spain, 20; Netherlands, 19; Bulgaria, 15; Roumania, 6; Belgium, 4; Portugal, 3; Montenegro, 1. New Zealand was represented by 56 students, Egypt by 15, Liberia by 2, and South Africa by 44. From the American possessions Hawaii sent 108, Porto Rico 215, and the Philippines 111. India had 162 students, Turkey 143, Korea 14, Persia 21, and Siam 13. Of the Latin-American countries Mexico, with 223 students, heads the list.—Missionary Review of the World.

All Should Be Missionaries.

Dr. Grenfell tells a story of how, at a dinner given in his honor, a lady remarked to him, "Is it true that you are a missionary?" "Isn't it true that you are?" was his unexpected reply. Do we ever stop to think of it? For that is just what we all are—missionaries—sent into the world by God to testify of His love. That is what the word "missionary" means—one sent. Perhaps some of us are unfaithful missionaries, who have refused to deliver the message given to us, but we are truly sent for all that. Not everyone that is so sent is called upon to preach audibly. The daily conduct of life may be the best of sermons—what we are may count more than we say.

It is a great thing if we can learn to see in other men the possibility of what they may become.—Ex.

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
JOHN L. WILLIAMS, 1st Vice-President, J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Molly's Adventure.

"I wish Roger would come," said Margaret, standing in the doorway of her home with a tin pail in her hand—a pail with a rope carefully wound around the handle.

"I can go," offered Molly, who was tired of books and eager to get out in the cool, crisp air. She had a suspicion, deep in her naughty little heart, that her mother would not want her to go to the old well in the field where the water must be drawn up with pail and rope, but Cousin Margaret did not know that; she only knew that the pump at the house had broken, and that it was very inconvenient to have to carry the water for table use from such a distance.

"I'm afraid it would be too heavy for you," she hesitated. "You needn't bring it full."

Molly gave no time for objections.

"I'll be careful, and the pail is light. I can rest as often as I want to by the way," she urged, hastily putting on coat and hood, and she had caught up the pail and was half across the yard before slow Margaret realized that she was gone.

It was daylight yet, and there was plenty of time, Molly assured herself, skipping away down the road. But throwing the pail so that it would sink was a task that required several attempts at her unskilled hands, and drawing it up was harder work than she had thought. Then she stopped to rest a while, and it seemed to her that the sun got in a hurry at once, and sank out of sight very fast.

"I believe I'll go home by way of the woods," decided the little girl. "It's sort of gloomy at evening, but it's shorter."

The woods stretched away for over two miles, but Molly's route lay only across a corner of it, and was familiar ground. Presently she found her burden so heavy that she had to put it down for a minute, and as she did so a rustling and crackling of the bushes made her think the dog had followed her. She called him:

"Leo! Leo!"

But the accustomed bark and bound to meet her did not come in reply, and she went on. Something surely was following her, though. She was sure of that a minute or two later, and her heart beat faster.

"But it can't be anything to hurt. There arn't any dangerous animals in these woods any more," she bravely told herself. Then she looked back and suddenly caught sight of a tawny, striped creature, catlike, but larger than any cat she ever had seen, and with fiery eyes that made her spring forward in terror. Then she turned in desperation and flung her bucket of water full at the creature's head. It was her only weapon, and it went with a marvelously successful aim, for the water struck full in the frightful face, flooding open mouth and eyes, while the pail slipped like a helmet over the head, and for a minute the animal was blinded and bewildered, unable to free itself from the strange covering, and tangling its feet in the dragging rope.

It gave Molly her chance for escape, and she was soon at home, panting and sobbing out her story. Roger looked at the hired man.

"That must be what we've been hearing about," said the latter, and then explained that two or three persons had reported a panther or wildcat in the woods, though the story had not been generally credited.

The whole countryside organized a hunting party that evening, but no one shot Molly's pursuer, for when Roger came home he told that they had been met by some men who were looking for an animal that had escaped from a traveling menagerie.

"It was some kind of tiger cat, I believe," said Roger. "They had caught it, and I am sure we are glad to be safely rid of it. The leader of the party said you were a very fortunate little girl, Molly, and he sent you this."

Roger tossed a shining little gold piece into her lap, and Molly looked at it in surprised delight.

"But I never want to earn any more that way," she said.—The Morning Star.

How Eddy Preached.

"When I get big enough I'm going to be a preacher," said Eddie.

"What is a preacher?" asked grandma. Eddie looked surprised.

"Don't you know what a preacher is? A preacher is a man that tells the people what the Bible means, and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy eagerly.

"Yes, really and truly."

"I'm afraid not," said Eddie, after a few moments of thought, "or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text, and then he explains it. I can't do that."

"Oh, yes, you can, Eddie. Here's a good text for you to explain: 'Be ye kind one to another.'"

"There's nothing to explain about that," said Eddie. "You just be kind to everybody, and that's all there is about it."

"A good text, though. I should like to have you preach from it for a week."

"Preach a week! Why, grandma, I can't!' exclaimed Eddie.

"Can't be kind to everybody you meet for a week?"

"Well," said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking of that kind of preaching."

"You will be showing everybody what that verse in the Bible means, you know," said grandma.

"It is not kind to the teacher to whisper in school," thought Eddie, the very next day, and he did not whisper once. "It's not kind to Bridget to play along the road and keep dinner waiting, either," he said to himself, and he hurried home from school. "It's not kind to mother when I don't run errands promptly," he thought, and he did quickly and well whatever he was bid, if not always cheerfully.

"How do you like preaching?" asked grandma, when the end of the week came.

"Why, I like it; but, grandma, I think everybody must have been preaching about that text, for everybody has been so kind to me."—Selected.

What the Birds Said.

One morning little Gloria, three years old, stood on the back porch listening to the birds singing in the branches of the pretty evergreen trees. For some time she listened very quietly, then she turned and said, "Mamma, the birdies are talking to me."

"Are they?" said mamma. "What are they saying?"

Then she smiled sweetly and answered:

"Why, they are saying, 'Gloria, I love you.'"

Children, it is good to look on the bright side of life. Try to think that the trees are waving their hands to you, that the flowers are nodding, and smiling at you, and that the birdies are always saying something pleasant, and it will help you to be happy.—American Messenger.

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. **921 East Main Street.**

Panama-California Exposition

San Diego, Cal.

January 1 to December 31, 1914.

Panama-Pacific International Exposition

San Francisco, Cal.

February 20 to December 4, 1915.

Variable Route Tours
—and—
Reduced Round-Trip Fares

—via—

NORFOLK & WESTERN R'Y

March 1 to November 30, 1915

Very Liberal Stop-Over Privileges.

All information upon application to

W. C. SAUNDERS, Gen. Pass. Agt.,
M. F. BRAGG, Trav. Pass. Agt.,
Roanoke, Va.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	‡11.25 A.M. Elba Station
‡*7 10 A.M. Byrd St. Sta.	†11.35 A.M. Byrd St. Sta.
‡*7.27 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*10.25 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
2.00 P.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*11.15 P.M. Main St. Sta.
‡4.15 P.M. Elba Station.	*11.30 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A. M., 6.30 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.30 A.M., 5.37 P.M. from Ashland.

*Daily. †Weekdays. ‡Sundays only.
‡ Commencing January 8th, 1915.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

..THE PURE FOOD STORE..

OUR MOTTO;

"The Best of Everything"

Quick Delivery

GEO. McD. BLAKE & CO.,

No. 00 Broad Street, Richmond, Va.

Write for

The Schmidt Quarterly

HERMAN SCHMIDT

816-818 East Main Street,
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.
most complete and elaborate line in the South.

Mail Orders a Specialty.

Meditations

Faith that saves is not a confession, it is a communion.

He knows no real joy in living who has not learned the art of surrender.

Let there be no secret reservations in the dedication of yourself to God.—Bayley.

"The Church of England shall be free, and have its rights whole and its liberties unimpaired."—Magna Charta, 1215 A. D.

As Christ reveals God to man by His life and words, so Christians, by their lives and words, must reveal Christ to their fellow-men.—Selected.

The issues of the future are not to be determined by man's ability but by the measure of his fervent, undaunted faith in Christ our Lord.—Exchange.

There is no such thing as perfect certainty or complete knowledge, but it is always safe to act boldly with good intent after careful search for the truth.—Diocese of Chicago.

There are many imperfect things, as imperfection is finite. There can be but one perfect being, for perfection is infinite. If, then, there is a perfect God. He is one; and if God be one, He is perfect.—J. F. Clarke.

The elixir of life is not a physical compound; it is a spiritual possession. There was an old apostle who said something about the power of an endless life. That, through Jesus Christ, every man has.—Ex.

It takes so little to make a child happy, it is a pity grown people do not oftener remember it, and scatter little bits of pleasure before the small people, as they throw crumbs to the hungry sparrows.—Louise M. Alcott.

No man is so absolutely and deeply happy as he who makes the one question of his life, "What is God's will concerning me?" and the one endeavor of his life to follow that will when it is revealed.—Rev. Floyd W. Tomkins, D. D.

The soul that has experienced the saving power of Christ needs no external evidence of its reality. "How do you know you are saved?" a vigorous convert was asked. His answer was instant: "Because I was right there when it happened."

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Nothing is visible but the merest outline of dusky shapes. Standing within all is clear and defined: every ray of light reveals an army of unspeakable splendors.—John Ruskin.

Let us draw near again to God in self-examination, in renewed humility, in confession of besetting sin, of personal selfishness and self-righteous pride. It is a hard task. It needs moral courage. It makes a demand upon our spiritual resolution. But there is no sincere religion without it. You and I must renounce the worship of self if we are to be the servants of Christ and true children of God.—Rt. Rev. Dr. Ryle.

SOUTHERN RAILWAY

Premier Carrier of the South

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

N. B.:—Following schedule figures published only as information, are not guaranteed.

6:00 A. M.—Daily. Local for Danville, Charlotte, Durham and Raleigh.

10:30 A. M.—Daily. For all points South.

3:00 P. M.—Ex. Sunday. Local for Durham, Raleigh and intermediate stations.

6:00 P. M.—Daily. For Danville, Atlanta and Birmingham, with through drawing room, electric lighted Sleeping Cars.

11:30 P. M.—Daily. Limited for all points South. Pullman ready 9:00 P. M.

YORK RIVER LINE.

7:35 A. M.—Daily. Local to West Point.

5:10 P. M.—Local, daily. (Steamer Train.) Parlor Car. To West Point, connecting for Baltimore daily except Sunday.

TRAINS ARRIVE.

7:05 A. M., 8:00 A. M., 8:30 P. M.—Daily. From all South.

8:40 A. M.—Week days. Local from Keysville.

2:35 P. M.—Daily. From Charlotte, Greensboro and Danville. Week days from Chase City, Durham and Raleigh.

9:10 A. M.—Daily. Local. From

6:15 P. M.—Daily. Local from West Point.

H. L. BISHOP, D. P. A.
907 E. Main St., Richmond, Va.
Phone, Madison 272.

R. L. Christian & Co.

816-818 East Main Street
RICHMOND, VA.

Leading Fancy Grocers

Agents for

Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Making Promises.

One of the incomprehensible things to a child is the fashion some grown-up people have of promising and forgetting. There is no surer way to lose a child's confidence and love. They do not understand excuses or the pressure of circumstances, they only know "she said she would and didn't." One child who had used the word "promise" was asked to tell its meaning. He replied, "To promise is to keep it in your mind, keep it in your mind, keep it in your mind, till you do it."—Ex.

The vision of God is indeed the transfiguration of the world; communion with God is the inspiration of life. That vision, that communion, Christ by his coming has made our abiding inheritance. As often as the Christian touches heaven, the heaven which lies about us though our eyes are holden that we should not see it, he is again filled with the powers of the world to come. Then reverence finds its perfect satisfaction; then devotion finds its invincible strength.—Brooke Foss Wescott.

Personal Notes

The Rev. J. C. Joralemon, chaplain at the Soldiers' Home, Hampton, has charge also of Emmanuel church, Phoebus, Elizabeth City parish.

The address of the Rev. E. H. Eckel, secretary of the Province of the Southwest, is 211 West Market street, Warrensburg, Mo.

The Rev. George E. Zachary, formerly at Greenville, Ala., has accepted a call to Lexington parish, Amherst county, Va., and took charge of the work the middle of January.

The Rev. H. M. P. Pearse, sometime rector of Christ church, South Amboy, N. J., has been elected rector emeritus. His residence is at 165 Elm street, Elizabeth, N. J.

The Bishop of Delaware has resigned the presidency of the Court of Review of the Province of Washington, which by provision of the canon now passes to the senior Bishop of the Province, the Bishop of Pittsburg.

The Rev. H. Page Dyer, formerly of the Church of the Ascension, Philadelphia, has been appointed upon the staff of Trinity parish, New York, and is stationed at St. Luke's chapel, 487 Hudson street, New York City.

The death of the Rev. Chas. E. Bentham on December 29th, of heart failure, was followed on January 10th by that of his wife. They died at the school in La Jolla, California, and the burials were in Hollywood cemetery after funeral services in St. Paul's Pro-Cathedral, Los Angeles.

The Rev. A. Gilbert Pember, rector of Christ church, Ridley Park, Pa., has been called to and accepted the rectorship of St. Luke's church, Kensington, succeeding the Rev. Arnold H. Hord, who was forced to resign on account of ill health, after having been rector for fourteen years.

The Rev. Stephen D. Palmer was advanced to the priesthood by Bishop Beckwith at Trinity church, Mobile, Alabama, on the second Sunday after the Epiphany. The candidate was presented by the Very Rev. A. G. Richards, dean of the Convocation, and rector of Trinity church, and the sermon was preached by the Rev. E. W. Gamble, of St. Paul's church, Selma.

The Rev. A. G. Trew, D. D., rector emeritus of All Saints' church, and for many years a member of the Standing Committee of the diocese, died at his home in Ivanhoe, near Los Angeles, on January 8th. The funeral was held in St. Paul's Pro-Cathedral on January 11th, and the interment was at San Gabriel, where Dr. Trew began his ministration in the diocese thirty-seven years ago.

John L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505. RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital and Surplus, - $1,600,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER.....President
JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.
J. W. SINTON.....Vice-President WILLIAM M. HILL.....Vice-President

INCORPORATED 1889

The Virginia Fire and Marine Insurance Company

OF RICHMOND, VA.

Assets January 1, 1915, - $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Perfect Protection

Capital and Surplus
$3,000,000

First National Bank
Ninth and Main

A HOME AS GOOD AS YOURS

was destroyed by fire yesterday. Another as good as yours will burn tomorrow. Fire statistics tell us that 150 homes in the United States burn down every day of the year.

As a precautionary measure to safeguarding the valuables not covered by your insurance policies, rent a modern Steel Safe Deposit Box in our Fire and Burglar-Proof Vaults at 25 cents per month and up, according to space required.

THE AMERICAN NATIONAL BANK
of Richmond, Virginia.

Capital and Surplus.....$1,600,000.00
Resources 9,500,000.00

Security and Service.

"Whose Image and Superscription?"

There survives in man's heart, as nowhere else in our world, a strange sympathy with the holiness and love of God. No other of His attributes has the same power to thrill us. Tell me that He lit the stars and can quench them with a word, and I reverence, perhaps, I fear Him; yet such power is outside and beyond my sphere; it fails to touch me; it is high, I cannot attain to it. Even the rarer human gifts, the power of a Czar, the wisdom of a Bacon, are thus beyond me; I am unkindled, they do not find me out. But speak of holiness, even the stainless holiness of God, undefiled through all eternity, and you shake the foundations of my being. And why does the reflection that God is pure humble me more than the knowledge that God is omnipotent? Because it is my spiritual nature which is most conscious of the divine image, blurred and defaced indeed, but not obliterated yet. Because while I listen I am dimly conscious of my birthright, my destiny, that I was born to resemble this, and all is lost if I come short of it. Because every child and every sinner feels that it is more possible for him to be like his God than like Newton or Shakespeare or Napoleon. Because the work of grace is to call in the worn and degraded coinage of humanity, and, as the mint restamps and reissues the pieces which have grown thin and worn, so to renew us after the image of Him that created us.—Dean Chadwick.

The Christian life is the acceptance not of a teaching, but of a Teacher; not of a word recorded in a document, but of a word made flesh.—F. G. Peabody.

Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXX. RICHMOND, VA., FEBRUARY 13, 1915. No. 7

GUARDIAN, EXECUTOR — RICHMOND TRUST & SAVINGS COMPANY — ADMINISTRATOR, TRUSTEE

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 per c. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & Seventh S s Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

J. & R. LAMB
NEW YORK

STUDIOS
23, 25 and 27
Sixth Avenue
NEW YORK

THE LENTEN SEASON AND EASTER–DAY

coming so early this year it is important that all work to be executed in time should be definitely decided upon promptly and ORDERED AT AN EARLY DATE. The memorials for the coming LENT and the richer gifts for the Festal-Tide should be considered at this time, so designs can be prepared for criticism and approval. Our many years of experience are at the service of all Churchmen. Consult us as Experts and ask for preliminary illustrated data and photographs of executed work.

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given. Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

BOOK NOTICES.

The Present World Situation: With Special Reference to the Demands Made Upon the Christian Church in Relation to Non-Christian Lands, by John R. Mott; pp. 268. Price, $1.00 net. Student Volunteer Movement. New York.

There are few men who are as well qualified to write on this large subject as Dr. Mott. "The scope of the 'situation' is so vast, its conditions are so complex, its undercurrents lie so deep and move so swiftly, that none but a man of scholarly mind, of a large grasp of things, of active participation in world movements, could venture on a characterization of it."

In this book the author dwells largely upon the unprecedented opportunity given, and the unavoidable obligation resting upon the Church to-day for presenting the gospel to the nations. He could not help doing that, the facts being so urgent and so little known or appreciated. The situation is nothing akin to what it was a generation ago, when some of us older folk learned what we think we know about the missionary enterprise, and is very different from what it was ten years ago. The impact of Western civilization upon the heathen world is largely the fact to be reckoned with. Can it be christianized, or will it be an irreligious and ungodly civilization which will not only destroy the last hope of these ancient peoples, but will react with awful effect upon our Western world. The situation calls for the conservation and wisest direction of all our Christian forces. But the chief emphasis, according to Dr. Mott, who has studied the problems of the mission fields of the world at first hand, must be placed upon the **quality** of what we are sending them—upon the spiritual, which is, of course, the vital, element in religion. The missionaries who go, and the Church at home which sends them forth with prayer and intercession, must keep ever in mind wherein is the hiding of the power which alone can save the world.

Port Royal, and Other Studies. By the Rev. H. T. Morgan, M. A. With Biographical Sketches and a portrait. Longmans, Green & Co. London and New York. Pp. 126. Price, $1.20.

The author was a learned clergyman of the Church of England, who, among other departments of knowledge, made peculiarly his own the history of Port Royal. It is said that he knew more of the literature connected with this ancient abbey, the cause with which it was identified and the great names connected with it, than any other man in England. The book is chiefly a reprint of various review and magazine articles contributed by him on this favorite subject. They give in a disconnected, but in an attractive and lucid form, the story of the lofty but ill-starred reform movement in France during the seventeenth and eighteenth centuries, which is designated by the name Port Royal, the effects of which have by no means passed away. It was "a grave and pathetic drama, in which noble and tender figures cross the stage." Some one has said that it is always a pleasure to get a clear and definite idea to attach to a vague but perfectly familiar name. That is what many readers of this little book will do when they learn of the Jansenists, and of Quesnel and Pascal and La Mere Angelique, and other worthies whose learning, faith and piety shine forth as the stars amid the darkness which surrounded them.

Biographical Studies in Scottish Church History. By Anthony Mitchell,, D. D., Bishop of Aberdeen and Orkney. The Hale Lectures for 1913-1914. Young Churchman Co., Milwaukee. Pp. 302. Price, $1.50.

The history of the Scottish Episcopal Church is not much studied in America, we presume, and so the Hale Lecturer at the Western Theological Seminary last May entered an inviting field in giving this series of lectures on certain heroes of that Church in success-

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-third Session opens September 15, 1915.
Special students admitted.
For catalogues, addres the
DEAN or SECRETARY,
Alexandria, Va.

THE VIRGINIAN HOME & TRAINING SCHOOL

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

University of Virginia Summer School

June 22d-August 5th. Preparatory, College, Professional and Montessori Methods Courses. Attendance from 34 States. Beautiful Campus—Delightful Climate—Tuition $12 for non-Virginians. Reruced Fare. Excursions to Washington, Luray Caverns, Old Point Comfort, etc. For illustrated Circular apply Director Summer School, Virginia University.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

The Theological Department of the University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary.

Chelsea Square, New York.

The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

GRAFTON HALL,

Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS,
Junior College-House Economics,
Music, Art, and Library Courses.

ST. HILDA'S HALL,

CHARLESTOWN, W. VA.

A Church School for Girls. Opens September, 1915, under the auspices of the Bishop of the diocese. Home influences and character building. Large faculty college graduates.
For catalogue apply
MARIA PENDLETON DUVAL,
Staunton, Va.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certif cate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 13.

GUNSTON HALL 1906 Florida Ave. Washington, D. C.

A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Building especially planned. Athletics.
MRS. BEVERLEY R. MASON, Principal.
MISS E. M. CLARK, LL. A. } Associates.
MISS CLARA A. BENTLEY, A.B. (Vassar) }

Emerald Hodgson Hospital

—AND—

Training School for Nurses

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

ive periods. The subjects of the seven lectures are, St. Columba, St. Margaret, Bishop Elphinstone of Aberdeen, John Erskine, Robert Leighton, John Skinner, and Bishop Dowden of Edinburgh. One instantly recognizes in this list of names ample material for an interesting volume, and in the eras of their activity the high points in the ecclesiastical history of Scotland. The work shows large research, the results of which are presented in an interesting style. It is deserving of a wide circulation.

Books Received.

Fiction.

Lo, Michael. By Grace L. H. Lutz. Fourth edition. Illustrated. J. B. Lippincott & Co., Philadelphia.

Sis Within. By Harriet M. Hobson, author of "Jinks' Inside." George W. Jacobs & Co., Philadelphia.

The Rough Way. By W. M. Letts, author of "Diana Dethroned." Young Churchman Co., Milwaukee. Price, $1.20.

The Patrol of the Sun Dance Trail. By Ralph Connor, author of "The Sky Pilot," "The Man from Glengarry," etc., etc. George H. Doran Co., New York. Price, $1.25.

Innocent. By Marie Corelli, author of Romance of Two Worlds," "Barrabas," etc., etc. George H. Doran Co., New York. Price, $1.35.

The Days of the Swamp Angel. By Mary Hall Leonard. Neale Publishing Co., New York. Price, $1.20.
A story of the siege of Charleston.

Verse.

Sequences and Hymns. Chiefly Mediaeval. By H. W. Mozley. Longmans, Green & Co. London and New York. Pp. 75. Price, 90 cents.

Mediaeval not only in teaching, but sometimes in grossness of thought and expression very offensive to good tatse.

The Jew, and Other Poems. By Frank Newell Atkin. Broadway Publishing Co. New York. Pp. 56.

The author of these verses is the rector of Christ church, Holly Springs, Mississippi.

Aeloic Lyrics. By Howard B. Seitz. Cosmopolitan Press. New York. Pp. 48.

Along the Highway. By Edmund C. Shannon. Neale Publishing Co. New York. Pp. 213.

Idylls of the South. By Mrs. Bettie Keyes Chambers. Pp. 168. Same publishers.

Desultory Verse. By La Touche Hancock. Pp. 129. Same publishers.

STUART HALL
Staunton, Va. ∴ School for Girls

Formerly
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art expression and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

MISS JANE COLSTON HOWARD, Principal.

A Change of View.

"The sending of missionaries into our eastern possession is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast," was what the British East India Company said at the beginning of the nineteenth century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined," was what the English Lieutenant-Governor of Bengal said at the close of the nineteenth century.—Exchange.

St. Paul once wrote a letter to a struggling mission, advising it how to become strong. He said not a word about bazaars or dramas. He utterly overlooked the advantages of giving a dance for the young people, or getting up a world's fair, or running to and fro selling tickets for the salvation of the world. He simply told the people to pray. "Continue steadfastly in prayer and persevere in the same.—(Col. 4:2). When he wrote to large city parishes like those in Rome and Corinth, his advice was the same: "Continue instant in prayer," "Pray without ceasing."—(Rom. 12:11; 1 Thess. 5:17).—The Messenger, S. S. J. E., Boston.

"There can be no salvation from sin unless there is a living Saviour. This explains the emphasis laid by the Apostle on the Resurrection. But the Living Saviour can only be a Saviour because he has died. This explains the emphasis laid on the Cross. The Christian believes in a Living Lord or he could not believe at all; but he believes in a Living Lord Who died an atoning death, for no other can hold the faith of a soul under the doom of sin."—Denney.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., FEBRUARY 13, 1915. VOL. LXXX. No. 7

EDITORIALS

SERMONS.

In the city of Philadelphia, as all the country knows, a popular evangelist has been preaching for the past several weeks at least two sermons daily to congregations numbered by the thousands. These sermons, as reported in the newspapers, have been read by thousands more. Whatever may be said of their quality, or their teaching value, or of the mannerisms of the preacher which have undoubtedly done much to give them vogue, these sermons have gotten a hearing, they have reached the people to whom they were directed, they have received attention, and that is the first necessity for a sermon if it is to accomplish its purpose.

Our thoughts turn from these special and, in their circumstances, unusual sermons to the thousands that are preached week by week in our own churches in the course of ordinary parochial instruction. Widely different these are in almost every respect from the homely but pointed harangues of the evangelist. But they are alike in these two particulars common to every sermon; first, that they have an end and purpose in view, an effect that is sought to be produced upon the hearer; and, secondly, that they must needs be heard with a corresponding purpose, not only with attention but with intention, in a spirit of expectancy and of responsiveness, or they fail of their mission.

We are far from saying that the ordinary parochial sermon does so fail, or that the ringing address of the revivalist accomplishes its purpose in every instance. The good seed is sown upon differing soils in both cases, and neither the preacher nor the reporter knoweth which shall prosper, this or that. Still there is a moving force, a something of seeming life and power in the sermon of the uncultured evangelist in the rude tabernacle which is lacking in the stated discourse of the clergyman in the parish church. Something too of an immediate and obvious effect may usually be discovered as following the first which is probably not expected, certainly not observed, as a result of the latter. Ascribe it to what you will or belittle it as you may, the advantage seems to rest, in at least one or two essential particulars, with the Billy Sundays rather than with the Reverend Rectors. At all events the man of the street would so declare, judging by results obtained so far as he can see them; and every parson would like to have the verdict of that man in his favor, ill-informed and unreliable as it doubtless is, for that is one of the men he is trying to reach.

Elements of Success.

Let us grant then that there is an element of power, a real constituent that reaches the end desired, in the preaching of the successful revivalist which our ordinary parochial preaching would be the better for. Wherein does it lie and what is the secret of it?

Many a clergyman has asked himself that question very seriously, and some have missed the answer very widely and have injured their preaching and their influence by imitating methods and manners which were not their own. It were a exceedingly superficial view of the matter to suppose that the power we speak of lies in the bodily contortions, the abundant slang, the colloquial language or the rude wit of the platform preacher. These things in themselves considered, are useful, if at all, for advertising purposes only, or at most for keeping the congregation amused and so holding it together. Any preacher has the privilege of presenting the truth in as pointed a manner as possible and in language best suited to reach the heart and conscience of the congregation before him. That is part of his business. Neither do we believe that the advantage we speak of lies in the superiority of the sermons preached by the evangelist over those of the parish priest. As read or as delivered they do not necessarily show any remarkable ability on the part of the preacher. Neither the task nor the output of the itinerant revivalist is to be compared with that of the minister of a parish who preaches t the same congregation week after week for years, giving to all their portion of meat in due season. Nor have we any reason to suppose that the earnestness or self-consecration or spiritual equipment of the former is any greater than that of the latter, though it is sometimes made to appear so.

With every allowance for the advantage which favorable circumstances and long training and experience may give the occasional evangelist, we do not think that the real secret of his success, as compared with that of the pastor, lies in the superiority of either the preacher or the preaching. It lies rather in the congregation, in the preparation of the soil in which the good seed of the word is sown. For weeks beforehand that preparation has been going forward. Christian people have had their interest aroused in the expected mission or revival until it has become a matter of deep personal concern. They have been urged to pray, and doubtless many have prayed, earnestly and sincerely, for the success of the word. When the preacher stands up for his sacred task he finds himself in the midst of a spiritual fellowship and supported by a helpful sympathy which is making itself strongly felt. An atmosphere has been created favorable for his highest purpose. Every public speaker, and every hearer who has ever paused to analyse his feelings in the midst of a great audience moved by a common impulse, knows that this is a real and sensible thing. And surely the Holy Spirit may and does oftentimes use it to facilitate the entrance of Divine truth into the heart; not in place of, but as a condition favorable to, the working of His own power and the manifestation of His presence. In addition to this the preacher finds, as a result of the same preparation, a congregation which has come consciously and purposely to hear his message. They are in an attitude

of expectancy. They are looking for something beyond the ordinary. They are anticipating in his sermon a direct and personal address. They are already interested, largely because they see that other people are interested. The door to their attention stands wide open. They are inviting an appeal to their conscience and determination.

In these two facts therefore, an atmosphere of spiritual warmth and fellowship in prayer and purpose, and an attitude of expectancy and responsiveness on the part of his hearers, lies, we think, the secret of the power which is too often ascribed to the evangelist himself and is supposed to be lacking in the regular preacher in the parish church.

The Part of the Congregation in the Sermon.

Some time ago a clergyman of wide experience suggested to us that we write an editorial on "The People's Responsibility with Reference to the Sermon." Well, here it is.

One man can write an essay or repeat a soliloquy, but it takes two to produce a sermon,—a preacher and a hearer. And both of these need to prepare beforehand for the work.

The preacher makes his preparation. With prayerful consideration he selects his subject, seeking for that which will be most helpful to his people. Long and carefully he dwells in his own mind upon the truth to be explained, the counsel to be given, the duty to be inforced. Again and again he visualizes his congregation as they will sit before him on Sunday morning, and he writes or arranges his thoughts as it seems to him will best carry the message to this heart or to that according to what he supposes to be their need. His sermon, if he is a real preacher, becomes a personal message to individuals. It is prepared with a deep feeling of responsibility and an humble reliance upon Divine aid and the coworking of the Spirit of God.

It is lonely work sometimes. After he has done his best at his end so much depends on the other end, upon the mental attitude, the attention, the receptiveness, of the hearers. And too often these come to church with no corresponding preparedness on their own part, so throwing the entire burden of the sermon upon the preacher, and it is more than he can carry alone to a successful issue. Have they been thinking of him sometimes during the week? Has any prayer of theirs entered into the fabric of his discourse? Have they ever intimated to him that they felt a need which he might supply? Have they said a good word to arouse the interest of others? Are they now showing to him and to all around their sympathy in his task, their prayerful interest in his message? Are they intent upon receiving it, confidently expecting something that will come home to them and engage them in a close spiritual grip? Are they spiritually alive and mentally alert, ready to respond with the heart's Amen to every truth and every appeal? Does the stranger or the occasional worshipper within their gates feel this spiritual contagion and become conscious that there is a serious business going forward, a matter of lively interest being deeply considered?

No less than this is the congregation's part in the sermon, beside the spiritual booty which they shall carry away and the blessing of those who, "in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Stuart Hall.

Mr. Editor: As is well known, Stuart Hall is owned by the Dioceses of Virginia and Southern Virginia. For many years the school has been leased to a Principal for a fixed rent. The trustees have long realized that his was not a desirable way to conduct the school, but that it should be in fact as well as in name a Diocesan School. The difficulty which confronted the board of trustees was the fact that the equipment, costing many thousands of dollars, was not owned by the School.

The lease of the present Principal expires on July 15, 1915, and she having resigned, the board elected Miss Jane Colston Howard, Principal, and also decided to purchase new equipment. The school has had a successful career for more than seventy years, and in spite of the present financial depression, which peculiarly affected the section of country from which the large part of its patronage is drawn, the attendance is larger this session than it was last, and the school is in a healthy and satisfactory condition.

The board of trustees, in view of the contemplated change in the manner of conducting the school in the future, recently issued the following statement:

"Staunton, Va., December, 1914.

"To the Patrons and Friends of Stuart Hall:

"Stuart Hall, formerly the Virginia Female Institute, has been successfully conducted as a high grade school for young ladies, at Staunton, Va., for more than seventy years. Its reputation for sound scholarship, and for the refined, home-like and Christian atmosphere which pervades the place, is well known. Its patrons come from almost every State in the Union.

"Miss Maria Pendleton Duval, who as Principal has conducted Stuart Hall for many years with marked success, resigned, her resignation to take effect in July, 1915, at the close of the present session. The board of trustees, representing the Dioceses of Virginia and Southern Virginia, to whom the school belongs, and whose Bishops are members of the board, having taken entire charge of the school, have elected Miss Jane Colston Howard, Principal, to enter upon her duties in July, 1915.

"Miss Howard comes of one of the best known families in Virginia. Her father was Major Conway R. Howard, civil engineer and chief engineer on the staff of General A. P. Hill. Her mother, a daughter of the late Raleigh Colston, has devoted much of her life to the education of young women.

"Miss Howard received her education at St. Timothy's School, Catonsville, Md. and then attended Bryn Mawr, where she won her A. B. degree. She has taught successively at the Misses Shipley's School, Bryn Mawr, St. Margaret's School, Waterbury, Conn., and for the last ten years at Stuart Hall. Her attractive personality and enthusiasm, her college preparation and varied experience as a successful teacher, and her knowledge of the ideals of the school satisfied the board that she was well qualified for the position. She will maintain the high standards of Stuart Hall in all respects, and the board of trustees, feeling a just pride in the long record which this diocesan school has established, pledge their best efforts to make it worthy of the continued patronage of all parents who desire to place their daughters where they will receive a sound education, and at the same time be surrounded by refined Christian influences."

The board of trustees are giving their time freely to this work, and they ask the co-operation of the clergy and laity of Virginia, in order that this diocesan school may accomplish even more in the future than it has in the past in the sound education of the young girls of our country.

ALEX. F. ROBERTSON.
Staunton, Va. (Of Bd. of Trustees.)

Mistaken Figures.

Mr. Editor: An article has lately been going the rounds of some of our Church papers, and was recently republished in the Southern Churchman, which claims that there are more than ninety millions adherents or baptized persons connected with the Anglican Communion. Some of us would like to know where they are. According to the census of 1901 the population of England and Wales was something over thirty-two and one-half millions. The population, of course, has increased since then, but it would be a generous estimate to say that one-half of the population of England and Wales are adherents of the Church of England. We claim a million communicants in the United States. To take a very liberal count, say that there are 25,000,000 adherents of our Church in England, Wales and the United States, that leaves more than 65,000,000 to be furnished by Ireland, Scotland and the British colonies. It will be great news to many people that there are such multitudes of Churchmen in these countries.

Or to put it another way. According to the tables of population it would require the entire white population of the British Isles and the British colonies, and several millions of white Americans, and in addition several millions of converted heathen to make up the ninety millions, and more, of Episcopalians claimed by this statistician.

The Lutheran Church, which is more widely distributed than any other Christian body save the Roman Catholics, makes the modest claim of only 75,000,000 adherents. Where are we to find our "considerably more than 90,000,000?"

JOHN TAYLOR ROSE.
Cazenovia, N. Y.

Contributions

THE PLACE OF LENT.

James William Jackson.

Lent offers something of a difficulty. Those who do not understand are scornful of it. Even the faithful are sometimes hard put to it to "give a reason for the faith within them." Why—just exactly why—should dancing, card-playing and theatre-going be eliminated during Lent? If they are wrong, why should they ever be indulged; and if they are right, why should they ever be prohibited? Of what use is it that one should be "good" for forty days, and then forget it? Why is it more than a pious practice; and, after all, isn't there a deal of hypocrisy in it? "I don't believe in Lent," some glibly say; and others have to say, more honestly and with much perplexity, "I don't know whether I believe in it or not."

In point of fact, these things are not "prohibited." Only law can prohibit. The Church does not seek to control, but to teach. One's attitude toward these things in Lent has nothing to do with their excellence. Even if they are good, withdrawal from them for a time may be better. Lent originated in such a withdrawal of our Lord from the activities of life. If he could find profit, so, perhaps, men, not perfect, may discover something valuable in it. Many great and successful men have demonstrated the value of coming apart into a spiritual quiet at times to concentrate hearts and minds on big hopes or needs. The best in man gets its best chance away from distractions.

This is the high, spiritual phase. The practical side of Lent is the emphasizing of self-denial—not as an end in itself, any more than the scaffold is the building, but in order that we may achieve greater self-control. That self-control is always needed, we all agree. That a very great deal more is needed in the world perhaps we do not all see. But we have talked much about it in latter years. We have said gravely that if men do not control their appetites and ambitions more we must find a way to make them do so; some have mistakenly said that we must hurry and make laws to force that control, whereas, a year or two ago, an ex-president and a vice-president of the United States pointed out, in almost simultaneous speeches, the futility of achieving higher planes of public morality by law; both pleaded for character as the only hope.

We have anxious questions of great wealth and its abuse, the curse of drink, faithlessness in high places, as among guardians of the public good, crime in a thousand phases, the love of things to eat, wear, and of pleasure, as opposed to bigger things of character, selfishness in myriad guises. We surely face a need for higher ideals. And when the Spartans faced the need of making one man courageous enough to conquer two, remember how they trained them to deprivation and suffering, to self-sacrifice, utter obliteration of self, that they might develop their one famous brand of character!

Laws cannot meet the need. Character is self-control; and that can come only through self discipline, as soldiers are disciplined in order to be controlled. Self-control involves self-discipline, self-denial. Laws can only help conditions along. They can build schools and require children to enter upon a course of education; but it is the education, the bringing out of the child's self, on which all hopes are based. At present the law hardly knows how to compel people to enter upon a process of education in nobility and unselfishness. But whether we admit that this is the Church's province, certainly education alone will meet the need. And education must be of the individual first, then of society, because the individual, added to another individual, makes society.

No man amounts to much until he has learned; in some things he must learn a deal more about self-sacrifice. Even the child who studies wants often to play instead—there is sacrifice. Men must sacrifice pleasure and personal whims to make a success of business. Like a soldier, man must learn how to make himself a machine on occasion, ruled by the necessities of his purpose; he must starve, maybe, suffer and die for his country or his cause, if need be. And in a crisis the intelligent general asks for but one thing—veteran troops, men who have been through the training and can be counted upon to do what ought to be done, whether they like to do it or not!

We are none of us so well trained in self-control as we ought to be, even for our own material success. We would all profit by larger self-mastery, even in making money. Who is there that never lost his temper—and a customer? And if a noble life is a bigger thing than a dollar, it is presumably harder to achieve it.

We can never get the needed training without going after it systematically. Not even dishes just happen to get washed; at least, dishes that happen to get washed are never very clean. Men don't just happen to succeed in business. System isn't all; but it is indispensable. And do many of us know of a system in our lives by which we regularly practice the self-discipline that leads to self-control? Isn't it a good deal as it is with some people's worship of God? They say they can worship Him just as well in the woods. Do they ever kneel down in the woods? Do they go regularly to the woods every Sunday and regularly meditate upon God, offer Him their thanks and supplicate His aid for the needs of the coming week? Even if they do it once in a while, why can't they make a good thing of business on the same once-in-a-while, hit-or-miss principle? Isn't their worship a good deal like certain kinds of dish-washing, an absent-minded sort of thing that is apt to get hold of the floor cloth in mistake for the towel? We know such people do not worship God in the woods. They mean to; their intentions are good. The spirit is willing—if it doesn't take too much effort—and the flesh is too weak even for a little effort. There is sloppy spirituality and sloppy education. We get some education on the side; but the law requires us, up to a certain age, to look as if we were going after it five solid days in the week, by attending the schoolhouse exercises. In countries where the law does not do that, there is no great overplus of education. The law doesn't meddle with character training and spirituality; but where people do not go after those things systematically, there is no very great overplus of either.

Lent offers something of a system; it seeks to draw men into that union which is strength. It strives to get people together in a common effort, not to be good for forty days and then forget it, but to make, all pulling together, a forty-day start toward a permanent work. The boys who swim know the value of a spring-board as a splendid beginning for their swim. Lent is a season in which we make a strong leap out into a year of better and truer living.

It is easier to travel a hard road with company. Others in Lent travel with us along the way of difficult self-denial. And the Church is there to encourage and exhort us all along the hard road. It is hard: who thinks we are such anchorites that we love it? "I hate Lent," said one of the most saintly men. He meant that he hated the necessity; his life showed that he valued its discipline. And he was not coward enough to run away from what he hated. One may not be fond of the restrictions of Lent, and yet rejoice in its profit. Are not the best teeth in the mouths of those who, though they dread the dentist, yet willingly endure him for the good of their teeth. And very often scorn of Lent, far from being evidence of individual, original thinking, is dread of the dentist.

(To be concluded next week.)

We are all far too familiar with that strange being known as the religious "tramp," who, unknowingly perhaps, and we believe unintentionally, is a source of uselessness and danger. Perhaps it will do him good if these words should reach his eyes to see himself as he is. We therefore quote from a contemporary the following arraignment of these peregrinating individuals: "There is a habit among church members which is rapidly becoming a scandal. There are thousands of church members who have been living, let us say, in New York, Boston or Philadelphia, for a quarter of a century, and whose membership is still in Pennsylvania, Maine or Virginia. These people float from church to church, they enjoy a sermon here and there, but they have no church home. They have become 'church tramps,' having no sense of obligation to attend any church in particular. Often they stay away from church altogether. They claim that the little 'home church' from which they came needs what money they can afford to give, but often we have wondered if 'the little church at home' really gets much from the members who have lived away from it, and who have neglected their Christian obligations for years and years. Pastors who hold on to names of their absent members are in part to blame for this state of affairs, but, whoever is to blame, it is a shameful state of affairs. If this paragraph comes under the eye of those who have a loved one living far away from home we trust it will be the occasion of a letter in which this paragraph will be enclosed."—Episcopal Recorder.

All our lives and all the time we are or ought to be on the King's business. The way we earn a living, or spend our dollars, or read our books is important to our King. Our lives should include no realms in which He fails to rule. Done for our King, nothing is so humble as to be unworthy of us; nothing so high as to puff us up. It is the King's business.—George Clarke

CHURCH INTELLIGENCE

CALENDAR FOR FEBRUARY.

1—Monday.
2—Tuesday—Purification of St. Mary the Virgin.
7—Sexagesima Sunday.
14—Quinquagesima Sunday.
17—Ash Wednesday.
21—First Sunday in Lent.
24—Wednesday—St. Matthias.
24, 26, 27—Ember Days.
28—Second Sunday in Lent.

Collect for Quinquagesima Sunday.

O Lord, who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

Collect for Ash Wednesday.

Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that, we worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee the God of all mercy, remission and forgiveness: through Jesus Christ our Lord. Amen.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Notable Memorial Window Dedicated.

What is considered to be one of the most notable Church windows in America was dedicated in the Church of St. Michael and All Angels, Baltimore, the Rev. Charles Fiske, D. D., rector, on Sunday morning, January 31st. It is in memory of the late Mr. and Mrs. Calvin T. Davison, and particularly in commemoration of Mr. Davison's long service as a vestryman of the parish. It will be known as the "Te Deum" window, and is the fourth large window recently placed in the church, and completes the scheme of perfect remission and forgiveness: through Jesus Christ our Lord. Amen. improvement. It fills the entire west front of the church, a large Romanesque building—and is in twenty-three separate lights. In the central panel our Lord is depicted in glory: "Thou are the King of Glory, O Christ, Thou art the everlasting Son of the Father." Beneath the symbol of the dove, above, the ancient Johnistic symbol. In the openings above, the angelic host, and particularly in four notable panels, the archangels, Michael, Gabriel, Uriel and Raphael—the centre panel depicting St. Michael, for whom the church is named, kneeling in adoration. The outer panels depict the cherubim and seraphim, some offering the incense of praise, others with trumpets. etc., leading the angelic chorus, "Holy, Holy Holy." Below, the Blessed Virgin. In the four large panels on either side of the central figure, is depicted the adoration of the saints, the glorious company of the Apostles, with St. John, St. James, St Peter, St. Andrew, St. Matthew and St. Thomas. In the farther distance, the goodly fellowship of the prophets, represented by Isaiah, Jeremiah and Ezekiel, while Moses represents the ancient prophetic line, with David, the Psalmist, and John the Baptist, the last of the prophets, and St. Paul, the Apostle born out of due time. The lower sections of the panel depict the noble army of martyrs, among the figures represented being, St. Stephen, the first martyr, St. Polycarp, St. Cecelia and St. Catherine. In five panels beneath, "the holy Church throughout all the world," there is shown the advance of the Church—the Eastern Church being represented by Chrysostom and Ignatius, the African Church, by Athanasius and Cyprian, the Latin Church by Leo, Gregory and Jerome, the English Church by Aidan, Cuthbert and Cranmer, and the American Church by Seabury and White.

Men's Clubs Plan for Closer Affiliation.

A meeting was held at the parish home of the Church of St. Michael and All Angels, Baltimore, on Tuesday evening, January 26th, of Representatives of sixteen men's clubs of the city and vicinity to discuss plans for closer affiliation and co-operation. There were also present men from other parishes which are planning for similar clubs and wished to learn how best to go about the work. The rector of the parish, the Rev. Dr. Fiske, presided. After much helpful discussion of the best methods of organization, means of entertainment, and possibilities of increased usefulness, a committee was appointed, consisting of Henry F. Baker, of St. Michaels, chairman; Robert E. Munn, of Epiphany, Govans; Dr. Henry Barton Jacobs, of Grace and St. Peters; and Walter B. Swindell, of the Ascension, to confer with Bishop Murray and ask his advice as to any aggressive work he would like them to undertake.

Fine Parish House Dedicated.

The handsome new parish house of St. John's church, Waverly, Baltimore, was formally opened and dedicated on Tuesday evning, February 2d, in the presence of a large gathering of the parishioners and their friends. After a short service, the rector, the Rev. William Dallam Morgan, spoke of the value of the new building to the members of the parish and the community. Bishop Murray, who was also present, spoke, congratulating the congregation on the completion of such a handsome and well-appointed parish house, begged the privilege of giving the last $500 of the $26,000 building fund, of which all but $4,000 is pledged. The parish house is built of Falloway granite, and is of Tudor Gothic style of architecture, harmonizing with the church, which was designed in 1847. The corner-stone was laid last August. It is one of the most complete and up-to-date buildings of its kind in the city and diocese.

Parish Notes.

After several weeks of delay, the handsome new pipe organ, recently presented to St. John's church, Mt. Washington, through the efforts of the St. Mary's Guild of the church, was used for the first time, on Sunday, January 31st. The organ is finished in walnut to harmonize with the interior of the church, and has a very sweet and rich tone. The St. Mary's Guild also presented to the church at the same time, the very attractive new robing-room on the east side of the chancel, the former one being occupied by the new organ—erected under the direction of the Guild at a cost of $300, which has already been paid in full.

The annual service of the Bishop's Guild of the diocese was held in Grace and St. Peter's church, Baltimore, on Sunday afternoon, January, 31st, with a special sermon by the Rev. Benjamin B. Lovett, rector of the Church of Our Saviour.

At a meeting of the St. Mary's Guild of Trinity parish, Jessups, on January 29th, the present rector, the Rev. C. T. Stout, announced a gift of $1,000 from a former rector, the Rev. B. Duval Chambers, towards clearing off the debt on the parish house.

On February 1st, the Rev. Adolphus T. Pindell, entered upon the fortieth year of his rectorship of Sherwood parish, Cockeysville. Mr. Pindell, who was ordained in 1865, stands second on the clergy list of the diocese, and is exceeded in length of his rectorate by only one other of the clergy, the Rev. Dr. S. B. Hodges, rector-emeritus of old St. Paul's parish, Baltimore.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Vestrymen's League.

(An account of this organization in Talbot county was published last week, by error, under the head of "Maryland." Below is the Constitution of the League.—Ed. S. C.)

By-Laws and Constitution, "The Vestrymen's League of Talbot County."

1. The name of the organization shall be 'The Vestrymen's League of Talbot County."

2. The object of the Association shall be to promote mutual acquaintance of the members of the vestries and church workers of Talbot county and a feeling of solidarity amongst the laymen in all that pertains to church work; to make known to the different members the progress of the work in each parish for the purpose of mutual encouragement, sympathy and co-operation, and the strengthening of the hands of the Bishop and clergy.

3. That the membership of the League include the members of all the various vestries and trustees of the Cathedral of Talbot county, and not more than eight members, to be selected by the rector in charge, from each congregation not having a vestry; and that all the clergy of the Church in the county be made members and requested to attend all meetings.

4. That the officers shall be a president, vice-president, secretary and treasurer, and an Executive Committee consisting of the president, secretary, and one member from each parish to be nominated by the vestry of said parish.

Officers and Executive Committee to be chosen for one year.

For the present the same person may hold the office of secretary and treasurer.

5. That regular meetings of the League be held twice a year, namely in the months of April and October, at such time and place as may be designated by the Executive Committee, and extra meetings may be held at the call of the Executive Committee.

6. That four members of the Executive Committee shall constitute a quorum for the transaction of business at all meetings regularly called.

7. That at the meetings of the League the proceedings shall consist (a) of a business session, including a report and statement from each congregation, to be followed by (b) social features.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Philadelphia Church News.

The Rev. Stanley S. Kilbourne, of the Collegiate Department of the Board of Religious Education, and the Rev. Paul Micou, student secretary for colleges and seminaries, addressed the Clerical Brotherhood on Monday afternoon, February 1st, in the Church House at a luncheon at which the Rt. Rev. Dr. Philip M. Rhinelander presided.

The Rt. Rev. Dr. Philip M. Rhinelander has invited the clergy of the diocese to the annual Pre-Lent Meeting in the Church House on Monday, February 15th, at 11 o'clock. The order will be the Litany and other devotions, with an address by the Bishop.

The Rt. Rev. Dr. Thomas J. Garland dedicated the Galilee Home at 1016 Callowhill street on Saturday afternoon, January 30th. This is an addition to the Galilee Mission, long needed for the housing of converts and workers, who may live there while being trained. In the evening the exercises of the eighteenth anniversary of Galilee Mission was held in the chapel, the speakers being the Rt. Rev. Dr. Philip M. Rhinelander, the Rev. Llewellyn N. Caley, the Rev. Dr. Charles C. Pierce, and Mr. E. H. Bonsall. The Sunday evening service of the anniversary was held in the Church of the Saviour, the speakers were the rector, the Rev. Dr. Robert Johnston, Mr. Smyth Reynolds, Mr. Samuel N. Smeltz, and Mr. John D. Sinclair. The closing service was in the chapel of the Galilee Mission on Monday evening. The Rt. Rev. Dr. Thomas J. Garland, the Rev. Drs. Floyd W. Tomkins and Louis C. Washburn, and Mr. Edbund B. McCarthy, making the addresses. Under the superintendency of the Rev. T. F. D. Hall, the past year has been the most successful in its history. More than 200,000 have used its various departments. The chapel attendance has aggregated 70,000.

Mrs. G. Woolsey Hodge presided at the meeting of the Freedman's Branch of the Woman's Auxiliary in the Church House on Monday morning, February 1st. The speakers were the Rev. Archdeacon James S. Russell, of Lawrenceville, Virginia, and the Rev. A. B. Hunter, of St. Augustine's School, Raleigh, North Carolina. Mr. Russell pointed out the fact that St. Paul's School was the one center of the Episcopal Church for the Education of Negroes in the Diocese of Southern Virginia. Mr. Russell has labored with remarkable success for twenty-five years. Mr. Hunter made an appeal for St. Augustine's School as the oldest of its kind in the South. He gave an interesting resume of the work of the school, which had sent out a number of cultured young men. He spoke also of St. Agnes's Hospital, which is under the care of his wife.

The Rt. Rev. Dr. Philip M. Rhinelander blessed the newly completed Lady Chapel of St. Clement's church and celebrated the Holy Communion at its altar on the morning of the Feast of the Purification. The chapel, which was built from a legacy left by Mrs. Elizabeth Coleman Boudinot in memory of her husband Elias Louis Boudinot, is considered one of the most complete and beautiful of its kind in the country.

The annual dinner of the Church Club of Philadelphia was held in the Boy's Club House, Kensington, on Tuesday evening, February 2d. The president of the club, Mr. R. Francis Wood, acted as toast-master. Addresses were made by the Rt. Rev. Dr. Paul Clement Matthews, Bishop of New Jersey, the Rev. Dr. Floyd W. Tomkins,

The Philadelphia Local Assembly of the Brotherhood of St. Andrew has this year arranged to hold daily noonday services in the Garrick theater, and in old St. Paul's church. The speakers in old St. Paul's church are: Ash Wednesday, February 17th, the Rev. Dr. J. De Wolf Perry; February 18-20, the Rev. Dr. George C. Foley; February 22-27, the Rev. Dr. Floyd W. Tomkins; March 1-6, the Rev. George Lynde Richardson, March 8-10, the Rev. Herbert W. Wells; March 11-13, the Rev. H. Charles Stone; March 15-17, the Rev. Charles Townsend, Jr.; March 18-20, the Rev. William N. Parker, March 22-24, the Rev. Alfred R. Berkeley; March 25-27, the Rev. Francis M. Taitt; March 29, the Rev. George Herbert Toop; March 30, the Rev. Llewellyn N. Caley; March 31, the Rev. Waldemar Jansen, Jr.; April 1, the Rev. Dr. William M. Groton; Good Friday, the Rt. Rev. Dr. Thomas J. Garland; April 3, the Rev. H. Cresson McHenry. In the Garrick Theater the addresses will be made: Ash Wednesday, by the Rt. Rev. Dr. Phillip M. Rhinelander; February 18, the Rt. Rev. Dr. Thomas J. Garland; February 19-20, the Rt. Rev. Dr. Ethelbert Talbot; February 22-27, the Rev. J. O. S. Huntington, O. H. C.; March 1-5, the Rev. Dr. Samuel S. Marquis, March 6, the Rev. George Herbert Toop; March 8, the Rev. John H. Chapman; March 9-13, the Rt. Rev. Dr. Charles E. Woodcock; March 15-20, the Rev. Frederick Edwards; March 23, the Rev. Herbert W. Wells; March 23-27, the Rt. Rev. Dr. John W. McCormick; March 29-April 3, the Rev. Stuart L. Tyson.

The fifty-fourth annual report of the Episcopal Hospital shows that the year 1914 was the busiest in its history. The plant, which is now most complete for efficient work, has cared for 700 more patients in its wards than in the previous years. The enormously congested district of Kensington finds in it every appliance for the relief of human suffering. Owing to the fact that there are not funds enough to carry on the hospital to anything like its capacity, the management was reluctantly compelled to close forty per cent. of the beds. It costs nearly $300,000 a year to carry it on. If these facts were more generally known, the Churchmen and Churchwomen of Philadelphia would not be long in supplying the funds needed to keep its doors fully open to enormous numbers of sick and injured that are always asking for its aid.

It was stated last week that the Rev. A. Gilbert O. Pember had been called to St. Luke's church, Kensington. It should have been to St. Michael's church, Germantown.

The Rev. Dr. John Mockridge, vicar of Trinity church, New York City, has received a call to the rectorship of St. James' church, one of the oldest Episcopal churches of Philadelphia.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

Sunday School Institutes.

The Board of Religious Education has determined to hold fifteen to twenty institutes, covering the diocese, and has names a committee on them, with the Rev. W. B. Stevens of St. Ann's, as chairman. Co-operating with the Provincial Board, it will establish a Sunday School, not perhaps in perfect form, but sufficiently so to stand as a demonstration. The school chosen is that of St. Mary's, where the new rector is the Rev. F. A. Brown, formerly of Savannah. Work on bringing this school into shape has already been started by Mr. Brown. Institute locations include Dutchess and Putnam counties, Ossining, Mt. Vernon, Yonkers, Middletown, Kingston, Staten Island, and of course Mahattan.

Laymen's Activities.

Unusual activity obtains on the part of laymen. John S. Rogers as chairman of a Church Club Committee has issued a report on institutions of the diocese, aiming to show how members of the club can help them, not in money but in personal work. Working in close harmony with the Social Service Commission the Laymen's Efficiency League will hold a convention in Laymen's House on Washington's birthday, to map out and advertise a co-operative plan that is to continue to next November. Week night conferences with laymen in parishes, conventions in May, and meetings and exhibits in connection with the Diocesan Convention in November make up the plan. The last Convention decided upon such meetings, and named a committee on which both Commission and League are represented, to have charge of them.

Clerical Changes.

Clergy changes, and possible changes, include the retirement of the Rev. John Huske, of historic St. George's, Newburg, because of ill health, and the taking of the services there by the Rev. Frank Heartfield, formerly of Brewster. It is reported that the latter has been called as rector. He himself retired from Brewster some years since because of ill health. He has lately been at St. Luke's, Matteawan, as priest in charge. The Rev. John A. Chapin, assistant at Holy Trinity, Harlem, began on February 1st, as rector of St. Thomas church, Dover, N. H. The Rev. H. Page Dyer has become assistant at St. Luke's chapel, Trinity parish.

St. Thomas' Church.

St. Thomas' church, the Rev. Dr. Stires, rector, found its expenditures for the new church and equipment to exceed estimates by $150,000. This was due wholly to the purchase of a rectory on the west, putting ground occupied by the old rectory into larger parish plant. Dr. Stires now announces that half of this sum has been provided, and that some $500,000 has been put into wills already written toward the $2,000,000 that will eventually be needed as endowment. More and more business conditions surround Fifty-third street's crossing of Fifth Avenue. In addition to his duties as rector, Dr. Stires has been a big personal factor in helping Mayor Mitchell's Unemployment Committee get down to work, and get practical plans to accom-

plish results. He has also been active beyond almost all others in the whole range of social work under the Church's official commission, of which he is chairman.

Dr. Stires has made an appeal to his laymen to help to make St. Thomas' church a city service centre, saying that if they respond, as he expects them to do, New York will realize that St. Thomas' stands for far more than a beautiful building.

Dr. Stires outlines the parish formation for laymen that is being suggested by laymen's organizations of the city, saying he hopes one committee will continue, to look after interests of St. Thomas' chapel, another missions in all forms, and six others to take up and work for various forms of social service, affecting not the Fifth Avenue district only, but the whole city, possibly nation. He believes the response of his laymen will be hearty and permanent.

Dinner to Prison Keepers.

The annual dinner given by the City Mission Society to Prison Keepers was held this year at the Hotel Breslin and nearly 200 prison officials was present. The speakers were Commissioner of Correction, Miss Katherine B. Davis and her deputy, B. G. Lewis, Judge Edward Swann and Bishop Greer.

Bundle Day.

New York had a bundle day on February 4th. Department stores co-operated in collection of bundles, and churches in hundreds of cases acted as receiving stations. The number of bundles is 700,000 to date, with the prospect they will reach an even million. Thousands of men and women are now at work mending clothes and shoes from the bundles, and distribution has already begun to the poor. The police estimate the number of unemployed at 357,000. Through the Church Co-operative Association the Church has led in providing temporary relief, and setting example to others.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Annual Sunday School Convention and Institute.

The third annual Sunday School Convention and Institute of this diocese held a three-days' session in Charleston, in the parish house of Grace church, beginning February 2d, and continuing for the two succeeding days. The Bishop is the ex-officio president, the Rev. W. H. K. Pendleton, rector of the Church of the Advent, Spartanburg, being the active president. The opening service was in Grace church at 10 A. M., on Tuesday, the 2d, the Bishop officiating, with Messrs. Pendleton and Way, the rector, assisting. The various problems and methods of Sunday School work were taken up and discussed. The several speakers were the Rev. Messrs. G. Otis Mead, of Roanoke, Va., Henry D. Phillips, of the settlement work at La Grange, Ga.; Walter Mitchell, of the Porter Academy; K. G. Finlay, of Columbia; G. H. Taylor, of Gambierville; W. H. K. Pendleton, and the Rev. Dr. Wilmer, of Atlanta, Ga. These men are all furnished with a certain knowledge of the several aspects of Sunday School work, which gave authority to what they said. Dr. Wilmer spoke of the Atlanta scheme of study, and instructions; Mr. Mead, of the Adult Bible Class, and Mr. Mitchell of the place of missions in the Sunday School. Mr. Phillips dealt with "The Challenge of the Mill to Organized Christianity, while Mr. Taylor and Mr. Pendleton dwelt upon the relation of the mill scholar to the Sunday School and the Opportunity of the Church in Factory Sections of the State. Mr. Finlay emphasized the need of "Social Service" in the Sunday School. At the closing meeting Dr. Wilmer explained the "General Principles of the Atlanta Sunday School Curriculum": the Bishop giving a summary of the convention and making some suggestions, the chief of which was that instead of having three separate meetings, viz.: The Laymen's Convention, the Woman's Auxiliary and the Sunday School Institute, there should be a kind of combination, both as to time and place of meeting. Mrs. John Loman, of Philadelphia, gave most interesting and instructive addresses on the "Church Collections in diagram, picture and story, the "Beginner's Department" and "The Primary." Thoughtful papers on Missions in the Sunday and Primary Work, were read by Miss Elizabeth E. Huger and Miss Marion Walker. Mrs. Loman was very effective, showing throughout a mastery of the entire subject of Sunday School work, based evidently upon wide study and experience.

Christ Church, Greenville.

On February 21st, the Rev. Alexander R. Mitchell will celebrate the fifteenth anniversary of his charge as rector of Christ church, Greenville.

In eighty years this parish has had seven rectors. In 1820 this church was organized as a mission by Rev. Rodolphus Dickinson. It was organized into a parish in 1835 and the Rev. C. C. Pinckney became its first rector. The following clergymen were in succession: Rev. Thomas S. Arthur, Rev. Ellison Capers—afterwards Bishop of the Diocese, Rev. Henry Melville Jackson—afterwards Bishop Coadjutor of Alabama; Rev. John Y. Downman, Rev. Byron Holley, and Rev. Alexander R. Mitchell.

On the occasion of the anniversary the Rev. E. N. Joyner, of Lenoir, N. C., once connected with the parish, will preach the sermon.

Seven men identified with this parish have studied for the ministry, one of whom is the present Bishop Coadjutor of West Texas, the Rt. Rev. William Theodotus Capers, D. D.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Dr. Mann Notified of His Election.

The Rev. Dr. Alexander Mann has been notified by the Special Committee of his election as the Bishop Suffragan of the Diocese of Newark. His decision will not be known for several days.

The Rev. Alexander Mann, D. D., was ordered deacon in 1885, and was ordained priest in 1886. On February 7, 1887, he became canonically resident in the Diocese of Newark, and Assistant Minister of Grace church, Orange, his uncle, the Rev. Dr. Anthony Schuyler, being rector. In 1900, on the death of the rector, Dr. Mann succeeded to that office. On October 2, 1905, he was transferred to the Diocese of Massachusetts and became rector of Trinity church, Boston.

The Bishop Suffragan-elect is quite familiar with the missionary work in the Diocese of Newark. He was appointed Archdeacon of Newark in May, 1896, by Bishop Starkey, and continued in office about nine years. His district comprised the counties of Essex, Morris, Sussex and Warren. For many years he was an active member of the Diocesan Board of Missions.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B D. Tucker, D. D., Coadjutor.

To the Junior Auxiliary of Southern Virginia.

My dear Juniors: As you know, your beloved president, Mrs. John J. Lloyd, has gone to Japan, and I have been asked, not to take her place, while she is away—because I could never do that—but to try and see that the work of the Junior Auxiliary is kept up during her absence.

Miss Lila W. Tucker, of Lynchburg, will still be the assistant. Miss Roberta Newton, 716 Boissivain street, Norfolk, is secretary and treasurer, and Miss Edmonia Whittle, 227 Freemason street, Norfolk, is the educational secretary. I assure you we will all do our best to make the Junior Auxiliary of Southern Virginia a power for good in the world, and by helping and doing for others each member will be helped herself.

Our regular pledges are as follows:

Alaska, School at Anik,	$50
Africa, School at Cape Palmas	25
China, St. Mary's School, Shanghai	50
Japan, St. Luke's Hospital, "Children's Cot," Tokyo	50
Japan, "Widely Loving Society," Orphanage, Osaka	35
Lawrenceville, St. Paul's Industrial School	25
Mexico, Work Mexico	25
Church Publishing Company	5

Some of you made pledges at the annual meeting in Portsmouth for one or more of these objects. Will you please send the amount of these pledges at your earliest convenience to Miss Newton. You who have not already pledged send what you can toward any one or more of these objects.

Will each auxiliary as you are able send twenty-five cents or a dollar as a central fund for regular diocesan expenses? If you have not done so already, please send to the Church Mission House for the "Junior Book," price ten cents.

Please send to the secretary by the 15th of April a report of your circle, officers' meetings, study classes and if you are graded into sections as suggested in the Junior Book.

Send any boxes you wish in the diocese. Miss Newton will give you information in regard to our diocesan missions.

Our Christmas this year will go to the Indian Mission at Pine Ridge, South Dakota. We hope to send three hundred gifts. a hundred and fifty useful gifts and a hundred and fifty joyful gifts. In your report let the secretary know how many gifts you can send. Shipping directions will be given you later. The Lenten season is a good time to begin to make the Christmas gifts as there is so little time in the fall before the boxes have to be shipped.

If you have found any method particularly successful in any part of the work, please write the secretary about it.

Study about the people we want to help and the missionaries who are helping them.

It is not too late to wish you a Happy New Year and to pray that the blessing of God may rest upon every Junior and her work in Southern Virginia.

Affectionately yours,
MARY GORTON DARLING.
(MRS. FRANK W. DARLING.)
Hampton, Va.

CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

Annual Convention.

Convention Week in this diocese, during which the Diocesan Convention and the House of Church Women held their three days session, January 26-28, inclusive, was ditinguished for a continuius rainstorm; and yet the attendance was large in both bodies, that of the House of Church Women being the largest in its history, now just completing its first decade, all of the parishes and missions of the diocese save less than half a dozen being represented, and in many cases by full delegations of fine women.

The opening service in the Cathedral crypt, was a celebration of the Holy Communion, at which in place of a sermon, the Bishop read his convention address. The spacious choir was well filled with vested clergy, and choristers, and the body of the crypt by lay members of the Convention and members of the House of Church Women. The Rt. Rev. Dr. Gailor, Bishop of Tennessee, was present and took a part in the service. The proceedings of the Convention this year were marked by no matters of special interest. The report of parishes, missions and institutions, however, exhibit results rather above the average in growth, especially on the financial side, in spite of the generally felt financial depression. In most instances last year's members were re-elected on the various committees, boards and commissions. On Tuesday evening, in spite of the rain, the large crypt was crowded for a general missionary meeting. The vested choirs of men, boys and women from all the churches of San Francisco and vicinity were out in full force—including the Japanese and Chinese Missions and the colored, St. Augustine's Mission of Oakland. The address was made by Bishop Gailor, and was on a very high plane, far above that of the usual missionary speech.

On Wednesday afternoon was held the usual joint session of the Convention, and the House of Church Women—the latter completely filling the side of the crypt set apart for them—to which they were formally escorted from their meeting place in the old pro-Cathedral by a committee of the Convention, their officers being accorded a place on the platform at the left of the Bishop—the members of the Convention standing while they entered. Now such chief matters as the reports of the Board of Missions, the archdeacon, the deans of the two convocations, the Social Service Commission, and that of Christian Education were made, and at the close of the last it was an inspiration to again hear from Bishop Gailor as the president of the Board of Christian Education of the General Convention. . .

On the evening of Thursday was held a joint meeting of the Brotherhood of St. Andrew and the Daughters of the King. Several hundred members of the two Orders and their friends were present. Bishop Nichols presided, assisted by Dean Gresham. The speakers were the Rev. Charles N. Lathrop and State Senator Lester G. Burnett. Both of these gentlemen spoke very earnestly upon the social problems, of unemployment, and of housing conditions which so seriously affect the poorer laboring class among our people, and the Church's opportunity and responsibility growing out of them.

Friday was entirely taken up with the semi-annual meeting of the Women's Auxiliary, beginning with a communion Service in the forenoon with sermon by the Rev. D. C. Gardner, of Stanford University and dean of the Convocation of San Jose. After lunch, during the business session the Bishop of Tennessee was again the chief speaker. And so it may be seen how large a place Bishop Gailor has had in the proceedings of Convention week this year, responding to every call with the good nature and eloquent readiness and versatility with which he has shown himself so eminently equipped; and all this in the midst of demands made upon him by the course of lectures he is engaged in giving at the Leland Stanford, Jr., University.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Meeting of the Convocation of New Brunswick.

The regular meeting of the Convocation of New Brunswick occurred in Trinity church, Elizabeth, the Rev. W. S. Baer, rector, on January 26th. The meeting was of particular interest as being the first public appearance of Bishop Matthews on the day next after his consecration. The Bishop celebrated the Holy Communion, and presided at the business sessions of the day.

The special theme for discussion was "Rural Community Work." Addresses were made by Rev. J. M. Harper, of Gladstone, N. J., and Rev. J. G. Shultz, of Liberty, N. Y., both engaged in rural work.

Dinner Given in Elizabeth to Bishop Matthews.

A dinner, at which Bishop Matthews was the guest of honor, was given in Trinity parish house, Elizabeth, on Tuesday evening, January 26th. The committee in charge was composed of the rector and three laymen of each Elizabeth parish. The dinner was given under the auspices of all the parishes of the city, and was served by the women of Trinity parish.

Missionary Rally in Camden.

On Wednesday evening, February 3d, the annual missionary rally was held, with an attendance that taxed the capacity of St. Paul's church, Camden, the largest church in the lower part of the diocese. Bishop Matthews presided, and there was a large attendance of neighboring clergy. Besides representatives from all the Camden parishes, there were also represented Gloucester, Westville, Woodbury, Wenonah, Mantua, Pitman, Glassbrook, Haddonfield, Haddon Heights, Merchantville, Moorestown Burlington, Riverton, Palmyra, Salem, and other places not reported to the writer.

Addresses were made by the Bishop, the Rev. Arthur Sherman, of China, and Mr. John W. Wood, secretary of the Board of Missions. The music was led by massed choirs from different parishes.

These missionary services at different rallying points in the diocese are a great success, and a source of much inspiration.

Reception in Trenton to Bishop Matthews.

A reception to Bishop Matthews was recently given by the Trenton parishes, in Prudence Hall, of the Industrial Art Building in Trenton. All the Trenton clergy with their wives were present, and about fifteen hundred people attended the reception. The hall was prettily decorated with palms and flowers and purple and white bunting. Significant features of the decorations were the shields and names of the Trenton parishes; the dates 1815-1915, denoting the period of the New Jersey Episcopate; and the names of the five successive Bishops.

After the reception the Bishop and clergy with their wives, and the members, and wives of the committee of arrangements, a party of thirty-five, were conveyed in motors to the golf club where a supper was served.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Items.

The Church Club of the diocese gave a complimentary luncheon to the Rt. Rev. Leigh Richmond Brewer, D. D., Missionary Bishop of Montana, on Wednesday, February 3d, at the Hamilton Club, Brooklyn. The clergy were honorary guests. The luncheon was given in the interest of the apportionment plan, originated by Bishop Brewer and used by the General Board of Missions. . .

Two of our younger clergy were married the week ending February 6th—the Rev. Reginald Heber Scott, now rector of the Church of the Transfiguration, Freeport, and Miss Amelia Taylor Doughty, at Christ church, Bedford Avenue, by Canon W. S. Chase, D. D., on Tuesday the 2d; and the Rev. Robert Bourn Bowlin Foote, associate of Holy Trinity, Brooklyn, and Miss Nina Perry, by the Rev. J. Howard Melish, rector of Holy Trinity church, on Wednesday the 3d inst.

An eight-day's Mission will be held at the Church of the Atonement, Brooklyn, the Rev. Frederick H. Handsfield, rector, by the Rev. William Francis Mayo, O. H. C., beginning, February 7th, and closing February 14th, inclusive.

The Rev. W. D. Johnson, rector of Christ church, Clinton street, Brooklyn, left for England, February 6th, for a brief sojourn abroad. During his absence the Rev. H. T. Scudder will be the preacher.

All Saints church, Brooklyn, the Rev. Emile S. Harper, rector, celebrated its 46th anniversary on Thursday, January 28th. The funeral service was said in the church on Wednesday, January 27th, over the mortal remains of the late Rev. William Morrison, by the Rev. C. C. Walker, D. D., rector of Saint Ann's, Brooklyn, assisted by the rector of All Saints'. Mr. Morrison was rector of All Saints' for sixteen years; was one time chaplain of the police force of New York, and was also secretary of the Board of Inebriety of New York from its inception.

The Rev. Karl Rieland, D. D., rector of Saint George's, New York, read a paper before the Brooklyn Clinical League, on Monday, February 1st on Parish Work.

About fifteen of the Episcopal Clergymen of Greater New York, went to Philadelphia on the "American Excursion" to hear Billy Sunday on Thursday, January 28th. They were favorably impressed with him and the form of gospel which he preached. Arrangements are now being made to bring him to New York.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Lenten Services in Christ Church, Savannah.

Special services for men only will be held in Christ church, Savannah, at 12:30 to 12:50 P. M. The Bishop of the diocese will conduct these services on the first two days of Lent and during Holy Week. The following clergymen will conduct the services on Tuesdays, Wednesdays, Thursdays and Fridays: the Rev. Charles T. Wright, rector of Otey Memorial church, Sewanee, Tenn.; the Rt. Rev. C. K. Nelson, Bishop of Atlanta; the Rev. Homer Worthington Starr, Ph. D., rector of the Chapel of the Cross, Chapel Hill, N. C.; the Rev. Louis G. Wood, rector of St. Luke's church, Charleston, S. C., and one other speaker yet to be secured.

The Bishop's Pastoral Letter.

Bishop Reese has issued a Lenten Pastoral to the congregations of the Diocese, urging a faithful observance of the season of Lent, especially in view of the troubles which are now distressing the world.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

Bishop Darst's First Visitation.

Rt. Rev. Thomas C. Darst, D. D., paid his first official visitation to St. Thomas' parish, Windsor, Rev. Walter R. Noe, rector, on Sunday, January 31st. It was quite appropriate that he should begin his official work of visitation here. Ten years ago he was called to the charge of this church and paid our community a visit which is still very pleasantly remembered. The morning services yesterday were attended by the congregations of the other communions of the town and at night the large church was crowded. It was a graceful and Christian act when the pastors of the other churches closed their doors and came to give our Bishop a glad welcome. The sermon he preached repaid them. They were deeply spiritual and practical and breathed a spirit of the finest brotherhood.

At night a class of ten were confirmed. While in Windsor Bishop Darst was the guest of Governor and Mrs. Francis W. Winston at Windsor Castle. On Saturday night a reception was tendered him by his hosts, at which a large number of the church people were entertained.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Visit of Mrs. Pancoast.

Mrs. Charles R. Pancoast, of Philadelphia, spent Saturday, January 30th, in Pittsburgh, in the interest of the work at St. Luke's, an International Christian Hospital under American auspices in Tokyo, Japan. In the morning she addressed a gathering of the Junior Auxiliary of Pittsburgh, at the parish house of the Church of the Ascension; and in the afternoon spoke at a drawing-room meeting held under the auspices of the Pittsburgh branch of the Woman's Auxiliary, at the residence of Mrs. William Thaw, Jr., on the North Side. Her visit stirred up considerable enthusiasm among those who heard her and already plans are being made to do something in Pittsburgh in behalf of this most worthy institution in Japan.

Church Home.

On the Feast of the Presentation the Rt. Rev. the Bishop of the Diocese made his annual visitation to the Church Home. There was a celebration of the Holy Communion in the morning by Bishop Whitehead, assisted by the Rev. T. J. Bigham, archdeacon of Pittsburgh, with sermon by the Rt. Rev. J. H. Van Buren, D. D. Other clergymen present were the Rev. Messrs. Cole, Porkess, and the Rev. Dr. Yates. Many of the lady managers of the institution, and others interested in the work were in attendance. Luncheon was served to all the visitors present, and in the afternoon there was Evening Prayer, with catechizing of the children, and a class of five girls and two boys was confirmed. The Church Home is now caring for thirteen old ladies and eighty-seven children.

A Million Dollars for Missions.

The Executive Committee of the Central Missionary Committee of the diocese is arranging for a meeting of the clergy, central and parochial missionary committees, and others, to be held on Monday evening, February 15th, at Trinity church, Pittsburgh, in behalf of the proposition adopted at the meeting of the Province of Washington in November, in Pittsburgh, to raise a million dollars for missions within the Province during the current year. The Rev. G. F. C. Bratenahl, D. D., Provincial Secretary, has a plan to lay before the assembly, and it is expected that Bishop Van Buren and others will speak.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Items of Interest.

Rev. Francis B. Barnett, rector of Mitchell, South Dakota, has been a recent visitor in St. Louis, preaching at Epiphany mission and at St. Peter's church. Mr. Barnett is the editor of the South Dakota Churchman.

Rev. Charles E. Betticher, Jr., on leave of absence from his field, has recently spent several days in St. Louis and its suburbs, and has greatly interested those who have heard him speak of the work of the Church in Alaska. He addressed local meetings of the Auxiliary and the Juniors, and was also a guest of the Church Club of the diocese and a preacher at the Cathedral.

The Rev. Z. B. T. Phillips, rector of St. Peter's church, St. Louis, has been at the University of the South to deliver a lecture on "The Ministry as a Vocation." Later in the year, Bishop Johnson is scheduled to deliver a series of lectures at Sewanee.

The Rev. A. J. Kuehn, of Louisiana, in this diocese, has recently recovered from a serious illness in St. Luke's Hospital, St. Louis. It is understood that he will presently vacate the parish of which he has been rector about a year and a half. The Rev. D. A. Sanford is also retiring from the rectorship of St. Paul's, Mexico, Mo., to which he was called in October, 1913.

Mrs. George F. Taylor, wife of the minister in charge of Grace-Holy Cross, St. Louis, who has been seriously ill with diphtheria, has left with her mother for her former home in Washington, D C., and it is hoped that the change will speed her rapidly toward complete recovery.

The Rev. George C. Dunlop, rector of Christ church, Springfield, Illinois, was a recent guest of the Rev. C. F. Blaisdell and the Bishop Coadjutor, and was a special preacher in the Church of St. Philip.

The Rev. H. Nelson Tragitt, rector of Christ church, Rolla, was called to the family home in Seymour, Conn., the last day of the old year, for the burial of his father, the Rev. Josephus Tragitt, aged eighty-four years, for many years a faithful minister of the diocese of Connecticut. The services at Rolla were carried on by the son of the rector, Horatio N. Tragitt, Jr., who is a student at Sewanee, and who spends his summers in lay reading work among the weak missions of Missouri.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Death of Mrs. T. W. Shacklett.

Mrs. Shacklett, of Erie, wife of the treasurer of our diocese, died quite recently. The body was taken to Delaplane, Va., for interment. A brief funeral service was held in Erie before the funeral party left for the South.

Bishop Israel's Activities.

Bishop Israel has been making his yearly visits to DuBois, Instanter, Foxburg, North Gerard, Fairview and Conneautville, Mercer, Pardoe, Grove City.

The new portion of the Hamot Hospital, Erie, was dedicated on Saturday, November 21st, Bishop Israel making the dedicatory address. While the hospital is not now affiliated with any special religious communion, yet it is identified with the work of our Church in this city, having been begun, nearly thirty-five years ago, by the then rector of St. Paul's church and members of his parish.

MISSISSIPPI.

Rt. Rev. Theo. DuB. Bratton, D. D., Bishop.

The Bishop Visits the Church of the Redeemer.

The Bishop visited the Parish of the Redeemer on the 2d inst.—celebrated the Holy Communion on the Festival of the Presentation of Christ in the Temple at 10 A. M., and at an afternoon and evening service confirmed eighteen persons presented by the rector, the Rev. C. B. Crawford. He also blessed a hymn board given to the Church of the Redeemer by General James Gladsden Holmes, of Charleston, S. C., in loving memory of his father and mother, Arthur Fisher and Amelia Levering Smith Holmes.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffragan.

Notes.

The Diocese of Iowa has lost through death one of its most prominent and useful laymen, Major Samuel Mahon, who died January 31st, at his home in Ottumwa, the funeral taking place on the following Monday from the parish church. Bishop Morrison conducted the services, assisted by the Rev. John C. Sage, rector of St. John's church, assisted by the Rev. John C. Sage, rector of St. John's church, Keokuk, and the Rev. Thomas Horton, rec-

tor St. Paul's church, Oskaloosa. The rector of the parish, being confined to his bed through sickness, was unable to be present.

Major Mahon had for many years occupied a prominent place in the councils of the diocese, serving on many committees and in many of the offices from time to time. He had for a number of times been elected as a deputy to the General Convention and was so serving in that office at the time of his death. He was, for many years, vestryman and warden of Trinity church, Ottumwa. Major Mahon was in his seventy-fifth year, and leaves to mourn his loss a wife, two sons and two daughters.

The Very Rev. Marmaduke Hare, M. D., dean of Trinity Cathedral, Davenport, is confined in St. Luke's Hospital, where he is being treated for a serious ailment. It is hoped that an operation may be avoided and his many friends throughout the diocese and elsewhere are hopeful of his speedy recovery.

During Dean Hare's illness, the Cathedral parish is in charge of the Rev. Samuel Chapman, late of St. Paul's church, Brooklyn.

On February 2d, Bishop Morrison officiated at the funeral of Mrs. George Vernor, wife of the Rev. George Vernor, a retired priest, residing in Davenport. Rev. and Mrs. Vernor had recently gone to California to spend the winter with a daughter, when Mrs. Vernor was suddenly called to her rest.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

Brotherhood of St. Paul Conference.

The Conference of the Brotherhood of St. Paul began in Holy Trinity parish house on Saturday evening, February 6th, with a supper given by the delegates. Twenty-six boys and four clergymen were seated at the table, which was decorated with spring flowers and red arrows to mark the places. The Rev. David H. Lewis, the diocesan president of the brotherhood, was the master of ceremonies. After the blessing, the boys were given time to become acquainted, and then a number of questions and answers were passed around. Each question was read by one of the boys and the others tried to answer it. When they failed, the boy holding the correct answer read it aloud. Several interesting facts were brought out in this way, which were new to the boys. Among others, the fact that there are sixteen living Bishops who were once Virginia boys; that the mission in Brazil was started by two young clergymen who were born in Virginia, and that recently the Emperor of Japan has given $25,000.00 towards St. Luke's Hospital, Tokyo, which owes its success to the work of a Richmond boy, now Dr. Rudolph Teusler, who is in charge of the hospital. Three short talks were made. The first, by the Rev. S. Roger Tyler, brought out the idea that if we give our best to missions, the best will come back to us. The Rev. Peyton Craighill spoke earnestly on keeping God's law by doing the small things in life well rather than spending our time looking for a chance to be a hero. Rev. Mr. Faulkner spoke of the decision every boy must make in choosing his life's work, and urged each one to give himself to God and serve where He would have him serve. The programme closed with a hymn and the benediction.

The Holy Communion was celebrated at eight o'clock Sunday morning for the directors and boys. In the evening a mass meeting for the boys was held, at which missionary hymns and prayers were used in place of Evening Prayer and the Brotherhood of St. Paul catechism questions were answered by the boys. The Rev. Hugh L. Burleson, of the Church Missions House, New York, made the address. Mr. Burleson said he had talked to many different kinds of missionary gatherings, but this was the first time he had been invited to speak to a boys' missionary organization. From beginning to end he held the boys' attention. He emphasized the new era into which the world is surely passing, and brought home to the boys the part they will play in the building of the new world which must grow out of the great events of to-day. To-day the strife of nations has come about by the lack of true brotherhood, as taught by Jesus Christ. This if we value it ourselves we will pass on to those who know Him not. There were several troops of Boy Scouts present, and Mr. Burleson pointed out that they were working on the same principles as the brotherhood boys, in trying to help others.

On Monday afternoon the annual business session of the brotherhood was held. The chapter reports were read by the boys and showed a splendid growth in the work in Richmond. The diocesan secretary reported five new chapters added to the roll, fourteen confirmations and an increase of nearly $200.00 over the gifts of money and boxes of last year. Sectional conferences, led by the Rev. H. L. Burleson, the Rev. Geo. McL. Brydon and Misses Katherine Hawes and Lou Bell Jones closed the meeting.

The importance of the brotherhood work was impressed on all who attended the meetings, and it is hoped the results of the conference will be a steady growth in the Brotherhood of St. Paul.

Death of Mrs. W. D. Smith.

Mrs. Elizabeth Whiting Smith, wife of the Rev. Dr. W. D. Smith and daughter of Major Holmes Conrad, died at the rectory in Winchester, Va., on February 5. The sympathy of a multitude of friends go out to her bereaved husband and family.

Notes.

Bishop Gibson visited St. Stephen's church, Westhampton, the Rev. Thos. Hubert-Jones, rector, on Sunday, February 7th, and confirmed a class of sixteen.

Owing to the illness of Bishop Lloyd, and the inability of Mr. George Wharton Pepper to be present, the Missionary Mass Meeting, which was to have been conducted by Bishop Gibson and Bishop-Coadjutor Brown at the City Auditorium, Richmond, on Monday evening, February 15th, has been indefinitely postponed.

On Sunday, February 6th, the Rev. Hugh L. Burleson, of New York, preached at the morning service in Emmanuel church, Brook Hill, Richmond, the Rev. E. E. Osgood, rector. An offering of $800 was taken at the service for domestic and foreign missions.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Lenten Services in Memphis.

The local Brotherhood of St. Andrew has arranged the usual Lenten mid-day services to be held in the Empire Theatre, Memphis, to begin on Monday, February 22d. These services are arranged especially to appeal to business men and women, and they therefore begin promptly at 12:05 and 12:30. The punctuality with which the service is carried out has been fully appreciated by the business people, who give a full attendance. Three prominent clergymen from other fields will aid in conducting these services. That for the first week will be conducted by a Kentucky clergyman; for the second week by Rev. Dr. Parrish, of Baltimore; and the third week by Dr. Floyd Thompkins, of Philadelphia.

Services at Calvary Church.

On Thursday, February 11th, the sacred cantata of Esther will be rendered by the Calvary church choir, assisted by outside talent. During Lent, evening service will be held every day in Calvary church at 8 P. M. On Sundays during this period a men's meeting will also be held here at 3 P. M.

Men's Bible Class at St. Luke's.

A men's Bible class has been organized at St. Luke's church, Memphis, which is to be held at 10 A. M. each Sunday, and is to be non-sectarian in character.

Non-Sectarian Monday Services.

For four consecutive weeks the local Y. M. C. A. has conducted Monday religious services for business men, which has aroused a great deal of interest among business men, and have been well attended. Memphis is showing a decided interest in non-sectarian, or union work, and the women's Bible class, which meets weekly, is well received.

Lenten Services in Chattanooga.

The clergy of Chattanooga, Tenn., have decided to unite in mid-day Lenten services for two weeks in mid-Lent, and have secured a theatre in the center of the city for noonday services.

The Rev. Z. B. Phillips, of St. Louis, will take the services March 15th, 16th and 17th; the Rev. C. B. Wilmer, of Atlanta, Georgia, will take the services March 18th, 19th and 20th; Bishop Gailor will take the services March 22d, 23d and 24th; Archdeacon Claiborne will take the services March 25th and 26th.

The above named preachers will take also preach at St. Paul's church every afternoon and at Christ church every evening.

Endowments for Emerald Hospital.

Mrs. Emery has given $5,000 to Emerald Hospital, Sewanee, Tenn., in memory of her husband, Thomas J. Emery, to endow a bed.

Mr. Elliott, of Georgia, has also contributed $505 on the permanent endowment of Emerald Hospital, which is a great blessing to the magnificent work that this church institution is doing in the heart of the Cumberland mountains. Last year the institution provided for over 1,100 patients, the large majority of whom could not contribute a penny, and really had to be helped.

Wars will never cease and benefits that are possible for the human race will never be realized until the teachings of Christ have grasped the mind and purpose of all mankind. Yet a whole year's gifts of Christendom to carry the gospel of peace to all the world is but a third of the material cost of one day's warfare. In 1913 Christendom gave $32,121,234 for foreign missionary work, $17,168,611 of which was given by America, whereas the cost of one day's European war would enable the missionary agencies of all Christendom to increase their whole year's work to three and one-half times its present capacity. The cost of one week's war would assure the evangelization of the world in this generation.—Northern Christian Advocate.

Christianity and the Community

Thy Kingdom Come on Earth

The committee of fifteen citizens appointed in March, 1914, by the Mayor of Richmond, Va., to investigate the social evil in Richmond has filed with the mayor the first instalment of its report.

The spirit of the commission is expressed in this paragraph:

"The problem is quite as old as time and as complex as its mutations. Volumes upon volumes have been written; thesis upon thesis, and argument upon argument have throughout all the years engaged the attention of mankind. So complex and difficult of solution has this question always been that men have come to declare it beyond solution. But such confession does not lighten our responsibility nor are we relieved from effort in our day and generation. To confess that we are powerless to handle this subject is to call in question the strength of civilization, to doubt the moral teachings of Holy Writ, to place human depravity beyond reach of Jehovah."

In conducting its investigations, the commission had the help of five experts from the American Social Hygiene Association, including the chief investigator. These men were in the city for two months.

The commission finds that the so-called policy of segregation is worse than a failure. The social evil is spread wide all over the city; and in the so-called segregated district, the evil is not only open and flagrant, but is made the worse by the constant illegal sale of liquor.

The recommendations of the committee are:

1. That the existing laws of the State against commercialized vice be rigidly enforced, and that the policy of segregation be wholly abandoned.

2. That the Chief of Police be given full authority in placing and deploying the men of the force.

3. "That a moral squad be organized from the police force, and that the members of this squad be selected by the mayor and chief of police."

4. "That the people of Richmond be urged to co-operate with the Police Department in the performance of its duties, more especially in relation to the suppression of this vice."

5. "That the city of Richmond provide at once a place of confinement other than the city jail to which the morally delinquent and other offenders who may be determined upon may be sent, and in so doing better subserve the ends of justice and the hope of reformation than by commitment to jail."

6. That a Bureau of Public Morals be chartered, which shall co-operate with the authorities in enforcing the laws against immorality. To this end it is recommended that this commission be continued with power to prepare a charter for a permanent bureau; and that, pending the obtaining of said charter, this commission act as Bureau of Public Morals.

The third, fourth and fifth of these recommendations are quoted in the commission's words; the others are given in substance.

✠

One of the most helpful of our American agencies for protecting girls in those situations in which they may be exposed to danger from unscrupulous persons is the "Travelers' Aid Society," which has local branches all over the country.

A recent folder issued by the Richmond Society outlines the character of its work, and gives advice it would be well if ministers of country churches could pass on to their young people, especially.

The Travelers' Aid Society provides information, guidance, and protection to all travelers who, by reason of inexperience, ignorance, illness or infirmity, are in need of assistance.

Women agents meet incoming trains to aid strangers, particularly the unsophisticated girl whose innocence is her danger.

The Travelers' Aid Society is newly organized in Richmond. As a part of the Y. W. C. A., for three years the work has been carried on, and the need of an independent organization has been demonstrated. To meet this need the Travelers' Aid Society was formed with the heartiest endorsement of the city officials, railroads, business organizations, the Y. M. C. A., and the Y. W. C. A. It is nonsectarian in organization and work.

The Travelers' Aid Society is supported by membership and contributions. Memberships are as follows: Active $5; Contributing $1 to $5; Life $100; Sustaining $25 or more.

Contributions may be sent to Mr. Henry S. Hutzler, Treasurer, 1013 E. Main street.

Reasons for supporting it:

Because during three years of service the Travelers' Aid has assisted over 4,000 persons in Richmond.

Because an enlarged work is necessary to meet the needs of a growing city.

Because it counteracts at the outset the evil influences of city life upon the unwary girl.

Because it stands ready day and night to help travelers, regardless of age, race, creed, class or sex.

Because prevention is better than reform.

Girls going to the city are warned that in every city there are unscrupulous persons, who, by apparent offers of friendship and assistance or by appealing for sympathy and help, prey upon and lure away the unsuspecting. The emergencies of travel make easy openings for the agents of vice of every form.

Before starting to a strange city, write the Travelers' Aid Society to meet you.

If your friends fail to meet you or you need help of any kind, find the Travelers' Aid Agent—a uniformed official will direct you to her.

Aim to arrive at your destination in the day time.

Do not start to a strange city or town even for a night without previous information about a safe place to stop.

Do not leave home without some extra money for an emergency.

Do not ask or accept information, advice, or direction except from Travelers' Aid representatives or uniformed officials.

Do not accept offers of work without thorough investigation.

Do not trust attentions on train, boat or elsewhere from men or women.

Do not go to strange parts of a city at night by public porter or cab.

✠

The war in Europe has made the problem of unemployment an acute one in many of the cities of America; and it is interesting to see the earnest efforts which some of the churches are making to meet it. The New York Times a few days ago contained the following account of what is being done in New York at the Church of the Heavenly Rest, of which the Rev. Herbert Shipman is rector:

"Inside the room in the parish house a reporter early in the afternoon found 215 men hard at work, and happy over it. They had just had a full meal—soup made in the Ritz-Carlton kitchen, pork and beans, bread-and-butter sandwiches, and coffee, and they were smiling, most of them, and laughing and actually joking as their fingers flew busily, fashioning bandages, compresses, and drains, to be sent to the aid of the wounded in the great European war. Forty others had been turned away in the morning because they could not be taken care of.

"The workroom at the Church of the Heavenly Rest is a comparatively new institution, and Mr. Shipman said the idea was taken from St. Bartholomew's church, where the applicants for aid became so numerous that a building was obtained from the city for a dispensary and workshop.

"We started here only two weeks ago last Saturday with twenty-one men," said Mr. Shipman. "In a week we had 264. We have been averaging 210 a day, and had that number yesterday. They begin lining up about 8 o'clock in the morning, and they work from 10 until 3, receiving 10 cents an hour for their work. The food is donated, the Ritz-Carlton Hotel furnishing all the soup we can use. On two occasions we have been presented with pies. We have pretty much the same crowd of men every day.

"As an instance that these men do not come here because the times are hard merely psychologically, added Mr. Shipman earnestly, "I must tell you that of all the applicants we have had, only three have been men who might be classed as 'bums,' or who bore traces of being habitual drunkards. That bright-looking youngster you see there was a pupil of mine at Trinity school. That boy was a

(Continued on page 16.)

SPECIAL NOTICE.

C. M. ALMY, CLERICAL TAILOR AND VESTMENT MAKER, BIBLE. HOUSE, NEW YORK CITY,

Will be at St. Paul's Parish House, Church Street, Norfolk, Va., on Monday, February 22, 1915. Tuesday, February 23d, at the Jefferson Hotel, Richmond, Va., Wednesday, February 24th, at the New Willard Hotel, Washington, D. C. Thursday, February 25th, at the Hotel Rennert, Baltimore, Md. I have appointments to meet several of the clergy of these cities to take measurements for vestments and spring and summer clothing I would be pleased to have any of the clergy call to inspect my samples, also to have their measurements taken for present or future orders.

Church Knowledge and Nurture

The Care of the Older Boy or Girl.

(Continued.)

Interests outside of the class may also help solve this problem. Here teacher, superintendent, parent and pastor can co-operate. Some may be employed in doing as privileges various duties about the school itself. Those who have voices must be drafted into the choir and trained. Several youths may handle the offertory, in relays, each set serving for two or three months. Others may be librarians, also in relays of six months, returning at the end of that time each to his class, that he may not lose a scholar's interest in the instruction. Both boys and girls can be on committees to visit sick or absent pupils, of course at some other hours than those of school and public worship. Tell the boys men in various lodges do this. Home Department Quarterlies must also be distributed, and this is Sunday School work; for that Department belongs to the School. These are some of the ways to develop the interest of older pupils directly in the school itself. They will require thought and organization by the schools' officers, and oversight. But no working force ever yet has been formed to "run itself," and will not until the secret of perpetual motion has been discovered for the ecclesiastical as well as the scientific world. Pupils of this age are also usually capable of holding small festivals or sales, using the proceeds to buy pictures for the school walls, maps or charts; or make needed repairs to furniture, or provide flowers for the school room or class room.



The social life of both boy and girl must be drawn toward the Sunday School and associated with it. This life is a God-intended fact for the school authorities to recognize and gladly use, not so often to ignore. Our Church is well equipped with parochial societies for youth of both sexes. Through the meetings of these societies, Girls Friendly, or Daughters of the King, Brotherhood of St. Andrew, or parochial branches of Boy Scouts or Camp Fire Girls, sometimes together, their members can enjoy a social life, with a chaperonage to which they cannot object, real and merry. In one of the congregations in Wilmington, Delaware, the Girls Friendly has entertained the Brotherhood of St. Andrew, and been entertained by them; the clergyman and his wife being present by the wishes of all concerned. These meetings in brightness, and the pleasure they gave, were surpassed by none in that parish. Because all this has been too seldom done, young folk have sought companionship where chance threw congenial ones together. One frequent result has been the marriage of Protestant and Romanist, or interdenominational weddings, with lifelong friction in varying degree. To this there may be manifest exceptions. The Church has not to be responsible for this; nor is it her duty to regulate the choice of life-companionship for her members. But where a congenial marriage results from her parochial life of her own son and daughter, she does no more than her duty in providing a way for acquaintance; and no less, in securing for life this congenial relationship.



The parochial organization in any case should be a means to increasing interest in the services of the Church, and regular attendance upon them. This organization is a "means to an end" not of entertainment, but of religion. This must be remembered, however great the desire to interest and attract. On the teacher's part enthusiasm and real regard for the "Father's House," and for Him, for the Saviour and His service, must be so sincerely manifested, that the pupil attracted in any way to his teacher will feel this teacher's influence drawing him to holy things, to God and His Love. This will mean (1) Church attendance on the pupil's part with the teacher, if not with parents, more on less regularly, more regularly afterwards if the teacher be always sincere, through a natural and increased desire for its benefits. In these years of discretion this influence will mean opportunities for speaking of (2) Confirmation; and the faithful teacher will see them, because his companionship and Church attendance have prepared the way. On the home feeling for the Father's House now experienced by the scholar the teacher may build, with instructions he may guide, never over-persuading, but carefully encouraging; till, after patient efforts, he have the privilege of seeing these youth dear to him in the relationship of the school, receiving in all the sincerity of their self-consecration, the "laying on of hands."

(To be continued.)

A Million Testaments.

Two months ago, in the midst of all the distractions of the holiday season in Sunday School work, an appeal was sent out through the press for "a million nickels from a million Sunday School scholars for a million Testaments for a million soldiers" in the camps, hospitals, war-prisons, and battle-fields of Europe. The appeal met with a quick and hearty response from Sunday School scholars all over the United States. By the middle of January there had been received by the Treasurer, Mr. Arthur M. Harris, more than $2,000, representing more than 40,000 nickels; and in most cases there was but one nickel from a person. The effect of this popular Christian movement upon the Sunday Schools is sure to be good, especially in view of the fact that each scholar who gives a nickel is presented with a book-mark receipt on which is printed the request, "Place this book-mark in your Bible, and remember in your prayers him to whom your Testament is given—**God knows his name.**"



Europe Asks Help.

Urgent calls have come from individual Christian workers and from Bible Societies in Russia, Austria, Germany, France, Switzerland, and Scotland for assistance in the work of giving to the vast armies of Europe the Word of God. In a letter from Bishop John L. Nuelsen, dated Zurich, January 5th, he tells of the formation of a strong committee in Switzerland to cooperate with existing agencies who are distributing the Scriptures. "During the last few days," he writes, "I received some letters from various countries touching upon this very matter. This morning a gentleman called me up and asked whether I could not help to procure 4,000 copies of the New Testament in the Russian language to be distributed among the Russian prisoners of war in Germany * * * It seems to me the greatest need is among the prisoners. They have more time to read and are more receptive." The American Bible Society, through whom the World's Sunday School Association is working, and affiliated European Societies, report from all fields the same eager desire for copies of the New Testament. In Russia the Empress herself has gone to the front to help the wounded, and has taken 20,000 copies with her.

Help can be given by sending contributions to Mr. Arthur M. Harris, Treasurer, World's Sunday School Association, 216 Metropolitan Tower, New York City. Book-mark receipts will be sent in return, if requested.



The Catechism.

In teaching the Primary Class pupils the Catechism, it will be found easier for them to learn the portion appointed by the teacher for each Sunday, if that part is written or (better yet,) printed with a typewriter in capitals on Manila heavy paper cut in card form, the material being broken in lines: and in the answers to one's duty to God and neighbor, being arranged to correspond to the Commandments: so for the preface—

WHAT IS THY DUTY TOWARDS THY NEIGHBOR?

MY DUTY TOWARDS MY NEIGHBOR IS: TO LOVE HIM AS MYSELF: AND TO DO TO ALL MEN AS I WOULD THEY SHOULD DO UNTO ME.

Then repeat question and first line on the second card with Command V.

TO LOVE, HONOR, AND SUCCOR MY FATHER AND MOTHER: TO HONOR AND OBEY ALL MY GOVERNORS, TEACHERS, SPIRITUAL PASTORS AND MASTERS: TO ORDER MYSELF LOWLY AND REVERENTLY TO ALL MY BETTERS.

The Answer must be recited after the V Commandment has been said; and so on with the other Commandments and portions of this and the other "Duty.' The child will be better able to see a reason for the various statements of these long answers, for that following the Lord's Prayer can be broken up in the same way; and when reviewed on each question and answer as a whole, will not lose the connection or order of the parts. The child will be spared committing to memory as one heavy burden the fourteen statements of neighborly duty, a temptation at the time to hate rather than love that neighbor, or at least wish he had no neighbor.

Family Department

The Better Day.

A better day is coming,
For which I've waited long,
Enriched with many blessings,
And filled with gladsome song.

That day, though known to Jesus,
Is hidden yet from me—
A day of gifts most precious,
Though glorious victory.

A Friend is surely coming
To wipe away my tears,
Removing all my sadness,
And banishing my fears.

I'll raise my voice in singing
All glory to our King,
While angels join in chorus,
And loud hosannas sing—

A day of joy and gladness,
A day of sweet release,
Devoid of sin and sadness,
And filled with perfect peace.

—Lois Ann Calkins.

The Quilt Show.

Miss Barnard's class was generally considered one of the best in the Sunday School. The girls for the most part were bright and intelligent, attached to their teacher and more interested in Bible study than young girls at the present time are apt to be.

But there was one point in which Miss Barnard was not satisfied. They cared nothing for foreign missions, and evidently took not the slightest interest in the subject.

A graduate of Mt. Hoyoke, where the missionary spirit is at a high ebb, she had labored for over three years apparently in vain, to impart to them the feeling of enthusiasm on the subject which was so dear to her heart.

A classmate who was teaching in India wrote often to her, and bits of these letters she had read to the class, hoping that their interest would be awakened and that they might see not only how much good they could do for others, but how their own lives would be broadened and made more acceptable to the Master, whom most of them professed to serve.

At last a letter came from the friend containing a photograph of a beautiful little Hindu girl, with this message: "I send you a picture of a dear little child-widow, in whom I am deeply interested. You cannot realize how her social position has been changed by the death of her husband. Her family have disowned her. She will be compelled to do the most menial work and will be considered disgraced for the remainder of her life. Now, cannot you interest some of your friends in her and send me the means with which I can place her in one of the schools which Pundita Ramabai has established for just such children in this country? A better investment could not be made."

With a prayer in her heart, Miss Barnard carried this letter and picture to Sunday School. She was surprised and delighted to see the impression they made.

"Why of course, we can raise the money," said Anne Warder, who always spoke first, and Frances Hart, who generally seconded all that Anne said, thought it was a fine plan. With such leaders all the other girls expressed their willingness to do what they could.

"But I do not want you to ask your fathers for the money," said Miss Barnard. "Think of all that you can do yourselves and come to me to-morrow after school and we will decide what is best."

The next day nearly the whole class came to their teacher's home and she was glad to see that their enthusiasm had not lessened, but was rather increased.

"We've decided to have a quilt show," exclaimed Anne Warder, as if the matter was entirely settled. "We're tired of teas and sales and socials. They had a lovely one at Westwood, where I was last summer. You just borrow all the quilts you can get, hang them up and charge everybody a dime to see them. It's no trouble and no expense!"

After various explanations and discussion, it was decided to hold a quilt show at the home of Jessie Wilt the following week. Jessie's mother had gladly offered her house, which was admirably adapted for the occasion. Now, slender ropes were stretched through the long living-rooms across the square hall to the end of the library adjoining. Upon these were hung the quilts which had been borrowed. It was astonishing to find how many beautiful ones there were in the neighborhood. There were "rising sun quilts," "flower pots," "tea chests," "log cabins" and silk quilts of all varieties and colors. Several made of the most delicate chintz and formed of tiny blocks were over one hundred years old. Most of these, too precious for use, had been stored away in lavender or some other sweet-smelling herb, and a pleasant perfume floated through the rooms. But the most attractive and beautiful of all was a gay Japanese quilt belonging to Miss Mildred Austere, which had been loaned only on condition that it should be treated with the utmost care. The finest silk, satin and velvet pieces had been arranged with the greatest taste, and the fancy embroidery with which it was adorned was a marvel of needlework. It contained scraps of gowns that had been worn by belles in colonial days. One beautiful piece of "peachblow" satin was from the wedding dress of Miss Mildred's great-grandmother. Other choice pieces came from the royal court of Perlsia, where her cousin, the wife of a medical missionary, had access to the ladies of the palace. With this quilt as the gem of the collection, the crowd of admiring friends, the enthusiasm of the girls and their teacher, the show was a great success.

The little cashier jingled with delight the box filled with dimes and quarters, and in the dining room, where coffee and sandwiches were served, additional contributions were received.

The ladies present gazed with admiration at the tiny stitches with which the quilts were covered, and wondered at the patience of those who had created them.

Then, in the dusk of the afternoon, when the crowd was dispersing and the girls tired but happy, were congratulating themselves on their success, a dreadful thing happened.

Anne Warder, on a stepladder, carefully taking down Miss Mildred's quilt, stepped down and backwards just as Frances Hart was passing with a cup of coffee. Neither girl noticed the other. A collision occurred, both slipped on the smooth hardwood floor, while the contents of the cup flowed freely over the beautiful quilt. That both were bruised and the cup broken were matters of no comparative consequence. But the lovely quilt. If it had only been any other!

The girls all gathered around it and gazed in perfect consternation, while Miss Barnard, usually very composed, was almost too agitated to speak.

A spot the size of a large dinner plate was hopelessly stained, and the delicate grey satin lining was thoroughly soaked. Who would have the courage to go to the owner, make explanations and see if any reparation could be made? Miss Barnard offered to undertake the unpleasant duty, but the two girls who had borrowed it and were the innocent cause of the accident declared that they must be the ones to return it. With heavy hearts they walked slowly up the hill to the stately home from which, in the morning, they had joyfully carried the precious burden. But Miss Mildred did not show the anger they had feared. She looked dismayed at the ruin which had been wrought, but when she saw the distress of the girls and heard their story, her displeasure seemed to fade away.

"Of course I am very sorry that this has happened," she said, at length, "but I can take out the soiled pieces and put in others, and I have material to replace the lining which has become discolored." Then she questioned them about the object of the show, and they, quite relieved by her manner and seeing that she was really interested, told all they knew about mission work in India, and of the little child-widow whom they were trying to rescue and educate.

"I have never done much in that line," she said. "Perhaps I have been mistaken, but I've always felt that there was enough to do here in our own country. It may be that I can yet do something."

Then leaving the room she soon came back with a large bundle. "Here," said she, "is another quilt, a 'log cabin,' which I made years ago, but never used. I don't need two. You may have this one and sell it if you can. Whatever you get you may add to your missionary fund, and I will feel that at last I have had a little share in the work."

How beautifully everything was coming out!

The girls almost flew down the hill, so anxious were they to report to their teacher and ask her advice.

"I doubt if any one will care to give you what the quilt is worth," said Miss Barnard, "but Christmas will soon be here. How would it do to show it to the ladies of the congregation, ask each one to donate a little and then give it as a present to the minister's wife."

This suggestion met with approval, and was soon carried out. The ladies, whose interest in quilts had been stimulated by the girls' show, thought it a most useful and appropriate gift. Quarters and half-dollars were cheerfully given. Young Doctor Warder, Anne's uncle, gave a whole dollar, not; as his niece frankly asserted, because he was interested in missionary work, or cared very much for the minister's wife, but because he knew that it woud please Miss Barnard. Ten dollars were quickly raised and on Christmas Eve the quilt was left at the door of the parsonage, where, afterwards, many ministerial pilgrims rested beneath its silken folds.

Twenty-five dollars were sent to India, and Miss Barnard never again had occasion to say that her class was not interested in missions.—The Advance.

For the Southern Churchman.

Faith and Peace.

Eugenie du Maurier.

Often when walking through this toiling world,
And seeing wrong and ruin and storms o'erhead,
The weak and fainting faithless human soul
Forgets its faith, and fears the way to tread.

Sometimes two ways meet. It is hard to choose
The right, or even know which is the right;
Yet which we take will make or mar our fate.
And so we stand and ponder, till the night

Comes down upon us. Choose we, then, in haste,
With troubled mind, with fear-foreboding brain,
Lest some new danger lead us to regret
We did not take the other long-past lane.

Would we could tune our own rebellious hearts
Up to the soundless music of God's peace!
Would we might calmly sit, and work, and wait,
Full patiently our soul ordained release!

For peace is better than a thousand thrones
That, crumbling, only wait their turn to fall.
A tranquil spirit rarer far than fame—
That star whose light the world may oft recall.

For faith and peace may look beyond the veil,
May see the perfect Paradise of rest.
Here lies before us many a stony path,
But there the pastures green, the mansions blest.

"The Poor Heathen"—Why Poor?

This question is answered quite neatly and pointedly by the Sunday School Times, thus: "Whose fault is it that there are any poor heathen? A speaker at a recent meeting of the Laymen's Missionary Movement drove this challenging question into the consciences of his Christian hearers: If your father left in his will an inheritance for you and your brother, and your brother, being at a distance, could only receive his inheritance if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? That's foreign missions. People talk complacently about the 'poor heathen.' Why 'poor?' Because the heathen have not received their share of the inheritance which the Father left us to give them. What shall we do about it?"

It is this last question which yet needs an answer. "What shall we do about it?" There is only one thing to do. Have you an inheritance? Is it worth anything to you? Would you part with it and go back to the state of poverty your heathen brother lives in? If then it means anything to you, why should you not find a joy in bringing your brother and his waiting inheritance together? Yes, there is only one thing to do, and that is to take that inheritance to him and make him unspeakably rich. You do that when you pray for missions, give for missions, and especially when you offer yourself for missions. While Christian nations just now are dealing death to the missions, how necessary for the Church to bring life!—The Lutheran.

From an Old Edition of

The Book of Common Prayer and Hymns.

Be still, my heart, these anxious cares,
To thee are burdens thorns and snares;
They cast dishonor on thy Lord,
And contradict His gracious word.

Brought safely by His hand thus far
How canst thou now give place to fear?
How canst thou want if He provide
Or lose thy way with such a guide?

When first before his mercy seat
Thou didst thy all to Him commit,
He gave thee warrant from that hour
To trust His wisdom, love and power.

Did ever trouble yet befall
And He refuse to hear thy call?
And hath He not His promise passed
That thou shalt overcome at last?

Though rough and thorny be the road,
It leads thee home apace to God;
Then count thy present trials small
For Heaven will make amends for all.

God from on high has heard thy prayer,
He will thy ruined state repair,
Nor shall thy watchful Monarch cease
To guide thee in eternal peace.

—Newton.

CHRISTIANITY AND THE COMMUNITY.

(Continued from page 13.)

hotel clerk. The father of one is a captain in the army. The majority of those here, in fact, are skilled workmen. Some are machinists. We have one man who used to be a floor-walker in a big department store. I know of at least three college men who are here.

"Our "foremen" here have been women of the parish and others, for this work is undenominational. Between thirty and forty women have been giving their time to superintending the work. No offering for the work has been taken in the church. The whole thing is supported by voluntary contributions.

"The bandages and the other things, as you see, are carefully made up. Then they are sent to the Presbyterian Hospital to be sterilized, and then they come back here to be packed up and sent to the Red Cross for shipment. Here you see a case which is ready to be sent to Servia. We tear up about 3,000 yards of lint a day here.'"

✠

On Sunday the Executive Committee of the Federal Council of Churches announced that Professor Sharp Matthews and Dr Sidney L. Galock, sent as a commission on friendly relations, to Japan, had finished their visit.

"While these two ambassadors have not gone on a political mission," says the statement, "the Federal Council feels that our political relations surely will not be injured through the establishment of Christian sympathy between the two nations. The welcome which has been accorded our Church ambassadors, as revealed in the Japanese papers, shows that Japan recognizes the moral and spiritual character of this mission, and that this increases in their minds their sense of confidence in our spirit and purpose as a nation."

✠

The first annual report of the Catawba Sanatorium Alumni Association is a fine expression of the stewardship of privilege.

The Catawba Sanatorium is maintained by the State of Virginia for the treatment of patients suffering from tuberculosis. The Sanatorium is, however, compelled to charge patients for their board, and this fact debars some who need to come for treatment, but cannot pay. The Alumni Association is made up of former patients of the Sanatorium who wish to make it possible for people without means to be treated there. The report shows that through the contributions it has been able to raise this past year, care and treatment have been provided for twenty of the more unfortunate tuberculosis patients, who otherwise would have been compelled to give up the treatment, with the almost inevitable result of such an happening.

It is gratifying, too to be able to state that a large percentage of those whom we have aided are now able to care for themselves, a number of them have been engaged in regular daily work for from two to eight months. This fact of itself is sufficient to commend the work of the association to the support of all who are interested in helping save the lives of our more unfortunate fellow-men.

The report shows that every dollar sent by friends has been and is being applied to the free-bed-fund.

The treasurer of the association is Miss Esther McGee, Catawba Sanatorium, Virginia.

For the Young Folks

For the Southern Churchman.

Ups and Downs.

By Frances Harmer

Chapter XI.

Mrs. Lester looked troubled.

"Bob says that he isn't afraid of any of them now." Marion tried to comfort her. "Two or three have an idea of fair play, and with fair play—"

Her voice expressed a boundless confidence in Bob.

"This is Roder street," said Winifred, meaningly.

Peggy looked at her as if about to defend Roder street, but remained silent. Soon after, the work being done, she went home.

"Mother," Winifred took the letter from her little handbag, "I hope you will like Mrs. Morpeth's proposal."

Mrs. Lester read the letter without comment, and then handed it to Etta. Winifred turned to Marion.

"It's a very kind offer," she explained, "on Mrs. Morpeth's part, to give me a summer in Europe."

"Oh, how splendid! How magnificent!" Marion flung her arms round Winifred in rapture. "Oh, Win! Why, it's a good thing for you that things went wrong! If they hadn't, you'd have been in St. Mary's, and would never have known the Morpeths!"

Winifred started. This was a new idea!

"I wonder what father will say?" was Etta's comment, as she returned the letter to Mrs. Lester.

Winifred's lips set.

"I hope he'll realize what an opportunity it will be for me, and how much kind feeling and generosity the Morpeths have." She spoke rather beligerently.

"And I hope," flashed Marion, on the defensive for her father, at once, "that you'll realize father knows as much, and cares for you more, than the Morpeths!"

"Children!"

Mrs. Lester's gentle voice quieted them. But Winifred lived in a fever of anxiety until her father's word should be known. She had to wait longer than usual, for he was detained on his journey over the following Sunday, and she herself was quarantined at Glenwood for a still longer period. Eric and Alan developed chicken-pox! Winifred, who had passed victoriously through this infantile malady at the age of nine, was probably immune, but, for the sakes of Danny and Polly, who were as yet unscathed, Mrs. Morpeth's suggestion that Winifred remain with her until the period of quarantine be over, came by special delivery, the day after the doctor's verdict had been pronounced. Bob following her letter with her suit case that evening. Winifred introduced him to Mrs. Morpeth, and was rather disappointed that she did not suggest his meeting Alice and Mildred. He made a good impression, she could see, and she felt very proud of his good looks and easy bearing.

And now Winifred felt that a new life had begun in earnest. She even began to wonder if her Roder street might not be regarded as past, save for visits. She was given a handsomely-fitted room, with a private bath; a maid came into her room at seven to close the window and turn on the heat, and her bath water. (The smaller room she had occupied before, being near the nursery, was given to the trained nurses.) She had but one really bitter drop in her cup, at this juncture—the growing shabbiness of her wardrobe, unreplenished since the early fall. Still, though she knew her serge dress was shiny at the seams and that her shoes were wearing down at the heel, she revelled in unlimited laundry, and, fortunately, her underwear was, though simple, dainty and abundant. Her own refined instincts had made her sacrifice externals to the garments that did not show, if any sacrifice had been called for in that far-off past at St. Mary's!

The maid who took care of her young hostesses' hair, brushed and shampooed hers. She was relieved even of the care of her own manicuring, a luxury she keenly appreciated. As for home sickness, if she felt it at all, it was on Danny's and Polly's account. There were moments when she almost ached for them.

On her very first night, the girls dined with the grown-ups. Mr. Morpeth, always frowning and harrassed, smiling with a perceptible effort, and obviously dragging himself from the depths of some abstraction to talk at all, remembered their previous conversation.

"Had a letter from your father," he said, when the soup plates were being removed, "he tells me he has cast in his lot with Derrick and Brown."

"He is to be promoted as soon as possible," Winifred felt her face burn, "but he's very much obliged to you, Mr. Morpeth."

"I wish he'd come to me," answered that gentleman, beginning to carve the roast chicken," I want some one from the other camp to put me up to a few things. I'd have made it worth his while."

Winifred was, for a moment, so uncomfortable, that she wished herself at home,—even in Roder street! She felt she ought to say that her father would betray no secrets—whatever "the other camp" might mean! That he was not to be bought! She felt glad that fear of chicken-pox—she was unable, poor motherless child, to say if she had had it or not!—had driven Gladys back to the home of the Brights for the quarantine period. She sat still, wondering if she were not the worst moral coward she had ever known. It was a relief when Mr. Morpeth addressed his wife.

"Keep up with the Brights," he said. "There's some fear he may desert us. He's kicking against the pricks," (Mr. Morpeth had not the slightest idea he was quoting Scripture!)" and he'll be a serious loss."

Winifred wondered what this meant? But Mr. Morpeth turned to Mademoiselle, and asked her some question concerning the Swiss pension chosen for his daughters' summer home, and the talk slipped along easier trails.

"Oh, I hope we make some real ascents," cried Mildred. "I want to go higher than any one we know!"

"I see you'll be the record breaker of some Alpine club," her father smiled at her. "That's the idea, Mildred. Break the record! Break the record!"

He turned to Winifred.

"Better give up college," he said, "perfect yourself in English, stenography and typewriting, and perhaps, some day, I'll pay you a big salary as my confidential secretary. Miss Woods," he spoke to Mrs. Morpeth, "intends to marry next year."

"I hope she'll be happy. She has been a very faithful worker," was his wife's comment.

"She has, and she's been well paid. She's had four thousand this year and a month's holiday." Mr. Morpeth helped himself to tiny brown potato balls. "I gave her an extra check for five hundred, too, the day she started."

Winifred's heart beat fast. Four thousand a year! What an important person she would be at home. Then came a softer thought. How much she could do for them! Etta should have every luxury. The darling children good schools and pretty clothes. She would be the good fairy of every one of them.

But her castle in the air toppled, almost to its base, as she remembered that such a salary would probably be the goal of many years' hard work. Still, even if she started on twenty-five a week, she would be then earning more than her father!

The third day of her pleasant detention brought a letter from Mrs. Lester to Mrs. Morpeth. In it Winifred's mother begged that the question might remain open until the parents had conferred with Winired upon the important matter.

A pencilled sheet from Marion gave Winifred some home news:

"Dear Win:

"The boys did go to the church, but the 'attack' ended in a glorious failure! The usher put them all into seats, gave them books and found the places! The music seems to have softened their savage breasts quite a lot! They liked it, and one of them asked Bob what you paid to join the choir. So, we hope, St. Jude's will have a Roder Street contingent. Isn't that fine?

"We're all well, except Etta. Father doesn't veto your going at all. I'm so glad. He wants to talk to you about it first. He says Mrs. Morpeth is a nice woman and very charitable. I don't like their never going to church, but Dad says you must take a stand about that, and perhaps Alice and Mildred may want to go, too. Fancy being a missionary to the Morpeths! So distinguished!

"Peggy's a dear! I mean to get a book to put her questions in! They are so funny. And she's so good to Etta. She rubbed her back for an hour last night—would do it—and Etta slept better than she's done for a week. She hasn't been able to tell the children any stories since you went away.

"Come back soon. I'm often dull without you, though I'm glad of Peggy. She's a real friend.

"All send love, and so do I.

"Your loving sister,

"Marion.

"P. S. Mike's attending the confirmation class! Can you believe it?"

Winifred felt a good deal of irritation as she read this letter. She would have liked one she could show to Alice and Mildred. But neither Mike nor Peggy could be explained at Glenwood.

The days went all too quickly. Mr. Morpeth sanctioned her continuing her

French studies, and advised her beginning either Spanish or German.

"Great thing to have confidential secretary a linguist." He gave one of his rare smiles. "See to it you're ready to start in next April twelve month. I'll find you a business teacher in September."

"And I think," said Mrs. Morpeth, "that you had better live with us, Winifred."

"Oh, delightful!" cried the girl. But a little later, her mood sobered. Would it be so delightful, after all, to see Alice and Mildred intent on social pleasures while she worked in an office all day? There came to her a dreary realization of the fact that if your heart is entirely set on this world, every ascent opens wider vistas for exploitation, and that "climbers" see summit after summit! She thought of Marion, absolutely happy with uncultured Peggy for a friend; of Bob, bright and manly as a boy could be, yet taking Roder Street to St. Jude's one at a time! But that picture did not allure, and as she looked round her beautiful room, with its fresh, chintz-covered cot—the cover was withdrawn now by the careful maid—its pretty basket chairs and white desk, its long cheval glass, and dainty toilette table, she knew that they meant a great deal. And since this life had come to her, she would take it and make the best of it!

Three weeks later, and one week to Easter, the doctor lifted the quarantine, Eric and Alan departed with their nurses to spend a week with a sister of Mrs. Morpeth's in the country, and Winifred, on Monday afternoon, took her way homeward. She went round by Grand Street, to have as little of Roder as possible!

"Oh, you darlings!" Winifred felt her entire being lighten as she saw Danny and Polly smiling on the door step. The April afternoon was mild and sunny. Their arms round her neck, their kisses on her cheek, their eager information in her ears, seemed part of the sunshine and the soft air. Winifred felt as though she had come from some hot house to a wide field, through which flowed a stream bordered with flowers.

'At last!' Marion rushed along the passage and hugged her. "Mother! Here she is!"

With Marion trumpeting her entrance, Dan and Polly clinging to her hands, Winifred went to the dining room, where sat Mrs. Lester beside Etta. They greeted their returned wanderer with such ardent affection that Winifred was quite happy, and did not for the moment mind anything—not even the shabby furniture.

"And see what we've been doing for you!" Marion danced into the room with a skirt on one arm and a coat on the other. "A spring suit!"

It was a very pretty suit, of light gray cloth, with collar and cuffs of black belvet, and it was cut in the prevailing style.

"Oh, mother! Have you been se-ing like that for me!" Winifred looked at Mrs. Lester's pale cheeks remorsefully.

"We had a woman, who works very well, for one day," said her mother smiling. "That has been not toil, but pleasure, dear. And I think a black velvet bow and a white wing, both of which I have, will brighten up your hat enough."

Then Winifred, after kissing her thanks, turned to Etta. Her heart throbbed painfully. Undoubtedly her sister was much paler, much frailer. The dark blue eyes were woefully large in the small face, and there was no color in the hollow cheeks.

"Mother!" Winifred followed Mrs. Lester into the kitchen. 'Hasn't Etta seen Dr. Byrd?"

"Yes."

"What does he say?"

"She ought to go to California."

There was a moment's silence.

"And—even for her—father won't take a position under Mr. Morpeth?"

"No, Winifred. You don't understand. He could not."

Winifred bit her lips to keep back a retort. She wanted to say, with meaning, "I certainly do not!"

But just then Bob's voice and her father's sounded in the passage. Marion put her head into the kitchen.

"The entire family here to hold a council over your prospects," she said, "and for your sake Peggy doesn't come today!"

(To be continued.)

ROYAL

Baking Powder

is indispensable to the preparation of the finest cake, hot-breads, rolls and muffins.



HAS NO SUBSTITUTE

No other baking powder equals it in strength, purity and wholesomeness.

God Wants the Boys and Girls.

God wants the boys, the merry boys,
The noisy boys, the funny boys,
The thoughtless boys—
God wants the boys with all their joys
That He as gold may make them pure
And teach them trials to endure:
His heroes brave
He'll have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls—
God wants to make the girls His pearls
And so reflect His holy face
And bring to mind His wondrous grace,
That beautiful
The world may be
And filled with love
And purity.
God wants the girls.

—Unindentified.

At The Mirror.

Mother found that Jean was beginning to pout when she didn't like things; so she told her to go to a mirror every time she pouted, and rub the pout away. She is a good little girl, and soon she will not want to pout any more; for when she saw the pout in the mirror she didn't think it at all becoming.

For the Southern Churchman.

Greenwood Days.

Virginia C. Castleman.

Blue Bows.

She's the only little girl
On our long street;
She wears a pretty curl—
My! she is sweet.

Her eyes are heavenly blue,
With love untold;
Her lips are red of hue,
Her hair is gold.

But prettiest of all
Are the big blue bows
That stand up straight and tall
Where'er she goes!

The Greenwood Music Class would not be complete without its kindergarten; so I must tell you of little Blue Bows, the youngest pupil.

One morning Blue Bows came dancing along the shady lane leading to the Seminary, and peeping through the osage hedge spied the music teacher enjoying the hammock beneath the beautiful fir tree. It was late in August, and the morning-glory vines covered every available space in the old garden, making a fairy land of pink and blue and white blossoms holding in their pretty cups the morning dew. Blue Bows laughed gaily as she flittered in and out among the morning-glories. Then she ran to the hammock with expectant look.

"Have a seat in my hammock, Blue Bows?" asked the music teacher, and she made room for the little girl.

"I wish I had my music box," said Blue Bows as she sat down to rest. Then she added demurely, "When are you going to begin my music lessons?"

'How old are you, Blue Bows?"

"I'll be five years old at five o'clock this evening when my party comes!"

"Five years old at 5 P. M., eh? Are the little fingers ready for the piano? Are they very anxious?"

"Yes'm—just see!"—and Blue Bows spread out to view the five fat fingers of each chubby hand, saying eagerly, "My papa's going to buy me a piano."

"We'll begin next month. Then I'll send for a pretty music book for you, and fifteen minutes every day will be the lesson for awhile."

"Oh, goody! I'll run home and tell

my mamma about it. Please hurry and get my new book." And off she ran, clapping her hands gleefully.

When September came, Blue Bows was the most enthusiastic member of the music class. And what a joy to her eager little heart to be admitted into this new world of music. Even the naming of the piano keys over and over each day was fun to Blue Bows; and the sight of the Brownies and butterflies on the cover of the "Child's First Grade" caused untold delight. At first, the fat fingers sprawled helplessly in every direction; but little by little they learned the finger touch and the one octave C-scale with its arpeggio and chords, the child's earnestness of purpose overcoming all difficulties.

Next her enthusiasm centred on the little duets—simple whole and half notes for the piano, the teacher playing the accompaniments. For six weeks or more this was a daily pastime highly enjoyed by the little girl, who slowly learned to understand the staff, counting up the notes on the lines and spaces and singing them to herself with as much pleasure as if it were a new game, which in truth it seemed to Blue Bows, to judge from her beaming countenance as she came and went. Among her favorites in the new kindergarten book were: "Morning Bells I Love to Hear," "Lady Bird, Lady Bird, Fly Away Home," and "Ship Ahoy"—all one-line melodies with accompanying songs, which Blue Bows soon learned to play and sing correctly.

Blue Bows possessed untiring energy, as evidenced in her scale practising.

"Mayn't I learn a new scale like the others?" she asked of the music teacher one day.

"Yes, indeed, you may, Blue Bows. I've just been waiting for you to ask. We'll try the scale of G next."

"And have sharps and flats—oh, goody!" exclaimed the kindergartener, settling herself upon the piano stool with an air of satisfaction.

"Just one sharp," said teacher, proceeding to explain the matter. After the scale, came a new primary exercise for the Friday class lesson, some verses for memorizing.

"Mayn't I learn a verse, too?" asked Blue Bows, anxiously puckering her brows.

"You may learn the last verse if you think you can say it on Friday with the others," answered the teacher, copying down the words for Blue Bows to take home with her.

When Friday morning came, the little primary pupils were in their places in the music room, Blue Bows cheerfully taking her stand at the end of the line. The children repeated in turn the verses entitled:

THE MUSIC NOTES.

"There are seven in a row—
A-b-c-d-e-f-g—
Five are lines upon the staff,
And the first of them is e.

E-g-b-d-f—you see—
On our fingers count them fast—
G is second, b is third,
D is fourth, and f is last.

Then the spaces in between,
F-a-c-e—face they spell;
Now we know our treble notes,
Lines and spaces, very well.

But the bass is hard to learn,
The lines are g-b-d-f-a-
A-c-e-g are the spaces here,
Put together the queerest way.

Teacher says that after awhile
It will all be plain as day,
And we'll read our notes so fast
It will be great fun to play."

"I think its fun to play now," murmured Blue Bows with a confiding look at the music teacher, who smiled as she took the little girl's hand in hers, saying, "I hope you will always feel that way, dear, about your music—that it is a joy, not a task, even when you are no longer a kindergarten pupil, but a great, big primary girl, like the rest of the class!"

Little Helpers of the Big Canal.

"Please tell me something about the Panama Canal, Uncle Joe," said Edgar to Mr. Prince, who had recently returned from the Canal Zone.

"The work in every way is too wonderful for me to attempt to describe," Mr. Prince began; "but I brought back many pictures and a few short sketches about the country and big canal, and some day, when we have more time, I'll show them to you and explain as best I can. But I want to tell you about some little helpers down there," he continued, "that impressed me very much."

"What kind of little helpers, Uncle Joe?" Edgar inquired.

"These little helpers were only spiders," Mr. Prince answered. "Now I know your curiosity is thoroughly aroused, so I will tell you how they greatly aided the American workmen.

"The government's big shops were located in Gorgona, a village on the Isthmus of Panama. Here in the instrument room were kept a number of cocoons made by a certain variety of spider of that locality. For seven years the kind of spider that spins this web was raised in this room for a certain purpose. The microscopes of the surveyors' transits are equipped, when new, with a fine platinum thread. We all know that platinum is a precious metal, more precious than gold; and when this fine thread had to be renewed, the ingenious minds of the instrument makers sought a cheaper substitute and one that they would not have to send so many hundreds of miles to secure. Finally they discovered this spider's web, and from those kept in their shops the repair man had ready to hand a thread that was a good substitute for the expensive platinum. So the little despised spider helped in his small way to build the great canal."

"That is certainly interesting!" Edgar exclaimed. "The next time I have to write a nature story, I won't forget the work of the spiders on the Panama Canal."—Congregationalist.

The Peacemaker.

The curate, starting out on a round of visits, met a juvenile member of the community running as fast as his legs would carry him, "Hullo, Tommy!" he cried, "what are you running for?" "I'm tryin' to keep two fellows from fightin'," cried Tommy, breathlessly. The curate looked up and down the road, but could see no one in the direction in which the boy was running. "Who are the fellows?" he asked. Tommy gave an agonized glance over his shoulder up the hill down which he had run, and as he descried a threatening figure drawing nearer and nearer, he cried, "It's Bill Perkins and me, sir!" and vanished precipitately.—Church Family Newspaper.

. JOIN OUR TOUR .

——TO THE——

Panama-Pacific International Exposition

Personally Conducted by the Southern Churchman.

29-day trip, leaving Richmond, Va., the first day of August—Visiting San Francisco, Grand Canyon, Del Monte, Santa Cruz, Vancouver, Big Trees, and many other places of interest.

☞ This trip will be given to any person who will secure for us a limited number of subscribers. This number is very small and can be secured in a very short while. Write to-day for particulars.

SOUTHERN CHURCHMAN, Richmond, Va.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Kodak Finishing.

Developing roll films 10 cents. Prints 3¼x4¼ and smaller, .03 cents each. Post cards, .04 cents each. Enlarging at reduced prices. W. F. HOBART,
737 E. Main St.,
Richmond, Virginia.

Board Wanted.

Good board in the country, in Albemarle county, Va., or other healthful locality. Address A., care Southern Churchman.

POST CARDS OF CATHEDRALS, Churches, Abbeys and Missions in the United States and foreign countries. Send for catalogues. A. Moore, 588 Throop avenue, Brooklyn, N. Y.

HELP WANTED.

WANTED—YOUNG WOMAN AS MOTHER'S helper and assist in house-cleaning. Address Box 38, Landover, Md.

POSITIONS WANTED.

BY CHURCHWOMAN, POSITION AS COMpanion, reader, sewing. Competent for semi-invalid. Best of reference if desired. Address 141, care of Southern Churchman. 6feb-3t

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina, and State of Washington. Cheerful disposition. Excellent references. Address H. W. Wilkins, Dixondale, Virginia. 6feb-4t

A LADY OF REFINEMENT WITH EIGHteen months training in a hospital desires a position as companion or nurse for invalid. Will furnish references. Address 140, care Southern Churchman. 6feb-2t*

A MAN OF EXPERIENCE IN PREPARing boys for the higher colleges, wishes position as tutor in family or country neighborhood. Moderate salary and home expected. Address 143, Southern Churchman. 6feb-3t

YOUNG LADY, REFINED AND CAPABLE, desires position in a home or as companion. Highest references. Address 138, care of Southern Churchman. 30jan-3t

ACKNOWLEDGMENTS.

Servian Ambulance Corps.

Servian Ambulance Corps, through Miss Helen M. Coleman:

Previously acknowledged	$398.00
Mr. and Mrs. J. D. Letcher, Norfolk.	10.00
"A Friend," Washington, D. C.	5.00
M. S. Boyden, Marshall, Va.	.50
	$413.50

The above amounts have been forwarded. All further contributions will be sent on Monday of each week and duly acknowledged.

REV. JOHN F. COLEMAN,
St. Paul's Rectory, Suffolk, Va.

APPEALS.

An Appeal for "Pohick"—the Parish Church of Mount Vernon.

On the approach of Washington's birthday, the committee having the matter in charge, appeals to the Church, and country at large, to make an offering on Sunday, the 21st, the eve of Washington's birthday, for an endowment of his old church—the church whose services he attended when a lad—whose walls he rebuilt when a man—and where he worshipped until the end of his life. Pohick was the cradle of Washington's spiritual life, and many of the high ideals which guided the young republic, in the formative period, were given birth and nourished within her sacred walls. The country owes a debt of gratitude to Pohick church which she might gladly repay by contributing to the endowment, which has become necessary, through the changed conditions of the parish, for her maintenance. While there is still a good congregation, numerically, the farmers who have succeeded the wealthy landowners of Colonial and Revolutionary times are no longer able to adequately support a regular clergyman, and since the death of the devoted Dr. Meade a year ago, there has been no regular clergyman in charge. Is it not a reproach to the Church and country for the doors of Washington's church to be closed when a small offering from every parish in the country could so easily raise the requisite amount for an endowment? If we have no reverence for the past, what can we hope for the future? What inspiration can there be for Church extension, if in a few generations the work done in the present is doomed to neglect and oblivion? Feeding the souls of men ranks surely with feeding the unemployed or ministering to the war victims. Both are Christian obligations. We pray that the hearts of the people of all the churches may be inspired with religious and patriotic zeal, and that the offering may be universal to Washington's church and to Washington's memory on Sunday, the 21st, the eve of his birthday.

THE ENDOWMENT COMMITTEE.

Rev. Samuel A. Wallis, Theological Seminary, Alexandria, Va.; Mrs. Elizabeth B. A. Rathbone, vice-regent, Mt. Vernon Association, The Cutting, Ann Arbor, Michigan; Mr. Harrison H Dodge, Supt., Mount Vernon-on-Potomac, Va.; Mr. Rosewell Page, Richmond, Va.; Mr. Paul Kester, Alexandria, Va.; Col. Robert E. Lee, Ravensworth, Va.; Miss Elizabeth M. Sharpe, Accotink, Va.; Mrs. Lewis Hertle, Gunston, Va.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:
"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS $1.00 A YEAR.

John L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities Negotiable Railroad and Municipal Bonds.

Marriages and Deaths.

Marriage notices $1.00 each. Death notices not exceeding forty words inserted free. Over forty words at the obituary rate. Obituaries and Resolutions, 15 cents per line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

HOGGARD.—January 12, 1915, THOMAS J. HOGGARD, in the 63d year of his age, passed quietly away at his home, "Belvue," Broadbreek, Va., after six months of nervous prostration, borne with heroic patience.

"Who best can drink his cup of woe,
Triumphant over pain;
Who patient bears his cross below,
He follows in His train."

FONTAINE.—Died suddenly at "Rock Castle," Hanover County, Va., JOSEPH MORRIS FONTAINE, in the sixty-second year of his age; the last of the seven sons of the late James Fontaine and Juliet Morris Fontaine.

McCLEMENTS.—Entered into life eternal, at her home, 3614 South Hamilton Avenue, Chicago, Sunday, January 24, 1915, ELIZABETH, wife of Thomas McClements, a native of County Down, Ireland, and for many years a devoted communicant of St. Philips' church, Chicago.

LEE.—Entered into rest eternal, at her home, near Wide Water, Va., on January 9, 1915, NORA BANKHEAD, wife of Major John Mason Lee, in the 74th year of her age.

"He giveth His beloved sleep."

CLAIBORNE.—Entered into rest, at Sewanee, Tennessee, Wednesday, January 27th, ALICE WATKINS CLAY, widow of William Royal Claiborne, of Virginia, in the 74th year of her age.

Mrs. Claiborne is survived by three sons and one daughter—Charles Robert, Thomas A., and Mary Roane Claiborne, of Virginia; and the Rev. William Sterling Claiborne, of the Diocese of Tennessee.

"For a space the tired body,
Lies with feet toward the dawn,
Till there breaks the last and brightest
Easter morn.
To that brightest of all meetings,
Bring us, Jesus Christ, at last;
To thy cross, through death and judgment
Holding fast."

SMITH.—Entered into life, at the dawn of February 5th, BETTY CONRAD, wife of Rev. Wm. D. Smith, rector of Christ church, Winchester, and eldest child of Major Holmes and Georgia Bryan Conrad. She leaves a stricken family, who have the precious memory of a beautiful character; she leaves a community that with one accord bears testimony to its appreciation of her worth and helpfulness. She gave herself fully, gladly, freely for others. She rests from her labors, and her works do follow her.

Gray Carroll.

Entered into life eternal on Friday, January 8, 1915, at his home, "Leeds," Fauquier Co., Va., GRAY CARROLL, in the 80th year of his age.

He was born in Isle of Wight county September 21, 1835, being the son of Gray and Martha Stott Carroll. About fifty-nine years ago he married Alice Lewis, daughter of James Keith and Claudia Burwell Marshall, of "Leeds," Fauquier county. It was beautiful to see his unselfish devotion to her and hers to him, a love that grew stronger and purer as the years rolled by. His call came first, and with Christian submission, she is waiting hers, to be reunited in a union that only heaven could make more perfect. At the commencement of the war he enlisted as a private in the Fauquier Artillery and rose to the rank of first lieutenant. His comrades, and few of them remain now, bear witness to his quiet loyalty and bravery. At the close of the war he resumed educational work, occupying the chair of mathematics at the Virginia Polytechnic Institute, and then at Hanover Academy. A scholar of rare intellectual attainments, he combined efficiency with gentleness, and his "boys," many of them now gray-headed, speak of him in terms of admiration and affection. For the last thirty years he has lived at "Leeds," Fauquier county, engaged in agriculture. His neighborly kindness and his cordial hospitality won for him the respect and love of the whole community, as was witnessed by that large gathering of all sorts and conditions of men at Leeds church, under the shadow of which he was laid to rest, and

of which he had been a consistent and faithful vestryman for many years.

Gentle, unobtrusive, modest, in collegiate halls, in the home, on the battlefield, in the community, and in the church, his life reflected those virtues that stand for character and true manhood. "Having served God in his generation, he was gathered unto his fathers, in favor with God and in perfect charity with the world."

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Gray Carroll.

The vestry of Leeds church has heard with great sorrow of the death of GRAY CARROLL, and in acknowledgment of his true worth and the high esteem in which he was held by all of its members, desire to record upon its minutes these resolutions:

1. That in his death our vestry has sustained a great loss. His faithful service as senior warden, lay reader, and his great love for humanity caused all who knew him to respect and love him.

2. That we extend our deepest sympathy to his bereaved widow, and that a copy of these resolutions be sent to her, the Southern Churchman, and the Warrenton Virginian.

EDWARD AMBLER, Committee.

Thomas Whittaker.

"God takes the workman but spare the work." Again and again during the last forty years we have realized the truth of this saying as one after another of those who have made the Church Congress what it is have passed from mortal sight and left their places in our ranks to be filled by other hearts and hands. Our records bear witness to the thankfulness with which we cherish the memory of those with whom we were want to take sweet counsel and walk together in the house of God as friends. Today, once more, we face a depletion of our number no more more sad than many which have come to us before; but different from them all in that the death of THOMAS WHITTAKER severs the last link which connected the Congress with the time of its beginning. From the organization of the Congress Mr. Whittaker served as its treasurer, having been unanimously elected annually for forty-one years. His service was singularly intelligent as well as devoted, and so unselfish that one may almost say that if John Bunyan had known Thomas Whittaker he might have added some exquisite touches to his portrait of Faithful. No member of the General Committee ever attended more sessions of the Congress or was more prompt and regular in his presence at our business conferences. His office was, for forty years, the headquarters of the Congress, and his general hospitality never abated in the gracious welcome which he always accorded to us. Up to the time when sickness and reverses added to the burden of his threescore years and ten, he kept alive the bright hope and cheerful outlook of his youth and middle age, and was always a prudent counsellor and loyal friend to us all. His departure, for him, was better than to abide in the flesh, because his taking from us was to be with Christ, with whom his good and helpful life was hid in God.

He entered into life eternal on the feast of Christ's Nativity, and ascending the hill of the Lord has risen in His holy place to receive the blessedness of the clean in hand and pure in heart.

Jane Eliza Beverley.

Fell asleep at "Rutledge," the home of her daughter, Mrs. John S. Mason, near Marshall, Va., on January the 27th, 1915, MRS. JANE ELIZA BEVERLEY, widow of Robert Beverley, of "Avenel," Va., in the ninety-fourth year of her age.

A beautiful life that no pen could add to. With a long life, and all her faculties clear to the last, through it all true to herself, true to every duty as wife, as mother and neighbor, and true to her God, over a host of relatives and friends, her influence shown to the remotest corner of hearts that she sweetened, lives that she helped, and faiths that she strengthened. Not one of her many visitors ever left her presence but felt an inspiration from it to take up the battle of life with renewed strength, feeling that their lives had been bettered. Her remarkable life here has closed; we follow on, and with each step towards the Cross we look up and thank God that she taught us the way, and with a prayer that we may at the end earn the summons she did, of "Come, ye blessed of my Father, inherit the kingdom prepared for you." A noble life spent for others, a life of self-sacrifice, a life devoted to her Master. The struggle is over, the victory won. Sleep on and take thy rest.

GROVE PARK INN

Sunset Mountain——————Asheville, N. C.

The Finest Hotel Resort in the World

The front lawn is a 100-acre 18-hole golf course, one of the best in the country. The purest of water is piped 17 miles from Mt Mitchell, nearly 7,000 feet high, the highest peak of the Rockies. All milk and cream from famous dairy or estate of late George W. Vanderbilt. Write for rates and Booklet W.

THE HAMPTON TERRACE

AUGUSTA, GEORGIA.

NEW, COMMODIOUS,
CONVENIENCE AND LUXURY
. . . . GOLF . . . .

For Booklet, address 161 Madison Avenue, New York

James Micajah Maddox.

Mr. JAMES MICAJAH MADDOX died at his home, near Charlottesville, on January 7, 1915, in the eighty-second year of his age. The funeral service was held from his home on Saturday, January 9th, being conducted by the Rev. F. H. Martin. The interment was in the family burying-ground.

Four children survive him, namely: Misses Lillie, Edith and Mollie Maddox, and Mr. Lewis Maddox. His wife died several years ago.

Mr. Maddox spent his entire life in Albemarle county, his home being at the foot of the Ragged Mountains, and his life has been one of quiet, helpful influence for the people among whom he lived. As a young man his desire was to be a missionary, and but for the death of his father, when the cares of the home devolved upon him, and the outbreak of the Civil War, this desire would have been fulfilled. During the war he enlisted as a member of the Forty-ninth Virginia Regiment, and saw active service in behalf of his native State. Although he was thus prevented from becoming a missionary of the Church, yet unofficially his life has been that of a true missionary amongst his own people. As a young man he attended the first Sunday School ever held in the Ragged Mountains. This school was conducted by his father and Captain Field. They met with much opposition and many difficulties, and finally gave up the undertaking in despair. Later, however, Mr. Maddox himself became the superintendent of a Sunday School about six miles from the present Forest Lodge Mission, and served the school faithfully for many years.

Although in later years his health was such that he could not take an active part in Church work, yet it was his joy to give a daughter, Miss Mollie Maddox, as an active missionary to the Forest Lodge Mission and to the Ragged Mountain Mission work generally, and to be the largest financial supporter of this work through giving supplies for the poor and furnishing the equipment of his daughter in the beautiful work she has been doing.

In his death the community has lost a valuable citizen and the Church a faithful servant. But the influence of his quiet and true personality remains as a permanent heritage for those who have known and loved him.

B. D. T., JR.

Mrs. W. D. Smith.

The vestry of Christ church, Winchester, at its meeting held February 6, 1915, having learned with sorrow of the death of MRS. W. D. SMITH, wife of the rector of this parish, desires to place upon its records this memorial:

In the death of Mrs. William D. Smith, which occurred at the rectory on yesterday morning, the members of the vestry feel a deep personal loss. It is a source of real sadness and regret to know that we shall never see her again in this life.

At the threshold of a life filled with opportunity for service, admired for many graces of character and mind, the loss of such a personality from her home and from the community seems to us irreparable.

Of unusual intelligence and endowed by nature with a well-balanced mentality and a cordial naturalness of manner and disposition, personal intercourse with her was always a pleasure. She had, too, very reasonable and well-defined convictions as to the real meaning of the Christian life and its obligations, and these obligations were to her practical duties by which her daily life was governed.

There was no agency in the Church or in the community which had for its purpose the amelioration of suffering or the betterment of civic conditions which could fail of her interest and sympathetic help. The character and extent of her kindly helpfulness and practical charity is not generally known, because it was unobtrusive.

We can never quite understand why those who make the world better for living in it should be taken at the time when their true worth and usefulness is being felt and most appreciated. But perhaps the life that blesses here tells for more elsewhere, and beyond the veil there is a higher and more effective service to be rendered by those who have learned aright the lessons which are taught us here.

It is with a true sense of personal bereavement that we desire in this way to extend to the members of her family our sincere sympathy, and it is resolved that this appreciation of the worth of our friend be placed upon the minutes of the vestry and published in the Southern Churchman.

HOTEL WARWICK

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family. Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

I must take heed what I say, but the Apostle saith, "God made Him to be sin that we might be made the righteausness of God in him." Let it be counted folly or frenzy or fury whatsoever. It is our wisdom. It is our comfort. We care for no knowledge in the world but this, that man hath sinned and God hath suffered, that God hath made Himself the sin of men, and that men are made the righteousness of God.—Richard Hooker.

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.

Suite 812 Virginia Railway and Power Building.

Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
JOHN L. WILLIAMS, 1st Vice-President, J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

The Successful Man Who is a Failure.

It is Mr. Chesterton who said, "that the most amazing phenomenon of our time is the failure of the successful man." How true! We do not know precisely what was in Mr. Chesterton's mind when he made that statement; but any one who does a little thinking will find in it a striking truth. One or two illustrations will suffice. "Just think of it," proudly said a sister, "my brother left this slow town and now gets a salary of $4,000 a year." That was her yardstick with which to measure success. Now let us get at the real facts. They are these: That brother was a bright, promising boy, and so long as he lived in that slow town was a devoted member of the church and even had thoughts of the ministry in mind. He left at the beck of a promising money inducement, took up work in a bustling city, caught the spirit of this money-loving age, swam with the tide, forgot all about his church, was married, and is raising a family where the Bible is a sealed book, where the church is unknown, and where never a prayer is lisped by the children. And yet every one in that city would pronounce him a successful man. He is a successful failure.

Here's another. A certain man of good parts established a prosperous business. He was industrious, ingenious and resourceful. He had time for nothing but his business. He had no time for his wife, for his children. His joy in life was his business and the only goal of his business was the making of money. He confesesd that about the only fun he had in life was the fun of getting rich. Luxury grew apace and his family enjoyed it. But as there was no religion in that home, and hence no uplifting, restraining influence, the sons became spendthrifts and profligate, and the daughters led silly, useless lives. He was a successful failure.—The Lutheran.

"Spoiling" A Heathen.

A medical missionary in Palestine tells a story to illustrate how Christianity changes men's lives when they have been brought under the influence of the Gospel. A young man had been a patient in the mission hospital for some time and was discharged as convalescent. His father came to the missionary to make a serious complaint. What was the dreadful allegation that he had to make? That before he went to the hospital the father could get him to steal anything he wanted, "and now," said the father, "he won't steal even a chicken if I ask him, because, he says, the Lord Jesus would not like him to steal chickens or anything else! You have completely spoiled him."

True Courtesy.

General Lee was in the cars going to Richmond one day, and was seated at the end farthest from the door. The other seats were filled with officers and soldiers. An old woman, poorly dressed, entered at one of the stations, and, finding no seat and having none offered her, approached the end where the general was seated. He immediately arose and gave her his seat. Instantly there was a general rising, each one offering his seat to the general. But he calmly said: "No, gentlemen, if there was no seat for the infirm old woman, there can be none for me."

The effect was remarkable. One after another got out of the car. The seats seemed to be too hot for them, and the general and the old lady soon had the car to themselves.—Exchange.

The rector of an eastern church who spent part of his vacation with Bishop Biller in South Dakota, was struck with the transformation that had taken place. To one who remembers the Custer massacre and the early days of the mining camp, it seemed that a miracle had been wrought upon red man and white man alike by the potent, leavening influence of the Christian Church. On the spot where, less than forty years before, occurred those scenes of violence which resulted in driving the Indian from his beloved hills, an eloquent presbyter of the Dakota race expounded the wonderful story of the Prodigal Son to a congregation made up of both white and Indian church people. Deadwood, notorious for the disorder and wanton disregard for law which characterized its early history as a frontier settlement and a mining camp, has emerged into a self-respecting city, whose life is distinguished by the industry, decency, and law-abiding spirit which alone can make city life tolerable. The work in South Dakota will be an everlasting tribute to those men of devotion who planted the broad foundations upon which has been reared the fabric of a strong religious life and a permanent civilization.—District of Salina Watchman.

Breakfast Time.

Nan's bedroom is upstairs, and outside her window is a tall lilac bush. Last spring Mr. and Mrs. Robin built the dearest little home right in the lilac bush where Nan could see all that went on. They both worked so hard that Nan was afraid they would be too tired to enjoy their home after they had finished it. But they weren't. They got up early in the morning, but they went to bed very early at night. Nan used to peek out carefully, and there they would be in a tree near by with their brown heads tucked snugly under their wings, sound asleep. Pretty soon Mrs. Robin had five beautiful eggs in the nest, and she sat on them all day long to keep them warm. Mr. Robin used to dig any number of fat worms and bring them to her and stuff them into her mouth. How she did eat! One day an egg fell out of the nest; and the next day the tiny baby birds hatched out of the others. Ever since then Mr. and Mrs. Robin have been as busy as they could be feeding the babies. It is time for breakfast right now, and pretty soon Mother and Father Robin will come hurrying home with goodies for the little ones.—The Shepherd's Arms.

There is yet a harder and higher heroism; to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little occasions; to accept unmurmuringly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride, and all restlessness in a single regard for our Saviour's work. To do this for a lifetime is a greater effort—and he who does this is a greater hero than he who for one hour storms a breach, or for one day rushes undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world, but he is one of God's heroes; and though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live and be blessed.—F. W. Farrar.

FREE—TWELVE PLANS FOR BEAUTIFYING THE HOME

These are plans actually used by a number of Southern home-owners in the arrangement of trees, vines, shrubbery, etc., around their homes. The beautiful effect secured is clearly shown in handsomely made photographs. These plans, and many other good ideas on home planting, are contained in a little book, "Simple Plantings for Southern Homes" which is being distributed free by the J. Van Lindley Nursery Co., Box H 210, Pomona, N. C. The plans are very simple, require little work and expenditure, and can be followed easily by every home owner. You will find this book very interesting and valuable. Write the nursery today for a copy. Ask for their latest catalogue, which gives full information on the care of trees and plants.

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. **921 East Main Street.**

Panama-California Exposition

San Diego, Cal.

January 1 to December 31, 1914.

Panama-Pacific International Exposition

San Francisco, Cal.

February 20 to December 4, 1915.

Variable Route Tours
—and—
Reduced Round-Trip Fares

—via—

NORFOLK & WESTERN R'Y

March 1 to November 30, 1915

Very Liberal Stop-Over Privileges.

All information upon application to

W. C. SAUNDERS, Gen. Pass. Agt., Roanoke, Va.

M. F. BRAGG, Trav. Pass. Agt.,

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	‡11.25 A.M. Elba Station
4*7 10 A.M. Byrd St. Sta.	†11.35 A.M. Byrd St. Sta.
4*7 27 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8 4 0 A.M. Byrd St. Sta.	*2.. 0 P.M. Byrd St. Sta.
*10.25 A.M. B rd St. Sta.	*6 25 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
‡2.00 P.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*11.15 P M. Main St. Sta.
‡4.15 P.M. Elba Station.	*11.30 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A. M., 6.39 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.30 A.M., 5.37 P.M. from Ashland.

*Daily. †Weekdays. ‡Sundays only.
♦Commencing January 8th, 1915.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

..THE PURE FOOD STORE.

OUR MOTTO;

"The Best of Everything
Quick Delivery

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

Write for

The Schmidt Quarterly

HERMAN SCHMIDT

816-818 East Main Street, RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.
most complete and elaborate line in the South.

Mail Orders a Specialty.

Meditations

The best way to preach down evil is to preach up goodness.—Exchange.

To go only part of the way with Christ is to part company with Christ.

The Church may be looking for better methods; but God looks for better men.

The best friend the animals ever had was born among them in the stable of a village inn.—Ex.

Realize your creed in thought, prove it in experience, illustrate it in character, obey it though the heavens fall.—G. W. Bull, D. D.

If it seem
That He draw back a gift, comprehend
'Tis to add to it rather, amend,
And finish it up to your dream.
—Robert Browning.

If we want to be loved, we must be lovable; if we want to be trusted, we must be trustworthy; if we want not to be known to do anything, we must not do it.—Dean Inge.

Honor must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—Charles Kingsley.

The Revised Version gives a felicitous rendering of a word of the Psalmist: "They looked unto him and were radiant." This statement is suggestive of the reason why Christians should be perpetually joyful.—The Christian Intelligencer.

For the reward is not repose, but fresh work, a larger sphere of usefulness and influence. The command over ten cities is given to the man whose pound had gained ten pounds; the command of five cities to the man whose pound had grown to five pounds. The faculty of doing good, by an eternal law, is multiplied and magnified according to the use that is made of it.—F. D. Maurice.

"The more thoroughly the Old Testament is studied, the greater is the respect of the student for it. . . . Interpreted historically, in full sympathy with the conditions which influenced it, it is increasingly to the faithful student a revelation of the very heart of God and of His gracious purpose to promote the task of proclaiming His goodness and love to the world until all mankind shall bow at His feet."—Rev. F. K. Sanders.

Live your life while you have it. Life is a splendid gift. There is nothing small in it. For the greatest things grow by God's law out of the smallest. But to live your life you must discipline it. You must not fritter it away in "fair purpose, erring act, inconstant will," but must make your thought, your words, your acts all work to the same end, and that end not self but God. This is what we call character.—Florence Nightingale.

We have a mission to perform. Are we living true to that mission? Some day God will call the laborers to give them their reward. But it will not be until the end of "our life's little day." Then we may lay down our tools and rest. But not now and here. In this present life, the work in God's vineyard is forever calling unto us to work, for the night is coming, when no man can work.—Rev. E. E. Fisher.

SOUTHERN RAILWAY
Premier Carrier of the South

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

N. B.:—Following schedule figures published only as information, are not guaranteed.

6:00 A. M.—Daily. Local for Danville, Charlotte, Durham and Raleigh.

10:30 A. M.—Daily. For all points South.

3:00 P. M.—Ex. Sunday. Local for Durham, Raleigh and intermediate stations.

6:00 P. M.—Daily. For Danville, Atlanta and Birmingham, with through drawing room, electric lighted Sleeping Cars.

11:30 P. M.—Daily. Limited for all points South. Pullman ready 9:00 P. M.

YORK RIVER LINE.

7:35 A. M.—Daily. Local to West Point.

5:10 P. M.—Local, daily. (Steamer Train.) Parlor Car. To West Point, connecting for Baltimore daily except Sunday.

TRAINS ARRIVE.

7:05 A. M., 8:00 A. M., 8:30 P. M.—Daily. From all South.

8:40 A. M.—Week days. Local from Keysville.

2:35 P. M.—Daily. From Charlotte, Greensboro and Danville. Week days from Chase City, Durham and Raleigh.

9:10 A. M.—Daily. Local. From

6:15 P. M.—Daily. Local from West Point.

H. L. BISHOP, D. P. A.
907 E. Main St., Richmond, Va.
Phone, Madison 272.

R. L. Christian & Co.

816-818 East Main Street
RICHMOND, VA

Leading Fancy Grocers

Agents for

Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Satisfied in Christ.

All the spiritual needs of the human soul are more than satisfied in Christ. Those who are lame and halting in will power receive the power of new endeavor; those who are spiritually blind receive sight when Jesus comes into the life; those who are deaf to the calls of conscience regain their power to hear the still, small voice of God; those who are dumb or slow of speech receive power to testify of the grace of God; those whose hearts have grown cold in sin are rekindled into a fervor of deep and earnest devotion and service.—Christian Observer.

The following, translated from a litany of the Greek church in Russia, is part of a litany authorized for use in England during the war: And for those also, O Lord, the humble beasts who with us bear the burden and heat of the day, and offer their guileless lives for the well being of their countries, we supplicate Thy great tenderness of heart, for Thou hast promised to save both man and beast, and great is Thy loving kindness, O Master, Saviour of the world.—Michigan Churchman.

Personal Notes

The Rev. W. A. Masker, of St. Louis, has been called to a curacy in St. Paul's church, Washington, D. C.

The Rev. J. D. Cummins has accepted a curacy at St. Paul's church, New York City.

The address of the Rev. R. G. Hamilton is changed from Bridges, Montana, to Box 889, Powell, Wyoming.

The Rev. A. T. Cornwell, formerly rector of St. Paul's, Charleston, S. C., has left for his new charge in Alabama.

The Rev. Edwin D. Weed, of Michigan, has taken charge of the work at Eveleth, Tower and Two Harbors, Minn.

The Rev. Richard M. Hardman, Ph. D., has accepted a call to All Saints' church, Cameron, Texas, and has entered upon his work.

The Rev. Frank Marshall has accepted a call to St. John's church, Hamlin, Wayne county, Pa., and has entered upon his duties.

The Rev. Leonard B. Richards, of the Church of the Incarnation, Atlanta, Ga., has been appointed an examining chaplain for the diocese.

The Rev. T. P. Baker has resigned the church at Waterboro, S. C., and accepted the charges at Dillon and Bennettsville, S. C., in the same diocese.

The Rev. Wythe Leigh Kinsolving, rector of Trinity, Winchester, and St. Barnabas, Tullahoma, Tennessee, has received a call from the vestry of St. John's church, Johnson City, Tennessee.

The Rev. G. Taylor Griffith, who has been supplying All Hallows, Snow Hill, Maryland, during the past month, has been called to be rector, and it is thought that he will accept.

Much to the regret of his many friends in the diocese of Easton, the Rev. T. H. M. Ockford has resigned as rector of Whitemarsh parish, Trappe, Maryland, and will soon leave for the Diocese of Central New York.

ORDINATIONS.

On Septuagesima, in Grace church, Grand Rapids, Diocese of Western Michigan, Mr. Frank van Vliet was ordained to the diaconate by the Bishop of the diocese. The candidate was presented by the rector of the parish, the Rev. G. P. T. Sargent, and the sermon was preached by Archdeacon Huntington.

On Sunday, January 17th, in Holy Cross church, Buena Vista, Florida, the Rev. B. W. Soper, a Methodist minister of high standing in the West, was ordained deacon by Bishop Mann. The sermon was preached by the Bishop, and the candidate was presented by the Rev. L. A. Spencer.

DEATHS.

The Rev. Gemont Graves, S. T. D., for nearly sixty years a prominent minister of the Church in Vermont, died in Washington, D. C., on January 27th. The funeral services were held in Trinity church, Rutland, Vermont, and were conducted by the Rt. Rev. A. C. A. Hall, Bishop of Vermont, assisted by Bishop Coadjutor-elect George Y. Bliss and by the Rev. James L. Reynolds, rector of Trinity church, and others.

The Rev. William Morrison, a nonparochial priest of the Diocese of Long Island, died in Ireland on Monday, January 4th. Mr. Morrison, who had been traveling abroad for some time, was for sixteen years rector of All Saints' church, Brooklyn, N. Y.

On Wednesday, January 27th, after an illness of several weeks, the Rev. Densmore D. Chapin died at his home in Brandon, Vermont. Mr. Chapin is survived by one son, the Rev. John A. Chapin, and by two daughters. He was 82 years of age.

Mr. Charles D. Sumner, father of Bishop Sumner, of Oregon, died recently at his home in Manchester, N. H. Bishop Sumner received the news of his father's death a few days after he reached Portland, and left immediately for the East.

Some one has said that education is learning to live with the soul on top. Measured by this standard, perhaps there are fewer educated people in the world than we are accustomed to think. Men who live with the soul on top are few. Most of us are satisfied to live with our own desires uppermost, and are never better pleased than when our own iomforts have been gratified. It is a great lesson to learn in life to put the soul on top and to give the spiritual in our lives the place of preeminence and power.—Christian Observer.

FINANCIAL

National State and City Bank
RICHMOND, VA.
Capital and Surplus, = $1,600,000
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER.....President
JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.
I. W. SINTON.....Vice-President WILLIAM M. HILL.....Vice-President

INCORPORATED 1889
The Virginia Fire and Marine Insurance Company
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Perfect Protection
Capital and Surplus
$3,000,000
First National Bank
Ninth and Main

A HOME AS GOOD AS YOURS
was destroyed by fire yesterday. Another as good as yours will burn tomorrow. Fire statistics tell us that 150 homes in the United States burn down every day of the year.
As a precautionary measure to safeguarding the valuables not covered by your insurance policies, rent a modern Steel Safe Deposit Box in our Fire and Burglar-Proof Vaults at 25 cents per month and up, according to space required.
THE AMERICAN NATIONAL BANK
of Richmond, Virginia.
Capital and Surplus.....$1,600,000.00
Resources 9,500,000.00
Security and Service.

Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXX. RICHMOND, VA., FEBRUARY 20, 1915 No. 8

GUARDIAN, EXECUTOR — RICHMOND TRUST & SAVINGS COMPANY — ADMINISTRATOR, TRUSTEE

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 per c. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & Seventh Sts. Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - -	$2,500,000.00
Investments held in trust, - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

J. & R. LAMB
NEW YORK

STUDIOS
23, 25 and 27
Sixth Avenue
NEW YORK

THE LENTEN SEASON AND EASTER-DAY

coming so early this year it is important that all work to be executed in time should be definitely decided upon promptly and ORDERED AT AN EARLY DATE. The memorials for the coming LENT and the richer gifts for the Festal-Tide should be considered at this time, so designs can be prepared for criticism and approval. Our many years of experience are at the service of all Churchmen. Consult us as Experts and ask for preliminary illustrated data and photographs of executed work.

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given. Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

CHURCH BELLS SCHOOL.
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

BOOK NOTICES.

The Right Reverend Richard Channing Moore, D. D., and The Beginning of the Theological Seminary in Virginia; by Reverend Wm. A. R. Goodwin, D. D. The Franklin Press. Petersburg, Va.

This essay was delivered by the Rev. Dr. Goodwin before the annual meeting of the Alumni of the Virginia Seminary in June last. It was rightly considered to be a contribution to the history of the old diocese of Virginia of such high value that it was ordered to be printed.

The sketch of Bishop Moore's life is preceded by a rapid resume of the colonial period of the Church in Virginia, and of the troublous days subsequent to the Revolution, when the old Church, spoiled and devastated as she was, laid the foundation of that new life which has made her strong in the consecration of her energies to the extension of the gospel of Christ, clothed in the garments of a reverent and pure worship, with the holy leadership of an apostolic episcopate.

Dr. Goodwin then narrates, con amore, the devoted and beautiful life of Dr. Moore as Bishop of Virginia, and how the old Church under God responded to his labors and prayers on her behalf. The waste places blossomed again, and many of the ancient parishes were filled with the activities of a revived life, as is revealed by the wonderful increase in the number of the clergy during his episcopate. When Bishop Moore was consecrated there were but about five young and actively laboring ministers; but four of these, as Dr. Tiffany says, were very marked men: Dr. Wilmer and Mr. Norris, of Alexandria; Mr. Dunn, of Loudoun county, and chiefest, William Meade, afterward assistant to Bishop Moore, and his honored successor. When Bishop Moore died in 1841, there were about one hundred faithful clergy and one hundred and seventy churches served by them.

The work of Bishop Moore, and of the Rev. William Meade in laying the foundations of the Seminary is very judiciously related by Dr. Goodwin, and to this, which we hope all will read who receive a copy of the essay, we would add the words of Dr. Tiffany in his valuable history of the Protestant Episcopal Church: "Bishop Moore felt the crying need of earnest ministers cognizant of the special wants of his diocese, and was greatly instrumental in instituting the Virginia Theological Seminary in order to supply them. This was not in opposition to the General Seminary, in New York, but to gain what that could not give him."

this is a great incentive to our Virginia Church people to study the thrilling and inspiring history of her past; even when its course was through the deep waters, for in each period marked by the onward march of the years, the refrain of so many psalms was the stay and comfort of our fathers. "His mercy endureth forever."

S. W.

Episcopal Church Merits. A Primer of Information. By the Rev. T. Tracy Walsh, Yorkville, S. C. Pp. 31. Price, five cents. Church Literature Press: New York.

This tract was prepared, as the author writes us, not to explain the historic position of the Church, of which the average man cares so little, but to point out her excellencies on other and more practical lines, emphasizing the fruits rather than the roots of Church life. The plan is an excellent one, and this ought to prove a useful little booklet to put into the hands of one wishing to know the place which the Church really fills among the Churches.

The River of Thought, and Other Verses. By (the Rev.) Wythe Leigh Kinsolving. Privately printed.

Mr. Kinsolving is known among his friends as a writer of graceful verse. We have here a number of his poems, presented in attractive form, which will give pleasure to many readers and fully sustain the reputation of their author.

The Rev. Dr. R. H. McKim, after many requests, has decided to have printed together in pamphlet form, his two articles on Christian Science, which appeared in the North American Review of May and July, 1914. These may be purchased from the secretary at the church for ten cents per copy, not including postage.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-third Session opens September 15, 1915.
Special students admitted.
For catalogues, addres the
DEAN or SECRETARY,
Alexandria, Va.

THE VIRGINIAN HOME & TRAINING SCHOOL

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

University of Virginia Summer School

June 22d-August 5th. Preparatory, College, Professional and Montessori Methods Courses. Attendance from 34 States. Beautiful Campus—Delightful Climate—Tuition $12 for non-Virginians. Reruced Fare. Excursions to Washington, Luray Caverns, Old Point Comfort, etc. For illustrated Circular apply Director Summer School, Virginia University.

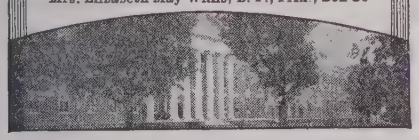
Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

CHATHAM Episcopal Institute

For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector
Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.
Mrs. Elizabeth May Willis, B. P., Prin., Box 13



The Theological Department of the University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary.

Chelsea Square, New York.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

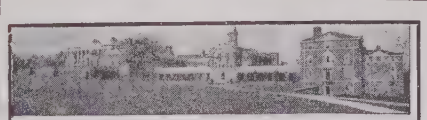
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

GRAFTON HALL,

Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS,
Junior College-House Economics,
Music, Art, and Library Courses.

National Cathedral School for Girls

Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER. Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.



Sweet Briar College *A college for women.* A four years' collegiate course leads to the A. B. degree. A sub-freshman course prepares for college. Located in the Piedmont section of Virginia. Catalogue and views sent on application.
DR. MARY K. BENEDICT, Pres., Box 103, Sweet Briar, Va.

ST. HILDA'S HALL,

CHARLESTOWN, W. VA.

A Church School for Girls. Opens September, 1915, under the auspices of the Bishop of the diocese. Home influences and character building. Large faculty college graduates.
For catalogue apply
MARIA PENDLETON DUVAL,
Staunton, Va.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certif cate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 13.

GUNSTON HALL 1906 Florida Ave. Washington, D. C.

A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Building especially planned. Athletics.
MRS. BEVERLEY R. MASON, Principal.
MISS E. M. CLARK, LL. A.,
MISS CLARA A. BENTLEY A. B. (Vassar) } Associates.

Emerald Hodgson Hospital

—AND—

Training School for Nurses

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for developmen t of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

ST. ALBAN'S National Cathedral School for Boys College pre aration for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St Alban, Washington, D. C.

ST. MARY'S School For Girls

Preparatory and College Courses.
The Diocesan School of the Carolinas.
Rev. GEO. W. LAY, Rector Box 19, Raleigh, N.C.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862

Special students admitted. Privilege of attending course of special study at the University of Pensylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

The Tortoise and the Elephant.

One day an elephant was taking a walk when he met a tortoise. "Get out of my way," he called rudely.

The tortoise stepped meekly aside to let the elephant pass, but as he did so he said, "Why do you speak so rudely to me? Do you think I am a person of no importance? If you try a race with me you will soon see that I can beat you."

The elephant laughed loudly and said, "You can never beat me; however, to please you, I shall race with you just now."

"No, thank you, not to-day," said the tortoise, "but I shall meet you here early to-morrow morning and we shall run a race together."

Then the tortoise ran off and told all his friends, and they agreed to help him. So very early next morning he placed his friends at intervals along the road where the race was to take place, and then he himself went to the spot where he was to meet the elephant.

They started off together and the elephant ran till he was tired. Then he called out, "Where are you now?"

To his great surprise a voice answered, "Here I am," and he saw a tortoise in front of him.

So they set off once more, and again the elephant ran till he was tired. Then he stopped and called out, "Where are you now, friend?" and again to his great surprise a voice answered, "Here I am in front of you."

The poor elephant ran on and on, but whenever he stopped to take breath, he found a tortoise just in front of him. At last he felt he could run no farther, and was just about to lie down when he saw a tortoise in front of him again. "Well," said the tortoise, "are you satisfied now?"

"Yes," said the elephant; "you were quite right; you can certainly run faster than I can." And so he shook hands with the tortoise and they parted good friends.—Central African Folk Stories.

STUART HALL
Staunton, Va. .·. School for Girls

Formerly
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

MISS JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., FEBRUARY 20, 1915. VOL. LXXX. No. 8

EDITORIALS

MR. JOHN L. WILLIAMS.

On Thursday night, February 11th, after an illness of several weeks, Mr. John L. Williams entered into his eternal rest, "in a full age, like as a shock of corn cometh in in his season."

Mr. Williams was born in Richmond nearly eighty-four years ago, and his entire life has been identified with the civic and Church life of this community and State. As a citizen and a financier his name is connected largely with the resuscitation and material development of the South. As a Churchman it is writ no less at large in the annals of benevolence and religious work and Church advancement, some of which has no record save in the books of God. He was one of the founders of St. Mark's church, and stayed with it in the days of its early struggles as a mission congregation. Practically throughout his entire manhood he was a vestryman, a lay reader, and a Sunday School or Bible class teacher in the congregations with which he was successively connected. For forty years he was treasurer of the Diocesan Missionary Society, freely lending his business talents and sometimes his credit to its important work. He was a trustee and a liberal supporter of St. Philip's church for the colored people of the city. For very many years he was an active officer of the Virginia Bible Society as well as of numerous other societies and institutions of charity. He was a frequent visitor and preacher to the poor and unfortunate in eleemosynary institutions. He was for many years a delegate to the Diocesan Council, and twice a deputy to the General Convention. And this recital, as one is well aware, indicates but a small portion of the Christian activities of this good man. He was the personal helper and friend of so many that doubtless his nearest intimates were unaware of the greater part of his service for others.

About seventeen years ago, at the suggestion of the late Bishop Whittle, Mr. Williams associated with himself a number of other gentlemen and organized the present Southern Churchman Company, purchasing this paper from its former owner and editor who was forced to relinquish it on account of age and infirmity. Mr. Williams became president of the company, a position which he held until a few months ago, when he resigned it into younger hands, becoming then the first vice-president. He esteemed the Southern Churchman as an institution of the highest value to the Church, and to the last days of his life he watched over it and devoted himself to its interests with an affection which was nothing less than fatherly. Recognizing with scrupulous courtesy the rights and responsibilities of those to whom he committed its conduct he was ever ready to aid them, out of his long experience and clear convictions, with well-considered advice and generous encouragement. He was a frequent contributor to its columns, his terse and epigrammic articles over his well known initials being familiar to our readers.

Mr. Williams was a man cast in no common mould. His was a marked personality, original, positive, and in the best sense, masterful. He was a scholar and a thinker. His mind was richly stored with the best classical literature; but his strong convictions and high character were formed by the two books of his understanding and his heart which he studied devotionally with a rare fidelity, the Bible and the Book of Common Prayer. Armed with the principles and actuated by the spirit he so richly drew from these he walked fearlessly before men and humbly with his God. The world is poorer when such a Christion is called home.

LENT.

Lent has come again. How swiftly time flies when once we have passed the enchanted ground of childhood and youth and found our places and our work! As each of these annual seasons comes around with inevitable regularity, they mean one less of the sum of our years before our change comes. With whatever equanimity we may view this fact, we cannot be quite indifferent to this clipping off of our years by the shears of time. If we are ever going to be the men and women we meant to become, better, purer, more fruitful, more fit to see His face, it is time we were setting about it with more earnestness. It will not do to drift on as though time were waiting upon our leisure.

So Lent has come again with its repeated call; to self-examination and self-knowledge, to penitence and prayer, to a putting off of some of the distractions of life and its spiritually wasteful habits and indulgences, to a closer walk and fellowship with Christ. But it may be said, and it is said in many of our self-excusing hearts, What reason or obligation is there for observing a special season for these obvious and constant duties of our Christian life? Are they not always necessary? Why insist upon them particularly at one time, when we are called to be exercising ourselves in these things all the year around? To be sure. And how carefully have we been attending to that call? And how persistently and progressively and effectively have we been observing these ever-present and ever-pressing duties of our spiritual life during the year past? Has our growth in grace been all that it should be, and is our present attainment in sinlessness, in humility and charity and Christlikeness, quite satisfactory to us? If it is, then we sadly need to keep Lent in order that we may attain to a higher ideal of the spiritual life, a more worthy estimate of our high calling of God in Christ Jesus. The soul that feels no need of the Lenten fast is pre-eminently the soul that has need. Or if our present condition and progress does not satisfy us, which God grant, then we should welcome any call or opportunity or inducement to give more earnest heed to the things upon which depends our soul's health. The Church, to whose teaching and discipline we have committed ourselves, is very wise

in this matter. From a long experience and deep study of the needs of her children, she appoints the fast and summons them to the solemn assembly. She makes special provision and employs and commends to their faithful use special means for their guidance and help in what she knows is a strenuous task —the lifelong warfare of the spirit against the flesh and its allies.

So Lent has come again with its opportunities. During these days there will be constant reminders given us of the duty of watchfulness, of self-discipline, of more faithful and purposeful use of the means of grace. Some of these must be observed by each soul privately, in the closet and in the secret heart, where no stranger intermeddles but the soul stands alone in the presence of God. Here is for every man who would war a good warfare the chiefest need, close personal dealings with the Spirit of God, illuminating, cleansing, renewing, strengthening him. He must take time, he must command his soul to attend upon God in secret, forming habits of constant access to the Divine source of life and power. And then there are the opportunities usually afforded in such full abundance of meeting with one's fellow-Christians, actuated by the same purpose, in the public assembly of God's house. One cannot afford to neglect this. These complex natures and many-sided lives of ours demand the social element in our religion. Here as elsewhere "no man liveth to himself." The isolated man lives but a narrow and incomplete life at best. Sympathy and fellowship, the inspiration of a common aim and interest, the subtle influence of soul upon soul, the power which resides in an assemblage moved by one purpose, the sure promise of the presence of the Lord in the congregation of his people— we must not miss these, or we fail of one of the surest and most needful aids in Christian piety and living. The "Communion of Saints" is a necessary article of the creed and a necessary element in the life of the believer.

So let us hear obediently the call, and embrace gladly and perseveringly the opportunities, of another Lent; putting aside all that hinders, that we may draw near unto God.

When you find that weariness depresses or amusement distracts you, you will calmly turn with an untroubled spirit to your Heavenly Father, who is always holding out His arms to you. You will look to Him for gladness and refreshment when depressed, for moderation and recollection when in good spirits, and you will find that He will never leave you to want. A trustful glance, a silent movement of the heart towards Him will renew your strength; and though you may often feel as if your soul were downcast and numb, whatever God calls you to do, He will give you power and courage to perform. Our Heavenly Father, so far from ever overlooking us, is only waiting to find our hearts open, to pour into them the torrents of His grace.—Fenelon.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

The Panama Conference.

Mr. Editor: At a recent meeting of a very representative body of Churchmen, the question of accepting an invitation to send missionaries and representatives to a conference to be held in Panama was brought up. The object of this conference is to discuss conditions and methods of missionary work in Latin America. The invitation, as the one to the Edinburgh Conference, seems to be general in its wording and exclusive of no church. The difference in the two meetings is the field under discussion; in the case of the Edinburgh Conference, it was the heathen world; in the Panama one, it will be concerned with the problems and conditions in countries where the Roman Church has held the field for centuries. This is only one phase of the question, as to whether we are most Roman or most Protestant. I say Roman advisedly, for really it is not so much Catholic as it is Roman, though we are slow to acknowledge it. The question before the above mentioned body was, Shall our Church accept the invitation and take part in this conference?

The question was raised as to whether this body, representing the missionary interests of the Church had the authority or right to accept the invitation and take part in this conference, which in its very nature could only be deliberative and suggestive. This was urged in the ground of the action of the House of Bishops, in nonconcurring with a motion of the House of Deputies (Journal of General Convention, p. 320), which motion of the House authorized the Board of Missions "to take such steps as it may deem wise to co-operate with other Christian Boards of Missions in this country and elsewhere in united efforts to arouse, organize and direct the missionary spirit and activity of Christian people." We recognize at once that this action of General Convention creates a question as to how far the Board of Missions can go. We agree that upon its own authority it cannot actually enter into any agreement as to a division of field, or united effort with other sources, other than in a spirit of friendship. I seriously question whether this action of the General Convention debars a conference discussion of problems or interchange of views on missionary work. The intention of all these may be and doubtless is, co-operation for the sake of efficiency. But accepting an invitation in no way binds our Church to action or co-operation, or even to an endorsement of views expressed.

This was what we might call the legal aspect of the question, a legitimate method for defeating a fundamental principle, to which many in our Church give loyal allegiance, viz., our Protestant attitude.

The real reason advanced for declining the invitation and taking no part in the conference, was one of consideration for the Church of Rome; that we should accept not only after Rome had been invited, but had actually agreed to be present at the conference. This is certainly going a long way, and seeking Rome's company in an almost humiliating way. We certainly have no objection to inviting the Church of Rome to send representatives. We would be glad to have her represented, especially to hear a fair and frank discussion as to how far Rome has fulfilled her mission and advanced the interests of Latin America.

But when men, carried away with visions of world unity, seem to forget the present day need in a dream for the future, and condition the action of our own Church upon what Rome does, and say that our attitude towards Protestant Christendom is to be governed by Rome's attitude, the time has come for us to get thoughtful and consider.

As we understand, the invitation is broad enough and general enough to include the Church of Rome. But Rome does not and never has desired to be included. She has no desire or ambition in that direction. She only desires to include. This is her attitude. She recognizes nothing but herself. But if a special invitation has been sent to the Protestant Churches, and some of our clergy think that Rome might hesitate on a general invitation, let us try to get her a "special." Let us do everything in our power to make her feel that the door is wide open.

But are we going to stultify ourselves in the eyes of the Christian world, by doing as Rome does. Not go, unless Rome goes. What are we coming to? We have missions throughout Latin America, supported by the Board of Missions. Why? Because the people need the gospel, and we are trying to correct the mistakes of Rome and overcome the deadly influence and effect of a Church that by its teaching and life has denied the power of the living Christ. This Church, through her missionary work, has committed herelf to a warfare against existing moral and spiritual conditions in Latin countries. Shall we let any argument of historic right influence us against doing all in our power to further the work that has been committed to us? We desire to draw no comparisons, but in this issue of conference for better conditions in Latin countries, in which camp do we belong?

Our Protestant brethren grant that our Church, with her historic orders, her sacraments and liturgy, is best qualified to appeal to Latin people and do most efficient work among them.

Thus recognized, we believe that we should shirk a great responsibility and miss a great opportunity in refusing to participate in this conference. We are sure that our brethren of other Christian bodies will listen to us, not only in discussion, but in the choice of topics. Our presence will help to give the meeting a broader outlook with perhaps a more charitable (?) estimate of the Roman effort. The absence of Bishop Kinsolving, Bishop Brown, and many other faithful workers, will be a loss, which can hardly be estimated.

We certainly have no objection to a special invitation to Rome. If she consents to come, we believe that the benefit will be mutual. It will enable us Protestants to exercise a wholesome charity, which may impress Rome and will certainly help us.

But having saved our manners and our Christian consideration for fair play; having gone thus far, let us feel that our duty to Rome is ended, and Christian courtesy fully satisfied.

There is something besides Rome's feelings and Rome's claims to be considered. We owe something to the

people we are trying to help. We owe something to the Christian brethren who have the same desire at heart and the same purpose in view—the freedom of Latin America from superstition, ignorance and vice.

Have we any lessons to learn? Have we any advice to give? If so, it seems to us that it is our duty to be present, to get what may help us to be more efficient; to give what may contribute to the efficiency of other workers, and to the salvation of Latin America from sin and from Rome.

W. D. SMITH.

Winchester, Va.

Postulants and Heresy.

Mr. Editor: The inadequate supply of candidates for the ministry is a frequently recurring subject of discussion in our Church papers. As there is a lull in the symposium right now I am claiming the floor whilst no other debater seems to want it.

One alleged reason for the scarcity of "brainy postulants" often urged is the "narrowness of orthodoxy;" which, it is claimed, repels bold and conscientious thinkers. I venture the unpopular opinion that the very reverse of that statement is the fact.

No doubt callow collegians who think it brave to scout the creeds are unwilling to give up their half-baked philosophy for the obligations of the ordination vows; but I am very sure that there are also many religious young men just as "brainy" as the jocund skeptics who are reluctant to enter the ministry because they feel that the Church has no enforced standard of religious truth; they are shocked and bewildered by the scarcely qualified Romanism of some of our clergy, the open skepticism of others, and the vagaries of at least one clergyman who publishes his adherence to so-called "Christian Science"—the craziest and most demoralizing heresy of modern times. Echoing the famous sentiment of Phillips Brooks—I rejoice in the roominess of the Church; but a Church can be too roomy. Much bitter invective has been hurled at "heresy hunters" and yet I am reckless enough to say that I think the Church is suffering right now for a little vigorous heresy hunting.

If it be said that the clergyman who, a few weeks ago, advocated Eddyism is an obscure man, of little influence, the same cannot be said of the two clergymen who wrote for the February number of the Atlantic Monthly, for both are men of talents and prominence.

If those articles had not been signed the readers of the Atlantic might easily have supposed that the one was written by a Romanist and the other by a Unitarian.

I am not attacking the loyalty of these brethren; no doubt they are sincere in their opinions: and certainly they can claim that the Church tolerates their views. What I am questioning is the wisdom of the Church in tolerating Romanism, Unitarianism and Eddyism; and I wish to record my conviction that many Churchmen are losing their confidence in the Church as "the pillar and ground of the Truth."

It will not answer my challenge to say that the Prayer Book stands for the fundamental truths of Christianity; thank God it does: but the question that is vexing the hearts and minds of many laymen is this: Are the clergy bound by the teaching of the Prayer Book? The answer is: Theoretically, yes; practically, no.

In my unimportant judgment a latitudinarian church will never win the world for Christ.

Evangelical and "high and dry" clergymen have gone out of fashion, and the Church is suffering for the lack of them. WALLACE CARNAHAN.

Jackson, Miss.

Colored Churches Before the War.

Mr. Editor: At a recent meeting of the Church Club of Philadelphia, the topic for consideration was "The Colored Work in the Diocese." A statement by an otherwise well-informed speaker is given as follows: "Previous to the Civil War there was only one church organized for colored people on Southern soil—'St. James' First African Protestant Episcopal church,' in Baltimore, Md." The speaker evidently was not aware of the fact that, long before the Civil War, there was a church exclusively for colored people, in Charleston, S. C., which was ministered to by the Rev. Paul Trapier, of our Church.

When that church was visited by white people, which was by no means an unusual circumstance, Mr. Trapier being a popular preacher, the visitors were required to take seats in the gallery. ALLEN CHILDS.

Philadelphia, Pa.

(Possibly the speaker referred to emphasized the word "organized," as implying the full parochial organization of an independent congregation. Churches for the exclusive use of the colored people were provided in a number of Southern cities before the war, and chapels were erected for them on many plantations, while in almost every parish church, we believe, places were set apart for colored worshippers.—Ed. S. C.)

Sunday School Missionary Offerings.

Mr. Editor: In the current number of the Spirit of Missions is the list of the Children's Lenten Offerings of the Church. Sad to say Virginia is at the bottom of the list. Now there is not the least reason for this, and if parsons and Sunday School workers will only wake up, Virginia's place can very rapidly be raised.

I know from personal experience that if mission work is brought before the Sunday School regularly, and their interest excited, they will give ten—yes, twenty times more than they otherwise would. Some years ago a certain Sunday School gave $3 as its Lenten offering. After they were regularly told about missions, both home and foreign, and the great privilege of giving brought plainly before them, the contributions rose steadily year after year till one Easter over $100 was laid on the altar as their offering. No other object suffered, and they were never in debt. The mite boxes were over and above their regular offerings. One rule was laid down and strictly enforced, that no child must beg for contributions to his or her box.

Two instances will serve to show how this splendid result was reached. One very poor woman had nothing to give, so she went searching through the woods till she found some lightwood; this she carried into town (some five miles) and peddling it round made seventy-five cents. She put the whole of it in her mite box. On opening a box from a boy who had very few pennies to spare, a five-dollar bill was found. Inquiry showed this was his pay for attending to the stoves and the lamps in the chapel during the winter. That spirit can be taught if only its need is realized. One instance of the other side will suffice. The writer and a friend happened at a mission where the Sunday School was from a class of people that had more of this world's goods than had the one I have just mentioned. They told us with great glee they had collected some seventy dollars in their mite boxes. The writer, rather puzzled, mentioned that he had never seen credit given them in the diocesan returns. The answer was, "Our mite boxes are to raise money for our new pews." H. H. WILLIAMS.

Charlottesville, Va.

(By request, we add this note to our correspondent's letter:

Many years ago, when the Board of Missions first introduced the Lenten mite boxes into the Sunday Schools of the Church, they found them already in use in the Diocese of Virginia. Bishop Whittle had been using the same system for some time in order to aid the Diocesan Missionary Society in carrying on its large missionary work without aid from the General Board. Later this Society, with the approval of the Diocesan, directed that one-fourth of the offering made through the diocesan mite boxes should be remitted for the general missionary work of the Church. Under this arrangement the Sunday Schools of the diocese were credited last year with $1,079 sent to the General Board.

The contributions of the Sunday Schools of the Diocese of Virginia through the mite boxes for a number of years have been about $3,600 a year, an average of say, thirty-eight cents a scholar. Last year there seemed to be a slight falling off, but it was caused, it is believed, by the carelessness of some parish treasurers in remitting the contributions from their parishes on the apportionment in a lump sum, without crediting to the Sunday School the portion raised through the mite boxes.—Editor Southern Churchman.)

To Visitors to the Exposition.

Mr. Editor: In behalf of our clergy and congregations in San Francisco, the undersigned have been appointed a committee to extend through our Church press to the visitors, clerical and lay, to the Panama-Pacific International Exposition a cordial invitation to the services of the Church in the city. Due publicity will be given to the hours and places of worship.

To those who may wish information as to the Exposition or touching hotel and boarding-house rates, they suggest direct correspondence with the following general agencies established in connection with the Exposition, viz:

1. The Traveler's Aid Society of California, headquarters in the Ferry Building, Room 909; also at the Exposition grounds.

2. The Hotel Bureau, 702 Market street, telephone Sutter 4196.

3. The Young Women's Christian Association, 12 Geary street, Room 301, or 320 Russ Building, or Exposition grounds, left of Fillmore street entrance.

Provision will be made for those who will kindly do so to register their names and addresses at Grace Cathedral, California street, near Taylor.

Committee: Frederick W. Clampett, J. Wilmer Gresham, James P. Turner, W. E. Hayes, secretary, 1051 Taylor street, San Francisco, Cal.

LENTEN PASTORAL.

By. Bishop F. F. Reese, D. D.

(Abridged).

Not for many generations, if ever, has the world more manifestly needed Christ and the influence and power of His life through His Church. The whole world at this time is groaning and travailing under its burden of stress and anxiety of suffering and sorrow. The inconceivable horror of a great war devastates the earth and breeds misery and pain and death. In Italy has been added the mystery and terror of a vast natural catastrophe.

No nation can wholly escape the results of such outbursts of fury and wretchedness. Though far removed, we nevertheless must endure to some extent misfortune, through the dislocation of our normal life. But far more than any material loss or discomfort is the burden of sorrow and distress for our suffering fellow men which cannot but weigh upon our minds and hearts. We are appalled at the overwhelming nature and extent of their misery. Our imaginations, fortunately, cannot compass it.

Surely such an experience must solemnize mankind. It must compel men to serious and prayerful thoughtfulness. Even the most careless, it would seem, must face and consider the gravest issues of human life. Surely now is a time when men must recognize how futile for good and how delusive is the strength of man's pride, how hopeless for man's salvation in any real sense is the mere acheivement in material results which we so stupidly mistake for civilization.

Certainly under these conditions, the temper of our thoughts and feelings should fit in with the meaning and purpose of Lent. Our experience bids us answer the Church's call to prayer and repentance and meditation. It must help us to long for the refuge from the world's intolerable disorder which can only be found in the peace of God's presence and the eternal realities of His spiritual Kingdom. For whatever may have been the immediate causes of this continental warfare, its ultimate causes have to do with the decay of faith, with the stupefaction of man's soul in the poisonous atmosphere of worldly expediency, with the denial of love and brotherhood. It is the product to a large extent of a perverted and morally diseased human nature. Human nature is mixed. In God's mercy, it is not wholly bad. Some of the motives and impulses which animate the warring peoples may be commendable and noble. But no such outburst of human fury can proceed ultimately from anything good. It must be instigated by the devil, be produced by an utter perversion of reality, by intellectual and moral blindness.

And, my people, we cannot acquit ourselves before God of all complicity in such sin. It is not exclusively a European product. It is a human product. It is weakness of faith that forgets God and His eternal order. It is forgetfulness and denial of love, a sordid love of comfort and prosperity, confidence and reliance upon our worldly wisdom and expediency, pride of material achievement and power, and the cruelty of selfishness. These moral deformities have much to do with this world-misery. They have much to do with all the injustice and strife and misery everywhere. We are brethren of these sinning and suffering people across the sea. So we must enter for them and with them into the sanctuary of God, and bearing their sins and ours, plead with the Great Father of us all for His mercy and forgiveness upon them and upon ourselves. Let us pray for deliverance from sin and blindness, for peace and brotherliness, for a truer vision, for a saner, nobler, holier life among all nations.

I plead with you, therefore, for an honest and thorough Lent, for more frequent and earnest prayers, for more sober lives, for greater moral sincerity, for deeper humility, for more genuine faith in God and in Christ and in your own spiritual manhood.

Contributions

THE PLACE OF LENT.

James William Jackson.

II.

Lent is an annual preparation; and its forty days symbolize complete preparation. For forty years Moses studied under the Egyptians, for forty years he studied God, under God; then he did things! So we go to school a while as preparation for a learning which goes on all our lives. For forty days in Lent we prepare by self-denial for a continuous self-denial throughout the remainder of the year. If there be self-denial truly practiced in Lent there will be some self-control achieved; and with that self-mastery we may hope to go on to greater self-discipline. How much or how little we profit, we must decide, since we choose how strong the effort shall be. But some results will stay by us. One can't be subjected to an influence for forty days and come out with nothing.

And who knows when he may be called upon, like Moses, to do things? Who knows when life will call upon him in search of a man big enough for a big self-sacrifice? How shall we fit ourselves to respond then unless, like Moses, we spend much time in preparation, in the life of men, to be sure, but also, like Moses, with God? Character training and spirituality strike the chord of harmony in Lent.

Some say that circumstances teach us self-denial whether we will or not. Is it so? Circumstances compel the poor to do without many things, to suffer many deprivations. Being poor and having few pleasures teach a dull, stolid endurance; but how often prisoners come out the worse for having been forced to suffer! How often the poor are most ill-disciplined in self-control. It is not denial that counts, but self-denial; it must be a voluntary act if it is to be effective. The man who is driven to play the violin for a living may deteriorate in style while the man who voluntarily takes up the instrument becomes a master. Desiring to study and being whipped to it do not bring the same results. As well think that the incomparably glorious sacrifice of Christ would have had the same great dignity if it had been forced upon him. If man, as the servile creature of circumstances, shall emerge as divinely as man, the noble copyist of the sacrificing Christ, that were a strange thing indeed!

The artist views a formless mass of clay or a block of stone and sees something noble he might produce. We are the artists, ourselves the mass. To take our ambitions and passions, our energies of body, mind and soul, to take dynamic instincts and make some noble and nobly working thing of them all is no mean ambition. We should grasp even at straws to help ourselves. It is the work of every day in compelling ourselves to smile when we would weep, in working when we would sleep, in going hungry to keep steady watch when it would be pleasanter to eat, drink and be merry, in being cold when the fire and duty conflict, in loving where the grosser nature all too easily hates, in fighting the good fight long, long after every coward has fled and we, too, grow afraid, in falling on the field, maybe, but falling nobly—in falling not differently, but only later than Christ.

All these things may not be without tremendous effort, so tremendous that once a year we take stock, summon God to our aid and gather ourselves for the mighty effort. The work is not done with the setting of the Lenten sun, however. The farmer's work is not done when he plants the seed; but the planting is a necessary start. It takes the seed a season to mature; its maturing is its whole lifetime! Through sunshine and rain the growing goes on; until in the time of the country's need there comes a harvest, the autumnal sacrifice. Then the existence of a God is once more made manifest in His works.

The practical word should be the last. Our duty in Lent is to ourselves and to our neighbor. It is a time when we should try to understand wherein we are weak, wherein we could strengthen ourselves. If we don't know how to keep our promises and pay our debts, we face the call to deny ourselves all luxuries. Appetite or temper may be the special sphere of effort—the sphere of not a skirmish, but a battle! It may be a devil that challenges you to a fight, or an angel that summons to a comparative test of nobility. Could you be more of a brother to your fellow-men and so develop greatness of character? Could you, by any splendid use of yourself, heal the breach in an old friendship or make a tottering one stand more firmly? Choose your "studies." Is it that anything hinders you from being what you ought to be; or that in some way you see where your capacity might be increased? Habits, cynicism, selfishness, a lack of winning grace, failure in earnestness, materialism—look up words in the dictionary for their suggestiveness—courage, godliness, reverence, charity, duty, humility, strength. Is there anything you could do for forty days that afterward would be a good habit? Can you make a trade, inside of forty days, of a weak practice, like not being prompt in obligations for such an one as being dependable even in trifles? If there is nothing to do, read the story of Christ's life over and over again; and let it have its way with you.

Finally, we "neither live nor die to ourselves." This is where dancing, cards, and theatre-going come in. They are three of the most obvious self-indulgences, with their corollaries of feasting, practiced by respectable people. They

symbolize the sphere of self-discipline. There is no question whatever about these things being respectable in the hands of respectable people; but if we practice them in Lent, how can we impress the world with the idea that we have any profound sympathy with the ideals of Lent? You may not really need any discipline in respect to those things; you may not need your own example; but others do. No words you can say will make any one believe you are more than a perfunctory observer of Lent unless you prove it by obvious works. Of course, people are stupid! But if you can't bear lovingly with their weakness and lead them with gentle affection and strength, then you have a good sphere of effort for your Lent. You must admit that somebody will have to fold the sheep; have you the stuff in you and are you artist enough to make yourself a noble shepherd, or are you only a sheep?

There is no need to be ungracious in maintaining an attitude of self-denial toward Lent; and it matters not so much that the world won't quite understand. You would be honest in a dishonest crowd, even if it failed to comprehend your motives, would you not? You can say that you still like to play cards, to dance and go to the theatre. Most of us do just happen to want to go to the theatre when Lent comes along. But if there is one thing in character that the world sorely needs, it is the courage of conviction. Meantime the majority of the world leans up against the minority, the courageous few; for some tremble pitifully when a quizzical, satirical smile is turned upon them with a sweetly drawled, "Lent? Oh ,do you keep Lent?"

Every father, mother, brother, sister, and Sunday School teacher, every boy and girl, every leader of men, every friend and acquaintance, has it in his power quietly to emphasize the wisdom of putting aside even legitimate pleasures for the sake of a greater good during the season of Lent. We do not have to deny that other denominations have their form for a "revival" of the spirit; but we may believe that without some form few indeed are "saved" for big things. And our form has the high sanction of Bible and tradition. Without quarreling with anybody we may yet steadfastly decline to be led away from keeping Lent by those who keep no season; we may and should, as the best people of the world have ever done, wisely and affectionately persist in being leaders of them; for we truly believe we lead the way to God.

CHURCH INTELLIGENCE

CALENDAR FOR FEBRUARY.

1—Monday.
2—Tuesday—Purification of St. Mary the Virgin.
7—Sexagesima Sunday.
14—Quinquagesima Sunday.
17—Ash Wednesday.
21—First Sunday in Lent.
24—Wednesday—St. Matthias.
24, 26, 27—Ember Days.
28—Second Sunday in Lent.

Collect for First Sunday in Lent.

O Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God. Word with end. Amen.

Collect for St. Matthias' Day.

O Almighty God, who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. Amen.

Synod of Southwest, Board of Religious Education.

The following were elected as the Board of the Board of Religious Education for the Province of the Southwest, at the recent meeting of the Synod in San Antonio:

The Rt. Rev. Francis K. Brooke, Oklahoma; the Rev. James Wise, St. Louis; the Rev. Norman F. Marshall, San Angelo, Texas; Judge J. B. Campbell, Muskogee, Okla.; B. C. Howard, Kansas City, Mo.; W. J. Battle, Austin, Texas.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

Opening of the New Epiphany Church, Cherrydale.

The opening service of the new Church of the Epiphany, at Cherrydale, one of the suburban towns in Alexandria county, developing with such rapidity around Washington, took place at 11 o'clock on the morning of Sexagesima Sunday. Bishop-Coadjutor Brown first read a short but beautiful service of benediction for the new church, and administered the rite of confirmation to six candidates, who were presented by the Rev. Professor Wallis, of the Theological Seminary, who is placed in temporary charge of the church by Bishop Gibson until a rector can be secured.

Bishop Brown preached a singularly appropriate and excellent sermon for the occasion, which went to the hearts of the people. He commended the remarkable work of the congregation in the erection of their church, which is worthy of so much praise.

Like the Jews of old the people had a mind to the work, and offered themselves willingly for it. With their own hands they constructed most of the building, which in its appearance is a credit to their diligent and consecrated labors. For after they had finished their own daily duties in Washington or elsewhere, they worked overtime at nights, often until 10 or 11 o'clock in building their church. It is therefore no wonder that the opening service was a joy and delight to them. The interior is as yet furnished with chairs, and the exterior needs painting, but this will be done by the people themselves in due time.

This congregation sets a splendid example to other congregations who are seeking to provide themselves with houses of worship. As Bishop Brown and a number of visitors at the opening of this church remarked, they had never seen anything in their experience hitherto just like this congregation has accomplished.

A communion service, used for the first time at the Church of the Epiphany on the opening Sunday, was given from a church in Vermont, through Dr. and Mrs. Wallis. That church had received a service of solid silver, and through the kind suggestion of the Rev. Walter W. Reed, Jr., now of Monticello, New York, it was sent to Dr. Wallis to be given to one of the churches or chapels connected with the Seminary.

It is sincerely hoped that the united churches of St. George's, Farlee, and the Epiphany, Cherrydale, may soon have an earnest and faithful rector. At present services are held at St. George's by the Rev. Mr. Brooking, of Washington, and at the Epiphany by Mr. Shears, a student of the Seminary under Dr. Wallis.

Tablet Unveiled to the Memory of Dr. Blackford.

A deeply interesting service occurred at the Episcopal High School in Virginia last Sunday, February 13th, at 2 o'clock, in the dedication of a memorial tablet to Dr. L. M. Blackford, its late honored principal. The dedication was held in the chapel of the school, where the memorial had been placed.

The exercises commenced with a short but beautiful service conducted by Dr. McKim. It consisted of the singing of the old hymn, "How firm a foundation, ye saints of the Lord," which is so well known as General Lee's favorite hymn, and was also a favorite of Dr. Blackford. This was followed by the reading of the twenty-seventh Psalm, which was always read by Dr. Blackford in the days of his army life as a Confederate soldier before he entered a battle. The Collect for All Saints' Day, followed by the last of the additional prayers and one of the Collects from the service for the Burial of the Dead. The 176th hymn, "For all the saints who from their labors rest," closed the service.

The Hon. R. Walton Moore introduced the appointed speakers severally in well-chosen and most appropriate words. He referred with devoted feeling and eloquent expression to Dr. Blackford as he introduced each speaker. The first was Bishop-Coadjutor Brown, who spoke of Dr. Blackford as an educator, and the second the Rev. Dr. Randolph H. McKim, whose theme was, Dr. Blackford as a Christian and a Soldier. Both addresses were all that such addresses could possibly be, expressed in beautiful language, with just and well-merited appreciation of the late distinguished and honored principal who had made the school as it now exists, and with all the delicate touches that intimate association and the sacred ties of friendship could give.

Letters of regret from prominent alumni of the school, on account of their inability to attend the memorial service were read. There was also one from President Alderman of the University of Virginia. All gave high testimony to Dr. Blackford's character.

All of those who took part in the exercises had close associations with Dr. Blackford. Dr. McKim was his fellow-student at the University, a member of the same Greek letter society, and his companion in arms as a soldier of the Confederacy. Bishop Brown, an "old boy" of the school under Dr. Blackford, and then a teacher associated with the

doctor; the Hon. R. Walton Moore, an "old boy;" also Mr. Hoxton, Dr. Blackford's worthy successor as principal. Mr. Reade has been for twenty years a valued teacher at the school, and for most of that time associated with Dr. Blackford.

There was a large attendance at the dedication exercises, consisting of the rest of the teachers and the boys, with a number of old boys, two of the former teachers, Messrs. Winslow H. Randolph and Angus McD. Crawford, members of the faculty and students of the Seminary, together with friends from "The Hill," Alexandria and Washington. All of Dr. Blackford's sons were present with the exception of Dr. John Minor Blackford, of Rochester, Minnesota.

The addresses will be published in full in the next issue of the High School Chronicle.

The tablet is a beautiful but simple slab of white marble. It is placed on the east wall of the school chapel, and the inscription is as follows:

In Memory of
Launcelot Minor Blackford, M.A.,LL.D.,
Beloved Principal of this School
from 1870 to 1913.
Born in Fredericksburg, Va., February 23, 1837—Died May 23, 1914.
Christian—Soldier—Teacher.
A Power in the Lives of Many, His Influence is Undying.
"The Lord is the Strength of My Life."
Erected in 1914 by His Old Boys.

Funeral of Mr. Williams.

The funeral of the late Mr. John L. Williams, the founder and until recently the president of the Southern Churchman Company, took place from the Monumental church on Saturday afternoon, February 13th. The services were conducted by his rector, the Rev. James W. Morris, D. D., assisted by Bishop Gibson, the Rev. Dr. Goodwin, editor of the Southern Churchman, and Archdeacon A. V. Colston. The overflowing concourse which attended the funeral, composed of all classes, from State officials to his humblest colored friends, testified strongly to the high place he held in the esteem and affections of the entire community.

Woman's Auxiliary.

I desire to call the attention of the members of the Virginia branch to this plan for increased missionary service.

I have appointed a committee to present the matter in detail to every branch in the diocese, and would bespeak for that committee your hearty support and co-operation.

SALLIE STUART,
Pres. Va. Branch, W. A.

A Call to Action, for the Woman's Auxiliary in the Province of Washington.

The Woman's Auxiliary to the Board of Missions stands primarily for service, and at the beginning of the new year this little leaflet is sent to the women of the Church in the Province of Washington with the belief that it bears a message of added opportunity for service, with the new privilege of co-operation in this, the first piece of work we have tried to do together.

The following explanation seeks to show how the idea of a great task worthy of a great province came into being, and how, by a very simple plan, the Woman's Auxiliary may have its share in this task as laid down by the Provincial Synod at the primary meeting held in Pittsburgh, November, 1914.

To those who were privileged to attend these meetings, this resume of events will only serve to renew the glad enthusiasm of that time, but to those who were not present, we can only say that there was no dismay at the prospect of doubling our missionary offerings, but an earnest belief that it could be done; and many hours were taken up with a discussion of practical plans as how best to go about it.

On the opening day of the Synod, the report of the Third Missionary Department (now become a province) was read by the secretary, Dr. G. C. F. Bratenahl; and after a most comprehensive and encouraging account of conditions covering our past missionary giving, the thoughts of his hearers were turned to the dangerous condition of the missions hitherto supported by countries now engaged in the terrible conflict in Europe; and our responsibility as a country, and particularly as a missionary Church was made most emphatic. In view of such conditions, this province was asked to make its missionary offering in the next year $1,000,000. A resolution to this effect was offered by Bishop Rhinelander, of Pennsylvania, and unanimously adopted by the Synod.

The Woman's Auxiliary, then in session, was so thrilled at this splendid proposal that a resolution of encouragement was proposed and sent to the Synod to be read. But not content with words of encouragement alone, practical plans for the consummation of this idea were discussed, and the committee appointed to draw up some suggestions gave to use this resolution:

Whereas the contribution for missionary work from European countries has been greatly reduced by the war; and,

Whereas the Synod of the Province of Washington is preparing to raise one million dollars for missions this year;

Resolved, That the diocesan president of each branch of the Woman's Auxiliary in the Province of Washington be requested to appoint a committee to inform each parish branch of this emergency, and to secure a pledge from each branch for a proportionate amount of the increased obligation.

Authority was given to the Executive Committee of the Woman's Auxiliary in the Province of Washington to prepare a leaflet setting forth these matters, and giving any further information that might be useful in the carrying out of the same.

Acting on the advice of the provincial secretary, in order that the methods of working out this idea may be in harmony, the Executive Committee has ventured to substitute for the securing of a pledge from each branch the suggestion that one or two representatives be appointed in each diocese of the province, whose business it shall be to see that this plan is presented to each branch of the Woman's Auxiliary, and that each and every woman in the Church shall have an opportunity to share in this $1,000,000 offering for missions.

Stereopticon Lecture.

The Richmond Junior Auxiliaries will give a stereopticon lecture, telling of the United Offering and its uses since 1889, in St. Paul's Sunday School room, on Friday evening, February 26th, at 8 o'clock. The Rev. S. Roger Tyler, rector of St. Mark's church, will give the lecture, and an offering will be taken up. There will be no admission charge. It is hoped that all of the Juniors will be present, as well as the members of the Woman's Auxiliary and their friends, who will be interested to see what has been and is being done by the United Offering of the women in the Church.

Lenten Services.

The services for business men at St. Paul's church, Richmond, will be held daily during Lent, except Saturday, from 1:00 to 1:30 o'clock. The list of preachers has been published before.

Union services, beginning at 5:00 P. M., will be held during Lent, as heretofore, in Richmond churches, as follows:

Mondays, St. Mark's; Tuesdays, Grace; Wednesdays, Monumental and Holy Trinity; Thursdays, St. Paul's and Holy Comforter; Fridays, St. James' and St. John's; Saturdays, All Saints' and St. Andrew's.

The ministers who will preach at the 5 o'clock Lenten services in Holy Trinity church, Richmond, are as follows:

February 23d, the Rev. H. H. Covington, Norfolk, Va.; March 3d, the Rev. Wilson R. Stearly, Montclair, N. J.; March 10th, the Rt. Rev. A. M. Randolph, D. D.; March 17th, the Rev. R. W. Hogue, Baltimore, Md.; March 24th, the Rev. Cameron J. Davis, D. D., Buffalo, N. Y.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Woman's Auxiliary Meetings.

The New Jersey branch of the Woman's Auxiliary has held meetings recently—that of the Upper Division at St. Paul's church, Westfield, the Rev. James A. Smith, rector, and of the Lower Division at Christ church, Riverton, the Rev. John Rigg, rector. On each occasion the Bishop of the diocese celebrated the Holy Eucharist, and preached, and Archdeacon Shepherd made an address, in which was detailed a most encouraging prospect for the missionary work of the whole diocese.

At the former meeting addresses were made by the Rev. A. B. Hunter, of St. Augustine's School and Hospital, Raleigh, N. C., upon the work done there for negroes, and by Deaconess Sabine on work in Alaska.

At the Lower Division meeting Mrs. Pancoast told of conditions in China and Japan, and Miss Bassett spoke of work for the mountaineers of Tennessee. A Quiet Day for the auxiliary was announced to be conducted by Father Officer, O. H. C., in Christ church, Bordentown, on Shrove Tuesday.

Convocation Meeting.

The regular meeting of the Convocation of Burlington occurred in St. Andrew's church, Mount Holly, the Rev. James Stoddard, D. D., rector, on February 9th. There was a particularly large attendance of clergy and laity, representing the majority of parishes and missions in the Convocation.

The Bishop of the diocese celebrated the Holy Eucharist, and preached on "Ministers and Stewards of God's Mysteries."

The archdeacon's report showed much advance, and a particularly encouraging prospect for the future. The report of the treasurer of the diocese showed a balance in the treasury larger than for many years.

The missionary speaker of the day was the Rev. Charles S. Lewis, rector of St. Mary's church, Burlington.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

The Bishop's Activities.

The Bishop is already getting into close touch with the diocese. On Thursday, January 28th, with the Rev. Milton Barber, of Raleigh, he addressed the congregation of Christ church, New Berne, in their missionary campaign; from thence to Kinston, where a conference was held as to the work about there with the rector, the Rev. J. H. Griffith, who is doing such a wonderful work in this field; to Winton on February 1st, where five were confirmed; on February 2d, three at Murfreesboro; on February 3d, four at Gatesville; and on February 4th, one at Sunbury—this being twenty-three taken into the Church in the field of the Rev. W. R. Noe, a splendid record of an earnest leader. The Bishop then went to Elizabeth City, and preached there in the morning and at night on February 7th, and confirmed six, though this parish had been very recently visited by the Bishop of North Carolina, making forty-six taken in here since last May. He also preached in St. Joseph's chapel, Camden, on the 7th; then to Avoca on the 8th, Bel Haven the 10th, and Plymouth the 11th. Large congregations have turned out to hear the Bishop, and he is greatly encouraged with the outlook in the diocese and the splendid support being given him by the ministers and laity of the Church. On the 15th the Bishop goes out on another two weeks' trip.

The Forward Movement.

Archdeacon T. P. Noe and the Rev. W. E. Cox have been in the parish of the Rev. C. P. Parker, of Hertford, this week in the interest of the Forward Movement, and have visited Hertford, Bel Haven and Plymouth. Much has been accomplished by these visitations. The Revs. Noe and Cox being a team that know the diocese thoroughly, and can present the Forward Movement as few are able to do, the whole diocese has been stirred and moved up by the efforts of these two zealous ministers.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. Frank Du Moulin, D. D., Coadjutor.

Bexley Hall Re-dedicated.

Nearly five years ago a movement was initiated looking to extensive improvements on Bexley Hall, the Theological Seminary building in Gambier. A commitee, of which the Rev. William F. Pierce, L. H. D., president of Kenyon College, was the chairman, was appointed and at once entered upon its work of securing funds, plans and specifications, and finally of contracts for the work. A year and a half ago the building was vacated and turned over to the contractors, on the first of January this year was re-occupied, and on Thursday, February 4th, in the presence of a large body of clergy, students and their friends, re-dedicated by Bishop Leonard, assisted by Bishop Du Moulin, Rev. Dr. Peirce, Rev. H. W. Jones, D. D., dean, and the other members of the faculties of Bexley Hall and Kenyon College. Following the service of dedication, the Bishops, clergy and congregation proceeded to Colburn Hall, the library wing of the building, where addresses were made by Bishop Leonard, Bishop DuMoulin, the Rev. Dr. Peirce, and the Rev. Dr. Jones. A new organ for the chapel has been ordered and is yet to be placed.

Junior Assembly, Brotherhood of St. Andrew Organized.

At Emmanuel church, Cleveland, on the evening of January 29th, there was organized a junior local assembly of the Brotherhood of St. Andrew with Mr. Edward Gray of the senior chapter of St. John's church, director. The guest and chief speaker of the evening was Mr. Franklin H. Spencer, field secretary of the Chicago District.

Other News.

One hundred and thirty-four men, representing ten parishes and missions of the Youngstown district, attended a supper served by the women of the parish at St. John's, Youngstown, Monday evening, February 8th, and organized the Mahoning Valley Church Club. The rector of the parish, the Rev. Abner L. Fraser, presided and introduced Bishop DuMoulin, who made an address. Officers and an executive committee were elected. The next meeting will be at Christ church, Warren, April 26th. In the afternoon of the same day the women of the district met in conference at St. John's church and organized a missionary society.

The Cleveland local assembly of the Brotherhood of St. Andrew, co-operating with the clericus, has provided for week-day services at noon, throughout the Lenten season, to be held in the Priscilla Theatre. The special preachers are Bishop Leonard; Bishop DuMoulin, Bishop Van Buren, the Rev. Robert L. Harris and the Rev. George Gunnell, Toledo; the Rev. Thomas Jenkins, Fremont; the Rev. Arthur Payzant, East Cleveland; the Rev. L. P. McDonald, D. D., Warren; the Rev. Edward S. Travers, rector of Trinity church, Pittsburgh; the Rev. Franklyn C. Sherman, Akron; the Very Rev. H. P. Almon Abbott, D. D., the Rev. John R. Stalker, the Rev. Virgil Boyer, the Rev. Gerard F. Patterson, the Rev. Walter R. Breed, D. D., and the Rev. Leslie E. Sunderland, Cleveland.

Mr. George Fairweather Houliston, of Willoughby, Ohio, who died December 31, 1914, provided in his will in memory of his mother, Jane Fairweather, a bequest of $1,000 for the benefit of Grace church, Willoughby, a mission, in which Mrs. Fairweather was a devoted worker and communicant.

On Sunday, February 7th, at St. Andrew's, Youngstown, a mission (the Rev. Alfred Izon, rector), being the occasion of Bishop DuMoulin's first visitation, a vested choir of twenty-seven voices was introduced and sang for the first time. Nineteen persons were confirmed.

Two new missions have recently been organized in the diocese—Sebring, St. Matthew's, by the priest-in-charge, the Rev. Frank Albus, fifty-three members; and Struthers, St. Paul's, by the priest-in-charge, the Rev. William H. Pond, thirty-three members. Upon the occasion of Bishop DuMoulin's first visitation of St. Matthew's, Sebring, February 5th, he confirmed ten persons, and accepted a tender of a lot for building purposes.

At the meeting of the Board of Missions in Cleveland, February 9-10, it was decided to ask the parishes and missions for $25,000 for missionary work in the diocese for the year beginning May 1, 1915; $20,000 for maintenance, and $5,000 for mission properties.

OKLAHOMA.

Rt. Rev. F. K. Brooke, D. D., Bishop.

Items of Interest.

The Rev. Walter O. Kinsolving, son of the Bishop of Texas, became rector and dean of St. Paul's Cathedral parish, Oklahoma City, on February 1st. He began his work with hopeful outlook on Sunday, February 7th.

Rev. F. P. Keicher has recntly gone from Ardmore to take the parish at Manitowoc, Mo., the Rev. A. H. Marsden, from Enid to Trinidad, Colo. Thus are our working forces depleted as well as reinforced.

A new chapel to be used both as place of worship and parish house has just been opened at Ponca City. It is completed without debt, largely through the help of oil operators having interests in the neighborhood and by a gift from the Church Building Fund Commission. Its cost, with furnishings, is about $2,400. It is substantial and well built and we hope for great gain for the work in this thriving town.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Laymen's Association.

The Laymen's Association of Christ Church, Hartford, held the regular annual meeting in the parish house belonging to that church last week. Among those present were the following: Rev. James Goodwin, rector of Christ church; Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford, and editor of the "Connecticut Churchman"; Lieutenant Governor Clifford B. Wilson of this State; President Gilbert Getz; former President A. C. J. Williams; John F. Forward; John M. Taylor, president of the Connecticut Mutual Life Insurance Company; and treasurer Harry N. Anderson.

Rev. James Goodwin acted as toastmaster and addresses were made by the Lieutenant Governor, Rev. George Linsley, Mr. Forward, Mr. Taylor, and by Mr. Williams. Lieutenant Governor Wilson, who came from Bridgeport in order to be present at the meeting, gave a very interesting address on politics and civic duties.

A large number of men were present. Music and a bountiful repast were enjoyed by all.

Annual Conference of Knights of Washington.

The officers of the well-known order, The Knights of Washington, are already making plans for the annual conference which is to be held, as is usually the case, upon the anniversary of the birth of the foremost American. Although organized but a few years ago by the Rev. Floyd Steele Kenyon, of West Haven, for the benefit of young men in his own parish, this society has now gained in popularity until it is now represented by chapters in practically every city in Connecticut and also by many in Massachusetts and other surrounding States. This order is for the young men of the Church and the majority of members are between nineteen and twenty-one years of age. At the last annual meeting over a hundred and fifty delegates were present and it is expected that that number will be exceeded this year.

Notes.

A special meeting was recently held at Trinity church, Hartford, in behalf

of the young men in that city. A large number were present and the meeting was very successful.

Extensive renovations have been made in Trinity church, Waterbury, and many important changes have also been made. Rev. F. D. Buckley is rector.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Successful Missions.

During the month of January a very successful ten-day mission was held at Calvary church, Charleston, by the Rev. E. E. Miller, rector of St. Stephen's, Petersburg, Va. One of the encouraging signs of the mission is the increased spiritual vitality of the congregation.

Three other successful missions have been held in the archdeaconry for colored people. One was held at St. Augustine's mission, Aiken, by the Rev. George E. Howell, of Somerville; one at Redeemer, Pineville, and the other at the mission of the Ascension, Cheraw, by Archdeacon E. L. Baskerville, of Charleston. Other missions will be held in the archdeaconry between now and June.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Some Recent Memorials.

A very handsome stained-glass east window has just been placed in the chancel of Emmanuel church, Baltimore. It consists of five main lights, with tracery, having for its subject what is known in ecclesiastical art as a "Tree of the Church," being a conventional illustration of the Saviour's words, "I am the vine; ye are branches."

Two handsome tablets have recently been placed in St. Paul's church, Baltimore, in memory of former prominent vestrymen of the parish, Mr. Charles Morton Stewart and Mr. James Kemp Harwood.

In St. Margaret's church, Westminster parish, Anne Arundel county, at the morning service on Sunday, February 7th, the rector, the Rev. J. M. Magruder, unveiled and dedicated a handsome stained-glass window, presented to the church by Mr. and Mrs. William H. Singleton, of Washington, D. C., in memory of their son, William Duvall Singleton.

Workshop for Unemployed.

One practical outcome of the interest in the Open Forum held on Sunday evening in the chapel of the Church of the Ascension, Baltimore, is the opening on February 8th of the "Community Workshop and Exchange," designed to provide temporary employment for worthy unemployed with dependent families. Between twenty-four and forty persons will be employed at the start, and the number will gradually be increased to one hundred persons.

Emphasis is placed on the fact that it is not to be a workshop only, but a labor exchange as well. The movement was started by the rector of the Ascension, the Rev. Richard W. Hogue, with the efficient co-operation of Miss Elizabeth Gilman, a prominent Churchwoman, and has been heartily endorsed both by Bishop Murray, Cardinal Gibbons, and by other prominent men and women. One member of the congregation of the Church of the Ascension has already contributed $500 towards the enterprise.

Other News.

Judge Thomas J. C. Williams, of the Juvenile Court of Baltimore City, has been selected as the State orator at the Maryland Day exercises on March 20th at the Panama-Pacific International Exposition in San Francisco. Judge Williams, who is an authority upon the history of the State and an accomplished public speaker, is also one of the most prominent laymen of the diocese and a vestryman of the Church of St. Michael and All Angels'.

At a largely attended meeting and dinner of the men of St. John's church, Hagerstown, the Rev. S. H. Orrick, rector, on the evening of February 3d, the principal address on the subject of "The Responsibility of Laymen to the State and to the Church," was delivered by Governor P. L. Goldsborough, of Maryland, who is himself a devoted Churchman.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Meeting of Hobart College Trustees.

The semi-annual meeting of the trustees of Hobart College, Geneva, was held at the Hotel Martinique, New York City, on January 20th, at which time two new trustees were elected to fill vacancies on the board, Mr. James Ross Proctor to take the place of the late Dr. Mumford, and Mrs. Harper Sibley, of Rochester, to succeed Miss Pope, who resigned. The Rev. Karl Reilland, D. D., rector of St. George's church, New York, will preach the Hobart baccalaureate on June 13th.

Sunday School Missionary Service.

A mass meeting of the East Side Sunday Schools of the Buffalo parishes was held in St. James' church, the Rev. Charles H. Smith, D. D., rector, on the Second Sunday after Epiphany when some six hundred children, with boys in the majority, gathered together for a missionary service. Bishop Walker and the Rev. Robert Griesser, of China, made the addresses. A similar service of all the city Sunday Schools was held at the same time in Christ church, Rochester, the Rev. David L. Ferris, rector, when seven hundred and seventy-five children were present. Banners for the largest percentage of enrollment present were awarded to the Church Home school and the Ascension school. The Rev. Dr. Powell, president of Hobart College, addressed the children.

A Mite-Box Service.

To further stimulate the interest in missions a special service was held for Trinity Sunday School, Buffalo, on Quinquagesima Sunday, when the Lenten mite-boxes were distributed and in place of the regular recitation of lessons, Rev. Mr. Crum, the curate, delivered an illustrated lecture in the parish house on what the Church has accomplished in her general mission fields.

A Rochester Bible Class of Men.

One hundred and forty-four men of the Dr. Doty Bible Class of Christ church, Rochester, recently held their annual dinner. Brief written reports were given from every committee. At the first session last fall there were one hundred and sixty-one men enrolled, but this number has been increased to the present three hundred and forty-nine. The secretary, Mr. George Gray, who has never missed a session of the class in three years, was presented with a fountain pen. It was voted to maintain an average attendance during Lent of two hundred men, last year the mark of one hundred was set and maintained during Lent.

A Splendid Record.

In honor of Mrs. Philip Norburn Nicholas, for fourteen years diocesan president of the Woman's Auxiliary, a meeting of the Buffalo district was held at St. Mary's parish house, Buffalo, when three hundred and ten women, besides several of the clergy extended a welcome in her honor. Bishop and Mrs. Walker and the clergy made brief speeches after the regular business was transacted.

Hundred Years of Peace.

Thanksgiving services, with appropriate sermons on peace, were generally held throughout the diocese on Sunday, February 14th, to commemorate the centenary of peace among the English-speaking people. Special prayers set forth by the Presiding Bishop and the Primate of Canada were used with the sanction of Bishop Walker. In many cases the Canadian clergy and the clergy from the State exchanged pulpits.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Trinity Cathedral.

A Quiet Day, arranged by Dean Bryan and approved by the deans of the convocations, was conducted by the Rt. Rev. Dr. Kinsman, Bishop of Delaware, in Trinity cathedral, Easton, beginning with Evening Prayer February 1st and closing with Evening Prayer the following afternoon. At the first service the Bishop preached, taking for his subject the Epistle for the Presentation of Christ in the Temple, and therefrom urging upon all a faithful standing up for Church methods. The addresses the following day were on the Apostolic Mission, the Apostolic Ministry and the Apostolic Message, and were listened to with marked interest by the clergymen present. The closing address was made by the Bishop of the diocese, and was full of words of encouragement to the faithful priests in their work.

In the afternoon of the second day the clergymen present made a pilgrimage to the grave of Bishop Lay, the first Bishop of the diocese, when a short address was made and appropriate service was held. In the evening the clergymen met informally at the diocese and enjoyed a very pleasant time.

Report of Woman's Auxiliary.

The twenty-first annual report of the Woman's Auxiliary has been distributed. Among the good things in this report is the following resolution: "That Mrs. Keas be appointed a committee of one to offer in behalf of the auxiliary a protest to the convention of the diocese against its action at its last meeting in cutting our diocese off from the Third Province, and leaving us out of all connection with the Board of Missions, from which we receive a yearly amount of $800, and to ask the convention of 1915 to give us our rightful place amongst the other dioceses of this country."

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

Washington's Birthday.

A special service will be held in the Church of the Holy Communion, the Rev. Henry Mottett, D. D., rector, on Washington's Birthday, February 22d, 11 A. M., commemorating the life and service of "the father of his country." It is aimed to make the service, in its stateliness and impressiveness, expressive and worthy of Washington. The pulpit will be occupied by Prof. Chas. W. Kent, M. A., Ph. D., LL. D., of the University of Virginia.

St. Thomas' Church.

St. Thomas' church, the Rev. Dr. Stires, rector, at once put into effect the plan of community and city service, as suggested by the rector. Prominent members of the parish attended a dinner called to consider the plan, and seven committeemen were named, covering social, moral and labor topics and missions, and the care of the East Side chapel. Borough President McAneny, Bishop Burch and others spoke in favor of the plan, which is that laymen are to take hold, and in the parish's name, if possible help every form of public and private welfare, doing so not in the parish alone, but in the whole city, the parish plant serving as the centre, and the men making of it a dynamo.

Plans precisely like this were advocated a year ago by New York laymen, and in a number of parishes are in operation. A meeting has been called for St. Mary's church, the Rev. F. A. Brown, rector, to consider the plan, and one has just been held in St. Margaret's, Bronx, to that end.

Church of the Holy Communion.

Lenten services at the Church of the Holy Communion, New York, will be held daily on week-days as follows: Prayer (lasting five minutes), 7:45 A. M.; Morning Prayer, 9 A. M.; Midday service, 12:30 P. M.; Children's service, 4 P. M.; and Holy Communion on Tuesdays and Thursdays at 12 M.; an Organ Recital on Thursdays at 4 P. M., and on Wednesdays and Fridays, Service and Sermon at P. M.

Grace Church.

Grace church, the Rev. Dr. Slattery, rector, reports having paid off its debt in full. At Easter last year, when $46,000 was asked for to wipe out the final debt, $70,600 was contributed. In consequence new work was done in the chapel, and $10,000 put into endowment. The debt was incurred buying the Huntington Close, and making it possible to see the church and chantry from down Broadway. The close is used in summer for outdoor services. Now the rector appeals for $500,000 for endowment of the choir school, and reports that $71,000 has been received.

Financial income of the famous parish last year amounted to $305,000, of which $33,000 went into increase in the endowment. No less than $229,000 was expended on work in the parish, so extensive was it.

Meeting of Diocesan Missionary Committee.

The Diocesan Missionary Committee acted as host at a meeting held last week at the Hotel Manhattan, at which Bishop Brewer, of Montana, the author of the apportionment plan, explained to a large number of rectors of New York and vicinity the workings of the plan, the later developments of it, and how all can be improved. Bishop Greer presided.

The general Board of Missions, cooperating with the Woman's Auxiliary, has arranged a series of missionary meetings, with prominent workers as speakers. A large number of rectors have responded. Some of the meetings are held week-nights. The series will continue throughout Lent.

Caring for the Poor.

One hundred and fifty churches of New York are distributing bundles contributed by the people, and four hundred volunteer workers are attending to details. Extreme suffering has been reported, women with children showing a poverty undreamed of and unheard of even in this city until this year. About $27,000 was given in all churches toward employment funds. Fully four hundred ministers preached on the subject of workless men and women on one Sunday, with the result that large numbers of Christian families are now caring for one or more other families, playing neighbor to them, and helping out their limited means. Reports from churches show them to be doing their share, and more.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B D. Tucker, D. D., Coadjutor.

Bedford City.

This present Lenten season will be a very unusual one in this town. Every church in town, white and colored, will conduct a campaign of personal evangelism. Each church will work in its own way and on its own lines. It is simply a concerted movement to reach all the unconcerned in and out of the churches. The same kind of a work was launched in Lynchburg on Quinquagesima Sunday. It will start in Bedford the first Sunday in Lent.

Sunday, the 14th, was marked here by a great mass-meeting of the Sunday Schools. The parade on the streets of the united schools was an inspiring sight. Each school had its banner, and the two sections of the procession were led by drum corps and flags. The schools marched to the public school auditorium, where there was a programme of music and addresses. Mr. C. L. Mosby, president of St. John's Bible class, and a delegate to the recent State Convention, made one of the addresses.

S.t John's Sunday School was represented not only at the State Convention, but at Salem, where the Roanoke Institute (Episcopal) met on February 12th. Mrs. Mattie Gregory read a strong paper on "The Aim in the Primary Department." By invitation of the Lynchburg Institute meeting February 14th, Mrs. Walter Ruan, of St. John's, Bedford, read a paper on mission study in the Sunday School.

It is settled that Bedford is to have the Summer Sunday School Normal of Southwest Virginia next June.

Notes.

The Rt. Rev. William Cabell Brown, D. D., recently addressed a large audience in St. John's parish house, Hampton, on Brazil. Bishop Brown spoke under the auspices of the Men's Club and the various women's organizations of St. John's church. He is an eloquent speaker and held the interest of the audience from the beginning to the end of his address.

The Rev. J. J. Gravatt, D. D., rector of Holy Trinity church, Richmond, delivered the address at Hampton Institute, in Cleveland Hall chapel, when the Indian students celebrated the 28th anniversary of the passage of the Dawes bill, which gave their race the rights of citizenship. A very attractive musical programme was given.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Philadelphia Church News.

Beside the noonday Lenten services under the auspices of the Brotherhood of St. Andrew, in old St. Paul's church and in the Garrick Theatre, as announced in our issue of last week, there will be services at the same hour, 12:30 to 12:45, in old Christ church and in St. Stephen's church.

During the year ending January 24th there were in the Parish of the Holy Apostles, including the church and three chapels, 203 baptisms, 148 confirmed, 59 marriages, 157 burials, 61 communicants received, and 44 transferred. There are 3,032 communicants in the parish, and 2,747 connected with the Sunday Schools.

The five committees of the Woman's Auxiliary of the diocese held a special meeting in Holy Trinity parish house on Monday, February 8th. Addresses were made by Mrs. J. C. Arnett and the Rt. Rev. Dr. Philip Rhinelander, who spoke on Missions.

Mr.. Louis W. Robey, secretary of the Legal Aid Society, addressed the Clerical Brotherhood on Monday morning, February 8th, explaining the objects of the society and urging the cooperation of the clergy in the work of taking up the cases of those too poor to employ an attorney.

By the will of the late Louisa C. Rodney $5,000 is bequeathed to the fund for disabled clergymen and the widows and orphans of deceased clergymen of the Protestant Episcopal Church, and $2,000 to the rector, churchwardens and vestrymen of St. Luke's church, Germantown.

The Rt. Rev. Dr. Philip M. Rhinelander dedicated with a brief but impressive service the Albert Lucas college for children of the Home for Consumptives, February 13th.

A conference was held in the parish house of the Church of the Holy Apostles on Friday, February 12th, beginning at 3 P. M., with the general theme of Missions. The Rt. Rev. Dr. Philip M. Rhinelander spoke on the meaning of membership in the Church. Other interesting addresses were made by Mr. Franklin Spencer Edmonds, Mr. E. H. Bonsall, Mr. H. D. W. English, and Mr. J. Lee Patton. The evening topic was Proclaiming the Gospel. Addresses were made by Mr. Herbert Carleton and Mr. George Sherwood Eddy.

The Rev. Dr. John Mockridge, vicar of Trinity church, New York, has accepted a call to the rectorship of St. James' church, Philadelphia, one of the oldest Episcopal churches in the city. He will asume his new duties on March 1st. Dr. Mockridge has been identified with Old Trinity since November, 1910, when he became vicar of Trinity chapel, on West 25th street. Last January he was made vicar of Trinity church, and since that time he has been active in the many varied interests of the historic old church.

Christianity and the Community

Thy Kingdom Come on Earth

The Virginia Conference of Charities and Corrections convened in Portsmouth on February 14th for its three days annual session.

Among the speakers at the opening session was the chief health officer of the city of Roanoke, Dr. W. Brownley Foster, and the press reports from his address one paragraph which expresses admirably well the wide vision and the constructive purpose of present-day social work.

"The day has passed," he said, "in which we may complacently say to ourselves 'well done, thou benefactor, for thou hast given alms to the indigent, and left Him still pauperized; well done, oh, godly man, for thou hast jailed the drunkard and left his family to perish; well that thou didst cast out and stone the scarlet woman, and give no thought to the conditions which will surely fill her place with other feebleminded and distressed girls.' The day has passed when we may heedlessly commit children to jails, where they may be schooled in vice and crime, or when first offenders are in similar ways placed beyond the hope of reclamation."

✠

The last words in the above quotation serve to emphasize the great value of such an institution as a certain one which was described at the Portsmouth Conference and an appeal for which is being made in Virginia and beyond.

Near Covington, Virginia, on a 400-acre farm, there has been established a "Home for Homeless Boys," as it is popularly called—though the legal title is more elaborate, "The Industrial School and Farm for Mountain Children and Homeless Boys." The Rev. George Floyd Rogers, when he was rector some years ago of the church in Covington, first saw vividly himself, and then began to make others see, the tremendous field for vital service that called for some school to which boys who because of bad home conditions were drifting into danger of criminality might be sent, to be saved from neglect on the one hand or the reformatory on the other, and to be given a chance to develop under Christian influence into good citizenship. So the school and farm were started, and under the superintendence of Mr. Christopher C. Thurber are doing a regenerating work for thirty small boys.

A plan has now been formulated, with the endorsement of the Governor of the State, of Dr. J. T. Mastin, secretary of the State Board of Charities and Corrections, and others, to enlarge the school into a village of a dozen cottages. According to this plan, any community in the State may arrange to erect upon the farm a cottage of permanent character, at a cost of $5,000.00, to accommodate twenty boys, to be selected from the community erecting the cottage. By such a plan, every community or city participating, boys may be taken and maintained at a minimum cost, and one set of efficient experts only would be needed.

The possibility of redeeming the boy will be increased by removal from the near vicinity of his old associates; the out-of-door life on the farm with the thirty boys, already on the farm, and now well on the way to clean citizenship, will do much to help to free life, to develop the sense of personal responsibility—without which life is but a cripple—and do much to defeat the old idea of the hopeless criminal.

Three communities have already begun work for the cottages.

✠

A very interesting piece of community helpfulness is described in a recent account which comes from the town of Fayeteville, Tennessee. It is so simple that other communities might well imitate it.

Here is the way in which it is reported:

Fayetteville is priding herself on being the first city of the South to establish a rest house and social centre for country women who come to town to shop—a movement which now is gaining wide popularity and resulting in the establishment of similar institutions in many other cities.

Six years ago a citizen of Fayetteville, S. C. Tigert, from his office window, saw a country woman, with arms full of bundles and a baby, sink wearily upon a dry goods box, there to rest her limbs and soothe the fretful youngster under a sweltering sun. She had nowhere to go—nowhere to rest. Tigert conceived the rest idea and presented a plan to the Lincoln County Court. A site was purchased and a building erected for $2,500. Cleanliness, economy and comfort were the basis of operation.

The popularity of the rest house was immediate. Farm women from neighboring towns foregather there for social chats. They exchange ideas about living, education and industrial pursuits. Local club women joined in the informal gatherings, and a community of interests of great importance to the development of this section resulted.

Bulletins describing the rest house and its objects were circulated, and soon other towns were busy at similar enterprises, resulting in a surprising betterment of conditions among farming families. In the six years it has taken to awaken communities to the advantages of the rest house and social centre, Fayetteville has not stood still. The growth of the town and its environs has been rapid. Now plans are being drawn for the establishment of a rest house considerably larger than the original, and which will be self-supporting.

The fourth session of the Southern Sociological Congress will be held in Houston, Texas, May 8-11, 1915. The general theme of the programme will be "The Conservation of Health." The six departments will study the following aspects of the general theme:

1. The Prevention of Communicable Diseases.
2. Moral Health.
3. The Health of Children.
4. Mental Health.
5. Health and Race Relations.
6. The Church as the Conserver of Social Health.

The aim of the Congress this year is not simply to conduct a scientific study of the question of public health but to launch a crusade against disease and against destroyers of social welfare.

The programme promises to be of greater interest and the attendance will probably be larger than at any previous Congress

For information regarding the Congress, address the "Southern Sociological Congress, 323 Sixth avenue, N., Nashville, Tenn."

✠

That alert and able body, the Social Service Commission of the Diocese of New York, has caused to be printed for circulation and for signing this admirable "Citizens' Pledge". "I believe that it is the duty of every Christian man to exercise his responsibilities to the State and nation.

"Therefore I pledge myself to look upon the responsibilities of my citizenship as duties which I owe to God.

"Therefore I will do all in my power to aid the cause of righteous citizenship and to persuade others so to do.

"I promise to exercise my influence to secure the nomination and election of none but fit men for public office.

"I promise to cast my ballot at every election; to accept jury service unless honestly prevented."

✠

National Conference of Charities and Correction.

The great annual gathering, May 12-19, 1915, at Baltimore, Md., of charity workers, Church workers, teachers with the social viewpoint, volunteers, recreationists, public spirited citizens who want to improve their communities, public officials representing State boards, city and county relief departments, welfare bureaus, juvenile courts, etc. Extensive programme under direction of nine committees, with unique opportunities to meet experts in one's own field in other States and to visit institutions en route.

Mrs. John M. Glenn, president, New York City; Wm. T. Cross, general secretary, Chicago.

Write for programme and information (sent free) 315 Plymouth Court, Chicago, Ill.

SPECIAL NOTICE.

C. M. ALMY, CLERICAL TAILOR AND VESTMENT MAKER, BIBLE. HOUSE, NEW YORK CITY,

Will be at St. Paul's Parish House, Church Street, Norfolk, Va., on Monday, February 22, 1915. Tuesday, February 23d, at the Jefferson Hotel, Richmond, Va., Wednesday, February 24th, at the New Willard Hotel, Washington, D. C. Thursday, February 25th, at the Hotel Rennert, Baltimore, Md. I have appointments to meet several of the clergy of these cities to take measurements for vestments and spring and summer clothing I would be pleased to have any of the clergy call to inspect my samples, also to have their measurements taken for present or future orders.

Church Knowledge and Nurture

THE VIRGINIA SUNDAY SCHOOL ASSOCIATION.

The Virginia Sunday School Association held its twenty-fourth annual State convention in the Presbyterian church in Charlottesville, February 9th-11th, under the presidency of Jacob Umlauf, of Richmond; Mr. Edward F. Sheffey, of Lynchburg, vice-president; F. T. Crump, chairman of the Executive Committee; E. I. Carruthers, local chairman; L. R. Spencer, treasurer; and Thomas C. Diggs, general secretary. Its aim is a splendid ideal—"A working member of every school present every year at a helpful convention, that every school may have a chance to learn and do its own very best in Virginia." In charge of live leaders, with an attendance of nearly 300 delegates, after every arrangement for comfort and hospitality has been thoughtfully and generously made by the local committee, with Boy Scouts serving, and the press advertising and reporting, with quite a full exhibit of materials for organization and instruction in a convenient side room, the Convetion was a great success.

⚜

The Association opened with its first meeting Tuesday evening, Dr. Petrie conducting the devotional service. Dr. J. P. McConnell, of the State Normal School at Radford, described, what many fortunate superintendents of Sunday Schools know, the value of the help the public school teacher, with his or her training and experience, can surely give on the Lord's Day for the scholars. The Rev. Dr. S. U. Mitman, Field Secretary of the Sunday School Commission of the Third Province of the Episcopal Church, then made an appeal for the proper recognition of the value of the children; after a brief history of the growth of the present recognition of the child in the home, church and school. Preliminary conferences were held during the afternoon in the Baptist, Presbyterian, Christian and Episcopal churches. At the Primary class conference a "Beginners' Class" was taught as an illustration of methods. Junior and Secondary Conferences were held when the difficulties associated with teaching "the —teen age," and benefits of local conferences were described. Adult Bible classes, specially those for men, with a sample class session and demonstration formed the topic of the conference in Christ Episcopal church.

⚜

Reports of the work throughout the State on Wednesday morning became largely an "experience meeting" of special interest. Mr. H. H. Byrd told of the value of the county convention as it develops unity, fellowship and cooperation. The value to any meeting of a good programme was pointed out by Mr. W. J. Mort, of Washington county. Advertising the Sunday School, and ceaseless efforts for it, were the themes of addresses by Mr. E. C. Hough and Mr. F. T. Israel. The value of the Cradle Roll was shown by Mrs. Jennie Wells, and the way to make a county tour holding institutes with Bible readings and round-table talks was described by Mr. A. T. Nelson from a record of 108 institutes in fifteen counties. "Work for Boys" found a place on the programme in a talk by Mr. W. L. Duncan. One boy under his care won a prize cup for Bible study in competition with seven thousand other boys. The secretary, in the afternoon, reported the immediate need for an office assistant, elementary worker and field worker. Nine persons now give their whole time to Sunday School work in Virginia, and probably more. Of fifty-three associations in the State, thirty-five had sent in reports. The Cradle Roll had 483 members, the Home department 349, students in Teacher Training classes 1,338: and there were 3,204 additions to the membership of the churches from the Sunday Schools. In 140 conventions held it is estimated that one thousand persons worked for the good of this great cause outside of what they did in the schools to which they belonged. In an address on "Going Forward," Mr. F. T. Israel told of Alabama's expenditure of $7,000 in Sunday School work, with 396,000 children to care for: Louisiana, $10,000 with 173,000 children; Arkansas, $6,000, and Virginia (last year) $2,600. He urged larger offerings for 1915. At the night session, the Rev. J. L. Allison, of Alexandria, found six reasons for "the Power of Co-operation": it discourages unholy competition, conserves resources, develops latent talents, is essential to efficiency, manifests true fellowship, and all these are most true when it is associated with and depends upon God's grace. The Presbyterian church was filled and Sunday School room adjoining, at this service.

⚜

The election brought the present official staff back into office on Thursday at the business session, except that Mr. L. C. Scott, of Richmond, was made chairman of the Executive Committee. Newport News was chosen for the next annual Convention. In the addresses which followed the speakers had the encouragement of a large attendance of delegates remaining enthusiastically for this closing session. Mrs. F. Bullock spoke of the value of the teachers' meeting among other things for originating improvements one by one in the management of the school or the room used. Dr. H. U. Roop, president of the Eastern College, Manassas, described the value of the trained teacher. The teachers' art in illustration was shown by the Rev. C. S. Ikenberry, especially the use of the blackboard by teachers without a knowledge of drawing. "The ready teacher" was found by the Rev. William Denham to be one who put himself in right relation to Jesus Christ: and the divineness of "the teacher's task" Dr. McDaniel believed when understood and used to lead to "the teacher's triumph." The Convention adjourned after prayer and benediction by the Rev. Dr. Petrie, the delegates separating to carry to their home Sunday Schools some of the information and enthusiasm received in Charlottesville.

⚜

Crossing the Aegean.

The waters of the Aegean Sea lay between Paul and the needy Macedonians, whom he was called to help. Thus will we find it the same. The cry is ever, "Come over." There is always some separating sea that must be crossed before we can help another soul.

In the case of our scholars, we must cross the intervening years that lie, like waters of separation, between our ages, our knowledge of life, our viewpoints of things. With sympathetic remembrance, we are to come over to the hopes, the desires, the joys, the troubles, of childhood or youth, if we would really help them.

There is the Aegean of different social circumstances: we must cross it, if we are to help those who may be in entirely different environments from our own. There are seas, too, of different temperaments and habits and methods of thought. We must cross them if we are to stand by our scholar's side and gain the confidence of his heart. How can we do this?

First, there must be a "loosing from Troas." A yielding of prejudices, or conventionalities, or pet theories, that would hinder us from this crossing over into our scholars' lives.

Love, the love prompted and sustained by the Spirit of Christ, is the only ship that will carry us with a straight course to Macedonia.—E. E. Hewitt.

⚜

The teacher who is very much in the way of the boy in the Sunday School is the teacher who imagines that Johnny is a little lamb. Johnny is not a lamb; he has very few of the traits of a lamb. He is not even a kid, though everybody calls him one. Johnny is a goat—with all the vim, and push, and proneness to turn up in unexpected places, and get-at-it-iveness, and blood-curdling dare of a goat. He doesn't want to be treated as a lamb. He doesn't want you to pat him on the head. He doesn't want to be called little. He doesn't want to be "O deared." He wants to be doing things, and all he asks of you is to give him a chance. You can hitch a lamb to a little wagon and he will stand all day while you gently stroke his fleecy wool and weave garlands around his neck. When you hitch a goat to a wagon he wants to go. No; a boy is not a lamb.

⚜

Some idea of the size of the work of the American Sunday School Union may be gathered from the fact that it has organized 115,000 Sunday Schools in America, with over six hundred thousand teachers and four and a half million scholars. Two hundred missionaries in its employ are in the field today.

⚜

A woman should not wear her gloves while in the act of teaching for the same reason that she does not wear gloves in receiving friends in her own home. A glove is only about a thirty-second of an inch thick, but it increases the distance between a teacher and her pupils fully half a mile.

There is something more in the visible church than a congregation of faithful men in which the pure word of God is preached and the sacraments are duly administered. There is the "fellowship of the mystery," that inner oneness of life that makes the preaching effective and the ministration of the sacraments sacramental. There must be life—spiritual life—in the members of the Church, a common life raised to its highest in Him Who is the Life of all.—The London Churchman.

Family Department

For the Southern Churchman.

The Unreckoned Angel.

Marie K. Lamb.

Chained fast behind the prison-bars of Doubt,
In dark despair, some helpless soul shall be;
Then comes the unreckoned angel, as of old,
Steals by the "keepers" of the door, and sets it free.

For the Southern Churchman.

Indians Who Are Not Squaws.

Cassie Moncure Lyne.

The difference between the Mexican and American Indian is one of nature as well as color. The Spaniards not only subdued the natives in the land of Montezuma, but impressed upon their susceptibility the superstitions of the Church in the Dark Ages, which blend curiously to-day with relics of their ancient religion which remain in this country of the Aztecs.

Centuries of neglect have not improved either the moral or physical condition of the Mexican Indian; and yet they are seemingly satisfied, devoted to their home and locality, which devotion in a measure has barred progress, for though poverty stricken most of them are, yet the lure of money has not disturbed their contentment; and though their ways are not ours, yet the Mexican Indian is not barbarous, but possesses a civilization peculiarly his own. Their etiquette is phenomenal, with a courtesy of manner that goes curiously with their rags.

At least one-third of the population of Mexico are full-blooded Indians, some of whom have displayed traits of the noblest character; and from this class Mexico has more than once drawn Presidents who were models of patriotism. Benito Juarez, the Emancipator of Mexico, belonged to this type and is regarded by all Mexicans as the George Washington of their country. Coming from the humblest tillers of the soil and knowing no word of Spanish until he was past twenty, Juarez freed his native land from the despised foreigner, defeated the forces of poor young Maximilian, and for the good of the Republic of Mexico had this misguided but noble young Austrian prince shot for treason.

Among the Mexican people, who vary much as to shades, there does not exist the prejudice found in the United States against inter-marriage with negroes. The fair Castillian lineage does not hesitate at mating with the swarthy mahogany-hued races that come from the extreme South. Like the negroes in Dixie land, the Mexican Indian seems possessed of little ambition, for the servitude of years has rendered them docile and shiftless, willing to live from hand to mouth; sharing with prodigal liberality their tortillas with a hungry neighbor, and never giving thought for to-morrow, in this land where harvest time comes often with lavishness kissed by a tropical sun.

The Indian women towards the North live in adobe houses, fairly clean, though without windows in most instances; the wall is adorned ofttimes with a crude picture of the Virgin of Guadalupe, the Patron Saint of Mexico. Their Southern sisters in Yucatan have a different style of architecture for their simple residences, which are built of bamboo and thatched with plantain leaves.

The custom of carrying water on the head has made the Indian women very erect; and for the same reason, they usually walk with a long stride. They are burden-bearers in the domestic life, living as their forebears have for centuries, and likely to continue in the same rut for ages to come. They go through life bareheaded, barefooted, empty minded, since poverty is the heritage of the race. Married by the time they reach fourteen, at twenty they are already old, and forty finds them veritable hags, bent and withered, with no trace of the beauty that was theirs in early youth.

The Indian women of Mexico look as if they might have come out of some tent of an Arab sheik or wandered to America from the banks of the Nile. Their black eyes, half concealed features and water jugs of highly painted pottery are strongly suggestive of the East, which is enhanced by their fondness for bright colors that correspond with the tints of tropic birds and the bloom of deadly flowers. Since Mexico is the home of the cochineal bug, whose permanent scarlet dye colors their wools and cottons, the cactus alkali plains are relieved of tawny dullness by this gay feature of national costume, picturesque in extreme.

There is never any change of fashions in their clothes; for the reboza or shawl covers their nakedness in the day time and at night furnishes them with both pallet and coverlid. Usually a swarm of half-nude children cling to their tattered skirts, and few Mexican women are seen without babies in their arms. Race suicide is not among the sins of the Mexican mother, who is a devoted creature, true to the man whom she honors as her lord and master. The carelessness and filth though of the home leads to an alarming mortality among babies, while the belief in the power of the "Evil-Eye" is thought to cause the untimely death of many children.

The Indian women of Mexico cannot be accused of indolence. With a great expenditure of physical force they wash their clothes in the streams, pounding and wringing them with terrible roughness, which is doubtless needed to free them from dirt. Not only does the housewife in this lazy land have to bake the bread, but hers also is the job of grinding the maize between stones, called "metates," in a primitive way known to the Aztecs, which has never been improved upon so far as milling goes in Mexico. The process is slow in the extreme; but from this hand-made meal is prepared the tortillas, which are to the Mexicans what ash-cakes were to the ante-bellum negroes of the South.

The fancy work of the Indian women is truly wonderful, and has won for them high praise both for patience, spider-web design, and neatness; for be it borne in mind, the beautiful drawn linen work of Mexico does not come from the needles of the wealthy class but the rough-toiled, stained hands of the humble, who sleep on the floors of their adobes and possess no wardrobes save the clothes on their backs.

The finest looking Indian women in America are the Tehuantepecs, whose symmetry of figure will compare with any race in the world. Sparkling black eyes, masses of wavy hair, soft olive skin and pearly white teeth combine with their clear-cut features to make them as fine artist models as the famed Neopolitans. Graceful as gazelles, these Indian lasses will dance all night over rough floors of pebbles and deem shoes unnecessary, though decked in the elaborate heavy starched skirt and short embroidered jacket, rich in colors of Oriental character, which characterizes the dress of the Tehuantepecs.

Like the styles now prevalent among their American sisters, these Tehuantepec beauties have ever shown a fondness for chains, and prize above all else their necklaces made of gold coins that rank in value sometimes as much as three thousand dollars. The American gold piece is considered by them far more beautiful than a French or German coin, and the women save every centaro they can make to add to their collection of dangles on these necklaces, for not only does this chain ornament the person of a Tehuantepec woman, but also determines her social position.

The Tehuancs wear a headgear differing vastly from the mantillas of the mestizas or people of mixed blood in Mexico. It is made of coarse white lace and arranged in three different ways according to occasion. Ordinarily, this lace is just laid over the hair, falling down the back like feathers on the bonnet of an Indian chief, but for church the Tehuatepec arranges it more like caps worn by French fish women on the coast of Gascony; while at a dance she winds it round her neck until it stands out in a ruff that would have quite delighted Queen Elizabeth. Truly vanity is not characteristic in its confines to any clime, and the Indian women of Mexico primp in their way as much as their American sisters, and are far more adept in starching the face and rouging the lips.

For the Southern Churchman.

My Brother's Keeper.

Eugenie du Maurier.

My brother's keeper? Yes, for I may lead
Down sin's smooth path another soul with mine,
Where death and darkness madly intertwine,
And no good angel stands for him to plead.

My brother's keeper? Yes, a brother's soul.
If I but let my small lamp clearly shine,
May light therefrom a nobler flame than mine,
And burn forever, unconsumed and whole.

Why Not Become a Church Member?

Let us consider a few of the reasons that are current—the excuses that are offered.

One says: "Cannot I live as good a life outside the Church as in it." We answer, no. The influences that surround a man are great. The atmosphere he breathes has its effect on his life. The acknowledgment of Christ gives life a larger purpose. We might as well ask: Why cannot we have as good health in an unhealthful climate, as in a healthful one? Bishop White used to reply, it is said, to this objection, thus: "You ask me what is the difference between serving God out of Church, and serving Him in it. I answer: It is the difference be-

tween the militia and the regular army." And so it is. Endure hardness as a good soldier; in the ranks; under orders. The Church should be a Macedonian phalanx and her soldiers stand shield to shield in the battle of life.

We have all heard the objection raised: "A good many Christians are no better than I am." That may be true. But some are better than you. Their religious life makes them better. Rev. Samuel Small once said: "If you want to feel big, lie down by the side of a poodle dog. If you want to feel small, lie down by the side of an elephant." It argues nothing against the Church that so many people are not all they should be, while it is a fact that they would be helped to do better, if your direct influence was in the Church. Those who have not strength to stand alone would stand alone with your help. It is possible to raise the tone of Christian discipleship. You can remove this objection—this great impediment to the progress of religion on earth—if you will. Remember also that your own example concerns you really more than the example of others. To his own Master each one stands or falls. Cast the beam out of your own eye first before you try to pull out the moat that is in your brother's eye.

Some seem to rest content with what is known as the "moral life." Let me say: "Morality without religion is, I confess, better than religion without morality, if that could be. But the better way is the union of the two. The former is well so far as it goes, but so is one sail to a ship, and one oar to a boat. It is a line of ten fathoms in water of twenty."

There are those who plead they have no influence. Yet mere existence is influence. Every one's example tells. If it is not for something, it is against that thing. Here rests a man's responsibility for the talent of influence. Use it as best you can for the work of Christ among men. For this reason you ought to be a church member.

"I don't believe as you do." How often we hear that objection. It has some force in an age when each Christian body has its peculiar tenets. But back of all these tenets lies the truth that Christ never intended that his Church on earth should rest on a man's opinion, but on great facts. Men may view them differently and emphasize their views, but the central truth is there. It is for you to acknowledge Christ, then hold the opinion that will help you to lead the noble life of obedience.

These are some of the reasons that men quote for remaining "outside the Church." Are they valid reasons? Are they not really reasons why you should "come within the fold?" Why should the Christian Church—the great moral power on earth—struggle on without the influence it needs and which you can give? And equally true, why should you battle against sin and temptation without the help you need and which the Church can give?

Many of you "are not far from the kingdom of God," but "one thing thou lackest." Halt not then between two opinions. It is for you, if you will, to give the Christian Church more power and influence where you live by the open profession of Christ and your noble consecration to his service.—Parish Leaflet.

Hearty Welcome.—The little boy was waiting at the gate when the preacher rode up.

"Are you Brother Jones?" the little boy asked.

"Yes, my little man. Are you glad to see me?"

"You bet I am! Mamma'll cut the cake now."—Judge.

For the Southern Churchman.

The Weakening Heart.

Lucia Anna Hendrickson.

I welcome Joy! Its blithesome face
Looks into mine with rapture sweet,
And, passing, fills my memory
With pleasures blissful and complete.

I welcome Sorrow, knowing well
Grief's tide will turn and bring to me
Choice treasures like to pearls and shell
Cast shoreward by the out-going sea.

I welcome Loneliness, because
Far out upon the distant years
Sweet fellowship and comrades true
Will yet be mine, instead of tears.

I welcome Quietness, for then
My inner self I learn to know;
Tho' faults and failures lurk within,
Some worthy aims my heart doth show.

I welcome most of all God's love
That sheds on me its golden light,
That makes me look to Heaven and smile
And say, "Whatever is, is right."

Advancing in China.

The most spectacular missionary tour in the world's history has just been completed by George Sherwood Eddy, Y. M. C. A. secretary of Asia. It has been both an evangelistic campaign for Government students and officials in China and a training school to be followed now by some meetings in the secondary cities, and then the smaller points till the remotest country districts of inland China are reached. Mr. C. T. Wang, former Vice-President of the Senate, accompanied Mr. Eddy and acted as his interpreter, and Mrs. Eddy addressed at the same time meetings for women, including one at Nanking, attended by some 3,000, and the wife of the Governor occupied the chair. Civil and military officials co-operated in erecting or securing the use of auditoriums, presided at the meetings, gave dinners and in every possible way aided the campaign, and many of them heard for the first time the claims of Christianity as the only solution for China's problems. They have as a class given eager attention to the missionary message, and by their remarkable openness of mind made possible a great evangelistic forward movement among students, officials and the leaders of a nation that numbers one-quarter of the human race. A Buddhist priest from Amoy has sent in his sacred robes, bell and drum with his Buddhist Scriptures, and has entered the Christian life after fifteen years in a monastery. There are signs, however, of a Confucian revival, so that the opportunity cannot be indefinitely prolonged, and the war has made the work most difficult. The former Vice-President of the Senate said: "Give us a decade and we can have the leaders of China for Christ."

In Hunan Province the Governor, a convert of Mr. Eddy to Christianity, proclaimed, at the request of the President, a day for prayer for the peace of Europe. Surely the kingdom is come in China.—Canadian Churchman.

Another of our congregations, that of St. Peter's church, Sinza, has become self-supporting. On the fifteenth anniversary of its founding they were able to elect an English-speaking Chinese clergyman to provide for all the needs of the parish.—Young Churchman.

A Canadian missionary in the province of Honan, China, says that in the town of Yung Cheng, which means Eternal



City, and which has a population of about 20,000, there are two schools for small children, one managed by the local authorities and one by the missionaries as a church school. The former is free, with books, etc., supplied, and has over a hundred scholars. The latter is not free and has a roll call of thirty-three. The expense to each child is one thousand cash (about 45 cents Canadian) a year, in addition to which they have to supply their own books, desks and uniforms. "But," says the missionary, "even if this should not seem very much, it is surely encouraging that the adherents of our Church at this Eternal City are willing to pay for their children to come to a Church school with its very strong Christian influence and teaching rather than allow them to go free to the local official school with its heathen tendencies and doubtful influences."—Michigan Churchman.

Teaching the Children to Save.

The systematic saving of a certain part of one's income is to be commended, and mothers should strive to get their children into this habit while they are quite young. It has been noticed many times that the children who are taught to save their pennies and nickels are the ones who make the substantial business men and women. In a broad sense, success in business merely means saving—the spending of less than one earns.

Too many mothers foster a habit of extravagance in their children by permitting them to spend money foolishly. While the spirit of saving should not be exercised to the extent that the children are denied playthings and the pleasures that go with youth, the indiscriminate spending of pennies and nickels for candy and sweets should not be tolerated.

Along with the habit of saving, our boys and girls should be taught business principles, should be taught to depend upon their own resources and reasoning, to a certain extent, at least.—The Indian Farmer.

How We Baptize.

Someone once said to the Reverend Stephen Elliott Barnwell: "Brother Barnwell, by what means do you baptize?" and the priest answered, "By all means, madam, by all means." His meaning clearly being that he believed in the necessity of Holy Baptism, where it might be had and that he would be glad to administer it at all times and under all sorts of conditions and either by "dipping" or "pouring."—Selected.

For the Young Folks

For the Southern Churchman.

Ups and Downs.

By Frances Harmer.

CHAPTER XII.

Winifred felt a thrill of self-importance as the family settled down in the dining room. Her father had taken his place at the table, and her mother, mending in hand, sat by him. Bob and Marion were near Etta's couch, and Danny and Polly, who had secured picture books against possible boredom, were at their own little table.

"Seems a long time since we were all together," remarked Bob.

Mrs. Lester sighed. It might be a long time again, if Winifred decided to go.

"Well, daughter," began her father, "first of all, how old are you?"

Winifred looked surprised.

"I shall be seventeen in September, Daddy," she reminded him.

"And you want to leave the parent nest and find your own way about the world?"

Winifred hesitated.

"I suppose I do," she said, at length.

"Be very sure you do," he spoke with deep seriousness, "for my dear child, in one sense, you cannot come back."

Mrs. Lester looked up quickly.

"Oh, Daddy!" Marion's tone was half pleading, half shocked.

"She will always be welcome—she knows that," said Mr. Lester, "I mean that she will have changed. Just now—I hope!—home is the dearest spot on earth to her. It won't be that,—it hardly can be that—when she has made another home for herself."

"Father," Winifred spoke with difficulty, "Roder street never has and never will be home to me!"

"Oh, Win." Marion's reproach was directed against her sister now, "Home's where Daddy and Mother, and Etta and Bob are!"

"And Danny," supplemented Polly, softly.

"An' Sisser," Danny replied to her.

Winifred bent forward to stroke Polly's curls.

"When I've made my way," she said, "I'd like to adopt them both."

"Oh, you're not earning enough to support them yet," teased Bob. "Just your expenses they give you, isn't it?"

"Expenses to Europe!" Winifred turned her flushed face to him. Then she looked at her father.

"Daddy, you haven't any thing to say against my going, have you?"

"I have nothing that I intend to say against your going, daughter," he replied, "but I want you to face two questions, Winifred. First, I do not suppose that Mrs. Morpeth would take you to Switzerland with her if she thought your engagement would terminate upon your return. She is expecting that you will continue with her?"

"Of course," Winifred assented.

"And you will be in honor bound to do so?"

"Oh, yes."

"In that case, I am willing that you should go. She is simply making you more fit to do what she wants you to do. The obligation is not as heavy as it would be if you contemplated leaving her."

"I could never wish to leave her," said Winifred, "until she had no more for me to do."

"Then, there is this point," went on her father, "you said the other day, Winifred,—when you were not quite yourself, I know, dear—that I let you work for Mr. Morpeth. That is just what I never would do!"

Winifred caught her breath sharply. Mr. Morpeth had told her to work hard at languages during the summer, for he might need her sooner he now thought, as his present secretary's assistant!

Thoughts raced hard and fast through her mind. If she told her father of this possibility, he would not let her go to Switzerland. For, any protest from him to Mrs. Morpeth would mean the collapse of the fairy castle, she knew.

"Don't I work, in a way, for him, when I teach his children?" she evaded.

"No. It is public property that his wife runs his house. Understand—I have nothing against him, personally. If his personal reputation were not spotless, if he were not known as an excellent father and husband,—I should never have consented to your going, in the first place. But he is a very bad employer—a man who underpays, and overworks his subordinates."

"He pays his secretary a wonderful salary," cried Winifred, "they were talking about it one day at dinner!"

"His secretary knows his secrets—undoubtedly, she has to be well paid," replied her father. "There is a chance, Winifred, of his having suit brought against him for having children working in his factory, though he knows that they are under age! Now, he employs a great many stenographers. I should not allow you to become one, Winifred!"

"He has never mentioned such a thing to me," Winifred strove to make herself think she was speaking the entire truth True, Mr. Morpeth had not mentioned her becoming a stenographer! His words had been "assistant secretary."

"Then what made you want to take a business course?" asked Marion.

"Alan and Eric will go to school before so very long, perhaps," said Winifred, "and then—I did think of business."

But her heart thumped painfully. She knew she was deceiving them.

"Yet, after all, nothing may come of it—and then I should have lost a summer in Europe for a scruple," she tried to comfort herself.

"Well, now that you understand your business relations are with Mrs. Morpeth only, I have nothing to say against your going." her father rose, and sighed, "I wish you had never heard of them, and that you could have settled down here until you went to college, but, since your heart seems set on this trip, I hardly feel justified in opposing what may be of permanent value in your education."

"And she'll write us delightful letters," put in Etta.

"Oh, I think it will be fine to have a sister abroad,' cried Marion, gaily, "and it isn't for so very long."

"Three months," sighed Mrs. Lester. Then, with a smile, she added: "They will go quickly, and oh, how glad we shall be to welcome her back."

At this point, Polly and Danny went over to Winifred, and Polly laid her hands on her knees.

"Are you going away?" she said, very softly and seriously.

"Not for long, sweetheart," Winifred kissed her.

"I don't want you to go," Danny pressed closer, "We don't see you every day, now, and I like to see you every day."

"I like to see everybody every day," said Polly, hastily, as fearing somebody's feelings might be hurt!

Winifred dropped on her knees, and put an arm round each, drawing the children close to her. She wondered how it was that, though she really liked Alice and Mildred very well, Eric and Alan had never come very close to her —were not in the least like the darlings she clung to now?

"Oh, you treasures!" she hugged them close, "I'll send you such pretty things, and write you letters all to yourselves."

"Conference over!" Bob jumped up, "I must be off. Dad, did you know that those rats who came to jeer at Mike's singing, remained, if not to applaud, to hold their tongues?"

Winifred went back to Glenwood the next day, and stayed for nearly a week. Mrs. Morpeth told her that she had received a very nice letter from her mother, and that she was glad to know her boys would have Winifred's companionship. Then, lessons were taken up quite seriously, and the days went swiftly by.

Winifred's outfit grew to be a serious trouble. In her lessons, to which was now added a room, and almost entire board, she felt she had an ample recompense for her slight duties. She could not ask for any salary, she could not hope that such a thing should be thought of by her employer. And she had a terror lest some of Mildred's clothes might be offered to her. This stroke of humiliation she felt, would spoil her trip.

"What are you doing about your clothes?" asked Mrs. Morpeth, one day, just before luncheon, when she and Winifred were alone.

"Oh, my mother and my sister are seeing to them," said the girl, hastily, "everything will be ready in good time."

So, if Mrs. Morpeth had any chari-

Books Suggested for

LENTEN READING

JESUS and POLITICS—By Harold B. Shepheard
Introduction by Vida D. Scudder. A practical ideal of freedom. Net $1.00.

PRACTICAL MYSTICSM—By Evelyn Underhill
The best modern interpreter of man's power to claim spiritual riches. Net $1.00.

The ARCHBISHOP'S TEST—By E. M. Green
An inspiring picture of the church life, simplified and spiritualized. Net $1.00.

The HOLY SPIRIT and the PRAYER-BOOK
By the Rev. James Haughton. Net $1.25.

Easter Gifts, Prayer Books, Etc.

E. P. DUTTON & COMPANY
681 Fifth Avenue - - - New York

table intentions, Winifred nipped them in the bud! Her tone closed the subject.

But—a message taking her to the rooms, opening from each other, which the girls occupied, she did stand, for a moment, transfixed in what was almost envy.

On the beds, couches, and chairs, were spread out the contents of a trunk, just shipped from New York. There were smart navy blue suits, of the finest serge, simple, but not hiding their costliness; white serge ditto, with snowy silk blouses to accompany them; charming evening gowns, modest, and becoming a girl still in the retirement of her mother's home, and schoolroom, yet dainty enough for a fairy queen; lingerie, cobwebby in its fineness; and all the trifles that complete the toilet of the girl who lacks nothing—fans, gloves, silk hosiery, slippers, ribbons, motor veils, handkerchiefs, collars, silk umbrellas, hats and caps, for deck and street, nothing was wanting. Winifred felt a lump in her throat, as she thought of her wardrobe in contrast to these.

"Ah, well, someday," she told herself, almost setting her teeth.

She passed on to the study, with Mademoiselle's message, and, in so doing caught sight of herself in the mirror on Mildred's bureau. She started. Her face was hard, frowning. The lips pressed in firm, angry lines, the eyes gleaming with unlovely rage. She saw her soul, for a moment!

Then, the lines disappeared, the lips relaxed, the fire in her eyes died out, and she drew a breath of relief, though she still shuddered.

"Will a business life make me look like that?" she thought. "But, no. Miss Woods has a sweet enough face."

She forgot that it is the motive power, and not the details, of any life which impresses its mark upon the plastic flesh.

But her soul was troubled. She felt that she was living almost a double life. If only Mr. Morpeth would say nothing more about her being Miss Woods' assistant, until they were safely off for New York, to which point only he accompanied the party! Mrs. Morpeth would go right on to Switzerland, see them settled under the care of Mademoiselle, and the trained nurse who was to join them on the boat. Then she herself would depart, to travel with a party of friends, and enjoy some entirely adult life. She was very much more of a mother than many women who talk more loudly of maternal duties, but she felt that if she was to be the guide and counsellor of her girls in the years to come, her own mental growth must keep well ahead of theirs, and she was in the habit of refreshing her mind and soul by contact with the life and thought of a larger world than that of the schoolroom, or even her own home. Winifred, quick enough to see this, admired her very much, and wondered if Mr. Morpeth's business views and practices were enough to bring to her face the sadness she so often observed?

It was Maundy Thursday. Winifred decided to go home, as her charges being still in the country, and her visits to Glenwood merely continued for the sake of her own studies, she thought she might as well take a holiday until the next Tuesday.

"We get a partial let-off," remarked Mildred, as they walked to the gate with her, "but never from practice and French conversation. Holidays may come, and holidays may go, but they go on forever!"

"I don't want to miss my practice, and French isn't hard," laughed Alice. "Good-bye, Win. I hope you enjoy every minute. Give our love to Enid and Gladys. Tell Gladys that she's so lazy to make the quarantine an excuse for two weeks' holiday after it's lifted!"

"I will," Winifred's face clouded a little at the mention of Enid, "good-bye."

"Miss Lester—just a minute," Mr. Morpeth, coming up the steps, startled all three of them. "The next train is only thirty minutes later, and I want a business talk with you!"

"Oh, Papa!" said Mildred, coaxingly. "please don't take her as Miss Woods' assistant yet."

"That's for her to decide," said Mr. Morpeth, "come into my study, please, Miss Lester."

Dismayed, Winifred obeyed him, and the girls ran back to their mother.

(To be continued.)

A Letter From a Cat.

Dear Little Folks:—

I hereby take
My pen in paw to say,
Can you explain a curious thing
I found the other day?
There is another little cat
Who sits behind a frame,
And looks so very much like me,
You'd think we were the same.
I try to make her play with me,
Yet when I mew and call,
Though I see her mew in answer,
She makes no sound at all.
And to the dullest kitten
It's plain enough to see
That either I am mocking her
Or she is mocking me.
It makes no difference what I play,
She seems to know the game;
For every time I look around,
I see her do the same.
And yet no matter though I creep
On tip-toe lest she hear,
Or quickly dash around the frame,
She's sure to disappear.

—Selected.

Bird Neighbors.

Now is the very best time of year for their human friends to express some return interest in the bird neighbors which have been doing so much for mankind.

A feast of cracked nuts, suet, sunflower seed, fruits and grains spread daily at some community center easily accessible to all the Bird Folks, but protected from their enemies, would be especially appreciated by the feathered residents, now that food is scarce and hard to obtain, even by the most industrious workers. Some of the friendliest of the little folks will come to a window-sill festal board, where you may observe their pleasure in your treat.

Without rude intrusion or rough investigation to see if they are comfortable in whatever homes they have found, you might provide some neighborhood shelters where all the feathered habitants of woods and fields would be safe and welcome.

And then proceed to get acquainted with the little folks themselves. If you care about such things you will find out in "Who is Who, in Bird Land," that many of your unassuming little neighbors have a pedigree of which any one might be proud.

Highest in point of development is the Sialia sialis, one of the earliest comers of the most exclusive of the blue-bloods. Their ancestors have never been accused of stealing fruits or preying upon crops of any kind. These Bluebirds subsist entirely upon a diet of wild fruits and insect enemies of man.

You may have been a little suspicious about the Night Hawks who go abroad at hours when honest folks should be in bed. They are great sportsmen and such expert aeronauts that no winged insect is safe from them. They contribute greatly to the healthfulness of the section where they live by disposing, in a most effective and hygienic manner, of several species of mosquitoes, among them the anopheles, the transmitter of malaria.

Mrs. American Barn Owl is quite content with her homely name, satisfying her artistic nature with a harmonious costume of buff, overlaid with grayish, spotted with white and dotted with black. She is the radical leader of all progressive movements among her sisters, refuses to make a nest and goes out at night unaccompanied. She maintains her independent economic status in the civic plan of the bird Republic by ridding the community of meadow-mice, rats, beetles, shrews, gophers and other undesirable settlers in the fields.

Not anything you read or hear about these folks will be half so interesting or convincing as what you may find out for yourself by respectful observation. Especially, if you will look for good in both permanent and migrating neighbors.

Even the common Crows, the blackest of them all, who have had their pictures put in the Rogues' Gallery more than once, are great co-operators. They are shrewd and crafty folk, not easily outwitted and interesting because of their individualistic tendencies and variable temperaments. t is true they do not like to follow plans nor pick up corn laid down for them by mere man, preferring to get at the root and kernel of the material themselves, but all of this is not for pure mischief or love of stealing, of which these birds have so often been accused and for which they have been condemned to death. They go after and capture the wireworms, cutworms white grubs, grasshoppers and other parasitic hangers-on which render no useful service in return for the food they steal and destroy.—Farm Journal.

Not So Fast.

"O mamma," cried Blanche, "I heard such a tale about Edith! I did not think she could be so naughty. One—"

"My dear," said her mother, "before you tell it we will see if your story will pass through sieves."

"What does that mean, mamma?"

"I will explain. In the first place, let me ask you about your story; is it true?"

"I suppose so. I heard it from Grace White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, is it kind?"

"I did not mean to be unkind, but I'm afraid it was."

"And is it necessary?"

"No, of course, mamma; there was no need for mentioning it at all."

"Always ask these three questions first when you are tempted to tell something about others."

The best friend the animals ever had was born among them in the stable of a village inn.—Ex.

When Skip Was Lost.

C. H. Ernst.

Skip was nowhere to be found. His two masters, Roger and Fred, had been playing with him on Tuesday afternoon near the sand bank that rose high and white behind Uncle Frank's house in Easton. Then they had gone to supper, leaving the little water spaniel to play by himself, and when they had come out, half an hour later, he had disappeared.

They whistled and called, but no answering bark came back .

"Perhaps he's over by the sand cave," said Fred, and the two boys dashed in that direction.

"Come here, Skip! Where are you hiding?" they shouted. But no wriggling brown and white form appeared, and they walked back to the house.

"Your spaniel has probably gone off on a little exploring trip," said Uncle Frank, who was sitting on the piazza. "Every dog does, sooner or later; he'll be back before long, all right, I guess."

The brothers sat down on the steps and waited; now and then they called and whistled. The sun had set in gold and crimson clouds, and the twilight was still tinged with the glow of color. As the dusk grew deeper, stars began to twinkle like tiny candle-lights overhead, but Fred and Roger had no eyes for those beautiful things. They were thinking of their pet, and wondering over and over again where he could have gone.

"Don't you think that it's time he came back, Uncle Frank?" asked Fred. There was so much sadness in his voice that Uncle Frank stopped reading his paper, and came and sat down between the boys and put his arms around their shoulders.

"Why, no," he said. "I once had a dog that used to go away and stay all night, and he'd always come back. You boys run to bed now, and in the morning I think you'll see Skip waiting on the lawn for you."

This made the brothers feel happier, and because they were tired out from long hours of frolic and play, they went to sleep, and did not wake until the sun shone in at their windows. But Skip was not on the lawn; neither did he come in answer to their calls.

They were frightened; and Uncle Frank was a little worried also, for they saw him writing a notice to put in the town paper. It said: "Lost, a brown and white spaniel. The name on his collar is Skip. Return to Roger and Fred Mason."

All day the two brothers searched—in the woods above the sand bank, up and down the brook that ran through a near-by meadow, and along the road that led to town. Nowhere was there a sign of their pet; and when suppertime came, and their spaniel had not been found, they had hardly any desire to eat. Before they went to sleep that night, both their pillows were wet with tears.

At the end of the week they were going with their father and mother to camp at a lake in the woods many miles from Easton. They could not bear the thought of leaving without Skip.

On the second morning Fred and Roger went out to search again. There was one path that they had not followed. It led away from the sand bank toward a distant stream that Uncle Frank had told them about. The day was still cool when they started down this path. Every few moments they stopped to shout.

Finally they came to an open place in the trees, and looked down on a little river that rushed among the dark, moss-grown rocks. On a ledge, close to a foaming waterfall, stood a tumbled-down mill. The roof had lost its shingles, and small trees were poking their leaves through the broken windows.

The boys approached it slowly, and scrambled carefullly through the tangle of splintered boards and bushes that surrounded it.

Suddenly their hearts almost leaped into their mouths.

A feeble little bark had come to their ears. Together they shouted, "Here we are! Where are you, Skip?" Another distant yelp came to their ears.

"Inside the mill," cried Roger.

They found their way in through a sagging door, and then they stood on a rickety floor that was broken here and there, where the rotted boards had fallen away. It was dusty within those old walls, and the boys could hear the sound of birds fluttering among the rafters overhead. From below rose the noise of flowing, splashing water, but above it came the sound of a familiar whining.

Through a gap in the floor the boys peered downward. At first they could see nothing, but in a moment, over to the right, they saw Skip. He was wedged between two beams that lay close to each other, and his tail was wagging feebly.

"We're coming to get you!" they cried, and they started to clamber down through the beams that were piled up like jackstraws.

When they reached the little dog, they found him in a strange position—his body wedged between two heavy timbers, with his feet uselessly pawing the air—unable to move either up or down.

Very carefully they pulled him out, and climbed to the open sunshine again. Here they put Skip on the ground, but the little dog sank down quite limp.

"Why, he can't walk!" said Fred. "See, one of his paws is hurt."

They lifted him into their arms and ran up the path towards the house.

An hour later Skip had been given a good meal of bread and milk, and the doctor from the village was binding up his leg with a queer bandage that he kept dipping into a chalky liquid.

"There," said the doctor, as he fastened the last strip, "I've put your dog's broken leg in a plaster cast. He'll stay in this basket for a while, and you'll have to leave him here with Uncle Frank while you go camping, but when you get back, he'll be running round again."

Even though it meant that they would be separated from Skip for a time, Roger and Fred could smile with happiness, because they knew that their dog was safe.

From the depths of the soft basket where the doctor had placed him, Skip, with his bandaged paw, looked up at his masters and wagged his tail just as if he understood.—Youth's Companion.

What Would You Do?

"One little girl without any doll,
And one little girl with two
If you were the girl with two little dolls.
What do you think you'd do?"

JOIN OUR TOUR

—TO THE—

Panama-Pacific International Exposition

Personally Conducted by the Southern Churchman.

29-day trip, leaving Richmond, Va., the first day of August—Visiting San Francisco, Grand Canyon, Del Monte, Santa Cruz, Vancouver, Big Trees, and many other places of interest.

☞ This trip will be given to any person who will secure for us a limited number of subscribers. This number is very small and can be secured in a very short while. Write to-day for particulars.

SOUTHERN CHURCHMAN, Richmond, Va.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Kodak Finishing.

Developing roll films 10 cents. Prints 3¼x4¼ and smaller, .03 cents each. Post cards, .04 cents each. Enlarging at reduced prices. W. F. HOBART,
737 E. Main St.,
Richmond, Virginia.

Parish Wanted.

A parish by a priest forty-seven years old, married, good preacher, organizer, parish visitor, Sunday School expert. Reason for change, present national work unable to pay salary. Address V. F., care of Southern Churchman.

New York Shopping.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

POST CARDS OF CATHEDRALS, Churches, Abbeys and Missions in the United States and foreign countries. Send for catalogues. A. Moore, 588 Throop avenue, Brooklyn, N. Y.

HELP WANTED.

TEACHER FOR VIRGINIA MISSION school—A young, strong, energetic woman to teach half-day and assist in Boys' Home the rest of day. Address Opportunity, Southern Churchman.

POSITIONS WANTED.

BY CHURCHWOMAN, POSITION AS COMpanion, reader, sewing. Competent for semi-invalid. Best of reference if desired. Address 141, care of Southern Churchman. 6feb-3t

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina, and State of Washington. Cheerful disposition. Excellent references. Address H. W. Wilkins, Dixondale, Virginia. 6feb-4t

A MAN OF EXPERIENCE IN PREPARing boys for the higher colleges, wishes position as tutor in family or country neighborhood. Moderate salary and home expected. Address 143, Southern Churchman. 6feb-3t

ACKNOWLEDGMENTS.

Servian Ambulance Corps.

Servian Ambulance Corps, through Miss Helen M. Coleman:

Previously acknowledged	$413 50
Mrs. M. A. Downman, Fredericksburg, Va.	5 00
Miss L. Maude Warren, Leesburg, Va.	5 00
	$423 50

The above amounts have been forwarded. All further contributions will be sent on Monday of each week and duly acknowledged.

REV. JOHN F. COLEMAN,
St. Paul's Rectory, Suffolk, Va.

APPEALS.

Bishop Williams' Memorial.

The life of Bishop Channing Moore Williams is being published by the Japanese, as a memorial of their beloved Bishop.

Dr. Motodua, Ph. D., of the University of Pennsylvania, has prepared the work, and the Japanese have contributed liberally. But $50.00 is still needed in order to go to press.

If some of the Bishop's many American friends will send contributions for this purpose to Rev. J. T. Cole, of Ogontz, Pa., he will gladly forward the same. The Japan Church is eager to have this book, and it is certain that its influence will be of great value.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:
"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS $1.00 A YEAR.

Marriages and Deaths.

Marriage notices $1.00 each. Death notices not exceeding forty words inserted free. Over forty words at the obituary rate. Obituaries and Resolutions, 15 cents per line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Mary E. Grasty.

In the early morning of Monday, February 1st, there entered into rest, at Orange, Va., MARY E. GRASTY, wife of John T. Grasty, in the sixty-ninth year of her age. She is mourned by two children—Mrs. John A. Griffin, of Macon, Ga., and Robert Ware Grasty, of Little Rock, Ark.

The vestry of Emmanuel church, where Mrs. Grasty was a communicant, desires to give expression to their sincere respect and affection for her memory, and thankfulness to Almighty God for what she has done for the Church.

Mrs. Grasty occupied an unique position in the Diocese of Virginia in having been reported for several years as a member of the vestry of Emmanuel church, at Rapidan. What she was as a spiritual force, and financial agent to the church, the vestry finds itself unable to express. Their admiration for the heroism displayed in looking after the business interest of a large farm, during many years, while at the same time she ministered with affectionate care to an invalid husband, her beautiful unselfishness, as all her great fortitude in facing and solving the many problems of life, is likewise unspeakable. After the death of her husband, Mrs. Grasty moved to Rapidan, where for some years she successfully conducted a large school. While carrying on this work she was persuaded to take charge of the household and to assist in the management of the estate of the late Mr. Joseph Wilmer. His health failing for several years before his death, Mrs. Grasty successfully managed the estate, and also assumed the office of treasurer of Emmanuel church, as well as most faithfully nursing him through his last illness.

She was a rare character, a remarkable woman; consecrated and capable, loyal and affectionate.

We thank God for the example of Mary E. Grasty.

In behalf of the vestry of Emmanuel church, Rapidan, Virginia.

W. A. TALIAFERRO,
R. O. HALSEY.

Edward Vernon Palmer.

Died on February 11, 1915, in his seventy-first year, at his home in Richmond, Va., EDWARD VERNON PALMER, son of the late Vernon and Elizabeth Gibbs Palmer, of Gloucester county, Va.; a vestryman and a devoted worker in St. Andrew's church, Richmond, Va. He is survived by a brother, William J. Palmer; two sons, Edward H. and Charles L., and four daughters, Grace E. and Pearl, all of Richmond, and Mrs. L. R. Hancock, of Norfolk, Va., and Mrs. E. M. Taylor, of Lynchburg, Va.

Mr. Palmer was a member of the Twenty-sixth Virginia Infantry, serving as sergeant of Company B. throughout the Civil War. He was a loyal and fearless soldier, devoted to the cause for which he stood, and winning the friendship of all who knew him.

In his after life his friends and acquaintances continued to multiply, his lovable disposition and unselfish life compelling the admiration of all who knew him. His faithfulness to his Church and his active interest in all religious matters was an example to all. He was one of the charter members of St. Andrew's Men's Bible Class, the pioneer greater men's Bible class of Richmond.

His love and devotion for his home life, especially his love for his wife who preceded him only seven months; his gentleness, humility and submissiveness were a rare example of what a Christian life should be. T. S., Jr.

Elizabeth Conrad Smith.

Entered into life eternal, at Christ church rectory, on the morning of February 5th, ELIZABETH CONRAD SMITH, wife of Rev. Dr. William D. Smith, and daughter of Major and Mrs. Holmes Conrad, of Winchester, Va.

It is rarely that an auxiliary has to record the death of a member so closely united to it by every tie of love and affection. She gave to it, especially after her marriage, as she gave to every effort in the community, her complete devotion, untiring interest and great ability, and her wonderful enthusiasm and joy of service was a stimulant we feel it difficult to work without, as, day by day, we realize our loss. We wish to record our appreciation of how nobly she fulfilled her duties in every relation of life. As wife, a true helpmeet in the highest sense; a wise and loving mother; a devoted daughter and friend. And to extend to Dr. Smith and her family our deep and abiding sympathy for them in their bereavement.

It is for us to strive to reach her high ideals and to take up her unfinished tasks, so that some of the joy and beauty she so lovingingly distributed, may still fall into the lives of those around us, and into the mission fields she never failed to remember.

"We are quite sure
That He will give them back—bright, pure and beautiful—
We know He will but keep
Our own and His until we fall asleep."

WOMAN'S AUXILIARY OF CHRIST CHURCH.

Ann Gordon Marshall Byrd.

At Whitehall, Gloucester county, Virginia, January 22, 1915, ANN GORDON MARSHALL, wife of Richard Corbin Byrd, and daughter of the late John and Ann Eliza Marshall, of Oak Hill, Fauquier county, Va. She is survived by her husband; one son, Lewis Marshall Byrd; three daughters, Miss Mary Brooke Byrd, Mrs. Corbin G. Waller, of Norfolk, Va.; Mrs. Roland Clark, of Gloucester county, Va., and thirteen grandchildren. One sister, Mrs. Fannie Marshall Jordan, and two brothers, John Marshall and William Churchill Marshall, of Warrenton, Va., also survive her. She had reached her seventy-third year on January 21st, the day before she was called away.

Mrs. Byrd was a communicant of the Episcopal Church for fifty-five years, having been confirmed by Bishop Meade, in Emmanuel church, Fauquier county, Virginia, July, 1859.

She was married about fifty-three years ago, and lived at Whitehall the rest of her days. A woman of great charm of manner, she made this home a center of gracious hospitality.

As a faithful follower of her Saviour, she gathered into her life the best qualities of Christian womanhood. God gave her talents, which, by His grace, she increased greatly;

hence her life was a light to guide others in right paths.

She was deeply interested in the spread of the gospel at home and abroad, and was the first president of the Woman's Auxiliary of Ware and Abingdon parishes.

She was indeed a blessing to her family, and to a large circle of friends and acquaintances. Her bereaved family have the tender sympathy of all who knew her.

"Blessed are the dead who die in the Lord: even so, saith the Spirit, for they rest from their labors, and their works do follow them."

W. B. L.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Ascension Church, Bradford.

The Rev. Dr. Overs, the present rector, gave a history of the Ascension church since its beginning in 1876. Bradford was one of the magic oil towns in Pennsylvania. The first incumbent of this work came in 1878. Quite recently $10,000 was expended on a suitable tower and front to this church, and also some additional Sunday School rooms.

St. Mary's and Johnsonburg.

The Rev. August M. Treschow, B. A., is officiating in the above two towns since the death of the late Rev. Henry Mitchell. Mr. Treschow will reside in St. Mary's. He has been very well received at both places in taking up the work of the late Rev. Henry Mitchell.

CUBA.

Rev. H. R. Hulse, Bishop-elect.

Arrival of Bishop Hulse.

The Rt. Rev. H. R. Hulse, D. D., recently consecrated to be Bishop of Cuba, arrived in Havana on February 2d. He was greeted at the dock by the members of the Council of Advice, the Cathedral Chapter, a committee of the Protestant ministers of the city, and of the Y. M. C. A., the dean and the canons of the Cathedral, the archdeacon of Central Cuba, and the archdeacon of Havana. After a few words of welcome he was escorted to the residence of Dean Myers whose guest he will be for the present. On Thursday evening a general reception was given the Bishop by the Dean and the members of the Cathedral Chapter which was largely attended by representative people from all parts of the city.

On Saturday morning a luncheon was given him by the various Protestant ministers of the city, at which addresses were delivered by representatives of each denomination, and of the Y. M. C. A., the Rev. J. Milton Greene, of the Presbyterian Church, acting as chairman and toastmaster.

On Sexagesima Sunday a large congregation assembled in the cathedral to worship with the new Bishop in his first service here, and to receive his first message to his people. The tone of the Bishop's sermon was that of hopefulness; that is to be the outlook of the Church, in spite of the present sad appearances. The attitude of Christian people is to be that of looking forward to the greater revelation of the Christ to come. The Spirit of Truth will guide us unto all truth. As the days pass we shall attain to a larger conception of the truth. "Advance" is the watchword of the Church. It is a day of good works. We are learning our duty to our neighbor as well as that to God, although the air is full of wars and rumors of wars. There never was a day when the world was as near together as it is now. There never was such a cry for unity as at the present time. We are uncovering the Christ. In him is the bond that unites us all. He is the prompter of every good thought in the world. His own is that good which was in Confucius, and Luther, and Calvin, and Wycliffe. The best of Christianity is in each, and out of all, and will come. We are not looking forward to eternal rest, but to eternal advance.

GROVE PARK INN

Sunset Mountain——————Asheville, N. C.

The Finest Hotel Resort in the World

The front lawn is a 100-acre 18-hole golf course, one of the best in the country. The purest of water is piped 17 miles from Mt Mitchell, nearly 7,000 feet high, the highest peak of the Rockies. All milk and cream from famous dairy or estate of late George W. Vanderbilt. Write for rates and Booklet W.

THE HAMPTON TERRACE

AUGUSTA, GEORGIA.

NEW, COMMODIOUS,
CONVENIENCE AND LUXURY
. . . . GOLF . . . .

For Booklet, address 161 Madison Avenue, New York

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Interesting Items.

A new stone font has just been placed in St. Mark's church, Casper, with the proceeds of the birthday offerings of the Sunday School, and money raised by the Junior Guild. It is appropriately marked, "From the children of St. Mark's."

The Young Ladies Guild of the Church of the Holy Communion, at Rock Springs, have been instrumental in putting new matting and carpet in the church. Through the efforts of Bishop Thomas, Dean Schepp now has a Ford machine for use with his missions. He conducts service every other Sunday afternoon at Reliance, a coal camp north of Rock Springs.

Dean Cross has service on the second and fourth Mondays in the month at Kooi camp. During 1914 the debt on St. Peter's church, Sheridan, has been reduced from $11,200 to $8,300. The Brotherhood of St. Andrew has been reorganized, with Mr. G. Scales as director.

The Woman's Auxiliary at St. Mark's, Cheyenne, recently gave "Packing the Missionary Barrel," arousing quite a little interest in their work.

The Daughters of the King at St. Luke's church, Buffalo, have had the floor of the church stained, new carpet laid in the aisle and chancel, and are about to furnish kneeling benches. Since September last they have given $50 toward the new furnace, and $10 to the poor.

The Rev. Simon T. McDonald, recently welcomed home from the Presbyterian ministry, is now assistant at the Cathedral at Laramie, and has charge of Medicine Bow, Fox Park, and Nandel. The Federated Church Brotherhoods in Laramie had dinner together in the Cathedral Hall on January 19th, served by the Guild. About 150 men sat down, including Baptists, Lutherans, Methodists, Presbyterians, Swedish and German Evangelicals, and Churchmen. The address of the evening was given by Dr. Meade, of Denver, on "The Priesthood of the Laity." Plans are being made for two more such dinners.

The rector has started a men's club, gives classes in the gymnasium twice a week, and has a moving picture machine, and is arranging for a regular supply of good films.

The Rev. Samuel H. Wood, who responded to the Bishop's appeal for a man who would earn his own living in the coal camp, Hanna, while ministering to the people, is now busy at his job shoveling coal in the mine, and has been admitted to the local union of United Mine Workers of America.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Missionary Institute.

A Missionary Institute for the Woman's Auxiliary of the diocese was held in St. Stephen's church, Harrisburg, on February 9th, 10th and 11th. The speakers were Miss Lindley, Miss Ely, Canon Bratenahl, Bishop Wells and the Bishop of the diocese. Several sessions of mission classes were held for both Seniors and Juniors, in which women and girls were not only instructed in the facts of missions, but were also instructed in methods of teaching others. On the first and second days parlor meetings were held at which inspiring addresses were made. A special feature of the occasion was the presentation of the mystery play, The Great Trail," in one of the local halls. It was finely rendered by the young people of the local parishes and was recognized as a most impressive object lesson on the Church's faith and teaching. Women were present at the Institute from some of the most distant parishes in the diocese, as well as from some of the smaller missions at a distance. The local parishes were lavish in their hospitality.

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

St. Matthew's Hospital Fair.

The annual fair for the benefit of St. Matthew's Hospital has just ended, it being held October 28th, 29th and 30th.

Two days before the fair, the song of the hammer and saw was heard in all parts of the big hall (70 feet by 40), putting up the booths and placing them, three on each side and two in the center, preparatory for decorations.

It was a queer sight to see just the framework all over the hall, but before night, out of the chaos arose the most beautiful sight one can imagine. In this part of the world we are obliged to use tissue paper for decorating, as there is nothing else available at this time of the year; and it is astounding what nimble fingers can do with a pair of scissors and a roll of crepe paper. It being so near Hallowe'en, two or three of the booths were decorated in pumpkin yellow—cats, witches, owls, bats, etc.—cut out of black building paper, all of which made a most unique sight.

After the decorations were finished, the artices assigned to each booth were taken out of the boxes and placed on the counters, and by midnight all was in readiness for the opening day, October 28th, at 1 P. M.

Never before have the friends of the hospital in the States responded so generously as they have this year. The assortment was more varied and some of the most beautiful things were sent in; I can't begin to tell you how many, hundreds and hundreds ranging from a paper of pins to the most beautiful needlework. From the opening of navigation (June 12th) until the closing (September 25th), packages were coming in, until boxes upon boxes were filled to overflowing.

As I stated before, all was in readiness at 1 o'clock on the afternoon of October 28th, and the fair was in full swing for two nights and three days. It was, indeed, a beautiful sight, with its pretty booths, bright decorations, and gaily-dressed women, all enjoying to the fullest extent the charitable work in which they were engaged. The aisles and booths were crowded with men and women, purchasing; but the attraction to old and young was the Fish-Pond. It seems to be human nature to take a chance.

The stage was used for the tea-room, which was prettily decorated and lighted, and it was a fascinating sight to watch the ladies rushing to and fro, serving delicious tea, coffee, cakes and sandwiches.

There were several interesting side issues up in the balcony, which gave a great deal of amusement.

The last night wound up with a dance so that by 4 P. M., October 30th, all the booths were quickly removed, canvas taken from the floor, and the dance committee commenced work. Decorations appropriate to Hallowe'en were used all around the hall, and by 7 P. M., all were in readiness for the dance. A fine supper was served, and thus ended the fair of 1914.

The greatest praise is due to all those who worked so hard to make the fair a success, and last, but not least, to all the kind friends in the States who contributed so generously that such a fair could be given for the benefit of St. Matthew's Hospital.—Alaskan Churchman.

Why Pray for Peace?

This question has actually been asked by the serious minded. Objections have actually been raised to the President's proclamation for a day of prayer and to the reasonableness and value of prayers for peace. There must surely be confusion in the minds of men who raise such objections.

It is true there are two kinds of peace, and a very great difference between them. There is man's peace, manufactured peace—and there is the peace of God. Hitherto we have tried to get along—in our international and social relations—with the manufactured article. Such is the peace which depends on formal contracts, upon schemes and plans and arrangements between responsible parties on this side and on that, the peace of diplomacy, the politicians' peace. Of course, there is no need to pray for that kind. We just make it, or rather we allow others to make it for us. This kind has been in almost universal use on the Continent of Europe. We are beginning to see very clearly that it is an unreliable article and does not wear well.

The other sort of peace is God's peace, peace as God would have it and as He has provided it, inward peace, spiritual peace, the peace which has the Holy Spirit for its source and the spirits of men for its receptacle. It is this spiritual peace for which the President bade us pray and for which we do pray. It is the only permanent and enduring sort of peace, it is effective in every human soul and may be made effective amongst the nations of the earth. This is the only kind of peace which is worth having, and it may be helped on by the prayers of the faithful.—Maryland Churchman.

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivar Spring,
Box 64-A, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly.)

FREE BOOK ON HOME PLANTING

"Simple Plantings for Southern Homes" shows you how easy it is to make the home grounds beautiful. This is a handsome little book that is being distributed free by the J. Van Lindley Nursery Co., Box J 210, Pomona, N. C. It is full of good ideas for the home owner. It illustrates, with actual photographs, a number of simple but very effective plans for setting out trees, shrubs, vines, etc., in a way that greatly enhances the beauty and value of the place. This book shows clearly what wonderful transformations can be effected by a little judicious planting. Write the nursery today for a copy, and also for their latest catalogue, which gives full information on setting out, growing and caring for trees and plants.

IF YOU ARE A MANUFACTURER—IF you sell goods—if you are a retailer—if you own a trade-mark—if you are in a legitmate business that touches the rights and responsibilities of the public, *it will pay you* to have your firm represented in the SOUTHERN CHURCHMAN.

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. **921 East Main Street.**

Panama-California Exposition

San Diego, Cal.

January 1 to December 31, 1914.

Panama-Pacific International Exposition

San Francisco, Cal.

February 20 to December 4, 1915.

Variable Route Tours
—and—
Reduced Round-Trip Fares

—via—

NORFOLK & WESTERN R'Y

March 1 to November 30, 1915

Very Liberal Stop-Over Privileges.

All information upon application to

W. C. SAUNDERS, Gen. Pass. Agt., Roanoke, Va.
M. F. BRAGG, Trav. Pass. Agt.,

Richmond, Fredericksb'g & Potomac R.R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	‡11.25 A.M. Elba Station
♦*7 10 A.M. Byrd St. Sta.	†11.35 A.M. Byrd St. Sta.
♦†7 27 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8 40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*10.25 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
†2.00 P.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*3.50 P.M. Byrd St. Sta.	*11.15 P.M. Main St. Sta.
‡4.15 P.M. Elba Station.	*11.30 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A. M., 6.30 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.30 A.M., 5.37 P.M. from Ashland.

*Daily. †Weekdays. ‡Sundays only.
♦Commencing January 8th, 1915.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

..THE PURE FOOD STORE.

OUR MOTTO;

"The Best of Everything"

Quick Delivery

GEO. McD. BLAKE & CO.,

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Co.

816-818 East Main Street
RICHMOND, VA

Leading Fancy Grocers

Agents for

Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of town orders.

Catalogue mailed on application.

God may be using us most when we think we are doing little.

Meditations

Love is the only thing that cannot be defiled by what it touches.—Selected.

Give not thy tongue too great a liberty, lest it take thee prisoner.—Francis Quarles.

Orthodoxy can be learned from others; living faith must be a matter of living experience.—Buchnel.

Division has done more to hide Christ from the view of men than all the infidelity that ever was spoken.—George Macdonald.

The Saviour the world craves is not a Saviour who shall explain away, but one who shall take away the sin of the world.—Selected.

It is by dint of the homely virtues and through their patient exercise among inconspicuous scenes, that saintly lives are fashioned.—Selected.

God is great enough to move the whole of His infinite love down to the delicate point of sympathy that touches the heartache of an orphan chold.—Selected.

If we are in distress and the distress is relieved, we may be no better than before. If we are in distress and learn to hold true in spite of the distress, we are vastly better than before.—Selected.

When the blessed Spirit, that bloweth where it listeth, visits you and stirs the plumage of the soul, seek no cowardly shelter from it, but fling yourself upon it, and though its sweep be awful, you shall be sustained.—James Martinean.

If life is empty, it is empty because we let it be so. Christ is waiting patiently, as the sunshine waits on the outside of a closed shutter. Throw back the barrier, and He can flood your life with light until He has filled it as full as full can be.—W. R. Huntington, D.D.

And what if joy or sorrow shall betide thee,
If smooth or rugged paths thy feet have trod,
What matter by what way his hand shall guide thee,
So be it said of thee, "He walked with God?"

—Kate T. Goode.

All knowledge, material or spiritual, comes by faith, and only so. And if a man refuses to comply with this condition in spiritual things, if it seems dishonest for him to act as if there may be a God before the existence of that God is already proved to him, then he ought, to be consistent, to refuse to open his eyes until he has previous demonstration that there is something to see. —Selected.

The gospel cannot require anything less of us than a perfect obedience or righteousness, because nothing less would be for us real redemption and moral freedom. But it does not undertake to produce righteousness by requiring or demanding it. It comes to us not law foremost, but God foremost, making not obedience the condition of God in us, but God in us the condition and cause of obedience.—Dr. W. P. DuBose.

SOUTHERN RAILWAY

Premier Carrier of the South

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

N. B.:—Following schedule figures published only as information, are not guaranteed.

6:00 A. M.—Daily. Local for Danville, Charlotte, Durham and Raleigh.

10:30 A. M.—Daily. For all points South.

3:00 P. M.—Ex. Sunday. Local for Durham, Raleigh and intermediate stations.

6:00 P. M.—Daily. For Danville, Atlanta and Birmingham, with through drawing room, electric lighted Sleeping Cars.

11:30 P. M.—Daily. Limited for all points South. Pullman ready 9:00 P. M.

YORK RIVER LINE.

7:35 A. M.—Daily. Local to West Point.

5:10 P. M.—Local, daily. (Steamer Train.) Parlor Car. To West Point, connecting for Baltimore daily except Sunday.

TRAINS ARRIVE.

7:05 A. M., 8:00 A. M., 8:30 P. M.—Daily. From all South.

8:40 A. M.—Week days. Local from Keysville.

2:35 P. M.—Daily. From Charlotte, Greensboro and Danville. Week days from Chase City, Durham and Raleigh.

9:10 A. M.—Daily. Local. From

6:15 P. M.—Daily. Local from West Point.

H. L. BISHOP, D. P. A.
907 E. Main St., Richmond, Va.
Phone, Madison 272.

Let us turn away, in these great days, from all that is trivial and controversial and petty in our Bible study. Let us begin to read it again in patience and hope, and we shall not be disappointed. Be sure that the men who say that the Bible has lost its power are the men who do not read it at all. But in whatever spirit you read it, read it! This is the Church's message to-day, and a good and wholesome message for us all. You need not read a great deal of it every day, but read a little, read it slowly, and—if the thing can by any means be done—read it at family prayers. If the anxieties of the war lead us to revive that old custom of our fathers, it will indeed have brought us a great benefit. Do not trouble yourselves overmuch to read what others say about the Bible, but read the Bible itself for its deepest and plainest teaching. Be sure that in the Christian religion it is always the simple things that are immeasurably the most important. If it were not so, then it could not be a catholic religion—for all men, gentle and simple alike. And read in the simplest way, we may all find in the Holy Bible a Book of Inspiration, a Book of Consolation, a Book of Revelation. So reading, we shall be able, please God, in a happier hour, as we look back, to say with the Psalmist out of our own personal experience: "It is good for me that I have been in trouble, that I may learn Thy statutes."—Canadian Churchman.

But to undertake to plan our lives without the conscious seeking of God's aid is unwise. No one has the foresight necessary to such an undertaking. All-seeing wisdom alone is equal to this task. Therefore, how mistaken is he who, in laying his plans for another year, does not join Paul in asking "Lord, what wilt thou have me to do?" —Christian Observer.

Personal Notes

The Rev. A. E. Dunham has accepted the call to the work in Fayetteville and Jamesville, N. Y.

The Rev. A. W. Eversole has accepted the rectorship of Trinity church, Loweville, and the mission at Grieg, N. Y.

The Rev. Lyon Hatfield entered upon his duties as rector of Christ church, Sacketts Harbor, N. Y., on Ash Wednesday.

The Rev. Samuel B. Booth, a Virginia Seminary man, has succeeded to the rectorship of St. Luke's Church, Kensington, Philadelphia.

The Rev. E. C. Tuthill, rector of Christ church, Newton, N. J., has resigned to accept duty in St. Stephen's church, Wilkesbarre, Pa.

The Rev. E. P. Hooper, now rector of Christ church, Pompton, N. J., has been called to the rectorship of the Church of the Ascension, Jersey City.

Rev. Walter S. Cain, of the Ravenscroft Associate Missions in the District of Asheville, has been called as assistant to the Rev. Wyatt Brown, rector of Trinity church, Asheville, N. C.

The Rev. John Mockridge, D. D., vicar of Trinity church, N. Y., announces his acceptance of the rectorship of St. James' church, Philadelphia, in succession to the late Rev. Dr. W. C. Richardson, who died last summer. He will enter upon his new duties on March 1st.

ORDINATION.

In the Church of St. John the Baptist, San Juan, Porto Rico, on January 26th, the Rt. Rev. Chas. B. Colmore, D. D., advanced the Rev. John F. Droste to the priesthood and ordained Mr. Enrique Cuervos Gaetan deacon. The sermon was preached by the Bishop, and the Rev. Samuel Sutcliffe presented the Rev. Mr. Droste, and Mr. Cuervos was presented by the Rev. Leonard Read.

The Rev. James S. Stone, D. D., of St. James' church, Chicago, in his excellent parish paper, the St. James' Review, urges upon his people that they read the general Church papers. In this connection he has kind words to say about the Southern Churchman:

"These journals I have found most helpful; nor do I less enjoy that gentle, old-fashioned and devout paper, the "Southern Churchman." Even when I do not agree with its utterances, which by the way, are always loyal and kind, I always find in it something cheering and uplifting. It fosters a piety, a type of personal religion, which not only touches the roots of Christianity, but is absolutely necessary to growth. I am sure that no one could read it without benefit."

John L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital and Surplus, = $1,600,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER.....President
JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.
J. W. SINTON.....Vice-President WILLIAM M. HILL.....Vice-President

INCORPORATED 1889

The Virginia Fire and Marine Insurance Company

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Perfect Protection

Capital and Surplus

$3,000,000

First National Bank

Ninth and Main

The Admonition of a Friend

Often calls to our attention things which we have intended to do but have neglected. As a friendly suggestion, this Bank wants to remind you that a checking account is a convenience and an economy, and costs you nothing.

THE AMERICAN NATIONAL BANK
of Richmond, Virginia.

Capital and Surplus.....$1,600,000.00
Resources 9,500,000.00

Security and Service.

Thank You.

It is not a difficult thing to say with the lips, but saying it right down in the heart is another matter. Really appreciating what people do for us and telling them about it once in a while, is not a common habit with as many of us as it might be. As a rule, no persons do as much for us as our own folks do, and few get as little thanks and expressed appreciation for it.

We men think our mothers ought to be good to us surely; so should our sisters, and our wives, and our children, and their kindness, and care and self-sacrificing attention are taken for granted. But no service ought to be taken for granted in that way that we fail to appreciate the goodness and love that prompts it. Appreciation is the best, and in many cases the only, return we can give for the sympathy and help that come to us from those who are near to us, and that give to life its true joy and satisfaction. And appreciation is easy to show if we really feel it.

Haydn, the composer, was once talking with two friends on the subject of sorrow and depression. One said: "When I feel down, I take to my wine, and that cheers me up." The other said: "I take to my music, and that cheers me up and comforts me, and I feel lifted up out of my sorrow and heaviness." Haydn said: "When I feel sad, I take to prayer. It is my Lord that cheers and comforts me as nothing else can do." And that confession to the might and blessing of prayer is sweeter than any music the great composer ever wrote.—The Lutheran.

To go only part of the way with Christ is to part company with Christ.

Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXX. RICHMOND, VA., FEBRUARY 27, 1915 No. 9

GUARDIAN, EXECUTOR — RICHMOND TRUST & SAVINGS COMPANY — ADMINISTRATOR, TRUSTEE

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 per c. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & Seventh Sts. Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - -	$2,500,000.00
Investments held in trust, - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✣ Church ✣
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

J. & R. LAMB
NEW YORK

STUDIOS
23, 25 and 27
Sixth Avenue
NEW YORK

THE LENTEN SEASON AND EASTER-DAY

coming so early this year it is important that all work to be executed in time should be definitely decided upon promptly and ORDERED AT AN EARLY DATE. The memorials for the coming LENT and the richer gifts for the Festal-Tide should be considered at this time, so designs can be prepared for criticism and approval. Our many years of experience are at the service of all Churchmen. Consult us as Experts and ask for preliminary illustrated data and photographs of executed work.

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given. Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

BOOK NOTICES.

The Political and Economic Doctrines of John Marshall. By John Edward Oster, A. M., LL. B. The Neale Publishing Company, New York. Pp. 369. Price, $3.00.

For all that it is not very logically arranged, and that its biographical touches are disappointing in their failure to give a clear picture of the personal life and character of the great Chief Justice, this will prove a valuable book for the student of Judge Marshall's work as a jurist and the expounder of the Constitution. His letters, or such as the author could gather, speeches and unpublished papers are given, with quotations from his most famous decisions, that of Marbury v. Madison being printed in full. The value of the work is enhanced by a full bibliography. It is excellent material for one who would learn at first hand the constitutional history of our country.

With Sabre and Scalpel. The Autobiography of a Soldier and Surgeon. By John Allen Wyeth, M. D., LL. D. Harper & Brothers, New York. Pp. 535. Illustrated. Price, $3 net.

This is a real book; first, because the author had something to tell about; and, secondly, because he knew how to tell it. This distinguished physician and surgeon was born in northern Alabama sixteen years before the war. He writes in a graphic and most entertaining way of his experiences as a boy in a Southern home, of four years as a Confederate soldier with Morgan and Forrest, and in a Northern prison; of his efforts to make a living and complete his education after the war, of his travels and his successes when once he was equipped for his life-work in the city of New York; the whole making an entrancing story and one which illuminates every phase of life which it touches. It is a human document, full of delightful adventure, of genial humor, of wise observations and instructive reflections. The author, with his many other talents, is a true story-teller, and has given us a book which is a valuable contribution to the history of the Southern people, whether on their native heath or making new places for themselves in the great centers of our country's life.

Life of Turner Ashby. By Thomas A. Ashby, M. D., LL. D., author of The Valley Campaigns, etc. Neale Publishing Company, New York. Pp. 275. Price, $1.50.

We hope that this biography of one of the remarkable military geniuses produced by the War Between the States has not appeared too late to receive the sympathetic reading which it deserves. Turner Ashby entered the Confederate army as a captain in April, 1861. Less than fourteen months later he died on the field of battle as a brigadier-general and commander of Jackson's cavalry in his world-famous Valley campaign. His life is here related by a kinsman who brings to his task not only an intimate personal knowledge of its subject, but a long study of the campaigns in which he so nobly won his spurs, so that the book has a double value. It deserves a high place among the published records of the war and its brilliant heroes.

The Church Congress. Record of Proceedings. 1914. Edwin S. Gorham, New York. Pp. 296. Price, cloth, $1.50; paper, $1.00.

The papers and speeches delivered at the latest meeting of the Church Congres, held in New Haven in November last. Topics: The Church and the Immigrant; The Religious Problem in Schools and Colleges; Christianity and the War; The Relation of the Spiritual Life to Organized Christianity; Church Finance; The Permanent Element in Christ's Moral Teaching; The Relation between Religions and Ethics; The Clergy in Relation to the Public Life of the Community.

A single rule for posture in worship is this: "Sit to listen; stand to praise; kneel in prayer. Whenever the service is addressed to God, never sit. Whenever the service is addressed to man, except in solemn exhortation, we remain seated."—Ex.

EDUCATIONAL

ST. ALBAN'S National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St Alban, Washington, D. C.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

ST. ALBANS

National Cathedral School for Boys

Purpose: To prepare boys of 12 years and over for college, with careful attention to their moral and physical development.
Equipment: Modern fire-proof building, 25 acres of campus, woodland, athletic fields, on a hill 500 feet above the city of Washington.
School Life: Healthful outdoor life of a country school combined with the cultural advantages of a National Capital. Outdoor sports all the year. Boys always under the supervision of a teacher, both in study and recreation.
Instruction: A large faculty of specially trained teachers—more than one resident master to every 4 boarding pupils—permits personal interest in each boy's individual needs.
Tuition: Endowment permits moderate tuition.
Bishop of Washington, President of Board of Trustees
For catalogue and detailed information, address
E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Emerald Hodgson Hospital

—AND—

Training School for Nurses

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

GRAFTON HALL,

Fond du Lac, Wis.

THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics, Music, Art, and Library Courses.

STUART HALL

Staunton, Va. .·. School for Girls

Formerly

VIRGINIA FEMALE INSTITUTE

FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

MISS JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The Theological Department of the University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary.

Chelsea Square, New York.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D., Dean.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal Box 18.

ST. MARY'S School For Girls

Preparatory and College Courses.
The Diocesan School of the Carolinas.
Rev. GEO. W. LAY, Rector Box 19, Raleigh, N.C

THE VIRGINIAN HOME & TRAINING SCHOOL

For the Feeble-Minded and Epileptic. Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

ST. HILDA'S HALL,

CHARLESTOWN, W. VA.

A Church School for Girls. Opens September, 1915, under the auspices of the Bishop of the diocese. Home influences and character building. Large faculty college graduates.

For catalogue apply
MARIA PENDLETON DUVAL,
Staunton, Va.

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-third Session opens September 15, 1915.
Special students admitted.
For catalogues, addres the
DEAN or SECRETARY,
Alexandria, Va.

For the Southern Churchman.

The Story of Billy Ba Boy.

Lelia W. Marshall.

My name is Billy, but my little mamma at first called me just baby. As I grew older she met a little boy of about her own age named Billy, and so for some months I was called Billy.

Then my mamma began thinking that I ought to have a longer name, so she began calling me Billy Ba—Ba for Boy, she not being able to say Boy.

My mamma used to take me for long drives in the country. I liked it very much, but once, I remember, she took me for a long drive of about one mile with her father and mother, and as she was sitting in the buggy with her mother I was dropped. It gave me an awful bump, the ground being rather hard and my head hitting a stone. Of course I thought I would be picked up, and being sleepy I went soon to sleep. But alas! the next thing I knew I heard the rumble of buggy wheels, and lo and behold! there was my mamma driving coolly off without even thinking of poor me. I cried and cried, but it was no use, and she went around a curve, and that was the last I saw of her for a long time.

Presently I was picked up by some strange man, and from that time on I stayed at that man's house, feeling very lonely, though trying to make the best of it without my mamma.

One day my mamma's mother and father came down to the man's house in which I was staying, and I was taken home to my mamma. I can't describe that joyful moment when my mother clasped me in her arms. Then my mamma called me Billy Ba Boy.

My mamma, her sisters and brothers, all used to play with me, sometimes rather roughly. Once they put me in a strawberry basket and hitched a large black cat to it. The cat ran through the fence and dragged the basket with him, leaving me on the other side. That very evening my mamma had been sticking steel hairpins under my hair, hurting me terribly, though she didn't know it hurt me. Very soon their mother called them in, and she—their mother—stuck some sticky stuff on my head she called glue.

I was born in March, 1914, but before I was half a year old I was ashamed to appear in public because I was so disgracefully dirty.

In December my mamma's mother was talking about going to Staunton or some place or other, and of course I was going too. But when the time came I was nowhere to be found, but (I thanked my stars for it too) it rained that day and they could not go. They did go in a day or two after, and, joyful to relate, I went too and had a beautiful time.

(The authoress of this story is eleven years old. She tells us in a letter that the doll belongs to her baby sister, and the story is almost all true, for "he (the doll) has had very many extraordinary things happen to it."—Ed S. C.)

There is a wealth of wisdom in the declaration that "we live by what quickens and animates the soul, in the consciousness of usefulness, in devotion to high and holy causes." Jesus forgot his weariness and his hunger when he found the opportunity to lead the woman of Samaria into a knowledge of eternal life. The pastor forgets his own troubles in seeking to bring comfort and peace to those who are in need of spiritual help. The teacher counts not his own weariness if only the scholar's soul is developed and his character is made strong to resist temptation. It is the "victorious consciousness of service" that best sustains the soul.—Christian Observer.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D.D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., FEBRUARY 27, 1915. VOL. LXXX. No. 9

EDITORIALS

HAS CHRISTIANITY FAILED?

When the European war burst so suddenly upon a startled world a large number of optimistic theories were rudely dissolved. One of these was that a war in these modern days would be so costly, both in lives and treasure, that none of the great nations would dare engage in it with another of equal power. Another was that the plan of international arbitration had been practically accepted as a substitute for war; that a Christian civilization had so far advanced that this obvious demand of it would hereafter be recognized, at least in western Europe and the United States. Some of us had even dared not only to believe in regard to our own country, but to hope that in all Christian countries, the influence of the religion of Jesus Christ was being so strongly felt, even among the ruling classes, that its constraining power would give pause even to the selfish ambitions of nations. Perhaps we were inclined to boast too much in our confidence in this regard. At all events, when the war came, the very acme and perfection of all wars, and men were seeking in bewilderment to know what it meant and who or what was responsible for such a catastrophe, there were not a few who were found to cast the blame upon Christianity itself, in that it had failed to prevent it. Articles taking this view have been widely published and commented upon. However shallow the argument and unreasonable the conclusion they naturally have some effect upon the popular mind, and it is therefore proper not only that their fallacy should be exposed, but that the true cause underlying the war should be brought plainly to light. This has been so ably and succinctly done by the Rev. Dr. McKim in a letter published some weeks ago in the New York Sun, that we gladly give it editorial space, and commend it to our readers.

Has Christianity Broken Down?

To the Editor of the Sun—Sir:

I have been impressed by what I must consider the somewhat hysterical utterances of certain writers, clergymen as well as laymen, who have been crying out in the public press that Christianity has broken down; that, in the presence of this awful war, it must be admitted that the religion of Christ is a failure. One of these writers goes so far as to say that if the churches were honest they would close their doors; they would wind up their missionary societies and give up their efforts to convert heathen peoples to this religion of Christ.

I venture to challenge these statements as completely beside the mark. It is not Christianity that has broken down; it is not the religion of Christ that has failed. It is the cold mathematical godlessness of militarism that has broken down; it is the brutal and cynical philosophy that "Might makes right" that has failed. To use the language of the Wall Street Journal, "the cause of this terrifying lapse from righteousness is the negation of Christianity. It is the deification of force." We have seen the chief energies of a great nation given up for two generations to the making of an immense and resistless war machine. We have heard the philosophy of brute force proclaimed. It has entered into the soul of the ruling classes of Germany and largely crushed out the Christian idea. Instead of the standards of Christian morality it has substituted the rigid discipline of the drill sergeant, the regulation of the individual down to one common level, the gradual erection of a standard of conduct inferior in some respects to that of the Mohammedan invaders of the Middle Ages.

The historian whom the Germans idolize is Treitschke, the apostle of "the gospel of crushing," the advocate of duelling, the enemy of the advance of women, the highest exponent of the doctrine that "Might makes right." By his side stands General Bernhardi, exponent of the most brutal views of war, as a moral and even a Christian necessity. He declares that aspirations for peace poison the soul of the people; that arbitration treaties are injurious to an aspiring people; that a weak nation has no right to life as against a powerful nation.

There is, moreover, another philosophy which has great vogue in Germany, namely, that of Nietzsche, which maintains that the Western World has too long been dominated by this Oriental cult "Christianism;" that it is time to evolve a new religion, and that this philosophy is prepared to present it. A very able writer, now deceased, Professor J. A. Cramb, of Queen's College, London, thus described this movement of German thought in his lectures on "Germany and England," delivered in the year 1913:

"It is reserved for us Germans to resume in thought that creative role in religion which the whole Teutonic race abandoned fourteen centuries ago. Judea and Galilee cast their dreary spell over Greece and Rome . . . . when Greece and Rome were already sinking into decrepitude.

"Germany and the whole Teutonic people in the fifth century made the great error. They conquered Rome, but dazzled by Rome's authority they adopted the religion and the culture of the vanquished.

"Must Germany submit to this alien creed derived from an alien clime? Must she forever confront the ages, the borrower of her religion, her own genius for religion numbed and paralyzed?

"Thus while preparing to found a world empire, Germany is also preparing to create a world religion."

These extracts are from. "Germany and England," pages 113, 115, and 116.

Mr. Herman Ridder, one of the most conspicuous agents of the pro-German campaign in America, has recently declared in the columns of a New York newspaper that "German philosophy has shown that if the ordinary moral standard, which is wofully inadequate, if not utterly false, were discarded and superseded by the true standard which has been elaborated by the German philosophers during the last quarter of a century, the justification of Germany would be complete," and "her philosophers have shown conclusively that the doctrine is correct." Again he says: "German culture being superior, and the German people being stronger physically as well as mentally, it follows that their present action in spreading culture is justifiable."

This action is seen in the wholesale destruction of great libraries, great cathedrals and great cities. It is this abominable anti-Christian and anti-human philosophy which is the cause of the war now waging. It is this, not Christianity, that has broken down and has become a stench in the nostrils of all really cultured people to-day.

As to the effect of this war upon the efforts to evangelize the pagan nations, it is not for a moment to be admitted that this war will make them a mockery or a farce. On the contrary, it is pointed to as the legitimate fruit of that rationalistic and atheistic philosophy which is the very negation of Christian-

ity and which permeates so large a part of the literature of Europe. We can say to the Japanese, for example, who have so eagerly absorbed this literature, "Behold the fruit of anti-Christian ideas!" To say that Christianity is a mere theory of life that is not workable or a mere sentiment that has no practical value because a great military class under the influence of an unchristian philosophy has kindled the flames of a world war is absurd. The fact that millions of good people in Germany have been swept into the vortex of this war, vainly supposing that they are obeying the instincts of patriotism, does not change the fact. Every brave and noble Red Cross nurse risking her life on the field of battle in aid to the wounded of both armies is a rebuke and a refutation of such an assertion. The hysterical writer who gives utterance to this sentiment declares that the conduct and character of the Christian nations of the world at this moment strip the churches and their ministers of all spiritual significance.

But wherefore? What is the conduct and character of the Christian nations of the world at this moment? Is Belgium, to take one example only, exhibiting an unchristian spirit in resisting the cruel invasion of her territory, the destruction of her cities, the murder of her citizens? Is she not, on the contrary, exhibiting a splendid example of patriotism and self-sacrifice in defence of the liberties of her people? Are we to be told that it is wicked and unchristian for a man to defend his home, his wife and his children from the assaults of a brutal soldiery?

Another writer asks the question, "How can any man kneel to the God and Father of Jesus and then rush forth to kill his fellow-man?" Let it be said in reply that, unless the experience of many devoted Christians is false, a man may, with a good conscience and without violating the principles of the religion of Christ, take arms to defend his home and his country from unprovoked attack. I speak from personal experience when I say a man can kneel before God in fervent prayer and then rush forth to battle with a conscience undefiled. Some of the purest Christian men in all history have done so. For my part, I believe that there are hundreds of thousands of men on both sides bearing arms in this war to-day with a clear conscience, loyal to home and country, and no whit disloyal to the religion of Christ.

Again, one of these writers says: "One has the right to expect that after nineteen hundred years of civilization calling itself Christian, the church and her ministers should have influence enough and power enough to prevent the savage, the brute instincts of mankind dominating not only kings and other rulers, but the whole body of people composing the nations of Europe." Now, in the first place, it is an unjust slander to declare that "the whole body of people composing the nations of Europe" are dominated by savage and brute instincts; and in the second place, what right has this clergyman, or any other man, to expect that after nineteen hundred years the Christian church should be able to control the action of the nations of the world? Is there any promise in the New Testament that in a thousand years or two thousand years, or ten thousand years the whole body of the people in Europe or any other continent will become Christians? If there is any such promise, let it be brought forward. In fact there is no such promise. "The gospel must be preached," we are told, "for a witness among all nations." But we cannot know how soon, if ever, the masses of the people that make up mankind will accept the religion of Christ.

RANDOLPH H. MCKIM.

Washington, D. C.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

The Missionary Emergency.

Mr. Editor: Will you kindly give me space to make an appeal to the clergy and Church people of our diocese, and in other dioceses also, so far as this letter will reach, especially the other Virginias. The Board of Missions at its meeting on February 10th, gave prolonged consideration to the present financial situation. In view of this situation the Board felt compelled to decide that it would "announce to the Church that the reserve deposits created for the purpose of providing a working fund for temporary needs which must be retained have been largely depleted, and that until the financial situation of the Board changes for the better, including a substantial restoration of the reserve funds, no advance in missionary operations can be made."

In making this announcement the Board felt it to be a duty to call upon the Church to make an effort to meet its apportionment, and replace the deficit.

An emergency committee was appointed, which has appealed to the members of the Board to present this matter to the various dioceses of their Province.

The committee appeals for an emergency fund of $400,000; to meet the present deficit of $250,000, an anticipated deficit of $100,000, and a falling off in legacies of $50,000 for this present year.

Our Standing Committee of the Province of Washington has already appealed to our people for a large increase through every organized agency of the Province. We wish to emphasize this crisis in the affairs of the Church, and we appeal to our clergy and people in our Virginias and elsewhere in the Province to make every effort to meet in full the apportionment for general missions. If we try to answer the appeal of the committee of the Province to pay our apportionment by Easter and then give an additional sum for mission work, we feel that our share of this emergency fund will be fully met, if not entirely by paying our apportionment, certainly out of the additional offerings that we hope to get in response to the appeal that has just gone out from the Standing Committee of the Province.

Let not anyone be confused or discouraged by the twofold appeal for an increase and an emergency fund. The situation is critical, and we need to make an extra effort during Lent to meet our missionary obligations to the diocese as well as to the Church at large. Our first concern (and this applies especially to the Diocese of Virginia, as we are very much behind in our offerings to February 1st for general missions) is to meet our own apportionment. Having done this, we can with confidence and courage force a larger obligation, in answering the appeal of the Province or that of the Board. The object and the end are the same—the extension of the kingdom and the preaching of the gospel to all the world. It has been suggested, that we make some special self-denial, such as increasing our weekly offerings for a time, or giving a day's income during Lent. There can be no fixed rule, but if every communicant will give something, we may be sure that the need will be fully met, and the cause of Christ will prosper. But at a time like this we need the help of every Christian in the Church and every child in the Sunday School and in the home. And behind it all we must have faith in prayer, and exercise it daily. The earnest prayers of the faithful will surely bring the desired results in offerings.

W. D. SMITH.

Colored Churches Before the War.

In regard to the query of a correspondent in our last issue, as to churches built for the colored people previous to the Civil War, a correspondent in Georgia sends us the following:

"I would like to add my testimony concerning provision made in the South for religious instruction to the negroes in ante-bellum days. Even before the Revolution, the Hon. Mr. Habersham employed a chaplain for his slaves. Before and during the Civil War a brother of Bishop Williams, a Virginian, had a charge among slaves in Southern Georgia. The Rev. Stephen Elliott, father of the late Dr. John H. Elliott, of Washington, D. C., labored among them in South Carolina. In Mallard's "South Before Emancipation," there is a full account given of the great work of Dr. Jones, of the Presbyterian Church, in Liberty county, Georgia, among the slave people. A lady in my house, a Methodist, remembers the church and grounds given by her grandfather to the negroes."

For the Southern Churchman.

Lent.

Helen E. Coolidge.

The forty days are drawing near,
May they be spent in godly fear,
With heart and mind, oh, may we feel
The blessed truths they shall reveal.

The forty days, all set apart
To search and try the inmost heart,
To follow where our Saviour led
And in His hallowed path to tread.

The forty days to "rest awhile"
Beneath the sunshine of His smile,
Alone with Him, implore His strength
To guide us all our journey's length.

The forty days—glad, helpful days,
When souls as well as lips shall praise,
The while we "come apart" to meet
The Lord and Saviour we entreat.

O Lenten days, though tinged with gloom,
You lead us to an empty Tomb!
May souls who have your silence sought
To Easter light and joy be brought.

BY ERROR.

The conclusion of the Diocese of New York was misplaced by part of another article. See first part on page 7, and the second part on page 8. Also in the Diocese of Southern Virginia, see page 11 for first part and page 12 for second part.

Contributions

THE REVEALING MINISTRY OF DEATH.

That which we call "death" is the great revealer of the hidden life. It unlocks the doors which stand between us and the past and future. It reveals much that had been lost from sight in the midst of life's commonplace and deadening routine, and recalls visions of the past, and words of tenderness which the soul could not forget without losing its rarest treasures. It reaches back into the years long gone and finds the almost forgotten ties of the friendships of other days, and binds them afresh into the heart through the sympathy which sorrow causes human hearts to express to those who mourn. Death reveals, also, the inherent weakness of the flesh, and explains many of the limitations under which the spirit lived and fought its way to its final freedom.

It shows, too, the transcendent power of the spirit's life; for though disease has weakened the body, and left the physical energies destitute of vitality and strength, love grows more tender, and faith more radiant as the soul approaches the verge of the unseen world.

Death, too, reveals the mystic ties which binds two worlds into one. The other mansions in the Father's house grow real as our treasures pass into them. To the realms beyond, which had seemed vague and far away, there is given a rich and beautiful personal touch—a sense of reality, and of nearness which, without that which we call death, would not have been felt by the human heart. Paradise seems to those who wait a brighter and a dearer place because of the chosen ones whom the Father has called to go before us there. The sympathy for those who suffer, called forth by the sorrow and loneliness which are brought into human homes by death, is a revelation of the love and care of the Father. Sympathy is the divine love expressed in human terms that man can understand. It is the revelation, called forth by death, of the incarnation in human hearts of the Eternal Spirit of comfort and tender compassion.

Then, to the liberated spirit, death surely appears as a transient incident in the progress of life. Death reveals to the soul what it has been living and suffering and getting ready for in the great plan of God. The misunderstood past, the tears of bygone days, the griefs of earthly years, the darkness that tested faith, the burden that tried the strength of the soul, the crosses that threatened to crush the heart, are all experienced when the hand of death breaks the darkened glass, and opens the door which lets the soul into the full radiance of the morning light.

The eternal Father is ever working out a far-reaching plan of life, a part of which is the incident which we call death. Those who see their loved ones vanish out of sight, and call after them but hear no answering voice, should ever train their minds to know and their hearts to cherish the truth that it is our vision that fails to see, and our ears that fail to hear, because we are still bound in the vesture of the temporal beyond which our loved ones have passed in the ascending scale of life.

Can They See and Hear and Know?

Surely every heart that stands on the verge of the invisible world and listens, asks this. We may not be able to know, as yet, the conditions which attend the departed spirit into the larger realms of conscious life; but this we do know—they pass into closer personal union with God, and "God is Love." Of all things, love is most responsive, most vital and most spiritually receptive. On earth and in paradise "those who dwell in love dwell in God," and it is surely permitted us to believe that they who have gone before may still receive messages from the earth-bound shore which are transmitted in love and through love, and which are in spiritual harmony with the peace and blessedness of their new and richer life.

Death the revealer is not the separator, for love can not be separated from love here or love yonder, for love is eternal, and eternally personal. Surely the Father may be permitted, without giving us ground for rebellion against His will, to call His children, through death, into the more beautiful mansions, and into closer union with Himself—and, if we had the faith to see it, into closer union with us also.

In the death of His Son He revealed the place of death in the eternal unity of love and of life. He knows, and we shall, some day, the full meaning of it all.

CHURCH INTELLIGENCE

CALENDAR FOR FEBRUARY.

1—Monday.
2—Tuesday—Purification of St. Mary the Virgin.
7—Sexagesima Sunday.
14—Quinquagesima Sunday.
17—Ash Wednesday.
21—First Sunday in Lent.
24—Wednesday—St. Matthias.
24, 26, 27—Ember Days.
28—Second Sunday in Lent.

Collect for the Second Sunday in Lent

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from the evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

Berkeley Divinity School.

The annual meeting of the trustees of the Berkeley Divinity school was held February 15th.

The dean's report had to do with the work of the past year, entering into details as to the enlarged number of students, the need of a new building, the memorial gifts, the courses of instruction, the distribution of scholarships, and plants for the future. The library report showed the addition of 887 volumes in the past year, the specially noticeable gifts being 466 volumes from the library of the late Dean Binney, fifty-two volumes from Alain Campbell White, of Litchfield and New York, and a collection of autograph letters of American Bishops from Rev. Dr. Foster Ely, of Stamford.

The treasurer's report showed that the gifts of alumni and friends of the school had so made up for decrease of income that the total deficit for the past two years has been but $33.27.

Rev. William Agur Beardsley, rector of St. Thomas' church, New Haven, of the class of 1890, was elected a trustee, to fill a vacancy; and it was agreed that the petition to the General Assembly of the State should ask for an increase by two laymen and six clergymen, the latter to be elected by the alumni from among their own number, this election in each case to be for a period of three years.

At evening prayer in the chapel Bishop Brewster held a matriculation, and admitted to full membership in the school those of the new students who had satisfied all the requirements.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Notes.

At the meeting of the Standing Committee, held on the 16th inst., consent was given to the consecration of Dr. Bliss as Coadjutor Bishop of Vermont. Gorden Merritt Reese was recommended to the Bishop as a candidate for holy orders. Lewis Chester Morrison, Carl Ickes Shoemaker, and Herbert Connop were recommended for ordination to the diaconate, and Frederick A. Cook, Guy Franklin Caruthers and Alun A. Hughes, deacons, were recommended for ordination to the priesthood.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rev. Frank DuMoulin, D. D., Coadjutor.

Interesting Items.

At Trinity Cathedral, Cleveland, a comfortable conveyance, in charge of a competent teacher, is sent out each Sunday morning to gather up and bring to the Sunday School those children who for the want of proper escorts or means of paying their street-car fare would not be otherwise able to attend.

In connection with the induction of the vested choir at St. Andrew's mission, Youngstown, on Sunday, February 14th, there was blessed and used for the first time a handsome processional cross, the gift of parishioners, Mr. and Mrs. Austin Miller, in memory of their son, George Bishop Miller.

The Rev. and Mrs. Albion H. Ross,

of St. Paul's, Marion, entertained at the rectory, on February 12th, the clericus of the Mansfield district. An inspirational service followed in the evening at which addresses were made by the Rev. A. I. Ernest Boss and the Rev. B. H. Reinheimer.

The Rev. Charles E. Betticher has been pleasing and instructing the Church people of Cleveland with addresses, some of them illustrated with stereopticon views, on missionary work in Alaska. He was the special preacher on the subject at the Cathedral at evensong on Sunday, February 14th.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Brotherhood Meeting.

A Pre-Lenten meeting of the Pittsburgh Assembly of the Brotherhood of St. Andrew was held in Christ church, Pittsburgh, on Tuesday evening, February 9th. The subject for the evening was "Lenten Opportunities," and addresses were made by the Rev. F. O. Johnson, rector of the church, and Mr. T. M. Hopke, a prominent Brotherhood man of McKeesport.

Church Club Dinner.

The mid-winter dinner of the Church Club of the Diocese of Pittsburgh took place on Thursday evening, February 11th, at the University Club. The subject of discussion for the evening was, "Christian Social Service Through Medical Science." The first address was delivered by the Rev. Dr. McIlvaine, rector of Calvary church, on "Medical Science—Its Place in the Programme of Christianity." The second speaker was Dr. Richard C. Cabot, of the Massachusetts General Hospital, whose subject was, "The Function of a Church Hospital in the Plan of Christian Social Service." He spoke of this function as embracing the best ideals of Christianity and of brotherhood in the way of rendering aid and assistance to those who need them. The last speaker of the evening was Dr. Percival J. Eaton, head of the staff of the St. Margaret Memorial Hospital, Pittsburgh, who gave a talk on what the hospital is doing in Medical Social Work. Pictures were shown of the hospital and its work. During the last year there were treated in private rooms at the St. Margaret Memorial 250 patients, and in the wards 799. Monetary receipts were $57,234.74, and expenditures $55,890.91.

Woman's Auxiliary.

The Pittsburgh branch of the Woman's Auxiliary has just issued their second Lenten Missionary Plan, which is a scheme whereby all the parochial branches of the Auxiliary engage during the six weeks of Lent in concerted work for different departments of the Church's work.

Clerical Union.

At the February meeting of the Pittsburgh Clerical Union, held on the 15th, at St. Peter's parish house, the Rev. A. A. Holzer, connected with the New Covenant mission to the Jews, made an address on "The Inception and Progress of Jewish Missions."

Trinity, Pittsburgh.

A canvass of the parish has been made by a volunteer committee in the interest of the duplex envelope system, with very gratifying results. There is now pledged for the current year almost eight thousand dollars, which does not include the regular subscriptions made monthly or quarterly for church support. A feature of the campaign that was rather a surprise to the committee was the fact that twelve hundred and fifty dollars of the eight thousand dollars was made up of amounts of ten cents or under per week.

Lenten Services.

A number of prominent men are to be the Lenten preachers in Grace church. They are as follows: The Rev. James A. Kelso, D. D., president of the Western Theological Seminary; the Rev. John H. Willey, D. D., pastor of Christ Methodist Episcopal church, the leading Methodist church of the city; William M. Davidson, Esq., LL. D., superintendent of Pittsburgh public schools; the Rev. S. B. McCormick, D. D., LL. D., chancellor of Pittsburgh University; the Rev. A. C. Howell, rector of St. Stephen's church, Sewickley; the Rev. F. T. Galpin, D. D., pastor of the First Baptist church, the foremost Baptist church of Pittsburgh; the Rev. Maitland Alexander, D. D., pastor of the First Presbyterian church of the city and moderator of the Presbyterian General Assembly.

The annual noonday Lenten services at Trinity church, Pittsburgh, were begun on Ash Wedesday, the service and address being by the rector of the church, the Rev. E. S. Travers, who is chaplain of the Pittsburgh Assembly of the Brotherhood of St. Andrew, under whose auspices the services are held.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Bequests by Miss A. M. Walker, of Erie.

The late Miss Alice M. Walker, daughter of the late Commander Walker, U. S. N., who died last month, has left the following legacies to the diocese and the Church at large. They represent practically her entire estate, with the exception of $1,000 left to ten different personal friends: St. Paul's, Erie, endowment, $1,000; Diocesan Missions, Protestant Episcopal Church, Diocese of Erie, Pennsylvania, $1,000; General Clergy Relief Fund, $1,000; Woman's Auxiliary of St. Paul's, Erie, $100; Women's United Offering, St. Paul's, Erie, $100.

Clerical Additions.

The Rev. A. M. Treschow has been licensed as priest in charge until Eastertide of the Church of St. Agnes, St. Mary's and St. Martin's, Johnsonburg.

The Rev. F. Swain Wingfield will assist the Rev. Dr. Perry, of Trinity, New Castle, during the Lenten season.

The Rev. William E. Hooker will serve Brookville and parts adjacent until Eastertide.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

Washington's Birthday.

More than ever Washington's birthday in New York this season was observed by the churches. At the Church of the Holy Communion, the Rev. Dr. Mottet, rector, Prof. Charles W. Kent, of the University, was the speaker at the noonday services, the rector pointing out that Washington should be recognized as an ever growing spiritual force, and the nation be more and more grateful to God for his life and example.

At Trinity church, Bishop Perry, of Rhode Island, a descendant of the Perry so vitally related to Japan-America history, was the noonday speaker, and special mention was made at the service of the birthday. At the Cathedral the Brotherhood held a conference in the forenoon, and in the afternoon there was a public meeting, Bishop Greer presiding, and the speakers, Bishop Rhinelander, of Pennsylvania, and Bishop Matthews, of New Jersey. All day there were meetings of clergy and laymen in the new laymen's house, opened by the Laymen's Efficiency League. Other religious bodies also observed the day as they have not done heretofore.

Lenten Services Largely Attended.

The usual Lenten noonday services were attended by numbers considerably in excess of former years, owing as most people say, to deeper thought for the responsibilities of life, and the large numbers of society people who have turned their attention to war and local labor relief. Ash Wednesday congregations were universally large. New York was never more serious-minded than now. In connection with Lent many missionary, social service and religious education speakers are out, together with laymen before men's clubs. Speakers are not fewer than fifty, and on some week nights the entire number is engaged. Bishop Thomas, of Wyoming, the Rev. Arthur Sherman, of Hankow, Archdeacon Windiate, of Tentagged: "Draw me out first." The tag on the second note read, "Draw me out at six o'clock this evening," and contained the answers to the conundrums. The tags on the post cards were numbered from one to seven and marked with the hour each was to be drawn from the bag, beginning at ten o'clock in the morning and ending at four in the afternoon.

It was a dainty gift when finished, with the bright ribbons, bearing the tags, hanging from the top of the bag, and a special post card of greeting tied to the outside. Then came the final wrapping in white tissue paper and the excitement of seeing Aunt Louise carry the package to the front doorstep just before ten o'clock and leave it there; not forgetting a sweet posy of June roses from grandma's yard, which she laid on top of the "surprise." A telephone message to mother sent her hurrying to the door to take in the package and deliver it to the eager shut-in- upstairs. It made a happy birthday for the lonely June child, who was kept guessing all day long, and an equally happy day for the children who planned it. Again and again mother answered the telephone bell to hear an expectant little voice asking about Dorothy's guesses. They were delighted that there was no school that day.

At six o'clock she drew out the envelope containing the answers and found she had guessed all correctly except the slipper buckles, which she and mother decided were cuff buttons because the rhyme had described them as "oval shaped" and "bright and shiny."

Aunt Louise had been chosen "poet laureate" to write the final jingle of answers. This is the way it read:

"No. 1. B for Beauty Pins, shining and new;
No. 2. I for India, where your coral beads grew;
No. 3. R for Ribbon, in brown for your hair;
No. 4. T for Two Buckles on slippers to wear;

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

nessee, and Secretary Gray are among the most active speakers among the clergy.

Address on the Holy Lnad.

Some fifteen churches of the Upper Westside, including Harlem, unite in an elaborate exhibition of Holy Land articles with addresses, held in St. Luke's parish house. The plan takes in Methodist, Baptist and other churches, with a big corps of assistants. It is in charge of the Rev. Allen Moore, who was with the "World in Boston" and other missionary exhibits under direction of the Missionary Education Movement. The opening date on February 19th witnessed large gatherings of Christian workers of that entire part of Manhattan. Episcopal churches taking part with St. Luke's, were Holy Trinity, St. Andrew's, St. Mary's, Holyrood and Intercession.

Quiet Hour at St. Luke's.

Sixty men of St. Luke's, the Rev. G. Ashton Oldham, observed quiet hours on the first Sunday in Lent. The hours were conducted by the Rev. Mr. Officer. They began with an early celebration at eight, and continued up to and during the 11 o'clock service. Breakfast was eaten together in silence in the church parlors. It is stated that similar quiet hours are to be given in other parishes, growing out of the striking success of this one.

Mission at St. Paul's Chapel.

A mission will be held at St. Paul's chapel, Trinity parish, from Friday, March 5th, to Sunday, March 14th, Sundays and week-days, the Rev. William M. Jeffries, D. D., missioner.

VIRGINIA.

Rt. Rev. Robert A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

Masonic Tributes to Dr. Moncure.

A friend has furnished us with a copy of the Foreign Correspondence Report made to the Grand Lodge of Virginia recently in session. Under the head of Kansas it acknowledges this tribute to Dr. John Moncure as having been quoted in a report made to the Grand Lodge of that State:

"'Another has fallen in our midst, a mighty oak, one who, known to many, was by them all beloved, when on October 3, 1912, John Moncure, "the bishop of the poor," slipped away. * * * He died as he had lived, giving his life in an effort to save another, lowly, humble, and despised, but made great by the love and sacrifice of such a man."

The Virginia official, the Hon. Joseph W. Eggleston, adds:

"We give this that we may add a few words in explanation, for the fame of his good works cannot be too widely spread. Brother Moncure was an Episcopal clergyman. His talents and eloquence were worthy of the rectorship of any parish, but he declined all flattering offers of rich livings because he believed he was specially fitted for the work of city missionary. He often said, "Some one must look after the well-being of the convicts in the penitentiary and the jail, and the poor and unfortunate in the almshouse and in the slums, and these people seem to take to me. The Master's work must be done among them as He Himself did it, and I am happy and content." He was always happy, even when called out of his bed to go to the slums and make peace between a drunken man and wife. If a case of sickness or distress were mentioned in his presence he immediately wrote down the address, and was first on the ground. Once asked if he was not sometimes in trouble with other clergy for visiting their members, he said: "I never give it a thought. I love them all—Protestant, Catholic, and Jews, and I believe they all love me." This writer heard a Catholic priest speak of him as "one of God's own people." He took a negro ex-convict into his service, and made a man of him. It was while fishing with this negro that he lost his life trying to save his. Their funerals were held separately, and yet on the same day, and with the same procession, and both were laid to rest not far apart, and at the same time. But this is no place for a proper essay on the life of John Moncure. A book could not do the subject justice."

Bishop Gibson's Appointments.

Sunday morning, February 28th—Epiphany church, Barton Heights.

Sunday morning, March 7th—St. Philip's church, Richmond.

Sunday evening, March 14th—St. Thomas' church, Ginter Park, Richmond.

Sunday morning, March 21st—Holy Trinity church, Richmond.

Sunday evening, March 21st—St. James' church, Richmond.

Sunday morning, March 28th—St. Paul's Memorial church, University.

Wednesday evening, March 31st—St. Mark's church, Richmond.

Easter Day—Woodstock and Mt. Jackson.

Tuesday afternoon, April 16th—St. Stephen's church, Westhampton, Richmond.

Wednesday evening, April 7th—Monumental church, Richmond.

Tuesday afternoon, April 13th—Meeting of Diocesan Missionary Society.

Sunday evening, April 18th—St. Andrew's church, Richmond.

Monday evening, April 19th—City Missionary Society.

Wednesday evening, April 21st—Christ church, Richmond.

At all of these services the offerings will be for woman's work in the diocese.

Bishop Brown's Appointments.

Saturday and Sunday, February 20th and 21st—Attended Laymen's Missionary Convention, Norfolk.

Sunday, March 7th—Urbanna chapel Christ church, Middlesex.

Monday, March 8th—St. Luke's church, Essex.

Tuesday, March 9th—Grace church (colored) Essex and visit colored school.

Wednesday, March 10th—St. Paul's church, Essex.

Thursday, March 11th—St. John's church, Tappahannock.

Sunday, March 14th—St. Matthew's and Vawter's.

Tuesday, March 16th—Port Royal.

Wednesday, March 17th—Grace church, Caroline.

March 18th, 19th, 20th—Richmond.

Sunday, March 21st—Emmanuel, Rapidan, All Saints', Culpeper.

Lenten Services—Richmond.

For the Friday nights in Lent, the Men's Missionary Committee of Monumental church, the Rev. Jas. W. Morris, D. D., rector, has arranged to secure from the Missionary Education Movement of the United States and Canada, New York, colored lantern slides and written lectures, which will be given in the Sunday School room as follows:

February 19th—The Immigrant in America.

February 26th—The Social Aspects of Foreign Missions.

March 5th—The American Indian.

March 12th—The New Era in Asia.

March 19th—Home Missions and the Public Welfare.

March 26th—Adoniram Judson.

These are all up to date and most interesting lectures. Several hymns will be sung at each service, the words being thrown on the screen.

In St. Paul's church, the Rev. W. R. Bowie, D. D., rector, every Tuesday evening at 8:15, from February 23d to March 23d, inclusive, there will be an organ recital by the organist, Mr. F. Flaxington Harker.

In the Sunday School room of St. Paul's church, on Saturday evenings, beginning February 20th, at 8:15, there will be a series of four lectures by the Rev. G. McL. Brydon, arranged for by the Brotherhood of St. Paul, as follows:

February 20th—"David Livingstone."

February 27th—"Children of All Nations."

March 1st—"The Stranger Within Our Gates."

March 13th—"Work Among The Indians."

On the evening of March 20th, the Rev. Charles E. Betticher will lecture on "Alaska."

Other News.

The congregations of Christ's, St Paul's and Grace churches, Alexandria, united in a missionary rally in Christ church on Tuesday evening, February 16th, at eight o'clock, when Bishop-Coadjutor Brown preached. This was Bishop Brown's first public appearance in Alexandria since his consecration and a large congregation greeted him. The meeting was held for the purpose of giving information and arousing interest in missions and inaugurate a series of Tuesday night Lenten services, which will be held in the three churches in rotation. Prominent ministers from other cities have been invited to assist the local clergymen at these services.

The quarterly meeting of the Richmond Local Assembly of the Brotherhood of St. Andrew was held in Grace church parish house on Monday evening, February 15th, with a good attendance in spite of the bad weather. After reports were made as to the final arrangements for the mid-day Lenten services at St. Paul's, and other business was transacted, a splendid inspirational address was made by the Rev. G. McL. Brydon, city missionary.

Mrs. J. M. Glenn, president of the National Association of Charities and Corrections, on Wednesday afternoon, February 17th, delivered an interesting lecture before the Woman's Association of St. Paul's parish, Richmond. Mrs. Glenn discussed social service work and civic progress, and pointed out that on account of the war now raging across the Atlantic, workers for civic betterment in this country should be more alert and diligent than ever before.

The home of Mrs. McIlhany, widow of the Rev. Hugh McIlhany, of University, Virginia, was burned to the ground on Friday night. The occupants of the house escaped without injury. Some of the furniture on the first floor was saved, but the fire spread so rapidly that it was impossible to save anything from the second floor. Students from the University of Virginia rendered valuable service.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Missionary Mass Meeting.

The great mass meeting on behalf of missions, for which the diocese has been preparing for several weeks past, took place on February 18th, at the hall of the Daughters of the Revolution, and reflected tremendous credit upon the committees who have been engaged in the work of preparation. The audience which assembled was so large that many were unable to gain admittance; the addresses were fine and the music was inspiring. Promptly at the hour of 8 o'clock the band struck up the March, "The Gladiator," and the long procession of clergy filed on the platform and took their seats, and shortly after, the Bishop of Washington, accompanied by the distinguished speakers of the evening, took their places. After the singing of Hymn 491, Rev. Dr. McKim said the Apostles' Creed and read the collects appointed, including the one for peace, and then came Hymn 199, following which the Bishop of Washington, who presided, opened the meeting with an address, in which he thanked the ladies of the D. A. R. for their gracious action in placing their beautiful hall at our disposal, the committees who had charge of the arrangements, the members of the seven boy choirs who participated and led the singing, and the different speakers, who had come from a distance to make the meeting a success by their aid. He spoke of the opportunity of the day, the duties which it devolved upon us, particularly as we may have to assist the foreign missionary societies in carrying on their work of evangelization, and of the magnificent privilege which lay before the Church in bringing the heathen to Christ.

The Bishop introduced the Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem, formerly Bishop of Wyoming and Idaho, who captivated the audience at once with his eloquence, appealing for the adhesion of all Christians to the missionary idea. He related some wonderful instances of the progress of the Church in the West, and stated that the only way to keep our Christianity is to give it away.

Bishop Harding then gave emphasis to a remark made by Bishop Talbot, that the Board of Missions had recently sent out letters to every member of the Board, to all its clerks, typewriters, and employees of every description, asking for a subscription, which they should make personally, payable by June 1st, to the funds of the Board in the present emergency. He was going to make such an appeal to those present, not by taking up a collection, but by circulating subscription cards, which each person was to fill out now, or take home and fill out, sending them to the Board. He announced the giving, anonymously, that evening of two amounts, one of $2,000 and the other of $1,000 to the New China Fund, and introduced Rev. Arthur Sherman, of Hankow, China. The latter dwelt at some length on the age of China and its great natural wealth. He said the Chinese were looking with great longing for a religion which should guide them, and were fast casting their old idols to the moles and bats. Their present president, though not a Christian, is an annual contributor to the funds of Christian churches.

A perfect whirlwind of applause followed Mr. Sherman's address. Bishop Harding then introduced the Rt. Rev. Wm. Cabell Brown, formerly of Brazil, now Bishop Coadjutor of Virginia. He is president of the Board of Missions of the Province, and was as usual forceful in his remarks. He spoke of the incipiency of the Brazil Mission originating in the work of two graduates of the Virginia Theological Seminary, who very soon had to write to the students in the Seminary for more help, so rapidly did the work take root and prosper. The mission is only twenty-five years old, and from nothing it has developed into a splendid native Church with sixteen native ministers, twenty-nine churches and chapels, all but three of which were built without any outside aid, and large Sunday Schools. Our Church in Brazil has done more in the way of self-support than any mission in the world. Last year it received less assistance than any mission of the Church with the possible exception of Porto Rico, yet the yonng Brazilian church gave more than twice as much last year as it has ever done toward its own support. And it has reached out and established itself in the capitol, Rio de Janeiro.

After a brief address from Rev. L. Cody Marsh on the movement on foot, conducted by the Central Missionary Committee, to introduce systematic giving into the country parishes, the benediction was pronounced, and while the audience was standing, the beautiful strains of "The Star Spangled Banner" were played by the United States Marine Band, which furnished all the music of the evening.

Other News.

The Men's Club of Esther Memorial church, Congress Heights, was entertained recently by Mr. Noah L. Simmons, when a musical programme was rendered, followed by a banquet. The club decided to take up the project of erecting a parish hall—one that shall not only take care of the requirements of the church, but provide a much-needed hall for Congress Heights.

The Sunday School Institute had a very successful and enthusiastic meeting on Tuesday evening of last week, when a paper on Social Service in the Sunday School was read by the Rev. C. R. Stetson, of St. Mark's parish, which made some excellent suggestions, its main theory being to teach the child that to do something for some one else was at the foundation of all social service. The Institute agreed that there should be two May Rallies, the principal one being at Epiphany church, with the address by the Bishop of Washington, and a second one at Georgetown. The attendance was so great that numbers did not get in, and the meeting was one of the most successful of the year thus far.

There was a service in memory of Bishop Satterlee, consisting of the Communion Office, used at the Little Sanctuary, on February 22, the seventh anniversary of the prelate's death. It reminds one how swiftly the time passes to see the various changes made upon the Cathedral Close, during the short period that has passed. The Bethlehem chapel and the Bishop's House have been built, the Boy's School has been opened, the Girl's School has been added to, St. Alban's Guild House has been built, and St. Alban's church has been almost entirely faced in stone, and the grounds made ready for the building operations shortly to begin on the fabric of the sanctuary to be erected above the Bethlehem chapel.

Sunday morning, February 7th, the Bishop visited St. Luke's church and confirmed a large class, numbering 39.

The entire apportionment of Epiphany parish, the Rev. R. H. McKim, D. D., rector, due next September ($2,083.00) was paid on January 18th.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Philadelphia Church News.

The Foreign Committee of the Woman's Auxiliary listened to two practical addresses on Missions in the Church House on Monday morning, February 15th. Mrs. Elizabeth Moort, of Liberia, gave an extended review of the Church's missionary work in South Africa. She having gone there some years ago with her husband as a clergyman and medical missionary. Upon his death she devoted herself in the Julia C. Emery School for Native Girls. The other speaker was J. C. Ackley, who made an address on Social and Economic Conditions in Santiago.

The Rt. Rev. Dr. Philip M. Rhinelander held a Pre-Lent service for the clergy of the diocese in the Church House on Monday morning, February 15th. In the first part of his address he laid special stress upon the practical work of the clergy in relation to the apportionment, the Church Extension Fund, the keeping of parish registers and recommended five books for Lenten reading. In the second part he emphasized the importance of doctrine in the preaching of the clergy.

The topic at the February club night of the Church Club on Monday evening, February 15th, was the Dispatch of Business in the Diocesan Convention. The discussion was opened by Mr. Francis A. Lewis.

In the sudden death of Mr. William T. Gummey the Church in Philadelphia lost another of her leading and most active laymen. He was sixty-four years of age. He was a vestryman of St. Peter's church, Germantown, which for years he represented in the Convocation of Germantown, and in the Diocesan Convention. He is survived by a widow and two daughters.

The Rev. D. M. Steele, rector of the Church of St. Luke and the Epiphany is this year, as he has for several years, preaching a special course of Lenten sermons on Sunday, when the music rendered will be for the most part of one composer. On Monday afternoons he is delivering a course of lectures.

The Rev. J. Ogle Warfield has, in succession to the late Rev. Dr. William C. Richardson, been elected chaplain of the Dabney Maury Chapter of the Daughters of the Confederacy of Philadelphia.

The Rev. Dr. Edwin M. Jefferys, rector of old St. Peter's church is holding for his congregation special Lenten daily services.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.
Rt. Rev. Wm. T. Capers, D. D., Bishop.

Notes.

Archdeacon Webber has finished a splendid series of missions in this diocese at San Antonio, Seguin, and Cuero. A great deal of interest was manifested in all the services, and much good has resulted, especially in the arousing and quickening of our own people.

Bishop Capers has issued a very excellent pastoral, which was read throughout the diocese last Sunday.

SOUTH DAKOTA.

Rt. Rev. George Biller, Jr., D. D., Bishop.

Notes.

The new year begins full of encouragement. The clergy roll is the largest in the history of the district. Of the 167 places where there is provision for holding services, there is not one where services are not regularly held.

At St. Paul's, Vermillion, the situation is especially gratifying, for here, with our chapel on the campus of the State University and the president of the University a loyal Churchman, there is a great opportunity. To the post of priest in charge has recently come from Sackett Harbor the Rev. W. Rainsford Boag.

The clergy staff is soon to be further augmented by men from Berkeley, Seabury and Philadelphia.

The Bishop has annuonced that the annual Convocation of the entire field will be held at Trinity church, Watertown, May 29-31.

The Rev. R. P. Eubanks has been compelled to go for treatment to St. Luke's Hospital, Chicago.

The Rev. S. W. Hornibrook, who has for some months been in charge of St. George's, Redfield, has been canonically transferred to this district.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Kanawha Convocation.

The winter meeting of the Kanawha Convocation was held at St. John's church, Charleston, February 2d to 4th, 1915. Among those in attendance were: Rt. Rev. W. L. Gravatt, D. D., Bishop-Coadjutor of West Virginia; the Rev. Messrs. W. P. Chrisman, Archdeacon; John S. Douglas, Dean of the Convocation; J. T. Carter, Secretary-Treasurer of the Convocation; Stewart U. Mitman, Ph. D., General Secretary Educational Department of the Province of Washington; A. W. Brooks, G. H. Crook, Herbert Jukes, R. D. Roller, D. D., J. T. Crowe, W. T. Willis, R. S. Merryman, and a number of lay delegates and Sunday School workers.

At the preparatory service on Tuesday at 7:30 P. M. the preacher was the dean, the Rev. John S. Douglas, of Huntington, who delivered a very able sermon from the text, "Be ye therefore perfect even as your Father in heaven is perfect."

Wednesday was given to Sunday School work. Excellent papers were read by the Rev. Herbert Jukes, of St. Alban's, and the Rev. G. H. Crook, of Ravenswood, on different Sunday School topics of interest. The Rev. Dr. Mitman also made a stirring address on "Sunday Schools: Their Rapid Growth and Work," and then taught a model class. The Convocation gave Dr. Mitman a rising vote of thanks for his splendid and useful work. Encouraging reports were heard from the Sunday Schools within the Convocation.

At 7:30 P. M. Wednesday there was a special missionary service, which was conducted by the rector of St. John's, the Rev. R. D. Roller, D. D, and the speakers were the Ven. Archdeacon W. P. Chrisman and the Rev. J. T. Carter, of Ronceverte.

On Thursday the regular business of the Convocation was transacted. The Convocation elected to send a letter of sympathy to the Rev. Charles M. Campbell upon the death of his beloved wife, and also a letter to Bishop Peterkin expressing their appreciation of loss and sincere regret at his being unable to meet with the Convocation. The work in the Convocation showed growth and general encouragement. On Thursday morning there was a sermon by the Rev. G. H. Crook, and in the evening the closing sermon was preached by the Rev. R. S. Merryman, of Union.

Each day luncheon was served in the large assembly room of the parish house. The Woman's Auxiliary serving on Wednesday and the Samaritans on Thursday. Each meal was most appetizing and delightfully prepared and served. Delegates and all present declared the Convocation a success in every particular, and gave the people of St. John's a vote of thanks for their kind hospitality and gracious entertainment.

On invitation from the rector of Greenbrier parish the next meeting of the Convocation will be held at Ronceverte in September of this year.

HANKOW.

Rt. Rev. L. H. Roots, D. D., Bishop.

Aid for German Missionaries in South China.

Under date of December 10th, Bishop Roots sent out a circular letter to the missionaries of his district of which the following is an extract:

"Those members of the mission who were at Kuling last summer will remember with what concern it was learned that already some missionaries were seriously embarrassed by the outbreak of the war in Europe. I have recently received information through Mr. Lobenstine and other reliable sources, regarding the condition at present existing in the German missions in South China, which I think should be passed on, though necessarily in condensed form, to our people who were so interested last summer. The facts ascertained are briefly these:

In the Berlin, Basel and Rhenish missions in South China, there are altogether 121 missionaries; and there are now employed approximately 300 Chinese preachers and 300 Chinese teachers.

Up to November 10th, none of these societies had received any remittances from home since the outbreak of the war, and they could not at that time see how they could continue beyond January 1st, since local sources were being exhausted. Careful estimates of the amount necessary to continue, after cutting down all expenses as much as possible, and laying additional burden on the Chinese Church are:

For the missionaries, at less than Mexican, $50 per month; say Mexican, $5,000 a month.

For the Chinese workers, averaging about, Mexican, $10 a month; say Mexican, $6,000 a month.

These estimates mean the reduction of salaries to bare living expenses for both Chinese and foreigners. Therefore the need of the missions is urgent, as there seems little prospect of substantial relief being received from home. We are assured that the German missionaries concerned will receive with gratitude, and as an expression of Christian brotherhood, such private contributions as any missionaries may desire to make.

I suggest that those who may desire to help our German brethren, or others in similar difficulties at this time, should send their contributions to the Rev. E. B. Lobenstine, 29 Nor. Szechuen Road, Shanghai, marking them "For the Missionary Emergency Fund" or some more specific designation. It would be helpful if a stated amount could be sent monthly, for say the three months, January, February and March.

I commend the facts above stated to the prayerful consideration and generosity of the members of the Mission.

L. H. Roots, Bishop.

It is understood that our missionaries in China have undertaken to contribute a proportion of their own meagre salaries to help their less fortunate brethren of the German missions through this time of strees.

Bible Teaching in Government Schools.

The Mission News letter gives the following particulars: "The Rev. Mr. Woods has a Bible class on Sundays from one of the government schools. On Tuesdays he teaches a few young men from the Artillery School, of whom one is preparing for baptism and one for confirmation. On Wednesdays at the Y. M. C. A. he has a class of about forty who are members of the night school there. Saturday evenings he has students from the government Commercial and Middle schools. He teaches English six hours a week at the Commercial School, and several of his pupils show an interest in Christianity. The Rev. Mr. Tyng has a Bible class from the government Language School, and reads the New Testament in German with six or eight students. He also has a large Bible class from the Medical School." While there are some reactionary tendencies among government teachers' and officials' Christianity, yet the government schools offer a wonderful field for Christian work.

Changing Social Conditions.

The late revolution in China has upset many of the social conditions of the empire. The incoming governor of one of the provinces was formerly a butler. The caste system of China has always been based upon education. Girls of the coolie class educated in Christian schools are now admitted by marriage into the old established families. It is because of this fact of educational caste that the Christian missions are stressing the need of education. An uneducated ministry would not be given a hearing by the upper classes, while the fact of having received a western education, including the study of Chinese literature, gives one a recognized standing and insures a respectful hearing for his message in carrying the truth of the gospel. At present the prosperous merchant class are attaining a position of prominence; but even here the financial prestige is valued largely as a necessary step toward securing an education. Militarism has no standing in China. Soldiers were formerly of the coolie class, and while this is not now always the case, and they have gained more respect, they are still looked down upon by the scholars.

School Theatricals.

At Wuchang, on Christmas Eve, the boys of St. Saviour's school gave a play which lasted from three to four hours. An elaborate stage was erected on the grounds and seats for many hundreds arranged in front. Tea and smoking materials were furnished to the men

and a multitude of children and babies with their faces spotted with paint and their rainbow caps on. The Chinese speak of the weather as being so many layers of clothes cold. Eight layers is not excessive. Christmas Eve being mild it was probably not more than five or six layers cold when the boys gave their play, in which several separate plots were interwoven, with real dramatic skill. To the audience, largely pagan, the Christian occasion was explained, and a Christian carol was sung as an interlude.

In striking contrast with this boisterous, out-of-doors play was the Christian mystery play of "Eager Heart" as presented at St. Hilda's school. Here was little dramatic effort, the effect being produied largely by tableaux, and the interest was centered on the meaning of the whole play. Only the school and mission visitors were present at this performance, but it was repeated at Boone Library on the following Saturday when Chinese women generally were invited.

Work Through the Y. M. C. A.

The Rev. T. K. Hu, of Hankow, has completed his three years engagement as secretary of the Young Men's Christian Association, but will continue in this work in Wukan, which includes the three cities of Wuchang, Hankow and Hanyang. The Rev. Mr. Masterson, of our mission, a graduate of Cambridge Seminary, is the general secretary of the Association for this section in China. Bishop Roots, in thus giving two of his workers to this work, feels that he is utilizing an organization which should be kept in sympathetic touch with, and subordinate to, the Church organization.

In the month of November there were nineteen confirmations in out stations in the District of Hankow.

C. H. G.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

Annual Meetings of Men's Clubs.

The annual dinner of the Men's Club of Grace and St. Peter's church, Baltimore, was held in the parish house on the evening of February 10th. The number present was the largest since the organization of the club, twenty-six of them being new members. Dr. Henry Barton Jacobs was the toastmaster. The principal speaker was the Bishop of the diocese, who spoke of the great power for good which he hoped would result from the proposed union of all the Men's Clubs of our Church in Baltimore and its suburbs, and also eloquently refuted the claim that either the Christian religion or the Christian Church had failed. The rector of the parish, the Rev. R. F. Humphries, made a stirring appeal for the men to help double the church contributions for the year and to lend active aid to the building of the Church of the Advent, a mission of Grace and St. Peter's. Other speakers were the Rev. Charles L. Atwater, vicar of the Chapel of the Advent; Professor C. J. Tilden, of the Johns Hopkins University; Mr. John J. Hunt and Mr. Reginald Stembridge.

The seventh annual banquet of the Men's Guild of the Chapel of the Advent, Baltimore, was held in the parish rooms on Tuesday evening, February 16th. About two hundred members of the guild and their friends were present. The dinner was served by the ladies of the Pastoral Aid Society of the chapel, Mrs. W. N. Christopher, president. Mr. Hugh F. Kerr acted as toastmaster, and helpful addresses were by Bishop Murray, the Rev. Romilly F. Humphries, rector of the parish; the Rev. Charles L. Atwater, vicar; the Rev. C. A. Hensel, a former vicar; Carl Lebon, G. R. Hicks, W. A. Greicht, and City Councilman J. C. Heintzeman.

A Successful Every-Member Visitation.

Seventy-five men and women of the Church of St. Michael and All Saints, Baltimore, the Rev. Dr. Charles Fiske, rector, have just made an every-member visitation of the parish. The visitors were not sent out to solicit for missionary contributions, as that work had been done two years before; but the canvassers at that time had reported so enthusiastically as to the pleasure and profit they themselves had received, that the plan was adopted this time of a purely social visit, in connection with which a questionaire was conducted to get suggestions with regard to the Church work and services, to receive new members of the various guilds and to increase interest in the Sunday School. Some attempt was also made to discover what social service and charitable work the people were interested in outside the regular Church lines. In connection with the visit the vestry had sent out an appeal for additional envelope contributions, and in spite of the fact that the visitors did not touch on this, about one hundred new subscribers voluntarily pledged themselves. The total now given on the mission side of the envelope is more than was given for church support under the old system two years ago, while at the same time the offerings for church support have nearly doubled.

Special Preachers at Noonday Services.

At the daily noonday service for business people arranged by the Churchman's Club of the diocese, at the Church of the Messiah, Baltimore, in addition to Bishop Murray and several of the leading clergy of the diocese, among the preachers will be the Rt. Rev. Dr. C. S. Burch, Bishop Suffragan of New York, February 23-26; the Rt. Rev. Dr. C. F. Woodcock, Bishop of Kentucky, March 25; the Rt. Rev. Dr. J. M. Francis, Bishop of Indianapolis, March 23-26; the Rt. Rev. Dr. Frank Du Moulin, Bishop-Coadjutor of Ohio, March 30 to April 1; the Rev. Dr. C. Earnest Smith, of Washington, D. C., March 9-12, and the Rev. Dr. Floyd W. Tompkins, of Philadelphia, March 16-19.

Pre-Lenten Quiet Day for the Clergy.

The Clerical Association of Baltimore and other clergy of the diocese, by invitation of Bishop Murray, gathered at Christ church chapel, Baltimore, on Shrove Tuesday, February 16th, for a pre-Lenten Quiet Day. At 11 A. M. the Holy Communion was administered in the church, the Bishop being celebrant. From 12 to 1 P. M. in the chapel tne Bishop spoke of the organization and purpose of the Provincial System, and of the value of the Every-Member Canvass in every parish to increase the offerings for missions.

Other News.

The Maryland Senior Assembly of the Brotherhood of St. Andrew met at St. Andrew's church, Baltimore, on Tuesday evening, February 9th, with a large attendance. The principal speaker was the Bishop of the diocese. Under the auspices of the assembly the Rev. Dr. Llewellyn N. Caley, of Philadelphia, will give during Lent, in the parish building of the Church of St. Michael and All Angeds, four illustrated lectures, chiefly for men, on "The Life of our Lord Jesus Christ."

The Church of the Messiah, Baltimore, is bequeathed $1,000 by the will of the late Gen. William D. Gill, one of the most prominent business men of Baltimore, and for many years a vestryman of that church, who died February 9th.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B D. Tucker, D. D., Coadjutor.

Mission in Pulaski.

There has just been closed in Christ church, Pulaski, Va., a very remarkable mission of three days. The Rev. William Wilkinson, "Bishop of Wall Street," one of the ministers of Trinity parish, New York, was the missioner. Services were held in the church and on the street.

The fact that a man of such reputation in the Church at large as Mr. Wilkinson should take his time to come to a town of this size, to a part of the country where the Episcopal Church is not strong and is little known, was thoroughly appreciated by the rector and his people.

Pulaski is a town where large numbers of persons of the working classes never go inside of any church; therefore Mr. Wilkinson was peculiarly suited for the work here. His methods of gathering street congregations were unique. On the afternoon of his arrival he went up and down the main street of the town gathering little groups here and there, making short addresses, inviting them to come to his street service that night, and then moving on to collect another crowd and tell them the same thing. That night at 7.30, the hour for street preaching, the nessee, and Secretary Gray are among the most active speakers among the clergy.

Address on the Holy Land.

Some fifteen churches of the Upper Westside, including Harlem, unite in an elaborate exhibition of Holy Land articles with addresses, held in St. Luke's parish house. The plan takes in Methodist, Baptist and other churches, with a big corps of assistants. It is in charge of the Rev. Allen Moore, who was with the "World in Boston" and other missionary exhibits under direction of the Missionary Education Movement. The opening date on February 19th witnessed large gatherings of Christian workers of that entire part of Manhattan. Episcopal churches taking part, with St. Luke's, were Holy Trinity, St. Andrew's, St. Mary's, Holyrood and Intercession.

Quiet Hour at St. Luke's.

Sixty men of St. Luke's, the Rev. G. Ashton Oldham, observed quiet hours on the first Sunday in Lent. The hours were conducted by the Rev. Mr. Officer. They began with an early celebration at eight, and continued up to and during the 11 o'clock service. Breakfast was eaten together in silence in the church parlors. It is stated that similar quiet hours are to be given in other parishes, growing out of the striking success of this one.

Mission at St. Paul's Chapel.

A mission will be held at St. Paul's chapel, Trinity parish, from Friday,

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B D. Tucker, D. D., Coadjutor.

(Continued from page 11.)

congregation was there awaiting the preacher, and such a congregation!—men, women and children, rich and poor, white and black, hundreds of them. The street was crowded, and people were looking from all overhanging windows. The speaker stood upon a box, and though he talked quietly, his wonderful simplicity and great earnestness made a deep impression. After the address a hymn was sung, led by Mr. Wilkinson, all joining in heartily. This closed the street service; he then invited them all to come with him to the Episcopal church across the street, where he was to hold a regular service and make another address. Many followed him. Each evening he held a street service at 7:30 and then the regular service in the church at 8 o'clock.

On the second evening, as soon as it was dark, little gatherings of men, women and children were seen here and there along the street. At the appointed hour Mr. Wilkinson came around a corner and walked up the street repeating the Creed. His wonderful voice, clear and impressive, reached every ear. The scene was simple but dramatic; men, women and children moved silently forward to meet him. As the last solemn words died away, "the forgiveness of sins, the resurrection of the body, and the life everlasting," the silent, expectant crowd closed in around him, the lights of a nearby picture show went out, and the messenger of the old, old story was completely master of the situation. On Sunday morning he preached at the regular morning service in the church, at which time the Holy Communion was celebrated. That afternoon a union service was held in the parish house. The large building was utterly inadequate for the crowd that gathered. The mission closed Sunday evening with a crowd standing on the street in the rain listening to the speaker's farewell address. He made a profound impression upon the community and the church has been put in a new and better light before the people.

Could not the ministers of the smaller parishes of Southwest Virginia arrange for a series of missions, one to follow the other in the different parishes, the local ministers beginning the services and Mr. Wilkinson to pass along, giving two days to each parish? When this was suggested to him he replied, "When possible, I am always willing to do what I can to forward the cause of Jesus Christ." He has promised to come back to Pulaski.

Letter From Mrs. Lloyd.

Dear Juniors of Southern Virginia:

Mine you were, and mine you ever will be, I'm afraid; and so I find I am thinking of you as I journey toward Japan—the land I have taught you to love, to pray for and to help for all these years. Perhaps first of all you would like to hear how the long trip of nearly seven days across the continent impressed me. The flat desert plains, warmer than East Virginia, seemed unending; we longed for something to break the monotony; hills, lakes, grass, rabbits, birds, or even a lion or two, would have been welcome. Then the stiffness resulting from sitting still so long made me long to be a conductor or even a brakeman—anything to be able to walk up and down the train! However, relief was in sight, for it had been arranged that our party should stop over in Colorado Springs. Don't ask me ever to try to describe the wonders of this place, but if ever you get the chance to visit it, be sure to grasp the opportunity.

After leaving this beautiful place we sped on towards San Francisco, and soon heard talk of good hotels, reasonable rates, the exposition, and other things, which made us realize we were approaching the city. Sure enough we soon see the wonderful stretch of water; so refreshing was the sight after all the land we had passed over that no visions of seasickness, homesickness nor fatigue tempered our enthusiasm.

Miss Emery had sent ahead of us a note of introduction to the cheery, courteous Auxiliary ladies of San Francisco. When we got to our hotel we found awaiting us that most gracious Auxiliary woman, Mrs. Monteagle, with flowers and an invitation "to be ready in the afternoon to see San Francisco, the Exposition and St. Luke's Hospital"—the last one of her favorite places because of its ministry of comfort and healing to the suffering.

Mrs. Monteagle and other Auxiliary women did all in their power to make our short stay a pleasure, and their kindness followed us to our boat, which they boarded with us, and left only when the warning, "all ashore" was given. And so faded away in a pleasant vision our native land. The sea caught the spirit of kindness, too, and most of the trip to Honolulu was quiet and refreshing.

Honolulu is to the sea what a gracious oasis is to the desert. I cannot undertake to describe the wonders and beauties of the Hawaiian Islands. We saw the wonderful "Pali," so lofty and giving such views of color and scenery as to make thinking people quiet and slow to attempt description. The thing I will speak of, though, is the curious and daring plunges those Hawaiian boys took as they dived from high places into the sea for the pennies and nickels thrown to them from the steamer.

Now, dear Juniors, for fear I should weary you, I shall mail this now, and keep the story of our arrival in Japan for another letter.

Most affectionately your friend and former president,

E. H. Lloyd.

Roanoke Sunday School Institute.

The eighth semi-annual meeting of the Roanoke Sunday School Institute met at St. Paul's church, Salem, on Friday, February 12th.

The Rev. Thomas K. Nelson, rector of the parish, opened the Institute with devotional service at 11 A. M. There were in all fifty-six delegates present. Attached to the Institute is the great territory under Archdeacon E. A. Rich, whose home is at Graham, Va., one hundred and twenty-five miles west of this place of meeting. He brought six delegates with him, Deaconess Adams coming from Keokee, which is two hundred and fifty miles from Salem.

The general topic was, The Aim in Sunday School Work, as indicated in the Standard Curriculum of the General Board of Religious Education, which was discussed under the various departments. The aim in the Primary Department was most ably discussed in a paper by Mrs. Mattie Gregory, of Bedford. Miss R. E. Saunier, mission teacher at Flat Top Yards, under Archdeacon Rich, followed with a practical demonstration of work in this department. The Rev. J. S. Meredith opened the discussion of the Aim in the Junior Department, and was followed by the Rev. J. H. Smith, pastor of the Methodist church in Salem, who came to us by special invitation, and made a masterly address.

In the afternoon, the Aim in the Senior Department was taken up, and Mrs. Herman J. Heuser, of Wytheville, spoke from an abundant experience of teaching and holding the Seniors. Mr. G. T. Greer emphasized faithfulness and persistence. Judge W. W. Moffett, who has long taught in the Senior Department, spoke of his experience and emphasized that though scholars may grow old in years, they never got past learning of the things of divine truth. The Rev. T. Carter Page, of Bedford City, spoke of the sources from which the Sunday School should be built, and Mr. William I. Harless, of Christiansburg, spoke on Methods in the Performance of Personal Service, and Mr. J. H. Gibboney closed this session in an address on Organization.

After a short evening service at 8 o'clock, the subject of co-operation of the congregation in the aim of the Sunday School was discussed under two heads, through the Adult Bible class by Mr. John Wood, of Roanoke, and through the Home Department, discussed by the Rev. G. Otis Mead.

At the business meeting the question of Summer Schools for Sunday School workers for Southwest Virginia, which is to be held this year at Bedford City, June 21-25, was brought to the attention of the Institute, and by resolution the Institute pledged itself to co-operate to the best of their ability. Other matters of minor importance were transacted, the treasurer reporting a satisfactory balance on hand.

Lenten Services in Norfolk.

Following is a list of the preachers at the mid-day Lenten services at the Academy of Music, Norfolk:

Ash Wednesday, February 17, Rt. Rev. A. M. Randolph, D. D., Bishop of Southern Virginia; February 18, Rev. F. C. Steinmetz, S. T. D., Norfolk, Va.; Feb. 19, Rev. J. D. Gibson, Berkley, Norfolk; February 22, Rev. E. R. Jones, Williamsburg, Va.; February 23-26, Rev. W. H. VanAllen, D. D., Boston, Mass.; March 1-5, Rev. I. W. Hughes, Henderson, N. C.; March 8-12, Rev. D. G. MacKinnon, D. D., Philadelphia, Pa.; March 15-19, Rev. C. C. Pierce, D. D., Philadelphia, Pa.; March 22-26, Rev. W. M. Jeffries, D. D., Bethlehem, N. H.; March 29, Rev. H. G. Lane, Newport News, Va.; March 30, Rev. W. H. Osborne, Berkley-Norfolk; March 31, Rev. C. A. Ashby, Elizabeth City, N. C.; April 1, Rev. J. F. Coleman, Suffolk, Va.

Notes.

On Sunday afternoon, February 14th, there was a special Sunday School service at St. Paul's church, Salem. The service was beautifully rendered, and the Rev. G. Otis Mead, of Roanoke, made the address.

On the second Sunday after Epiphany, January 14th, there was a union service of the Roanoke Sunday Schools held in Christ church. The Rev. T. K. Nelson, of Salem, made the address.

(Continued on page 21)

If you are open for an engagement to teach or desire a position as companion, place an advertisement in our CLASSIFIED DEPARTMENT. It will assist you in finding employment.

Christianity and the Community

Thy Kingdom Come on Earth

An exceedingly impressive illustration of the fact that the kind of wide-ranging study and effort which we call "Social Service" is often absolutely essential for effective ministry to the poor and suffering is afforded by a recently published report of the Children's Bureau of the Federal Government.

All would agree that the saving of the lives of little children is in the deepest sense Christian act. It can call for all the unselfish and loving personal service which the individual can possibly give. But the larger fact is that often the individual by himself is powerless. Personal service may be checkmated by disastrous community conditions which destroy faster than individuals can save. The causes that determine the life or death of children ramify far beyond such immediate things as the kindness and care, or lack of them, that may be given by those who love him to the child; life and death may depend on such less obvious things as the occupation of the mother and the wages of the father. And the notable feature of the government report referred to is the vividness with which it proves this, and the strength it adds to the preaching of the truth that a fully efficient Christianity must be a Christianity that concerns itself with economic as well as moral facts.

The report is the summing up of a survey, made by the investigators of the Federal Bureau, in Johnstown, Pennsylvania, which place was selected as the first town to be studied, the children's bureau made the choice for the reason that it is a type of town in which there are no large industries employing women and because its size and its good birth registration permitted a study which the limited staff of the bureau could carry out thoroughly.

Every mother of a Johnstown baby born in 1911 was visited by women agents of the bureau. Information was obtained about the family surroundings of the baby, how the father earns the money necessary for the child's care, how much he earns, whether the mother works outside the home and how heavy her work is within the home, whether the city streets are safe, the water pure and the milk clean.

Other subjects included in the report are city and street environment, housing, nationality, mother's age, literacy and married history, the feeding of the baby and the occupation of the mother.

The study of mothers' work showed that where mothers are employed a large part of the time in heavy work babies died at a rapid rate. In one group of nineteen mothers whose babies all died, fifteen had been keeping lodgers, an arduous occupation among foreign women, where the wife frequently, without extra charge, washes and irons for the lodgers in addition to purchasing and preparing their food.

One of the most interesting features of the study was the enthusiasm with which mothers whose babies were being studied entered into the spirit of the work. Out of 1,533 mothers visited, only two refused to give the desired information. The bureau appealed to the mothers on the ground that the government was making the study for the purpose of aiding parents to save their little ones from the ravages of death.

The mortality rate among the babies in Johnstown was found to be very high, 104.3 per thousand for babies of native mothers and 171.3 per thousand for those of foreign mothers.

Following these figures in the Bureau's report there come these momentous statements and statistics:

One of the chief causes of the high mortality rate is the method of employment of foreign fathers in steel mills, where day and night shifts of ten to fourteen hours are the regular order, while at rush times shifts are occasionally forced to work twenty-four hours without change. In addition to the strain on the physique of the fathers, there is a similar strain on their finances, for the foreigners suffer greatly with the native population in the matter of wages.

How this affects infant mortality is shown by this table:

Fathers' annual earnings.	Mortality rate.
Under $521	197.3
$521 to $624	193.1
$625 to $779	163.1
$780 to $899	168.4
$900 to $1,199	142.3
$1,200 and over	102.3

From this table it can be seen that the great work in cutting down infant mortality in the future must be carried out along economic lines. The civic features are secondary in fact, inasmuch as men with higher earning powers seldom permit their families to reside in districts which are unhealthy and insanitary.

The earning powers of the fathers was reflected in the residence of the mothers and children. And in Johnstown there was a regular grading down of infant mortality in the grading up to the better residential sections of the city.

✠

In years not long past one of the very sinister influences in the public life of America was the tendency of railroads and other great corporations to try to obtain legislation in their favor by secret and corrupt means. One of the hopeful facts of the present day is the increasing abandonment of this policy and the turning instead to the practice of laying before the public the arguments in any controversy with an appeal that a sound and right public opinion may form its own judgment and express that judgment authoritatively to the legislators.

The railroads of Pennsylvania and New Jersey,—the Baltimore and Ohio, the Pennsylvania, and the Philadelphia and Reading—have united in a public statement now appearing in the Philadelphia papers in a large, display, advertisement explaining the attitude of the railroads to their desired repeal of the "Full Crew Law," which law now specifies the number of men the railroads are compelled to carry as the operating force on all trains. One may hold what opinion he chooses as to the merits of the railroads' case in the matter at issue; but whatever that opinion be, no one can fail to note the significance of this method of bringing a corporation's case to the people and the spirit in which that case is brought.

The whole advertisement is headed: "An Open, Square, Aboveboard, Direct Appeal to the Intelligence and Judgment of the People," and it contains these noteworthy paragraphs:

"This campaign of public enlightenment will be waged by the railroads in a manner that cannot possibly be legitimately assailed. There will be no lobbying, no star chamber conferences, or private deals to influence public opinion or legislative action. The campaign will be fought in the open, purely on its merits.

"Definitely and finally to give public notice that the railroads ask only a square deal all around in this matter, the presidents of the Pennsylvania Railroad Company, Philadelphia and Reading Railway Company and Baltimore and Ohio Railroad Company, in announcing on February 9th that the railroads intended to work for repeal of the Full Crew laws, pledged themselves as follows:

"Let us add that if there shall be evidence that without such laws the railroads would underman trains, to the hardship of employes or the detriment of or danger to the public, that, assuming the present Public Service acts do not give to the commissions ample powers to determine what crews are necessary on different trains and to compel the railroads to man trains as ordered, we will openly support such amendments to the present acts as may be necessary to give such assurance.

"The railroads now appeal directly to the people, who demand the greatest safety at all times and who realize that a policy of wise economy, and not one of wasted revenue, will enable the railroads to adequately fulfill their obligations and meet those demands as they should be met."

In the matter of friendship I have observed that disappointment arises chiefly, not from liking our friends too well, or thinking of them too highly, but rather from an over-estimate of their liking for and opinion of us, if we guard ourselves with sufficient scrupulousness of care from error in this direction, and can be content, and even happy, to give more affection than we receive—can make just comparison of circumstances, and be severely accurate in drawing inferences, and never let self-love blind our eyes—then I think we can manage to get through life with consistency and constancy, unembittered by that misanthropy which springs from revulsion of feeling. The moral is that if we would build on a sure foundation in friendship, we must love our friends for their own sakes rather than our own.—Charlotte Bronte.

A MISSION

will be held in

ST. PAUL'S CHAPEL

Trinity Parish, New York City

March 5th to March 14th.

Rev. WM. M. JEFFERIS, D. D., Missioner

Weekday Services at 7, 12:05, 1:05 and 7 o'clock
Sunday Services as usual

Church Knowledge and Nurture

THE CARE OF THE OLDER BOY OR GIRL.

(Concluded.)

The solution of this problem may be solved sometimes through a consideration of what makes the youth want to leave the Sunday School. Some seem to think they have outgrown it, and only younger children should attend. The best antidote to this is the Adult Bible class, especially the men's half of it. Even where it meets in a separate room in the parish building of the large and graded city Sunday Schools, it will have its restraining influence for good on the truant. In the town school it might meet in the same room; or, at least, be there at the opening and closing exercises, a constant object lesson against a false theory as to age limits.

In truth, there is a deeper reason than this. The human heart sadly often lacks love for God's word, and willing submission to His rule. This is not confined to children; indeed, adults are more conspicuous in this state. Now, to go regularly to a school whose chief reason for existing is the study of an uninteresting book, and where one may hear any Sunday of divine commands he does not wish to obey—well, here is inducement to forget to go, or find excuse to stay away. It is the sad, real reason in the bottom of many a pupil's heart for a willing absence, when parental pressure is relaxed, from the Sunday School. The antidote for this the teacher must find in becoming the pupil's pastor. Prayerfully and wisely must he point out the real danger to the pupil's soul out of voluntary relationship to Jesus Christ, whatever be his involuntary one in holy baptism. He must show that pupil how desires for liberty from the school's or truth's restraints may become temptations to the license of entire negelect of holy Scripture. The teacher must more zealously than ever study to make holy Scripture in the weekly lesson attractive and practical; and as a guide to eternal life, invaluable. He must appeal to the individual conscience by God's claims on it, His mercies and His love. Appropriately may this appeal be made to the elder child's reason, but the Holy Spirit must open the human heart and bring to the teacher's efforts success.



The teacher may also consider what kept him in the Sunday School at this trying age—what interests appealed most strongly to him. From personal experience he may draw help and find methods which will appeal to those now committed to his care. Were these among the agencies suggested? Or possibly they were more effective? There seems to be no limit to the variety of helps, plans, or methods that can be brought into use in all the variety of character and disposition found in our Sunday School classes.



Prayer must not be overlooked in considering any difficulties in the Sunday School. God's help must be directly sought for God's work. All our suggestions have included and meant for the teacher struggle, effort, work. It is not unreasonable. St. Paul from a large experience described his spiritual work as a "travailing." The Sunday School teacher's work is spiritual. By the time he has, with the Holy Spirit's help, brought the soul of his pupil to a voluntary, conscious relationship to Christ—and then only can the child truly answer the Bishop's question before the "Laying on of Hands"—he will understand St. Paul's experience and agree with him. So he must pray always. It is easier on his knees for him to remember he is doing work for God. On his knees he is directly enlisting his Master's care and power. On his knees he will find help to be wise, patient, persevering and loving. On his knees he will succeed. On his knees he can pray, "May God help me to know that I may teach; and help me so to live that what I teach may count."

K. J. H.



Men and Boys.

The Men's Bible class movement in one part of Pennsylvania was helped by a call by the rector of St. James', Jermyn, for a men's meeting. He had a crowded church. Thirty came from the Bible class of the church of the Good Shepherd, Scranton, eleven miles away. The Baptists and Methodists were also represented, a congregation of two hundred and fifty men. The Rev. Dr. Mitman spoke of the responsibility upon God's men for doing God's work in the world. Mr. Gardner showed tne importance of every Bible class recognizing the Church and not the class as the final object of its members' devotion. The twenty years' history of the Good Shepherd was briefly given. The Baptist pastor spoke of the personal work of the Bible class man. The value of the class to the community was described by another teacher.

A conference was held in Buffalo, N. Y., on work among men in Adult Bible classes and Men's Brotherhoods. A resolution was passed recommending simpler organization and increased efficiency.

An Older Boys' Conference, under the auspices of the International Sunday School Association, will be held at Lake Geneva July 12-25, 1915. A similar one for Older Girls will follow July 26-August 8. John L. Alexander, 1416 Mallers Building, Chicago, Ill., gives information about it.

The International Association recommends Sunday School Oratorical Contests as one means of arousing interest in class life among older pupils.

Home Department.

Pennsylvania has 4,586 Home Departments organized; Ohio has 2,492; New York, 2,459; Illinois, 2,025; Indiana, 1,292. Pennsylvania has in her Departments 134,165 members enrolled; New York has 91,054; Ohio, 62,-315; Illinois, 54,258; a total in four States of 341,793 members, most of whom could not attend regular Bible Study classes, however much they desired.

In Home Visitations recently made in Detroit, Mich., 320,000 registered communicants of some church were found among 554,000 persons visited.

Street Mission Sunday Schools.

Missionary boxes are in the hands of our scholars now; thoughts of missions in their minds; needs and work of missions must be in their hearts. So they may be interested in one form of Sunday School work in Japan. In Yokohama groups of three, a teacher and two older girls, go out from the girls' school. Standing beneath a tree or on a street corner they sing some favorite hymn, like "Wonderful Words of Life." Children gather and listen, first in curiosity, then with pleasure mingled with fear over what they have heard about these "Jesus people." The leader, after the hymn is sung, offers to read or tell them about a picture of some Bible scene one of her girls has unrolled and held to view. The children listen and look absorbed in what they see and hear, and being told to come to the Big Tree school again next Sunday, there is another hymn and picture and story at the same place. And there is a larger crowd of children, and some adults, whose prejudices are being removed and interest won. Then when a cold or rainy Sunday comes there is an invitation to some hearer's house, and the Little Street Sunday School under the Big Tree finds a home. Miss Edith F. Wilcox, of Himeji, said recently in America: "Every week our teachers and older girls teach in fourteen Sunday Schools to four or five hundred children, such is the influence of sixty girls radiating in dozens of heathen homes. We have examined candidates for baptism. On asking them, "Where did you first hear about Jesus Christ?" they answered, "In the Little Street Sunday School."

CHILDREN'S CORNER.

Dear Children:

You have your share in the good Southern Churchman, with the stories so well chosen you are glad to read each week. But when writing for your parents and teachers on this page, you always come into my thoughts. I find myself wondering if some of you, at least, would not be interested in looking here each week this Lent for a Bible question specially for you, and then hunting in God's word for the answer. When you find it, I want you to think a moment if it has not some duty for you to do for God, or some promise for you to pray God to do for you. The next week I will print the Scripture reference where the answer will be found for the week before, with the new question.

Junior Question: How does St. Luke tell us the boy Jesus lived and acted in his home in Nazareth?

Senior Question: When did a boy help Jesus, about to work a miracle, and how did he help?

Remember Jesus set an example in some way for every one to follow; and also he wants our help with what we have that we can give him for his kingdom.

Your friend,

K. J. H.

The most awful thought that comes to a man sometimes, is the thought of a soul that he injured years and years ago, and that he cannot find and cannot reach and cannot touch and cannot help. His own life is under better influence; his own life is uplifted; but where is the man, where is the woman, to whom he did the harm years and years ago? God save us from that. It would be hopeless if it had not the infinite hope in the endless love of God to fall back upon.—Phillips Brooks.

Family Department

For the Southern Churchman.

Sunlight on the Hills.

Grace Imogen Gish.

Though the valleys lie in shadow
There is sunlight on the hills,
Mellowed, late, so soft and golden
All my heart with rapture thrills
As I look down through the twilight
Where the shadows come and go
Listening to the whispering breezes
And the woodland water's flow.

Ah, the hills so fair and towering
With the golden glory blest!
Surely angel hosts ascending
Must have lingered here to rest.
And a gracious quiet steals o'er me
Peace that all my longing stills
As I stand wrapped in the radiance
Of the sunlight on the hills.

So I think in days of trial,
If we would but slip away
To the hills that faith has lifted
Far above doubt's vales of gray.
Though it seems sometimes the shadow
Almost all life's journey fills,
If we look beyond, we'll find it—
God's own sunlight on the hills.

For the Southern Churchman.

SAVED AS BY FIRE.

Eugene du Mauriere.

There came a Sunday morning when Sallie did not go to early Communion, as had been her custom in the country town where she was born and had grown to girlhood. And it was months since she had been to service even. That made the omission all the easier. This Sunday morning, however, when Sallie awoke, the rain was beating against her window, making her decision not to go to the regular morning service quite reasonable. At ten-thirty the sun was shining gloriously. And people were passing by, in the street below, arrayed in their spring finery. Sallie looked most dubiously at her shabby clothes and hat, and shrank from joining the church-going throng in apparel so very much out of keeping.

All that Sunday Sallie was unhappy. When night came her conscience had made her most miserable; she resolved to go to communion at the next celebration, during the week, and never again neglect it. However, there was one at the office who regarded Sallie very wistfully and wanted most longingly to ask her about her absence from church, but Sallie looked at her coldly and froze her friendly advances as she always did; Sallie felt there was nothing in common between herself and this older woman, the plain, faded little woman who had toiled so many years at that desk. Sallie's growing neglect of the practices of her religious training made her resent the making of their oneness in faith a basis of intimacy. It happened that they both belonged to the same Chapter of The Daughters of The King. As the weeks went by, Betty James began to fear for the little stranger in the great, [illegible] indifferent city.

One Monday morning, some weeks after that rainy Sunday when Sallie had nursed her imaginary woes, Miss James could not refrain from voicing her anxiety, even though she was aware that her kindly solicitude was decidedly unwelcome.

"Sallie, dear, I did not see you at any of the services yesterday. And we missed you from the Chapter meetings on Tuesday," she ventured in the first pause her work permitted.

The blush on Sallie's cheeks told plainly that she heard. But she gave no other sign. Betty leaned forward and looked directly at her, saying very gently: "And, Sallie, it grieves me to see you are not wearing our little cross."

"I didn't go to any services all day," Sallie said defiantly, with a toss of her head. And she set the keys of her typewriter clicking furiously. She gave no further opportunity for the exercise of Betty James' interference, as she termed it in her own mind, and she set an example for slights and snubbings towards the older woman which her light-headed following in the office were quick to notice and imitate. But because Betty saw and understood, she was patient with Sallie's unworthy flippancy, hoping and praying for an awakening of the young soul to better things.

December brought the beginning of the busy season. Its third day found the full force at Briggs & Company actively engaged in their various departments. In the office on the fourth floor where the stenographers were at work, there was such a constant rattle of typewriter keys that the cry which ran through the building at eleven o'clock was with difficulty heard or understood.

The building was on fire!

Betty James following the others to safety looked back and saw Sallie still at her desk. She ran to her in a frenzy of fear. The terror in her face and voice roused Sallie at last to her grave peril. Sallie could not brook anything that looked like dictation from the woman she disliked even in the face of her peril. Pushing rudely aside the hand that would have led her the right way, Sallie fled down an unfamiliar passage. Its only outlet was a barred doorway. Thoroughly terrified she turned in a panic to another corridor and into a room where she knew there was a door that opened on a stairway. There she plunged into dense smoke that choked her and she was met by a hot atmosphere that scorched and smothered. She could see the crawling, licking flames below. With a helpless, strangled cry she sank to her knees and tried to struggle back the way she had come. But her strength failed her and she was sinking into oblivion when she was roused into some semblance of life again by hands which raised and drew her forward, by a voice which encouraged and urged her to further effort. It was Betty James who had turned again from the path to life to seek and save her.

Well-nigh exhausted as she was, Sallie was almost a dead weight on the fast-failing strength of her rescuer. But the indomitable spirit of the woman refused to yield while there was a glimmer of hope. Her voice cheered and caressed the helpless girl whom she was compelled to lift bodily every few steps to make any progress at all.

"Sallie, dear, come! You must not give up. We'll reach a window soon and feel the good cool air again. Come, just a few steps more," Betty urged.

"Oh, why do you bother with me?" Sallie moaned, trying to push her off." "Go on and leave me while there's time."

Betty lifted her as she sank down and bore her again. "Because I knew and loved your mother," Betty answered huskily.

"Oh, forgive me, forgive me-" The girl sobbed against Betty's shoulder. "I have been mean—wicked, if we ever get out of here alive, we'll be the best of friends forever."

But the flames had been closing in on them and a fiery breath sweeping into their faces drew all semblance of life from the frailer Sallie. With a last despairing effort Betty lurched forward and a sweep of air from the outer world pushed the smoke aside for a moment. She was near a window. The begrimed face of a fireman was lifted below. She thrust her fainting burden into his arms and sank back utterly exhausted.

When Sallie opened her eyes she was lying on a white cot in a fresh, clean-looking place, with a white-capped nurse bending solicitously over her.

"Where am I?" Sallie asked feebly. "What has happened?"

The nurse soothed her, holding her back gently, but firmly when she would have started up.

"You are in a hospital. Don't you remember? There was a fire. You are not so badly hurt as we feared, I am thankful to be able to tell you. The doctors say you will get along nicely."

Sallie lay back and closed her eyes. There were bandages on her arms and about her head. Slowly and confusedly at first the dreadful experiences of the morning shaped themselves in her thoughts. Then, with a rush the last part of it came over her. She started up wildly again.

"Where is Miss James?" she asked. "Was she saved, too? Is she here? Oh, I must see her. She saved my life. She was so good to me. I want to thank her."

The nurse's arms were about her, helping her to lie back again. "You must not excite yourself like that," the nurse said. "All the girls got out before you did. No one was brought in here from the fire but you."

Sallie knew that Betty did not get out before her. And she turned her face away and wept bitterly. Either the nurse did not want to tell her the awful truth or she did not know. A little later a visiting clergyman came in to see her. In those terrible moments when Sallie thought death certain, all her sins of omission as well as commission came before her very plainly. And the dread and horror were still upon her. She had been saved from death, but at the cost of another life. She told the man of God the whole story. Her eyes filled with tears as she recounted Betty's heroic devotion.

"But, my child, they have reported all saved. You must not give up hope. Surely it would be known if your friend were lost. I will go and investigate. It may be that in a short time I shall have the best of news for you."

Sallie's eyes followed him pleadingly, wistfully, as he went away.

"Oh, if God would only grant it," she whispered to herself.

"How did they know I was a Daughter of The King?" she asked the nurse after the good rector had gone.

"By the silver cross on the inside of your coat," was the calm answer.

"May I see my coat, nurse?" Sallie asked after awhile. She was puzzled. She had not worn her cross for months. The nurse smiled and brought the coat to her. Sallie looked at it and turned away with a groan. It was Betty's coat.

"She didn't even keep that for herself,' she sobbed. "She gave me every chance she had. Oh, she's dead! I know she is. And all for me, poor, selfish me!"

But the good old rector brought the assurance the next day that Betty was alive. She had been snatched from the jaws of death, had been saved through the presence of mind of the fireman to whom she had given Sallie. He had shouted to a comrade below, who took his unconscious burden down while he went back and searched the burning room for the woman he knew to be there. She was at a hospital not far distant, suffering terribly, but without a murmur. The news of Sallie cheered her wonderfully. And her brave, bright message went right to Sallie's heart. The promise that Sallie made in that black, hopeless hour was fulfilled. She and Betty became the very best of friends.

Through that fellowship Sallie was led back, with renewed fervor, to the religious training she had well-nigh abandoned, and to a great devotion to the "Magnanimiter Crucem Sustine" which Betty loved and served so well.

The Peace-Pact.

They were foes as they fell in that frontier fight,
They were friends as they lay with their wounds unbound,
Waiting the dawn of their last morning-light.
It was silence all, save a shuddering sound
From the souls of the dying that rose around;
And the heart of the one to the other cried,
As closer they drew, and their arms enwound,
"There will be no war on the Other Side."

As the souls of the dying mounted high
It seemed they could hear the long farewell!
Then together they spake, and they questioned why—
Since they hated not—why this evil befell?
And neither the Frank nor the German could tell
Wherefore themselves and their countrymen died.
But they said that Hereafter in peace they should dwell—
"There will be no war on the Other Side."

As they languished there on that field accurst,
With their wounds unbound, in their mortal pain,
Spake one to the other, "I faint from thirst!"
And the other made answer, "What drops remain
In my water-flask thou shalt surely drain!"
As he lifted the flask the other replied,
"I pledge thee in this till we meet again—
There will be no war on the Other Side!"

And it came to pass as the night wore deep
That fever through all their veins was fanned.
So that visions were theirs (yet not from sleep),
And each was flown to his own loved land. . . .
But, rousing again, one murmured, "Thy hand!
Thou art my brother—naught shall divide;
Something went wrong . . . but understand,
There will be no war on the Other Side."

ENVOI.

Comrades of peace, we can give but our tears
As we look on the waste of the human tide . . .
Yet forever one cry so haunts my ears—
"There will be no war on the Other Side!"

—Edith M. Thomas, in New York Times.

Food economy now, more than ever, demands the purchase and use of those food articles of known high quality and absolute purity and healthfulness.

ROYAL

Is a Pure, Cream of Tartar

BAKING POWDER

Contains No Alum

Perfectly leavens and makes the food more delicious and wholesome.

Forgiveness.

Nothing is harder than to forgive a malicious wrong, a harm done us, in a matter where we know we were right.

Sir Wilmot was an English baron, widely known as a leader of social life, and a man of great personal dignity and force of character. Having been a distinguished Chief Justice of the Court of Common Pleas, he was often consulted by friends as to perplexing social questions.

On one occasion, a statesman came to him in great excitement over an injury just inflicted on him. He told the story with warmth, and used strong epithets in describing the malice which had inflicted the wrong.

"Is not my indignation righteous?" he asked impetuously. "Will it not be manly to resent such an injury?"

"Yes," was the calm reply. "It will be manly to resent it, but it will be godlike to forgive it."

The answer was so unexpected and so convincing that the statesman had not another word to say. He afterwards confessed to a friend that these words caused his anger to suddenly depart, leaving him a different and a better man.

God expects that we will be faithful in the minutest details. It seems a small thing for a boy to acquire habits of study, but these habits in after years become one of the foundation stones of character; a small thing for a girl to be consistent and true, but these virtues in after days enable her to do a mighty work for Christ; a small thing for a mother to be faithful to her child—sometimes it is almost a hardship—but in after years the boy becomes a preacher of righteousness, and moves the world; a small thing for a father to establish a family altar, but when the father is true and kind, the memory of his prayers will hold his children and his entire household will feel the uplift of his spiritual power.—Rev. Dr. J. Wilbur Chapman.

Under the Great Captain.

I once heard a distinguished general deliver an address to his old soldiers. He described the battle morning—the blue sky, the green fields, the buttercups in the grass, the white tents. Then we heard the neighing of horses, the distant bugle-call, the shout of officers, the tramp of men. Now we saw the lines formed, the charge begun, the smoke, the enemy on the hilltop. Then followed the reverberating roar of cannon, the firing of guns, the noise and confusion and thunder of battle. Then came at last the wavering and breaking of the hostile lines, the shout of triumph and the ecstacy of victory.

Immediately in front of the speaker sat a grizzled old soldier, eagerly drinking in every word, utterly oblivious to the present. He had unconsciously gotten upon his feet, and at the very climax of the vivid description he exclaimed, with bewildered rapture, "I was there with you, too!"

Oh, my brethren, when the warfare of life is over, and the Captain of our Salvation stretches forth his scarred hand to tell of the heroism of the Militant Church, of its martyrdoms and conflicts and victories, it will be worth far more than all of our sacrifices and sorrows and tears to be able to stand in our place before him and say, "Blessed Master, I was there with you, too!"—R. S. Barrett, D. D.

God's Care.

Old men in looking back over the long range of life's experience discover that danger's bark is usually worse than its bite. They have more often been afraid of imaginary troubles than of real ones. Many a cloud of peril that threatened disaster has gone by on the other side. They are ready to testify that out of their changes and calamites have come some of the most needed and some of the most precious lessons of life's school. Even in a shorter vista we can recognize the fact that God has been merciful and kind. Many of our troubles are due to our own sins and errors. Others have brought us needed discipline and instruction. It is the perspective and not the retrospect of trouble that makes it seem like a stormy cloud. When it is passed over, the sunlight of God's love often makes it beautiful. We do not see the whole case now; our range of vision is too short and too many of the conditions for our life are hidden from us. But even now we can often see how confidence in God has been richly justified in our experience. Look back into your own life and see whether it is not true that God has been kinder than your fears and led you through dangers to strength and a larger confidence and hope.—Ex.

For the Young Folks

For the Southern Churchman.

Ups and Downs.

By Frances Harmer.

CHAPTER XIII.

"Now, Miss Lester," Winifred felt suddenly grown-up and careworn as she sat facing him in his study, "I have been watching you, and I think you've the makings of a good business woman in you."

Winifred hardly knew if she were pleased or not.

"You seem to me to have a grip of things, and a sense of things, such as few girls of your age ever have. You know what money means. You know it's the one thing that stands for power! And you want power?"

"Yes, I do," the girl answered.

"As you start out with nothing, you must earn all you get," he went on, "your father's made a fetish of standing well with cranks and church people—as a result, you have to forge ahead for yourself. My girls start out with plenty."

Winifred felt a sudden anger with her poor father! That was what he had done—made a fetish of other people's opinion, and his family suffered. But she was loyal enough to say:

"He doesn't see things—"

"As business people do," Mr. Morpeth supplied her pause. "Well, you've learned your lesson, pretty early. You want to go into business? I mean, you want to be a secretary—not a teacher?"

"I am quite sure," Winifred thought she was, yet, somehow, her heart sank.

"Well,—just because you have had some knocks, which have knocked some sense into you," he smiled not unkindly, "I propose to see that you have a first rate business education, beginning with next September, until next April. I shall then be ready to let you enter my office as Miss Woods' assistant, until her marriage in August. Then, you may be able to take her place. I want a quick stenographer, who can turn out decent English, but, more than that, I want a girl who can keep her mouth shut about my business."

As this was one of Mr. Lester's business principles, Winifred answered quite promptly and firmly:

"You may be sure, Mr. Morpeth, I should do that."

"Oh, yes," he said, "just as long as you don't understand, or do approve, I daresay. But you may not understand some things! Then you must see to it that you don't let yourself criticise!"

"I see that," Winifred spoke with firmness.

"And you're ready to take the start I offer you? It's a good one. I'll pay you fifteen a week from the start, and advance you two-fifty a week every six months. When you've been with me three years, that'll be nearly thirty—and may be thirty. After that, the rise is quicker."

The figures quoted were less dazzling than Winifred had thought they would be, and she had the quick-wittedness to say:

"In addition to my board?"

"That you settle with my wife," he said, "she likes you, and if you're equal to some coaching of the boys after office hours—they're only from ten to four, for my secretary—the stenographers get to the office at nine, of course."

This distinction carried weight. Winifred saw herself, entering late, a privileged person, and liked the picture!

"I accept the offer, Mr. Morpeth," she said, rising, "and I'm much obliged to you."

"Sit down. I'm not through," said her future employer, and Winifred, flushing with inward annoyance at his peremptory tone, obeyed. "I have told you that you're to be silent, but I want you also to understand that you're bound to my interests. If you hear of anything likely to injure 'em, you're to put me wise. Always. And," he himself rose, now, "your advance will be in proportion to what you do in that line. That'll do."

As Winifred left the room, she realized that this offer had been made to her because she was her father's daughter. Because she was in "the camp of the enemy" and might "spy!"

She felt that she had committed herself to something terrible! A dull depression, a sense of chains that shackled, of hard, dry duties in prospect, of scant courtesy from an employer who would regard her solely as a part of his office machinery, clouded her mental sky. For a moment, she felt tempted to rush back to the study, to say she refused the promised position, and then go home—free!

But—that would mean the abandonment of the trip to Europe! The loss of a sure and certain salary, of opportunities for advancement to wealth and the power that comes of wealth.

She walked down the drive, and noticed the evidences of that wealth she coveted, in the well-kept grounds, the beds of gay spring flowers. She took her seat in the dusty day coach of the train that carried her home, and saw there the signs of the poverty she hated.

So her inner life was a struggle! She was glad to sit down at Etta's side that evening and read a magazine story to her. The writer's narrative—it was an engrossing story about an aeroplanist—drove away her own troubled thoughts. She was also glad her father was away. For now she was definitely deceiving him! Now, she had made an arrangement with Mr. Morpeth which he would forbid her carrying out, if he knew it.

As she went to bed, the sound of motor wheels, stopping, and a man's steps on the doorstep, followed by a ring at the jarring little bell, set in the door, and operated by turning, startled her.

Mrs. Lester, who had not gone to bed, went to the door, and in the silence of the late evening—it was nearly ten—Winifred heard every word.

"Yes, it is late!" the voice was that of the Bright's chauffeur, "But Mr. Bright said it was important for him to get hold of Mr. Lester right away, and he thought you might have his route?"

Winifred heard her mother ask the chauffeur indoors, and then—she must have given the required address—let him out, and draw all the bolts. The car whizzed away, and silence reigned again.

"And if I had begun to work for Mr. Morpeth," thought the girl, troubled by the incident, "it would be my duty—to him—to find out why Mr. Bright wanted him, and—report!"

The idea was repugnant—most repugnant. But, less so, at this time, than the thought of high school, college, and a teacher's career.

"Schools are so dull," she reflected, and forgot to take into account that if teaching is strenuous work, and if schools are sometimes (by no means always!) dull, the long holidays—unknown in any other profession—give ample time and opportunity for rest and recuperation, for travel and sightseeing, and intercourse with adult minds.

The next day was Good Friday. Winifred had pleaded her desire to read to Etta as an excuse for remaining away from the Maundy Thursday services, the night before, but she could not, without exciting comment, remain away from the whole of three hours' service at St. Jude's. Usually, her mother went for the first hour and a half, returning to relieve whoever stayed with Etta, and the children. Bob, in the choir; Marion, from choice, remained throughout the entire period. Winifred offered to stay at home for the first half, and so, when she entered the dim church, the choir and people were already singing the fifth hymn. The mournful words, set to a mournful air, greeted her, as she slipped, unnoticed, to her knees:

"Go to dark Gethsemane,
Ye that feel the tempter's power;
Your Redeemer's conflict see,
Watch with Him one bitter hour;
Turn not from His griefs away,
Learn of Jesus Christ to pray."

Then came the fourth "Meditation" delivered by the rector in a quiet, serious tone, with no appeal to the emotions of his hearers. This was followed by a brief period of silence, and then came prayers, short, with responses for the worshippers.

Another hymn completed the next circle, and so the service of commemoration went on. Once, in rising, Winifred saw Gladys and Enid with Mrs. Bright, in their pew. She was a little surprised that the sight annoyed her less than of old.

Home, again, and a long, dull evening stretched out before her. She might have gone to church, but she declined, and when the children were in bed—she played with them a little, for

Books Suggested for
LENTEN READING

JESUS and POLITICS—By Harold B. Shepheard
Introduction by Vida D. Scudder. A practical ideal of freedom. Net $1.00.

PRACTICAL MYSTICSM—By Evelyn Underhill
The best modern interpreter of man's power to claim spiritual riches. Net $1.00.

The ARCHBISHOP'S TEST—By E. M. Green
An inspiring picture of the church life, simplified and spiritualized. Net $1.00.

The HOLY SPIRIT and the PRAYER-BOOK
By the Rev. James Haughton. Net $1.25.

Easter Gifts, Prayer Books, Etc.

E. P. DUTTON & COMPANY
681 Fifth Avenue - - - New York

she forgot her own puzzles and anxieties more completely with them than with anybody else—she went over to Etta's couch.

"I hope you're better?" she spoke perfunctorily.

"I don't know," Etta smiled, and held out her wasted hand, "but I shall know, soon. Sit down, Win., I want to tell you something, and to ask you something."

Winifred sat down on a low stool. Once, she thought that she would tell Etta all her troubles—and then she made the discovery that she didn't want advice! She knew she was doing wrong! She knew she was preferring the flesh pots of Egypt to the fruits of the promised land, and no one could enlighten her! What she wanted was wealth to drop from the skies, or else—for her evil to be made good in her sight!

"First, dear, Aunt Charlotte is sending a specialist to see me to-morrow."

"Oh," Winifred was surprised. Aunt Charlotte was to have sent her to college, and had always confined her gifts to Winifred, her godchild, and namesake (our heroine was "Winifred Charlotte.")

"Mother wrote to her, and said you had abandoned the idea of college, and asked for a little money for your outfit for Europe. Aunt Charlotte sent that—you can go nicely, dear,—and also said she would send the specialist to see me."

"I'm very glad. I hope," Winifred stopped, uneasily. Then she buried her face in the bedclothes. "Oh, Etta—I hope he says you'll get well."

"I can't expect that," said the elder sister, "he is to decide if is safe and right to let me stay here with you all."

Winifred started up.

"Etta! Why, where could you go?"

"To a sanitarium," the girl on the couch spoke very simply, "I—I don't want to. I'd rather have a little while with you all, than live months without you. But—I have to think—mother and father have to think—of the rest of you."

Winifred rose, and went to the window—which looked down on hated Roder street. It was hardly possible for her, young, with warm, healthy blood running in her veins, to contemplate that possibility of which Etta spoke so calmly.

"Win."

The girl turned from the window and went back.

"If—I go—to the sanitarium, you know—that means—you are the elder sister!"

Winifred did not answer.

"I've never been a help, of course, as you can be. But—they do let me talk to them, Win. And—they'll have to talk to you, then."

Winifred could have laughed at the idea! Bob and Marion coming to her with troubles and difficulties!

"That's what I had to tell you, dear. Now, I have something to ask you."

"Yes, Etta."

Winifred sat down again, and laid her hand in Etta's.

"Easter Day is so close, dear."

"Yes?"

"And Easter—Communion!"

"Ye-es?" the word came falteringly.

"Are you—at peace—with everyone? With Enid?"

There was a long silence. And, in that silence, Winifred learned something. She was at peace with Enid, in a way, even with Gladys, as she had felt in church, but it was the peace of indifference! Her ambition, her desire for money, her slow, hardening of heart, had killed her love for the gentle and sweet girl who had been her "best friend." She was losing the power to love, she thought, in a kind of terror.

"Sisser! Please give me a drink!"

The voice was Danny's. Winifred, glad of the interruption, ran to supply his want, and as she kissed the soft little cheek, she rejoiced. She would always, always, love Danny and Polly.

"I want a drink, too," said the little girl, from her cot in her mother's room, and Winifred, almost smiling, went over with the glass of water.

"Polly, do you love me?" she drew the little form into her arms, almost hungrily.

"Yes, I love you," came, sleepily, "an' I love daddy and muvver and Bob and Mayion, and Peggy and Etta and everybody—in the whole—"

She was asleep before she had completed the statement of the entire catholicity of her affection!

Winifred went back to Etta, a little happier.

"Etta," she said, "I'll write a note to Enid—to-morrow."

She stooped and kissed her sister.

"When does the doctor come?"

"At two, to-morrow afternoon."

(To be continued.)

Popping the Corn.

This is the way we drop the corn,
Drop the corn to pop the corn:
Shower the tiny lumps of gold,
All that our heaping hands can hold;
Listen awhile, and, blithe and bold—
Hip, hop! Pop corn!

This is the way we shake the corn,
Shake the corn to wake the corn:
Rattle the pan and then behold!
What are the tiny lumps of gold!
Pretty wee white lambs in the fold!
Tip-top! pop corn!

—The Lutheran.

Spot.

I suppose you think Spot is a kitten or a puppy, or something little like that. Pets usually are little, aren't they?

But Spot isn't little. She is a great big red-and-white cow. Her hoofs are big and broad, and she has a shiny spotted coat; but her eyes are the really beautiful part of her.

I think John loved her at first because she had such beautiful eyes.

You see, Spot doesn't belong to John, or even to John's family. She is a pet belonging to somebody else. Shall I tell you how John became acquainted with Spot?

Well, John lives in the country and he has to walk quite a long way to school. Often he starts from home with a lot of time to spare, so that he may climb fences and hunt for wild flowers and sweet wild strawberries.

One day when he was down on his knees looking for strawberries, he felt a great warm wind blowing on the back of his neck. He looked up suddenly, and there was a big spotted cow staring right down at him!

At first John was frightened. But the big cow stood so still, and looked so meek and harmless, that John picked a handful of grass and held it up to her. And the cow ate it right up!

John began to talk to her, and named her Spot right away. And all the time Spot gazed at him with those soft, wonderful eyes. Since then, they have been the best of friends. Often John gathers big bunches of clover blossoms from the side of the road. He calls, 'Come, Spot; come, Spot!" and stops at the wire fence. Pretty soon Spot will answer, "Moo—moo!" and come over to the fence to eat the clover. Sometimes John brings her an apple, or a tiny pumpkin, or an ear of corn. I am not sure but that she loves the pumpkin best of all.

John says that when he grows up he is going to earn enough money to buy Spot. And he often talks of the fields of sweet hay and juicy cornstalks he means to have for her.

I think Spot loves John, too, don't you?—Shepherd's Arm.

Jack on the Fence.

Jack had passed his last freshman year examination, and the year's work was over. Most of the freshmen were hilarious. No one after this would call them "Freshies," and advise them to "hit on the grass to keep it green." The college would now treat them like men.

Jack's feelings were entirely different. From the time he had finished the primary grades until he entered college, there had been no other plan, but that of going to college. The whole eight years of his study, previous to entering college had been a part of this preparation. Jack, as he looked forward toward his graduation, began to see the beginning of the end.

Jack's freshman year had been a creditable one, both in the sight of the boys and in the sight of the faculty. As a student he had been one of the first six in a class of two hundred. He always remembered the last counsel that was held around the fireplace in his home. Jack's father had warned him not to be too quick in choosing his chums.

"Those who are the easiest to get acquainted with are frequently the ones that we should know the least about," said his father, and continued: "Be careful of those who dress in a way to call attention to themselves. Don't, as the boys say, go out to see the elephant. Some taste of sin to make themselves believe that they are free. They become fault finding. They lose interest in their studies. They call their college 'rotten.' Nothing good pleases them. They have looked for the ugly, and they see everything through ugly eyes. It is hard for such fellows to become right again."

"Yes," said his mother, "you don't have to mend your trousers unless they are torn, and, even when they are mended, they are not as valuable as trousers that don't need mending." With many such illustrations did his mother impress upon him the truth that "wild oats only yield wild oats."

Jack was a member of the college Y. M. C. A., and had also identified himself with the local chapter of St. Andrew's Brotherhood. In athletics, he was mentioned as a likely candidate for the next year's foot ball team and thus he had been a boy among boys, and yet his character had been so good that even the most careless had never thought of approaching him with an improper suggestion.

In Jack's college the first day of commencement was "fence day." The custom dated back to a time when the fence separated the athletic field from adjoining property. There was a board on the fence, that made it a convenient place for the students to sit while watching the game. The freshmen were kept off. The reason was possibly to curb any tendency of that fatal disease known as the "swellhead," which freshmen were very liable to contract.

The programme of fence day was a speech made by a representative of the

sophomore class, and a reply by a representative of the freshman class, together with an address by a member of the faculty. A junior always presided.

When the freshmen looked for teeir representative, they naturally looked to Jack to be their spokesman, and when he had responded to the address of the sophomore orator, the prolonged applause he received showed that their confidence had not been misplaced. When Jack had finished, the president of the faculty spoke: "Young men of our new sophomore class, you have well exploited the humorous side of this exercise. There is a serious side as well. Up to this time you have all been taking the same studies. The time has now come for you to make choices. You will choose according to what your life's work is going to be, and I will be glad to consult with any who may be in doubt and advise them."

While the president was talking, Jack's mind was working fast. He had not yet decided. Jack was mechanical; most boys are, and their first ambition is to run engines and make machinery go. Jack's mind had been turning toward mechanical engineering. We must not blame him for indulging in big dreams; he would not have been worth anything if he had not.

He saw himself superintending the place of machinery in large factories. Large interests were coming in to him for advice. He was an authority, and was getting rich and had all the comforts. A voice then seemed to say to him, "That is only making money!"

Just then a little church came in view, with its altar and its cross. He shrugged his shoulders, and said, "Go away, little church, I am not fit for you!"

Then Jack saw himself a lawyer reading before a court. The jury listened attentively, because they saw that he was honest. They made him a judge and a law maker. He was a leader in congress.

Just then the little church, with its altar and its cross, came into view again. Jack exclaimed almost aloud, "Go away, little church, don't bother me!"

Jack next saw himself a newspaper man. He is a reporter, and his articles are read eagerly. He owns a great daily, and is a maker of presidents. Then something seemed to say to him, "Is this the highest work that you can do?"

Then the church came into view again Again he said, "Go away, little church, don't bother me!"

Then Jack saw himself a physician. His office is thronged with patients. He is a great specialist and an authority, and has written books. Then a voice seemed to say to him, "It is man's sin that has brought him most of his trouble.

The little church again came into view. This time the vision could not be driven away. The church grew larger, and became gothic, and had beautiful, stained glass windows. There was a celebration of the Holy Communion. The church was large and well filled, and the whole congregation came forward, young and old. Then the church changed into a Cathedral. Jack was kneeling there, and three Bishops were standing with hands upon his head. One put the Bishop's vestments on him, and he had charge of an important diocese.

The scene changed. There is a large hall filled with thousands of people. The Bishops and the representatives of the great religious denominations were there. Jack saw himself pleading for a united Christendom. He called upon them all to become part of the great Catholic Church of Christ, "United," he said, "And not only will our country become Christian but the world will become Christian as well."

As he pleaded, a great wave of enthusiasm and earnestness ran through the vast assembly. Finally all arose, and pledged themselves that they would forget their differences, and become one great Church, representing Christ, and doing his work on earth. Jack thought, that as he was speaking he could look beyond right into heaven. The angels were listening with bated breath, and when the decision was made, there was great rejoicing.

A voice then seemed to say to Jack, "All these things are possible."

Then Jack exclaimed, "Lord, I am not fit! I cannot do this."

The voice again spoke, "Don't be a coward. When I call, I will supply the strength. I will make you fit, and I will make you able."

Jack then exclaimed: "I guess it's the little church for me!" When he said this, a great peace filled his mind. Some said his face was transfigured.

After the exercises were over, Jack noticed that his two school boy chums, Tom and Ben, had come up to witness the exercises of fence day. As soon as he could free himself from classmates and other friends, he went off with them. Tom and Ben talked about the changes that had come about in his old school. King and his followers were splendid fellows, leading in all sorts of good works.

"We had a sort of celebration," they said, "when you are elected fence day orator, and the boys chipped in and paid our expenses up here to represent the school."

That evening the boys talked long into the night. Finally, Jack said to the boys, "What do you boys expect to be?"

Tom said that his mother was failing in health, and that college was out of the question for him. "Mr. Adams has promised me a place in his store, and has given me a chance to learn the whole business," said Tom.

"Good!" responded Jack, "and Mr. Adams has no children. Before many years he may want a partner."

Ben then said that he had always loved the farm, and that he was coming to college for an agricultural course, and that then he was going back to the farm and teach farmers how to do better work.

Then the boys put the question to Jack, "What are you going to be?"

Jack answered by describing the vision of the fence, and told what his decision was.

Tom shouted, "Hurrah!" and exclaimed, "Some day I will be one of your vestrymen. There will be something doing when you are rector!"

With this we bade good-bye to the boys. It is too soon to tell whether their ambitions were realized, but we can safely say that they were the beginnings of the right sort of men.—The Young Churchman.

Robin and Crusoe.

"Betty," said mamma, "how is it that Ruth never comes in any more with you?"

Betty bit into her cooky, and hesitated. "Well, we're mad,'" she said, slowly, with flushing cheeks. "Ruth said that Robinson Crusoe wasn't a real live man, and I said he was—so—er—we got mad about it."

"Why, that's very sad," said mamma, "for Uncle Ben has been in from the farm and left these, one for you and one for Ruth." She pointed to a basket on the lounge, where two furry little Maltese kittens lay curled up asleep.

"Mamma, dear, please, did you see where my hat fell? I am so excited about the kittens! Why, I'm going straight over to Ruth's!"

Ruth was doing her patchwork stint by the sitting room window. It was lonesome work, too, without blithe little Betty. But a shadow fell over her and there was Betty looking eagerly in the window.

"O, Ruth!" she cried, "come over to our house. I don't care a pin about Robinson Crusoe, and Uncle Ben has brought us such lovely kittens."

A happy smile broke over Ruth's sorry little face, and the patchwork block fell into the box with the needle punched into it. Mamma laughed at the hugging and squeezing the kittens received, and said suddenly: "Betty, you would better call your kitten Robin and Ruth hers Crusoe. Then"—

"Yes, ma'am, we know," said Ruth, shyly.

"And we're sorry," added Betty.—Lillian L. Price, in Youth's Companion.

As we can see the sun only in the rays of the sun, so we can know God only in Jesus Christ, who is the manifestation of God.—A. J. Gordon, D. D.

IN THIS COLUMN

We will call your attention weekly to the Tour that we will Personally Conduct to the PANAMA-PACIFIC INTERNATIONAL EXPOSITION

Leaving Richmond, Virginia, July 26.

GO WITH US.

Personal attention, sociability, comfort and luxury.

Our number will be limited and select. Many are working for this trip now. A limited number of subscribers will give you a free trip, or, we will accept cash payment.

WRITE TO-DAY FOR PARTICULARS.

If you are going to the Exposition arrange to go with us. We stop at Chicago, Albuquerque, to inspect the Harvey's Indian Museum, Grand Canyon, Riverside, Mt. Rubidoux, San Diego, including admission to the grounds of the San Diego Panama-California Exposition, Los Angeles, sight-seeing tours, including a visit to ten beaches and eight cities about thirty miles along the beach, also, a visit to Mt. Lowe and Santa Catlina Island, Santa Barbara, Del Monte, Santa Cruz, and San Francisco. Admission to the Exposition included. Auto trips visiting the points of interest in this city. Portland, Seattle, sail through Puget Sound to Victoria, to Vancouver, Lake Louise and Banff, St. Paul, including the points of interest in this city. To Chicago, to Richmond.

Write to-day for full information and itinerary.

THE SOUTHERN CHURCHMAN,
Richmond, Virginia.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Kodak Finishing.

Developing roll films 10 cents. Prints 2½x4¼ and smaller, .03 cents each. Post cards, .04 cents each. Enlarging at reduced prices. W. F. HOBART,
737 E. Main St.,
Richmond, Virginia.

Parish Wanted.

A parish by a priest forty-seven years old, married, good preacher, organizer, parish visitor, Sunday School expert. Reason for change, present national work unable to pay salary. Address V. F., care of Southern Churchman.

New York Shopping.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

HELP WANTED.

A MATRON FOR A CHURCH INSTITUTION. Address 145, care Southern Churchman.

TEACHER FOR VIRGINIA MISSION school—A young, strong, energetic woman to teach half-day and assist in Boys' Home the rest of day. Address Opportunity, Southern Churchman.

POSITIONS WANTED.

BY A CAPABLE LADY, A POSITION AS mother's helper. Would be willing to share sewing and housekeeping duties. References exchanged. Address Miss J. M. S. I., 40 Montgomery Ave., Thompkinsville, New York. 20feb-2t

A LADY OF REFINEMENT AND CULTIvation would like a position as companion to elderly lady; would make herself useful in regard to marketing, looking after the arranging of table, shopping, etc. The daughter of a minister of old Colonial stock; best of references. Address Mrs. Oelio M. Memcaster, Purcellville, Va.

BY A REFINED LADY A POSITION AS housekeeper or nurse-companion for invalid. Address Mrs. M. T. Nisbet, Andersonville, Va. 1t

A LADY, EXPERIENCED IN TEACHING, wishes position for next session. Possesses first-grade certificate from State Superintendent Public Schools. Teaches other branches. Successful music teacher. School in private family preferred. Pleasant home desired. References exchanged. Address Miss H. A. Derby, Sunlight, Va. 27feb-3t

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina, and State of Washington. Cheerful disposition. Excellent references. Address H. W. Wilkins, Dixondale, Virginia. 6feb-4t

APPEALS.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:
"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS $1.00 A YEAR.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

Marriages and Deaths.

Marriage notices $1.00 each. Death notices not exceeding forty words inserted free. Over forty words at the obituary rate Obituaries and Resolutions, 15 cents per line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

SCOTT.—Entered into the rest of Paradise, from his old home, "Bush Hill," Fairfax county, Virginia, on Saturday, February 20, 1915, R. MARSHALL SCOTT, aged sixty-four years.

"In the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope; in favour with his God, and in perfect charity with the world."

PARKS.—In Boston, Mass., February 13, 1915, KATHERINE, wife of J. W. M. Parks. Funeral from St. James' church, West Somerville, Mass., February 16th, at 2 P. M., conducted by Rev. W. H. Pettus, rector, Interment in Woodlawn cemetery, Everett, Mass.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

John Langborne Williams.

The vestry and congregation of Monumental church have sustained a great loss in the departure on the 12th of this month of our venerable colleague, Mr. JOHN LANGBORNE WILLIAMS. We dare not give expression to any selfish grief on the occasion of the calm and peaceful close of a truly great life, full of years, full of usefulness, full of honors, full of purest earthly joys and of highest heavenly hopes. In the midst of our sense of loss, we rather rejoice in this added witness to victorious power of the faith in Christ. We are persuaded that to him is given the great assurance, "Well done, good and faithful servant; enter thou into the joy of thy Lord"; And, "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God."

Mr. Williams was baptized in infancy at the Monumental church, by Bishop Moore, then rector of the church, and attended Monumental Sunday School in early boyhood. His father, however, becoming one of the founders of St. James' congregation, he for some time attended that church. Afterwards for many years he was active as a leading vestryman in St. Mark's church. But, during the rectorship of Dr. John B. Newton at the Monumental, Mr. Williams returned to the old church of his childhood and of his ancestors. He came to Monumental in the darkest hour of her history, animated by the desire to help in what was in reality to her a struggle for existence.

He took a generous and active part in the work of the church, during the strenuous years when, under Dr. Newton and Mr. Stickney, the old church was experiencing a happy revival of life and power, and, during the rectorship of Mr. Barr, when extensive improvements to the church were undertaken, it was in a large measure due to his liberality that the work was so beautifully and completely accomplished. Since 1896 he has been on this vestry, from whose meetings he was scarcely ever absent, and although he was much older than any of the other members of the vestry, the genial nature of the man and the cordial enthusiastic and impulsive expression of his regard made each feel that in him was a friend and comrade as well as a fellow-worker. As a vestryman he was a wise adviser, liberal-minded and tolerant of the opinions of others, and he accepted and sustained the progressive ideas and acts of his younger confreres with a degree of confidence and enthusiasm which well-nigh made them forget that he belonged to an older generation than theirs.

For more than twenty years Mr. Williams has been leader of the Men's Bible class and a constant and appreciated writer for the columns of the Monumental Messenger, and latterly has served as treasurer of the Endowment Fund of the church. In all these capacities he was active and vigorous up to the time of his last illness.

The men of the Bible class were devoted to him and he to them and he loved to meet with them Sunday after Sunday. He taught men how to live. His was an intimate and thorough knowledge of the Bible and Prayer Book, both of which he dearly loved and daily pondered throughout his long life. To this was added a remarkable background of learning and culture, a long and varied experience in the vicissitudes of life, a keen observation of human nature, a faculty for analyzing character and the tendencies of men and manners, a warm heart and a saving sense of humor. Thus gifted he dealt with the many sides of life in a most interesting and instructive manner, and from a great fund of information, acquired by wide reading and observation, his conversation and writings were ever filled with those wise saws which cut so deep into the core of life. A learned man, he illuminated the minds of others; an experienced man, he sympathized with others; an observant man, he saw the good in others; a fellow-man, he lifted others up.

By unanimous vote, we, the members of the vestry of the Monumental church, record our affection for our distinguished colleague, our sense of loss in his death, and our high admiration for his Christian character and his many virtues. We spread this minute on our records, and transmit a copy of them to the family, accompanied by the expressions of our heartfelt sympathy and Christian fellowship with them in their affliction.

The Vestry of the Monumental Church,
By—
JAMES W. MORRIS,
A. R. YARBROUGH,
BENJ. B. VALENTINE,
R. H. MEADE,
Committee.
Richmond, Va., February 21, 1915.

Mrs. Ely Ensign.

On Sunday, February 7th, from her residence in Huntington, West Virginia, there passed into eternal rest a true mother in the spiritual Israel—MARY CAROLINE (WALTON) ENSIGN, widow of the late Ely Ensign, Esq., pioneer resident of this city. We said, "Right dear in the sight of the Lord is the death of His saints," and our faith bade us rejoice because of her.

"The strife is o'er, the battle done,
The victory of life is won;
The song of triumph has begun."

But our hearts ached and our heads were bowed in sorrow. Mrs. Ensign came with her husband to Huntington when there was no Episcopal church in the city, but with a few others who, like herself, felt the need of their own Church home, she labored with unremitting zeal so characteristic of her whole life towards the accomplishment of their common purpose and was blessed to see the fruit of their labor—the handsome church which she loved so well. But her labors were not confined to the building of a church nor to the work which flowed through the Church's channels; she was found in the streets and lanes, the highways and the hedges, seeking to relieve suffering wherever it might be found, and giving of herself and her means in unselfish devotion to the uplift and betterment of humanity. And all this without display, her left hand not knowing what her right hand did. The poor are rising up and calling her blessed. In her Church work as president of the Woman's Guild, which position she held continuously till her death, she combined in a rare degree the qualities of leadership with self-effacement. She magnified not herself. Those who labored with and under her felt the mystic and subtle power of her consecrated personality and with its inspiration were led on to undertake and bring to pass great things for the Master. Her influence may be summed up in the words of one of her co-

workers, "We never thought of declining to do anything she asked us." Her personal life was simple, quiet, retiring, almost to the point of diffidence, but always with such loyalty to high ideals that it became a compelling force for good which acted strongly upon those who came in any close touch with her. Two children—Mr. John W. Ensign and Mrs. W. F. Hite—and three grandchildren—Mary and Francis Ely Hite, and John Clarke Ensign—survive her.

She rests from her labors and her works do follow her.

Francis Cort Cantine.

Entered into life, at his home near Houston, Va., November 26, 1914, FRANCIS CORT CANTINE, in the eighty-fourth year of his age.

His wife, Arian Burnside Cantine had preceded him to the grave exactly one month before. In death they were not divided. He was laid to rest by her side in St. John's cemetery, in the shadow of God's house which he loved so well.

He entered heart and soul in all the church's activities, serving for many years as secretary of the vestry. He taught in the Sunday School, both at St. John's and Emmanuel, until a few months before his death. Rarely was his pew vacant at the hour of service. Frequently he represented the parish at the diocesan council, where he was a familiar figure. Devotion to duty was the chief characteristic of his consecrated life.

The vestry of Antrim parish, at its regular session, February 15th, passed unanimously the following resolutions:

1. That in the passing away of our brother and fellow laborer, Francis Cort Cantine, we have sustained a serious loss which is shared by the entire community, where he was universally respected.
2. That we extend to all to whom he is "in memory dear" our deepest sympathy in their bereavement. And
3. That these resolutions be spread upon the minutes of the vestry, and a copy be sent to the Southern Churchman and the Record-Advertiser for publication.

Mrs. Nora Bankhead Lee.

On Saturday, January 9, 1915, Mrs. NORA BANKHEAD LEE entered into the rest that remaineth for the people of God. No brighter, braver spirit ever brought to life its sweet message of love and joy; no kinder heart ever ceased to beat. A woman of rare culture and gracious presence, she was ever the center of a charmed circle.

We mourn her as a dear friend, a valued member of the Society and an irreparable loss to the community.

Resolved, That we, the Overwharton Helpers, extend to all her dear relatives our deepest sympathy, in that their grief is also ours; and that a copy of these resolutions be sent to her family and also spread upon the minutes of the Society.

EVA E. BELL, President.
LIDA H. MONCURE, Secretary.

CHURCH INTELLIGENCE.

(Continued from page 13.)

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

The Forward Movement.

The Forward Movement Team of the Diocese of East Carolina (the Revs. Messrs. W. E. Cox and Thos. P. Noe) recently visited the parishes of Holy Trinity, Hertford, Grace, Plymouth and St. James', Belhaven, accompanied by the rector, Rev. C. P. Parker, spending one day each in Hertford and Belhaven and two in Plymouth. The attendance at the chart lecture was excellent each time, but noticeably best at Belhaven, where the church was comfortably filled. After the lecture the Rev. Messrs. Cox and Noe met the vestry and gave instructions and suggestions for the every-member canvass, which it is expected will be undertaken on the Third Sunday in Lent. There was an excellent spirit of zeal and resolution apparent among the faithful vestry of St. James', and both minister and people are confident that an era of stronger life is opening to this parish. Holy Trinity, Hertford, is a parish that has long been known in the diocese for its devotion to duty and its intelligence as to the Church's work, and yet the informing and inspiring message of the Forward Movement Team brought the conviction home to the hearts of those staunch Churchmen that they have not yet done what they can, and the determination to bear in the future a worthy part in the great mission. Grace, Plymouth, has for some years been thought a dead parish. That this impression has been erroneous, and that its vitality has been only dormant, was demonstrated beyond question when a representative attendance greeted the lecturers with their charts and listened with deep interest for nearly two hours to the graphic resume of the Church's field and its needs and opportunities, and her failure to regard, serve and use those needs and opportunities in a manner and degree commensurate with her ability. But even more evident became the presence of life in Grace parish when, on the night following the lecture, a splendid body of nearly fifty men were in attendance at a laymen's missionary dinner given by the men of the parish in honor of the Forward Movement team and other guests. Ringing speeches were made on "Missions: A Man's Job," by the Rev. William E. Cox; "The Strongest Assets," by the Ven. Thomas P. Noe, and "The Place of the Parish in the Life of the Community," by John G. Bragaw, Jr., of Washington, N. C. The Hon. Van B. Martin, of Plymouth, spoke extemporaneously on "Service," using effectively the story of the "Other Wise Man," and various guests of other Christian affiliations responded happily to toasts. A growing spirit of strong, but quiet enthusiasm culminated in the adoption of a resolution offered by Clarence Latham, Esq., Junior Warden of Grace parish, the immediate undertaking of the every-member canvass and the strong effort to raise for missions during the coming year $250.00, as compared with $19.55 last year. Resolutions of appreciation were then adopted, addressed to the women of the parish, the Forward Movement team and the rector for their combined efforts to make the occasion a helpful and successful one. The company dispersed with some apparent reluctance after the L. M. Doxology had been sung with lusty heartiness. The opinion uniformly expressed in the town is to the effect that no single occurrence in its history has so benefited the place as the visit of the Forward Movement team of East Carolina. Not only Grace parish, but all religious bodies, and the rank and file of the citizenship without regard to religious affiliation feel the force of its inspiration.

The Rt. Rev. T. C. Darst, D. D., Bishop of East Carolina, visited the parishes of St. James, Belhaven, and Grace, Plymouth, February 10th and 11th. At Belhaven the church was crowded. The Bishop expressed his heartfelt appreciation of the courtesy shown him by the minister and people of the Methodist church, who had foregone their regular Wednesday night service in order to be present, and said that he hoped this incident might prove an augury of his ministry in the new and great field to which it had pleased God to call him. One person was presented for confirmation.

At Plymouth the Bishop expressed himself as gratified at the class of fifteen persons presented for the laying-on-of-hands, this being the largest class to be presented for years at that parish.

GROVE PARK INN
Sunset Mountain——————Asheville, N. C.
The Finest Hotel Resort in the World

The front lawn is a 100-acre 18-hole golf course, one of the best in the country. The purest of water is piped 17 miles from Mt Mitchell, nearly 7,000 feet high, the highest peak of the Rockies. All milk and cream from famous dairy of estate of late George W. Vanderbilt. Write for rates and Booklet W.

THE HAMPTON TERRACE
AUGUSTA, GEORGIA.
NEW, COMMODIOUS,
CONVENIENCE AND LUXURY
. . . . GOLF . . . .
For Booklet, address 161 Madison Avenue, New York

HOTEL WARWICK
Newport News, Va.
Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.
THE IDEAL HOTEL
to bring or send your family. Special weekly rates.
L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Persons desiring the services of a teacher, or companion should make their wants known through our classified department. It will bring you many replies.

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Listen to the Exhortation of the Dawn.

Look to this day! For it is Life
The very Life of Life
In its brief course lies all the varieties
and realities of your existence;
The bliss of growth
The glory of action
The splendor of Beauty:
For yesterday is but a Dream
And to-morrow is but a Vision.
But to-day well lived
Makes every yesterday a dream of Happiness
And every to-morrow a vision of Hope.
Look well therefore, to this Day!

Such is the Salutation of the Dawn.

From the Sanskrit.

Playmates in the Heart of China.

A thousand miles up the Yang-tse River, just at the foot of the gorges where the great cliffs begin to rise on either side of that wonderful stream, is the city of Ichang. Here for many years we have had a mission. Recently, under the care of the Rev. Mr. Huntington—now Bishop Huntington of Anking—an industrial school for Chinese boys has been developed. Most of the inmates are boys from higher up the river, who have been persuaded aboard some of the queer-looking Chinese boats and come down through the rapids to the city of Ichang. Once there, the captain of the boat, who was glad enough to have them help bring it down with the current, hustles them off the craft and leaves them to take care of themselves; for they are too young and weak to help tow the boat back against the stream; he must have able-bodied men for that. So with a hardened cruelty which is all too common among the Chinese, he turns them adrift in a strange city, perhaps two or three hundred miles from home. Of course they become beggars and outcasts. It was pity for these poor lads which moved Bishop Huntington in the first place to establish his Trade School. The mission also has a church and a congregation, together with two primary schools and a middle school for boys.

But, of course, we could not long educate the boys and forget about the girls, so a work has also been begun for them. We have two deaconesses who are helping in the work at Ichang, and devoting themselves especially to the girls and women. One of them sent us some interesting pictures recently in a letter, telling of some of their recreation. You will want to hear what a picnic in China is like:

"Last week we took the little girls of the day school on a picnic to one of the temples across the river, where tney played games and ran races, skipped rope and acted as any children on a picnic. Then, after eating, with the assistance of many cups of tea, the food we had taken over, we all rowed home again. It was very nice to see them enjoying themselves so. They are dears, all of them! They said, 'We do not want the teachers to pay their money for food—it is enough for them to take us over here to play.' Then yesterday came two, bearing presents for us. We each had a pretty pair of Chinese slippers—huge sizes, to be sure they were large enough—and a fan. I am enclosing part of the wrapping paper, so that you can see the customary way of sending a gift—always in red paper."

No doubt you will be glad to see how things look way off in the heart of China, and when you do see, you will feel that boys and girls are pretty much tne same the world over, whether they live in Boston, Baltimore, Denver or Ichang. Some day when you start on a trip around the world, you will, of course, like every well-instructed Church man and woman, want to visit our missions. We hope that you will then see the sons and daughters of these boys and girls enjoying themselves under the Church's kindly direction, and the same sweet-faced deaconesses and strong clergy and teachers (some of whom may be some of you) helping to teach and train them.—The Young Churchman.

Tradition says that the Queen of Sheba asked Solomon to thread an intricately-pierced stone and that he did so by means of a hair tied to a living worm. A long sewer in an Ohio factory recently became clogged, and a son of Solomon came to the rescue. Tying a long ball of twine to the shell of a mud turtle, he put the animal into the entrance of the sewer and turned on a stream of water. The turtle burrowed his way through the refuse, was "watered on" at each man hole, and emerged victorious at the outlet. A rope attached to the twine, a swab and strong arms accomplished the rest swiftly and economically.—Herald and Presbyter.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer with rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Spring,
Box 64-M, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....

BOOK FOR HOME OWNERS—FREE

Home owners will find a wealth of good suggestions in this little book, "Simple Plantings for Southern Homes." It shows how the beauty and value of the home can be greatly increased by a little judicious planting of trees, shrubs, vines. etc. It is handsomely illustrated with photographs, showing a number of planting plans that require little work and expenditure, but which give wonderful results. It outlines, also, the principles of landscape gardening. The book has just been published by the J. Van Lindley Nursery Co., Box L 210, Pomona, N. C. Write them today for a free copy. Ask also for their catalogue, which contains full information on planting, growing, and caring for trees and plants.

IF YOU ARE A MANUFACTURER—IF you sell goods—if you are a retailer—if you own a trade-mark—if you are in a legitmate business that touches the rights and responsibilities of the public, *it will pay you* to have your firm represented in the SOUTHERN CHURCHMAN.

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. 921 East Main Street.

Panama-California Exposition

San Diego, Cal.

January 1 to December 31, 1914.

Panama-Pacific International Exposition

San Francisco, Cal.

February 20 to December 4, 1915.

Variable Route Tours
—and—
Reduced Round-Trip Fares
—via—

NORFOLK & WESTERN R'Y

March 1 to November 30, 1915

Very Liberal Stop-Over Privileges.

All information upon application to

W. C. SAUNDERS, Gen. Pass. Agt., Roanoke, Va.
M. F. BRAGG, Trav. Pass. Agt.,

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*7 10 A.M Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*7 27 A.M. Main St. Sta.	*6 25 P.M. Byrd St. Sta.
*8 40 A.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*10.25 A.M Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*12 01 noon Byrd St. Sta.	*11.15 P.M. Main St. Sta
*3.30 P.M. Byrd St. Sta.	*11.50 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommoda ion trains leave Elba 4.15 P. M. for Fredericksburg; arrive E.ba 11.2. A. M. from Fredericksburg.

*Daily. †Weekdays.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs

..THE PURE FOOD STORE..

OUR MOTTO;

"The Best of Everything"

Quick Delivery

GEO. McD. BLAKE & CO.,

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Co.

816-818 East Main Street
RICHMOND, VA

Leading Fancy Grocers

Agents for

Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of town orders.

Catalogue mailed on application.

Meditations

You cannot believe small things and do great things.

Our sorrow is the inverted image of our nobility.—Carlyle.

There is nothing in the world which gives so much rest to the soul as to do the will of God.—F. B. Meyer.

Never yet did there exist a full faith in the divine word which did not expand the intellect while it purified the heart. —Coleridge.

"The republic of China can not endure," said Sun Yet Sen, "unless that righteousness for which the Christian religion stands is at the center of the national life."

Character grows through self-denial bravely faced for Jesus' sake, and such growth of Christian character is the only guarantee of happiness and peace. —Christian Observer.

Great thoughts go best with common duties. Whatever, therefore, may be your office, regard it as a fragment in an immeasurable ministry of love.—Bishop Wescott.

It is not darkness the Christian goes to at death, for God is light. It is not lonely, for Christ is with him. It is not an unknown country, for Jesus is there; and there the vast company of the just made perfect, who shall be one with Him in the fellowship and blessedness of heaven forever.—Charles Kingsley.

"When men have prayed—

God knows the number of our trials, our sorrows and our burdens. He knows the reasons why we should endure them. These reasons for permitting them are abundant. But best of all, He knows how to gauge and apportion the trials of our spiritual strength and endurance. Out of them all He will safely bring the soul that trusts in Him to perfection in holiness.—Exchange.

Ah! hard the discipline, taxing oft the task!
For prayer is not the dream of leisure hours;
His has its midnight sweat, its blood-drops red,
Its hand upraised, its wine-press lone to tread.
Yet reck we little when the storm-cloud lowers—
If we have prayed!"

One who caries a lantern at night does not see the whole path home; the lantern lights only a single step in advance; but when that step is taken, another is thereby lighted, and so on until the end of the journey is reached. It is thus that God lights our way. He does not show us the whole of it when we set out; He makes one step plain, and when we take that, another and then another.—Selected.

A man should be happier at forty than at twenty, and at sixty than at forty—with a happiness that goes deeper, is less liable to cloud and storm, and which, if it laughs less often, does so because it is finding more and more of that joy and peace which lie too deep for laughter. I say a man should thus grow; but I mean, of course, a Christian man. For it is Christ who is the joy-bringer, and Christ alone; and if we know him, this must be the result in us.—Rev. J. H. Greig.

SOUTHERN RAILWAY

Premier Carrier of the South

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

N. B.:—Following schedule figures published only as information, are not guaranteed.

6:00 A. M.—Daily. Local for Danville, Charlotte, Durham and Raleigh.

10:30 A. M.—Daily. For all points South.

3:00 P. M.—Ex. Sunday. Local for Durham, Raleigh and intermediate stations.

6:00 P. M.—Daily. For Danville, Atlanta and Birmingham, with through drawing room, electric lighted Sleeping Cars.

11:30 P. M.—Daily. Limited for all points South. Pullman ready 9:00 P. M.

YORK RIVER LINE.

7:35 A. M.—Daily. Local to West Point.

5:10 P. M.—Local, daily. (Steamer Train.) Parlor Car. To West Point, connecting for Baltimore daily except Sunday.

TRAINS ARRIVE.

7:05 A. M., 8:00 A. M., 8:30 P. M.—Daily. From all South.

8:40 A. M.—Week days. Local from Keysville.

2:35 P. M.—Daily. From Charlotte, Greensboro and Danville. Week days from Chase City, Durham and Raleigh.

9:10 A. M.—Daily. Local. From

6:15 P. M.—Daily. Local from West Point.

H. L. BISHOP, D. P. A.
907 E. Main St., Richmond, Va.
Phone, Madison 272.

Standing Before God.

This thought of presenting ourselves before God in acknowledgment of our relation to Him, claiming Him for our God and Father, determines our bodily attitude; we must stand before Him. There is no attitude proper for worship except standing, or else kneeling. Indeed when we kneel we stand upon our knees. We do not kneel when we grovel, or crouch, or recline, or merely bend the head. None of these postures are proper for devotion. We should stand upright on our feet, or upright upon our knees. The Prayer Book knows no other posture for worship. It knows nothing even of the congregation sitting. There were no seats in the great ancient churches, i. e., no fixed or permanent seats for the congregation. Indulgence to human weakness gradually introduced the custom of sitting during those portions of the service in which the people are not engaged in an act of worship, but merely listen to the sermon or to the reading of the Bible.—Bishop Cheshire.

As one travels over the world he finds here and there in foreign lands as well as at home, individual missionaries or workers who are apparently by their lives influencing the spread of Christianity far more profoundly and extensively than others. As the influence going forth from such lives is studied, the conviction deepens that what is needed is not so much to quadruple our numbers as to quadruple ourselves, the better to allow God to do through us what He has been doing through these and what He did through the workers in the apostolic age.—John R. Mott.

Personal Notes

The address of the Rev. John Mockridge, D. D., is now 2210 Sansom street, Philadelphia, Pa.

The Rev. F. J. Mynard has accepted a call to St. Michael's church, North Yakima, Washington.

The address of the Rev. W. S. Watson is changed from Dillon, Montana, to Kansas City, Missouri.

The Rev. Edward L. Stoddard, D. D., is temporarily taking charge of the services at Grace church, Greenville, Jersey City, N. J.

The Rev. Herbert S. Osburn, who has accepted a call to Harrisonburg, Va., will take charge of his new work on March 7th.

The Rev. George Hilton, formerly rector of Sturmer, Essex, England, has accepted a call to Grace church, Morganton, N. C.

The Rev. Royall K. Tucker has accepted a call to Gloversville, New York, and will enter upon his work about the middle of March.

The Rev. R. M. Hardman, rector of St. Phillip's church, Beeville, in the Diocese of West Texas, has accepted a call to Cameron, in the Diocese of Texas.

The Rev. John H. DeVries, formerly rector of Grace church, Saybrook, Conn., will assume his duties as rector of Trinity church, Canton, Mass., on March 1st.

The Rev. William Heilman, rector of St. John's church, Covington, Kentucky, has accepted the call to St. Luke's church, Ypsilanti, Michigan, to succeed the late Dr. Gardam.

After careful deliberation, the Rev. Alexander Mann, D. D., rector of Trinity church, Boston, Mass., has declined his election as Bishop Suffragan of the Diocese of Newark.

The Rev. Phillips E. Osgood, for five years rector of the Church of Our Saviour, Roslindale, Mass., will become vicar of the Chapel of the Mediator, Philadelphia, Pa., after April 11th.

The vestries of Hanover and St. Paul's parishes, King George county, Virginia, have called the Rev. Morris S. Eagle, of Haymarket, Va., and he has the call under consideration.

The Rev. Thomas J. Collar, rector of the Church of the Good Shepherd, Omaha, has been elected secretary of the Standing Committee of the Diocese of Nebraska, and all communications for the Standing Committee should be sent to him at 1621 Wirt street, Omaha, Nebraska.

ORDINATIONS.

Mr. W. B. Dent, a lay reader of the Diocese of Washington, who has done splendid work for the Church in that office, was ordained to the diaconate Sunday morning, February 21st, by Bishop Harding, in the Bethlehem chapel, Washington Cathedral. The sermon was preached by Canon De Vries; the Rev. William Oscar Roome presented the candidate, and the Rev. Walden Myer read the Epistle. The Rev. Mr. Dent's assignment will be to the mission at Mt. Rainer, for the present, which will leave the chapel at Glen Echo, which Mr. Dent has faithfully served for years, to be supplied.

FINANCIAL

National State and City Bank
RICHMOND, VA.
Capital and Surplus, = $1,600,000
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER.....President
JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.
J. W. SINTON.....Vice-President WILLIAM M. HILL.....Vice-President

INCORPORATED 1889.
The Virginia Fire and Marine Insurance Company
OF RICHMOND, VA.
Assets January 1, 1915, - $1.761 020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Perfect Protection
Capital and Surplus
$3,000,000
First National Bank
Ninth and Main

The Admonition of a Friend
Often calls to our attention things which we have intended to do but have neglected. As a friendly suggestion, this Bank wants to remind you that a checking account is a convenience and an economy, and costs you nothing.
THE AMERICAN NATIONAL BANK
of Richmond, Virginia.
Capital and Surplus.....$1,600,000.00
Resources 9,500,000.00
Security and Service.

John L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

CONFIRMATION.
Insure an unforgettable confirmation for your daughter or relation. Gifts depicting Biblical narratives on jewel and trifle cases of repousse "SHEFFIELD PLATE" (not moulded ware), are imperishable, nothing so appropriate, nothing comparable in beauty or cost, $6.00 up to $14.00 with warranty. Write today for pamphlet. RAYMOND & COMPANY, 338-340 Pearl street, New York, and London, England. Established fifteen years.

No one of my fellows can do that special work for me which I have come into the world to do! He may do a higher work, a greater work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well ordered and powerful. They have their own work to do, and it may be a very noble one. But they cannot do my work for me. I must do it with these hands or with these lips which God has given me.—Ruskin.

Southern Churchman

Vol. LXXX. RICHMOND, VA., MARCH 6, 1915 No. 10

GUARDIAN, EXECUTOR — RICHMOND TRUST & SAVINGS COMPANY — ADMINISTRATOR, TRUSTEE

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 per ct. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & Seventh Sts Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - -	4,400,000.00

ESTABLISHED 1892.



J. & R. LAMB
NEW YORK

STUDIOS
23, 25 and 27
Sixth Avenue
NEW YORK

THE LENTEN SEASON AND EASTER–DAY

coming so early this year it is important that all work to be executed in time should be definitely decided upon promptly and ORDERED AT AN EARLY DATE. The memorials for the coming LENT and the richer gifts for the Festal-Tide should be considered at this time, so designs can be prepared for criticism and approval. Our many years of experience are at the service of all Churchmen. Consult us as Experts and ask for preliminary illustrated data and photographs of executed work.

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given. Correspondence solicited.

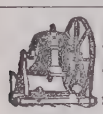


Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

BOOK REVIEWS.

The Preparation for the Passion. A Study of the Incarnation and Virgin Birth of Our Lord, and of His Life from Bethlehem to Cana of Galilee, Including Notes on the First Two Chapters of St. Matthew and St. Luke. By the Rev. James S. Stone, D. D., Rector of St. James' church, Chicago. Longmans, Green & Co. London and New York. Pp. 439. Price $2.00.

From the workshop of a busy parish priest comes this worthy volume, bearing on every page the fruit of broad, thorough and devout study. It is not the work of a tyro in theology with his new discoveries in second hand learning, but plainly of one who has been "diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same." As to the plan of the work we will let the author speak for himself.

"Our intention is to direct attention to the processes of that preparation by which our Blessed Lord was made ready for the Sacrifice at Calvary, which we regard as the culminating and supreme purpose for which He came into the world. With reverence and devotion we would think of Him in His Deity, His Incarnation, His Virgin Birth, and the early days of His life on earth, thus contemplating the glory, love and power which were displayed in Him so abundantly and graciously." The profound mystery which underlies the sacred subjects of investigation is fully and reverently recognized. But no difficulty is avoided on this account and every question is met so far as revelation opens the way and the mind can penetrate. The problems raised by the opening chapters of Our Lord's human life are exhaustively discussed, while the wondrous beauty of the story shines in these pages with a new refulgence. To many readers it will bring a new vision of the manhood of the Divine Redeemer.

The Episcopal Church. Its Faith and Order. By (the Rev. Dr.) George Hodges; Dean of the Episcopal Theological School, Cambridge, Mass. The Macmillan Company, New York. Pp. 204. Price $1.35.

It is refreshing to take up a book on the Church and some of her offices and teachings written in the commonsense style of this little volume. Not that everybody is going to agree with Dr. Hodges. We suspect that brilliant writer would count his labor lost if they did. But one gets new side-lights on the subjects which he discusses which often help to clear away the fog and suggest the relevancy of the facts. The chapters of this book are on the Bible, the Prayer Book, Baptism, Confirmation, Renunciation, Obedience, the Creed, the Church, Prayer, the Holy Communion. It is meant primarily as a line of suggestion for the preparation of candidates for confirmation, and as such will prove convenient and useful to any parson. The author declares that "Nobody may speak for the Episcopal Church" which is so hospitably inclusive of very different minds and views. With this understood the book is an admirable compendium for the lay people, putting things not always understood in a striking and clear way and confirming one's love and loyalty to the Church and her essential teachings.

In the Service of The King. A Parson's story. By Joseph B. Dunn. G. P. Putnam's Sons; New York. Pp. 158. Price, $1.25.

When a part of this volume appeared anonymously in one of our Church papers some time ago his friends had little difficulty in fastening their responsibility therefor upon the excellent rector of St. Paul's, Lynchburg. His speech betrayed him. The papers are now republished, with additions, making a handsome, and we need not say a most readable and delightful, book. With entire ingenuousness and no little originality the author relates the conceptions which he formed of the meaning and work of the holy ministry and how he has sought to carry them out in his own life of service. The new light he has gotten by the way, his experiences with

EDUCATIONAL

ST. ALBAN'S National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St Alban, Washington, D. C.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

ST. ALBANS

National Cathedral School for Boys

Purpose: To prepare boys of 12 years and over for college, with careful attention to their moral and physical development.

Equipment: Modern fire-proof building, 25 acres of campus, woodland, athletic fields, on a hill 500 feet above the city of Washington.

School Life: Healthful outdoor life of a country school combined with the cultural advantages of a National Capital. Outdoor sports all the year. Boys always under the supervision of a teacher, both in study and recreation.

Instruction: A large faculty of specially trained teachers—more than one resident master to every 4 boarding pupils—permits personal interest in each boy's individual needs.

Tuition: Endowment permits moderate tuition.

Bishop of Washington, President of Board of Trustees

For catalogue and detailed information, address

E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

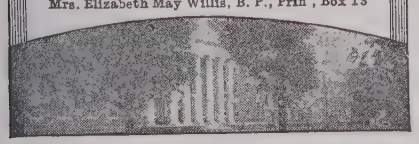
CHATHAM Episcopal Institute

For Girls CHATHAM, VA.
On Main Line Southern R. R.

RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector

Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.

Mrs. Elizabeth May Willis, B. P., Prin , Box 13



The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862

Special students admitted. Privilege of attending course of special study at the University of Pensylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.



Sweet Briar College *A college for women.* A four years' collegiate course leads to the A. B. degree. A sub-freshman course prepares for college. Located in the Piedmont section of Virginia. Catalogue and views sent on application.

DR. MARY K. BENEDICT, Pres., Box 103, Sweet Briar, Va.

STUART HALL

Staunton, Va. .·. School for Girls

Formerly
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The Theological Department of the University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary.

Chelsea Square, New York.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

Emerald Hodgson Hospital

—AND—

Training School for Nurses

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

ST. HILDA'S HALL,

CHARLESTOWN, W. VA.

A Church School for Girls. Opens September, 1915, under the auspices of the Bishop of the diocese. Home influences and character building. Large faculty college graduates.

For catalogue apply
MARIA PENDLETON DUVAL,
Staunton, Va.

ST. MARY'S School For Girls

Preparatory and College Courses.
The Diocesan School of the Carolinas.
Rev. GEO. W. LAY, Rector Box 19, Raleigh, N. C

THE VIRGINIAN HOME & TRAINING SCHOOL

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

GRAFTON HALL,

Fond du Lac, Wis.

THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics, Music, Art, and Library Courses.

Gunston Hall 1928 Florida Ave. Washington, D. C.

A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Domestic Science. Building especially planned. Required athletics under trained supervision.

MRS. BEVERLEY R. MASON, Principal.

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-third Session opens September 15, 1915.

Special students admitted.

For catalogues, addres the
DEAN or SECRETARY,
Alexandria, Va.

University of Virginia Summer School

June 22d-August 5th. Preparatory, College, Professional and Montessori Methods Courses. Attendance from 34 States. Beautiful Campus—Delightful Climate—Tuition $12 for non-Virginians. Reruced Fare. Excursions to Washington, Luray Caverns, Old Point Comfort, etc. For illustrated Circular apply Director Summer School, Virginia University.

National Cathedral School for Girls

Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

Church-folk and tramps, with books and preachers and owls, but chiefly with his own mind and soul, and with his Master—others have had the like in abundance, but seldom have they been told in such fashion. Incident and reflection, fun and philosophy, humor and piety are here intermingled in a savory dish of excellent flavor, and served with a literary style and finish which is as admirable as it is rare. To his friends the book is Joe Dunn, through and through; and all his readers will count themselves the friends of this genial and thoughtful optimist "who is a friend to man, and lives in a house by the side of the road."

"The Greatest Sight in India."

It was not Mount Everest, or the Taj Mahal. It was a lone American woman physician, daughter of a university professor, living alone in one of India's sacred cities. In Brinda-ban, on the Juna, thronging with garlanded sacred cows, chattering sacred monkeys, vile priests, temple women to the number of eight thousand—a haunting nightmare of a city—She was carrying on her work. We had taken tiffin with her. Never can I forget that good-bye as she stood on the veranda of her bungalow. It seemed so impossible to leave her there, lily-faced, lily-souled, in that cesspool of iniquity, with not a single one of my own race. She answered the unspoken thought: "But these people are my people." Her life was a vow. With another she had said, "These people shall be my people till my God is their God." So the people call her a Sadhu—a holy one—and when she lay sick unto death they hovered about the door saying, "I will not speak, only let me see her."—Mary S. Taft.

Organization gives efficiency, numbers give enthusiasm, but power is from above. It is God's gift to those who in humility and faith go forth to work His will.—Rev. J. R. Nichols.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., MARCH 6, 1915. VOL. LXXX. No. 10

EDITORIALS

A CALL FOR INCREASED MISSIONARY OFFERINGS.

We are publishing side by side on another page of this issue two articles to which we beg to call the special attention of our readers. One is the appeal of the Synod of the Province of Washington, issued now through its Committee on Missions, calling upon the Province to double its usual missionary offerings within the current year. This, for the missionary work of the dioceses within the Province, for our Domestic and Foreign work, for the relief of the Board of Missions on account of deficits in past years, and, it is hoped, to enable our Church to extend some worthy help to the missions of sister churches whose support is temporarily cut off by the European war. Did we ponder the condition to which the German missionaries in South China were reduced three months ago, as noted in our letter from Hankow published last week?

The other is the appeal to each member of the Church, coming from the Missions House in New York. Now in the day of stress, when the Board of Missions ought to be ready to meet the special calls and embrace the wide opportunities which are presenting themselves from every direction, it finds itself with its reserve fund largely depleted and a new deficiency staring it in the face because of the failure of the Church in the past few years to come up to the full measure of its sacred duty. So the Board is urgently calling, not only for the full apportionment for this year but for large additional gifts to meet this emergency and to set it free.

The letter in our last week's issue of the Rev. Dr. Smith, a member of both the General and the Provincial Board, explains the meaning of this double call, which is really but one. It is a call for extraordinary, special, self-denying giving to this urgent cause at this particular time, this year of the "distress of nations with perplexity." Do not the providences of God, do not the signs of the times, does not the world-revolution, which is going on before our eyes sound the same call to every one who has ears to hear? "The Lord, the Most Mighty God, hath spoken, and called the world from the rising of the sun unto the going down thereof. Our God shall come, and shall not keep silence. He shall call the earth, that He may judge His people."

"By Thy mercies,
Saviour, makes us hear Thy call!"

We seem to hear some financial wiseacre saying that it is a pity that this appeal for larger gifts should come to the Church just now when times are so hard and money is tight. We beg to differ, and claim that it could come at no better time. The Church's ailment is not poverty but avarice and self-indulgence. All experience shows that men are never so stingy, or have so many pressing demands upon them, as when they are making money fast and laying it up to rust. Money to waste or to save is seldom money to give. St. Paul says of the churches of Macedonia that "the abundance of their joy (in the grace of giving) and their deep poverty abounded unto the riches of their liberality." Let us have the grace and poverty will be only a spur, making the pleasure and the blessedness of liberality to abound. The Church in the South was never so liberal as when she was ground in the very dust of poverty. The poor, as a rule, are ever the best givers, because they are compelled to make a conscience of it and to give by self denial, and so they learn the art, or win the grace, which the man who gives without missing it does not reach.

So if any feel poor this year let them be content to be a little poorer on account of the Church's need. Or if any have not felt, but have only seen or heard of, the pinch of poverty, let them be willing to taste of it in some slight degree with their betters, that so there may be an equality. At all events, as we hear the thunder of distant battle, as we note the march of untoward events, as we feel, even in our seeming security, the strain of the birth-pangs of a new world, and realize that it can only be saved by the charity of God and man, let us bear our little part that the Church may be able in this hour to fulfil her mission.

SPIRITUAL DISCERNMENT.

There are few facts more strongly insisted upon in the New Testament and more frequently overlooked by Christian people than this; that only the spiritually minded are able to know or to judge spiritual things. It is a truth so fundamental and so obvious that one is surprised that it is so often forgotten. The Master taught it, lest a learned rabbi should be mistaken on this point; "Except a man be born anew he cannot see the kingdom of God." St. Paul dwelt upon it in defence of his gospel; "The Natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." Certain well defined qualifications, spiritual as well as moral, are emphatically declared to be necessary for the apprehension and application of religious truth. Sincerity of heart and an honest mind, an humble purpose to do God's will, and chiefly the guidance and teaching of the Spirit of Truth, these are conditions of spiritual knowledge without which no other attainments or natural aptitudes will avail.

It is quite to be expected that the unspiritual man should not be aware of his disqualification in this regard. He has no conception of religious matters save from the human side. He thinks of them in the terms of man's wisdom. With the highest respect perhaps for Christian institutions and practices he can only treat of them as on the same plane with philosophy for instance, or social science. So he naturally considers himself as well able to judge concerning religion as concerning either of these. Nay, rather, the religion of Christ is supposed to be an affair of uni-

versal interest, making its appeal and presenting its claim to all men alike, and therefore it cannot require the specialized knowledge or training demanded for the understanding of other and less catholic concerns. In this respect it seems to be more like politics than any other matter of general interest, and as every citizen is supposed to have at least a working knowledge of politics, else what are the newspapers for? so every one may have a like knowledge of religious truth, else what are the preachers for?

So the natural mind argues, quite naturally. The only wonder is that the Christian, to whom spiritual things are distinctly real, should oftentimes so readily concede the point. He would not accept the judgment of a deaf man in music, and he understands that something like an artistic sense carefully cultivated is needed for the full appreciation of art. But when a scientist tells him that prayer is unreasonable because of the invariability of natural law, or a literary critic assures him that his Bible is not at all what he thinks it is, he is perplexed lest he shall have to give up reading God's word and saying his prayers. These men are so much more learned than he! Certainly, in their own spheres; but does the scientist, who knows so much about natural law, know what prayer is and what are its uses? Has the critic ever heard the voice of God speaking to his heart from the sacred page? Let the shoemaker stick to his last. And let the man who has known the things of the Spirit seize and firmly hold his vantage ground. So again a business friend tells him that foreign missions are a failure, a waste of money or worse, he had it from a globe-trotter who went slumming in Tokio every night for a week, and he concludes that such a sound business man must know more about the matter than the whole Church of God. His doctor thinks that for a tired professional man Sunday morning can be better spent on the golf-links than at church, and as he is an excellent doctor, for physical ailments, he presumes he can advise him better than the Great Physician. Great is the art of bluffing, and the world is never tired of trying it on the believer. The pity is that he is so often taken in, deceived by blind sophistries and forgetful of the source of true knowedge and sound judgment in the sphere of his Christian duty and privileges.

It were no bad exercise during Lent to take an inventory of our spiritual possessions; to "know the things that are freely given to us of God." And not the least of these is the very fact that we may know them. If we truly "sanctify in our hearts Christ as Lord" we too may receive "not the spirit which is of the world, but the spirit which is from God," by which we may "judge all things" with a higher knowledge and a surer instinct than the wisdom of the world can ever attain.

Heaven or Earth?

The Rochester Democrat and Chronicle thinks that "the church may properly be blamed for fixing its eyes too steadfastly on some distant heaven to the neglect of the work to be done on earth." That, of course, is the opinion of a great many people who have thought very earnestly about the matter; and it is generally accepted among those who hold this belief that the conception of the church as an agency for the performance of social service is becoming more and more strongly established.

Is this true? The pendulum swings back and forth. It has swung pretty far just now in one direction. Is it or is it not beginning to swing back again? Into the controversy regarding the church's proper function we do not here presume to enter. It is a very great and deep question, indeed. But whether they are right or wrong in their conception of the church's function, the social service churchmen seem to be confronted with the likelihood of a reaction from the view which they have pressed so energetically and with so large a measure of success. That this should be the case at a moment when there is unprecedented suffering in the world and a vast opportunity for social service might seem incomprehensible were it not for the fact that it is precisely when our burdens are heaviest that we feel most imperatively the need of God. Is a new consciousness of this need creating a new demand that the church minister to our spiritual necessities, leaving to other agencies—which, perhaps, are better fitted for the work—the task of ministering to our physical necessities?—Charleston News and Courier.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Dr. McKim's Letter.

Mr. Editor:—Dr. McKim writes well, as usual, on "Has Christianity Broken Down?" laying the blame of the great war on the "cold, mathematical godlessness of militarism;" but he dwells entirely on the militarism of Germany. Surely France and Russia are as much to blame for militarism as Germany. And no government in Europe has been so openly hostile to Christianity as that of the French Republic.

I hold no brief for Germany. Neither side, as it appears to this writer, is waging such a strictly defensive war as is justifiable in the sight of God; such a war, for example, as the one in which Dr. McKim could say that he could "kneel before God in fervent prayer and then rush forth to battle with a conscience undefiled." But Dr. McKim does not distribute blame with equal hand.

For my part, I cannot pray for the success of either side. As the Times-Dispatch says in to-day's issue, "Germany and Britain have gone mad."

I can only pray that God will give the victory s He knows is best for the advancement of Christ's Kingdom on earth.

The Collect for the fifth Sunday after Trinity is very fit for these evil days: "That the course of this world may be so peaceably ordered by Thy governance that Thy Church may joyfully serve Thee in all godly quietness."

BERKELEY MINOR.

Staunton, Va.

Contributions

THE MISSION OF THE CHURCH.

Address by Mr. H. W. D. English, before the Churchman's Conference of the Diocese of Pennsylvania, February 12, 1915.

I.

Regenerating Society.

What do we mean by regeneration? In the individual it means a radical change in the spirit of that individual, accomplished by the direct action of the Spirit of God. But in the regeneration of society it becomes the act of regenerating or producing anew. That means again a change in the affections and the soul of that society.

And what do we mean by society? A community or a body of communities with common interests and aims, with especial reference to the state of civilization, thought, usage, etc., at any period or in any land or region.

The Protestant Church is composed of about 39,000,000 members and is what might be termed a cross section of all the population, and what we would call the social order, in this country. The Church is to-day supported not by the rich, but by what is termed the "common people," those people who "heard Him gladly."

It's a fallacy to say the Church is dying—that is in numbers. It has grown faster than most societies and movements. It has been stated that it has taken the American Federation of Labor thirty-four years to acquire 2,000,000 members. Probably three-fourths of the entire membership of the Church to-day has been added during this period. So that while the Federation has won 2,000,000 members the Church has won nearly 29,250,000. All the fraternal organizations in this country have about 10,000,000 members. The average attendance at their meetings is ten per cent. of their membership while at least fifty per cent. of the membership attend church.

I have given these definitions of our subject and these figures as to the strength of the church to place if possible before your minds the tremendous responsibility and accountability which the Church of Christ faces if it fails to take its proper place in the regeneration of society, or fails to take upon itself the accomplishment of certain obvious reforms in our social and economic life, which must be done if regeneration is to come to millions of the masses of our people.

Let us for a moment get our ideas of what is meant by the Church. Not

the Church as it is, but as we wish it to be.

Christ came to establish a kingdom. The Church was established as a means to an end. The end was the kingdom. The Church is represented here this evening,—you baptized and confirmed men are a part of that Church,—and the kingdom is more or less established in you, for Christ said: "The kingdom of God is within you." How firm that kingdom is established you know. We can get some idea how strongly it is established by your works.

Now it's all very well for the Church that is you, to speak of sin; that sin of an unregenerated society is abstract and regeneration must be of the individual. But, my friends, after twenty-five years spent in Social Service in almost every phase of our communal life, I am so jealous for the good name and the progress of the Church that I am ready to say that sin in the individual (the concrete) can be reduced in an enormous degree if sin in the abstract can be arrested. After all these years of Social Service I can say it is a comparatively easy thing to devote one's life to the "simple gospel" and to satisfy oneself with the smug reflection that the Church's duty is to create a spirit of satisfaction with things as they are, and cast out a line of hope occasionally that heaven will finally be the home of all those who have a proper appreciation of a "patient waiting" policy.

At the same time I recognize that "in this world of sin and pain and death there is no abiding city. The true home of the soul is yonder, and we must make our pilgrimage through this vale of tears with ceaseless longing." Still it is quite possible to have heaven here.

We must not forget that the religion of the past was a personal and private religion. It was so even up to my father's day. Therefore the morality was private. It had no ideal of salvation for the organic life of society, consequently it developed no adequate publice morality.

Let us place beside that Old Testament conception of the Reign of God,—that conception of a regenerated society which obtained on the other side of the Cross of Christ,—the new conception, that perfect expression, this side of the cross, of the will of God for humanity, a kingdom of God, over which His son, Jesus Christ shall reign.

My friends, I cannot help but see a gradual but sure tendency of the Church to hesitate, yes, almost halt at the threshold of one of the greatest opportunities for the regeneration of men in the abstract ever given to a Church since the time of Christ. It seems to be satisfied to devote its great power to the "simple gospel." It does not want to be troubled with the burning questions anecting mankind and society. It points with confidence to the promise "and the gates of hell shall not prevail against it," with an air which is nothing short of throwing the "lance on the shield of complacency;" of letting things be as they are.

I can't be satisfied! Here stands a great social order, an unregenerated society, if you will, with great social and economic wrongs, and as a member of the kingdom and of an organization called the Church built up for the purpose of extending the kingdom, I am filled with a throbbing compassion and fellow feeling for these people outside of the kingdom, and, yes, a "holy anger against the institutionalized wrong that is stunting and brutalizing the lives of so many of our people, converting the children of God into slaves of and for Mammon." Suppose I feel all this so strongly that I am willing to make great sacrifices so that these children of God can be helped? Where can I go for help? To the Church? Oh, my friend, that is the place to go, but just once has the Church as an organization in my twenty-five years of experience helped, and that once they won a glorious victory. But when it comes to standing out against sin in the abstract as it appears in city, State and nation, it seldom does. Thousands have left the Church and embraced socialism as has been said not "to shake off a faith, but to get a faith."

(To be continued.)

CHURCH INTELLIGENCE

CALENDAR FOR MARCH.

1—Monday.
7—Third Sunday in Lent.
14—Fourth Sunday in Lent.
21—Fifth (Passion) Sunday in Lent.
25—Thursday. Annunciation of the Virgin Mary.
28—Palm Sunday.
31—Wednesday in Holy Week.

Collect for the Third Sunday in Lent.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Master, to be our defense against all our enemies, through Jesus Christ our Lord. Amen.

"ONE DAY'S INCOME!"

Letter From the Missions House.

To Each Member of the Church:

It is necessary to raise $400,000. This is to be in addition to the usual offerings for missions. It is made necessary because the gifts of the Church through your Board of Missions have been insufficient to meet the present needs.

How has this critical situation come about?

(1) Because of the increased obligations in part ordered by the General Convention.

(2) Because the very success of our missionaries has created new obligations which the Board has been compelled to accept.

(3) Because the Board can never know in any one year exactly what the receipts will be, and as a matter of fact only once in the last seven years has the income equalled the expenditures.

In view of the facts, your Board of Missions at its last meeting appointed a committee to secure the help of every member of the Church in giving an Emergency Fund of $400,000.

We are encouraged to ask this by the fact that the laity of the Church have already suggested some such action. One of them writes:

"I am deeply distressed by the failure of the Church to give the apportionment. In view of present world conditions, is it enough for the Board of Missions to say, 'There ought to be no retreat?' Should it not rather declare, 'There must be an immediate and determined advance?' Does the Board ask enough of us Churchmen? Are we not able to provide all that is needed?"

This layman offers not simply to give one day's income, but the income of one day for each of twelve months in addition to his usual missionary offerings.

Will you enlist in this campaign? If so—

1. Will you join us in prayer that we may have vision and faith and may learn the joy and blessing of sacrafice? Deeper far than the need for money is the need for devout prayer in the name of our Lord.

2. Will you, in addition to your usual Missionary offerings, give during Lent, if possible, or not later than June 1st, 1915, at least one day's income?

3. If this is impracticable, will you make an equivalent self-denial offering?

Of course many can do much more than this.

(1) The members and officers of the Board are taking the lead in contributing, and have already given over $10,000.

(2) The employees of the Church Missions House have pledged one day's income.

(3) The missionaries on furlough are planning to do the same.

(4) Wherever the idea has been suggested it has met with a unanimous and cordial response.

Will you not join in this?

All gifts sent to your Board of Missions for the Emergency Fund will count upon the apportionment of your parish and diocese unless you request otherwise.

For all your loyal help in the past by prayers and gifts your Board of Missions thanks you heartily. We are facing a new world of opportunity, of danger and of duty. Upon your Board of Missions has been placed the responsibility of leading the Church forward.

Will YOU follow?

DANIEL S. TUTTLE,
Presiding Bishop.
ARTHUR S. LLOYD,
President Board of Missions.
EDWIN S. LINES,
Chairman Emergency Committee.

PROVINCE OF WASHINGTON.

Letter from the Missionary Committee.

The Primary Synod of the Province of Washington made a great venture of faith in response to a great call. Upon your Provincial Standing Committee on Missions was laid the duty of enlisting every force in the Province to make that "venture of faith" a reality. The burden of its achievement, if achieved it is to be, must obviously rest heavy upon the shoulders of the clergy. We recognize this fact; we recognize also that the difficulties by which you will be confronted are very many and very great. We feel this so keenly that we have determined to make two or three suggestions which may perhaps commend themselves to you as practical. We are all one in believing that a Million Dollars for Missions from the Province would be a splendid thing; but we all ask insistently, How can I get my people to see this and to do their share?

1. First, then, if our experience is any fair criterion, this is a time when Christian people are passing through a deep searching of heart. We have found

men and women asking themselves two questions as never before: (1) Has my discipleship been thorough and in earnest, or lukewarm and superficial? (2) Have I spent more than I should on comforts, luxuries and pleasures, and allowed the cause of the Kingdom, of which I am a member, to hold only second place in my thoughts? The giving of money is not the chief thing: it cannot take the place of the giving of self. Still it is an expression of devotion; and a very real and costly expression. We are persuaded that self-consecration needs this as one of the ways by which it shall prove itself. And we are satisfied that greater giving will be the natural result of a strong call for a deeper interpretation of the costliness of thorough-going discipleship. We believe, therefore, that the Synod showed true Christian statesmanship in calling for a quickening of faith which should set for itself an outward and visible goal of works. The mere money will come, and our people will not consent to its not coming, if our consecration to Christ can be deepened. And for this, surely, our people everywhere are hungering.

2. This committee, on the basis of experience, is satisfied that the financial goal set by the Synod can easily be reached, if the appeal is made along these two lines:

A. To those who already are regular givers to missionary funds, it is a question of self-denial that they may increase their gifts. And after all, when men's hearts are touched, no appeal is so moving and so welcome as that of sacrifice on behalf of a cause that is dear. In one parish known to us, where the untoward conditions of business have been keenly felt, this appeal was made, quietly and simply, two months since: and the pledges for missionary work have been doubled. Unquestionably, to give for Church work what one has habitually spent upon one's luxuries, involves, if it is undertaken on any large scale, certain economic problems for the community. But if the King's business is really the chief concern of the King's people, the sooner these readjustments are made, the better.

B. To those who have hitherto given nothing, or given little and irregularly, the appeal must also be made. It will be the same appeal in substance. The best information available seems to indicate that a very large percentage of our communicants and adherents belong in this category. Could they be reached and enrolled as regular contributors of even small amounts, it is our conviction that the large sum mentioned by the Synod would promptly be secured.

3. We beg to suggest the following practical methods of procedure, which we call practical because from information in our possession we know that they have been successfully tried:

A. There are in most parishes a few men who are really in earnest. A candid matter-of-fact statement of actual conditions covering the need and expenditures of missionary funds, and the comparatively irregular and inadequate giving of enrolled Christians, is often enough to rouse these few men. Once aroused, it is generally possible to gather round them a wider group of men, who are willing to face facts, or at least to give the attention of business men to this business aspect of the Church's life.

B. These men are usually willing to issue a call for a parish meeting to consider the facts they have gained. At such a meeting a clear business statement is usually the most impressive feature; it can be, and perhaps should be, supplemented by an appeal for thoroughgoing discipleship.

C. It is always a most effective thing if a group of business men will follow up any such meeting by personally asking the people of their parish to take some share in the Church's work. And where this canvass has been tried those who have done the work, instead of finding it distasteful, have been willing to do it a second time.

D. To make the present campaign one of distinct self-denial it has been found advisable in some cases to dissociate it from the ordinary appeal for missionary support. In these cases three methods have been tried: (1) the use of mite-boxes; (2) the use of pledge cards and weekly envelopes for a self-denial fund, and (3) pledges payable quarterly, semi-annually, or annually.

May we finally reiterate the fundamental points?

1. The present spirit of our people calls for a great effort to deepen discipleship.

2. Such deepened devotion must and will show itself outwardly; and to give for the spread of Christ's Kingdom at home and abroad is one of the chief of these expressions.

3. The aim of any campaign for increased giving should be a double one: (A) calling for real self-sacrifice on the part of those who already give and give regularly for missions that they may give more; and (B) endeavoring to enlist the regular help of those large numbers who hitherto have given nothing or given sporadically.

If the Church and its members, both clergymen and laymen, will rise to the glory of this opportunity for self-sacrifice, our whole country will surely feel the great and lasting gain of the troubled period through which we are passing. The call of the Synod to us, is a hard and a big task; but certainly it is worth the doing, and it can be done.

WILLIAM CABELL BROWN,
DAVID W. HOWARD,
W. D. SMITH,
GEORGE G. BARTLETT,
WILLIAM R. BUTLER,
WILLIAM A. CORNELIUS,
JOHN W. REYNOLDS,
G. C. F. BRATENAHL,
Standing Committee on Missions.

Resolutions Adopted by the Primary Synod at Its Meeting in Pittsburg, November 19, 1914, in Regard to the Missionary Offering.

Whereas, The war in Europe is having disastrous effect upon the work of the Church of Christ, threatening the outposts already established, by the inevitable curtailment of the funds hitherto given by the belligerent nations for the promotion of Christ's Kingdom; and

Whereas, This Synod realizes its responsibility in this tremendous work, and the increased spirit of earnestness prompted by the Holy Spirit of God in the hearts of our people by the distress of the brethren abroad; and

Whereas, The Bishop of Pennsylvania, looking towards relief in the present situation, offered the following resolution:

"Resolved, That it is the sense of this Synod that the Third Province should set as its mark for Missionary Offerings this year the sum of $1,000,000"; and

Whereas, During the past year approximately $500,000 was raised for Diocesan and General Missions within the Province; therefore, be it

Resolved, That this Synod, unafraid and undaunted, call upon the Church people of the Province during the current year, to double their offerings for Missions, as an expression of their quickened devotion and self-sacrifice in the cause of Christ; making the offering $1,000,000 for the coming year; and

Be it further resolved, That the Standing Committee be empowered to enlist as far as possbile all Missionary organizations within the Province, especially the Diocesan Men's Missionary Committees, the Women's Auxiliary, whose generous co-operation has been already assured; the Sunday School Auxiliaries, and others, to the end that not only every one of our 204,000 communicants be given an opportunity to make a weekly offering, but also in addition the largest possible number of our adherents who are not communicants; and

Be it further resolved, That the Standing Committee be empowered to appeal to the Diocesan and Parochial authorities of the Province, that our Diocesan and General apportionments be met at an early date, to the end that as soon as possible our entire offering over and above our apportionments and assessments may be placed in the hands of the General Board of Missions, for such allocation in behalf of the work abroad where the need is greatest, whether of our own or other Christian bodies, as in their judgment they may deem best.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Interesting Items.

Ascension parish, Claymont, and the Woman's Auxiliary of the diocese lost one of the most active Church workers in the death of Mrs. Emma Lore Lodge, of Claymont, on February 11th. Mrs. Lodge who was a sister of the late Chief Justice Lore, of Delaware, was treasurer of the Woman's Auxiliary and always active in parish and diocesan work.

Dr. William Jefferys, of the China Mission, is conducting a Mission Study class for men representing the parishes of Wilmington. The first meeting was held at Bishopstead on the evening of February 22d, when the class was entertained by the Bishop. Later sessions on the Mondays of Lent will be held at St. Andrew's church.

Almost all the parishes of the diocese have series of special Lenten sermons. In Wilmington, in addition to these, most of the parish clergy are giving courses of systematic instructions. In Trinity, the Rev. F. M. Kirkus, the rector, is giving a course on Some Christian Institutions; the vicar, the Rev. R. L. Wolven, on the Discipline of an Apostle; the Rev. R. W. Trapnell, rector of St. Andrew's, is giving a series of addresses on the Book of Job; the Rev. C. H. Holmead, vicar of St. John's, on Fundamentals of the Faith; the Bishop is giving a course in Old Swedes' on the English Reformation, and in Immanuel on Old Testament subjects. The Bishop is also giving on Friday evenings, St. Thomas', Newark, lectures especially intended for the students of the two colleges, on General Aspects of the Old Testament.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B D. Tucker, D. D., Coadjutor.

Norfolk Clericus.

The third Monday meeting of the Norfolk Clericus, which gathered on February 15th in the parish building of old St. Paul's church, proved as pleasant and successful as could be wished. After the minutes and some matters of business, a paper, "The Church and the Secular Press," by Dr. D. W. Howard, of St. Luke's church, was listened to with attention and interest. The writer showed what a power the press was; that as a rule it was on the side of truth and righteousness; that it was always ready to print Church news suitably brought to its notice; and that the Church, by a little pains to furnish such news, might make much greater use of the press, to the gain of both press and Church. The discussion which followed centered chiefly on the question how far it is fair to ask as a gift what the press has to sell, viz., space and publicity; and it was the opinion of several that the right thing to do would be to put such matter as the Church wishes to bring before the public into the papers as paid advertisements. After the dinner the Rev. W. H. Osborne, of St. Thomas' church, introduced as a topic for conversational discussion the articles lately published in the Atlantic and in the Century: Is Christianity a Failure; Has the Church Collapsed? The outcome of the remarks made seemed to be that while the writers may have proved their contention satisfactorily to themselves, it was far from a conclusion that Christianity has failed or the Church collapsed, when the terms Christianity and Church are properly defined, and their aim and ideal kept clearly in view.

In the registry of names for attendance on the meetings of the Laymen's Missionary Movement, the Church has made a very creditable showing; and the men from St. Luke's outnumber those from any other congregation in the city.

St. Andrew's Church, Norfolk.

The service in St. Andrew's church, Norfolk, Va., on Monday evening, February 21st, was one worthy of note and imitation. The Laymen's Missionary Movement Convention had just come to a close. The Rev. R. W. Patton, Missionary Secretary of the Fourth Department, spoke to the congregation on the supreme business of the Church, and for more than an hour held the people closely attentive to his address to the very end. The rector, the Rev. M. B. Marshall, then invited those who belonged to his congregation to remain after the service, when he spoke to his people on two subjects: Having a Missionary Representative in the Foreign Field; and, Clearing up the Church Debt. As a result of this discussion, St. Andrew's church decided to have a representative in the foreign field. The Board of Missions has designated Miss Louisa Myers, of Norfolk, who is now working in Japan. Her salary of $800 is to be paid by St. Andrew's church, and she is to do the Master's work as this church's representative.

St. Andrew's already has a representative in the Diocese of Southern Virginia. Mrs. Kate Smith, who is now working at Russell, Va., went out from St. Andrew's, and is supported by this congregation. God willing, it is the purpose of this church eventually to have a representative in the domestic field, and so to be present in the three departments of the Church's missionary work.

The attention of the congregation was then turned to the church debt: The crying need for an adequate plant was gone into, and the people urged to receive a committee, who would call on them, with consideration. Before the congregation left the church about one-third of the entire debt, or $1,460, was subscribed.

Emmanuel Church, Bristol.

Bishop Tucker visited this parish on Sunday, February 21st, and at the evening service confirmed a class of thirteen, presented by the rector, the Rev. Hunter Davidson.

A congregation that taxed the capacity of the church greeted the Bishop, who preached a sermon that touched the hearts of all. The confirmation service made a profound impression, and a notable feature was the large number of males in the class. The Bishop congratulated the congregation upon the evidence of progress in the parish, and was much pleased at the improvements on the church building, inside and out. This parish will install a vested choir on Easter Sunday, composed of men, women and boys.

A new holy table and reredos has recently been placed in the church, and the vestry refurnished.

The rector has organized a Young Men's Bible Class; a Brotherhood of St. Andrew will soon be organized, and a Men's Club is talked about.

Bishop Tucker's Visitations.

Bishop Beverley D. Tucker has just ended a visitation to the Southwestern part of the State, having confirmed goodly classes at Bristol, Abingdon and Saltville. On Sunday, February 21st, the Rev. J. W. Hobson presented a class of seven candidates at St. Thomas' church, Abingdon. Eleven candidates by Mr. Opie, rector of Preston parish, nine at Saltville and two at Marion, the services having been held on the 24th and 25th, respectively. Bishop Tucker will be at St. John's church, Wytheville, for confirmation on Sunday, March 7th.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan

Valley Forge.

The Rev. W. Herbert Burk, who in a sermon twelve years ago, while rector of All Saints' church, Norristown, suggested the erection of a group of buildings at Valley Forge, the central one of which should be the Washington Memorial chapel, preached a sermon of an historical character, on the anniversary Sunday, February 21st, in the chapel, referring to the original suggestion and the growth and importance of the buildings. On Washington's birthday hundreds of Boy Scouts from Delaware and Montgomery counties made their third annual pilgrimage to Valley Forge and the chapel, where later in the day Mr. Burk held a special service and addressed the Boy Scouts. On Monday, February 21st, Mr. Burk announced that the Philadelphia chapter of the Daughters of the Revolution had presented one of the six sedilla for the chancel to commemorate the rectors of General Washington, including Bishop White. It will be of Indiana limestone and eleven feet high. He also announced that it was expected that the chapel would be completed and consecrated on Washington's birthday, 1916. The committee in charge will then turn their attention to the raising of $100,000 for the erection and endowment of the Patriots' Hall.

St. David's, Radnor.

The first meeting in connection with the celebration of the Bicentennial of old St. David's church, Radnor, was held on Saturday afternoon, February 13th, when Bishop Rhinelander spoke of the history of the church and endorsed the plan of raising $2,500 to endow St. David's free bed in the Chester county hospital, West Chester. The formal celebration of the laying of the foundations will be on May 9th.

Philadelphia Church Notes.

A special Corporate Day of Intercession for the church was held in St. Mark's Church on Wednesday, February 24th. There were celebrations of the Holy Communion at 7 and 7:45 A. M. Morning Prayer was said at 9. Another celebration at 9:30. Addresses and Intercessions, 10:45. Litany, address and intercessions, by Bishop Rhinelander; the other addresses were made by the Rev. J. O. S. Huntington, O. H. C. The day closed with Evening Prayer and an address at 5 P. M.

On Wednesday morning, February 24th, Mr. Frank H. Longshore spoke before the Diocesan Branch of the Woman's Auxiliary on his work as chaplain to the immigrants arriving at the port of Philadelphia. He also drew a vivid picture of privations and sufferings of the people in the northwestern section of the city. Addresses were also made by the Rev. J. J. Charthman and Miss Carroll.

Mrs. William West Frazier entered into life on Wednesday, February 24th, at the age of seventy. She was the daughter of the late George Leib and Sarah Ann Harrison, and sister of Charles C. Harrison, LL. D., ex-provost of the University of Pennsylvania. Her life was rich in good works among the sick and poor of the city. Twenty-five years ago she founded the Harrison Day Nursery in honor of her father and mother. She was interested in the Children's Aid Society, the Travelers' Aid Society, the Woman's Directory, the Federation of Day Nurseries, and other charitable and philanthropic organizations. She was a member of the Church of the Holy Trinity.

For forty-two years Malcom M. Coppuck was connected with the Bureau of Highways of the city of Philadelphia, and so the oldest of the city's employes. He entered into rest on Friday, February 26th, at the age of eighty-one years, highly esteemed by all who knew him. He was for a number of years the rector's warden of the Church of the Advent, which parish he represented in the Diocesan Convention. He was also a veteran of the Civil War.

VIRGINIA.

Rt. Rev. Robert A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

Brotherhood of St. Andrew.

Hubert Carleton, D. C. L., General Secretary of the Brotherhood of St. Andrew, and editor in chief of St. Andrew's Cross, the official organ of the society in the United States and Canada, was the speaker at the half-hour services in St. Paul's, under auspices of the Richmond Assembly, Friday, Feb-

ruary 26th, where a large congregation of men and women had assembled to hear him. Dr. Carleton spoke of Christion work, and the share which laymen should take in it.

That evening Dr. Carleton addressed a mass-meeting of men of the Brotherhood in Grace church lecture room. On Saturday evening, in St. James' parish house, he spoke to a large audience composed mainly of boys.

Dr. Carleton is a clear thinker, and besides has the faculty of condensing within a very brief time a great deal of information and good suggestions with reference to the work of the Church.

Mrs. McIhany's Home Burned.

At an early hour Sunday morning, February 21st, the home of Mrs. H. M. McIlhany, at the University of Virginia, was burned to the ground, the family losing most of their clothing and the furniture upstairs.

Mrs. McIlhany is the widow of Rev. H. M. McIlhany, who for many years had charge of the Y. M. C. A. work at the University, and who later literally gave his life in his effort to build the Episcopal church (St. Paul's), at the University. No man was ever more conscientious or self-sacrificing in the work for the Master than Mr. McIlhany, and his widow decided to try to the best of her ability to carry out his ideas of helping the student body, and she decided to remain at the University and has conducted a boarding house for students, where the young men have every advantage of a home-like Christian home. She has been doing this while caring for her five children, the youngest of whom was a baby when his father died. The greatest sympathy has been expressed for Mrs. McIlhany, and many kind friends have come to her assistance, and thus she has been enabled to secure another house, and will soon be in a position to continue her work.

Seminary Notes.

Dean Crawford is spending a month with his brother, the Rev. Mr. Crawford, rector of the Church of the Redeemer, Biloxi, Miss. The dean has not been well for some time, and it was thought that a visit to the balmy shores of the Gulf of Mexico would be very beneficial.

Dr. Hubert Carleton, General Secretary of the Brotherhood of St. Andrew, visited the Seminary on Wednesday last, and delivered an excellent address on the work of the Brotherhood throughout the United States.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

K. B. Society of All Angels'.

All Angels' parish, the Rev. Dr. Townsend, rector, has had for some years a K. B. Society. It is for young men, and is unlike anything else in New York, so far as known. It is secret in so far as the meaning of the "K. B." goes. This meaning is said to suggest the name of a great missionary Christian patriot of America, and is of course wholesome and stimulating to young men. The society has twenty-four active members, besides fifty others who are associated; some of them outgrow it in years, but cling to it from love of its work. That work is the getting hold of boys early in their teens, instructing them in Christian and Church works and ways, and carrying them over the critical period to twenty-one or older, getting them into confirmation classes, and afterwards giving them real work for God and other young men. One rule prohibits smoking to all below twenty-one years. The rule not only does not keep out serious-minded young men, but several times they have themselves, by vote, refused to lower the restrictive age to eighteen. One other K. B. Society is in Westfield, New Jersey.

Other News.

The Lenten weeknight meetings for people of Trinity parish are attended this season by as many as can gain admittance to chapels. Last week, at St. Chrysostom's, such was the case, and this week even Intercession chapel was filled. The rector preaches on doctrinal matters, baptism being the question last taught, and those who attend come from church and chapels of the parish. The plan brings together people who do not otherwise meet.

Some strength has been found in the New York legislature, now in session, in favor of taxing Church property. Church authorities are saying publicly that if such course be pursued all other property not maintained for profit should be taxed. The Rev. Dr. Stires, of St. Thomas', is reported in the daily papers as saying churches are the most constructive forces in the city; that much time of the clergy of even the largest parishes is given to the welfare of the poor, and that this winter, when the city failed utterly in the unemployment situation, the churches led the way to real relief. The measure now proposed would tax all churches owning property $100,000 or over.

The Rev. Robert J. McFetridge, who has been doing work in Pittsburgh, but comes from Bala, a Philadelphia suburb, begins work as rector of St. Luke's parish, Beacon, at Easter. He succeeds there the Rev. George H. Troop, now rector of Holy Apostles' parish, Philadelphia. Mr. McFetridge has seen considerable service in Wyoming, but also served some years as assistant at Brynn Mawr. The parish to which he comes is among the largest of the river ones. The Rev. Frank Heartfield, who has served it for a time, has become rector of historic St. George's, Newburg. He will fill some Lenten engagements made earlier, but by Easter will take up the full work of the Newburg parish.

The special service of the New York chapter of the Actors' Church Alliance, for March, will be held, by the invitation of the rector, the Rev. Ernest M. Stires, D. D., in St. Thomas' church, Fifth avenue and 53d street, Sunday, March 21st, at 4 P. M.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

St. Matthew's Parish.

On Sunday, February 14th, the Bishop of Washington visited St. Matthew's parish, Prince George's county, Maryland, the Rev. Henry Thomas, rector, and confirmed two classes, aggregating twenty-four candidates, namely, at Pinkney Memorial church, Hyattsville, nine; at St. Luke's, Bladensburg, fifteen.

The Rev. William B. Dent, ordained deacon February 21st, by the Bishop of the diocese, has been appointed by the Bishop assistant to the Rev. Henry Thomas, and will have charge of St. John's chapel, Mt. Ranier, a growing town between Washington and Hyattsville. St. John's was erected about three years ago, and has proven the necessity for the labor and money expended upon it.

Mr. Thomas has provided special preachers from Washington and other points for the Friday nights of Lent.

Note.

The Ref. Dr. Herbert Scott Smith, rector of St. Margaret's church, Washington, is in the hands of his physician because of a serious attack of iritis, an inflammation of the iris of the eye, and is compelled rest from work. This is especially unfortunate for the rector during Lent; but he has a very competent and poular assistant in charge of the parish, the Rev. C. J. Wingate.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Church of the Good Shepherd, Thomasville.

The Bisop made his visitation for the Church of the Good Shepherd, Thomasville, for colored people, on the evening of February 14th. The next day he visited the Good Shepherd school, of which he writes: "A slight fire some time since injured the roof of the schoolhouse. That was repaired by the insurance company, and by the kindness of friends a new metal roof has been placed on the church. All of the buildings, church, school and rectory, have been painted. The interior of the church has also been fitted by the work of the women with a new carpet, and presents a very neat and attractive appearance."

Peace Centennial Celebrated.

On Sunday, September 21st, the Bishop, assisted by the Rev. S. J. French and the Rev. Mr. McIntyre, of Toronto, Canada, in St. Andrew's, Darien, said the service of thanksgiving for one hundred years of peace between Great Britain and the United States. The service was said also on the Sunday previous in St. James' church, Thomasville, the Rev. William H. Higgins, rector.

The Rev. Charles T. Wright at Christ Church.

At the midday Lenten services held in Christ church, Savannah, four addresses were made on February 23d to 26th, inclusive, by the Rev. Charles T. Wright, of Sewanee, Tenn. These sercs this year are for men only. Large congregations of men came to get the messages from Mr. Wright. On February 28th, the second Sunday in Lent, Mr. Wright preached in Calvary church, Americus. This gifted preacher and devoted priest is greatly beloved in the diocese, where he formerly resided.

TEXAS.

Rt. Rev. Geo. H. Kinsolving, D. D., Bishop.

Lenten Services at St. Paul's, Waco.

The special preachers for the Lenten services at St. Paul's church, Waco, Texas, the Rev. W. P. Witsell, rector, are Bishop Capers, of West Texas; Bishop Kinsolving, of Texas; Bishop Johnston, of West Texas; Bishop Winchester, of Arkansas, and Bishop Temple, of North Texas.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

The Bishop Huntington Memorial.

On February 21st, the first Sunday in Lent, there was dedicated in Grace church, Syracuse, the Rev. H. G. Coddington, D D., rector, a memorial reredos to the greatly beloved and revered Bishop Huntington, for thirty-six years the Protestant Episcopal Diocesan of Central New York. On the gospel side of the reredos attached to the black walnut panel work of the chancel is a specially designed metal tablet bearing the dedicatory inscription reading as follows:

In Memory of the Right Reverend
Frederick Dan Huntington,
Bishop of Central New York
from 1868 to 1904.
This Reredos was Erected in 1914
By the Congregation of Grace Church.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Conference of the Christian Socialist Fellowship.

The ninth general conference of the Christian Socialist Fellowship of America was held in Baltimore February 23d to 28th, beginning with a preliminary mass-meeting on the evening of the 23d, at St. Paul's parish house. There was a large attendance, and while representatives of most of the churches were present, members of our Church took the leading part. The Rev. James M. Smiley, assistant minister of St. Anne's church, Annapolis, presided, and the Rev. Richard W. Hogue, rector of the Church of the Ascension, delivered the opening invocation. Professor William Tappan, head of the Jefferson School for Boys, and a well-known Churchman, made an address of welcome to the out-of-town delegates. The principal address of the evening was from the Rev. I. St. J. Tucker, of Chicago, managing editor of the "Christian Socialist," and a clergyman of the Church, and was an earnest defense of Socialism and its teachings.

On the evening of the 24th there was a meeting in the chapel of the Church of the Ascension with addresses on "Socialism and Charity." On the evening of the 26th the Rev. W. D. P. Bliss, D. D., of New York, gave a stereopticon lecture in Albaugh's theatre upon "Social Reconstruction," and at the closing banquet at the City Club on the evening of the 27th, the principal address was made by the Rev. George I. Browne, rector of St. John's church, Lancaster, Pa. The Social Service Commission of the diocese, of which the Rev. Romilly F. Humphries is chairman, and the Rev. B. B. Lovett secretary, at a recent meeting, while not commending the Christian Socialist movement, by resolution called the attention of our Church people to the meeting of the conference as offering "an exceptional opportunity to learn of the purpose of a movement concerning which most of us are in ignorance." The commission also gave its approval to the Owens-Palmer national child labor bill and became a sustaining member of the National Conference of Charities and Corrections, which will meet in Baltimore from May 12th to 19th.

Death of Two Prominent Churchmen.

It is not too late to record the death on January 24th of Mr. Charles W. Michael, of St. George's parish, Harford county. Mr. Michael was one of the most prominent, active and valuable laymen of the diocese. He had been a member of his parish vestry for nearly thirty-eight years, longer than any other member, and its treasurer for nearly thirty-five years, and for many years represented the parish at the Diocesan Convention. He was also a member of the committee for diocesan missions and president of the Harford County Vestry League. His interest in and services for his parish church, the diocese and the church at large were constant and most helpful. The funeral services were held from St. George's church on January 26th, Bishop Murray, assisted by the rector, the Rev. G. W. Thomas, officiating.

Judge Daniel Randall Magruder, a retired member of the Court of Appeals of Maryland, died at his home in Annapolis on February 19th, aged eighty years. He was the last surviving member of the class of 1853 of St. John's College, Annapolis. Judge Magruder was a lifelong Churchman, for many years a vestryman of St. Anne's church, Annapolis, and prominent in its and in diocesan affairs. The funeral services were held at St. Anne's church on February 21st, the rector, the Rev. J. P. McComas, D. D., officiating.

Some Parish Improvements.

The congregation of Trinity church, Ten Hills, Baltimore county (the Rev. J. G. Carl in charge), is making definite plans looking toward the building of a parish house to take the place of the portable chapel now in use. For several years the congregation has been using the Lycett Memorial chapel and now looks forward to the early completion of their own place of worship.

At St. Mark's church, Highland, the Rev. F. P. Willes, rector, the Ladies' Guild has recently purchased a new organ, and the vestry have purchased a large piece of land in the rear of the church, which will enable them to enlarge the graveyard and have more space around the church.

At St. John's Hall, Gambrills, the Rev. F. C. F. Shears, rector, electric lights have recently been installed, and the following gifts have been made for the proposed new church: An altar, by Mrs. Parlett; Gothic lectern, by Mr. Miller, and a stove by the Ladies' Auxiliary.

On the afternoon of Quinquagesima Sunday, at a very impressive service in St. Mark's church, Pikesville, the Harrison Memorial Window was dedicated by the rector, the Rev. Dr. Edward T. Lawrence, in the presence of the immediate family and a large number of close personal friends. The window is a joint memorial to Mr. and Mrs. Charles K. Harrison, who were the most instrumental in the founding of St. Mark's church.

Other News.

The Rev. Carlton Barnwell, rector of the Church of the Ascension, Westminster, Carroll county, was married on Thursday, February 4th, to Miss Louise Tyson Hooff, of Alexandria, Va.

The Annapolis Chapter ("Peggy Stewart Tea Party" chapter), Daughters of the American Revolution, according to their annual custom, attended evening service in St. Anne's church, Annapolis, the Rev. J. P. McComas, D. D., rector, on Sunday, February 21st, being the Sunday nearest Washington's birthday, when a special sermon was preached by the Rev. J. M. Magruder, rector of St. Margaret's, Westminster parish.

The Rev. Herbert Parrish, the diocesan missioner, who preaches at the noonday services in Cincinnati, February 22d-27th, will conduct a parochial mission in Memphis, Tenn., beginning March 1st, and the latter part of the month will conduct a mission at St. James' church, Irvington, Baltimore.

Dr. W. H. Jefferys, formerly of St. Luke's Hospital, Shanghai, China, is conducting a mission study class for men each Friday during Lent at the diocesan house, Baltimore.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

St. Louis Church News.

On the Sunday next before Lent the Bishop Coadjutor of the diocese made his regular visitation of St. Timothy's mission and confirmed a class of twenty-six. St. Timothy's has been organized only about two years. It is having a most satisfactory spiritual and material development under the direction of the Rev. R. M. Hogarth. St. Timothy's moved into its new chapel and guild hall only about two years ago. Previous to that, services had been held for some time in rented halls and from house to house, chiefly provided by Mr. A. P. Rein, a layman of St. George's, and Rev. B. T. Kemerer, vicar of St. George's. During Lent, on Friday nights, Mr. Hogarth is giving a series of lectures on "Great Prophets of the Christian Faith."

A Quiet Day preceding Lent was held in St. Philip's church on Tuesday, February 16th. The conductor was Dean Davis, of the Cathedral. The Holy Communion was had at 8 o'clock, followed by breakfast served in the parish house by the ladies of St. Philip's. The clergy generally of the city were in attendance. On the night of Tuesday, February 16th, Rev. James Wise conducted a Quiet Hour for men at the Church of the Holy Communion, of which he is the rector.

An enthusiastic meeting of the Auxiliary of St. George's, was held at the parish house the Thursday before Lent, and included an address by the Bishop Coadjutor on the work of the Church in the rural field.

The work of the Rev. John Howard Lever, missionary to the city institutions, has been greatly helped by the acquiring of a new Buick auto. This was made possible by a kind layman of the city, assisted by the efforts of Bishop Johnson, to whom many kind people of the city made generous contributions. The car carries not only Mr. Lever, but frequently it is filled with members of the volunteer staff who are off for some one of the many institutions carrying blessing and joy, and frequently, too, in this hard winter, very substantial material helps to those who are in need.

At St. Philip's church, in St. Louis, an enthusiastic evening has recently been had by the coming together of one hundred and twenty people to listen to an address given by the Rev. C. E. Betticher on the Church's work in Alaska. A parish supper was held in connection with the address and was a great success.

The treasurer of the Diocesan United Offering reports over $1,000 on hand, a gain of about $250 over the corresponding time three years ago.

A large and enthusiastic meeting was

recently held at the Bishop's house, of friends and alumnae of Bishop Robertson Hall, taking counsel concerning the continuance of the school after the present academic year. The sentiment in favor of continuance was practically unanimous. A committee was appointed to make report on a Bishop Robertson Hall Association at an adjourned meeting to be held at the hall on February 23d.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

The Bishop's Tenth Anniversary Celebrated.

The tenth anniversary of Bishop Woodcock's coming to the Diocese of Kentucky was St. Paul's Day. Sunday, January 24th, the Bishop preached a special anniversary sermon at Christ Church Cathedral in the morning, and in the evening at St. Andrew's church, as these were the two churches in which his first sermons were preached when he took charge of the diocese. There was a celebration of the Holy Communion with the Bishop officiating on the morning of St. Paul's Day, in the Cathedral, followed by a quiet hour for the clergy.

The laymen's league gave its annual banquet that evening with the Bishop as guest of honor. The next evening, Bishop and Mrs. Woodcock gave a general reception at the Cathedral House. Among the many beautiful anniversary gifts received was one from a former parishioner of St. John's church, Detroit. It was a hand-wrought pectoral cross, cut from a solid piece of silver, symbolically engraved and set with amethysts.

Louisville Church News.

Wednesday afternoons in Lent, quiet hours will be held at Trinity mission, by various ministers of the Episcopal churches in Louisville. The rector, the Rev. Edward S. Doan, will hold an eight-day mission in St. George's church, beginning Sunday, March 21st.

The Girls' Friendly of St. Andrew's church, have introduced a new feature, which bids fair to prove of great benefit to the society. They meet in the parish house for an hour Sunday afternoons, for pleasant intercourse. Thus quietly enjoying each other's society, they are kept from the evil influences of aimlessly promenading the streets. It seems a splendid move and should be adopted by all the branches.

The Woman's Auxiliary of Louisville had their united annual meeting for a quiet hour, at Grace church, Rev. S. E. Johnston, rector, on February 2d. Three meditations were given by the rector. United meetings of the Auxiliary will be held in the larger churches during Lent.

The morning and afternoon branches of the Woman's Auxiliary of the Church of the Advent, and of the parochial chapel of St. Thomas', are studying the Auxiliary handbook. A Mission Study class will be held in the parish house Wednesday afternoons during Lent, the text-book being: Dr. Faunce's Social Aspect of Foreign Missions.

Other News.

At Grace church, Paducah, the Rev. Clinton S. Quinn, rector, January 25th, an open meeting of the Brotherhood of St. Andrew was held. Supper was served to seventy-five members, the table being arranged in the shape of St. Andrew's cross. Splendid addresses were given. As a direct result of the meeting, five applications for membership have been made.

A Junior Brotherhood has been organized at Grace church, with eight charter members, and other applications are coming in. Four young boys of the parish have expressed their desire to study for the ministry, and applications to the Bishop will be forwarded.

At St. James' church, Shelbyville, the Rev. E. C. McAllister, rector, a mission was held recently. Bishop Woodcock, for eight days, preached twice daily. Members of the choirs of other denominations helped in the work, ministers from other denominations attended, and in two instances their churches were offered, in case St. James' should prove too small a building. The interest in the mission was general, and it is felt that abundant and untold blessings have been the result.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Lenten Services in Knoxville.

The speakers at the noonday theatre services in Knoxville, now in their seventh year, will be: Rev. F. J. H. Coffin, of Greenville, S. C.; Rev. John D. Wing, of Anniston, Ala.; Rev. R. R. Claiborne, of Marietta, Ga.; Rev. Wyatt Brainer, of Asheville, N. C.; and Bishop Gailor, of Tennessee. Each speaker will take the services for one week.

St. John's, Knoxville.

On February 1st, the Rev. Walter C. Whitaker, D. D., completed the eighth year of his rectorship of St. John's, Knoxville. In this time the parish has increased from 450 to 850 communicants. Last year an every-member canvass added $3,000 to the current income, and a three-story parish house was built and furnished at a total cost of $30,000.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Trinity College Notes.

The Rev. John James McCook, senior professor at Trinity College, Hartford, has been acting president in the absence of the Rev. Flavel S. Luther.

An address was delivered to the student body last week by Hamilton Holt, editor of "The Independent," on "How to Secure Permanent Peace."

Frank Lambert, of Baltimore, Md., has been chosen president of the college Y. M. C. A. Mr. Lambert intends to enter the ministry.

United Lenten Services.

United Lenten services are being held on Thursday evenings at Christ church, Hartford. Similar services are also being held in New Haven, Bridgeport, Waterbury and in all other leading cities of this State.

Other News.

The Rev. J. J. McCook, of Trinity College, was one of the principal speakers at a recent mass meeting in behalf of the Belgian Relief Fund in Hartford. Mlle. Lalla Vanderville, wife of the Belgian Minister of State, gave an address at the close of which a collection was taken. Over $1,000 in cash and pledges were taken in.

The clericus of the New London archdeaconry has passed resolutions requesting that the matter of the division of the diocese, which was spoken of last year, be taken up at the next diocesan convention. The archdeaconry endorsed such a division. This move may have an important bearing on the result of the next convention. It is also considered probable that both the Litchfield and Fairfield county archdeaconries will take similar action.

The Flying Squadron of America held meetings in Hartford on February 11th, 12th and 13th. On Sunday, the 14th, over two thousand people were addressed at the new Majestic Theatre by former Governor Hanley and several other speakers of national repute.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Meeting of Northern Deanery.

The winter meeting of the Northern deanery was held in Christ church, Coudersport, on February 8th. After the sermon by the Rev. John W. Torkington, who has accepted the call to St. Paul's, Wellsboro, an interesting discussion on Church Unity was held in which all of the clergy present and some of the laity took part. The resignation of the Rev. Frederick Diehl, who had accepted a call to Virginia was received and accepted, and the Rev. John Aaron Miller was elected dean in his stead. The Rev. Harold E. Schmaus was elected secretary.

Opening of a Building for a Parish House.

On Friday evening, February 19th, a building specially fitted up for the uses of St. Elizabeth's mission, Elizabethtown, was formally opened with a large attendance from the State Masonic Home, Elizabethtown and from neighboring towns. Beside the main auditorium on the ground floor there are vestry and choir rooms, and on the floor above there are four rooms for parish purposes. Bishop Darlington confirmed and preached and afterward dedicated the altar, the altar ornaments, the organ, the lectern and the baptismal font. Afterwards addresses were made by the Rev. C. S. Kitchin, minister in charge, Mr. G. D. Snell, of the vestry, and Mr. George N. Reynolds, treasurer of the Diocesan Board of Missions. The large vested choir of St. Luke's, Mt. Joy, was present and sang the service.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

St. Paul's Church, Erie, Constituted Church of Diocese.

With all the beauty and dignity of the ritual of the Episcopal Church, St. Paul's church yesterday morning was constituted the Cathedral of the Diocese of Erie, becoming thereby the center of all diocesan activities.

The services, which were performed in the presence of a congregation that nearly filled the church, began at 11 o'clock, when Bishop Rogers Israel, attended by the wardens of St. Paul's and preceded by the vested choir, singing, entered the church and took their places in the chancel.

The opening offices of the services having been said, the Bishop addressed the congregation as follows:

"We are about to constitute this parish church the Cathedral of this diocese and to implore the blessing of Almighty God upon its use as such.

"A Cathedral is more than a parish

church. It is the church of the Diocese. It is the mother of all the churches. It is the home of all the people throughout the diocese. It is the House of Prayer for all people. Here all the clergy of all the people meet at The Church, the body of Christ in this diocese, to engage in solemn acts of worship."—Erie Dispatch.

A dean has not as yet been selected for the Cathedral.

The parishes and missions are very busy holding special services, and so far the attendance has been very good.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

The Bishop's Visitations.

On Tuesday, February 16th, Bishop Darst confirmed eleven at St. Cyprian's church, New Berne. On Wednesday, 17th, he confirmed twenty-four, presented by the rector, the Rev. B. F. Huske, in Christ church, New Berne. On Thursday, the 18th, eight were confirmed at Vanceboro, presented by the Rev. C. D. Malone. On Friday, the 19th, the Bishop preached at Zion parish, Beaufort county. On Sunday, the 21st, he held both services in St. Peter's church, Washington, and confirmed eighteen, presented by the rector, the Rev. Nathaniel Harding.

The Forward Movement.

The Rev. W. H. Milton, D. D., recently addressed the men of St. Peter's parish, Washington, in the interest of the Forward Movement. A report as to the result of this meeting says that never have the men been more aroused than they were by Dr. Milton, and his coming will mean much to the parish. It is proposed to follow this visitation by meetings addressed by Dr. Milton Barber, of Raleigh, and the Rev. B. F. Huske, of New Berne. The Rev. W. E. Cox and Archdeacon T. P. Noe came to this parish in January and laid the foundation for the movement now going forward there. The cordial support given the movement by the rector, the Rev. Nathaniel Harding, accounts for the sympathetic hearing given this cause.

Grace Church, Plymouth.

The every-member canvass carried out in Grace church parish, Plymouth, under the direction of the rector, the Rev. C. Prentice Parker, resulted in pledges to the amount of $254.00 for missions and $714.00 for parochial expenses, as against $19.55 and $300.00 pledged last year for these causes.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Daughters of the King.

The annual meeting of the Pittsburgh Assembly of the Daughters of the King took place on Friday, February 19th, at Calvary church, Pittsburgh. An address of welcome made by the Rev. Dr. McIlvaine. At the business meeting eight chapters were represented by sixty-four members. Officers were elected for the ensuing year.

At the conclusion of the business meeting Mr. E. J. Edsell, superintendent of the Saint Margaret Memorial Hospital, told the assembly of the needs of the hospital and of the assistance the Order could render. Thirty dollars was voted for the purchase of two wheel-chairs for the children of the wards, and a large donation of jellies, preserves and fruit was made for the hospital stores. Supper was served at 6:30 o'clock, and in the evening at 8 o'clock service was read by the Rt. Rev. the Bishop of the diocese and the Rev. W. L. Rogers. Mr. Rogers made the address.

On Sunday afternoon the Daughters of the King made a "pilgrimage" to the Saint Margaret Hospital, and at four o'clock had a service in the chapel. Service was said by the Rev. Dr. Yates, chaplain, and the Rev. Mr. Bigham, chaplain of the Laymen's Missionary League, and the music was furnished by the chair of St. Peter's church. Addresses were made by Bishop Whitehead and Dr. Watson Marshall, of the hospital staff. The hospital was filled to its utmost capacity by the congregation in attendance.

Mission.

During the week beginning February 22d the Rev. C. J. De Coux, archdeacon of the diocese, held a mission in St. Thomas' church, Barnesboro.

Dedication of Church.

St. Stephen's church, Sewickley, has lately been considerably enlarged, altered and put in perfect repair, and on the evening of February 22d was reopened with a service of benediction by the Rt. Rev. the Bishop of the diocese. The sermon was preached by the Rev. Dr. J. H. McIlvaine, of Calvary church, Pittsburgh. Other clergymen present in addition to the rector, the Rev. A. C. Howell, were the Rev. T. J. Bigham, archdeacon of Pittsburg; the Rev. R. N. Meade and the Rev. Dr. Wood, of Pittsburgh; the Rev. Joseph Speers, of Wilkinsburg; the Rev. C. A. Thomas, of Canonsburg; the Rev. C. M. Young, of Oakmont, and the Rev. Dr. Archbold, of New Brighton. Preceding the service dinner was served in the parish house to the visiting clergy and other invited guests. With the rebuilding of the parish house since its destruction last spring by fire, and the enlargement of the church building itself, this parish has now a complete equipment for carrying on its very extensive work.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. Frank Du Moulin, D. D., Coadjutor.

Peace Services.

Peace services were held in a large number of parishes in the diocese on Sunday, February 21st. In Sandusky the two parishes, Grace and Calvary, met at Grace with an attendance of 500, the music being sung by the combined choirs. The Rev. William F. Peirce, president of Kenyon College, preached the sermon. The evening service at Trinity cathedral, Cleveland, at which there was a capacity congregation, was in honor of the birthday of George Washington, a feature of the office being the presentation by a local military organization of the colors and the blessing of them by the dean of the cathedral. The Rev. Charles F. Thwing, D. D., president of the Western Reserve University, preached on patriotism, his impressive conclusion being, "America for Americans, Americans for man, Americans for God."

Midday Services at Trinity Church.

In the lobbies of the hotels in Toledo there is displayed on a large card with a red cross in the center, in attractive letters, a brief and reverently phrased invitation to the daily midday services at Trinity church. The non-resident preachers following Bishop DuMoulin, who had the services the first week in Lent, are the Rev. R. H. Fortescue-Cole, Chicago; the Rev. James Cosby, Buffalo; the Rev. William H. Poole, Jackson; the Very Rev. H. P. Almon Abbott, D. D., Cleveland; and the Rev. Franklyn Cole Sherman, Akron, and the Rev. John N. McGann, Chicago.

Church Attendance Campaign.

At St. Mark's mission, Shelby, the Rev. B. H. Peinheimer, rector, the Brotherhood of St. Andrew is engaged, with much encouragement, in a church attendance campaign, the object being the securing the presence of at least one hundred persons at each Lenten service.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Retirement of a Pominent Rector.

The Rev. William Newbold Baily, after nine years' active and fruitful service, has tendered his resignation of the rectorship of Trinity parish, Asbury Park, to take effect at Easter. Mr. Baily contemplates taking a year's rest, made necessary by the long strain of his wife's illness and death, and by other anxieties, but he will retain his canonical connection with the diocese..

During Mr. Baily's rectorship the parish has had large growth numerically and spiritually. A debt remains, but has been reduced as much as possible by hard work of the rector and his helpers.

New Rectory at Roselle.

The Rev. Clarence S. Wood, rector of St. Luke's parish, Roselle, with his family, has recently taken possession of the new rectory acquired by the parish. It is a house of ten rooms, costing $7,000, in the style of architecture corresponding with the church.

The parish has recently acquired a new church, costing $24,000; and now that the rectory also is built, every effort will be devoted to securing a parish house to complete the group of buildings originally planned.

The parish, under the present rectorship, is also making good spiritual progress.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

The Bishop Visits St. Paul's, Paterson.

The Bishop made his visit, as usual, on the first Sunday in Lent, to St. Paul's, Paterson, where there are always about one hundred persons confirmed each year. On account of the very serious accident to the rector, the Rev. D. S. Hamilton, who only the preceding Sunday had been able to be in the church again, it was not expected that there would be many to be confirmed. Seventy-three persons were, however, confirmed, and a later visit of the Bishop in the early summer is probable. Mr. and Mrs. Hamilton are well on towards full recovery, after the automobile accident from which they barely escaped with their lives. The great tabernacle for the Rev. Mr. Sunday's approaching visit to Paterson, seating about eight thousand people, is nearly opposite St. Paul's church. While our churches in Paterson will

not be closed, the attitude of our Church people will be kindly and sympathetic, and in no way antagonistic to those services.

Other News.

The people at West Englewood, having paid for their land, are planning a church building with the aid of the diocesan. All the people of various churches are interested in the project.

Plans for the new St. Matthew's chapel, which will perpetuate the name of the mother church of Jersey City, are being perfected, and the work of building will soon proceed.

The Newark diocese has very efficient and active commissions on General Missions, Religious Education, and Social Service, which meet monthly, and have many practical plans which they are pressing upon the attention of parishes and missions.

The Rev. E. P. Hooper, called from Pompton, is expected to take charge of the Church of the Ascension, Jersey City, immediately.

The Rev. Sidney E. Sweet, of Jersey City, who has been passing through a very hard experience in the hospital, is slowly recovering.

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop.
Rt. Rev. Samuel G. Babcock, Suffragan.

The Rev. Dr. Dunn in Boston.

People in Boston owe a debt of gratitude to Dean Rousmaniere for bringing the Rev. Dr. Dunn, from Lynchburg, Va., to the noon Lenten services at St. Paul's Cathedral.

The crowds who listened to his words of inspiration will never forget them. It is to be hoped that Greater Boston will again have a presentation of the old gospel from him at some future time.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

Anniversary Celebrated.

The fortieth anniversary of the organization of the Diocese of Western Michigan and of the consecration of the Rt. Rev. George De Normandie Gillespie, D. D., was celebrated on St. Matthias Day, Wednesday, February 24th, by a service at St. Mark's Pro-Cathedral, Grand Rapids, Michigan. Bishop McCormick made an historical address and a portrait of Bishop Gillespie was presented.

DUTTON'S

EASTER CARDS Full of the spirit of the Church's great season.

Dollar packets for private use or for Sunday Schools

Crosses and folders printed in full colors	100 assorted	for $1.00
	50 assorted	for 1.00
	25 folders	for 1.00
	12 folders with inserts	for 1.00

You can safely order by mail of

E. P. DUTTON & COMPANY

681 Fifth Avenue - - - New York

If you are open for an engagement to teach or desire a position as companion, place an advertisement in our CLASSIFIED DEPARTMENT. It will assist you in finding employment.

Christianity and the Community

Thy Kingdom Come on Earth

The Church Peace Union, founded a year ago by Andrew Carnegie, has made public a message addressed to the "Churches and Clergy of America" cautioning ministers and Church people against partisanship in discussing the war, and protesting against the agitation for increased armaments. The message is in part, as follows:

"We should condemn the causes of war; but we should look for then not so much in State papers as in the fears, prejudice and rivalries which are common to men everywhere except they are influenced by the Divine Spirit. Our freedom from militarism has been due to protecting oceans rather than to superior virtue. The present clamor for armament to resist a possible attack is prompted, not by peril, but by the disposition to echo on our side of the sea the cries which have been heard in Europe for years, and it is engendering the same suspicions that have wrecked the relations of Germany and Great Britain. . . . This is the time to prepare not for war but for peace.

"The time has come to insist that the law of the jungle should be replaced by the law of humanity, that there is no double standard of ethics; that there cannot be one rule for individuals and another for their governments; that the real greatness of a people lies not in regiments and battleships, but in justice and forbearance, and that 'righteousness exalteth a nation, but sin is a reproach to any people.' . . .

"The golden rule must be made effective in international intercourse. This is the urgent duty of the churches, and American churches now have free opportunity to speak. They should cease baptizing national pride and selfishness with the name of patriotism, put forth greater effort to make the Divine Spirit leaven all human relationships and proclaim the missionary message of international Christianity.

Among the signers of the message are Rev. Dr. W. H. P. Faunce, president of Brown University; Cardinal Gibbons; Rt. Rev. David Greer, Bishop of New York; Rabbi Emil J. Hirsch, Hamilton Holt, Rev. Charles S. Macfarland, Dr. Shailer Matthews, Francis Lynde Stetson, and Rt. Rev. William Lawrence, Bishop of Massachusetts.

✠

Throughout the South there is general and genuine satisfaction in the fact that the National Conference of Charities and Corrections meets this year in Baltimore (May 12-19). A large part of the discussions this year is likely to relate specifically to conditions in the South and ministers and laymen alike are sure to find inspiration and practical suggestions for their work from attending its sessions. The president this year is Mrs. John M. Glenn, now of New York, but a Southern woman, and the three vice-presidents are John A. Ryan, of Minnesota; Frank T. Sessions, of Iowa, and James T. Mastin, of Virginia. Not since the meeting of the Conference at Richmond in 1908 has this great gathering been so accessible to the majority of our readers, and it is to be hoped that as many as possible who are interested in the great social and human problems now facing the South will take advantage of the opportunities afforded at Baltimore.

✠

Not every one, especially in the rural districts, realizes that the Virginia State Library is now a circulating library for every one in the State. At a meeting of the Library Board, held November 21, 1913, it was "resolved that the privilege of borrowing books should be granted every responsible person in the State, over eighteen years of age whose responsibility might be certified by any member of the General Assembly of Virginia, any State officer, any judge, the mayor of any city or town, or any division superintendent of schools." Before this the privilege of borrowing had been conferred on all ministers and teachers throughout the State—when sufficiently identified.

The form to be used by the writer of the certificate is as follows: "I hereby certify that I believe Mr. (Mrs. or Miss) A., of ———, to be a responsible person and I recommend that he (or she) be permitted to borrow books from the Virginia State Library, under the rules."

It is fortunate for the readers of Virginia that the extension of the parcel post privileges followed so closely on the heels of the extension of the borrowing privileges by the Library Board, so that the books of a great and up-to-date library are now at the disposal of nearly every one at a very small cost.

✠

The Virginia State Library is also now in possession of approximately two hundred books for the use of the blind. These are printed either in what is known as "New York Point" or "Braille" or simply in raised letters. The catalogue covers a wide range of subjects. The Bible, as well as several devotional books and a number of standard commentaries, a good collection of fiction, history and science, and a number of books for children. This branch of the library is accessible to the blind throughout the country and books are now in circulation as far south as Florida. Ministers and others who have friends among the blind will do well to avail themselves of this simple means of securing books at a very small cost which are generally difficult to obtain and often expensive.

CONFIRMATION.

Insure an unforgettable confirmation for your daughter or relation. Gifts depicting Biblical narratives on jewel and trifle cases of repousse "SHEFFIELD PLATE" (not moulded ware), are imperishable, nothing so appropriate, nothing comparable in beauty or cost, $6.00 up to $14.00 with warranty. Write today for pamphlet. RAYMOND & COMPANY, 338-340 Pearl street, New York, and London, England. Established fifteen years.

Are you going to the Exposition. If so—see page 19.

Church Knowledge and Nurture

THE CHILDREN'S LENT.

For the Christian man or woman Lent means something of help in spiritual growth as he sincerely uses its privileges. Can it mean something for their children: or are they to be ignored each spring, and stand aside and watch father and mother "go to church," or deny themselves something appetizing at meal time, or actually fast. The children hear in Sunday School of Ash Wednesday, of Sundays in Lent, of Palm Sunday, and Passion Sunday, of services certain days, of Litany services, of Holy Week, Days before Easter, Maunday Thursday, Good Friday and Easter Even, and the brightness and joy of Easter Day. They learn other children are gathering pennies for an Easter offering for Missions, and they themselves are urged to do this, and the majority of them do it. Is Lent only a parents' season, not bright: a series of names and of efforts for missionary pennies? More than this it is not in some child-minds and child-hearts, if indeed the heart be reached. More than this it ought to be. More than this it can be.

⚜

A devotional time for the children Lent should be. Some rectors, conscious of their responsibility arrange one service each week in the Church so that the worship and address are suited to the children's minds and hearts. The former is brief, yet long enough for adults present to feel profited in it, and that their needs are not forgotten. The address of twenty or twenty-five minutes is divided: The children discovering they are directly recognized in the first ten minutes of the sermon both in illustrations and simple statement. They listen then, and come again: for though they find the last ten minutes the pastor is preaching to their parents, they have had their share: and the whole service has been as much theirs as their elders' this time. The catechism furnishes valuable material in convenient form for texts of spiritual addresses to all ages: and if some questions are asked and answered now and then, the rector is only the more rubrical in his duty. The children in the Bible are numerous enough in their variety to furnish six for six addresses on them through the weeks of Lent, with practical lessons not only for children. It is far harder to talk to children holding their interested attention, for they are under fewer obligations to listen or heed unless attracted very strongly to what is said, than are adults. But he who dearly loves children can speak to them, and will have attentive hearers: while he who says: "I cannot," must strengthen his will to try, apply his mind to learn how by pesistent practice, and bend his knees in sincere prayers for skill and guidance. He is pastor of all his flock: and the command: "Feed My Lambs," stands close beside that other in his Book of Instructions, "Feed My Sheep."

⚜

A time for learning God's own Word, Lent can be. Once a week at least every scholar who can read might do as a member of his class what those of one Bible class did many more weeks than the six of Lent.

A teacher of a men's Bible class declares that the most successful method of getting every one in the class to do some reading on the lesson for the coming Sunday is to form a Bible Lesson League. Each member of the league pledges to read over the lesson for the next Sunday at a given time during the week. The time set in this particular class was at seven o'clock Wednesday morning. At that hour, each one, no matter where he might be, took out his little pocket Testament in which he had marked the lesson verses on the preceding Sunday. The marking of these verses was made a class feature and done simultaneously just before dismissal.

The unity of the act impressed the men as no individual marking at any indefinite time would have done. This class chose its hour, but to many, seven o'clock in the morning would seem most inconvenient. A class may select the noon recess: six o'clock in the evening, when the day's work is done, or just at bedtime. This matter would be regulated by the daily employments of the class members, and the spirit of unanimity in reading over the lesson all together, though widely separated, concentrates upon the text for next Sunday and connects the lesson with the week-day life.

⚜

A time for strengthening Christian character, Lent must be. Thousands of our boys and girls are trying to be obedient and conscientious. They pray daily: they go to Sunday School and church regularly. They have been confirmed, or expect to be. They are just as fond of fun and enjoy life as much as any of their playmates. Lent comes, to be neglected by some of these, half used in an ignorant customary way by others, while yet others observe it intelligently and heartily. They are like adults. Yet just because they are willing to live aright, to make much out of life, they are also willing to be taught to make more out of Lent, not as adults, but as children living a child-life for Christ all the year. A father was helping his boy build a bird house. He wanted to help him build character. So he picked out and used in the house very small nails. The boy criticised the frail finished box. "It is not worth setting up." "Just like Sam Spencer," said the father. "Sam did not put long nails in his life as he grew up, and now people have no confidence in Him. He can't stand temptation any better than this house can stand a gale of wind. He and I are the same age. We left school the same June, and started in the business of life.

Then, as soon as he began to earn a little money he started in to play pool and drink beer. These were short, poor nails in his character, for reliable people didn't want to hire a young fellow who passed his spare time this way. He kept on in the same course, until now nobody trusts him with anything important. His character is too wabbly to be depended on, because he didn't use good, long, reliable nails while he was building it."

The father waited just a moment while Larry kicked the grass with the toe of his shoe, then said suddenly:

"Let's fix this house so it's worth while!"

In fifteen minutes it was securely nailed. Catching up Larry he put him astride the roof, saying:

"Now rock it."

Larry tried to, but it was firm.

"See what the right kind of nail do?"

Larry nodded, grinned, and shrugged his shoulders. The two then went on with their work without any more reference to nails. Larry grew up to be a man of solid worth, and now, in old age, his father is often surprised and gratified to hear him use the same illustrations he himself used so many years ago.

So may children be taught to use Lent to strengthen character: its children's services and addresses to inform them how to profit by the Church's extra privileges then. So will they put stronger nails in their devotional life and more conscientiousness in conduct more watchfulness against temptation more earnest prayer daily for grace.

⚜

A time for service, Lent may be. Activity characterizes the life of every healthy boy and girl. The infant is content with mere movement. The child will run and jump rather than walk but he wants to do this in games of some sort. The older child is yet more willing for results from his activity. The activity will be expended in the direction companions or custom may influence: and will be bad or good, but must be something. The idle child is the exception in any community. Here the activity of adults who have the care of children must be used, and used with some enthusiasm. Adult interest is essential in awakening youthful interest. But with that wisely manifested, there is chance to turn youthful activities into worthy purposes. The Sunday School class may be divided into committees of two or three, giving every member something to do for which he is best fitted. A committee on looking up absent scholars will be popular, including a few visits to sick ones. A committee on ways and means for securing funds for the Easter class missionary offering will be timely: and children may think of legitimate methods within their powers and tastes overlooked by an adult. In older classes a committee on benevolence may provide for cases of need in the parish or even in the class if tactfully done. Then the more spiritual service of bringing playmates to Lenten services for children is quite within the range of youthful effort, and beyond estimate in its possibilities for spiritual benefit. Such methods begun and used in Lent may prove useful after Easter; and interest aroused can be expended in the regular opportunities for worship and work through the year.

⚜

The Children's Corner.

Dear Children: Read over, or better still, learn for your teacher our Church's collect for Ash Wednesday. Ask to have explained to you that hard word in it "contrite." Then I want the Juniors to find in St. Luke's Gospel and read the story (parable) of the young man who, when he had a contrite heart repented. I ask the Seniors to find in one of St. Paul's letters to the Corinthians and read what he says about real repentance.

Answers for February 27th:

Junior—St. Luke 2:51.

Senior—St. John 6:9.

If you did not find these answers last week: write them out now from these verses, but in your own words.

Your friend,

K. J. H.

Family Department

For the Southern Churchman.

Lines.

To One, who writes: "I hope to clasp your hand in mine on the Shore of the Hereafter."

Your words, dear friend, have wakened in my heart
Thoughts that have long lain only sleeping there,
Not dead; for sometimes, on the midnight air
Sweet voices whispering to my soul impart
Knowledge of Truth and promise of a life
Beyond the grave, beyond the toil and strife
That mark our journey here.

What though we parted be while yet on earth.
Our souls are firmly knit, and we can wait
For that communion which must soon or late
Be ours. For there will be no lack or dearth
Of fellowship in Heaven. God's promise stands,
And they who love Him shall some day clasp hands
On the Shore of the Hereafter.

—C. T. C.

Baltimore, Md.

For the Southern Churchman.

A True Story for Lent.

There were forty-one mite boxes in a long double row in a certain home one Lent not so many years ago.

Of course you will say it was the home of the "Old Woman in the Shoe," for no one else ever had forty-one children in one home, but this is really a fact. There were forty-one live children in that home, and each one had his own mite box, with his name written on it, and they were all placed on the long mantle shelf in the living room of that home.

When visitors came in, the first remark was apt to be an exclamation at the array of boxes. They were the little pyramids like you have all seen and used so many times, and gathered pennies and nickles and dimes in to send to the heathen in distant lands, and to the needy in many places.

Somebody said to the lady who was taking care of the girls and boys in the Home: "Are you not afraid to leave these mite boxes here where the children can reach them? For you know sometimes little fingers will meddle with things they ought not to touch, and some of the pennies might be taken out." But the "Old Woman" knew her children and said she did not feel uneasy.

This is the way it all happened. At times before that, there had been trouble from meddlesome little fingers that would stick holes in the boxes, and sometimes the pennies would fall out and be lost, and sometimes, sad to say, they were taken out and spent by the dishonest little people who had not been careful to "keep their fingers from picking and stealing." When Lent came this time and the mite boxes were given out, the "Old Woman in the Shoe" really "did not know what to do." She thought about it for a long time, and then she spoke to the children.

She reminded them of the past experience, and told them that she would rather have them careful and honest than to get a large amount of money. She told them that if they would promise not to trouble the boxes, she would trust them in sight and in reach all the time, and if they remained unharmed that it would mean much to their credit.

The children looked greatly surprised, but at the same time pleased, so the experiment was tried.

Day after day passed, and the pennies were dropped in and the amounts marked on the sides of the boxes. How fast they grew! And how the boxes began to jingle!

Every few days they were all taken down and dusted and then placed back, for you must know that there was not another thing on that mantlepiece. How could there be with forty-one mite boxes all sitting there to be looked at?

Sometimes when they were taken down the children wanted to see how much noise they could make, and all began to shake and rattle them at once, and oh, what a din! You just had to stop your ears.

Finally Easter Day came, and such a bright and happy one it was. The children had worked hard and made much of their money, and when some was given them they generously divided it. The day was lovely and spring-like. Nature had on a new dress of green trimmed with beautiful flowers in honor of our Risen Lord, and the children looked fresh and clean in their new clothes. The girls had made their pretty little blue and white dresses themselves, even to the little black-eyed lassie of eight years, and the boys had nice new shirt waists which some kind ladies had sent them.

They marched proudly into the pretty little chapel singing, "Onward Christian Soldiers," mite boxes in hand.

The beautiful Easter service was said, their sweet young voices leading the singing and responses, and then with a flutter of excitement, and a last jingle of the boxes, as the collection plates came around, the honest little hands, with happy little hearts, laid them on and saw them presented before God's altar, to be sent away to help carry the blessed story to those who know it not.

After the service was over, and the "grown-ups" opened the boxes to count up and see what the amount was, the happiest one among them was that "Old Woman in the Shoe." She was just so happy "she did not know what to do," for there were forty-one whole, clean mite boxes without a penny lost or taken, although they had remained unprotected all the six weeks of Lent in the big room where the children ran in and out and played and were left alone many times every day.

This is a "real true" story, as children so often say, and the "Old Woman" is writing it now, hoping that some of her children may see it and know that she has not forgotten them. She hopes that many of them are still working to help make the children's Lenten offering a big one, and teaching children to "be true and just in all their dealings." She has lots of children still, and every Lent when the new boxes come, and she gives them to other children, she thinks of the forty-one boxes in a row, and the forty-one children, and often tells the new ones about them.

She ends this story with the hope that if any of those children see it, and recognize it, they will write and tell her how they are getting on, and let her know if she can help them in any way.

The Measuring Rod.

I dreamed that I was on my way to school, when suddenly I noticed a great crowd upon the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said: "Why, don't you know? It's measuring day, and the Lord's angel has come to see how much our souls have grown since last measuring day."

"Measuring day," said I, "measuring souls! I never heard of such a thing." and began to ask questions; but the girl hurried on, and after a while I let myself be pressed along with the crowd to the green.

There, in the center, on a kind of a throne under the great elm, was the most glorious and beautiful being I ever saw. He had white wings; his clothes were a strange shining sort of white, and he had the kindest and yet most serious face I had ever beheld. By his side was a tall golden rod fastened upright.

Over it, on a golden scroll, were the words: "The measure of the stature of a perfect man." The angel held in his hand a large book, in which he wrote the measurements as the people came upon the calling of their names in regular turns. The instant each one touched the golden measure a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank from or increased to his true dimensions—his spiritual dimensions as I soon learned, for it was an index of the soul's growth which was shown in this mysterious way, so that even we could see with our eyes what otherwise the angel alone could have perceived.

The first few who were measured after I came I did not know, but soon the name Elizabeth Darrow was called. She is the president of the Aid for the Destitute Society, you know, and she manages ever so many other societies too, and I thought, "Surely, Mrs. Darrow's measure will be very high, indeed." But as she stood by the rod, the instant she touched it she seemed to grow shorter and shorter, and the angel's face grew very serious as he said: "This would be a soul of high stature, if only the zeal for outside work which can be seen of men, had not checked the lowly, secret graces of humility and trust and patience under little trials. These, too, are needed for perfect soul-growth."

The next was Lillian Edgar, who dressed so beautifully that I have often wished I had such clothes and so much money. The angel looked sadly at her measure, for it was very low, so low that Lillian turned pale as death, and her beautiful clothing no one noticed at all, for they were quite overshadowed by the glittering robes beside her. And the angel said in a solemn tone: "Oh, child, why take thought for raiment. Let your adorning be not outward adorning of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price. Thus only can you grow like the Master."

Old Jerry, the cobbler, came next—poor, old, clumsy Jerry—but as he hobbled up the steps, the angel's face fairly blazed with light, and he smiled on him, and led him to the rod. And, behold! Jerry's measure was higher than any of the others. The angel's voice rang out loud and clear, that we all heard it saying: "He that humbleth himself shall be exalted. Whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven."

And, then, oh my name came next! I trembled so that I could hardly reach the angel, but he put his arm around me and helped me to stand by the rod. As soon as I touched it, I felt myself growing shorter and shorter, and though I stretched and stretched and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lillian's, the lowest of all. I grew crimson with shame, and whispered to the angel: "Oh, give me another chance before you mark me in the book so low as this! Tell me how to grow! I will do it all so gladly, only do not put this mark down!"

The angel shook his head sadly: "The record must go down as it is, my child. May it be higher when I next come? This rule will help thee: 'Whatsoever thou doest, do it heartily as to the Lord, in singleness of heart as unto Christ. The same earnestness which thou throwest into other things will, with Christ's help, make thee grow in grace."

And with that I burst into tears, and I suddenly awoke and found myself crying. But oh! I shall never forget that dream! I was so ashamed of my mark.—From "Farmers' Advocate," London, Can.

Have Faith in the Boy.

Have faith in the boy, not believing
That he is the worst of his kind,
In league with the army of Satan,
And only to evil inclined;
But daily to guide and control him
Your wisdom and patience employ,
And daily, despite disappointment
And sorrow, have faith in the boy.

Have faith to believe that some moment
In life's strangely checkered career,
Convicted, subdued, and repentant,
The prodigal son will appear:
The gold in his nature rejecting
The dark and debasing alloy,
Illuming your spirit with gladness,
Because you have faith in the boy.

Though now he is wayward and stubborn,
And keeps himself sadly aloof
From those who are anxious and fearful,
And ready with words of reproof,
Have faith that the prayers of a mother
His wandering feet will arrest,
And turn him away from his follies
To weep out his tears on her breast.

The brook that goes dashing and dancing
We may not divert from its course,
Until the wild, turbulent spirit
Has somewhat expended its force;
The brook is the life of the river,
And if we the future might scan,
We'd find that a boisterous boyhood
Gave vigor and life to the man.

Ah! many a boy has been driven
Away from the home by the thought
That no one believed in his goodness,
Or dreamed of the battle he fought.
So if you would help him to conquer
The foes that are prone to annoy,
Encourage him often with kindness,
And show you have faith in the boy.

Have faith in his good resolutions,
Believe that at last he'll prevail,
Though now he's forgetful and heedless,
Though day after day he may fail.
Your doubts and suspicious misgivings
His hope and his courage destroy:
So, if you'd secure a brave manhood,
'Tis well to have faith in the boy.

—Elmira Facts.

George retired to a corner to compose his, and, after a few moments, came back chanting triumphantly:

If you have something to sell or exchange, use our CLASSIFIED DEPARTMENT. Thousands of people scrutinize it weekly.

Shakespeare and the Bible.

The influence of the Bible on the writings of Shakspeare is manifested to the most casual reader. Direct quotations number mare than five hundred and fifty, covering the widest range of religious thought and sentiment. Allusions of many kinds are used, indicating a literary acquaintance with Scripture, which enabled him to make use of it in simile and easy metaphor. When these quotations and allusions are carefully studied and classified, it is found that out of the sixty-six books of the Bible he quotes passages from fifty-four. This, however, is not all that can be said on this subject. Not one of his thirty-seven plays is without a Scripture reference. To be able to trace the influence of a book into every intellectual product of a great man's life bears a tribute to that Book which cannot be disposed of without considerable thought. It is, first, a tribute to the Book. It possesses power to deposit its truths in moral motive and religious sentiment in the thought life of the individual. It furnishes a ready form for literary expression and dramatic plot. Back of all of Shakspeare's great plays is found a religious motive, and its interpretation is always given in the light of Scriptural truth. It is also a credit to the writer to display the influence of the Bible on his thought-life. The strong, ethical truth of the Scriptures cannot be retained in the life of the individual without eliminating all falsity and moral irregularity. It always manifests a corrective and purging power.

Shakspeare lived in a day when the Bible was one of the family books. It stood upon the shelf of those homes where books were valued as the highest possessions of the household. It was not then a popular book, and comparatively few volumes of it were in print. John Gutenberg had given to the world a metal type for printing purposes, and one of the first books issued was a Latin Bible. John Wycliffe had translated the Scriptures into English three centuries before, but the Book was not within reach of the great mass of the people. And let the people knew something of its teachings, and its stories regaled at the evening fireside. In the world of scholarship the one Book which furnished reading for history and supplied studies for all literary art was the Bible. It was the text book for many lines of study. History, literature, religion, poetry, drama, theology, the art of war, and legal precedent all found a rich source of information in the Bible. It was considered a divine authority on all things upon which it had reason to give an opinion. Hence, when the English literature flowered in the great genius of William Shakspeare, its influence can be seen in every play he wrote.—Western Christian Advocate.

"A Little Child Shall Lead Them."

A gang of eight telephone linemen were working in a New Jersey seashore town. They took their meals in a boarding house which occasionally harbored a few summer people too. The conversation at the table was not especially elevating. It was a rough gang.

One day a lady came to board for a few weeks. She was a young, rather sad-faced widow, and she had with her her little girl, Lily. Lily was perhaps too vivacious in a gentle way for her name, but otherwise her name fitted her exactly. She was slight and delicate, but nevertheless full of vitality of a rare, intangible kind. She seemed scarcely of the earth at all.

The first day Lily came to the table she was quite alarmed by the big crowd of rough men and their coarse talk. Mrs. Burns, the landlady, seated herself at the head of the table. As soon as her mother and she were seated, Lily bowed her head, resting her forehead on her finger tips, and in a clear, childish treble said grace. She enunciated the words very clearly and went right on, in spite of the noise of dishes and the gibes of the men at each other back and forth across the table. The men nearest to her turned toward her in wide-mouthed astonishment; and as soon as it dawned on them what she was doing, they nudged the men next to them. The talk quieted down somewhat just as she finished her little prayer.

Lily did the same thing at supper that night. With the exception of a few at the other end of the table who whispered during the recitation, the men were all quiet while Lily said grace. It soon got so the whole tableful of men would always sit in absolute silence while Lily asked the blessing for them. It was always the same little prayer, spoken very slowly and very clearly with a simple, childish trust that they could not get away from.

When new men joined the gang, as they did every once in a while, some of the men would take them aside before they went in to eat and say something like this: "Say, Tom, there is a little girl in there that always asks the blessing. You want to be quiet for a little bit at the start. We all are."—The Congregationalist.



"All Right, Jack."

The venerable Lord Shaftesbury related the following anecdote in illustration of the power of the word of God:

"You have all heard how the Fijians were raised in the scale of social life after Christianity had been introduced among them. A missionary told me that this came under his observation in the following way: A ship having been wrecked off one of the islands of Fiji, a boat's crew that got ashore from the wreck were in the greatest possible terror lest they should be devoured by the Fijians. On reaching land they dispersed in different directions. Two of them found a cottage and crept into it, and as they lay there wondering what would become of them, one suddenly called out to his companion, 'All right, Jack; there is a Bible on this chair; no fear now!'

"What must have been the effect produced upon that man's mind! He now felt that, the people of the cottage being Christians, he and his companion were safe, while under other conditions they would probably have become a meal for the first Fijians who made their appearance."—Bible Champion.

For the Young Folks

For the Southern Churchman.

Ups and Downs.

By Frances Harmer.

CHAPTER XIV.

Winifred spent an anxious night. She envied Marion, who, after a day of hard work—she was bent on getting the house in apple pie order for Easter Day!—and the full Three Hours' service, plus the evening one, slept like one of the Seven Sleepers themselves. Marion, of course, had not Winifred's private worries, but if the doctor pronounced against Etta's staying at home! Winifred thought she was too young to have so much to bear!

Marion, up with the lark on Easter Eve, let Winifred sleep on. So, when our heroine descended the stairs, she found Marion and Peggy—who greeted her with cheerful affability—busy with pantry shelves in the kitchen.

"Mother is never really happy unless the pantry shelves are fresh and clean," Marion explained, as she saw Winifred's astonished stare, "Peggy will give you some breakfast, Win. Peggy, there's toast in the oven."

"Want I should boil you an egg?" enquired the friendly helper, with a smile.

"No, thank you. I'll just take a cup of coffee and the toast into the dining room," and Winifred hastily sought a more orderly retreat. The dining room had been "done" yesterday. Last Sunday's new piece of Palm was in the "Palm Vase," and the other flower receptacles—such as they were—stood empty. Etta always received a great many flowers at Easter, Winifred recalled, and the Brights, at least, would remember her, even in Roder street!

Mrs. Lester had gone to market. The children were playing in the back yard. Winifred, eating hot toast and drinking coffee, heard their prattle, and then, as the kitchen door opened, listened to the gay chatter of Marion and Peggy.

"She actually likes her!" she thought, in wonder. Then, taking paper and pencil she gave herself up to the agreeable task of deciding how far the forty dollars sent her by Aunt Charlotte—as told her by Mrs. Lester last night—would go. A traveling suit, some blouses, a wash silk dinner dress, and odds and ends—it had seemed wealth at first, but Winifred concluded her list with a sigh.

Mrs. Lester, returning, brought samples of cloth, and pattern books. On the whole, Winifred felt happier as the morning wore on. She had decided that she would write to her father, from Switzerland, about her secretaryship, and gently but firmly show him his errors, and her own superior sense.

And then, after lunch, the doctor came, accompanied by the local physician, and anxiety, hope, and fear alternated. They, with Mrs. Lester, were closeted with Etta for some time. When they had gone, Winifred rushed to her mother.

"What does he say?"

"Nothing, dear, now. He will write on Monday."

"We must wait till then?"

"Nothing else to do."

Winifred went to Etta's room, and found Marion and Peggy with her.

She felt a flame of anger sweep over at Peggy's intrusion.

"Oh, sister!" Marion only said this when deeply moved, "he says she may do what she likes, and eat what she likes—nothing that she wants to do will do her any harm. Isn't that delightful?"

Winifred's heart throbbed, heavily, painfully. To her, it seemed the very dreaded sentence itself. Nothing could hurt her! They would not have said that if there was any hope!

She went away soon, to her own room, doing battle with a new claim. She ought not to go! Her place was at home. Etta might need her—the others might need. She would be, after Etta, the elder sister!

"I can't! I can't!" she sobbed to herself, "I'm at the beginning of my life! I can't give this up."

Though she convinced herself that every one would be the better for the money she would earn, she was uneasy and unhappy, when she set off, with Danny and Polly, to St. Jude's for the Easter Carol service.

The church, not fully decorated, was yet breathing Easter joy and gladness. Greens abounded, wreathing pillars, festooning seats. White potted flowers were on the altar steps. Only the great brass vases awaited the Easter lilies! And the choir, coming in two and two, in fresh clean vestments, were a delight to see. Mike was by Bob's side!

For Etta's sake, Winifred nerved herself to do something, which not easy even now, would have been impossible two months ago—she spoke to Enid and Gladys, who stepped out of their pews, and came down the aisle with her. As she did so, she was struck by a subtle change in Gladys. She was thinner, more refined, and her voice was quieter.

"A happy Easter, Enid—and you, Gladys," Winifred spoke in a subdued tone.

Enid's sweet face flushed, but she held out her hands.

"A happy Easter to you," she said, "are you really going to Switzerland with the Morpeths?"

"Yes," Winifred made the statement with none of the pleasure she had once anticipated. "Not you?" she turned to Gladys.

Gladys shook her head.

"I'm not going back there at all," she answered, "Papa's broken off his business connection with Mr. Morpeth."

Enid laid her hand on her arm, hastily.

"Alice and Mildred are just as nice as ever," she said, and Winifred puzzled over the connection for a minute.

Then Enid saw Danny and Polly, and knelt down on the sidewalk almost to kiss them, and tell them they were invited to an Easter Monday egg hunt!

"I'm *kite* pleased," said Polly, "it's so dull at home! Sister doesn't tell us stories *any* more!"

"She hasn't been well enough to make them up," Danny interposed.

When they reached home, tea was ready, but the dainty meal was almost spoiled for Winifred by the presence of Peggy and Mike, whom Bob brought home.

"We *are* Roder street!" she thought, disgustedly, "well, I must go my way—that's all."

And, in spite of Etta's sweet face smiling at her, she hardened her heart, and mentally cut herself off from the rest of her unambitious family.

"Sister, isn't you well enough for *one story?*" Polly almost sighed.

"Just an old one," supplemented Danny.

"Quite well enough," Etta said, "bring your stools, dears, and sit down."

"Etta!" Mrs. Lester crossed over to her anxiously, while the children ran for the furniture she indicated, "are you able?"

Etta looked up her mother, with a smile of peculiar sweetness and appeal.

"Yes, Mother, dear—and *nothing* can harm me!" she said.

By a common consent, even Mike and Bob sat down, to hear the story. Mrs. Lester sat the other side of the couch, and Marion was at her knee. Bob and Mike sat crosslegged on the floor, Danny and Polly brought their stools very close to their beloved elder sister. Peggy stole round to Marion's other side, and Winifred—apart, outside, as she felt—took a low chair by the window.

Etta began:

"*THE WOOD CUTTER'S DAUGHTER."

In a little cabin, built of logs hewn from the dense forest near which it stood, lived the family of a wood cutter. The cabin was rough looking on the outside, and inside it was very plain and bare; for the wood cutter earned scarcely enough to feed and clothe his wife and children. But all were happy in this simple, busy home, except Dorothy, the youngest of the children. This little girl hated to help her mother to wash dishes in a greasy kitchen, or sweep a dirty floor. When she finished these tiresome chores, she would go out and play in the green fields which spread about the cabin, and were surrounded by the big forest. But she never went farther than these meadows, and dared not venture to the edge of that forest which towered dark against the sky. Her father went there every day, but she was sure that he did not go very far into it! She thought that would be impossible for any one to go through it, and imagined that if one reached the other side, he would come to the end of the world and be able to jump right off!

But often she thought that she would be willing to go through the deep, black forest, just to be free from the hard work at home. Each day grew duller than the one before, and finally Dorothy decided to run away. She said to herself that perhaps the forest was not so terrible, after all? There might be fairies in it—dear, dainty little people, like the ones mamma told her about sometimes on Sunday mornings, tiny folk who could give her everything she wished, such as millions of gold dishes that would not have to be washed. With this idea, she started towards the forest.

Knowing that her father would carry her back if he found her, she went in the opposite direction from the sound of his axe chopping the trees. As she also knew that if she walked slowly, she would change her mind before reaching the forest, she ran as fast as possible across the fields without looking once behind her.

At last, she found herself under the shadow of the trees that bordered the forest. With a thrill of delight, she bounded into its dim recesses, and did not stop for a moment until she felt that she must be entirely out of sight of the open country and beyond interference from her family! Then she looked around, gasping for breath and wondering why she had imagined the forest as being anything but beautiful. She was standing by a clear little stream, which, as it ran over the rocky bed, seemed to be whispering all sorts of mysteries. Delicate green ferns drooped over its banks, and between the shadows were patches of sunlight that made it sparkle like myriads of stars, as it seemed to Dorothy.

*By Margaret Tyler, pupil of Stuart Hall, Staunton, Va.

(Others might have compared it to diamonds, but she had never seen one.) She wished to stay there for hours, watching the brook, but it seemed to call her to follow it farther into this wonderland. She walked slowly along its banks, gazing into its depths, and noting its many curves and irregularities.

By and bye, she saw that the stream had become a great deal wider, and deeper. Also, there were few spots of sunlight on it now, and these few were very dim. Dorothy realized that she had gotten deep into the forest and that it was growing late. For the first time in her life, she was really afraid, and she began to look over her shoulder to see if anything was behind her? Trembling, she ran wildly in what she believed to be the direction from which she came, but really she was going exactly the wrong way, and becoming lost more hopelessly every minute; until, perfectly exhausted, she sank down on the ground. It was now quite dark, except for the faint moonlight struggling through the branches. She felt that big, black bears, and horrid little goblins were after her, but she was so very tired that she soon fell asleep under a huge oak tree.

At midnight, she was awakened by the sound of music. She sat up, looked around, and, in her astonishment and delight, saw dozens of tiny people dancing in a ring around her, and singing. The most beautiful one motioned them to stop, and standing on Dorothy's knee, she said:

"Mortal, I am Mab, Queen of the Fairies. While I and my subjects were revelling to-night, we came across one of your footprints and traced you here. You are trespassing upon my domains, but I will forgive you. Come, and be one of us. Here, eat a leaf of this flower, and then dance with us."

Dorothy swallowed the leaf. After doing it, she did not feel at all different, but everything around her appeared a hundred times larger, and she saw that she was the size of the fairies. She joined hands with them and danced.

"Now we shall go to my palace," said the Fairy Queen, and Dorothy followed her with the other fairies. By the stream, on a high bank of moss, stood the Queen's castle. It was transparent, and seemed to be built of crystal, as it shone in the moonlight.

"Of what is your castle made, Queen?" she asked.

"It is built of air, foolish child," she answered.

Dorothy did not know why the queen expected her to know that the castle was of air. She had heard her mother speak of building air castles, but most of hers had fallen down, as far as Dorothy knew.

When the moon sank, the fairies led her into the castle, where they slept till night, on beds made of the petals of wild flowers.

Night after night, they would dance through the hours of moonlight, over the pine needles. But Dorothy, who could not forget that she had once been a real person, wished for other pleasures that human beings enjoyed. Seeing this, the fairy queen said to her, one day:

"I know that you are weary of this life with us. Therefore, we will keep you no longer, but you may eat of another leaf, and again attain your usual size and leave the forest. I shall give you as many jewels and as much gold as you can carry."

Dorothy clapped her hands at the thought of returning home with such riches that she should never again be poor.

"And you will show me my way back when I am a little girl once more?" she asked.

"I will point out to you the way across to the other side of the forest, where there lies a magnificent city. You are very beautiful, and with these riches you will be welcomed there and will be very happy.

Dorothy was bewildered on hearing these words. She thought of the wonderful city and of the gold and precious stones that were to be hers. But then, she thought of her poor family in the shabby little cabin.

"Oh, queen!" she said, " I should rather go home, and take my riches to them there!"

"No," said the fairy, "you must not take my gift there, for they will know that you found it here, and will search the forest for jewels, destroying the places where we hold our feasts. Whereas, when you arrive, a stranger, in the city, no one will know but that the treasure has always been yours."

Then a very strange thing happened. After Dorothy had taken the magic leaf and grown to her natural height, she dropped the gold and jewels at the Queen's feet and cried:

"Show me the way home! I am going there, anyway!"

The fairies, angry that she did not accept their offer, refused to show her the way. She turned from the palace, whose walls were no longer shining, but dull as glass that has been breathed upon, and, with only the stream for her guide, started to go home just as the sun began to rise.

She had walked a long distance, and had almost given up hope of ever seeing the familiar fields again, when she heard a noise that made her heart beat fast. It was the sound of her father's axe, as he chopped the trees at his morning work! She called many times, but was answered only by echoes, until, at last, she heard her father's voice. In a few moments Dorothy was in his arms, while he told her of the weeks that they had spent in searching for her and had with sorrow given her up.

As Dorothy saw the little cabin, with the sun shining upon it, she thought that it was far more beautiful than the Fairy Queen's palace!

(To be continued.)

A Morning Prayer.

Child of Mary, Thou dost know,
What of danger, joy, or woe,
Shall to-day my portion be,
Let me meet it all in Thee.

Thou wast meek and undefiled,
Make me holy, too, and mild;
Thou didst foil the tempter's power,
Help me in temptation's hour.

Thou didst love Thy Mother here,
Make me gentle, kind and dear;
Thou wast subject to her word,
Teach me to obey, O Lord.

With Thee, Lord, I would arise,
To Thee look with opening eyes;
All day long be at my side,
Saviour, Pattern, King and Guide.

—Mrs. C. F. Alexander.

When we place ourselves in contact with the Bible, even when we hear it read, we are in company with a hidden purity, with a nobler life than our own—we breathe the atmosphere of heaven. The voice of prophets, apostles, of Jesus Himself, is in the air. Unconsciously to ourselves we grow noble with the nobility of the influence. We are led to say, with the old psalmist that "the law of the Lord is perfect, converting the soul."—William Alexander, D. D.

For the Southern Churchman.

How Lettie Kept Lent.

By Legare.

PART I.

The season of Lent had again come around, and Mrs. Douglas and her daughter Lettie, a young girl of about thirteen, were walking home from the solemn Ash Wednesday service. The rector, Mr. Thornton, had given them a good, earnest address on the subject of observing Lent in its true spirit.

"Mamma," said the child, after they had walked through several streets in silence, both absorbed in thought, "what can I do to keep Lent?—as it should be kept, I mean."

"Well, darling, my idea of keeping Lent is to deny oneself for others and try to overcome one's besetting sin."

Lettie listened to her mother in silence, and in a few moments they reached home; she went immediately up to her room, the little white nest that a mother's love and care had provided for her darling, and sat at the window, thinking over and over of what her mother had said.

"I wonder," thought she "what my besetting sin is, and how I can deny myself for others; well, I will ask mother to help me find out, for I do want to try and keep Lent."

So putting aside all thought of it for the present she turned to her books and was soon absorbed in study, saying as she opened the first book, "I will have a talk with mamma about it after tea."

Mrs. Douglas was a widow, her husband had been a very prominent physician in the city of C., where they had always lived, and where she still resided. He had left her very comfortably off and Lettie being her only child, she had little to worry her as far as the every day worries were concerned.

Mrs. Douglas was a true Christian Gentlewoman; she was a Churchwoman who thoroughly enjoyed her Church, and entered into the spirit of its days and services with keen enjoyment.

Lettie was a high-spirited, generous girl, and was her mother's idol. She had always had every wish gratified almost before it was expressed, her great fault was that she was thoughtless, and was so accustomed to having everything she wanted that she forgot that others were not so fortunate, in fact, although a very generous girl, she was selfish from thoughtlessness.

Lettie usually studied a part of the afternoon and an hour after tea, then books were put away and she and her mother spent the rest of the evening together, that is when they were alone, for Mrs. Douglas was not one to exclude herself from the calls of society, her's was too unselfish a nature for that. Lettie would often have her schoolmates to tea, and no one entered more fully into their games and amusements than her mother. And Mrs. Douglas had many warm friends of her own and her husband, which she often entertained most delightfully in a quiet way.

"Mamma," said Lettie while they were at tea that evening, "Do you expect any one this evening?"

"No, dear," her mother replied.

"Well, I am real glad," said Lettie, with a sigh of relief.

"Why, what makes my little girl so unsociable this evening?"

"Only, mamma, that I want to have a long talk with you this evening, and do not want to wait until to-morrow.

As soon as Lettie had finished studying she seated herself in her favorite position, on a stool at her mother's feet, with her head on her knee, and said, "Mamma I have been thinking of what you said about Lent, and I want you to tell me

what my besetting sin is and how I can deny myself for others, for mamma," and Lettie raised her large blue eyes, so like her father's, to her mother's face, "I would like to keep Lent."

"Your besetting sin, dear, is selfishness."

"Selfishness, mamma," and Lettie's face flushed rosy with mortification.

"Yes, darling, it is selfishness, although I believe it arises from thoughtlessness. Just think a moment, Lettie, what do you do to promote the happiness of others? I know if I were to tell you to take some grapes or oranges to some sick child whose mother was too poor to get them for her, you would be glad to do it, but would you think of it yourself?"

Lettie hung her head, she remembered having heard Susie Grey tell her Sunday School teacher, when she asked after her mother, that her cough was very bad and her throat so dry, and it had never entered her head that some fresh fruit would have given comfort, but now as her mother spoke she seemed to see it all, the miserable little room and the poor woman with none of the comforts that her condition required. She wondered how she could have been so blind before, and sat gazing into the glowing coals in silence. Her mother said no more, but gently smoothed the soft golden curls from her brow as though to assure her of her love, although she had told her so plainly of her faults.

"I see, mamma," said the child, "and I am going to try and be more thoughtful this Lent, but how can I deny myself for others, it would be no self denial for me to take some of that fruit to any one who needed it, for we have more than we want and can get more when that is gone?"

"Lettie, dear, listen to me, I give you an allowance for pin money, do I not?"

"Yes, mamma."

"Well, how much of that do you use for others? I do not mean treating your friends to matinees and concerts, for you enjoy having them with you, but do you ever deny yourself in order to give pleasure to others, if only to buy a package of candy for a poor little child who never sees any?"

Lettie began for the first time to realize how really selfish she was.

"Please, mamma, tell me what to do and I will do it," she said.

"No, dear," her mother replied, "that I will leave for you to find out, but come, it is time for us to retire," and the two went upstairs with their arms around each other, as was their usual custom. Lettie's room opened on her mother's. A cheerful fire burned in the grate, as soon as she had undressed she put on a wrapper and sat down to think over her conversation with her mother. It was something new to think of herself as selfish. At last she arose to go to bed saying to herself, "mamma is right, I have been horrid and selfish, but I am going to try very hard to think more of others, I always thought I was generous, but now I see it was selfishness," and after saying her prayers and adding a petition to be helped in her good resolutions, she got into bed and was soon far away in dreamland.

The next morning before she set out for school Lettie opened her desk, took out her purse and counted what money she had left. The next month's allowance was two weeks off, she had spent more than half of this month's last week treating four of her schoolmates to the matinee, and with this remaining dollar she intended getting a lovely pencil case she had seen at Jones', but she resolutely put the case out of her mind and putting her purse in her pocket started for school.

When school was out Lettie invested some of her money in some oranges and grapes and took them around to Susie's home. Susie answered her knock and seemed much surprised to see her, she said her mother was about the same, and seemed anxious to have the visit over. Lettie felt nervous never having had much to do with Susie, as the only time she ever saw her was at Sunday School, they were in the same class, but Susie was very shy and would hurry home by herself as soon as the school was over. After a little while Lettie said, "Susie I heard you tell Miss Wells on Sunday that your mother was suffering with a cough, and I thought she might enjoy some fresh, sweet oranges, and these look as if they were good." At the sight of the fruit Susie burst into tears and said:

"Oh, Lettie, you cannot think how I thank you, mamma is so sick and I cannot get the things she needs, it almost kills me to see her needing things that I cannot get for her." Susie Grey was only about one year older than Lettie, but she seemed older, she was a sweet-looking, gentle girl, and would have been very pretty if she could have had some of the aids of dress, but a clean calico or gingham, often darned and faded, was all she ever wore. She was a great favorite with Miss Wells, but seemed apart from the girls of the class, all of whom were children of well-to-do parents and Susie in her faded cotton frocks looked very shabby beside the others in their pretty dresses.

(To be continued.)

The Birthday Gift.

Last week I had a birthday, and my father said to me,
"I'll give you anything you want; now, son, what shall it be?
How would you like a phonograph?" But I just answered "No.
I'd rather have a puppy, 'cause a puppy loves you so!"

So then he laughed and said that he would try and get a pup,
And on my birthday morning, the minute I woke up,
The fattest little furry dog was sitting on my bed!
There's nothing in the world that I'd rather had instead.

He follows me around all day, and sleeps with me at night;
He loves to bark at me and growl, and then pretend to bite.
His little legs are wobbly, and he can't run fast, but, oh!
I'm glad I've got that puppy, 'cause a puppy loves you so!

—Northern Christian Advocate.

Doggie's Pantry.

Mamma had been telling the children how much wiser some little animals are than some little children about eating. Amy and Paul had cried when told that they must put away some of the candy Aunt Laura had brought, because it would make them sick if they ate it all at once. And they were still pouting over it.

"There goes the little squirrel," said mamma, pointing to the friskly little animal with both cheeks stuffed with hickory nuts from the tree by the gate. "Frisky might make himself sick eating nuts, or he might store away many more than he needs; but he takes only enough, and lets other squirrels have some, too. And if you watch Rex and Tabby, you will see how they lick their lips when they have had plenty instead of trying to eat up every bite."

"O, mamma," cried Paul, "you surely must be mistaken! Just yesterday I saw Rex carry off three large bones, besides all the bread and other scraps Mary gave him. Amy said he was a greedy glutton."

"The next time you see Rex going away with a bone just follow him," said their mother, "and you will see his pantry.

"His pantry?" cried both children. "Dogs don't have pantries, do they?"

But mamma only laughed and told them they would have to find that out for themselves.

So that day, when Mary gave Rex some fine, big bones, they slipped after him. And where do you suppose they found his pantry? Why, out in the garden under a rosebush, right down in the soft ground. Amy and Paul decided they liked their mamma's clean pantry better. But when Rex was hungry, he just ran to the rosebush and dug up a lunch, as happy as he could be.—Children's Visitor.

IN THIS COLUMN

We will call your attention weekly to the Tour that we will Personally Conduct to the PANAMA-PACIFIC INTERNATIONAL EXPOSITION

REMEMBER

We are going to conduct a tour to the Exposition, leaving Richmond, Virginia, July 26, 1915, and lasting for twenty-eight days.

IF YOU

are going to the Exposition, why not join our party? Each day will be something new. Besides visiting the Exposition, we make stops at several cities en route, and before returning, we visit the cities of Portland, Seattle, a sail through the Puget Sound to Victoria, to Vancouver, Lake Louise, Banff and St. Paul, including the points of interest in these cities.

THIS TRIP IS GIVEN TO ANY ONE

who will secure a certain number of subscribers for us, or those who wish to join our party by paying cash may do so.

SOME ONE FROM OUR OFFICE

will personally conduct this party, and nothing will be left undone to make it a success from start to finish, and our personal efforts will be tendered to make every moment pleasant for the individual.

PERSONAL ATTENTION, SOCIABILITY, COMFORT AND LUXURY.

Write immediately for full information and itinerary.

THE SOUTHERN CHURCHMAN,
Richmond, Virginia.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Kodak Finishing.

Developing roll films 10 cents. Prints 1¼x4¼ and smaller, .03 cents each. Post cards, .04 cents each. Enlarging at reduced prices. W. F. HOBART.
737 E. Main St.,
Richmond, Virginia.

POSITIONS WANTED.

A POSITION AS COMPANION, MANAGing housekeeper or matron in private family or institution by an experienced woman. References exchanged. Address 148, care Southern Churchman.

A POSITION IN CHARGE OF INFIRMARY in girls' or boys' school or assistant in small hospital by graduate of Church Home and Infirmary. Address S. A. C., care Miss B. Blair, Gardenville, Md. 1t

POSITION WANTED AS COMPANION TO lady by a gentle, refined, young womao with several years' experience, and willing to travel. Best references. Address 146, car Southern Churchman. 1t

POSITION AS HEAD OF CHILDREN'S home or industrial school by Churchwoman, experienced in all modern methods of industrial work and sanitation. Some hospital training. Good organizer and disciplinarian. Address 147, Southern Churchman Office. 1t

A LADY OF REFINEMENT AND CULTIvation would like a position as companion to elderly lady; would make herself useful in regard to marketing, looking after the arranging of table, shopping, etc. The daughter of a minister of old Colonial stock; best of references. Address Mrs. Otho M. Memcaster, Purcellville, Va. 6mar-2t

A LADY, EXPERIENCED IN TEACHING, wishes position for next session. Possesses first-grade certificate from State Superintendent Public Schools. Teaches other branches. Successful music teacher. School in private family preferred. Pleasant home desired. References exchanged. Address Miss H. A. Derby, Sunlight, Va. 27feb-3t

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina, and State of Washington. Cheerful disposition. Excellent references. Address H. W. Wilkins, Dixondale, Virginia. 6feb-4t

ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during February:

Epiphany, Danville	$21 49
St. Paul's, Lynchburg	6 00
Two Friends of the Work	5 00
St. Luke's, Norfolk	5 45
Emmanuel, Greenwood	10 00
Miss A. D. B.	10 00
Christ, Alexandria	25 00
St. Mark's, St. Albans, W. Va.	5 00
St. John's, Ripley, W. Va.	3 45
St. John's S. S., Hampton	98 66
St. Paul's, Hamilton	5 00

P. P. PHILLIPS, Treasurer.
Alexandria, Va., February 28, 1915.

Widows' and Orphans' Fund.

Please acknowledge the following contributions to the Widows' and Orphans' Fund since my last report, January 31, 1915:

St. Stephen's church, Richmond	$20 00
Christ church, Charlottesville	23 62
St. Paul's church, Alexandria	30 65
Holy Comforter church, McGill parish, Fairfax county	3 88
Emmanuel church, Greenwood	15 00
Overton parish, Stafford	5 00
Emmanuel church, Woodstock	5 00
St. Paul's church, South Farnham parish, Tappahannock	2 00
St. John's church, South Farnham parish, Tappahannock	10 00
Grace church, Casanova	5 00
Grace church, Alexandria	20 00
St. Paul's church, Loudoun county	5 00

E. B. ADDISON, Treasurer.

Servian Ambulance Corps.

Servian Ambulance Corps, through Miss Helen M. Coleman:

Previously acknowledged	$423 50
T. H. C., Covington, Va.	2 50
"A Friend," Covington, Va.	25
"Two Virginians," Lexington, Ky.	2 00
"A Friend," Belfast, Ga.	1 00
Suffolk, Va.	75
Total	$430 00

The above amounts have been forwarded. A letter from Miss Coleman dated January 16th, tells of sincere appreciation of the hearty response to this appeal and of the extended ministry thus made possible to the great need of the Servian people.

REV. JOHN F. COLEMAN,
St. Paul's Rectory, Suffolk, Va.

Disabled Clergy Fund.

Please acknowledge the following amounts received in February for the Disabled Clergy Fund of the Diocese of Virginia:

St. Paul's church, Richmond	$207 59
St. Paul's church, Alexandria (add'l)	10 00
Emmanuel church, Greenwood	10 00
Grace church, Alexandria	17 00
Emmanuel church, Beckford parish	5 00
St. John's church, South Farnham Parish	10 00
St. James' church, Leesburg	40 00
Grace church, Casinova	5 00
Mount Calvary, Round Hill	5 00
St. Paul's church, Hamilton	5 00

WILLIAM H. PALMER, Treasurer.

APPEALS.

In the Tennessee Mountains—An Appeal.

We are trying to help our mountain people to lift themselves out of their ignorance and inefficiency, and to develop the fine qualities of character and intelligence, with which they are naturally endowed.

With this end in view we have secured a tract of one hundred acres at Monterey, in Putnam county, with a comfortable house that will accommodate sixty persons. It is in the heart of the mountain district, where the services of our Church have never before been held; but now traversed by a railway, which makes it quite accessible.

Within a radius of fifty miles there are 68,000 inhabitants, all white people, of whom twenty per cent. are illiterate and semi-illiterate, and therefore subject through ignorance to pellagra, hook-worm, tuberculosis and other preventable diseases.

Our plan to help them is—

(1) To supplement the work of the public schools (which are open only about three months of the year) by giving practical instruction in daily living, cleanliness, cooking, house-making and house-keeping.

(2) To provide proper medical care and advice. A camp for tuberculosis patients has been set up a mile away from the school, and the services of competent physicians and nurses have been arranged for.

(3) To make this an educational center, where young men who want to enter the ministry of the Church, and are too old to go to college, may be prepared to enter a theological school, and at the same time get practical experience of missionary and institutional work. There are six of these young already on the place, studying under a graduate of Harvard University, doing all the manual labor necessary to the upkeep of the school and conducting missions in the mountains every Sunday.

Miss Elizabeth D. Whitmore, whose salary is provided by the Board of Missions of New York, is the House Director, and she has two ladies assisting her, one a trained nurse and the other a teacher of Domestic Science.

OUR SPECIAL NEEDS.

We owe $4,000.00 on the purchase pri of the property. We need scholarships $205.00 a year to support the young m studying for the ministry.

We need scholarships of $50.00 to suppo children taking the course in the school.

We need tuberculosis tents, at $25.00 year.

For information please address Miss Eliz beth Whitmore, Monterey, Tennessee, or t Rev. Archdeacon Windiate, 1916 Grand av nue, Nashville, Tennessee.

Approved by Thomas F. Gailor, Bishop Tennessee.

AN APPEAL.

While we are in the process of establis ing a scientific and comprehensive pensi system which is to absorb all other agencie the old General Clergy Relief Fund must supported in caring for over 600 beneficiari who are looking to it quarterly and annual for definite sums of money which have bee pledged to them. This definite sum amoun to $120,000.00 a year, and must be secure until the Church decides upon the new pla and it in turn takes over the General Clerg Relief Fund obligations.

Let no parishes or individuals, therefor cease in their generosity lest there be painful period between the old and the ne Hundreds of old and disabled clergy, wi ows and orphans would not be able to exi without the loving and definite help of t General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer
Church House, Philadelphia, P

THE BOARD OF MISSIONS

Is the Church's executive body for carr ing on its general extension work at hon and abroad.

Legal Title for Use in Making Wills: *"The Domestic and Foreign Missionar Society of the Protestant Church in t United States of America."*

Address, 281 Fourth avenue, New Yo City.

THE SPIRIT OF MISSIONS $1.00 A YEA

Marriages and Deaths.

Marriage notices $1.00 each. Death n tices not exceeding forty words inserte free. Over forty words at the obituary rat Obituaries and Resolutions, 15 cents p line.

Copy for this department must be receive not later than Tuesday previous to the Sa urday on which it is intended to be pu lished.

KELLY.—Entered into rest February 1 1915, Rev. SAMUEL P. KELLY, of Philade phia, in his seventy-fifth year. Graduate Princeton, veteran of the Civil War, gener missionary in three dioceses, minister chapel in Latin quarter, Paris, rector many churches, builder of nineteen churche Life-long friend of Bishop Whitaker. Mo loyal of friends.

DEAL.—Entered into rest, at Cocoa, Flo ida, February 21st, LUCIUS WATERMA youngest son of Rev. and Mrs. John Arch bald Deal.

"A good man and full of faith."

John Tayloe Thornton.

Entered into life eternal, on Thursda January 28, 1915, at his home in Port Roya Va., JOHN TAYLOE THORNTON, son Champe Brockenbrough and Elizabeth Gran mer Thornton.

In the death of Mr. John Tayloe Thornt Port Royal has lost one of its most prom nent citizens. He was a faithful memb of the Episcopal Church, its vestryman a treasurer, and gave largely to its suppo He was also treasurer of the town. He po sessed a fine business capacity and e gaged in many enterprises. He was a d voted son, husband, father and brother; kind friend, never failing to help the poo His genial, buoyant disposition won hi many friends. He is survived by his wido Louise Disney; two little daughters, Eliz beth and Beatrice; two brothers, Julius Fit hugh and Arthur Presley, and one siste Matilda Grammer Thornton.

"He asked life of Thee; and Thou gave him a long life: even for ever and ever."

Mrs. Lizzie Walker Ware.

IN MEMORIAM.

The Auxiliary losing its president, makes the following resolutions:

1. That during her long residence in Port Royal, she was a valued and faithful president.
2. That her consistent Christian attitude has been an example to us who knew and loved her.
3. That we extend our sympathy to her husband and daughter in their time of loss.
4. That a copy of these resolutions be sent to the family.

WOMAN'S AUXILIARY.

Personal Notes

The Rev. Thomas L. Trott, of Durham, N. C., has accepted a call to Monroe, N. C.

The Rev. H. Graff, of Philadelphia, has charge of the mission at Maitland, Florida.

The Rev. George G. Perrine has been elected rector emeritus of Christ church, Manlius, N. Y.

The Rev. H. Davet, rector of St. John's church, Tallahassee, Florida, has resigned, and will, after Easter, take charge of Holy Trinity church, Bartow, in the diocese of Southern Florida.

The Rt. Rev. F. R. Milspaugh is in Augusta, Georgia, for medical treatment and much needed rest. During his absence Bishop Thurston, of Eastern Oklahoma, will make his visitations.

Mr. Charles A. Tompkins has been elected treasurer of the diocese of Rhode Island, to succeed the late Mr. Joseph T. A. Eddy.

The Rev. W. H. K. Pendleton, rector of the Church of the Advent, Spartanburg, S. C., has been called to Christ church, Macon, Ga.

The Rev. James B. Crosbie, secretary of the diocese of Marquette, has removed to Munising, Michigan. He has become rector of St. John's church, Munising, and minister in charge of Holy Innocents, Gwinn.

Persons desiring the services of a teacher, or companion should make their wants known through our classified department. It will bring you many replies.

GROVE PARK INN

Sunset Mountain——————Asheville, N. C.

The Finest Hotel Resort in the World

The front lawn is a 100-acre 18-hole golf course, one of the best in the country. The purest of water is piped 17 miles from Mt Mitchell, nearly 7,000 feet high, the highest peak of the Rockies. All milk and cream from famous dairy or estate of late George W. Vanderbilt. Write for rates and Booklet W.

THE HAMPTON TERRACE

AUGUSTA, GEORGIA.

NEW, COMMODIOUS,
CONVENIENCE AND LUXURY
. . . . GOLF . . . .

For Booklet, address 161 Madison Avenue, New York

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of hand some gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. 921 East Main Street

ORDINATIONS.

On Sunday morning, February 21st, an ordination was held in one of the oldest churches in the diocese, in which it is believed an ordination had never before been held. Mr. David Yule, formerly a prominent Prebyterian minister, connected with Parsons College, in Ohio, was ordered Deacon by the Bishop. The candidate was presented by Rev. Francis C. Woodard; the sermon was by the Bishop. Rev. Henry W. Speakman acted as chaplain, and Rev. Leroy F. Baker, general missionary, was master of ceremonies. Rev. Mr. Yule has been assigned by the Bishop to the charge of the Church of the Transfiguration, Blue Ridge Summit; Calvary church, Beartown; and for the present, St. Mary's, Waynesboro.

On Tuesday, January 5th, the Rev. Werner Frederick Rennenberg was ordained to the priesthood by Bishop Woodcock, of Kentucky. Mr. Rennenberg is in charge of St. Paul's church, Hickman, Ky.

At St. Paul's church, Milwaukee, on the first Sunday in Lent, the Bishop ordained to the priesthood Frank Hobart Millett, presented by the Rev. J. H. Egar, D. D.; and Charles Walter Findlay, presented by the Rev. Holmes Whitmore, rector of St. Paul's church. The sermon was preached by the Bishop. Mr. Millett is curate at St. James' church, and Mr. Findlay at St. Paul's church, Milwaukee.

"Soul! like the sea mew flying far,
The storm despoils thee of thy strength
Lo! thou shalt reach the cliffs at length,
The cliffs his refuge are.

But should the clouds shut out thy goal,
And thou wheel low on falling wing,
Thou art no aimless, helpless thing,
The storms are His, my soul!"

—Selected.

We have no true communion with nature except through communion with God; the meaning of created things comes with a sure light of revelation to the man of prayer.—George Congreve.

The Preparation for the Passion

A Study of the Incarnation and Virgin Birth of our Lord, and of His Life from Bethlehem to Cana of Galilee, including Notes on the First Two Chapters of St. Matthew and of St. Luke. By the Rev. JAMES S. STONE, D.D., Rector of St. James's Church, Chicago. Crown 8vo. $2.00 net.

An attempt to restate, in a way and with interpretations which possibly will commend them to modern readers, some of the cardinal principles and fundamental facts of Christianity and to show that in the new light, and under conditions unfamiliar to former generations, the ancient truths have lost none of their power.

The Prayer Before the Passion

Or Our Lord's Intercession for His People. A Study Exegetical and Practical in the Seventeenth Chapter of the Gospel according to St. John. By the Rev. JAMES S. STONE, D.D. Crown 8vo. $1.50 net.

The Glory After the Passion

A Study of the Events in the Life of Our Lord from His Descent into Hell to His Enthronement in Heaven. By the Rev. JAMES S. STONE, D.D. Crown 8vo. $1.50 net.

The Passion of Christ

A Study in the Narratives, the Circumstances, and some of the Doctrines pertaining to the Trial and Death of our Divine Redeemer. By the Rev. JAMES S. STONE, D.D. Crown 8vo. $1.50 net.

Longmans, Green, & Co. Publishers

4th Avenue and 30th Street - New York

Join our tour to the Exposition. See page 19.

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.
News concerning the Church-at-large always welcome.

Quest.

There was once a devout Christian on earth, the supreme mission of whose life was to know and find out God.

Chained to his footsteps was a wayward brother whom he did not love, but whom he served because he had been taught that such was the will of the God whom he sought to know.

The way was long, and the path was steep, and the heart of the Christian was sore that ever his steps must be impeded by the dragging of the chain that bound him to the wayward brother.

There were beautiful and costly temples built beside the way, and often at these altars the good Christian sought the oil and wine of comfort for his own soul. There too he prayed for release from the burden that he bore, but ever he came forth full of bitterness and rebellion against the chain that bound him to the brother who did not share the yearnings of his deepest self. He bore with the wanderings of the brother as one bears a burden which cannot be shifted; and because he bore the actual weight of his brother's burden, he believed himself to be a martyr to duty and often comforted himself with the thought of his own goodness.

The poor brother meanwhile walked always with his head downcast, for he dared not look upward to find God. He was not found in the temples or kneeling at the public altars, for his whole life was spent in a fierce internal battle against weakness and temptation that he did not understand.

He bore himself humbly before his brother and believed with all his heart in the sinfulness of his own soul and in the wonderful goodness of his Christian brother.

Time passed. The journey was ended, and both came up together to the land that is to be. There the heart of the Christian swelled with joy as he pressed ahead, for was not he at last to stand face to face with the Eternal One whom he had worshipped and sought for in life? Eagerly he ran forward toward the great white throne whose glory lit the uttermost shores of that land. So great was his hurry that he quite forgot the wayward brother with whom he had borne so patiently in life. Surely his obligation to the brother was done now, and he was at last free to go forward alone. The thing that had bound him in life was loosed from his shoulders, and he felt a curious sense of lightness and freedom. He ran toward the throne, and his feet scorned the golden sands beneath them, so that his spirit flew with wings. His place was there with the seraphim and the cherubim who gathered about the throne of light, singing praises forever and forever. As he pressed forward, though, an angel stayed his steps. "O let me pass, kind angel," he begged. "I would see God. All my life on earth I have sought His presence and been held by ties of the flesh and burdens that I could not lay down. Now I must not be stayed by thee. O let me pass, dear angel." And as he spoke his tones trembled with eagerness, and his spirit fretted against the detaining hand of the sorrowful angel. But, "Nay, nay, blind soul," said the angel sadly; "not yet canst thou stand before the throne. Thou wouldst see God, but yet look behind thee. There cometh one made in his image, in whose eyes there shines the light of his eyes and in whose soul there stirs the very breath of the Eternal One. Look behind thee and see God ere thou canst come near to the throne of light."

Downcast and ashamed, the Christian looked back, and, behold, it was the wayward brother of his life who followed behind him. The veil of flesh had slipped away, and the glory of the Eternal One shone on him from the very face of the brother whom he had despised in life.

Then there upon the golden sands of the glory shore he knelt and begged forgiveness of the brother whom he had never loved, although he bore the image and breath of God. As he did so the angel touched the wings of his spirit softly, saying: "Come with me. Because thou hast seen God in thy brother, there waits for thee now the glory of the eternal throne of light." So saying, they passed on together, the angel and the Christian and the wayward brother.—Francis M. Morton, in Christian Advocate.

GOOD IDEAS IN THIS FREE BOOK

"Simple Plantings for Southern Homes," will show you how easy it is to make your home more beautiful This book describes and fully illustrates with handsome photographs a number of simple, but very effective plans for setting out trees, shrubbery, vines, etc. to get the most beautiful effects. These are plans that have been worked out by Southern home owners, and they will give you many valuable suggestions that you can put to use on your own place You can get a copy of this book free by writing the J. Van Lindley Nursery Co Box N 210, Pomona, N. C. ASK also for their latest catalogue, which is full of practical information on setting out and caring for trees and plants.

IF YOU ARE A MANUFACTURER—IF you sell goods—if you are a retailer—if you own a trade-mark—if you are in a legitmate business that touches the rights and responsibilities of the public, *it will pay you* to have your firm represented in the SOUTHERN CHURCHMAN.

Are you going to the Exposition. If so—see page 19.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with **you**, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make **you** write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has **in every instance** had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from **you**. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against **my** pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 64, B, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

Panama-California Exposition

San Diego, Cal.

January 1 to December 31, 1914.

Panama-Pacific International Exposition

San Francisco, Cal.

February 20 to December 4, 1915.

Variable Route Tours
—and—
Reduced Round-Trip Fares
—via—

NORFOLK & WESTERN R'Y

March 1 to November 30, 1915

Very Liberal Stop-Over Privileges.

All information upon application to

W. C. SAUNDERS, Gen. Pass. Agt., Roanoke, Va.
M. F. BRAGG, Trav. Pass. Agt.,

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*7 10 A.M Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*7 27 A.M. Main St. Sta.	*6.25 P.M. Byrd St. Sta.
*8 40 A.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*10.25 A.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*12 01 noon Byrd St. Sta.	*11.15 P.M. Main St. Sta
*3.30 P.M. Byrd St. Sta.	*11.30 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.50 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 11.25 A. M. from Fredericksburg.

*Daily. †Weekdays.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs

..THE PURE FOOD STORE.

OUR MOTTO;

"The Best of Everything"

Quick Delivery

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Co.

816-818 East Main Street
RICHMOND, VA

Leading Fancy Grocers

Agents for
Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of-town orders.
Catalogue mailed on application.

Meditations

"What God asks of us is not results, but effort."

Religion gives to morality its breath of life.—Rev. W. A. Smith.

Devotion to a great cause makes a great life.—Dr. W. H. P. Faunce.

Mr. Moody used to say that the Christian Law of giving is this: "Give till you feel it; then go on giving till you don't feel it."

Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—Phillips Brooks.

It is better to reconcile an enemy than to conquer him. Your victory may deprive him of his power to hurt for the present, but reconciliation disarms him even of his will to injure.—Anon.

To believe that God is loving us tenderly and wisely, and to put ouselves unreservedly into His hand, is eternal life begun in the soul.—Marcus Dods, D. D.

He best preaches the truth of the cross who leads another sinner to its feet. He most fully sets forth the love of Christ who loves the souls for whom He died enough to lead them to Him.—Exchange.

The Christian ideal is not freedom from work, but strength to do it; not freedom from temptation, but power to overcome it; not freedom from suffering, but joy in an abiding sense of the Father's love.—H. W. Watkins, D. D.

In the Christian life we are not following the example of Christ as one might follow the example of any saint or heroic character. If any one is growing like Christ, it is rather as a son develops a likeness to his parents, because their life and love are in him. —Selected.

In all things, "look unto Jesus, the Author and Finisher of thy faith." If thou failest, look to Him to uphold thee; if thou stumblest, hold swift His hand to help thee; if thou fallest, lie not hopelessly there, but look to Him to raise thee; if, by His grace, thou doest well, look to Him in thanksgiving, that He has helped thee, and pray that thou mayest do better.—Edward B. Pusey.

Christ's mission was not only to the individual soul; it was one of world-conquest to the will of God—to rule the nations. Slowly but surely He is moving on to victory. The darkness over the world to-day is not the darkness of approaching night; it is the darkness of the hour just before dawn. The world's golden days are not behind it, but before it, and toward those days we are moving now.—Rev. Herbert Shipman.

If it is true, as we are told, that "Time is the stuff that life is made of," then wasting time is wasting life, and stealing time is stealing life, and "killing time," is a kind of suicide or murder,—perhaps both; for an idler very commonly steals another's time with which to kill his own. These time-thieves are nearly all out of jail and are to be found in the best society. I would rather meet a pickpocket.—Josiah Strong.

SOUTHERN RAILWAY

Premier Carrier of the South

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

N. B.:—Following schedule figures published only as information, are not guaranteed.

6:00 A. M.—Daily. Local for Danville, Charlotte, Durham and Raleigh.

10:30 A. M.—Daily. For all points South.

3:00 P. M.—Ex. Sunday. Local for Durham, Raleigh and intermediate stations.

6:00 P. M.—Daily. For Danville, Atlanta and Birmingham, with through drawing room, electric lighted Sleeping Cars.

11:30 P. M.—Daily. Limited for all points South. Pullman ready 9:00 P. M.

YORK RIVER LINE.

7:35 A. M.—Daily. Local to West Point.

5:10 P. M.—Local, daily. (Steamer Train.) Parlor Car. To West Point, connecting for Baltimore daily except Sunday.

TRAINS ARRIVE.

7:05 A. M., 8:00 A. M., 8:30 P. M.—Daily. From all South.

8:40 A. M.—Week days. Local from Keysville.

2:35 P. M.—Daily. From Charlotte, Greensboro and Danville. Week days from Chase City, Durham and Raleigh.

9:10 A. M.—Daily. Local. From

6:15 P. M.—Daily. Local from West Point.

H. L. BISHOP, D. P. A.
907 E. Main St., Richmond, Va.
Phone, Madison 272.

Room at the Bottom.

"Room at the top" is an old notion. It is dinned into our ears from childhood up. No doubt it's true. And it accords beautifully with the way of the world. For one very plain way to get up is to put others down. In fact if one is to be on top it rather seems to follow that others will be somewhere underneath.

We see the working of the principle among nations. The strong nation generally convinces itself that its own supremacy would be the best thing for the whole world. Oddly enough others don't see it. But they catch the idea.

There is another sort of aspiration—to serve rather than to rule. Some day some nation may try to put that into practice. "Room at the bottom." The attempt may be fatal to that nation. But the principle will then begin to prevail and a new era will dawn.—The Texas Churchman.

The physician does not cure his patient. With skill he lays hold of the forces which divine Love has supplied. Every conscientious and well-informed physician knows this and can declare, with a certain renowned French surgeon who, when he had brought some desperately wounded soldier from the brink of death, always held, "I dressed his wounds, but God cured him." The preacher never saves a soul. He delivers the message, and when he speaks the mind and thought of God, uses a power unto righteousness not his own. God, not man, is the power unto salvation, whether of body, mind or soul. Hence the divine declaration, "Without me ye can do nothing."—The Christian Sun.

DEATHS.

The remains of the Rev. John Huske, who died at Newburgh, N. Y., Thursday afternoon, were laid to rest in Cross Creek cemetery, Fayetteville, N. C., at 5:15 o'clock Saturday afternoon, February 13th.

The services were conducted by Bishop Cheshire, assisted by the Rev. Archer Boogher, rector of St. John's church, and the Rev. J. S. Moody.

The Rev. Samuel P. Kelley entered into rest on Saturday, February 13th, at his home in Philadelphia, after a brief illness, aged seventy-five years. While a student in Princeton at the beginning of the Civil War he enlisted and served until the close. He then resumed his studies. He afterwards graduated from the Divinity School in Philadelphia. He was ordained in 1868, served for thirteen years in Nevada under Bishop Whitaker, and eight years in Western and Central Pennsylvania, before coming to Philadelphia, where he had several charges, including St. James' church, Hestonville; Free Church of St. John, Frankford Road, and St. Barnabas' church, Haddington. He was buried from St. Andrew's church, West Philadelphia, on Tuesday afternoon, February 16th, the Rt. Rev. Dr. Thomas J. Garland officiating, assisted by the rector, the Rev. William T. Cox. The committal was said in Arlington cemetery, his classmate in the Divinity School, the Rev. Snyder B. Simes.

The Rev. Henry Clay Johnson died at the age of seventy-two, at the home of his son, Mr. B. W. Johnson, Crafton, Pa., Monday, February 15th, and was buried at Hillsboro, Ohio, the place of his birth, the following Wednesday. He received his theological training at the Western Theological Seminary, Chicago, and was ordained to the diaconate in 1886, and to the priesthood in 1887, both by Bishop Bedell. With the exception of a rectorship of seven years at Trinity church, Newark, Diocese of Southern Ohio, he spent his entire ministry in the Diocese of Ohio.

The Rev. Henry Trowbridge Gregory died on Thursday, December 24, 1914, in the eighty-first year of his age, having been a minister in the Church for nearly sixty years. The funeral services were held in Emmanuel church, Southern Pines, N. C., on Sunday morning, conducted by Bishop Cheshire, assisted by the Rev. Dr. Hunter, of Raleigh, and the Rev. Mr. Nash, rector of Emmanuel church. The body was borne to Greensboro and placed beside that of his late wife. A brief service was held at the grave, conducted by the Rev. J. T. Miller, of Greensboro.

The Rev. John B. Driggs, M. D., died in Northern Alaska sometime in 1914. Particulars of his death have not yet been received. Dr. Driggs was sent some twenty years ago as a medical missionary to Point Hope, Alaska. He was ordained deacon by Bishop Rowe in 1903, and after continuing his work for some time, was retired a few years ago.

New York Shopping.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital and Surplus, = $1,600,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER.....President
JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.
J. W. SINTON.....Vice-President WILLIAM M. HILL.....Vice-President

INCORPORATED 1889

The Virginia Fire and Marine Insurance Company

OF RICHMOND, VA.

Assets January 1, 1915, - $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

SECURE AND SAFE

Knowing your money is surely and safely deposited here relieves you of constant anxiety and w[illegible]y. Practice this sensible, time-tried method of accumulating your [illegible]ortune, with the advantage of having your money obtainable in case of need.



Consider carefully these facts—then act.
We cordially invite your account.

PLANTERS NATIONAL BANK
SURPLUS AND PROFITS, $1,485,000.
CAPITAL $300,000.
RICHMOND, VA.

Perfect Protection

Capital and Surplus
$3,000,000

First National Bank
Ninth and Main

The Admonition of a Friend

Often calls to our attention things which we have intended to do but have neglected. As a friendly suggestion, this Bank wants to remind you that a checking account is a convenience and an economy, and costs you nothing.

THE AMERICAN NATIONAL BANK
of Richmond, Virginia.

Capital and Surplus.....$1,600,000.00
Resources 9,500,000.00

Security and Service.

John L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Southern Churchman

Vol. LXXX. RICHMOND, VA., MARCH 13, 1915 No. 11

GUARDIAN, EXECUTOR — RICHMOND TRUST & SAVINGS COMPANY — ADMINISTRATOR, TRUSTEE

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 per ct. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & Seventh Sts. Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500 000.00
Investments held in trust, - -	4,400 000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.
Church
Furniture
Furnishings
Decorations
Fabrics and Embroideries.
Established 1877

J. & R. LAMB
NEW YORK
STUDIOS
23, 25 and 27
Sixth Avenue
NEW YORK

THE LENTEN SEASON AND EASTER–DAY

coming so early this year it is important that all work to be executed in time should be definitely decided upon promptly and ORDERED AT AN EARLY DATE. The memorials for the coming LENT and the richer gifts for the Festal-Tide should be considered at this time, so designs can be prepared for criticism and approval. Our many years of experience are at the service of all Churchmen. Consult us as Experts and ask for preliminary illustrated data and photographs of executed work.

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given. Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

Lent; Its Authority Over the Conscience.

Love is the law of life and the highest expression of this law is exhibited in the Cross of Christ. "God so loved that He gave His only begotten Son," and the Son so loved that "having loved his own which were in the world, He loved them unto the end." And so universal has his love ever been and ever will be that any man and every man can say of him as St. Paul said of him, "Who loved me, and gave himself for me." Love is God's only appeal to the conscience. He has set up the Cross of His only begotten Son upon the highways of life that through its infinite power of love He may draw His children unto Himself. The appeal of Lent is the appeal of the whole passion of Christ to the conscience of man. To look up to the Cross is to feel the degradation and cruelty of sin and to realize how impotent we are to free ourselves from its power. The world had no adequate knowledge of sin until witnessing its own extreme guilt after it had finished its work of nailing the very Innocence and Love of God to the "accursed tree."

There is no hope for a man who can feel no sense of shame before the Cross of Christ. He may not feel this shame now, nor next year, or years to come, but it is only in the light of the Cross that he can confess the sin of his soul and feel the guilt of it blotted out. The authority of Lent over the conscience can only be exercised when the power of the cross breaks the silence of the conscience into loud and contrite confession of sin. Upon the Publican's confession, "God be merciful to me, a sinner," he went to his home justified.

Two men died, the one on the right and the other on the left of the crucified Christ. The white heat of the love of the Cross burned through the dross of sin that encased the soul of one of these men and with awakening consciousness of a new world dawning upon him he exclaimed, "Lord, remember me when thou comest into thy kingdom." The other man turned from the heat of the Cross and his soul passed away into "outer darkness."

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ." These are the words with which St. Paul sums up the whole history of his religious life. By the burning heat that radiated from the Cross of Christ God struck him down, and in its light he beheld with his own eyes the crucified and everliving Christ, and, being condemned by the manifestation of such love, with his face in the dust he called out, "Lord, what wilt thou have me to do?" The authority of Lent over the conscience, I repeat, is God's appeal to man from the Cross of His Son. Worldly amusements during the commemoration of such an exhibition of divine love are unbecoming and indecent. We read at this time, of the gross and cruel indignities that Christ suffered at the hands of the high priest and other sharers in his crucifixion: "they scourged him;" "they stripped him, and put on him a scarlet robe;" "they plaited a crown of thorns and put it upon his head;" "they mocked him;" "they spat upon him;" "they took the reed and smote him on the head;" "they crucified him." Brethren, if you enter into the season of Lent, remember that you are coming into the presence of the sorrow and tragedy of heaven and earth. I charge you, therefore, not to bring the thought of the world into the sacred feelings and emotions of this blessed season.—Bishop Capers. Lenten Pastoral.

A clergyman was called away from his parish, and persuaded a brother clergyman to take the services during his absence. The stranger, anxious to know what kind of an impression he had made, asked the clerk: "Was my discourse pitched in too high a key? I hope I did not shoot over the heads of the people." "No, you didn't do that, sir." "Was it a suitable theme?" asked the clergyman. "Yes, it was about right." "Was it too long?" "No, but it was long enough." "I am glad of that; for, to tell you the truth, the other day, as I was getting this sermon ready, my dog destroyed four or five pages, and that has made it much shorter." "O, sir," said the clerk, "could you let our vicar have a pup o' that 'ere dog?"—Harper's Magazine.

EDUCATIONAL

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

ST. ALBANS

National Cathedral School for Boys

Purpose: To prepare boys of 12 years and over for college, with careful attention to their moral and physical development.

Equipment: Modern fire-proof building, 25 acres of campus, woodland, athletic fields, on a hill 500 feet above the city of Washington.

School Life: Healthful outdoor life of a country school combined with the cultural advantages of a National Capital. Outdoor sports all the year. Boys always under the supervision of a teacher, both in study and recreation.

Instruction: A large faculty of specially trained teachers—more than one resident master to every 4 boarding pupils—permits personal interest in each boy's individual needs.

Tuition: Endowment permits moderate tuition.

Bishop of Washington, President of Board of Trustees

For catalogue and detailed information, address

E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

GRAFTON HALL,

Fond du Lac, Wis.

THE CATHEDRAL SCHOOL FOR GIRLS,
Junior College-House Economics,
Music, Art, and Library Courses.

Gunston Hall

1928 Florida Ave. Washington, D. C.

A School for Girls. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Domestic Science. Building especially planned. Required athletics under trained supervision.

MRS. BEVERLEY R. MASON, Principal.

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-third Session opens September 15, 1915.

Special students admitted.

For catalogues, addres the
DEAN or SECRETARY,
Alexandria, Va.

STUART HALL

Staunton, Va. ∴ School for Girls

Formerly
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The Theological Department of the University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary.

Chelsea Square, New York.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

THE VIRGINIAN HOME & TRAINING SCHOOL

For the Feeble-Minded and Epileptic. Established 1893.

For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

ST. HILDA'S HALL,

CHARLESTOWN, W. VA.

A Church School for Girls. Opens September, 1915, under the auspices of the Bishop of the diocese. Home influences and character building. Large faculty college graduates.

For catalogue apply
MARIA PENDLETON DUVAL,
Staunton, Va.

Emerald Hodgson Hospital

—AND—

Training School for Nurses

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Trixy.

Once upon a time there was a little dog whose curly coat was white—I mean should have been white, but instead was black, a very dirty black.

One day this little dog pushed open the door of the house where he was living, and trotted swiftly down the narrow street, past big noisy factories. Across the railroad bridge he ran, down one street and up another, then into a pretty shady street, where every house had a green lawn and gay, bright flowers.

But now his short legs were getting tired, so he sat down close to a big iron gate and looked in. Within the beautiful garden was a small boy playing ball; he looked such a kind small boy that the little dog ventured a low "bow-wow."

The small boy tossed his ball into the air, scampered down the walk, flung wide the gate and gathered the little dog right into his arms. "You dear doggie," he cried, and, with the dog still in his arms, marched straight into the house.

Donald's mamma understood small boys, so instead of saying, "Take that dirty dog away directly," she said, "We will first give him a bath, and then something to eat."

"We will," agreed Donald.

Now you remember I told you that the little dog's coat which looked black should have been white. When he came out of his bath it was white, snow white to the tip of his wavy tail.

"Oh! may I keep him, mamma?" cried Donald.

"I think you may," answered his mother. "His poor little body shows marks of abuse. He was probably stolen, but we will leave that to papa."

Let me say right here that Donald's papa and Donald's good friend, the big policeman, fixed it all right, so that Trixy—for that is what Donald named him—became Donald's very own dog.

Trixy loved Donald so dearly that he allowed him to dress him in a velvet coat and a cap with a feather. Then he would sit up in Donald's high chair, which Donald had outgrown, and wait for his little master to eat his breakfast.

When Donald went to kindergarten, then poor Trixy was very sad. He seemed to know just when it was time for Donald to return home, and would perch on the window seat, when he could see over the garden wall and far down the street. Then what a welcome Donald would receive!—The Child's Hour.

What O'Clock Are You?

It was John's turn to think of a new game to play, for the old games were worn out; so John stopped his sister Emily on the stairs, and asked, "What o'clock am I?"

Emily looked at her brother. His lips were drawn together for whistling, but no sound came. His left arm was bent, as if he were carrying a burden.

Emily clapped her hands. "You are nine o'clock, school time," she said.

"Right!" cried John. "Now you try it."

Emily thought for a moment; then she went to the door and looked up and down the street. She came back and shook her head. After a moment she ran to the door again. When she closed the door she pretended to hold something in her hand.

"Oh," said John, "you were looking for the postman. You are eleven o'clock."

"That is right," Emily answered. "Let's go and tell Marion."

Marion laughed. "Now you both guess what time I am."

She lay down on the floor and put one arm under her head; then she started up and rubbed her eyes. Afterward she lay down again.

"Seven o'clock!" cried Emily. "Marion never likes to get up."

And so it went, until every hour of the day had been acted in many ways.—Frances Kirkland, in Youth's Companion.

There are promises for weakness in the Bible which we can never grasp while we are strong; there are words for times of danger, which we can never know while we need no protection; there are consolations for sickness, the comfort of which we cannot realize so long as we are in robust health. Only as we go on, step by step, does He disclose to us His will.—The Presbyterian.

Persons desiring the services of a teacher, or companion should make their wants known through our classified department. It will bring you many replies.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co
Publishers.

RICHMOND, VA., MARCH 13, 1915. VOL. LXXX. No. 11

EDITORIALS

UNITY.

We are publishing in another column a letter on the subject of Church unity. With the main thesis of our correspondent we find ourselves in hearty agreement. On a single point we are constrained to believe that he speaks with more positiveness than the logic of case admits of. "Every reflecting Churchman", he says, "must know that the Church of Rome is absolutely unapproachable, and the Greek Church impervious to any outside influence. All of our efforts at reconciliation with these mediaeval Churches (are) futile."

From the viewpoint of our human wisdom and experience, limited as they are, our correspondent is doubtless justified in this statement. But unless we mistake the mind of the Church and of her Commissions they are not looking at the matter from this point of view, but are seeking to view it from the standpoint of the Divine Master, and to know and interpret His will as expressed in His sacred words. Surely it was because she was inspired with this idea, and not because the plan seemed promising or the outlook auspicious, that our Church has been emboldened to approach her sister communions with her own tentative basis of agreement, or again, recognizing the large degree of unity in essentials which already exists between those who confess Jesus Christ as Saviour and Lord, to propose a conference for the consideration of the questions which still divide them. If then the Church is moving in accordance with the mind of Christ, nothing can be said to be absolutely unapproachable, or impervious, or futile. With this we are sure our correspondent will be the first to agree.

Indeed we seldom hear the subject of Christian unity discussed without having our mind revert to the scene in the house of Jairus, when, after our Lord had expressed his mind in regard to the death of a little girl, the hired mourners "laughed him to scorn, knowing that she was dead." But he put them all forth, because they were in his way. On another occasion he answered the same kind of self-assured dogmatism with the rebuke: "Ye do err, not knowing the scriptures, nor the power of God." Except by the power of God we are very sure that Church unity will never be. It is on this fact that we build our assurance that it will some day come. It must be the work of the Divine Spirit.

We are sure, then, that our Commission on Faith and Order has done well and wisely to make the same fraternal overtures to the Roman and Greek Churches that they have made to the Protestant Churches. If they were to represent the mind of Christ they must needs include the "all" who believe on him through the apostolic word. It is very true that to human seeming their advances to the Church of Rome appears far less promising than in any other direction. Not only has that Church separated herself by unscriptural additions to the faith which she enjoins, but she is, as far as we are informed, the only Church in Christendom which denies the validity of our orders. Nowhere else is the barrier so wide, yet to "drop all negotiations" with this, or with the Eastern Church, would be to nullify our hope and effort to testify the revealed mind of Christ in this matter. While waiting upon God to accomplish His own work here as elsewhere in breaking down this wall of partition, we must still lovingly and hopefully bear our witness and make our plea to these also.

In the meantime, however, we should be doing our wisest and best in the far more promising field of endeavor which lies closest at hand. Here it would plainly seem that the Master would have us begin, if not in a world conference, then in the cultivation of a better understanding and a closer agreement with the communions nearest to us in sentiment and purpose and community of interest. The time for organic unity in any real shape is not yet—it is not even in sight. The mistakes, the failures, the strifes of five centuries cannot be undone in a day But the beginning may be made now. The good seed of charity, of humbleness of mind, of prayerful desire and intention, may be sown broadcast, to spring up we know not how and grow we know not to what fruition. In many ways, tentative and partial doubtless but at least as showing our sincerity, we can foster that unity of spirit and knit the bond of peace without which all other efforts will be vain. In many ways also we can join hands with others of like minds with ourselves in this one matter, if we are not afraid. But as yet we are timid. We have not "found ourselves" as regards this great hope of the Church. We are afraid that some of our theories may get frostbitten, when in fact there is much more present likelihood that they will become mildewed. We are fearful for the ark of God, lest some stupid oxen should stumble. We need to make ventures, to make mistakes if must be, but to trust the truths which we hold sacred to make their own way and to speak for themselves, if given opportunity. We want more confidence, not in ourselves, but in our mission and our message, and to be willing to have it put to the test of experience and trial.

Jesus Christ in all years, all centuries, all millenniums, remaineth the same. The same to-day, as in all life's yesterdays. More abiding, more constant, than the silent stars above us—stars on which our remotest ancestry gazed. They change—he never. What a glorious charter this—what a possession—in these hours when the years are slipping—slipping—away! Christ, the all-wise, the all-pitying, the all-compasionate, the all-powerful—and eternally the same. The poor, baffled spirits, soured during the year just past by a thousand experiences of discouragement and disappointment; the lacerated hearts from whose core of love dear ones have been torn; the morning hopes and early ideals, receded into a land of almost impenetrable shadows—how these need to know One with whom deviation is impossible; One who can more than meet the claimant needs of all life's pain; One who can give refreshment, beguilement, assuagement, peace.—C. J. Welch.

THE CALL OF THE WAR TO THE CHRISTIAN.

Bishop Rhinelander, in Church News of Pennsylvania.

Our thoughts about the war are shaping themselves, I think, in the three definite conclusions:

First, it is a revelation rather than a revolution. What we are witnessing, what we are involved in, is not so much the furious onset of strange and alien forces, invading the world's peace, shattering its civilization, overwhelming its established institutions. Rather it is like the lifting of a veil, or the dissipating of a fog. At most it is but the last inch of rise in a full tide, which has been flooding long and steadily. The spirit which has driven on the armies, and has spoken in the guns is no fresh emissary of the devil, sent hot-foot to confound Christendom and try God's saints. It is our own familiar spirit, which has been dwelling in our homes, moving in our society, active in our market places and dominating our industrial and economic life. The spirit of the European war, no doubt, traces its parentage to the father of all evil, but it has been reared and nourished in Christendom itself. Indeed, even more than this is true. The horrible spectacle of bloody battlefields is no more horrible than the scene which our so-called Christian civilization presented to the All-Seeing Eye before the first gun was fired. The battlefields of Europe, as God looks down upon them, do not mark the extremity of human guilt, the very worst that men have done or can do. There is in the midst of blood and smoke a redeeming agency at work. As some one has put it, "merchants make war; soldiers make peace." It is a truth worth dwelling on. In the last analysis, it is the greed of gain which immediately, and of necessity, breeds war, and sets men at each other's throats, though never a shot be fired and never a law on any statute book be broken. When greed of gain, in its fierce tide of heartless selfishness, becomes utterly intolerable, then the armies and the guns come on the field to stem the tide, to call a halt, to force a settlement. No doubt the heaps of dead in Europe cry aloud to God for judgment. But the living victims of our lusts and cruelties, of our injustice and indifference, cry to Him even more insistently. The shedding of blood, bad as it is, is a small matter compared to the murder of a soul. As a matter of fact, this frightful war means, a pause, a drawing of the rein, a recollection, and, by God's grace, a remedy. What seemed like the convulsion is in reality the prelude of conversion. Our deepest shame is passed, now that the war has opened our eyes. The war has brought a revelation.

Secondly, we know that the war is leading on to a revival, not to a reversion, in religion. We are face to face, not with the defeat of Christ, and a return to Paganism; but with a new Epiphany of Christ's message and Christ's method. There is no hint of feebleness or failure on his part, any more than when at the beginning he came unto his own, and his own received him not. "Blindness in part has happened to Israel." This is bad enough, but that is all. Men have been heard to say that faith has gone, that Christianity has been disproved. But these same men seem to know better now. Faith has not gone; it had never really come. Christianity has not been disproved; it has scarcely yet been tried. Seeing this—and thousands everywhere are seeing it—we know ourselves to be on the brink of a spiritual opportunity, the like of which the world has never seen. It is pressing on us, in our families, among our friends, in our business, in our communities. Men and women, of all sorts and conditions, are being drawn nearer to, not farther away from, God. The years before the war, in spite of all our empty boastings, were in reality the lean and barren years. Then the ground was hard, and the seed lay on the surface, not striking root nor bearing fruitfully. But now the soil is broken up, and the seed is sinking in, and God will bring a harvest. There are signs of it on every hand. Men are drawing together to take counsel over spiritual things, spreading out loving arms to the neglected and forgotten, owning the claims of brotherhood, ready to prove benevolence by sacrifice. It is always God's way to save us as He judges us, to receive His sons even while He chastens them. The process is perfectly familiar. But it has never happened on such a world-wide scale before. God means the world-war to presage a world-revival. And men are comprehending it. "Come ye, and let us walk in the light of the Lord, and he will teach us of his ways, and we will walk in his paths." So the word is passed about. The war heralds a revival in religion.

But this will not happen by itself. There will be no silent necessity of law working out our regeneration. The war is a call to a new life of renewed devotion, of strict consistency, and of unfamiliar sacrifice. That is the last point; the war calls us Christians to a new life in Christ. We have not merely been wakened out of sleep. We have been set a task, and we know what that task is.

It is very practical and very personal. There is no need of thinking out new principles, but only of working out the old ones. They have not failed us, we have grievously failed them. We have been found traitors and false witnesses to our political and to our religious faith. But now we have come back to it again with a wholesome shame and sorrow in our hearts which makes it shine with a new glory and appeal with a new power. Our earthly and our heavenly patriotism has been fanned into a new flame of loyalty. No doubt there is stern and strenuous work ahead if we are to make up lost ground. But a really great impulse has laid hold upon us, and a great need is facing us. We can do it if we will.

As freeborn citizens, inheriting American traditions, we can do it. But we must stop playing with our political ideals. We must be in deadly earnest about them. They are being threatened. Hosts of enemies are in the field against them. We must join battle for their defense and for their victorious reassertion. Although we shall have no weapons in our hands, ours will be a no less exacting warfare than the warfare which is desolating Europe, where these same principles are being defended and attacked on stricken fields. Liberty, equality and brotherhood, can no longer be left as head-lines in our copy-books, or as the text of orators on Independence Day. They must be worked out by every citizen in home and shop; in social and domestic life; in our law courts, at the polls and in public offices.

And as Christians, also, we can do it if we will. The words and laws of Christ, which do not change, and cannot fail, must not be left in the dead print of closed and dusty Bibles or in the sermons of preachers, or the hymns of choirs and congregations. They must be faced and accepted and worked out into the warp and woof of daily life by every one of us who bears Christ's name.

And all these things must be striven for by every individual in the place and calling in which he finds himself. Peace of soul more highly prized than power, or wealth, or ease; self-indulgence cut down by the strictest kind of rule; self-sacrifice set in the place of self-assertion; co-operation supplanting competition; service of God and men rendered, not out of surplus, but at real personal cost; the wrongs of the poor and weak set right by the free surrender of the rich and strong; these things are the tasks pressing on us, revealed as in a vision by the great convulsion of the war. God give us grace that now, at least, and at last, we may prove ourselves loyal to our God, to our country and to the deepest instincts of our manhood.

The Gospel of the Kingdom.

Few names of English politicians are more widely known in India than is the name of the former leader of the Labor party in the English House of Commons, Mr. Keir Hardie. We wish that his views concerning the importance of spreading a knowledge of the Gospel of the Kingdom might gain as wide a circulation in India and elsewhere as his political opinhave obtained. In the course of a speech made during the last "Labor Week," in England, Mr. Keir Hardie is reported as saying: "Men do not now attack religion, they simply pass it by—a much more serious situation. Convinced opponents would be welcome, but Agnosticism as an aggressive force has died away, and is only to be found in some belated corners. What we need is vision: and though I have traveled far and studied not a little, I cannot find in any of the religions of the world a simpler or more convincing message than the Gospel of the Kingdom as preached by Christ. The Church will not capture the Labor Movement until the Labor Movement has captured the Church. If only I were a younger man, I would give up politics altogether and devote myself to the preaching of Christ's Gospel. Money and what it could buy may satisfy a man up to a certain point; but beyond all these things lie the cravings of man's spiritual nature, which Jesus alone can meet. Take the word of an old man when he tells you that amid the sorrows and disappointments and perplexities of fifty years he has ever found the comradeship of Jesus to be his unfailing support."—East and West.

We hope the war situation abroad will recall the Church to the sacrificial principle of missions. The Church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Duff said, "has played with missions." In Europe to-day great nations have risen to the height of an unlimited sacrificial devotion. Is the Church to show less loyalty to Christ and his honor? Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross, but not the Cross of Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of Life and Peace?—Robert E. Speer.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

The Final Victory.

Mr. Editor:—In last week's issue you copy an article from Dr. McKim in the New York Sun, headed, "Has Christianity Broken Down?" In the course of this article Dr. McKim, in combatting the criticism of the Church and her ministers that one would have the right to expect that after nineteen hundred years of civilization they should have influence enough to prevent the war, says, in substance, that neither in nineteen hundred years or ten thousand years has any one the right to demand this of Christianity; that we cannot know how soon, if ever, the masses of the people will accept the religion of Christ. And he writes, "If there is any such promise, let it be brought forward. In fact, there is no such promise." Now leaving out of view the question of the war, I think that the eleventh chapter and fifteenth verse of Revelation promises us quite plainly that "The kingdom of this world is become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." This verse occurred to me when I read the article referred to, and such commentaries as I have on this book, seven of them, bear out the view I propose. I also have the notes of the Rev. Berryman Green, D. D., of the Theological Seminary in Virginia, the greatest master of the New Testament I know. Dr. Green refers to Rev. 12: 11 as showing how this is to be brought about: "And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death"—The sacrifice of Christ, the witness and example of the faithful, and the suffering of the faithful for Jesus. I am confident that the promise of Scripture is the final dominion of Jesus. "He maketh wars to cease to the ends of the earth."

In this connection it may be noted, that just before this promise, in Rev. 11: 1-13, is the picture of the Church seemingly dead, impotent, and scorned. But in the end it revives, for somehow or other in every age the answer to the sneer about the "falling Church" is that, just as St. John says, this Church has a way of rising again. Bishop Gibson, of Gloucester, in his excellent little commentary on Revelation, refers to this. When Waller's daughter was about to marry a clergyman, Charles II marvelled that he should ally himself with "a falling church." Waller's answer was, "I have lived long enough to know that this falling church has got a trick of rising again."

C. A. Ashby.

Elizabeth City, N. C.

The Ministry and Country Parishes.

Mr. Editor: In your issue of February 20th, is a most interesting article by Rev. Wallace Carnahan, entitled "Postulants and Heresy," well written and very much to the point. While there may be an element of truth in what he says as to a scarcity of men, it is in our judgment not the whole truth. A Brotherhood of St. Andrew worker, who is great on statistics, informed me sometime ago that over eighty-five per cent. of our clergy came from the rural churches; though so many of the rural parishes are without rectors. The city and large parishes are continually drawing on the country for pastors and our country parishes allowed to starve; so we venture to think that if more consideration was given to the work of the rural church, applicants for the ministry would be increased greatly. I imagine the majority of our feeble, rural parishes and missions are unshepherded, and it seems almost impossible to get men with common sense as well as orders to do rural work, and why? Because we have magnified the city and so-called larger work and minimized the mission field and the rural parishes. It takes a much stronger man to do efficient work in a village or small town, than in a large well organized parish. The strongest men with the best equipment must be placed in charge of our rural work, or we shall continue to fail, and we can only do this by giving the worker in the country places a sufficient stipend so that he is not forced to take up his time in finding out how to make ends meet. Our country parishes and missions are necessarily poor. First; because we have neglected them. Secondly; because the country is not thickly populated, and must have assistance in order to develop the work. It seems to us the general church owes the rural church support, because the large centres are continually drawing on the weaker side of the church for supply of their parishes. One scarcely ever meets a Bishop that he is not begging for men to take charge of rural work, and the only answer seems to us is to support the rural work in order to build up the church not only in the large centres but in the whole country. The church has never been able to prevent freaks and faddists from creeping into the ministry, and we imagine she will be as helpless in the future until we have built up a strong, healthy church with a native ministry built upon faith and common sense, which sometimes we think is rare.

W. S. Claiborne

Sewanee, Tenn.

Church Unity and Realignments.

Mr. Editor: The widespread aspiration for Christian unity appeals strongly to every one who seriously considers our Lord's desire that His followers might be one: John 17:22, and who reflects upon the distressing waste of men and means by the overlapping of fields of labor.

It is far from my wish to discourage a movement so manifestly influenced by the Holy Spirit; and yet I am very sure some of our human plans for promoting the Divine purpose are not wise.

While considering the subject of waste, we should think about the waste of amiable endeavor expended on the Church of Rome and the Greek Church by our Commission on Faith and Order.

Every reflecting Churchman must know that the Church of Rome is absolutely unapproachable, and the Greek Church impervious to any outside influence. Not only are all of our efforts at reconciliation with those mediaeval Churches futile, but our attempts to reach them awakens a suspicion of our own unsoundness amongst Evangelical Christians, with whom we have so much in common. Between them and ourselves the restoration of unity is far from hopeless. Recent movements in Canada and Australia are most encouraging. The Presbyterian, Methodist, Baptist, Congregational and Lutheran Churches teach every doctrine that our Church holds as fundamental; and the Disciples (commonly called Campbleites) may be added to the list if we take the views of their highly educated members as representative. Many of those brethren have responded most cordially to our overtures since the publication of the "Quadrilateral platform." If that grand irenicon were more widely understood amongst non-Episcopal Christians, I am confident there would be a still warmer and more extensive response.

If all Evangelical Christians were united in one religious body the advantages—spiritual and economic—of such unity would appeal to the intelligent members of the Roman and Greek Churches more than doctrinaire arguments urged for a thousand years.

As all know, the "Historic Episcopate" is the crux; and yet it does not seem to be an insuperable barrier. The amendment of Canon XIX was a distinct contribution toward a solution of the difficulty. Its significance was intuitively recognized by our "Catholic" brethren who precipitately fled to Rome upon the adoption of the amendment. Those gentlemen were severely criticized for their secession; but for my part, I honored them for their conscientious consistency. They said that the amendment to Canon XIX was a surrender of a fundamental principle of our Church; and from their point of view it certainly was. The hitch in their logic was that their point of view was wrong; as the history of the English Reformation plainly shows.

Our Church tolerates considerable Romanism in some of the clergy, but after all she is thoroughly Protestant in her formularies. The Prayer Book is saturated with the most positive Protestantism.

If the next General Convention would instruct our Commision on Faith and Order to drop all negotiations with the Roman and Greek Churches, and concentrate their splendid zeal and talents on conferences with the great Evangelical Churches, we might hope for glorious results.

No doubt the first practical step taken by our Church toward union with any non-Episcopal Church would provoke another flight of the extremest of the "Catholic" brethren to Rome; but the loss might be balanced by the Reformed Episcopal Church reuniting with us. That is the breach we ought to heal first any way.

Wallace Carnahan.

Jackson, Mississippi.

The observance of a definite time each day for prayer and communion with God is essential to spiritual growth. It is also important to have a private place in which we can commune with God without interruption or disturbance. The native Christians of Africa, where their homes provide no private place for prayer, are accustomed to go out of their villages into the deep grass and secure seclusion in this way. The constant journeying to this private place of prayer wears a path, and if one of them begins to neglect prayer, his fellow Christians gently remind him of his duty with these words: "Brother, the grass grows on your path." Do not some Christians in America need such a reminder as this?

Contributions

THE MISSION OF THE CHURCH.

Address by Mr. H. W. D. English, before the Churchman's Conference of the Diocese of Pennsylvania, February 12, 1915.

II.

At the risk of your misunderstanding me, let me recite some of my own experience in the work of social regeneration.

The first social settlement established in our city was at first bitterly opposed by the strongest and predominating church organizations. Despite that it is one of the greatest in the country to-day. But it is distinctively not affiliated with the Church, and that is true of most social settlement leaders.

When the Pittsburgh Survey was made some years ago, we could get no help from the church organizations. Three men stood sponsors for that investigation; they were members of our own communion, and the revelations were of such a character as to change the attitude of the employer to the employee. The publication of the facts, bad enough to attract the attention of civic bodies and the United States Senate, never caused a riffle on the face of the Church. The sponsors were called in public meetings "professional instead of professing Christians" without a word from the Church in their behalf. And why? Well, considerable of the income of these church organizations came from men who worked their men 12 hours a day seven days in the week with a twenty-four hour shift on Sunday. The working man scarcely saw his family, nor could he attend church.

That you may more intimately understand the workingman's viewpoint in reference to the church and his labor, let us quote from an intelligent representative of labor, speaking of his own town in Pennsylvania:

"There are a good many churches in this borough, and they are supported generally by women. The preachers don't have any influence in securing better conditions for the men—they don't try to have. They never visit the mills, and they don't know anything about the conditions the men have to face. They think the men ought to go to church after working twelve hours Saturday night. The preachers could accomplish a lot if they would try to use their influence in the right direction; let them quit temperance reform until they get better conditions for the men. It's no time to preach to a man when he's hungry; feed him first, then preach to him. The same thing with a workingman. Get a decent working day with decent conditions, then ask him to stop drinking. Let the preachers go into the mills and see the men at work in the heat, and outside the mills let them notice the men with the crushed hands or broken arms or with a leg missing. If they would stop their preaching long enough to look around a little they could do something for us if they wanted to try."

I should like to substitute for this workingman's complaint of the preachers, the church, which would include the preacher and every member of his congregation. That is the church.

It cost in sacrifices of time, money, and business, but to-day the conditions are vastly better, and millions of money have been spent on machinery for the prevention of accidents. Sunday labor is almost eliminated, the deadly twenty-four hour shift largely cut out, housing conditions bettered, and tenements torn down, because some one cared. I wish the church had that to its credit.

Again in the fight against graft, which was sapping the foundations of our public and business institutions so that among young business men honesty was regarded as a joke, a lone crowd of men fought that fight and have suffered in business and in attacks upon their reputations even to this present day.

And I might go on showing how the mighty forces of evil and sin in society were fought, but without aid or encouragement from the church.

I take down my Bible and I read the 23d chapter of St. Matthew. These words were the words of Jesus, and they have reference to church people:

"Woe unto you, Scribes and Pharisees, hypocrites; for ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation.

"Woe unto you, Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

"Woe unto you, Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchers, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness.

"Ye serpents, ye generations of vipers, how can ye escape the damnation of hell?"

And again I read in my Bible the story of the Carpenter of Nazareth, and I wonder why in our own Church and in the great Conventions of other faiths there are not more representatives of his trade and of other trades, especially in our own General Convention. The viewpoint of the intelligent workingman is as important to the life and future of Christianity and the Church as the viewpoint of the banker, business man or attorney, who at present largely constitute the General Conventions or lawmaking bodies of all Christian faiths.

As we read the life of Christ, that busy man, we find him feeding the multitude and healing the people. We read of his kindness toward children, his placing of womanhood and motherhood on a high plane, his justice to the woman of the town, and his words of kindness to the woman at the well, his wrath at the politicians of his day, and his mighty scourging of the defilers of the temple. We see at every point as he touched the social order of his day his one key thought was the regeneration of society, by raising the value of the human soul and human life on the one side and by bringing God down close to the people as their Father on the other. All his splendid enthusiasm went out toward justice and mercy and good will among men. "He always moved with a purpose and His purpose was always the regeneration of mankind and the establishment of the Kingdom of God." It has been truly said "His death was His greatest act of social service. His cross was the climax of the world evil and the turning point of history toward a definite and permanent emancipation and redemption of the race. All the great permanent forces of evil in humanity were strongly combined in the drama of His death; bigotry, priestcraft, despotism, political corruption, militarism and the mob spirit. They converged on Him and did Him to death."

But my friends we live in the twentieth century, and the Church is alive and now I am jealous that it take its turn following the Master.

I have shown that the purpose of all that Jesus said and did and hoped to do was the social regeneration of the entire life of the human race. If His church on earth regards Him in any sense as its Leader and Master then it cannot treat as secondary what to Him was the very essence of His mission.

In all the history of the Church it flourished best when it recognized its obligation to all human life, and it was then that it sacrificed the most.

Francis of Assisi, the most famous and beloved saint of the Middle Ages, by his reincarnation of democracy became the ideal of the common people. The Franciscan movement at its beginning was surcharged with social sympathy. The Waldensian movement was filled with a similar spirit. Some of the boldest of its reformers could see no hope for the Church until it ceased to be an exploiter, surrendered its wealth, and adopted the Christian law of simplicity.

I believe, my friends, with all my heart in the Universal Brotherhood of the Kingdom as I believe in the Christianity of Jesus Christ, and I would not have a man here lose the joy it gives to have had at least one good fight for the freedom and justice of those socially wronged. It gives a thrilling sense of worth to a man's life. To have "this faith in and vision of the Kingdom puts a new value on our city and on this earth of ours during our life. It is not a place to be weary of and spurned but a house to be loved and made clean and holy. Here we see our visions and here we must realize them. The hope of the kingdom of God makes this earth the theatre of action and turns the full force of our religion, will and daring toward the present tasks. Then again this vision of the kingdom of God on earth will improve our social relations because it gives religious value to the plain man's job. Don't you see, faith in this kingdom once lodged in a man's mind compels every man to become a redeemer, and his chief redemptive ministry is through his job."

In the experience of the men of whom I have spoken who stood out against the sin of graft in high places, against bad housing and overworking men, the fact that every one of the forces of evil were pitted against their effort, the fact that their reputations were threatened, only gave them new zest.

My friends, it is that militant spirit which must become more common in the church of to-day, in pulpit and in pew, if we are to in any way regenerate and re-make society.

(To be continued.)

Is not His love, at issue still with sin,
Closed with, and cast, and conquered, crucified,
Visibly when a wrong is done on earth?
—R. Browning.

CHURCH INTELLIGENCE

CALENDAR FOR MARCH.

1—Monday.
7—Third Sunday in Lent.
14—Fourth Sunday in Lent.
21—Fifth (Passion) Sunday in Lent.
25—Thursday. Annunciation of the Virgin Mary.
28—Palm Sunday.
31—Wednesday in Holy Week.

Collect for Fourth Sunday in Lent.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

Death of Syrian Bishop.

Right Rev. Raphael Hahaweny, Bishop of the Arabic speaking Syrians and by appointment assistant to Archbishop Platon, of the Russian Church in this country, died on Saturday, February 27th, at his rectory in Brooklyn. Bishop Darlington, of Harrisburg, who was preaching one of the Lenten course of sermons in the Church of the Redeemer, Brooklyn, spoke to that congregation of the Bishop's life and work, and closed with prayers for the bereaved people of the Syrian diocese. At three o'clock on the same afternoon, by special request of Archdeacon E. Abo-Hatab, of the Syrian Cathedral staff, with Rev. Dr. Thomas J. Lacey acting as chaplain, both robed in the customary vestments of the Orthodox Church, Bishop Darlington pronounced a eulogy of the dead Bishop to a congregation especially assembled to meet them, and led the weeping congregation, gathered around the casket of their dead Bishop lying in front of the Iconistas, in prayer, and dismissed them with the benediction. The body of the dead prelate, fully robed, will lie in the St. Nicholas Cathedral, Pacific street, Brooklyn, all this week, and daily services will be held by Bishop Alexander, of the Russian Cathedral, 97th street, New York City. The final services and interment will take place at 12:30 noon, Sunday, March 7th.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Summer Schools for Sunday School Workers.

Among the greatest gains in the efficiency of the Church and her work in recent years has been the development of religious education in the Sunday School. Hitherto other Christian bodies have been more progressive and effective in this matter than our own Church, but a prominent leader in religious education outside of our communion observed to one of our own leaders recently that if the Episcopal Church, with its special genius for organization, maintained diligently the various agencies and methods she had brought into existence in the last five years for the development of Sunday School work, she would far outstrip all others in this important branch of Christian activity.

Among these new agencies is the Summer School for Sunday School workers, in which our own Province of Washington, even before it was a Province and under its organization as a Sunday School Department, has been more active and progressive than any other portion of our Church. It has organized first a South Bethlehem School, then the Roanoke School, which this year will be moved to Bedford City, and in 1914 added a school at Norfolk and at Washington, to which this year it will add a fifth school at Sewickley, Pennsylvania. In this way all teachers and Sunday School workers of the Province will find an opportunity for teacher training and enlarged equipment as a Sunday School worker available within easy travel.

The plans of the Mount Alvan Summer School at Washington, June 7th to 11th, 1915, are rapidly developing. This school is meant for the special benefit of the Sunday School workers of the nearby counties of Virginia, as well as of Maryland, Delaware, and the District of Columbia, and it is also hoped that some of the nearer churches of West Virginia will be able to send representatives.

Last year quite a number of the one hundred members of the school came from Virginia, and were enthusiastic about the benefits received and unanimous in their request for the continuance of the school in June, 1915. It is hoped that this year there will be a large increase in the attendance from Virginia as well as from other sections of the Province.

Among those who have been invited to serve on the staff of instructors this summer are Professor Berryman Green, of the Virginia Theological Seminary; Rev. H. W. Diller, executive officer of the Provincial Board of Religious Education; Canon Bratenahl, D. D., secretary of the Province of Washington; Rev. Stuart U. Mitman, Ph. D., educational field secretary of the Province of Washington; Rev. Dr. William E. Gardner, secretary of the General Board of Religious Education; Miss Jane Millikin, superintendent of Teacher Training of the Diocese of Maryland, and Miss Helen I. Jennings, of Pottsville, Pa.

Those desiring further information as to the plans of the school, or as to registration as members, should address Canon De Vries, Ph. D., National Cathedral School for Girls, Mount St. Alban, Washington, D. C.

Lenten Services and Lectures.

The Churchman's League Lectures this Lent are delivered on Tuesday evenings at St. John's church, 16th and H streets, and have attracted considerable interest. The first lecture was delivered by the Rev. A. B. Kinsolving, D. D., of Baltimore. The one this week was delivered by the Rev. Romilly F. Humphries, rector of Grace and St. Peter's church, Baltimore, on the subject, "The Church and the Economic Problem."

The lectures to follow will be: March 9th, "How May the Church Socialize the Fundamental Principles of the Spiritual Life, as they are set forth in the life and teachings of Jesus?" by the Rev. Frederick Edwards, vicar of Grace chapel, New York. March 16th, "Salvation: Is it Personal or Social?" by the Rev. James H. McIlvaine, D. D., rector of Calvary church, Pittsburgh, Pa. March 23d, "What is the First Step to Be Taken by this Church Toward Corporate Christian Unity?" by the Rev. Herman Lilienthal, rector of St. George's church, Astoria, N. Y.

The committee in charge of securing these lectures deserves great credit for the course, which is somewhat out of the ordinary run.

At Epiphany church, the usual midday services are being held, all last week's services being conducted by the Rev. R. W. Hogue, rector of the Church of the Ascension, Baltimore. The speakers at the services for the week beginning March 8th will be: Monday, Rev. C. R. Stetson; Tuesday, Rev. Chas. Fiske, D. D., of Baltimore; Wednesday, Rev. Dr. McKim; Thursday, the Rev. Dr. A. B. Kinsolving, of Baltimore. Friday Dr. McKim will begin a week of special services, preaching daily, except Saturday and Sunday, at noon and at 8 P. M.

Notes.

On Wednesday, March 3d, a fire broke out in the chapel of the Good Shepherd, and but for the prompt attendance of the fire department, it would have resulted disastrously. The organ was ruined and some of the other interior furnishings damaged, and the loss is estimated at about $4,000. It will be some time before the chapel can be used, but the congregation fortunately has the parish hall in which to worship while the chapel is out of commission.

The second annual choir concert given by the choir of St. Paul's church was held on January 19th, the proceeds being devoted to the choir boys' summer camp fund. It was under the direction of Mr. Nowell Swaine Ferris, organist and choirmaster, assisted by the Ladies' Glee Club and others, and accompanied by Mrs. Charles Jonas and Mr. Edgar Priest, organist and choirmaster of the Cathedral.

The Bishop's Visitations.

The Bishop continues his round of confirmations, having recently visited All Souls' church, where he laid hands upon a class of twenty-three, presented by the rector, Rev. J. MacBride Sterrett, D.D., and All Saints' church, Rev. Canon Austin, rector, where the class consisted of fourteen. He also visited about two weeks ago Trinity church, Rev. G. W. Van Fossen, rector, where he confirmed fourteen persons, about four of whom were from the deaf-mute mission, prepared and presented by the Rev. H. C. Merrill, the missionary. That mission has its home at Trinity parish hall, where its weekly services and monthly socials are held, and Mr. Merrill is doing much to infuse life into the organization.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Ascension Parish, Bradford.

Quite lately the rector, the Rev. W. H. Overs, Ph. D., gave an outline of the Ascension parish, beginning as it did with forty persons who stood up and pledged their support to Bishop Kerfoot in 1876. It never was a mission. The first year after organization they paid their rector $1,500 a year. The parish has lived under the episcopate of three Bishops. The first thirty years of its work only four rectors presided over its destinies—seven rectors in all up to the present time. The

church was burned down once—in 1890. During the present rectorate ten thousand dollars has been spent on the front of the present building in a double tower and additional guild rooms. The late Rev. Dr. Kiefer was the well beloved priest for fourteen years, and the present incumbent is the right man in the right place as his successor.

VIRGINIA.

Rt. Rev. Robert A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

War Claims to Be Paid.

After being defeated by every Congress for ten or fifteen years, the War Claims Bill, carrying appropriations for payment of claims for property destroyed or damaged by Federal troops during the War Between the States, which have been adjudicated by the United States Court of Claims, has recently passed both Houses of Congress and been signed by the President.

Under this bill the following churches in Virginia will receive the amounts named:

St. Paul's church, Alexandria	$2,000
Grace church, Berryville	650
Westover ch., Charles City	750
St. Stephen's ch., Culpeper	1,000
Calvary ch., Culpeper Co.	1,650
St. Paul's ch., Culpeper Co.	700
Calvary ch., Dinwiddie C. H.	520
Zion church, Fairfax	1,200
St. George's ch., Fredericksb'g	900
Abingdon ch., Gloucester Co.	650
St. Paul's ch., Haymarket	1,900
Lambs Creek ch., King George	800
St. Thomas' ch., Middletonw	600
Merchant's Hope ch., Pungotg	2,800
St. Luke's ch., Remington	650
Aquia ch., Stafford Co.	1,500
Trinity ch., The Plains	550
Christ ch., Culpeper Co.	1,575
Jerusalem Bap. ch., and Zion church, Fairfax C. H.	1,500

This last was for the total destruction of the old Payne's church, near Fairfax Courthouse, built in 1768 by the vestry of Truro parish, under the immediate supervision of George Washington, church warden and chairman of the Building Committee. This was a handsome church and would have cost $8,000 or $10,000 to replace. It was torn down by Federal troops in 1862 to secure building material for their barracks. The church has long been in use by a Baptist congregation, and they, with the vestry of Zion church, Fairfax, united in presenting this claim.

Bishop Brown's Appointments.

March 28th—Gordonsville, Christ church, 11 A. M.; Barbour's Memorial, 3:30 P.M.; Colored Mission, 8:30 P.M.

March 29th—Epiphany, Somerset, vestry meeting, 3 P. M.

March 30th—Colored School, morning; Woodberry Forest, evening.

March 31st—Orange.

April 1st—Orange.

April 4th—Columbia.

April 5th—Columbia, vestry election.

April 6th—Goochland, St. Paul's, vestry election.

April 7th—Goochland, Grace, vestry election.

April 8th—Goochland, St. Mary's, vestry election.

April 11th—Warrenton, St. James', morning.

April 11th—Baldwin's Ridge, chapel, 3 P. M.

April 13th—Richmond. Diocesan Missionary Society.

April 16th—Washington, Meeting of Provincial Committee on Missions.

April 18th—Seminary chapel.

April 19th and 20th—Seminary missions.

April 23d—Loudoun County, missions in Meade parish.

April 25th—Upperville.

April 26th to 30th—Haymarket and missions.

Bishop Gibson's Visitations.

Sunday night, March 8th, Bishop Gibson visited St. Philip's church (colored), Richmond, and confirmed a class of nine persons, presented by the rector, the Rev. Charles Somers. The congregation was a large one, and there was evident interest in the services of the season of Lent.

Sunday, February 28th, he visited Epiphany church, Barton Heights, the Rev. G. P. Craighill, rector, and confirmed twenty-two persons, of whom two were from St. Luke's church.

On the afternoon of Wednesday, March 3d, he confirmed one ill person in private, and in the evening, at the request of the rector, the Rev. Thomas Semmes, he visited Meade Memorial church, South Richmond, and confirmed a class of fourteen. Until a short time before the service, Bishop Randolph was expected, but he was kept at home by sickness, and Bishop Gibson took his place. The sermon was preached by the rector.

News Items of Interest.

The diocesan missioner, the Rev. N. P. Dame, held a mission at Ingham, Page county, February 21st to 28th. Great interest was shown in the community. The attendance was good, at many of the services people having to stand. At the close of the mission six persons were baptized.

The Rev. Rob White, Jr., will have the services twice every Sunday during March at St. James' church, Richmond. In the absence of a rector, Mr. White and the Rev. George McL. Brydon are instructing a class for confirmation, to be presented at the time of the Bishop's visitation on the evening of March 21st.

Miss Sallie Stuart, president of the Virginia branch of the Woman's Auxiliary, fell last Sunday and broke her hip. She stood the setting well, but will be confined to her home in Alexandria for some time.

The Rev. Morris Eagle, of Haymarket, Virginia, has declined the call extended him by the vestries of Hanover and St. Paul's parishes, King George county. A call has been extended to the Rev. A. B. Chinn, of Flagstaff, Arizona. Mr. Chinn is a native of the Northern Neck, and it is hoped that he will accept.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

News Items of Interest.

A lecture on conditions in Turkey was given at the Princess Theatre, Hartford, under the auspices of the Y. M. C. A. in that city recently. Rev. James J. Goodwin, rector of Christ church, was among those on the platform, and gave the opening prayer. The Christ church choir furnished the music for the occasion.

A meeting for men was held under the auspices of the Hartford Y. M. C. A. on Sunday, March 7th. Rev. Flavel S. Luther, president of Trinity College, was the principal speaker.

A branch of the Girls' Friendly Society has been organized in Greenwich, and Mrs. Norman McCutcheon is branch secretary.

A circular letter has been addressed to the clergy of Hartford county by a committee appointed by the archdeacon. The purpose of this movement is to cause the various parishes to hold meetings on personal religion and similar topics in order that the people of the various parishes may be drawn into a more thorough understanding of the Church. This letter also suggests the arrangement of Quiet Days and a series of special instructions on the Holy Scriptures.

The Rev. George B. Gilbert, of the Diocesan Sunday School Commission, recently delivered an address to the teachers in the Sunday Schools in Norwalk and vicinity. The meeting was held at Trinity parish, South Norwalk, and a large number were present.

The Sunday School Commission has called a conference of all the Sunday Schools in the diocese for May 11th. This meeting will be held at Christ church, Hartford.

The attendances at the united services on Thursday evenings at Christ church, Hartford, have been unusually large. Speakers of national reputation have been engaged, and these services have proved even more successful than in previous years. Special services are held at 12:25 each day in the week for the benefit of persons employed, and others who are in the central part of the city at that time. A short address is delivered despite the fact that the entire services lasts only about twenty minutes.

Christ church, Middletown, the Rev. H. S. Whitehead, rector, has recently been greatly improved by the rebuilding of the altar.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Mr. Pendleton Called to Macon.

The Rev. W. H. K. Pendleton, rector of the Church of the Advent, has received a call from Christ's church, Macon, Ga. Mr. Pendleton came to Spartanburg five years ago from Wytheville, Va., and entered at once into the duties of his ministry with a zeal and enthusiasm that has won him not only the devotion of the members of his own congregation, but the esteem and affection of the city. He is not only the rector of his own church, but his life and personality have become an influence for charity and righteousness throughout the community. He is the pastor of all and answers every call that comes to him for service.

The people of Spartanburg, regardless of denominational lines, will join with the members of the congregation of the Church of the Advent this morning in the hope that he will remain in this city.—Spartanburg Herald, February 28th.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Council Date Changed.

Bishop Beckwith has given notice that the date of the next annual Council of the diocese is changed from the second to the first Wednesday in May, on account of the Feast of the Ascension falling in the second week. The Council will therefore meet in Anniston on the fifth day of May, 1915.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Laymen's Missionary League Anniversary.

The twenty-sixth anniversary of the Laymen's Missionary League was celebrated on Sunday, February 28th. The Corporate Communion for the members of the league took place at St. Peter's church at 8:30, followed by breakfast in the parish house, served by the Woman's Auxiliary of the league.

At the morning service, held in the Church of the Ascension, Bishop Whitehead publicly licensed ten lay evangelists and twenty-four lay readers to serve in the missions under the care of the league for the current year. The sermon was preached by the Rt. Rev. Dr. J. H. Van Buren, formerly Bishop of Porto Rico. Bishop Van Buren preached again in the evening under the auspices of the league at the Church of the Epiphany, Bellevue. The subjects of his sermons were words of St. Paul, "Not disobedient to the heavenly vision," and "What wilt thou have me to do?" The offerings at both services were for the treasury of the league.

During the year the league supplied services entirely in six missions and partly in several others. Nineteen persons were baptized during the year, twenty-eight confirmed; and there were four marriages and seven burials. The chaplain of the league is the Rev. Thos. J. Bigham.

Other News.

The Rt. Rev. Dr. F. B. Howden, Missionary Bishop of New Mexico, spent Sunday, February 28th, in Pittsburgh, speaking in behalf of his work in the morning at Trinity church, and in the afternoon at the Church of the Ascension.

The noonday services during the week beginning March 1st were very largely attended, the preacher being the Rev. Z. B. T. Phillips, of St. Louis, Missouri, during the first four days; the Rev. E. S. Travers making the address on Friday, and the Rev. W. D. Rogers on Saturday.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

Grace Parish, Plymouth.

The Forward Movement campaign in Grace parish, of which mention was recently made, culminated successfully in an every-member canvass on the first Sunday in Lent. The total amount subscribed for missions exceeded that asked by over $20, being $270 and a little over. The total raised for all purposes was considerably over $1,000. This parish has been raising, with difficulty, about $400 per annum for all causes for several years. The change in the spiritual atmosphere of the parish is even more marked as a result of this blessed success than the improvement in material affairs.

The Bishop's Appointments.

Bishop Darst visited St. Paul's church (colored), at Washington, Monday, February 22d, and confirmed twelve. Eight were confirmed at historic St. John's, Bath, on the 23d. The Bishop preached and administered Holy Communion at St. Matthew's, Yeatesville, on the 24th. Twenty-five were confirmed at St. Mary's (colored), Belhaven, on the 25th. On the 26th the Bishop visited the Church of the Redeemer, Edward, and preached to a large congregation. On Sunday, the 28th, the Bishop held three services, preaching in St. John's, Bonnerton, in the morning, at St. Jude (colored), Aurora, in the afternoon, and at the Chapel of the Cross, Aurora, in the evening, when six were confirmed.

The Bishop met the combined vestries of Aurora, Edward and Bonnerton, and after conference a call was extended to the Rev. T. N. Lawrence, of Hanover county, Va., Diocese of Virginia. These three churches make up an important field and offer a fine chance for growth and development under such a leader as the Rev. Mr. Lawrence.

The Bishop's appointments for March are as follows: Williamston, 7th; Jamesville, 8th; Robessonville, 9th; Hamilton, 10th; Roxabel, 11th; Woodville, 12th; Greenville, A. M. and P. M., 14th; Farmville, 15th; Wintersville, 16th; Edenton, 21st; Christ church, Creswell, 23d; St. David's church, Creswell, 24th; Columbia, 24th; Roper 25th, and Lumberton, 28th.

Notes.

The Rev. W. J. Heritage, of Edenton, is holding services each month at Hertford, and hopes to build up a strong colored work there.

The Rev. W. R. Noe, of Windsor, has accepted a call to the Church of the Good Shepherd, Wilmington, to fill the pulpit vacated several months ago by his brother, the Rev. Thomas P. Noe, archdeacon of the diocese of East Carolina. The new rector entered upon his work on February 16th.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Clerical Brotherhood Luncheon.

At a luncheon of the Clerical Brotherhood in the Church House on Monday, March 1, Bishop Rhinelander presiding, there was a discussion on Church Unity. The chief speaker was the Rev. Dr. William T. Manning, rector of Trinity church, New York. He explained the purpose of the proposed conference on Church Unity which had been postponed from this year because of the war in Europe. It was not intended, he said, to compromise any of the delegates, but to get expressions of the feelings of the various religious bodies on the hope which is in the minds of so many Christians. The Rev. Dr. Randolph H. McKim said that the one hope of Church unity was to get back to the Word of God in the Scriptures and that if ever Christians come together in one fold it will be through personal love of Christ. Bishop Rhinelander expressed the hope that Christian unity would come with the restoration of peace in Europe.

Boys' Club Eighteenth Anniversary Observed.

The Boys' Club of Kensington, which was organized and financed by the Church Club of Philadelphia, kept its eighteenth anniversary on Saturday, March 6th. The severe snowstorm that day prevented the intended outside sports, but athletic sports were held in the gymnasium. Under the fostering care of Mrs. R. R. P. Bradford, of the lighthouse, the club grew rapidly and the first home of the club soon grew too small. The corner-stone of the present commodious and well-appointed house was laid by the late Mr. George C. Thomas, who was the most liberal contributor to its erection. There are at present 775 members. The anniversary service was held in the evening; the address was made by Bishop Garland. Notwithstanding a blizzard was raging nine hundred persons were present.

Eight-Day Mission.

On Sunday, March 12th, the Rev. R. W. Patton, secretary of the Province of Sewanee, will begin an eight days' missionary mission in the Church of the Holy Apostles. This is the first time such a mission has been held in a northern parish, though they have been very successful in New Orleans, Richmond, Atlanta and other southern cities. Immediately thereafter there will be an every-member canvass of the parish.

Other News.

The late Mrs. W. W. Frazier left $20,000 to charities—$10,000 to the endowment fund of the Harrison Day Nursery, which she founded in memory of her parents; $5,000 to the Children's Aid Society; $2,000 in trust for the Traveler's Aid Society; $1,000 to the Women's Directory, and $1,000 to the Philadelphia Association of Day Nurseries for establishing new nurseries.

By the will of the late Marietta Flower, who died on February 25th, St. Paul's church, Chester, is to receive $5,000. She left a like sum to the Chester Hospital and by her death the hospital comes into the estate of her brother of $150,000 in which she had a life interest. Like him she makes the hospital her residuary legatee.

Bishop Rhinelander had as his guests on Friday afternoon, February 26th, the postulants and candidates for holy orders in the diocese and addressed them. This is a semi-annual custom with the Bishop.

An adjourned meeting of the Board of Missions of the Diocese of Pennsylvania has been called by the Bishop to meet at his house, 251 South Twenty-second street, on Monday afternoon, March 15th, at 5:30 o'clock.

With the beginning of this month the Rev. Dr. John Mockridge became the rector of St. James' church, one of the most important in the diocese. He was connected with Trinity parish, New York, since 1910. He received his degree as Doctor of Divinity from St. Stephen's College in June, 1913.

The Rev. Albert E. Clattenburg has been called to the rectorship of Christ church, Ridley Park. He succeeds the Rev. Gilbert E. Pember, who has become the rector of St. Michael's church, Germantown, succeeding the Rev. Arnold H. Hord who, several months ago, resigned on account of ill health.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. Frank Du Moulin, D. D., Coadjutor.

Interesting Items.

Archdeacon Dodshon, of the Diocese of Southern Ohio, has recently closed a week's mission at Grace church, Defiance, Rev. Frank A. Zimmerman, rector. The verdict is that the missioner illuminated with much acceptability and effect, the Church's position, and that the spiritual life of the parish was quickened.

On the occasion of his recent week-

day visitation of St. Paul's church, Canton, Rev. A. W. Higby, rector, Bishop DuMoulin made an address at luncheon to the Adcraft Club, an organization of business men of four hundred members, and was accorded a splendid welcome. Some sixteen ministers of the other churches of the city were present.

Bishop Leonard has announced that the ninety-eighth convention of the diocese will meet at the Cathedral, Cleveland, Tuesday, May 18th. The annual assembly of the Woman's Auxiliary, second in importance and interest only to the diocesan convention, will meet at St. Paul's, Cleveland, the Thursday following, May 20th.

Improvements upon the fabric of the Church of the Holy Spirit, Cleveland, Rev. Russell K. Caulk, rector, which will involve expenditures amounting to something more than $5,000, are now in operation. The rectory has been placed in complete order, a new pipe organ is being installed, and an architect is engaged on plans by which the parish house is to be modernized and greatly enlarged.

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

Items of Interest.

During the month of January, an every-member canvass campaign was carried on in St. Peter's parish, Carson City. Four special sermons were preached and sent during the week to the parishioners not at service. The canvass is not yet complete, as the canvassing committees were not thoroughly organized, but the returns so far received indicate an increase in the offerings for missions, with a slight increase in the subscriptions for local support.

The district is fortunate in having a recruit to its forces to take up the work in Tonopah and Goldfield. The Rev. Leland H. Tracy, who was offered the post of canon of the Cathedral in Honolulu, or of archdeacon of the Isles, has entered into residence at Tonopah. Besides the work in these two organized missions, he will make a monthly visit to Belmont and Manhattan, where there has been an unorganized work for some years past. Belmont is one of the old pioneer mining camps which is having a new lease on life. Years ago there was a strong parish here, and the church building is still there awaiting the use of the new missionary.

The influence of the Church in a community is not to be judged solely by the services held and the specialized ministrations of a clergyman. In Ely, for instance, a school for Indian children has recently been opened, which is at present attended by about thirty children, for whom no advantages were provided previous to this venture. The school is held in a room provided by the county and is taught by a teacher who is paid by an appropriation secured from the Federal Government. All this is the result of the interest and effort of the missionary in charge at Ely. It was his activity which aroused some of the people to the need for doing something for these Indian children, who were not welcome in the public school, and which led to the matter being brought to the attention of the Indian authorities, so that the money was obtained for the teacher. Had it not been for the Rev. Mr. Gunn, it is doubtful whether this arrangment would have been brought about.

The Bishop continues to make the rounds of the various missions, having visited during the past month Tonopah, Goldfield, Las Vegas and Dayton. He reports that in all these places the prospect of having regular visitations and oversight has awakened renewed interest, which is shown by the success attending the efforts to secure subscriptions for the support of a clergyman, should some volunteer be secured.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan

Social Service Commission.

The Social Service Commission of New York divides its activities into three parts, and is vigorously pushing all lines of its work, with the Rev. Dr. Stires as chairman, and the Rev. F. S. Leach, the new secretary. It seeks to educate the Church on the great movements of the day, like the Child Labor, Relation of Capital and Labor, and Excise. It is asking parishes to study their own conditions and needs. Laymen are making surveys and preparing maps, the secretary assisting. The Commission is watching also moral legislation and presenting progress of it to parishes and organizations. The Commission issues to all who may wish it a card giving political divisions and representatives and their addresses for Federal, State and city governments. A constitutional convention meets on April 5th, and the Commission expects to report to parishes the progress in the important processes of making a new basic law for the Empire State.

Girls' Friendly Society.

The Girls' Friendly Society of New York is assisting the national society plans in social work during the Panama-Pacific Exposition. Miss Cornelia E. Marshall, a New York leader, leaves soon for San Francisco, where she will have charge of a lodge accommodating thirty young women. It is located at 2121 Buchanan street, and opens March 22d. Miss Marshall will be accompanied by Miss Tompkins. At the Church of St. Mary the Virgin, on March 10th, the rector, the Rev. Dr. Barry, conducted a Quiet Day for members of all New York Friendly Societies.

Lecture in Synod Hall.

The Cathedral Club, connected with the Cathedral of St. John the Divine, has issued invitations to a lecture to be given in Synod Hall on Friday evening, March 26th, by Hon. W. M. Chandler, of the Nineteenth New York Congregational district, that in which the Cathedral is located. His subject will be, "The Trial of Christ from the Viewpoint of a Lawyer"; most appropriate at this season. The invitations are extended to the general public. There is no admission fee.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Lenten Mission at Calvary.

The first week of the three weeks' Lenten mission at Calvary church, Memphis, has just concluded. The mission was conducted by Rev. J. M. Maxon, president of Margaret College, Versailles, Ky., who also conducted the midday services for business people; and held a mass-meeting for men at Calvary church on Sunday afternoon, February 28th, which was well received. All of these services have been well attended, and Mr. Maxon is a strong and earnest speaker who delivers his message with great impressiveness. The mission for the second week will be conducted by the Rev. Herbert Parrish, of Maryland.

Quiet Day at Church Home.

A Quiet Day was held at the Church Home, Memphis, under the direction of the mother superior, Sister Anne Christine, of the Order of the Holy Spirit.

It was well attended by a congregation of ladies, who fully appreciated the splendid meditations, conducted by the Rev. J. Haskell Du Bose, dean of the Theological Department of the University of the South, Sewanee.

The general topic of these meditations was "Mt. Sinai to Calvary," illustrated by charts prepared by the Rev. Mr. Du Bose. Dean Du Bose also preached at St. Mary's cathedral on the second Sunday in Lent.

Elizabeth House.

In June, 1914, a most desirable lot in White Bluff, Tenn., was given by Colonel W. H. W. James upon which to build a public library and settlement house, where the Church could minister to many of this section who need aid and encouragement.

A sewing class of young girls was organized early in the summer and the girls have taken great interest in their work. A Boy's Club was organized, and almost all of the village boys over fourteen years of age joined. They meet on Tuesday evenings, and enjoy the time with games and wholesome fun. The Public Library and Church Periodical Club are in connection with the work, and it is patronized by the reading people of the town and surrounding country.

There is so much illiteracy that it is not surprising that these people are so very poor. They live in the present entirely, never preparing for the coming season. They do not know how to care for what little they have. A great many cut each day's fuel as it is needed, and many have to cut wood before breakfast each day.

This mission needs another worker. There is more than one can well do. A great deal has been accomplished, but much more can be done when our church building has materialized, so that there can be cleanliness, order and system.

It is hoped that all who remembered "Elizabeth House" last year will remember it this year, both materially and with prayers.

Notes.

The Rt. Rev. S. C. Partridge visited Memphis on the third Sunday in Lent, and preached in St. Mary's cathedral at the morning service.

Bishop Gailor has returned from his engagement at Leland Stanford University, San Francisco.

NORTH CAROLINA.

Rt. Rev. Jas. B. Cheshire, D. D., Bishop

St. Mary's, High Point.

The Rev. L. W. Blackwelder, rector, is conducting a daily service in St. Mary's church during Lent; a visiting clergyman delivers a lecture each Friday evening. Bishop Cheshire visited this parish on Monday evening, March 1st, and administered the rite of confirmation to a class. Rev. Mr. Blackwelder is doing a good work in this parish.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B D. Tucker, D. D., Coadjutor.

Campaign to Promote Interest in Missions.

In accordance with the resolution adopted at the Primary Synod of the Province of Washington last fall that the province try to double its gifts to missions during the year ending August 31, 1915, the Diocese of Southern Virginia is making a campaign to disseminate knowledge as to the work of the Church in the diocese and abroad, and to promote the interest in missions, diocesan as well as general.

The Bishop has appointed a committee of three, one from each convocation, namely: Rev. E. R. Carter, Rev. E. P. Dandridge, and Rev. G. Otis Mead. These clergymen have associated with themselves other clergy and a goodly number of laymen, especially from those parishes where the every-member canvass has been worked out along the plans of the Board of Missions, and where they are using the duplex envelopes. In each of the convocations invitations have been received by the committee, and the work of stirring up greater interest in missions is going on in a definite and practical way.

It is not primarily the desire to have people give double, but to have double the number of units in giving for the support of missionary work at home and abroad. (To quote from the secretary's report, "we have 204,000 communicants in the Province, and a two-cent postage stamp per day from each one would give us $1,400,000 a year." In Southern Virginia there are 17,375 communicants, and two cents a day from each would be $126,837.50 for the year. This is a very large amount, but if the people were thoroughly stirred it could be easily raised; especially as we consider the gifts of the Sunday Schools, Woman's Auxiliaries and individual gifts, such as legacies, will all be counted in the total. Let the rectors and wardens write to the committeeman appointed for their convocation and have him send a couple of men to tell them about the plans and stir up the parishes. Though the year is half gone, this amount can yet be raised, and if the whole amount is not raised this year, half of it would be a great advance over previous gifts for missionaries in all fields.)

St. John's Church, Radford.

In St. John's church, Radford, the Rev. T. C. Page, rector, Lenten services are well attended and a visiting preacher gives a good sermon every Tuesday night. The list of preachers is as follows: Revs. R. B. Nelson, of Blacksburg; J. S. Meredith, of Christiansburg; G. O. Mead and J. W. C. Johnson, of Roanoke; T. K. Nelson, of Salem, and J. B. Dunn, of Lynchburg. Along with the churches of the town, St. John's is engaged in the campaign of personal evangelism and co-operating with them on some lines of work, such as preaching on the street, and holding theatre services for men and boys. Recently Mr. John Wood, of St. John's, Roanoke, delivered a telling address in the theatre. After a long absence, due to bad weather and bad roads, the rector of St. John's held service at St. Thomas', Bedford county, on the fourth Sunday in February.

Other Interesting Items.

Bishop Tucker visited St. John's church, Waynesboro, Tuesday evening, March 2d, preached, and confirmed a class of twelve, eight of whom were cadets at the Fishburne Military School, presented by the rector, the Rev. D. L. Gwathmey.

He also visited Meherrin parish, Emporia, recently, administering the rite of confirmation to a class of seven. The rector, the Rev. H. S. Osburn, is drawing his work to a close at this place, much to the regret of his many friends. The work has prospered under his wise oversight.

Beginning Monday evening, March 15th, at 8 o'clock, and every night thereafter till Saturday evening, March 20th, inclusive, mission services will be held in the parish house adjoining the ruins of the old Church of Donation, near Norfolk. These services will be of an unique character, inasmuch as this historic parish will celebrate its 300th anniversary in five years and this mission will be the first ever held in this ancient place. Well known clergymen of Norfolk and Portsmouth will preach each night.

The Rev. W. L. Mellichampe has accepted a call to Brandon and Grace churches, Prince George and Surry counties, having been in charge several months.

Merchant's Hope parish, in Prince George county, has requested Mr. Mellichampe to give them a portion of his time, which he hopes to do as soon as certain obstacles can be removed.

The congregation of Ritchie Memorial church, Claremont, has also requested Mr. Mellichampe to take charge of that parish work temporarily, holding a monthly service until a resident minister may be secured for waverly, Claremont, and Surry Courthouse, which is the proposed new mission field.

The State Anti-Saloon League convention will be held March 16th, 17th, 18th at Cumberland Street Methodist Episcopal church, South, Norfolk.

Headquarters will be at the Atlantic Hotel, corner of Main and Granby streets.

In spite of the war, contributions for the work of the English Church Missionary Societies have been maintained, and those of the S. P. G. have actually increased in every department. This is a splendid demonstration of the way in which the sorrows and misfortunes of the war are deepening the earnestness and devotion of all nations.

CONFIRMATION.

Insure an unforgettable confirmation for your daughter or relation. Gifts depicting Biblical narratives on jewel and trifle cases of repousse "SHEFFIELD PLATE" (not moulded ware), are imperishable, nothing so appropriate, nothing comparable in beauty or cost, $6.00 up to $14.00 with warranty. Write today for pamphlet. RAYMOND & COMPANY, 338-340 Pearl street, New York, and London, England. Established fifteen years.

DUTTON'S

EASTER CARDS Full of the spirit of the Church's great season.

Dollar packets for private use or for Sunday Schools

Crosses and folders printed in full colors	100 assorted	for $1.00
	50 assorted	for 1.00
	25 folders	for 1.00
	12 folders with inserts	for 1.00

You can safely order by mail of

E. P. DUTTON & COMPANY

681 Fifth Avenue - - - New York

Personal Notes

The Rev. Herbert E. Martin, of Muskogee, Oklahoma, has accepted a call to the rectorship of Grace church, Carthage, Missouri.

Until Easter the address of the Rt. Rev. Wm. T. Capers, D. D., Bishop Coadjutor of West Texas, will be 2040 Christian street, Philadelphia, Pa.

The Rev. Albert P. Mack has accepted a call to the Church of the Epiphany, Independence, Kansas, and entered upon his duties on March 1st.

The Rev. Charles Lafferty has resigned the rectorship of the two churches in St. Peter's parish—St. Peter's, Poolesville, and Christ church, Barnesville, Maryland, the resignation to take place last of April.

The Rev. W. Aimison, Jonnard, M.A., B.D., assumes the rectorship of St. John's, Johnson City, Tenn., the fourth Sunday in Lent. Mr. Jonnard for the past two years has been in charge of "Holy Cross," Mt. Pleasant; "Messiah," Pulaski, and "St. John's," Ashwood, Tennessee.

The Rev. Frederick A. Warden, who for the past seven years has done effective service as rector of St. John's church, San Juan, Porto Rico, has accepted his election to Trinity church, Moorestown, New Jersey, and enters upon his duties on Easter Day.

The Rev. Walter G. Harter, of Trinity church, Chicago, has accepted the invitation to become associate rector of St. Luke's church, Kensington, Philadelphia, and his address after April 10th will be care of St. Luke's church, Huntingdon and B streets, Philadelphia.

ORDINATIONS.

On the second Sunday in Lent, at St. Matthew's Cathedral, Dallas, Texas, Bishop Garrett ordained to the diaconate, Mr. Charles Forest Scofield, who has been serving as lay reader at Mineral, Texas. Archdeacon Crittenden presented the candidate and the sermon was preached by the Rev. Francis L. Carrington, rector of All Saints' church, Dallas.

The Rt. Rev. William Theodotus Capers, Bishop Coadjutor of West Texas, ordained Leon P. F. Vauthier to the diaconate on Sunday, February 28, 1915. The presenter was the Rev. John Ridout and the sermon was preached by Dr. J. W. Sykes, of Corpus Christi.

DEATHS.

The Rev. John Brixton Gilliland, former rector of Holy Trinity parish, Bristol, Conn., died in that city on the afternoon of March 3d. Mr. Gilliland was seventy-four years of age and for some years he had been in very poor health. Although retired he was well known throughout the State. Ordained in 1870 by the late Bishop Williams, he then became rector of St. Peter's church, Plymouth, and later he became rector of the parish in Bristol.

Funeral services were held on Friday, the 5th, in Holy Trinity church. Bishop Brewster officiated and was assisted by Rev. W. P. Downs, the present rector. A large number of clergy from all parts of the State were also present.

Christianity and the Community

Thy Kingdom Come on Earth

In this column from time to time we have repeatedly tried to point out the vital necessity for alert interest in all earnest efforts for their community's betterment on the part of the leaders of rural churches, if those churches in this generation are to grow and flourish. With churches, as with individuals, none liveth to himself and none dieth to himself. Unless a church helps to make a "live" community, it certainly will not continue as a "live" church.

This truth finds trenchant expression in a recent pamphlet issued by the U. S. Department of Agriculture. It is called "The Organization of a Rural Community," and its author is Professor Thomas N. Carver, special adviser to the department in local economics. He says:

"Earlier in the discussion attention has been directed to the work which the country school may do in the organization of a rural community. Attention should also be directed to the opportunities of the country church. To those who object that the church should not concern itself with temporal matters, it is only necessary to reply that it must do so or perish. It is not for us to state what the church ought to do. That is for its own leaders to determine. As a mere question of cause and effect, setting aside for the moment all questions of moral obligation, the following considerations are presented to those leaders:

It is a law of rural economics that the best land of any community tends, in the long run, into the hands of the best farmers. The reason is that they can afford to pay more for the land, either in the form of a purchase price or in the form of rent, than poorer farmers. The farmer who can make 100 bushels of corn grow where others can make only fifty, can pay more for the land. In the long run, he and others like him will outbid the poorer farmers and possess the land. Now, if religious people turn out to be better farmers than irreligious people, then religious people will eventually come into possession of the land. But if, on the other hand, irreligious people should turn out to be the better farmers then irreligious people will eventually possess the land, and the country churches will die a natural death."

That is a very clear-cut statement, and if there is any escape from its cool logic, we do not know what it is.

✠

Here is the paragraph following the one quoted above, and equally striking as a call to the Church:

"It is the experience of organizers of rural interests in every country that the great obstacle is the lack of a neighborhood spirit and mutual good will. Wherever this spirit exists organization is easy. Wherever it is lacking, and mutual suspicion and antipathy exist in its stead, there organization is difficult. In this connection one may be justified in asking, if the church does not promote neighborhood feeling and mutual good will, what does it exist for?"

All that Professor Carver means by "organizing rural interests" is set forth in the pamphlet with great clearness and definiteness. Every leader of a rural church would do well to write to the Department of Agriculture for a copy of the pamphlet.

✠

Advance sheets of the programme for the fourth annual meeting of the Southern Sociological Congress were issued on March 6th. The Congress is to meet in Houston, Texas, from May 8th to May 11th.

The general subject of the Congress this year is "The Conservation of Health," and the list of sub-divisions of this general topic shows how wide is its meaning. Particularly provocative of thought for the readers of this column should prove the subjects under the headings "Moral Health," and "The Church as the Conserver of Social Health."

Public Health Department.

1. What Preventable Disease Cost the South.
2. The Nation's Greatest Need—a National Department of Health.
3. The Greatest Need in Southern Health Work—Correct Vital Statistics.
4. A Worthy Substitution for War—A National War on Disease.
5. Growing Evils of the Use of Narcotics.
6. The Negro's Relation to Sanitation.
7. Coca-Cola and other Bodies in their Relation to Health.
8. The Cause and Prevention of Pellagra.
9. The South's Enemy of Prosperity—Malaria.
10. Mental Health Safeguarded by Physical Health.
11. Poisoners of Public Health.
12. Convict Camps and Prison Sanitation.
13. The Poor State and the Expensive Problem of uberculosis.
14. The South's Penalty for Filth—the Hookworm.
15. Why the Federal Government should Care for the Consumptives in the Southwest.
16. The Value of State Laboratories of Hygiene.
17. Alcoholism in Relation to Crime and Poverty.
18. The Results of Several County Surveys.
19. Are there Distinct County Health Problems? What Problems?
20. Relation of the State to the County and Sanitary Government.
21. Rural Quarantine.
22. Quarantine or No Quarantine in the Control of Smallpox.

Moral Health.

1. Illiteracy and Moral Degeneracy.
2. Institutional Life and Moral Degeneracy.
3. Symposium on Health Conditions in County Jails.
4. Health Conditions in Convict Road Camps.
5. The Treatment of Delinquent Girls.
6. The Treatment of Delinquent Boys.
7. Physical Ill Health As a Cause of Crime.
8. The Convict Lease and Contract Systems as Destroyers of Health.
9. Programme of Improvement of County, City and State Prisons.
10. Humanizing the Court for the Sake of Life.
11. Hygiene of Prisons in Relation to Public Health.

Health of Children.

1. Prenatal Responsibilities of Parents for Health of Children.
2. Methods of Health Teaching in Schools.
3. The Effects of Child Labor on Health.
4. Health Conservation in Orphanages and Children's Homes.
5. Safeguarding the Health of Boys.
6. for Moral Health.
7. Supervised Play as a Means of Promoting Health.
8. The Blight and Prevention of Children's Diseases.
9. Housing and Health Conservation.
10. Alcoholism a Blight on Childhood.
11. Conservation of the Health of Children.

Mental Health.

1. Mental Hygiene.
2. The South's Gehenna—the County Poorhouse.
3. Insane Asylums as Destroyers and Restorers of Health.
4. State Supervision of all Charitable and Correctional Institutions in the interest of Health.
5. Psychological Examination of Juvenile Delinquents.
6. Ill Health—Physical and Mental —as a Cause of Poverty.
7. The Duty of the State to Prohibit the Reproduction of the Unfit.

Health and Race Relations.

1. A Survey of Progress for the Year.
2. The Causes of Unusual Mortality Among Negroes.
3. Recreation and Health in Rural Communities.
4. The Rural School as the Center for a Health Campaign.
5. Health Problems of the Negro Church.
6. City Housing of Negroes in Relation to Health.
7. The Negro Woman and the Health Problem.
8. The Health of the Negro and the South's Labor Problem.
9. Is the Negro Race Dying Out? Who Cares?
10. Health the Basis of Race Prosperity.
11. Hope Essential for Moral and Physical Health.

The Church as the Conserver of Social Health.

1. The Primary Function of the Church—to Save Life.
2. Physical Health Championed by the Church.
3. Moral Health Restored by the Church.
4. The Duty of the Church and State to Require Health Certificates Before Marriage.
5. Guardians of Health in Rural Communities—the Doctor, Teacher and Preacher.
6. The Press and the Fight for National Health.
7. The Sunday School as a Health School.
8. Health Evangelism by the Church.
9. The Training of Social Workers for Health Conservation.
10. War on Disease a Worthy Objective for a Religious Crusade.

Church Knowledge and Nurture

GIFTS OF MISSIONS.

A little Igorot boy who ten years ago was a cheerful, smiling brown-skinned savage is now a young Christian man with a knowledge of affairs and the manners of a gentleman, studying in Manila to fit himself to becoming a physician among his own people. Such are the changes wrought by missions!—Am. Ch. S. S. Magazine.

And every boy or girl who gave toward the Sunday School Lenten offering of his parish had the privilege of helping a savage boy or girl, if not in the Philippines, in some mission in a heathen land, to be a Christian, and realize the advantages and the comfort of it. One day he will know the value of it.

⚜

A Missionary Sunday School! The name **must** be as true of every one of our schools as it is of our Church. So long as we call it Christ's Church, and we never can cease to do this, we must know it as, because we make it a missionary Church, working, giving, praying for the extension of His Kingdom, and therefore its enlargement. Napoleon considered an army unwilling to leave its entrenchments as already beaten. So the Sunday School whose members are unwilling to go after new scholars, or give even in self-denial, to help missionaries seek children in heathen lands and teach them of a loving Saviour, is not true to the Church of which it has been made a part. But our schools taken together have been true. The Church's leaders in the Missions Home, New York City, have found among the rectors and teachers leaders for the individual schools, and she has set a worthy example beyond her bounds of generosity and systematic giving on the part of her children. "Words in praise of her achievement have been spoken by observers from all Christian bodies, including the Roman Catholic. Year by year the volume of gifts has grown, so that in thirty-six years the children have given only a little less than three millions of dollars to missions."

⚜

A Providential Call to do yet more generously has come to us, and our leaders are awake to see it and do hear it. The European war is not of our making. But it means distress in the mission field or withdrawals among the workers supported by Christians in the countries at war. Must this be, so far as we can prevent it? ask our leaders. What responsibility in caring for Christ's Kingdom in fields already won for him is ours? ask our leaders. Surely this is the least we can ask, if we ask not about extending this kingdom in 1915-16. Surely the call is emphasized and made more clear by the Master, who is blessing us with "peace in our borders, and filling us with the finest of the wheat." (Psa. 147:14.) **Means** to be generous to this kingdom and **opportunity!** Surely these, not of our ordering, constitute a Providential call. It is recorded in the next verse of that same Psalm: "He sendeth forth his commandment upon earth, his word runneth very swiftly." So his command and his word have already reached us. Will we do our part, obeying with self-denial, money and prayers?

⚜

In this III Province, our leaders in Synod assembled rose to a clear sense of duty, and said: "Whereas the war in Europe is having disastrous effect upon the work of the Church of Christ, threatening the outposts already established; whereas this Synod realizes its responsibility in this tremendous work, and the increased earnestness prompted by God's Spirit in our hearts to this distress: Resolved, that this Synod, unafraid and undaunted, call upon the Church people of this Province during the current year, to double their offerings for missions, as an expression of their quickened devotion and self-sacrifice in the cause of Christ." Of course this includes the Sunday School children. What does it mean beside prayers? What does it ask in effort and gifts? This is what the children of the twelve dioceses of this Province gave for general missions in 1914, according to the report of the Board.

DIOCESE.	Scholars Contributing.	Amount Given.	Average from each School.
B'thh'm	67	$ 4,986.92	$ 74.43
Del.	25	1,004.19	40.17
Easton	31	690.87	22.29
Erie	32	1,372.59	42.90
Harrisb'g ...	51	1,786.94	35.04
Md.	82	3,959.12	48.28
Penn. 170		33,151.00	195.00
Pittsb'g ...	74	5,061.42	68.40
So. Va.	80	3,101.52	38.77
Virginia	51	1,079.55	21.17
Wash'ton ...	45	2,220.32	49.34
W. Va.	42	1,631.89	38.85

Of all the Sunday Schools in the Province 750 contributed to General Missions $60,046.33 in the proportions per school shown in the last column. If these proportions bear a different relation to each other, from the per centages published in the Spirit of Missions for February (p. 81), it is because they are calculated for contributing schools only. How many schools in each diocese gave nothing, the writer has no means of knowing. But of teachers and scholars together in these twelve dioceses there are 122,525 reported; so that it would be only necessary for each one of these to use a missionary box, and to give an average sum of ninety-eight cents in each box, for the schools of this III Province to double the offering of 1914, the sum asked of them. Each scholar one dollar as an ideal for the offering of 1915 is not an unpractical standard for any school. But zeal for missions must be behind it, and love for the kingdom the Master so loved must inspire it.

⚜

For the benefit of the giver must never be overlooked. As the editor of the Spirit of Missions said:

"The finest feature of the Lenten offering, however, is not the amount of money contributed, splendid as that is, but the educational effect upon the children of the Church. There is no other opening more effective for giving a training in Christian activity and inculcating a view of service which includes the whole world. From the very beginning this has been the high purpose of its promoters, who have always asked the Church to consider it from this point of view. The offering is urged and stimulated, not for the purpose of exploiting the Sunday Schools and thereby producing additional missionary funds, but in order that the Church's children may come to understand her mission in the world and the part they have in it."

Children's Corner.

Dear Children:

I have been writing to your parents and teachers about giving for our Lord Jesus Christ's Kingdom—about your gifts for it. Indeed, I am sure you have already received the missionary boxes sent out from our S. S. Commission in Richmond, and have begun to use them. One scholar is securing subscriptions for the Southern Churchman and giving one-third of the commissions to his box. A girl advanced to a First Reader sold her Primer for ten cents, and put that in her box. A boy did some work for his teacher and put all he earned in his box. Older children are caring for baby brothers and sisters, and others run errands willingly, rewarded by mothers, also willingly, with "missionary pennies." So we are thinking about giving to the Lord Jesus now as we give to his Church for missions, and the questions this week are these:

Junior Question: Who had the privilege of bringing the first gifts to our Lord after his birth, mentioned in one of the Gospels?

Senior Question: What rule for giving does St. Paul write to the Corinthians in one of his two letters to them?

Answers for last week:
Junior Answer—Luke 15: 17-20.
Senior Answer—2 Cor. 7: 9-11.

Your friend,
K. J. Hammond.

Jesus Christ in all years, all centuries, all millenniums, remaineth the same. The same to-day, as in all life's yesterdays. More abiding, more constant, than the silent stars above us—stars on which our remotest ancestry gazed. They change—He never. What a glorious charter this—what a possession—in these hours when the years are slipping—slipping—away! Christ, the all-wise, the all-pitying, the all-compassionate, the all-powerful—and eternally the same. The poor, baffled spirits, soured during the year just past by a thousand experiences of discouragement and disappointment; the lacerated hearts from whose core of love dear ones have been torn; the morning hopes and early ideals, receded into a land of almost impenetrable shadows—how these need to know One with whom deviation is impossible; One who can more than meet the claimant needs of all life's pain; One who can give refreshment, beguilement, assuagement, peace.—C. J. Welch.

"Whoever puts the reward of the religious life outside of itself, has never lived it. People call it suffering, sacrifice, renunciation. Others speak of its joys and satisfactions, and these will tell you that they far outshine the worldly loss it demands. But I tell you there is no loss. I tell you, child, it is not some good for which we have sacrificed life and love. It is life and love in their fulness. for there is no other good."—Selected.

If you have something to sell or exchange, use our CLASSIFIED DEPARTMENT. Thousands of people scrutinize it weekly.

Family Department

The Better Prayer.

I thank Thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank Thee much for bread to live,
I thank Thee more for bread to give.

I thank Thee, Lord, for snug-thatched roof,
In cold and storm,
And that beyond my need is room
For friend forlorn.
I thank Thee much for place to rest,
But more for shelter for my guest.

I thank Thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could spare,
Yet dearer is Thy love I share.

—Robert Davis.

For the Southern Churchman.

The Outcast.

Arthur C. Saunders.

The dreary road stretched far into the future. On either side rose high and precipitous mountains, forbidding in their grey and rugged barrenness. They were too steep for a man to climb—a goat could hardly find security on their shelving ledges and dangerous crags—so that the travellers had no choice but to follow the road before them. Here and there side roads branched away from the main thoroughfare, seeming to offer an easier path or a short cut between two points, but those who followed them were always disappointed. They invariably proved to be blind alleys, or untravelled and circuitous paths that led back after a rough and rambling course into the main highway.

The travellers pushed slowly and painfully forward. They were a large company, made up of men and women of all ages and stations in life. Some complained bitterly of the hardness of their lot, and held themselves aloof from the rougher members of the band, bemoaning the fate that brought the same hardships upon the gently bred and upon the vulgar; upon the just and upon the unjust. Some made common cause with their fellows, lending a helping hand to the weaker and cheering the despondent, but the majority were too engrossed with the difficulties of their own path to give much attention to the troubles of others. Some secured their daily bread by thieving upon others, and thrust the weak and helpless ruthlessly aside in order to ease their own progress. All kinds of men were here, and all, willing or unwilling, were obliged to follow the same road.

There were inns along the road at irregular distances apart, but these were not large enough to accommodate the whole company. Their refreshment and shelter was secured by the wealthier of the travellers, while the remainder found what comfort they could in other places.

Among these travellers was one quiet and unassuming man, wh bore no mark of distinction and whose poverty of dress was greater than that of any other. Yet the company had not proceeded far before he was known to all its members. He alone knew the road, and when some weary pilgrim, seeking to shorten his journey or find easier paths, turned aside into an inviting by-road, this man always warned him of his mistake and foretold just where the path would end. Some listened to his advice, but most followed their own will, and met with the disappointment the man had foretold. Some indeed accepted his leadership, but these were few and of the poorer sort. Many were glad to accept his help, for his step was sure and his arms strong, and having no possessions of his own he was free and willing to assist in carrying those of others, but they used him as a convenience, and when the day's march was done, threw him a crust of bread and left him to fare as chance might decide. Day by day he toiled patiently forward, carrying the burdens of others, and encouraging the weak and feeble hearted, and night after night he had not where to lay his head. Some whom he served said he was a fool to work without pay. "But that is his business," they said. "If he is willing, it is cheaper for us to have our packs carried free."

So they abused his kindness, although a few loved the man for his gentleness and humility and shared with him what few belongings they had. Otherwise, it seemed, he must have starved. The children especially loved him. With him they were sure of an answer to their questions, sure of interest and respect for their little problems, sure that no impatient command would enjoin silence upon them. They came to him weeping with their troubles and went away smiling. But most of the parents did not approve of this intimacy and called their children away, fearing for their manners and purity of speech. Their children, they said, must find associates among their own kind.

So the company travelled on, the high and the low, the rich and the poor, the good and the bad, the strong and the weak, following a common road because necessity compelled it. And with them travelled the man, known to them all by some strange force of personality, alike the servant and leader of them all, and yet the despised and rejected of men.

The road grew narrower as the company advanced. The mountains became more gaunt and towering, and each day the obstacles seemed greater than those of the day before. The zest of adventure, the eagerness to travel unknown ways with which many had started the pilgrimage had long since died away, and in their stead had come a longing to be at the journey's end. The company was travel-stained and weary, and many were failing in strength.

One evening, after a harder day's journey than any that had gone before, the road turned sharply to the right and the mountains receded on either side. Between them stretched a green and velvety lawn, set out with towering shade trees and many colored flower beds. In the center stood a palace, the abode evidently of a strong and powerful prince. The company hailed the vision with delight, and pushed eagerly forward to enjoy the hospitality of so beautiful and bountiful a place.

As they drew near, the palace doors slowly opened, and at the head of the long flight of white marble steps that led up to the entrance appeared the king. He advanced down the steps to meet the outcast, whom he folded to his breast.

"This," he said, raising his head and looking toward the company of travellers, "this is my beloved Son in whom I am well pleased."

Then, as he noticed the shabby attire and wasted figure of the returned traveller, his brows knitted into a frown. "Is this," he cried, in a voice that made his hearers blanch, "is this the way you have treated my Son? My Son, whom I sent to guide you? My only Son, who left his throne and his kingly crown to become the servant of the children of men?"

One among them, with bowed head, said: "Sire, we knew not who he was."

And the Son said: "Father, forgive them, for they knew not what they did."

Then, turning to his travelling companions, he spread open his arms, and cried: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The few who had accepted his leadership came gladly at his call, but the others, who had used and abused his meekness and kindness, could not. Although the Father had forgiven them and the Son had invited them, they could not forget the treatment they had given him. They could not forget how they had accepted his help and allowed him to go ill-fed, unsheltered and poorly clad. They could not forget how they had scoffed at his simplicity. Shame overwhelmed them, and they turned sorrowfully away into the outer darkness and the shades of hell. It was not the Father's will. It was not the Son's will. They were self-condemned.

The few who had loved the Son, and in return for his great kindness had shared with him what little they had, entered into the joy of their Lord. But without there was weeping and wailing and gnashing of teeth.

"They Also Serve."

They also serve who only stand and wait,
Close bound with chains of circumstance by Fate,
Forbidden in the race to prove how fleet
Toward victory might win their eager feet.
With hearts that hunger for the stress of life,
Only afar, they hear its stir and strife.
Pent souls, like swords of heroes dead, that must,
Forgotten in their scabbards, slowly rust;
Or like those blades for subtler service meant
In baser uses soon be dulled and bent.
Ah! with what breaking hearts, early and late,
They also serve who only stand and wait!

—Mildred Howells.

A True Story of a New York Missionary.

Down across New York walked a missionary worker collecting an audience for a midnight service. It was a cold November night and the wind cut even through his thick overcoat and gloves. At this time, wagons and drays of all kinds stood overnight on the Bowery, waiting till morning brought horses and drivers back to work again.

Up and down through these wagons, the missionary walked and watched, until he found crouched under one of them a human derelict.

"My friend," he asked as he shook a coatless, ragged man awake, "don't you want a warmer place to sleep than this,

and a cup of hot coffee?" And he offered the lodging ticket.

"Cracky! I wish Ike had one of these. but he has to keep dark now. The cops are hunting him. Do you know Ike?" And to the missionary's amazement the shivering man stopped on his way to a meal, a meeting and a bed to sing the praises of his friend. "Why, he is the smartest ever—he can go into a big sky-scraper that is going up and swipe all the men's watches out of their vest pockets and never get caught! You jist ought to know Ike. Me and him are pals—and he never goes back on a friend."

Thinking a man who showed such devotion to a friend (even if the friend was only another thief) must have some good in him the missionary got him a job and finally through much help and patience and prayer this man who stole and drank and had called himself a jail bird became an honest, God-fearing worker.

In all his ups and downs he remembered Ike, who was now tasting the hardness of life in the prison on Blackwell's Island. He brought a part of his first week's wages: "Won't you buy some underwear and take it to Ike" I guess it's pretty cold over in those cells these nights." "Why don't you take it yourself?" "Why, I'd get took up. The cops are looking for me, too." "Say, won't you get Ike a strip of carpet, mister, I know he's cold," was the request the second week. Intensely interested in both men, the missionary hunted up Ike in prison. A squarely built, black haired, keen-eyed man answered to the name of Ike—and then began an acquaintance that lasted for years. Suspicious, wicked, talented, Ike evaded the Christian worker again and again. He crossed the country riding the bumpers. He nearly lost his life in a fight, and did lose an eye. He served prison sentences in eleven different States, and still the missionary followed him, got him jobs, gave him tickets for lodgings, urged him to come to the mission, and at last Ike, like his friend, became a Christian. The pick-pocket was transformed into a remarkably earnest worker among men who had landed in jail. He inspired in them the same devotion that his friend felt. He did for them what the missionary had done for him. He pawned his overcoat to go on a man's bail. "He knows what we are—he knows our temptations"—said the men in the jails—the outcasts that drifted into the midnight mission. "A miracle of grace," he spent the years of his life in the dark places of our great cities.—Exchange.

"The republic of China can not endure," said Sun Yet Sen, "unless that righteousness for which the Christian religion stands is at the center of the national life."

HOTEL WARWICK

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family. Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

ROYAL
BAKING POWDER
ABSOLUTELY PURE



Makes the food finer in appearance, more delicious to the taste, more healthful. Royal is the aid to many a cook's success.

NO ALUM—NO LIME PHOSPHATES.

The Scorn of Job.

Job 31:16, 17.

"If I have eaten my morsel alone"—
The patriarch spoke in scorn:
What would he think of the Church, were he shown
Heathendom; huge, forlorn,
Godless, Christless, with soul unfed;
While the Church's ailment is fulness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek;"
The mighty Apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread;
But we eat our morsel alone.

Ever, of them who have largest dower
Shall Heaven require the more:
Ours is affluence, knowledge, power;
Ocean, from shore to shore;
And East and West in our ears have said,
"Give us, give us our living Bread;"
Yet we eat our morsel alone.

"Freely as ye have received, so give"
He bade who hath given us all;
How shall the soul in us longer live,
Deaf to their starving call;
For whom the Blood of our Lord was shed,
And His Body broken to give them Bread
—If we eat our morsel alone.

—Archbishop Alexander.

Labrador Sends Its Gift to Belgium.

To those in the United States who have given generously to the Red Cross and other agencies for relieving the distressed people of Europe it will be especially touching to read of the way in which Labrador has contributed.

The people of the peninsula decided the best thing to do was to hold a fair, although it was a puzzle to know who would have the money to buy, but they brought everything they could. The spirit of self-sacrificing ran high, and when the day of the fair dawned at St. Anthony, December 16th, Dr. Grenfell and his assistants hardy knew whether to laugh or cry over the heterogeneous mass of articles brought to the school room where the fair was to be. The sentiment of the village was, "We must do something or stop praying with our mouths."

One man brought a new dog sledge; a poorer man a brace of wild ducks. Another donated snow shoes; then came a man with a pair of skin boots, and another with only a pair of boot bottoms—he couldn't afford to give more. A boy brought a rolling pin and board, another a footstool. There was a wonderful model sledge, and some stuffed puppies. A woman brought a pair of double knitted woolen mittens, which she asked if she herself could buy back for her charlie, as he needed them. One woman whom Dr. Grenfell calls "a real, live Mrs. Wiggs," handed in a new pillow slip. "There's sixty cents' worth of new stuff in it," she said; it was a veritable widow's mite.

Pathos was often mixed with hilarity, as in the case of one man who gave the engagement ring sent back by the girl who jilted him. Another man, somewhat better off than his neighbor, donated his watch, saying he could find out the time with a cheaper one.

It had been a problem who would buy all the things, and the most optimistic wondered where the money would come from. But it came. At St. Anthony there had been a second catch of fish—something unusual for that time of the year—and people came thirty miles to spend as many cents at the fair for the relief of the Belgians. And every one was overjoyed to see the articles disappear. Lady Davidson, wife of the governor of Newfoundland, gave her patronage, and well-to-do people sent sums of money to be expended for the articles contributed. One gentleman gave $50 to be used in purchasing articles, while Lock's Cove sent a buyer, with $17. One man, who had six children and could ill afford the contribution, bought a cake and then gave it back to be auctioned off again. When the fair at length closed everything was sold, the receipts amounting to $470.

Lest readers should think, however, that Labrador is prospering, it may be well to state that one of the hardest seasons in years is upon it. War has raised the cost of flour and other necessities, and closed the European market for fish, the income from which is the main support. Dr. Grenfell reports great suffering and hardship on every hand.—Exchange.

For the Young Folks

For the Southern Churchman.

Ups and Downs.

By Frances Harmer.

CHAPTER XV.

As Etta's voice, which had grown weaker towards the last, stopped, her mother signed to Marion, who rose and left the room. Bob and Mike rose, too, and Peggy followed Marion.

"Dorothy's not like you, Win," laughed her brother, "you'd have held on to the money, wouldn't you?"

Mike stole from the room. The twins sat, entranced with the story.

"I'd have held on to the money, and brought it home," answered Winifred, "Oh, Etta, dear! You can't make me think money doesn't matter!"

"I would b'ing the money home," announced Polly, seriously.

"So would I," Danney added, "I would put it in my pocket—and run!"

Marion came back with a glass of milk.

"Drink it, dear, and rest," said Mrs. Lester, bending over Etta, "that long story tired you."

Winifred felt a pang. That long story had been told for her benefit! She felt wretched again, and all the battle seemed to await her. She had thought it settled, but an insistent voice said:

"Etta won't be here very long! While she is here, she needs you. When she is not here, they will all need you."

"Roder street! Roder street, forever!" Winifred seemed to answer back, "I can't stand it! I can't!"

In a little while, the house grew dusky and quiet. Once, Danny and Polly peeped in at her and spoke:

"Sister Win. If I get a lot of money, I'll give you some."

"And so will I!"

She kissed them, and went on with her bitter thoughts.

"Mother," it was Bob's voice at the door, "when is Dad coming home?"

"To-night, at about ten—I hope," replied Mrs. Lester.

"I'll be here for breakfast, after service," Bob went on, "we've another practice on to-night."

"Bob!" the mother's voice was very soft, "go, quietly, and kiss Etta good night."

Winifred, heartsick, knew what the mother was thinking. She felt the tears burn her eyes as the boy crept up to Etta's room. Winifred heard a few murmured words, and then her brother went down, and the front door closed behind him.

Still the time went on. The house was quiet, but Roder street grew noisy with its rough night life. Shouts, shrieks, even oaths, mingled with bursts of song.

"How can Etta sleep through it?" thought Winifred, "Oh, I wonder if I can ask Mr. Morpeth to do something for her?"

She heard Peggy say good-night. The clock struck nine.

Suddenly, there came to her ears a low, quickly stifled cry. Marion rushed to her room, and stood for a moment in the door-way.

"Win. Come here!"

As Winifred obeyed, Marion caught her hand.

"Where are the children?" she whispered, agitatedly.

"Aren't they in bed?" Winifred grew frightened, for Marion's trembling terror was contagious.

"No. Look!"

Marion drew her sister to the two little beds, one after another.

"Where are they?" Marion repeated.

"Didn't you put them to bed?" Winifred realized that this was a stupid question.

"No. I was coloring Easter eggs with Peggy, and I sent them to you. I said, 'Sister Win will put you to bed to-night'!"

"They must be playing in the yard," gasped Winifred, "Let me go."

She flew down the stairs, and Marion slipped into Etta's room. The invalid girl was sleeping very peacefully.

"She mustn't know," thought Marion, and ran down after Winifred.

Mrs. Lester met her at the foot of the stairs.

"What is it?" she asked, "Winifred dashed by"—

"Dan and Polly—but we mustn't wake Etta," Marion flung her arms round her mother, "They didn't go to Win. They're not in bed. Come out here."

But Winifred, her face very white in the rays of the lamp, met them as she came in.

"They're not there," she whispered, "Oh, where can they be?"

"Aren't we stupid?" Marion struck a note of welcome relief, "of course they've gone to Peggy's. They did, last week."

She tore past her mother and sister, to the front door. Silently, Mrs. Lester and Winifred searched every room in the house, peeping into each closet, under each peace of furniture, even into any unlocked trunk! No sign of the children could be found. They went to the door as Marion opened it.

"Have you found them?" she gasped.

"No! Haven't you?"

Peggy hadn't seen them," the girl began to cry, chokingly, "Oh, why didn't I leave the eggs"—

She stopped, for there came the tramp of many feet at the door, which she had not closed.

"Found the kids?" said a hoarse voice. Winifred, turning, saw the young man who had, so long ago, snowballed them in the Brights' automobile. He looked cleaner, and nicer, now.

"No," Marion stopped crying.

"Well,' we'll take a street a-piece, divide the district up. Don't be scared. We'll hunt up and down."

He turned away. The mother and sisters, listening, heard him assort the adjacent streets.

"I am going to telephone the police," said Mrs. Lester, taking her hat and cloak from the pegs in the hall. "Marion, put on plenty of water, have a good fire. They may be terribly chilled"—

She went off without finishing her words. The two girls turned quickly to the kitchen, and Marion had a fire started in a very few minutes. Winifred, anxious to help, seemed to herself only to get in the way!

Mrs. Lester came back, very pale, and fighting the terrible fear with all her strength.

"They were very kind," she let herself go into Marion's close embrace, they will put every available man on the search. Oh, your father," she struggled with her tears, "how can we tell him?"

Winifred felt outside the grief, somehow, though it was tearing at her heart. The dear, pretty little things! What agonies of terror might they not be enduring now! What cold, what loneliness! She longed for her mother's arms round her, but, somehow, could not go near her—something cold and estranging had been at work, not on her mother's side, she knew, but on her own.

Half-past nine! Then the steps at the door again, and the hoarse, rough voices!

"Ain't ye seen no sign of 'em?"

"No, Derry, not a sign."

Winifred noticed the name. Her mother seemed to know these Roder street people.

"Don't lose heart," said the Roder street denizen, "there ain't a one of us'll sleep till we find 'em! The men is going out further now, and two of the boys have got wheels. Don't you lose heart."

The next minute, women poured into the house,—women Winifred had never seen—uncouth, all of them; unwashed, some of them, with shawls on their heads.

The girl stood looking at them. They knew her mother, and they poured rough comfort into her ears.

"Have ye looked down cellar, Mrs. Lester? Sure, two o' mine went to sleep down cellar, onct, and me a-rousing the very saints to hunt 'em."

"We've looked everywhere, Mrs. Mulligan," Marion answered.

"There's wan thing," Mrs. Mulligan lowered her voice, "If the darlints come back safe and sound—and the blissed Virgin'll grant it—it's a good night's work they'll have done. Every man and bhoy is out on the hunt, and it's sober they'll all be for Easter Day—but I pray the saints bring 'em back to ye none the worrst!"

"Hello! What's the party for?"

Mr. Lester's cheery voice struck across Mrs. Mulligan's last words.

The women, led by her, fell quickly back, and the father faced his own family only.

"Oh, my dear," Mrs. Lester went to him, and laid her hands on his breast," you've been working so hard, and now"—

"It's Polly and Danny," sobbed Marion, breaking down, as she saw her mother's grief, "they're lost! We don't know where they are!"

"They thought I put them to bed, and I didn't," Winifred wished her own dull pain could know the relief of tears. It seemed to her that she could never feel happiness again, if—she dared not think the rest!

Mr. Lester flung himself out of the house. Mrs. Lester ran after him, crying:

"Robert! I've telephoned the police."

"He must eat," Marion dried her eyes, and turned to the kitchen, "Make him some coffee, Win."

And, though she had to ask for directions, Winifred made it with a feeling of gratitude to Marion, who thus admitted her, into that circle from which she had been feeling so outcast.

(Continued on page 21.)

Tabby and Her Kits.

Old Tabby took her kits to walk,
They were a pretty show;
Young Mustard Pot, and Old King Cole,
And Little Spit o' Snow.
"If dogs we meet," said Mother Puss,
See, rump your back and spit!"
Exactly as his mother did
Did every little kit.

They strolled about the poultry yard,
They peeped in every pen,
For Tabby knew the gander's gone
To swim with goslings ten.
They saw the horses and the cows,
They saw the chicks at play,
And then came back upon the lawn
To frolic in the hay.

But, there, dear me! a dog they spied—
Each furry back went high,
And "s s' t," each kitten said
As fierce as he could cry.
"Meow, meow," laughed Mother Cat;
"Why get in such a fright?
That's baby's little wooden dog—
He cannot bark nor bite."

Then old King Cole looked quite ashamed,
And Mustard Pot said "Mew!"
But little Spit o' Snow, he laughed,
And then the rest laughed, too.
And when a real, live dog they saw,
They all forgot to spit,
But ran and helped him lap his milk,
Tabby and every kit.

—The Churchman.

For the Southern Churchman.

How Lettie Kept Lent.

By Legare.

PART II.

Mrs. Grey was from another State. Before the war Susie's father owned a very valuable plantation, but he was killed at the battle of Bull Run, and ever since his widow had had one trouble after another. After the death of Susie's little sister, she moved into C. and began taking in sewing for a support. They got on very well for a while, as their expenses were not heavy, but for the past three months Mrs. Grey had been unable to do anything, and the little she had put aside was fast going.

Lettie did not stay long after giving the fruit, as she had not told her mother that she was going anywhere after school and she feared she would be anxious, so after promising to come again soon, she hastened home. At dinner she gave her mother an account of her visit. Mrs. Douglass was so much interested in her story that she promised to call on Mrs. Grey as soon as possible and see what could be done to help her.

Several weeks had past since Lettie's first visit to Susie. She had now gotten into the habit of running in very often, and would sit and chat with Susie and her mother; she never went without flowers. Mrs. Grey had a perfect passion for them and Lettie spent almost all her money on fruit and flowers, she would not let her mother give her any from home. "No, mamma," she would say, "I am trying to deny myself, and it would not be my giving them if I did not spend my own money.

Mrs. Douglass had called on Mrs. Grey and found her a refined, educated lady, though miserably poor and sick. Quite a friendship had sprung up between the two ladies. Mrs. Grey had, after much persuasion, allowed Mrs. Douglass to send her physician to see her, and she was gradually getting better, but everything was against her in the poor rooms she was in. Mrs. Douglass was just waiting for her to be well enough to be moved to try her persuasions again and get her to consent to spend a while with her until her strength was fully restored, then she intended to use her influence to get some work or position for her more suited to her strength than sewing. In the course of conversation one day, she discovered that Mrs. Grey was a finished musician and her idea was to get her music scholars.

One day about two weeks before Easter, six or seven of the girls of the second class of Miss Johnson's Seminary were seated under the large oak at the end of the playground. It was the recess hour and the girls were chatting away on the subject of the coming Easter holidays and the Sunday School exercises. All of the girls belonged to Miss Well's class.

'I am glad Easter comes late this year," said Belle Carpenter, "because we can all wear white, and I do love white. "Yes, so do I," said several at once.

"I suppose you will be at Maybury, Lettie?" said Belle.

"Oh! yes," said Lettie, "and I just long for the day to come. May has written me that Cousin Joe has given her the cutest little pony cart, and won't we have a fine time driving Jack around Maybury through those beautiful roads?" and at the thought of the coming pleasure Lettie clapped her hands and danced around in glee.

She had been in the habit for the past three or four years of spending her Easter holidays with her Cousin Mary Lee, who lived in a lovely country village some distance from the city. Her mother and Mrs. Lee were first cousins, and in their younger days, before they had married, were always together, and never happier than when in each other's society, and it seemed as if their children were following in their footsteps, for they were devoted to each other, and their holidays were always spent together.

"I do wish," said Ida Brown, a tall, handsome girl of fifteen, "that Susie Grey was not in our class. She is a disgrace to it with those horrid faded calicoes. I suppose she will make her appearance on Easter with one a little more faded than usual by way of observing the day. I think she might see that she is out of place. She ought to go with the poor children."

Lettie flushed up and turned on Ida with eyes flashing.

"Susie Grey is as much a lady as any of us, Ida," she said; "and I for one do not think her out of place in our class."

"She cannot help her dress," said Ellen Neville, a sweet, gentle girl. "I often think when I see Susie coming in how badly she must feel with all of us so much better dressed than she. I think it must take a great deal of courage. Just try, girls," she went on, "to imagine ourselves in her place. Suppose instead of the beautiful dresses our mothers are having made for us, we had to wear old faded dresses on Easter." Ida looked ashamed and said no more, and just then the bell rang and the girls went in to resume their studies.

On her way home Lettie was very thoughtful. She was thinking of what Ellen had said about Susie's dress.

"How delightful," she said to herself, "it would be if Susie could have an Easter hat and dress like the rest of us, if I could only send her them without her knowing where they came from. I think I will ask mamma to get them for me. I wish I had my own money to get them with. My month's allowance would much, but not get them. All at once the thought flashed across her. There is my ticket to Maybury." But what was too much to give up, she could not do it, and she knew her mother was able to get Susie the dress and hat and not miss it; but how about keeping Lent and denying herself? Lettie knew that she had really denied herself very little, for it was almost as much pleasure for her to take fruit and flowers to Mrs. Grey as to spend her money in other ways, but this was something different, to give up her visit to darling May and not to drive Jack, besides all the other delights included in a visit to Maybury, she just could not do it. But she could not banish the thought from her mind. She ate her dinner almost in silence, and immediately after went to her room to study, but Susie's faded dress would come between her eyes and the open book. She seemed to see the looks of the other girls of the class as Susie entered, and then she was ashamed to acknowledge to herself that she had failed in her endeavor to keep Lent, and she knew if she asked her mother to get the things for Susie that she would have failed.

"Oh!" said she to herself, "I just cannot give up my lovely trip, and think of Jack. I long to see him, and it will be months before I do if I give up going now. Then again the thought of Susie's delight would come to her, but Susie would get the things any way, for she knew her mother would get them if she asked her to."

It was a hard battle that Lettie fought in her room that lovely spring afternoon, and many tears were shed at the thought of what she would have to give up. But that evening, after study was over, and Lettie was seated in her accustomed place, she looked up into her mother's face and said:

"Mamma, how much does it cost for me to go to Maybury?"

"Well, dear, your ticket there and back would be seven dollars, and then I am going to give you five dollars to spend while you are there, for I want you to make the servants presents before you leave. You know Cousin Maggie's servants are always so kind to my little girl."

"That would be twelve dollars in all that my trip would cost?"

"Yes, dear."

"Now, mamma, if I did not go, would you give me the money?"

"Not go! Why, Lettie, what do you mean?"

Lettie then told her mother about Susie's dress and how the girls were talking, and that she had made up her mind if her mother would let her and give her the money to use it in getting an Easter outfit for Susie.

"That is," she went on, "if it would be enough. You see Susie is just about my size, and the dress could be made to fit me, only a little longer in the skirt, as Susie is taller than I am."

Mrs. Douglass looked lovingly down on her child, for she knew she had been counting the days, looking forward with delight to the coming visit.

"Yes, darling," she said, "it would be a plenty to get Susie a pretty, simple dress, hat, shoes, and gloves, too, I think, and I will help you all I can to have them made, but, dear, have you thought of what you are going to do? You know it will be months before you can go to May's again."

"Yes, mamma," said she; "but I would rather give it up and use the money for Susie." And then she told her mother of her temptation to ask her for the money. She then looked up into her mother's face and said:

"Mamma, do you think if I do this and deny myself the visit to May that I could be keeping Lent in the right

way?" Her mother kissed her very tenderly, and said:

"Yes, darling, I do, for I know what a sacrifice it is to you, and I am proud of my little daughter."

They sat some time longer discussing what kind of dress to get. Lettie told her mother what Belle had said about wearing white, and Mrs. Douglass promised to go out the next afternoon with Lettie and buy the things. By the time it had all been talked over—the kind of material, lace to trim, hat and trimming, etc.—it was quite late and mother and daughter went to bed.

Sweet indeed was Lettie's sleep that night, and her last thought was of Susie's delight when she opened the package on Easter morning, for that was the time they had decided to send it. She could not help feeling a little sad when she thought of Maybury and the many pleasures she was giving up, the greatest being not to see May for such a long time.

(To be concluded.)

A Child's Evening Prayer.

I thank Thee, Lord, at close of day
For lessons learned, for fun at play,
For father, mother, playmates, friends,
For all the gifts Thy mercy sends.
I pray Thee, make me loving, true,
Obedient, brave in all I do.
Bless all the friends who for me care;
Bless little children everywhere;
Watch o'er me, keep me through the night,
And wake me with the morning light
That I may walk with Thee again;
I ask for Jesus sake. Amen.

—James Dexter Taylor.

The Responsibility of the Laity.

There is a sentence in the address which Bishop Anderson made before the International Sunday School Convention which goes to the very heart of the question of strength and growth in religious work. The Bishop said: "The whole work of the Church cannot be done by the ministry alone, and I think the crying need of the Church to-day is a fuller sense on the part of the laity of their evangelical mission."

"All the churches which feel this need have come into existence in response to a need. The laity may be lax about its churchgoing, but it is not ready to get along without the institution. To prove this it is not necessary to go into grave problems of faith and a consideration of creeds. The fact is that an obligation is created by persons who trouble themdselbes very little by such problems and considerations.

Every man who establishes a church connection for any reason however trivial, puts himself under an obligation to contribute to the work and the treasury of the church in proportion to his means. Every man who seeks the services of a church at a wedding or a funeral testifies to his need of the institution, and he cannot square his account with wedding and funeral fees. His obligation is a continuing one quite as obviously as if he were regular in attendance at church meetings for social or religious purposes. He has no right to demand that others shall give churches constant support in order that he may make a convenience of them two or three times in his life.

There is no way out of this problem for the individual conscience except to repudiate the church altogether. Accept it and take part whole-heartedly in its work or reject it once and for all. Otherwise the role adopted is that of a sneaking dependent upon the favor of others. The person who merely makes a convenience of the church actually lives on the support those others give it, is a mendicant and a very unworthy one. When he offers proof by his own acts that it is an organization that is necessary to him he proves at the same time that he should be doing just what the Bishop calls on the laity to do. The only true part for him is that of the stanch and loyal supporter, one who is willing to do his full share toward lessening the cares and anxieties of an often overburdened ministry.—Chicago Herald.

The Road Up The Hill.

One day Bess was automobile riding with Uncle David.

Uncle David is a minister, and very fond of his little nieces. So the two were soon busy chatting.

After awhile they came to a steep hill. The road looked like a long gray ribbon stretched to the top of the hill, and Bess began to wonder how they were ever going to climb to such a high place.

"Uncle David," she asked at last, "aren't you afraid we shall have to turn around and go home some other way? We never can climb that great hill!"

"Just be patient a few minutes, my dear," smiled Uncle David, who had climbed hills before. "Wait until we begin to climb."

Bess waited, but they seemed to be always on a level road. She wondered when they were going to really come to the hill. Pretty soon they began to look down into a little valley, and Uncle David exclaimed, "Now look back!"

And there they were at the top of the hill!

"You will find a good many things like that as you grow older," said Uncle David, as they glided down the hill. "Before you begin them, they will look so hard that they will frighten you, and you will think you can never, never do them. But if you go right at them without stopping to worry or fuss—why, they will be all done and over with before you really know they have been hard at all!"

And that is true, isn't it? Please try it some time, won't you?

How a Cat Saved a Canary.

"I was sitting in my dining room one summer's day reading, when I noticed that my neighbor's canary was hopping about the garden, and at the same time I saw a strange cat creeping stealthily up the path, ready at any moment to pounce on its victim. Thinking it was time to interfere, I opened the French windows, and was stepping out, when a big black cat sprang from the garden wall, and before I could reach the bird, had taken it in its mouth, and after a moment's hesitation brought the bird up to me for protection and laid it my feet. I picked up the bird, expecting to find it bitten, but it was absolutely unharmed; and on restoring it to its lawful owners, I learned that the black cat also belonged to them, and had been brought up with the bird. Seeing the bird's danger, the cat had come to the rescue and saved it from the very jaws of death."—British Weekly.

Tennyson once told Dr. Samuel Cox that he held the Book of Job to be the greatest poem in the entire range of literature. Milton said: "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those the Scriptures teach."—Bible Champion.

Thy centuries follow each other, perfecting a small wild flower.—Tagore.

IN THIS COLUMN

We will call your attention weekly to the Tour that we will Personally Conduct to the PANAMA-PACIFIC INTERNATIONAL EXPOSITION

Take Your Map of the United States.

This Is The Route We Will Take To And From The EXPOSITION.

From Richmond to Chicago. From Chicago directly southwest, passing through several cities to Albuquerque, New Mexico, to Grand Canyon to Riverside to Mt. Rubidoux, San Diego, Los Angeles, Mt. Lowe, Santa Catlina Island, Santa Barbara, Del Monte, Santa Cruz, SAN FRANCISCO, to Portland, Seattle, Victoria, Vancouver, Glacier, Lake Louise, Banff, St. Paul, Chicago to HOME.

THE ABOVE

is only the route. There is much more included.

PERSONALLY CONDUCTED.

This means that some one from our office will be along to look after the wants of each member, so that nothing will mar their pleasure, and also to see that the trip will be delightful from the first day to the last.

GO TO THE EXPOSITION and GO WITH US.

PERSONAL ATTENTION, SOCIABILITY, COMFORT AND LUXURY.

THIS TRIP IS GIVEN TO ANY ONE who will secure a certain number of subscribers for us, or those who wish to join our party by paying cash may do so.

Write immediately for full information and itinerary.

THE SOUTHERN CHURCHMAN,
Richmond, Virginia.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Kodak Finishing.

Developing roll films 10 cents. Prints 1¼x4¼ and smaller, .03 cents each. Post cards, .04 cents each. Enlarging at reduced prices. W. F. HOBART,
737 E. Main St.,
Richmond, Virginia.

New York Shopping.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

Clergyman Needed.

A clergyman who is strong and a good preacher and organizer is needed for a growing community in Idaho. Must be college and seminary graduate and a man full of missionary enthusiasm. Salary $1,200 and good rectory. Climate excellent. Modern, up-to-date conditions of life in a growing town. Must be conservative in churchmanship. Apply at once to BISHOP FUNSTEN, Boise, Idaho.

HELP WANTED.

WOMAN, MEMBER OF THE EPISCOPAL Church, active and of good education, to serve as assistant to head-worker in the LaGrange Settlement and Training School, LaGrange, Georgia. Apply with references to Rev. Henry D. Phillips.

POSITIONS WANTED.

A POSITION AS COMPANION, MANAGing housekeeper or matron in private family or institution by an experienced woman. References exchanged. Address 148, care Southern Churchman.

YOUNG LADY, REFINED AND CAPABLE, desires a position as companion-nurse for invalid lady or mother's helper. Highest references. Address Mrs. E. G. Bogart, Route 3, Petersburg, Va. 13mar-2t

WORK AS EITHER TEACHER, COMPANion, secretary or housekeeper. A good traveller. Terms moderate. Address 149, care Southern Churchman. 13mar-2t

COUNTRY RECTOR'S SON, SEVENTEEN, MUST FIND EMPLOYMENT. TWO YEARS' HIGH SCHOOL. SPECIALLY INTERESTED IN MECHANICS. Address 149, care Southern Churchman. tf

CHAPERON—LADY, EXPERIENCED IN western travel, will chaperon party to Exposition. Particulars, references, etc. Box 266, Roanoke, Va.

A LADY OF REFINEMENT AND CULTIvation would like a position as companion to elderly lady; would make herself useful in regard to marketing, looking after the arranging of table, shopping, etc. The laughter of a minister of old Colonial stock; best of references. Address Mrs. Otho M. Memcaster, Purcellville, Va. 6mar-2t

A LADY, EXPERIENCED IN TEACHING, wishes position for next session. Possesses first-grade certificate from State Superintendent Public Schools. Teaches other branches. Successful music teacher. School in private family preferred. Pleasant home desired. References exchanged. Address Miss H. A. Derby, Sunlight, Va. 27feb-3t

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina, and State of Washington. Cheerful disposition. Excellent references Address H. W. Wilkins, Dixondale, Virginia. 6feb-4t

APPEALS.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS $1.00 A YEAR.

In the Tennessee Mountains—An Appeal.

We are trying to help our mountain people to lift themselves out of their ignorance and inefficiency, and to develop the fine qualities of character and intelligence, with which they are naturally endowed.

With this end in view we have secured a tract of one hundred acres at Monterey, in Putnam county, with a comfortable house that will accommodate sixty persons. It is in the heart of the mountain district, where the services of our Church have never before been held; but now traversed by a railway, which makes it quite accessible.

Within a radius of fifty miles there are 68,000 inhabitants, all white people, of whom twenty per cent. are illiterate and semi-illiterate, and therefore subject through ignorance to pellagra, hook-worm, tuberculosis and other preventable diseases.

Our plan to help them is—

(1) To supplement the work of the public schools (which are open only about three months of the year) by giving practical instruction in daily living, cleanliness, cooking, house-making and house-keeping.

(2) To provide proper medical care and advice. A camp for tuberculosis patients has been set up a mile away from the school, and the services of competent physicians and nurses have been arranged for.

(3) To make this an educational center, where young men who want to enter the ministry of the Church, and are too old to go to college, may be prepared to enter a theological school, and at the same time get practical experience of missionary and institutional work. There are six of these young already on the place, studying under a graduate of Harvard University, doing all the manual labor necessary to the upkeep of the school and conducting missions in the mountains every Sunday.

Miss Elizabeth D. Whitmore, whose salary is provided by the Board of Missions of New York, is the House Director, and she has two ladies assisting her, one a trained nurse and the other a teacher of Domestic Science. Science.

OUR SPECIAL NEEDS.

We owe $4,000.00 on the purchase price of the property. We need scholarships at $205.00 a year to support the young men studying for the ministry.

We need scholarships of $50.00 to support children taking the course in the school.

We need tuberculosis tents, at $25.00 a year.

For information please address Miss Elizabeth Whitmore, Monterey, Tennessee, or the Rev. Archdeacon Windiate, 1916 Grand avenue, Nashville, Tennessee.

Approved by Thomas F. Gailor, Bishop of Tennessee.

Marriages and Deaths.

Marriage notices $1.00 each. Death notices not exceeding forty words inserted free. Over forty words at the obituary rate. Obituaries and Resolutions, 15 cents per line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

RIDDLE.—Entered into rest at St. Augustine, Florida, March 4th, MORTON RIDDLE, son of the late Morton and Mary Riddle, Petersburg, Va.

"Faithful in every relation of life."

KING.—On Thursday, March 4, 1915, at Johns Hopkins Hospital, after a brief illness, EDWIN BURRUSS KING, JR., son of Edwin B. King and Mary Semmes Forbes, and grandson of Murray Forbes and Emily Klein North, of Warrenton, Virginia, aged three years and nine months.

"Jesus, tender Shepherd, hear me;
Bless Thy little lamb to-night;
Through the darkness be thou near me;
Keep me safe till morning light."

BURGWYN.—At the residence of his nephew, Dr. Harry Burgwyn Baker, No. 1 East Grace street, Richmond, Va., on February 23, 1915, COLLINSON PIERREPONT EDWARDS BURGWN, in the sixty-third year of his age.

Henry F. W. Southern.

Whereas, our honored and dearly beloved brother and associate on this vestry, HENRY F. W. SOUTHERN, has passed away from our sight into the fellowship of the Church invisible, upheld and strengthened by the testimony of a good conscience, in the communion of Christ's Holy Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and only hope, and in perfect charity with the world; therefore, be it

Resolved, That in the death of this faithful servant of Jesus Christ, who for many years served most acceptedly on the vestry of St. John's church, Henrico parish, and for forty-three years was a trusted and useful communicant of this church, serving with thoroughness, fidelity, and wisdom seldom equalled and most rarely surpassed, we of the vestry have been deprived of a wise counsellor, St. John's church has sustained a severe affliction, the Church at large has lost a strong pillar, the community a pure-minded and industrious citizen, and the world a true Christian gentleman;

Resolved, That the memory of his earnest and beautiful life will be to us an inspiration to renewed effort and patient continuance in well-doing. We feel that the blessed Lord has some high place in glory everlasting unto which our dear brother has been advanced. And while his work here is ended, the good that he has done still lingers, and we are the better for the recollection of his counsel and his sympathy.

Resolved, That we, the vestry of St. John's church, tender to his family the assurance of our earnest and sincere sympathy in their great affliction.

Resolved, That this minute be spread upon the records of this vestry on a page dedicated to his memory and also given to the Southern Churchman, and that a copy of the same be also presented to the family of the deceased.

VESTRY ST. JOHN'S CHURCH.
Richmond, Va.

Mrs. Nora Bankhead Lee.

Entered into life eternal, on January 9, 1915, at her home, "Westwood," Stafford county, Virginia, Mrs. NORA BANKHEAD LEE, in the seventy-fourth year of her age, daughter of Dr. William Bankhead, and his wife, Dorothea Minor.

She is survived by her husband—Major John Mason Lee; three daughters—Miss Nannie Mason Lee, of Stafford county; Mrs. J. L. Antrim, of Richmond, Va.; Mrs. C. P. Cardwell, of Hanover; two sons—John M. Lee, Jr., and William Bankhead Lee; and two sisters—Mrs. Jacquelin Meredith, and Mrs. Rosalie Selden.

In the passing away of Mrs. Lee, it is not in the power of mere words to express what her loss means to those who knew and loved her. Her message to the world was one of joy and gladness, her faith was her guerdon, she feared no evil, and endured all things, as, "seeing One, who is invisible. Her heart and hands were ever open to the needs of others.

Her spirit was ever the spirit of youth, dauntless, fresh and eager, and when the journey was ended, and she answered the call of the Father, she passed from among

us, a radiant soul, unafraid to seek its high mansion with God.

In the loss of Mrs. Lee a community is bereft of a leader at once intellectual, and self-reliant, tender and understanding. A great light has gone from us, to its source, where eternal morning is. She was laid to rest at old Aquia church.

"Father, in Thy gracious keeping,
Leave we now, Thy servant sleeping."

William A. Barlow.

The vestry of St. Paul's Episcopal church at the University of Virginia desire to record their deep sense of loss of their colleague on the vestry, Mr. WILLIAM H. BARLOW, who died on the 27th of January, 1915.

A man of solid worth, Mr. Barlow was from the first a loyal and generous friend of the new chapel, and since the organization of the vestry he has served faithfully in the counsels of the parish.

It is herewith ordered by the vestry of St. Paul's that in tendering its sympathy to the family of Mr. Barlow a copy of this resolution be forwarded to them by the secretary, and that it be published in the Southern Churchman.

THOMAS FITZHUGH,
RALEIGH COLSTON MINOR,
Committee of the Vestry.

UPS AND DOWNS.

(Continued from page 17.)

Mr. Lester, returning, drank some coffee, but hurried out again.

"Etta?" the mother asked, of Marion.

"I'll see!" Winifred ran upstairs. Etta was still in that calm sleep.

"She's all right—sleeping beautifully," she clung to her mother.

Mrs. Lester drew her into a close embrace. Something inside Winifred seemed to snap, then, and the tears came.

"It's my fault," she whispered, "when they came to me, I was dreaming of my own affairs, and didn't notice them."

"What did they say?" asked Marion.

"I don't remember—something about giving me money," Winifred dropped down on a chair, "Oh, my darlings! My pretty, little darlings! Where are they?"

Flying steps roused a strange hope. They listened, breathlessly. Bob burst into the room.

"What's this—?" he began, but Marion ran to him.

"Etta," she said, and he caught her arm.

"The kids?" he whispered, huskily, "Mike came for me to help"—

A few words told him all. Then Mike came in for him, and they went off together.

Hours went by. From time to time a searcher would return, tired, weary, hopeless, to know if the quest of any one else had been more fortunate. Mrs. Lester would insist on hot coffee, and Marion kept sandwiches cut.

"Say, there ain't a man in Roder street what ain't out on the hunt." Peggy had come in, a shawl over her head. "Maw said to tell you she'd go, if it warn't for our kid. Oh," she cried, suddenly bursting into tears, "they was so sweet and so cute!"

Winifred looked at her, and then, to her own surprise, ran to her, put her arms round her. Those tears, shed for their common loss—it seemed no less—how near and dear they made—Carry's sister!

"And so fond of you." Peggy sought to comfort her. "Always a-talking about 'Sister Win.'"

More hours went on. Where the tiny tots could have wandered to puzzled every one. The officers who came, and who, warned of Etta, still in that strange sleep, spoke in quiet tones, declared that every inch of ground had been seached for two miles around. Roder street had turned out in great force, and they had put on every man they could.

Winifred, after every one had gone off again, went to the front door and looked out. The Paschal moon was already low down on the horizon; the stars were fading; the air was fresh and cold; and in that solemn hour, before the Easter dawn reddened the sky, she seemed to see the world and the glory of it roll by, in a glittering panorama, and knew that she would give it all—all—for the sight of the little faces as she had last seen them, and the sound of the sweet, childish voices once again.

Roder street! Its people were kind and good. Mr. Morpeth, who ground down such, who worked little children in his mills—she shuddered at the thought that she had nearly sold herself to him and to his policies—had nearly forsaken her own people to serve him in his iniquity!

Come what might,—if the darlings were not found, or were found too late—if Etta passed into the Silent Land—she would stay at home, with her own dear ones.

"But, oh!" She knelt down on the doorstep, her face lifted to the stars. "But, oh! for the sake of our Lord Jesus Christ, send them back! Send them back!"

The moon had disappeared. The stars had faded. In the east there came a ray of light, faint and pale, but still the light of Easter Day.

And, at the same time, rising to her feet, Winifred heard the sound of wheels. Then the sound of cries, many voices. Breathless, she stood still. Marion and her mother came out, eager, trembling. And, up Roder street, in a strange mingling of rich and poor, made brothers by a common joy, they saw the Brights' car. Mr. Lester was on it, and Mike. Bob and Derry were clinging on behind. As it stopped, he

(Continued on page 24.)

LENTEN BOOKS

FOR CONFIRMATION

The Episcopal Church. Its Doctrines, its Ministry, its Discipline, its Worship, and its Sacraments. By REV. GEORGE HODGES, D. D., Dean of the Episcopal Theological School, Cambridge. 12mo, paper, 28 cents, cloth, 58 cents, postpaid.

The "What" and "Why" of Confirmation, together with Confirmation Lesson Papers. By the REV. CHARLES L. PARDEE, D. D., Rector of St. Michael's Church, Naugatuck, Conn. 48 pages, 4½x6½, paper cover; 10 cents per copy in any quantity. Carriage extra. Samples, 11 cents each.

What Everyone Should Know Before Coming to Confirmation. By REV. G. W. SHINN, D. D. 48 pages, paper cover, 10 cents *net*. Carriage extra. Samples, 11 cents each.

ON HOLY COMMUNION

The Way to the Altar. Helps to the Holy Communion for First Communion Classes and Devotional Use. By the REV. CHARLES L. PARDEE, D. D., Rector of St. Michael's Church, Naugatuck, Conn. 32mo, cloth, 25 cents *net;* by mail, 28 cents.

The Narrow Way. Being a Complete Manual of Devotion, with a Guide to Confirmation and Holy Communion. New edition. Adapted to American use. 48mo, cloth, 25 cents *net;* by mail, 28 cents.

Confirmation Memorial—Sq. 24mo, limp cloth, 15 cents *net;* by mail, 16 cents.

FOR GOOD FRIDAY

Seven Times He Spake—By the REV. H. LILIENTHAL, author of "Some Actors in Our Lord's Passion," "Sundays and Seasons," etc. 8vo, cloth, 75 cents *net*. 9 ounces.

The Three Hour Service on the Seven Words from the Cross. Compiled by the REV. C. L. PARDEE, D. D. 12mo, paper, 5 cents *net;* per 100, $4.00 *net*. Postage 27 cents extra.

PROMPTLY FORWARDED ON RECEIPT OF PRICE

Church Literature Press

SELECTED BOOKS AND CARDS

FIFTY-TWO BIBLE HOUSE - - NEW YORK

GROVE PARK INN

Sunset Mountain——————Asheville, N. C

The Finest Hotel Resort in the World

The front lawn is a 100-acre 18-hole golf course, one of the best in the country. The purest of water is piped 17 miles from Mt Mitchell, nearly 7,000 feet high, the highest peak of the Rockies. All milk and cream from famous dairy of estate of late George W. Vanderbilt. Write for rates and Booklet W.

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of hand some gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. 921 East Main Street

A Litany of Patience.

My Saviour and my God, who soughtest me when I fled from Thee,
Spirit of grace, who hast been with me to this day,
Holy Trinity, my support in all my miseries,
Give me patience.

Lord, when Thou triest me,
Lord, when I am in need,
Lord, when I am low-spirited and sad,
Give me patience.

Lord, when I suffer from illness,
Lord, when my members are racked with pain,
Lord, when I suffer and cannot sleep,
Give me patience.

Lord, in all my afflictions,
Lord, when I am on the point of failing through sore temptation,
When through tribulation I am weary of life,
Give me patience.

When I feel myself a burden to myself and others,
When all seems dark around me,
When, in spite of my efforts, I fall again and again into the same faults,
Give me patience, Lord.

When all fervor is dried up,
When distractions assail me in time of prayer,
When sin contends against grace within me,
Give me patience, Lord.

If thou permittest me to be contradicted and thwarted,
If thou permittest me to be misunderstood and wrongly judged,
If thou permittest others to be set against me,
Give me patience, Lord.

If thou permittest that I am forsaken by my friends,
If thou permittest that I receive evil for good,
If thou permittest me to suffer injustice,
If thou permittest that I be ridiculed and mocked,
Give me patience, Lord.

—Selected.

What is Victory?

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, as a means of strengthening character—that is victory.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient and loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any position in life, any solitude, any interruption—that is victory.

When you can bear with any discord, any annoyance, any irregularity, unpunctuality, of which you are not the cause—that is victory.

When you stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.—Michigan Churchman.

FREE—"SIMPLE PLANTINGS FOR SOUTHERN HOMES."

This beautiful book will give you many good ideas on arrangement of trees, plants, shrubbery, vines, etc. around the home. A number of simple plans that have been used with great success by Southern home owners are fully described and illustrated with photographs. This book tells what plants to set out and where to put them, and outlines the fundamental principles of landscape gardening. It shows how you can increase the beauty of your place a hundred per cent. by a little judicious planting. The book has just been published by the J. Van Lindley Nursery Co., Box B. 211, Pomona, N. C. Write them today for a free copy. Ask also for their catalogue, which contains full information on the care of trees and plants of all kinds.

IF YOU ARE A MANUFACTURER—if you sell goods—if you are a retailer—if you own a trade-mark—if you are in a legitmate business that touches the rights and responsibilities of the public, *it will pay you* to have your firm represented in the SOUTHERN CHURCHMAN.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby, a South Carolina physician, writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefitted. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes:—"Please send me ten gallons Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes: "My wife has been a sufferer with Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 64-S, Shelton, S. C.

Gentlemen:—I accept your guarantee offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mngr. Gen. Pass Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*7 10 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*7 27 A.M. Main St. Sta.	*6.25 P.M. Byrd St. Sta.
*8 40 A.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*10.25 A.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*12 01 noon Byrd St. Sta.	*11.15 P.M. Main St. Sta.
*3.30 P.M. Byrd St. Sta.	*11.30 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.50 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommoda ion trains leave Elba 4.15 P. M. for Fredericksburg; arrive E.ba 11.25 A. M. from Fredericksburg.

*Daily. †Weekdays.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs

..THE PURE FOOD STORE.

OUR MOTTO;

"The Best of Everything"

Quick Delivery

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Co

816-818 East Main Street
RICHMOND, VA

Leading Fancy Grocers

Agents for

Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of town orders.

Catalogue mailed on application.

Meditations

"Loving men is the scriptural rule for knowing God."

Every crime destroys more Edens than our own.—Hawthorne.

God wants you to be happy. You are not truly representing Him if you are not happy.—Exchange.

The manly art of self-defence is magnanimity. Would you completely win your fight, forgive.—Selected.

God has promised forgiveness to your repentance; but He has not promised to-morrow to your procrastination.

"Humble we must be if to heaven we go;
High is the roof there, but the gate is low."

Men know where to go for help, and when they despairingly turn to you, it's God's own endorsement of your work. —Dr. G. W. Bull.

We do ourselves wrong and too meanly estimate the holiness when we deem that any act or enjoyment good in itself is not good to do religiously. —Selected.

If you ask Almighty God to teach you, you must be willing to learn; when He tells you what to do, there is no possible moral alternative but forthwith to do it.—Rev. Wm. Kirkus.

The only true victory in this life of our is the increase of the presence of God within us. Anything which contributes to that is good; anything which detracts from that is bad.—Rev. J. A. Hutton.

By desiring what is perfectly good, even when we don't quite know what it is, and cannot do what we would, we are part of the divine power against evil, widening the skirts of light and making the struggle with darkness narrower.—George Eliot.

There are two stones we may not dare to cast:
The stone of stumbling in our brother's way,
The stone of judgment at our brother's past,
We who like sheep have gone astray.
—Selected.

Men in the life we know are tempted every day, and every day is their opportunity of overcoming, as it is God's opportunity of help. It may be well for us to look away and make real to ourselves the fact that this day—this very day, for all its commonplace, its weariness and drudgery—is the day when God is coming to our aid. We do not toil alone, or watch alone, or wait alone.—Selected.

We may be near to Him at all times —and more than all when we kneel down to pray—as the beloved disciple was when he laid his head upon His breast. To ears that have been closed His voice may seem indeed to sound no longer. The loud noises of war may shake the world. But the secret of the Lord is with them that fear him, and he will show them his covenant. He promised to be with us always, and we have not found his promise fail.—Dean Farrar.

SOUTHERN RAILWAY

Premier Carrier of the South

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

N. B.:—Following schedule figures published only as information, are not guaranteed.

6:00 A. M.—Daily. Local for Danville, Charlotte, Durham and Raleigh.

10:30 A. M.—Daily. For all points South.

3:00 P. M.—Ex. Sunday. Local for Durham, Raleigh and intermediate stations.

6:00 P. M.—Daily. For Danville, Atlanta and Birmingham, with through drawing room, electric lighted Sleeping Cars.

11:30 P. M.—Daily. Limited for all points South. Pullman ready 9:00 P. M.

YORK RIVER LINE.

7:35 A. M.—Daily. Local to West Point.

5:10 P. M.—Local, daily. (Steamer Train.) Parlor Car. To West Point, connecting for Baltimore daily except Sunday.

TRAINS ARRIVE.

7:05 A. M., 8:00 A. M., 8:30 P. M.—Daily. From all South.

8:40 A. M.—Week days. Local from Keysville.

2:35 P. M.—Daily. From Charlotte, Greensboro and Danville. Week days from Chase City, Durham and Raleigh.

9:10 A. M.—Daily. Local. From

6:15 P. M.—Daily. Local from West Point.

H. L. BISHOP, D. P. A.
907 E. Main St., Richmond, Va.
Phone, Madison 272.

Seeing With the Eyes of a Boy.

A kindergartner says that one day afte she had told the Christ-child story to her group of children one little fellow was seen waiting quietly in his seat after the others had gone. "What are you waiting for, Ernest?" was asked. Confidently he replied, "I am going over to your house wiv you to see vat baby."

Here is that eagerness which makes boys and girls grasp after whatever they see or hear. The things that once catch their attention are very real to them, matters of the ever-present now.

A Sunday School teacher once related the story of Elijah. After the tale was finished she happened to think of asking the boys at what time in the world's history the deeds of the biblical hero occurred. To her surprise the general reply was, "Last week!"

That Old Testament story was very vivid to them all. It was as real as their games of "pretending" would be. "Where have you been to get so muddy?" asked a mother of her boy of seven, who had run into the house for something. "And what are you getting out of that closet, son?"

"I've been hunting elephants in a frog pond; and I've caught one, too. And I've got to have a strong rope to chain him up with, for he's just awful big and strong!" Finding a bit of string that moment, on the instant he was off again.

The mother was tempted to think that this was all a mass of nonsensical falsehood, but it was soon plain that for the time being Ned believed every word he was saying. What though "grown-ups" would have called his captive a frog? To him it was verily an elephant from the wilds.—The Continent.

Join our tour to the Exposition. See page 19.

UPS AND DOWNS.

(Continued from page 21.)

leaped down, and opening the door, helped out a nurse in uniform, who had Polly in her arms, and Mrs. Bright, who followed with Danny. They were asleep, or half conscious only, but the father and mother seized them, and broke into cries of joy and rapture.

Then Winifred turned to the rescuers.

"Come in; come in and eat," she begged, "we have hot coffee! You must come in!"

She laid her hand imploringly on Derry's and beckoned to a big, unwashed man, whose Irish face made her guess him to be Mrs. Mulligan's husband.

"No, I thank you," he said, "'tis alone with the darlints you'll be wanting to be!"

There were words of thanks, heartfelt, broken; of explanations of the cavity—dug for game by some boys in a vacant lot, where the children had been found, miraculously unhurt—and then the Lester family were alone with their recovered treasures. Hot baths and hot milk were soon applied. And then Danny and Polly said:

"We didn't see any Queen Mab at all!"

"Not any gold." They spoke alternately.

"And Daddy doesn't cho pwood, and we didn't know the way home."

"An' we said our prayers and went to sleep."

"Their guardian angels were with them," murmured Mrs. Lester, holding the warm, rosy foot of Polly's in her hand.

"It's time for the six-thirty service," cried Bob; "how shall we divvy up?"

"You three go now," said his father, "and mother will go when you come back."

Winifred's heart leaped with joy as she stepped again into the street—Roder street. It was very quiet, for the searchers were a-bed, with the exception of Mike, who joined them. Winifred smiled at him, and went forward with Marion, to leave Bob free for his friend.

The church—all solemn, stately lines, dark verdure of forest boughs and silver glisten of lilies—all silence and hush and fragrance—a home for one's soul! The church was that! In humble penitence and gratitude, she sank upon her knees. The first words of the Communion Service fell upon her ears with new meaning.

"Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee, and worthily magnify thy Holy Name; through Christ our Lord. Amen."

"All desires known." Her vain, weak, worldly ones!

"No secrets are hid." Not even her plans to deceive her father.

Ah, but He who saw, could cleanse! In that thought came her peace.

When she left the church, she heard her name called, and turning, saw Enid—Enid, with her eyes shining as they used to shine.

(To be continued.)

Persons desiring the services of a teacher, or companion should make their wants known through our classified department. It will bring you many replies.

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital and Surplus, = $1,600,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER.....President
JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.
J. W. SINTON.....Vice-President WILLIAM M. HILL.....Vice-President

INCORPORATED 1889

The Virginia Fire and Marine Insurance Company

OF RICHMOND, VA.

Assets January 1, 1915, - $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Perfect Protection

Capital and Surplus
$3,000,000

First National Bank
Ninth and Main

The Admonition of a Friend

Often calls to our attention things which we have intended to do but have neglected. As a friendly suggestion, this Bank wants to remind you that a checking account is a convenience and an economy, and costs you nothing.

THE AMERICAN NATIONAL BANK
of Richmond, Virginia.

Capital and Surplus.....$1,600,000.00
Resources 9,500,000.00

Security and Service.

John L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

BLUE RIDGE WATER

is not a new aspirant for public favor; its beneficial results have been known to the medical profession over half a century.

That eminent jurist, the late Judge W. T. Joynes, of the court of appeals, once said: "I never hesitate to dine when I have access to Blue Ridge Water." And the late General William Mahone says in a certificate: "I do not hesitate to bear testimony to the medical value of Blue Ridge Water. For twenty years I have constantly used it."

Mrs. T. M. Osment, of Cleveland, Tenn., says: "My only escape from invalidism is to keep up my general health, and this the Blue Ridge Water does for me, when specialists and medicines have failed."

Some medical men hold back from mineral waters because they cannot understand why they should act as they do. This was the case with Dr. Newton, of the University of Pennsylvania, who was house physician at the springs in 1892. He gave a certificate as follows: "I have always been skeptical as to the virtue of mineral waters, but three months here has made a convert of me, for I have witnessed some remarkable cures made by its use." EXPERIENCE IS TRUTH. Theory is only experiment.

PHILIP F. BROWN,
Guerrant Arcade. Phone Rand. 4547 or 9808, or send order direct to Springs.

Southern Churchman

Vol. LXXX. RICHMOND, VA., MARCH 20, 1915 No. 12

GUARDIAN, EXECUTOR — RICHMOND TRUST & SAVINGS COMPANY — ADMINISTRATOR, TRUSTEE

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 per ct. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & Seventh Sts. Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - -	4,400,000.00

ESTABLISHED 1892.



J. & R. LAMB
NEW YORK
STUDIOS
23, 25 and 27
Sixth Avenue
NEW YORK

THE LENTEN SEASON AND EASTER-DAY

coming so early this year it is important that all work to be executed in time should be definitely decided upon promptly and ORDERED AT AN EARLY DATE. The memorials for the coming LENT and the richer gifts for the Festal-Tide should be considered at this time, so designs can be prepared for criticism and approval. Our many years of experience are at the service of all Churchmen. Consult us as Experts and ask for preliminary illustrated data and photographs of executed work.

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

BOOK REVIEWS.

The Life of Fuller Purpose. Addresses Delivered at the Young Woman's Conference, Northfield, 1913. By J. Stuart Holden, M. A., Vicar of St. Paul's, Portman Square, London. Pp. 122. Price, 75 cents. Fleming H. Revell Company; New York.

A well-known evangelical clergyman of the Church of England gave the five addresses contained in this book to a congregation of young women. They are marked by deep spirituality and earnestness, and speak very directly to the needs and higher aspirations of the young Christian woman who would be led to a closer devotion to the Lord and His service.

The Message of the Guest Chamber; or The Last Words of Christ. By the Rev. A. V. Magee, Vicar of St. Mark's, Hamilton Terrace, N. W. Pp. 151. Price, 80 cents. Church Literature Press; 71 Bible House, New York.

Seven Times He Spake. Addresses on the Seven Words from the Cross. By Hermann Lilienthal, M. A., B. D., Rector of St. George's Church, Astoria, New York. Pp. 95. Price 60 cents. Same Publishers.

The scope of these volumes is sufficiently explained by their titles. Both are thoroughly spiritual and devotional in tone, carrying the reader close to the cross and to the heart of the gospel. They can be safely recommended especially for reading and meditation during Holy Week.

Hand Book: Colored Work in the Dioceses of the South. For Practical Purposes. Compiled by Mrs. Elizabeth H. B. Roberts. Price, ten cents. For sale at the Church Missions House.

Written to supplement the "little practical knowledge" which exists in many quarters as to the work of the Church among the colored folk of the South, this pamphlet is gotten up in attractive style and is admirably suited for its purpose. The whole of this work is by no means covered, but enough is given to indicate its character and problems and how it can best be helped, as well as to indicate how the Church in every Southern Diocese is giving earnest attention to this most important field and solving the difficulties attending it with all the means in its power.

The Revelation of Discovery. By the Rt. Rev. Charles H. Brent, Bishop of the Philippine Islands. Pp. 129. Price $1.00. Longmans, Green & Co. New York and London.

Bishop Brent has collected in this little volume a number of papers previously published in St. Andrew's Cross and elsewhere, which his many admirers and those who have been helped by his former books will welcome in their present form. The book is full of striking and original thought which reaches far towards the very root of those things which we most need to know concerning God and Christ, and how the revelation is to be apprehended and made one's own. An excellent book for Lenten reading and preaching. If sometimes the Bishop goes a step further than some of his readers can follow he always comes to a practical conclusion where all are glad to stand with him and be led by the vision which he unfolds.

Books Received.

Personal Memoirs of John H. Brinton, Major and Surgeon, U. S. V. 1861-1865. Neale Publishing Co. New York. Pp. 361. Price $2.00.

The Fraternity of the Fields. By Elmer Willis Serl. Pp. 133.

Whillikins. A Study in Social Hysteria. By the same. Pp. 131. Neale Publishing Co. New York. Short papers. The first on Out-of-doors, the second on social questions.

The Silent Power. The True Woman's Influence in the World. By a Disciple of the Master. Pp. 102. London: Robert Scott. Paternoster Row, E. C.

The Colours of the King: Red, White and Blue. By Ven. E. E. Holmes, B. D., Archdeacon of London. Pp. 78. Price 40 cent. Longmans, Green, & Co.

EDUCATIONAL

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

ST. ALBANS
National Cathedral School for Boys
Purpose: To prepare boys of 12 years and over for college, with careful attention to their moral and physical development.
Equipment: Modern fire-proof building, 25 acres of campus, woodland, athletic fields, on a hill 500 feet above the city of Washington.
School Life: Healthful outdoor life of a country school combined with the cultural advantages of a National Capital. Outdoor sports all the year. Boys always under the supervision of a teacher, both in study and recreation.
Instruction: A large faculty of specially trained teachers—more than one resident master to every 4 boarding pupils—permits personal interest in each boy's individual needs.
Tuition: Endowment permits moderate tuition.
Bishop of Washington, President of Board of Trustees
For catalogue and detailed information, address
E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

GRAFTON HALL,
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics, Music, Art, and Library Courses.

The Protestant Episcopal Theological Seminary in Virginia.
The Ninety-third Session opens September 15, 1915.
Special students admitted.
For catalogues, addres the DEAN or SECRETARY, Alexandria, Va.

CHATHAM Episcopal Institute
For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector
Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.
Mrs. Elizabeth May Willis, B. P., Prin , Box 13



Sweet Briar College *A college for women.* A four years' collegiate course leads to the A. B. degree. A sub-freshman course prepares for college. Located in the Piedmont section of Virginia. Catalogue and views sent on application.
DR. MARY K. BENEDICT, Pres., Box 103, Sweet Briar, Va.

STUART HALL
Staunton, Va. .·. School for Girls
Formerly
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The Theological Department of the University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary.
Chelsea Square, New York.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

University of Virginia Summer School
June 22d-August 5th. Preparatory, College, Professional and Montessori Methods Courses. Attendance from 34 States. Beautiful Campus—Delightful Climate—Tuition $12 for non-Virginians. Reruced Fare. Excursions to Washington, Luray Caverns, Old Point Comfort, etc. For illustrated Circular apply Director Summer School, Virginia University.

ST. MARY'S School For Girls
Preparatory and College Courses.
The Diocesan School of the Carolinas.
Rev. GEO. W. LAY, Rector Box 19, Raleigh, N.C

Gunston Hall 1928 Florida Ave. Washington, D. C.
A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Domestic Science. Building especially planned. Required athletics under trained supervision.
MRS. BEVERLEY R. MASON, Principal.

THE VIRGINIAN HOME & TRAINING SCHOOL
For the Feeble-Minded and Epileptic. Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

ST. HILDA'S HALL,
CHARLESTOWN, W. VA.
A Church School for Girls. Opens September, 1915, under the auspices of the Bishop of the diocese. Home influences and character building. Large faculty college graduates.
For catalogue apply
MARIA PENDLETON DUVAL,
Staunton, Va.

Emerald Hodgson Hospital
—AND—
Training School for Nurses
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pensylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

National Cathedral School for Girls
Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

London and New York. Four sermons on the War, which illustrate how this absorbing topic is being treated by the English pulpit, and with considerable merit.

Catholic Truth and Unity. The Confessions of a Non-Convert. By Gerard Sampson, C. R. House of Resurrection, Mirfield. Pp. 97. Price 60 cents. A. R. Mowbray & Co. London. Young Churchman Co. Milwaukee.

To our Protestant mind the author seems to be standing still in a dense fog, with an immense burden of "Catholic truth" which he is afraid of losing but doesn't know what to do with.

The Mystical Personality of the Church. A Study in the Original Realism of Christ's Religion. By Richard de Bary. With an Introduction by the Rev. P. N. Waggett. Pp. 88. Price 90 cents. Longmans, Green, & Co. New York.

The Fundamentals of the Religious State. By Shirley Carter Hughson, Priest of the Order of the Holy Cross, &c., &c. Pp. 325. Longmans, Green, & Co. New York.

The General Education Board. (Rockefellow Foundation.) An Account of Its Activities, 1902-1914. Illustrations and Maps. New York; Published by the Board, 71 Broadway. The resources of this Board amount to about thirty-four millions of dollars. Its appropriations, to last June, had amounted to nearly sixteen millions, besides about twenty-five millions to purposes specially designated by Mr. Rockfellow.

When men and women are broken-hearted, crushed with sorrow or despair, dead in trespasses and sins, they need to be told something more than that Christ was a good man who taught the highest ethics. They need to be told that Christ is the Son of God who sympathises with them, who can console them, who died for them, who ever liveth.—Rev. J. A. McCulloch, D. D.

We do ourselves wrong and too meanly estimate the holiness when we deem that any act or enjoyment good in itself is not good to do religiously.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., MARCH 20, 1915. VOL. LXXX. No. 12

EDITORIALS

IN BEHALF OF GOOD READING.

The Diocesan Board of Religious Education of the Diocese of Southern Ohio, are doing, as it seems to us, an excellent thing which is worthy of imitation in other dioceses. With the aid of suggestions from Deans of Theological Seminaries, clergymen and publishers, they have compiled a list of books suitable for Lenten and general reading which they are recommending to the clergy and especially to the lay people for purchase and study. This list is sent to the clergy in quantities for distribution, and they are requested to examine it and to aid their people in making proper selections and obtaining the books which will be most suitable and useful for them. The list contains nearly one hundred titles, quite a sufficient number, under the heads of the Bible, the Book of Common Prayer, Church History, Religious Education and Devotional Reading. No one school of tho ght has been followed. It gives also the names of the authors, the price and the publishers, and the address of booksellers from whom they can be conveniently ordered. The books recommended cover a wide range and include some suited for every capacity. So far as our acquaintance with them goes the selection seems to have been judiciously made, though doubtless it could be and will be improved upon. But that is not the point, for the Board or Commission in every diocese would doubtless prefer to compile its own list with the advice and approval of the Diocesan. The point is that here is an effort to get into the hands of our Church people, or to induce them to buy and to read, at least a few books from time to time that will be really helpful, informing and educative; that will make them better Churchmen and Christians and answer for them the questions which may have arisen to trouble them.

Do our clergy ever think seriously about what their people are reading? Let them glance over a news stand, even in one of our smaller towns, and reflect that these scores of different magazines and weeklies would not be printed or kept in stock unless they were bought and read. Dismissing those that are simply vulgar and indecent, and those that are merely trash, there remain a large number of reputable periodicals which go into the homes of our best people and are read in pursuit both of culture and entertainment. Is there one of them that does not now and again contain articles from the pens of able and brilliant writers who, openly or by intimation or insinuation, decry or misrepresent Christian faith and teachings? Even those of a semi-religious sort are in some cases so "liberal" in their views as to produce almost the same effect on the minds of their readers. This periodical literature, always aiming at what is new and advanced and popular, constitutes the solid reading matter of the bulk of our people. Even those who read books are in little better case. There is a large output in these days of essays on philosophy, criticism, sociology, ethics and kindred subjects, of high literary quality and often, perhaps usually, written from a professedly religious viewpoint, but saturated through and through with materialism, positivism, Unitarianism, humanism, or any kind of 'ism which is contrary to the teachings of the New Testament and the Church. The latter indeed are often openly treated as the outworn superstitions of credulous and uncritical days. The authority of the Church as teacher is ignored, its usefulness and even its honesty are impugned. Christian people are distressed and sometimes shaken in their faith by these insidious attacks, and do not know the answer or the antidote.

This is just one consideration illustrating the need of placing in the hands of our Church folk, or at least of making known and accessible to them, well selected and carefully considered books in various departments of Christian knowledge. Laymen would often procure such works if they knew what to get, but a haphazard purchase too often proves wholly disappointing. The parson frequently is not acquainted with what would be best suited for the wants of his parishioner, and would welcome for his own use also a list of such approved works, especially if to each title were appended a short statement of its character and contents, signed perhaps by a name which would guarantee its worth. We believe the Board of Religious Education in Southern Ohio is on the right track, and that here is a most useful line of work for all similar Boards.

TO KNOW HIM.

The opening words of Bishop Brent's latest book, "The Revelation of Discovery," which we notice in another column of this issue, are more than an explanation of its title. They announce a principle, very obvious indeed but not always appreciated or remembered. "God's will to manifest Himself to man must be met by man's will to search for God. Revelation and discovery are two sides of the same shield; or to use a different simile, man's seeking is the receptacle into which God pours His self-showing. Thus another name for the Manifestation of Christ to the Gentiles might be the Discovery of Christ by the Gentiles. . . . Man's receptivity is the co-ordinate of God's Providence. There can be no giving without receiving, no possession without appropriation. God's movement manward expects man's movement Godward, even though God initiates the latter as well as the former."

Mid-Lent is already past, and it is not amiss that we should be asking ourselves what we are gaining from this holy season so soon to be gone. Is it a more intimate and immediate knowledge of God as revealed in Jesus Christ through personal experience? That is the crown of all knowledge, the choicest attainment of the soul. It is to be gained by many means. By self-examination and penitence; by reading God's word, and meditation, and prayer, and thanksgiving; by public worship, and

the Holy Communion, embracing on our part all the rest and more; by acts of self-denial, and charity, and Christian service; by doing one's daily duties religiously, "as unto the Lord and not as unto men" and much less as unto ourselves. All these are ways of seeking to know God through which He manifests Himself to the soul.

For these things is our Lent, leading us to a certain end, that we may know Christ, personally, consciously, abidingly, as a vital and absorbing fact in our deepest experience. Such knowledge comes not to the natural man by ordinary methods of learning. It comes to those who seek Him through the ways of His appointment with sincere purpose and heartfelt desire, putting out the things that hinder, opening the windows of the mind and heart heavenward, appropriating every new token of love and manifestation of His presence, walking close in His footsteps.

"And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ."

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Our Church Work in Paris.

Eglise de la Sainte Trinite,
23, Av. De l'Alma, 23 Paris,
February 27, 1914.

Mr. Editor:—By the courtesy of Bishop Leonard we have received the check which you sent on behalf of Mr. Frank Beckwith, of Charles Town, W. Virginia. We are deeply appreciative of your kindness in keeping this European Church in the people's minds. We have two great problems—first, the relief of the daily calls for help; and, second, the keeping open and maintaining this great Church itself, without which the relief work could not be done. As to labor we are doing in relief, I send you a report of our ouvroir for a week in February. It is only a sample; and new kinds of need come up every day. To-day I am arranging to send $200 worth of provisions to the good old Bishop of St. Die, in the Vosges. This diocese was overrun by the Germans, and this village left like the one of which I enclose a picture, and his people and his cures want food. They are now on our side the firing line, so we can reach them. To-day we are sending a large quantity of clothing to the refugees from the north who are at Moulins, in the Allies. There is hardly a department in France where our American Church is not known for the help it has sent. Our friends in America have supported us nobly in this relief work, and for the six months of the war we have expended in relief about $6,000 up to this date, and we are keeping it up at the rate of about $200 a week, and will hope to continue as long as we can. We have about fifty working girls and women dependent on our ouvroir.

But the six months past of the war have meant another thing—they have occasioned a loss in the income to the American Church, as compared with the corresponding period of last year, of about $9,000, and the next six months income for the Church itself will show a greater shrinkage proportionately. We are brought face to face with the question of the maintenance of the Church itself, without which the relief work would cease.

Few American Church people realize that we have here in Paris a church property which has cost—church, rectory and parish house—one million two hundred thousand dollars to build. Before the war there was a staff composed of four clergy, two organists, four sextons, a choir school with three masters, three lay workers, paid; that we have $3,000 a year taxes to pay, and $1,800 a year rent on the choir school building (now our Belgian Home) taken years ago on a long-term lease; that we formerly spent $6,000 a year on charity and general helpfulness, and that we have as permanent assured income about $1,200 a year from endowment. The war took the American colony, which once filled the great church, away, and with it swept away the income, so that we must ask the Church at home to bear in mind that this church itself needs constant remembrance, or else its very existence is in peril.

With many thanks for your courtesy, I am faithfully and gratefully.

SAMUEL N. WATSON.
Rector the American Church in Paris.

The report of the charitable work of this church for a week, to which Dr. Watson refers, is most interesting. We give the statement for a single day, with the conclusion of the report:

Sent six complete soldier outfits to small hospital near St. Die; hospital supplies for Rennes; large hamper layettes and clothes for very little children to Children's Charity Hospital; basket of warm clothes for families on Seine river boats; shoes to two men; sweaters and socks to American men returning home; groceries to several families, box hospital supplies and twelve outfits to Cannes for French soldiers.

Everything that comes into our hands is utilized at once. The church is known throughout France for its charities ,for every packet goes out marked "Eglise American, Paris." Since August 15th over 100,000 garments have passed through our hands. Many of these we make, much has been given to us, and except a few dresses, it is almost entirely new. We have had splendid boxes of hospital supplies from the American Embassy in Rome, working under the direction of Mrs. Dunn wife of the military attache, and gifts from many sources, including two invoices from Alassio, in Italy, sent by the courtesy of Miss Carow. Now we have some boxes coming from America, but most of all we need to spend what we can here, for it gives employment, and all the people who can, work, and not only wish to do so, but should be helped to do so, for it keeps them busy, sane and self-respecting."

The Southern Churchman will be glad to receive and forward contributions for Dr. Watson's work or they can be sent directly through Bishop W. A. Leonard, D.D., Cleveland, Ohio.—Ed. Southern Churchman.

Moral Sentiment.

Mr. Editor: This short article from the editorial columns of The Fresno Republican of March 4th is the best answer that I have yet seen to the question, "Is Christianity a Failure?" The higher standard of morals governing the world to-day is the result of the teaching of the principles contained in the Ten Commandments and the Sermon on the Mount.

Tulare Cal. J. H. WATERMAN.

WORLD ASHAMED.

"The world may not be getting much better or much wiser, but it is at least getting less egotistic and more apologetic. We still feed the poor by charity, and we still have no remedy for crime except locking up the criminals together in places where they may teach each other more crime. But we have meeting in Fresno a State conference of charities and corrections, all of whose members are frankly ashamed of both charity and correction, and frankly looking forward to the time when charities and corrections shall be abolished from the world. On a wider scale we have the world at war, but in the world every nation is apologizing for the war and insisting that the other fellow began it and made it necessary. No one is proud any more of the once Christian virtue of charity nor of the once manly occupation of war. There was a time when piracy and highway robbery were the only occupations sufficiently exalted for a gentleman or a hero to engage in. Finally people got ashamed of making their livings by stealing, and in due time their sons and grandsons quit stealing and adopted gentler methods of living by other people's work. There was a time later when fighting was theonly occupation worthy of a gentleman, and it is still true that warrior caste constitutes the aristocracy of most countries which have such a caste. War has ceased to be the chivalry of knights and has become quite largely very hard, very dirty and very unspectacular labor. It is a thing deplored as an unfortunate necessity, but nowhere proclaimed as an honor. The whole world is now ashamed of most things it is doing. It has not acquired intelligence or character enough to quit doing them, but it is something for it to have acquired grace enough to be ashamed of doing them."

Church Unity Again.

Mr. Editor:—I thank you for your remarks on my communication, "Unity and Re-alignments." I ought to have introduced the words "in the near future" before the word "futile." That I do not despair of the Church of Rome and the Greek Church ever responding to the Holy Spirit's call for Church unity is shown in what I said about the advantages of the union of all Protestant Churches (if it could be achieved) possibly appealing to the intelligent members of the mediaeval Churches.

It was well that our Church included those Churches in our original appeal for all Christians to consider the subject of unity; but I believe that our pressing the matter at present is doing more harm than good; I think it is positively hindering the progress of the case by making the impression on the minds of non-Episcopal Christians that we feel as near to the mediaeval Churches as we do the Protestant Churches. Having a strong faith, like yours, we may hope that in the course of time, the distances between our

Church and the Church of Rome may be reduced; but right now it seems to me like "the way to Tipperary."

WALLACE CARNAHAN.

Religious Instruction of Slaves.

Mr. Editor:—Something said of "Colored Churches Before the War" in your paper leads me to send you the following. A lady, very dear to me (long since dead), is my authority for what I here state. She had visited, at some time in the eighteen-fifties, at the home of Dr. Post, who was medical officer on the plantations of Mr. Weston, in South Carolina, between the Waccamow river and the sea. Dr. Post said that he had carte blanche from Mr. Weston for expenses, apparatus, medicines, tonics wines and attendance not surpassed by any hospital anywhere. Rev. Dr. Glennie and two ordained assistants, one of whom was the Rev. Toomer Porter, afterwards of Charleston, had charge of the spiritual interests of the servants. They could and did summon the hands as often as they thought necessary for worship and catechetical instruction.

BEVERLEY MINOR.

Staunton, Va.

Our Church Government.

A third charm of the Church brightens before the spiritual eye when we approach her from the side of law and order. She has a model government. None could be better. She has centralized authority and along with it localized democracy. Every parish is a microcosm of the Church at large. The rector is in a real sense the head of his parish. He has an authority not claimed or exercised outside the Church. All lines of spiritual usefulness must in the circumstances radiate from him. All lines of official responsibility merge toward him and in him meet. No policy affecting the whole parish or any organization or department of the parish can be initiated without his approval, and the attempt to do so, however worthy the motive, does hurt to the traditions, the history, the law, and the order of the entire Church.

And yet so marvelously well adjusted are the parts which make up the composite whole of every parish that the people's rights are legally and spiritually at every point conserved. The President of the United States has a Cabinet of his own choosing. The rector's cabinet, consisting of the wardens and the vestrymen is chosen, more wisely, for the rector by his people in parish meeting annually convened.

Wardens and vestrymen are his personal counsellors while they represent at the same time the people. With them the rector plans the general upbuilding of the parish, and has their personal and official help in the execution of his plans. There is this unity of purpose and this common task, and yet there is besides a practical division of the parish work. The rector is prophet and priest as well as president of his small country. He shepherds his flock—sharply dividing the Word of God in the pulpit, breaking the bread of life and administering the wine of the soul at the communion rail, going in and out among his people in their homes as one who serves. The wardens and the vestrymen are practical administrators. They look after the parish's material concerns, making up its budget and urging the people to meet it, furnishing so far as in them lies the necessary means for reverent and godly worship, co-operating with the rector in all his worthy efforts to make the church useful in the largest sense not only to her communicants but also to the community, the diocese and the Church at home and in her mission field.

To ensure the smooth working of all the complicated parts of the elaborate machine which it has taken centuries to construct in all detail, parishes are grouped together into dioceses, each with its own Bishop who is to his diocese what the rector is to his own parish, the official and the spiritual head, binding together into a legal and a spiritual whole all of the parishes, and serving as an apostolic over-priest to the clergy and laity combined.

No wonder the late Dr. W. R. Richards, of the Brick church, New York, said of his own fold, "We need some kind of an organization that possesses authority." No wonder the Methodists when they went out from us carried many of our methods, though without our apostolic heredity, and made haste—even if John Wesley was unwilling—to call their superintendents Bishops. No wonder that other Christians are seeking for the secret we possess, of central authority accompanied by local autonomy. It needs the supremest—it works. And therein lies another charm the Church possesses for the understanding mind.—Rev. Lyman P. Powell, D. D.

Be Contented.

In the Tenth Commandment we are told that we must not covet anything.

Now, to covet means to wish something belonged to us—something that is not ours, and which makes us feel unkind towards the person who does own and enjoy it.

There was once a king of Samaria, named Ahab. This king wanted a vineyard that belonged to a man named Naboth. Naboth did not wish to give up his vineyard, for it had been his father's, and it was part of his home-land. But Ahab kept on wanting it and wanting it.

Jezebel was King Ahab's wife. When she found that Naboth would not give up his vineyard, or sell it, or exchange it for anything, she made up her mind that she would get it anyhow. So she caused Naboth to be killed, and she and her husband took the vineyard. I do not think they could ever have been really happy after that, do you?

Our Lord once told a story of a rich man who found he was going to have more grain and fruit than he had ever had before from his land. So instead of giving away what he did not need, he pulled down his barns and built bigger ones, so that they would hold all his harvest.

Then he began to think about how rich he was, and how long his good things were going to last him, and how he was going to enjoy them. But God told him that that night he was going to die, and asked him what good his full barns were going to do him. God told him also that it did no good to be rich here on earth, if our souls are not rich with true goodness. That is the real treasure, for that is the only treasure we can take with us when we die.

Our Lord spoke, too, of how foolish it is to worry about what we are going to eat and to wear. No one has to dress the beautiful white lilies to make them lovely; the birds do not make gardens and corn-fields so they will have things to eat. Our Lord tells us that God knows we need food and clothing, and that He will see that we have them.

Of course we have to help, by doing our best, but we are not to worry about such things, or be miserable and unhappy if we do not have fine food and expensive clothes. They are not the real things of life.

It is better to learn about God, to pray, and to live just as good lives as we possibly can. And we may be very sure that if we do these things, God will take care of us.—Shepherd's Arms.

The Power of Intercession.

The weary ones had rest, the sad had joy
That day; I wondered "how,"
A plowman, singing at his work, had prayed,
"Lord, help them now."

Away in foreign lands, they wondered "how"
Their single word had power;
At home the Christians, two or three had met
To pray an hour.

Yes, we are always wondering, wondering "how."
Because we do not see
Some one, unknown, perhaps, and far away,
On bended knee.

—Selected.

The coming of Lent is a call to truer spiritual living. There is nothing strange nor unnatural about Lent. It is simply the Church's call to a more real practise of our religion. The supreme need of the Church is a higher standard of Christian living among her people. The services may be dignified and beautiful, the organizations may be strong and flourishing, the clergy may be capable and active, but, unless the laity are really practising their religion, this is all in vain. Can we say that the majority of our people are really practising their religion? How many of our communicants, men or women, would feel at ease if called upon to say a prayer in some case of sudden emergency, say with a dying friend, or with some one in great trouble? How many men in our parishes would be ready in simple words, out of their own spiritual experience, to state the truth declared in the Apostles' Creed, so as to help a man enquiring, and to win him to faith in Christ?—Trinity Parish Record.

An organ, the gift of the Church of the Beloved Disciple, was recently dedicated in the penitentiary on Blackwell's Island. The officiant was the Rev. Dr. Henry M. Barbour, rector of the Manhattan parish. The penitentiary had a summer census of about 1,700. The prison chapel is so small that hundreds cannot crowd into it on Sundays. Commissioner Davis has permitted the installation of the great pipe organ in the cell-house proper, at the junction of the three main prison buildings. Especially on Saturdays will the instrument be used. The Mission News says: "Hymns adapted to the deepest and holiest emotions will be played, and thus memories of religion, of home, of mother and childhood will be stirred. In this way, we hope to crowd out of prisoner's minds corrupt thoughts, and fill them with the inspirations of great masters."—Young Churchman.

Specific instances of generosity among the very poor are often seen in our distant mission work. Bishop Biller, of South Dakota, recently received a letter from the Indian women of one of his missions enclosing $21.45 for the sufferers from war in Europe, and Archdeacon Stuck from Chandalar village upon the Yukon, sends $26, "the value of an offering, mainly in weasel skins, taken at the celebration of the Holy Communion in Chandalar village."

Contributions

THE MISSION OF THE CHURCH.

Address by Mr. H. W. D. English, before the Churchman's Conference of the Diocese of Pennsylvania, February 12, 1915.

PART III.

We are hearing a great deal about "Rendering unto Caesar the things that are Caesar's." What should a man who "renders unto God the things that are God's" render unto Caesar? Certainly he ought to take his God with him into every avenue of life in this Kingdom of Caesar. No permanent reform can come to Cassar's government until the citizen realizes that his duty to the State and society is to bring its ideals, its practices up to the ideals he has for his home and his church and with the same love and the same devotion. If the teachers in the church would persistently plant this in the heart of every citizen, as an absolute part of his Christianity, it would help mightily. The church, if it is to be the greatest force in the regeneration of society, must not live a hermit life. It must come out into the life of men, with its gifts of healing for the varied problems of life. It must thunder out its protests against the unrighteous stewards in society, the unrighteous judge, the leper whose moral life is eating away the purity of our children, the peril of riches. It must receive all the little children with the open arms of a tender shepherd. It must point in no mistaken terms to the pharisee and the publican in the temple. It must be interested in and abide with Zacchaeus, the publican, and last but not least cleanse the temple with all the wrath and indignation of the just but outraged Master.

Then again: "We are a wasteful nation. We have long wasted our forests and the fertility of our fields. We waste child life, the dearest and costliest production of the nation, by needless mortality. We waste the sufferings and pangs of motherhood that brought the children into being." As I have shown, "we waste the splendid strength of manhood by industrial accidents and tuberculosis. But the most terrible waste of all has been the waste of the power of religion on dress performances. If that incalculable power from the beginning of time had been directed intelligently toward the creation of righteous human society we would now be talking on a level with angels."

In the work in my own city we have gotten the best results by first laying bare the conditions as we found them, and then applying a remedy or having them applied by the men who were ashamed of the conditions, once they were made public. We have found it absolutely impossible to divorce politics from the moral or civic regeneration of a community.

"Render unto Caesar the things that are Caesar's and unto God the things that are God's." Yes, but we want your (the Church's) opinion, as to what you consider belongs to Caesar and what to God. For instance, those women given over to lives of shame and commercialized by a purient and debauched political party, do they belong to Caesar or to God?

"Teacher, this woman was taken in adultery, in the very act."

Now the present social and political power in our communal life permits her, because of that sin, to be a chattel of a political party. Does she belong to Caesar? Ask the Church that permits it?

"And Jesus lifted up himself and said unto her. Woman, where are they? Did no man condemn thee? Neither do I condemn thee. Go thy way; from henceforth sin no more."

What is the verdict of the Church? Does she belong to Caesar or to God? Jesus stands, my friends, writing in the sand. He awaits your answer. You are the Church.

Let us take the family. It is the fundamental institution of society out of which almost all other institutions grow and for which they exist. What real call has the Church made upon Congress for a national and uniform law on marriage and divorce? Some years ago a member of our Communion also a member of Congress and a distinguished judge, endeavored to secure the power of the Christian Church back of a national law which he had drawn to effect a needed reform in divorce, without effect.

"Thy servant was busy here and there" and the prisoner escaped.

How can we escape the responsibility for the permanency of the home which is so vital to our National life and to the cause of Christian faith and worship when as a Church we do not act? The home is fundamental. It must not go over to Caesar. It is God's. Jesus used the family as the type which expresses all that is most sacred to his mind. "The family is to the mind of Jesus, the nearest of human analogies to that divine order which it was his mission to reveal."

In the United States, it is said, we have 53,000,000 adults over 21 years of age. Twenty-five million are engaged in gainful occupations. Three-fourths of the male population are working men. The Son of Man was a carpenter. He is therefore the representative of three-fourths of the male working population of this country. "The Son of Man came not to be ministered unto, but to minister." His Church on earth should be mightily interested in that portion of our social order of which he was an intimate part. When he began his teachings they were utterly at variance with anything the world had up to that day heard, and so full of promise to the weary and the downtrodden that these "common people heard him gladly." The Church, his representative on earth, needs to get a new idea of why these workmen of the old times "heard him gladly." In it lies the secret of regenerating that portion of society. It's a revolutionary doctrine. It would mean many changes in the Church's present inert position toward child labor, pension schemes, workingmen's compensation bills, housing conditions, the problems of the family, divorce, and all the issues of economics and social life.

Yes, we say we believe in one God, the Father of all men; all men His children: no step-children, all of one great human family and heirs to His bounty. Then let us act as brothers of His blood.

"Thy Kingdom come, Thy will be done, as in heaven, so on earth." He came to give life and more abundant life to whom? To the carpenter, the white wings cleaning our streets, to little children at hard labor, to labor wherever it is found in our complex social order. And he dignified the laboring man above every man when he learned a trade himself and followed it. The Church (that is, you men, here, in part), hesitates to take up here and now the burden of this portion of society of which Jesus, its maker, was one. Jesus did not look only on the spiritual side of the workman of his day. He was intensely interested in both their souls and bodies. If his Church in this generation is to appeal with its regenerative power to one-fourth of the population of this country, the men to whom the country is indebted for its great national prosperity, it must stand firm as a co-worker with the carpenters of the 20th as well as the Carpenter of the 1st century.

And again "Jesus called them unto him, saying, Suffer the little children to come unto me and forbid them not, for to such belongeth the Kingdom of God."

Over eighty thousand children of tender age engaged in industry in Pennsylvania! Child labor, it is called. We should hang our heads in shame.

Of course the Church is hampered in its work among the children of Pennsylvania because it has not stood out as a body against this shameful exploitation of child-life. Here and there a feeble effort, but not a clarion call in the name of Jesus Christ who said "Suffer them." It is a blot upon the Church of Christ in this State, and in the nation as well, that abundant life such as the Master came to give is denied tender little ones. Here again the Church (that is, in part, you men), halts at the threshold of an economic problem and backs and fills upon concrete sins in contrast with sin in the abstract or in the mass such as this. My friends, the Church in this respect stands to-day as did the disciples, rebuked by the Master because we stand in the way of millions of children denied a normal childhood. because we do not from the pulpit and pew go out to the Legislature of this State and in the name of nation and of our common Lord and Master wipe out the stain of child labor which stands between the child and the Kingdom of God.

"Therefore I say unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Why did he say that? Because they rejected him? Listen men of the Church. Let him speak to us this evening. "Even as ye have done it unto the least of these my brothers, ye have done it unto me."

"Now all the publicans and sinners were drawing near unto him to hear him, and both the Scribes and Pharisees murmured saying, 'This man receiveth sinners and eateth with them.'"

Let us come back to our subject right here. "The Mission of the Church—Regenerating society." Are "publicans and sinners" in society? Yes. Shall they receive our attention as well as fill our churches? Yes, that was his desire then, and that was why the Scribes and Pharisees hated Jesus and crucified him.

When the Church of Christ in this country smites the sins of society with his power, the Church (that means every Churchman) will be hated. When that time comes, then look for the power he promised. The Church will know it because it is the beginning of the regeneration of society. The Church will have the power to withstand the devil and sin, which comes from your sacrifices. Have we the courage to follow the Master out into our social order?

Robert Bruce lay dying. He called all the nobles and nine of his men to him. To Douglas he said, "My dearest and best friend, you know how hard I have had to fight for my kingdom, and when

I was sore pressed I made a vow that when God should grant peace I should go to the Holy Land to fight for his sepulchre. Therefore I pray you, when I am dead, take my heart from my body, carry it to the Holy Land and bury it there." Douglas promised. He had the heart taken from the body of Bruce and preserved and placed in a beautiful box of silver which he hung around his neck, and with his army of knights and squires he made his way to Palestine. On the way he met an army of Saracens Douglas with his gallant men charged the great army and followed the fleeing foe until finally he discovered that his little band was alone without hope of reinforcements, and finally it was surrounded by the fierce dark faces of the enemy. All that was left to do was to die fighting. Taking the silver box containing the heart of Bruce, Douglas threw it into the thickest of the fight crying, "On gallant heart as thou wert ever wont, the Douglas will follow thee or die." Then springing after it, he fiercely fought until he fell, pierced with many wounds. Round him fell most of the brave band. After the battle they found Douglas lying above the heart of Bruce.

"There lies beside his master's heart, the
Douglas stark and grim;
And woe is me, I should be here, not side
by side with him."

CHURCH INTELLIGENCE

CALENDAR FOR MARCH.

1—Monday.
7—Third Sunday in Lent.
14—Fourth Sunday in Lent.
21—Fifth (Passion) Sunday in Lent.
25—Thursday. Annunciation of the Virgin Mary.
28—Palm Sunday.
31—Wednesday in Holy Week.

Collect for Fifth Sunday in Lent.

We beeseech Thee, Almighty God, mercifully to look upon Thy people, that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

Collect for Annunciation of the Blessed Virgin Mary.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy Son Jesus Christ by the message of an Angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. Amen.

Hebrew Christian Alliance.

A conference of the Hebrew Christian Alliance of America is called to meet at the United Charities Building, 109 East 22d street, New York City, April 6th to 9th. The conference will be followed by a two days' mission of "Witnessing to Jew and Gentile" in different parts of the city. Correspondence in regard to the conference will be welcomed by the Rev. Mark John Levy, recording secretary, 360 West 121st street, New York.

St. Paul's Normal and Industrial School.

We have received from the Rev. Jas. S. Russell, principal, the twenty-sixth annual financial statement of this invaluable institution. It is a neatly-printed pamphlet, which we hope will have a wide circulation, that the Church may know more of the work being done at St. Paul's for negro education and evangelization. Few men have contributed more toward the right solution of the so-called negro problem than Mr. Russell, and his work at St. Paul's School deserves the confidence and support of the negro race. The school is in need of larger contributions this year, not only on account of a small deficiency last year, but for reasons given in the following extract:

"The school is facing a new condition which is daily adding to its burden of expenses. The students of St. Paul's come from the rural districts, and mainly from the tobacco, cotton and peanut sections of Virginia and North Carolina. The decline in values of the commodities produced in these sections is responsible largely for the fact that many of the farmers are unable to meet promptly the living expenses of their children at St. Paul's, and some of them have been forced to withdraw them. This is a condition which the school would like to remedy, but it can not do so for lack of funds. The students pay part of their expenses in cash and part in labor, while the school undertakes to pay the salaries of the teachers and general upkeep expenses by contributions, etc. With these falling off there is no way to help these unfortunate students."

Sailor's Day.

The second Sunday after Easter has been selected by the clergy of Boston, at the suggestion of Mr. Staunton H. King, superintendent of the Sailor's Haven, as "Sailor's Day." On that day the clergy of the diocese are requested to remember the sailors in the hymns sung, the use of the prayer for those at sea and, if possible, an offering for the work of the Church among mariners. It is hoped that the observance of the day may in the future become general throughout the Church.

SHANGHAI.

Rt. Rev. F. R. Graves, D. D., Bishop.

(Extracts from letters of the Rev. Cameron F. McRae, of Shanghai, now on furlough in America.)

I have some encouraging facts in regard to the work of our Church in Shanghai and the vicinity, confining myself to commenting on two sets of facts—self-support and self-propagation.

Self-support, as defined in our diocesan Synod, means paying, from Chinese contributions, the rector's salary and all current expenses except rents, in cases where the mission does not own the necessary buildings. It took our oldest congregation in Shanghai, that of the Church of our Saviour, more than fifty years to attain this degree of self-support. An encouraging sign of the increasing sense of responsibility and willingness to assume it, is that the vestry of St. Peter's church voted lately to assume self-support (as noted in my last letter), the 15th anniversary of the consecration of their church. There are two other self-supporting parishes in Shanghai. (1) St. Paul's came over to us in that (self-supporting) condition when the English Church turned over to us their missionary work in Shanghai; (3) St. John's, the Pro-Cathedral and chapel of St. John's University, and a preaching hall in a nearby town.

In two of the out-stations of the Tsingpoo district, situated in the towns of Dzoong-koo and Yang-siang-kyung, the congregations have raised money within the last few months to buy land, and they plan to put up their own churches without asking the mission for assistance.

I might mention other cases around Wusih, Tongzok and Soochow, but I am limiting myself to Shanghai and my own work near by.

II. **Self-Propagation.** By this I mean the assuming of the responsibility for carrying the gospel to their own people. The willingness to do this is not a new development, as witness the number of faithful Chinese clergy from Mr. Tong's time on—some of them still with us; others gone to their reward. It does us all good to think of such a man as the Rev. W. V. Woo, "Papa Woo," we call him, who celebrated his eightieth birthday last year, and is still in active work, taking a wheelbarrow ride of ten miles some Sundays to get to one of his stations. (The only thing I have against him is that he served in the Northern army during the Civil War; but he was a young man then, and would probably know better now).

While on the subject of the clergy I would like to mention Mr. Koeh, now rector of St. Peter's, Shanghai, whom I remember as a (dirty) little heathen boy in Kiaching fourteen years ago, a pupil of our school there; and the rector of Grace church, Shanghai, with oversight of Kiaching and Taitsang, and several out-stations of those districts, Mr. Sung (the son and grandson of clergymen) my associate in that work for seven years, who has proved himself so competent and reliable that he is working all those places without any oversight except such as the Bishop can give him. But when I spoke of "self-propagation" as one of the encouraging signs, I was thinking not so much of the work of the clergy as of the voluntary preaching and Sunday School teaching of the laity. At St. Peter's Mr. Koeh is planning to organize a band of lay preachers from the members of the congregation who have been helping in that work. When laymen who have worked hard all day are willing to give an hour or so in the coming to this service of preaching, it means a good deal. One of these men is a stonemason; another is a postman; a third is a young merchant, and there are several others, teachers and clerks.

I mention St. Peter's as a concrete example; but the same sort of work is being done by laymen throughout the mission.

We have, for instance, a Diocesan Men's Auxiliary, with chapters in the various parishes, which supports a mission station at Quinsan. At a time when, owing to the war, the board is finding it hard to meet the demands of the work, it is pleasant to be the bearer of good tidings.

We ought to have three or four

churches in this city of a million population, and I mean to keep an eye open when I am in America for some one able and willing to give $10,000, which would be about what is needed to set one such new parish on its feet. The donor would have the privilege of naming it. I know a number of people who would be willing to do this, and perhaps a very few who would be able; but the combination is not easy to find. Wusih and Zang-Zok, however, are being provided with churches by individuals, so perhaps my task is not so difficult as I think. There are so many demands made on congregations at home nowadays that it would be almost impossible to raise such a large sum as this by appeals in churches.

We are just buying a new site for St. Mary's Hall, our large boarding-school for girls. The growth of St. John's University and St. Mary's have made it impossible for both of them to remain any longer in the same compound. The new lot is a fine piece of land, about ten acres, about a mile from St. John's University. Miss Dodson, the principal, a Virginia lady of the very best type, has been appealing for funds at home.

CAMERON F. MCRAE.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

Laymen Working for Missions.

Laymen are active in the diocese. The Diocesan Missionary Committee, composed wholly of laymen, and working to help raise the apportionment to general missions, held a supper and conference at the Church Club rooms to meet Secretary Burleson, and hear of the work. Laymen from many parishes were present. The Laymen's Efficiency League has arranged to hold laymen's conferences in April and May in six centers, one of them as far north as Dutchess county, to consider work by laymen in parishes. Committees have been named and some preparations begun for meetings to be held during the Diocesan Convention next November. The League's plan covers all of the work of the Church in each parish, and seeks to enlist and train laymen to work, under direction of rectors, without the need for outside appeals.

Serbian Relief Fund.

Bishop Darlington, of Harrisburg, chairman of the Serbian Relief Fund, presided at a meeting held in the Hotel Plaza, New York, on the evening of March 8th, when Madame Slavko Grouitch, wife of the Serbian under-secretary of foreign affairs, a Churchwoman and American by birth, described some of the pathetic conditions obtaining in Serbia. As result of the meeting about $1,400 was subscribed, and it was reported that $2,000 has already been sent. Great credit was said to be due the Rev. Richard D. Hatch, of Southport, Conn., for getting up the meeting and for other work. Among those present were Isabel F. Hopgood, who translated the Russian liturgy of St. Basil into English; Col. Nikolai Golejewski, military attache of the Russian embassy at Washington; and Sir Arthur and Lady Herbert. Madame Grouitch stated that money is needed to buy farm implements that this summer's crops may be raised, now so much needed. Hardly more than children are left to use the tools. On this relief committee are several Bishops, and the money secured is being sent to the Metropolitans of Serbia and Montenegro, that their churches may help their children, at least to some extent. The treasurer of the fund is Charles G. Saunders, 95 Milk street, Boston.

St. James' Parish.

St. James' Year Book, mentioning the resignation of Bishop Courtney as rector, chides some who have told the rector they will leave the parish when he does. Loyalty to him gratifies him, he says, but disloyalty to the parish grieves him more. He begs such people not to go. A Briton by birth and a member of the New York Prince of Wales Relief Fund, Bishop Courtney yet writes in his preface in favor of peace, but maintains strict neutrality of statement.

The vicar, the Rev. James V. Chalmers, writing of the Holy Trinity work on the extreme east side, says there are 170 saloons surrounding the church, within a space of six by sixteen blocks, and that while St. James' parish has distributed about $4,000 in alms, often to families of drunkards, these saloons have taken $2,000,000 from the pockets of the poor. Mr. Chalmers asks what chance the Church has against such conditions, and suggests what chance it might have were such enemy removed.

Churches are forming to oppose the proposition put forth in the New York legislature to tax Church and charitable property. Joint protests have been sent to Albany, and a committee will go if need be. The protest pointed out that if churches are taxed the charities now supported by them will have to be supported by the State, so there will be not gain, but loss of income to the State. Were Church property in the diocese of New York to be taxed the sum to be paid would be $900,000. It is now, however, the aim to tax church plants valued at less than $100,000. Hence the tax would fall upon people who already contribute the main part of the benevolent and mission funds.

VIRGINIA.

Rt. Rev. Robert A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

Richmond Clericus.

At the meeting of the Richmond Clericus on Monday morning, March 15th, very interesting and inspiring addresses were made by the Rev. Cameron F. McRae, of Shanghai, about his work in China; and by the Rev. George Floyd Rogers, of Lynchburg, in behalf of the Home of Incurables for Homeless Boys at Covington, Va.

Mr. McRae is in America on his vacation, and is open to engagements to speak on his work in China, which may be made through Mr. John W. Wood, 281 Fourth avenue, New York.

The Bishop's Visitations.

On Sunday afternoon, March 14th, Bishop Gibson visited St. Thomas' church, Ginter Park, Richmond, and confirmed three persons, presented by the rector, the Rev. F. E. Warren.

At morning service on the second Sunday in Lent he visited the Church of the Epiphany, Barton Heights, Richmond, and confirmed a class of twenty-two persons, presented by the rector, the Rev. G. Peyton Craighill. In addition, thirty-one persons have come into the congregation by transfer from other parishes during the past year.

The Bishop preached most helpfully on the meaning and value of confirmation.

Lecture on Alaska.

The Rev. C. E. Betticher, Jr., of Alaska, will be in Richmond on March 27th and 28th. On Saturday evening, March 27th, at 8 o'clock, in St. Paul's Sunday School room, he will give a lecture on his work, illustrated by lantern slides from pictures which he himself has taken. Those who have heard Mr. Betticher consider him one of the best lecturers we have ever had in Richmond, and Church people will be glad of this opportunity to hear him and to learn what the Church is doing in Alaska.

Other News.

The Rev. A. B. Chinn, of Flagstaff, Arizona, has declined the call to Hanover and St. Paul's parishes, King George county.

The many friends of Miss Sallie Stuart, president of the Woman's Auxiliary in the diocese of Virginia, will be glad to know that she is doing as well as possible, and those about her begin to feel hopeful of her ultimate recovery. From the Alexandria Hospital she sends word that she is "doing fine"—in spite of a broken hip.

The Convocation of Colored Churches in the diocese will be held in Meade chapel, Alexandria, the Rev. J. F. Mitchell, rector, on April 28th.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

The Bishop's Enforced Rest.

Bishop Burton has gone to the Pennoyer Sanitarium, Kenosha, Wis., for some weeks of rest and medical care. Since about the first of the year he has suffered repeated attacks of grippe and at the same time has kept most of his appointments in the diocese and attended to the business of his office. Physicians, however, believed that absolute rest and freedom from the exposure involved in making visitations at this season would the more quickly and completely restore his health. The Bishop expects to return to the diocese in time to confirm all candidates before the council meets. He has requested the Standing Committee to act as the Ecclesiastical Authority during his absence.

Notes.

The Minor Chapter has appointed St. Paul's, Newport, as the place for holding the next annual council, and the date will be June 2d.

The Rev. Walter R. Dye, formerly of Lincolnton, N. C., has entered upon his duties as rector of the church at Mt. Sterling and as presbyter-in-charge of the churches at Richmond and Winchester. He will reside at Winchester.

Mr. Thomas L. Settle, of St. Peter's parish, Brooklyn, N. Y., on April 1st, will begin work as lay reader at St. John's church and St. John's Home Training School, Corbin. It is his purpose to become a candidate for Holy Orders.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

St. James' Church, Wilmington.

Bishop Darst and Archdeacon Noe addressed the men of St. James' church last week on the condition and needs of the diocese. A large number of men turned out and were much interested. The Rev. W. H. Milton, D. D., of St. James', reaches his men and is greatly beloved and respected by them.

PORTO RICO.

Rt. Rev. Charles B. Colmore, D. D., Bishop.

For many years two men have been working quietly and faithfully to uplift the islanders within their sphere of influence and with small reward apparently for their earnest endeavors. Both have recently been advanced, the catechist, Sr. Enrique Cuervos Gaetan, being raised to the diaconate and Rev. John F. Droste to the priesthood. The former continues his work in San Juan under the immediate oversight of the Bishop. The Rev. Mr. Droste is doing splendid work on his estate near Manati. At the same time the Rev. F. A. Warden resigns after eight years' service as priest in charge of the Church of St. John the Baptist, San Juan, and four near-by missions. He has accepted the rectorship of the parish of Holy Trinity, Moorestown, N. J., where he will begin his ministry Easter Sunday.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. Frank Du Moulin, D. D., Coadjutor.

Deacon's Work.

The Rev. Luke J. Boutall, a perpetual deacon, a trusted employe in the post office in Cleveland, has for some years been minister-in-charge at St. Thomas', Berea, where he has accomplished a valuable work. Two years ago he commenced a religious survey of the outlying farming districts devoting to it Sunday afternoons and an occasional evening, resulting in the distribution of Bibles in homes where there were none, in the baptism of two dozen children, and in the awakening of renewed interest among the farmers in religious things. Two miles out in a community where there are no churches, the farmers of various religious preferences and training organized for non-sectarian worship and teaching; a union society elected trustees and erected a comfortable building, in which there is a service and large school each Sunday. The trustees of this body, hearing of Mr. Boutall's survey and evident interest in religion in the country at once secured him for each Sunday afternoon, the house often being filled with devout worshippers. The minister uses no liturgy, avoids dogmatical utterances, yet preaches a positive gospel and explains much that is usually considered doctrinal with entire acceptability to his hearers. No member of the congregation has left the Church of his allegiance on account of the union organization, but all support it in answer to what seems to them a community need. Such is the way in which these people have, at least for the present, solved the question of the rural church.

Diocesan Notes.

Upon the invitation of Bishop Leonard, (although the Bishop was absent in Florida) some thirty of the clergy of Cleveland and neighborhood adjacent, attended a Quiet Day at the Cathedral, Tuesday, March 9th, conducted by Canon Owen, of Hamilton, Ont. The Canon, who is an impressive and devotional speaker, had for his subject, "God the Holy Ghost, and some of His Gifts." At the mid-day recess the clergy were guests of the Bishop at luncheon in the parish house.

The Rev. Edward S. Travers, rector of Trinity church, Pittsburgh, was the speaker at the mid-day services at the Priscilla theatre, Cleveland, during the week beginning Monday, March 8th. He also preached the sermon to a crowded congregation at St. Luke's, Cleveland, Wednesday evening the 10th, one of the weekly united services being held during the Lenten season by the eight congregations on the west side.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Quiet Days.

A Quiet Day was observed by the Buffalo clergy at the Church of the Ascension, Buffalo, on Tuesday, February 16th, and was conducted by the Rev. David L. Ferris, of Rochester. After the celebration of the Holy Communion at 11 A. M., Mr. Ferris spoke of the responsibility resting upon the clergy in their work of bringing others to Christ. After luncheon in the parish house Rev. Mr. Ferris spoke of his Bible class methods (Mr. Ferris has a Bible class of over 300 men.) The Rev. Mr. Cooper, of Geneseo, spoke on Sunday School mission work, and the rector of Brantford, Ontario, also addressed the thirty-five clergymen present.

On Tuesday, March 9th, the Very Rev. George Hodges, D. D., dean of the Cambridge Theological School, conducted a Quiet Day at Trinity church, Buffalo. There was a celebration at 8 A. M., and an address, with seven additional hours of prayer, meditation and addresses. There was a special service for children at 5 P. M. and an evening service of intercession for the peace of the world at 8 P. M., at which the full choir sang.

Presbyterian Bell for Lenten Church Services.

Through the efforts of the Rev. W. A. R. Goodwin, chairman of the Lenten noonday services in Rochester, a neighboring Presbyterian congregation has kindly consented to the ringing of their bell for the noonday services held at St. Luke's as that church has no bell of its own.

Conference of Auxiliary Officers.

The diocesan officers of the W. N. Y. branch of the Woman's Auxiliary were the guests of Bishop and Mrs. Walker for an all-day conference at the See House on Tuesday, March 9th. Bishop Walker conducted a brief service in the See House chapel at 10 A. M., after which the business was taken up and presided over by Mrs. Philip N. Nicholas, diocesan president.

Increase at Ladies' Bible Class.

The steady normal growth of the Ladies' Bible Class of Christ church, Rochester, has made it necessary to provide more adequate quarters in which to hold their sessions. A partition between two rooms in the parish house has been removed, but sliding doors substituted, which may divide the rooms when desired, the enlarged room will accommodate a hundred women, which number is expected the class will soon record.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.
Rt. Rev. Wm. T. Capers, D. D., Bishop.

Change of Date of the Meeting of the Council of 1915.

Under Article 3 of the Constitution I hereby give notice of the change of the date of the next annual Council.

By reason of my enforced absence for a prolonged period from the diocese for the purpose of soliciting help in the east from the general Church in behalf of St. Mary's Hall and other agencies of the Church's work, I feel constrained to postpone the Council in order to enable me to make adequate preparation after my return. I therefore change the date of the meeting of the Council from Wednesday, May 12, to Wednesday, June 2, 1915.

I will also ask that the meetings of the Council, if agreeable to the rector, wardens and vestry, be held at St. Mark's church, San Antonio, and that the Council be entertained by the several parishes within the city.

W. Theodotus Capers.
Bishop Coadjutor.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Death of Prominent Churchwoman.

The city of St. Louis and the parish of Christ Church cathedral have met with a great loss in the death of Mrs. Christine Blair Graham, which occurred on March 8th at the Barnes Hospital, in St. Louis. Mrs. Graham was an exceedingly generous woman, interested in all good works and ways. She had a large heart always for the poor and the needy and the suffering. She was a devoted member of the Cathedral and a giver, many of whose benefactions were never publicly known. It was Mrs. Graham who, about three years ago, gave the beautiful carved stone reredos in Christ Church Cathedral, at a cost of $100,000. The burial was from her late residence, 5145 Lindell Boulevard, March 10th, and the interment was in the Bellefontaine cemetery.

Girls' Friendly Society.

Miss Eleanor Sibley, national president of the Girls' Friendly Society, has made an extended visit to St. Louis lately, and has created a great interest in the work of the society. On March 8th she addressed the St. Louis clericus; and the same night made a splendidly interesting address to the girls and women of Epiphany mission. It is hoped that as a result of her visit there may be a revival of interest in the work of the society in the city and in the diocese.

Bishop Johnson Visits St. Stephen's Mission.

On Sunday, March 7th, the Bishop-Coadjutor made his annual visitation to St. Stephen's mission, Rev. H. W. Mizner, minister in charge; celebrated the Holy Communion, preached and confirmed a class of thirty-five children and nine adults. One person was also received from the Roman communion.

St. Stephen's property has been greatly disturbed and considerably damaged by work which is being carried on in the street adjacent, the laying of a huge sewer tunnel. Many of the windows of the chapel have been blown out by the blasting; walls have been cracked and ceilings have been shaken down. The buildings of the mission are really in a very perilous case. It is said that the work is to continue over a space of two years. The blasting and dynamiting are at present seventy feet below the surface. The people of the mission continue faithful in their attendance at the customary services, although it is often hazardous to approach the entrances to the chapel;

and Mr. Mizner and his family continue to live amidst all the confusion and danger which surround the rectory day and night.

Notes.

Christ church, Rolla, of which the Rev. H. Nelson Tragitt is minister, is having splendid Lenten services in addition to the Sunday services. The preachers for the course are Rev. E. Duckworth, Rev. C. F. Blaisdell, and Rev. F. M. Weddell, all of St. Louis; Rev. Oscar Lindstrom, of St. James; and the Bishop of the diocese and the Bishop-Coadjutor. The State School of Mines is located at Rolla.

The Bishop-Coadjutor, with the Rev. John Howard Lever, missionary to city institutions, visited the city infirmary March 7th. Services were had and addresses made in two of the wards and in the chapel, and six persons were confirmed.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

The Church of the Epiphany, Sherwood.

The growth of the Church of the Epiphany, Sherwood, has been such as to make a church a necessity, as soon as funds can be had for its erection. Recognizing this fact, Bishop Rhinelander a year ago authorized architects to prepare plans. The site was chosen at the axis of a street which will allow the building to be seen fully a mile north on Fifty-seventh street, and allow the land on the corner of that street and Baltimore avenue, to be used as a close and the same time preserve at least two of the fine old forest trees and allow space for light and air. The ground plan and elevation were completed and presented to the commission on church building, and have received the official approval of the Bishop and the commission.

Forty-third Anniversary Observed.

The forty-third anniversary of the Rev. John A. Goodfellow, as rector of the Church of the Good Shepherd, Kensington, was observed on Sunday, March 7th. At the morning service the Rt. Rev. J. Poyntz Tyler, D. D., who was his neighboring rector for some years at the Church of the Advent, preached, congratulating Mr. Goodfellow upon his long, happy and faithful rectorship and the congregation for their hearty co-operation with him. In the evening the rector preached his forty-third anniversary sermon. He began his work in Kensington in a hall with twenty-three members and $300. To-day the parish has a fine stone church and parish house and a brick rectory, valued at about $90,000, and entirely free from debt. During these years he has baptized 2,310 adults and children, presented 1,158 for confirmation, solemnized 809 marriages and officiated at ozer 1,700 burials. A special musical service was arranged by Mr. Frank H. Longshore, organist and choirmaster, and finely rendered by his large choir. Letters of congratulation were read from the Bishop and suffragan-bishop. For thirty years Mr. Goodfellow has been the general secretary of the Free and Open Church Association. He was also dean of the Convocation of North Philadelphia for four years.

Diocesan Items.

Application has been made to the Court of Common Pleas, No. 2, by Shippen Lewis, Esq., for a charter for the Inasmuch Mission. The subscribers are the Rt. Rev. Dr. P. M. Rhinelander, Dr. George Woodward, Morris W. Stroud, Arthur V. Morton and George Long, the superintendent.

In the will of the late Dr. John L. Bromley there are bequests of $1,000 each to St. Timothy's Hospital, Roxborough, and to the Episcopal Hospital.

The Rev. Harvey Officer, O. H. C., was the speaker at the Vesper Service in the Houston Hall of the University of Pennsylvania on Sunday afternoon, March 7th, and upon two other occasions during the following days. On Thursday evening, March 11th, the church students of the University tendered the Rt. Rev. Dr. Charles E. Woodcock a reception, at which he made an address. A buffet supper was served afterwards.

SOUTH DAKOTA.

Rt. Rev. George Biller, Jr., D. D., Bishop.

Notes.

On Sexagesima the State of South Dakota was enveloped in a blizzard. Two missionaries, the Rev. W. B. Roberts and Mr. George W. Dow, of Seabury University School, held services in snowbound trains, one in the southern part of the state, the other in the northern part.

The Rev. W. H. Sparling, for over forty years a missionary in the Middle West, is suffering from an incurable illness, in the hospital at Rapid City.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Bishop Gravatt's Visitations.

Bishop W. L. Gravatt visited St. Paul's parish, Sistersville, the Rev. J. H. Clarke, D. D., rector, on Tuesday, March 2d, and confirmed a class of eight persons. A large congregation witnessed the apostolic rite and gave close attention to the Bishop's sermon on, "What is Your Life?"

In St. Ann's church, New Martinsville, Bishop Gravatt confirmed three persons on Wednesday, March 3d. Before the laying on of hands the Bishop delivered an eloquent sermon on the text, "Follow Me."

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop

Burlington.

At the Church of the Holy Comforter, Burlington, the rector, the Rev. John B. Gibble, is delivering during Lent a series of lectures on the life of Christ, illustrated by stereopticon pictures of unusual excellence. Hymns and psalms are also thrown upon the screen for the use of the congregation.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Church of the Ascension, Atlantic City.

On March 8th, at the Church of the Ascension, Atlantic City, the Rev. Chas. M. Niles, D. D., rector, a Quiet Day for women was conducted by the Rev. D. S. Miller, D. Sc., professor in the General Theological Seminary and Columbia University, New York.

The services, which were held under the auspices of the Mission Study Class, began with Corporate Communion at 9 A. M., ending with Evensong and address at 4:30 P. M.

About four hundred women attended during the day. Dr. Miller took for his meditations the life and character of St. Francis of Assasi, self-sacrifice, respect, appreciation. They were splendid and most helpful.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B D. Tucker, D. D., Coadjutor.

Correction.

The heading of a news item in our last issue, "St. John's Church, Radford," should have been "St. John's Church, Bedford," with a similar correction in the body of the notice.

Bishop Tucker Visits St. John's, Wytheville.

Bishop Tucker visited St. John's church, Wytheville, Sunday night, March 7th, and confirmed a class of nineteen, presented by the rector, the Rev. Francis H. Craighill.

The Bishop preached an inspiring sermon, and there was great rejoicing that so many had taken the stand for Christ and his Church. The next day the Bishop visited the missions at Ivanhoe, where he held confirmation service and preached.

Summer Normal for Sunday School Workers.

The Committee of Arrangements for the Summer Normal School for Sunday School workers in Southwest Virginia met in Bedford Tuesday, March 9th, and made final preparations as to the campaign for interesting Sunday School workers in this meeting.

This Summer School for the past two years was held in Roanoke, and called the Roanoke Summer School, but at the last meeting of the Convocation of Southwest Virginia some of those who had been particularly interested in promoting this school at Roanoke moved that there should be a Committee on Religious Education appointed by the Convocation to handle this and all other similar features of religious education. This committee is composed of the Rev. E. A. Rich, Rev. F. H. Craighill, Rev. G. Otis Mead, Rev. J. W. C. Johnson, and Rev. G. F. Rogers. This committee decided to change the name to the Summer Normal School of Southwest Virginia, and as the people at Bedford were desirous of holding the meeting there, it was also decided to accept their invitation; therefore the next meeting will be held at Bedford June 21st to 25th, the local committee being composed of the Rev. T. Carter Page, rector, Mr. Charles L. Mosby and Mr. C. E. Heuser. They are getting out the advance literature, and are making preparations for between two and three hundred delegates. The executive secretary of the Summer School Committee in the Province of Washington reports that the faculty has been arranged and will be shortly reported. It will be unusually strong, and those who will be privileged to attend the summer schools of the Province will be most fortunate, especially this one to be held at Bedford, in the beautiful mountain section

of Virginia, near the celebrated Peaks of Otter.

Christ Church, Smithfield; Rev. R. R. Phelps, Rector.

It is with sorrow we have to report the death, on March 3d, of Col. F. C. Day. The end was unexpected, as he was beginning to improve, after a serious operation at the Johns Hopkins Hospital, Baltimore.

Lenten services have been interrupted in Christ church, Smithfield, since March 7th in consequence of the illness of the rector; but he hopes to resume the regular schedule certainly by the 16th instant.

CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

"Nine Years After."

The Bishop of California and many leading ministers of San Francisco have signed a paper reciting the facts of the fire of April 18, 1906, and the remarkable rehabilitation of the city since that time, and recognizing the forces of peace and co-operation which have made it possible; and have adopted the following resolution:

"Resolved, That on Sunday, the eighteenth day of April, 1915, we shall commemorate these world-known facts by services of thanksgiving in all our respective places of worship, with sermons expressive of our gratitude to Almighty God that we are privileged to live in a land and in a community where the victory of the pursuits of peace has been so strongly demonstrated, and that in addition to the special services thus to be held, we shall hold a mass-meeting in the Municipal Auditorium, to which the entire population of the city shall be invited in order that we may, in a spirit of unity, give public expression to our appreciation and thankfulness. And we do hereby further

"Resolve, That this resolution shall be given to the press of this nation and of the world, with the desire and belief that all people may join with us in commemorating a course of events which offer the strongest foundation upon which an appeal may reasonably be based for the peace of the world."

ALASKA.

Rt. Rev. Peter Trimble Rowe, D. D., Bishop.

Death of Dr. Driggs.

Further particulars of the death of the Rev. John B. Driggs, M. D., a brief notice of which was given in these columns recently, have been received.

Dr. Driggs had been paralyzed since last spring and his condition made him decide to return to his home in Delaware by the United States revenue cutter which goes down from the far north in the early autumn. He was carried by his faithful Eskimo followers from Cape Lisbauren nearly to Point Hope, to await the arrival of the revenue cutter, but before the steamer reached Point Hope he suffered a second stroke of paralysis, which resulted in his death. He was buried at Cape Lisbauren, on a hillside, and next summer a suitable stone will mark his grave.

Dr. Driggs was sent to Point Hope some twenty years ago as a medical missionary, and founded the Mission of St. Thomas' at that place. He resigned in 1908. The Rev. A. R. Hoare is now in charge of the mission.

Personal Notes

For the present, the address of the Rev. George W. Hurlbut is Eagle Pass, Texas.

The address of the Rev. Donald Millar, curate of St. Chrysostom's chapel, Trinity parish, New York, is 550 Seventh avenue.

The Rev. Frederick Towers has entered upon his duties as rector of St. James' parish, My Lady's Manor, Baltimore county, Maryland.

On February 10th, the Rev. William du Hamel, who has been serving at Shawnee and Chandler, Oklahoma, took charge of St. Gabriel's church, Douglassville, Pennsylvania.

The Rev. Allan C. Prescott, connected with the Diocese of Milwaukee, is acting as locum tenens at St. Paul's church, Mexico, Mo., lately vacated by the Rev. D. A. Sanford.

The Rev. Robert M. Hogarth, minister in charge of St. Timothy's, St. Louis, has been appointed to the charge of the missions at Jennings, a thriving suburb of the city. He still continues in his duties at St. Timothy's.

The Rev. William Way, rector of Grace church, Charleston, S. C., was the preacher at the noonday services March 16-19, in Louisville, Ky. The services are held this year in Macaulay's Theatre.

The Rev. J. F. Aitkins, rector of the Church of the Holy Cross, Baltimore, Md., will enter upon his duties shortly after Easter as chaplain of the convent of the Sisters of St. John Baptist, in Ralston, N. J.

The Rev. Frederick Crosby Lee, of St. Barnabas' church, Rumford, Maine, has accepted the rectorship of St. Andrew's church, Rochester, N. Y., and will enter upon his new duties May 1st. He succeeds the Rev. Dr. Thomas who resigned the first of the year to accept a chair at Sewanee, Tenn.

The Rev. James A. G. Tappe, deacon, has been transferred from Toledo to Akron, Ohio, to become curate to the Rev. Franklyn Cole Sherman, rector of St. Paul's, with special duties at the missions of St. Andrew's, Akron and St. Andrew's, Barberton. He succeeds Rev. F. B. Hornby, who for the time being, goes to Hudson and Peninsula.

On account of poor health, the Rev. Amos Skeele, D. D., for thirty-four years rector of the Church of the Epiphany, Rochester, N. Y., has tendered his resignation to take effect in the early spring. Dr. Skeele's record of a rectorship for thirty-four years is not often equaled and he has had but three parishes during his ministry.

The Rev. Mercer P. Logan, D. D., rector of St. Ann's church, Nashville, Tenn., has been appointed by the Mayor of Nashville a delegate to the World's Purity Congress, which convenes in the city of San Francisco on July 18th to 24th, inclusive. Dr. Logan was one of the nine men who under the appointment of the Governor of Tennessee, organized the Southern Sociological Congress and is active in all matters which pertain to the betterment of the Social Order.

The Rev. Malcolm S. Johnston, rector of Christ church, Corning, N. Y., has been granted an indefinite leave of absence by his vestry owing to a physical breakdown and will take a complete rest until his health warrants the resuming of his parochial work. The Rev. Hobart L. Marvin, of the Diocese of Michigan City, but residing at Waverly, N. Y., will act as locum tenens during the absence of the rector.

DEATHS.

The Rev. Chas. H. Remington, rector of Christ church, Canon City, Colorado, died at his home in that city early in February. He was buried in Minneapolis, Minnesota, on February 10th, from Lakewood chapel, the services being conducted by the Rev. William P. Remington, of St. Paul's church, Minneapolis.

The Rev. Robert H. Herron died in Buffalo, Pennsylvania, on Wednesday, February 23d. He formerly served parishes at New Dorp, Staten Island, New York, and Globe, Arizona.

DEPOSITION.

March 6, 1915. The Rev. George Gallup, by the Bishop of Nevada.

The Gopners.

Did you ever know a gopher family? When Charles and Henry were at the lake last summer, they made friends with a gopher family in a field nearby. There were Mr. and Mrs. Gopher, and the three Gopher children. Charles and Henry didn't name the children, because they were all so exactly alike that no one could have told which was which. They were so pretty! They had long white stripes down their pretty grayish-chestnut backs; and oh, they were so quick! They would sit up stiff and straight in the grass, and look all about; sometimes they would sit so still that one would almost think they were just sticks. But suddenly they would duck down and be gone like a flash. They lived in a hole in the ground, and they were busy all the time gathering food to store away for winter. Wouldn't you have liked to see their long, winding home? I would.—The Shepherd's Arms.

Hold Thou my hands!
In grief and joy, in hope and fear,
Lord let me feel that Thou art near,
Hold Thou my hands!

If e'er by doubts
Of Thy good Fatherhood depressed,
I cannot find in Thee my rest,
Hold Thou my hands!

Hold Thou my hands!
These passionate hands too quick to smite,
These hands so eager for delight,
Hold Thou my hands!

And when at length
With darkened eyes and fingers cold
I seek some last loved hand to hold,
Hold Thou my hands!
—Springfield Churchman.

CONFIRMATION.

Insure an unforgettable confirmation for your daughter or relation. Gifts depicting Biblical narratives on jewel and trifle cases of repousse "SHEFFIELD PLATE" (not moulded ware), are imperishable, nothing so appropriate, nothing comparable in beauty or cost, $6.00 up to $14.00 with warranty. Write today for pamphlet. RAYMOND & COMPANY, 338-340 Pearl street, New York, and London, England. Established fifteen years.

Christianity and the Community

Thy Kingdom Come on Earth

Those who are following Mr. Thomas Matt Osborne's career as warden of Sing Sing prison in New York State, will be interested in two recent developments. A bill is now before the Ways and Means Committee of the New York assembly calling for an expenditure of between $500,000 and $700,000 for the erection of a new cell block to replace the old one. This suggestion has called forth an indignant protest from the Prison Association of New York, the Federation of Women's Clubs, the Women's Department of the National Civic Federation, the State Prison Commission, Mr. Osborne, and hundreds of other individuals who see in the passage of such a bill the perpetuating of a system of prison construction directly opposed to the whole trend of modern humane methods of dealing with criminals. A counter bill meeting with the approval of the Prison Association of New York, has been drafted, and will soon be introduced, directing that an 800-acre tract in Dutchess county be used for a modern prison and prison farm, to accommodate 2,000 prisoners, and that the warden of Sing Sing be put in charge of it.

The second interesting occurrence is the knitting class in the prison. The hours between the close of the shops and the time for sleep have been the hardest to fill with legitimate occupation, and it is at this time, now that the convicts are engaged in knitting for the soldiers in Poland. Mrs. Ernest Schilling, the wife of the pianist, is the chief instructor, and five trustees serve as her assistants in teaching the men. So popular has the class become that the number of members has steadily increased, and there are now several hundred thoroughly interested in this new form of activity.

✠

To the voters of Kentucky there is to be submitted this autumn an amendment to the State Constitution, which will make it possible for the prisoners of the State to labor outside of the prison walls on roads and other public works. The State Constitution at present prohibits the use of prisoners outside of prison walls, and their labor is leased to contractors under the old system, which is now being generally regarded as slavery, and abandoned.

Two years ago an amendment providing for the employment of prisoners in road work in Kentucky was voted upon and carried by a large majority, but, unfortunately, not advertised within the required time, and in consequence the courts declared the action unconstitutional. The legislature, which met in the winter of 1914, provided that the amendment be submitted to the voters, so this year the citizens of Kentucky will again be called upon to decide the fate of the prisoners.

In the meantime the contracts at the prison expired and a strong effort was made to have them renewed for a term of years. Owing to the persistency of the labor representatives, Miss Linda Neville, the Kentucky representative on prisons and prison labor, the warden of the penitentiary and others, renewal of the contracts was made for one year only; hence there will be nothing to hinder the development of the road work, once the amendment is carried.

Already several of the candidates for Governor have declared themselves opposed to the contract system, and the National Committee on Prisons and Prison Labor believe the road amendment will carry by a very large majority.

Kentucky will then be in a position to afford her convicts an opportunity to regain their strength and manhood through healthful outdoor work, similar to that which Colorado has given to the men who built the famous "Sky Line Drive."

✠

A rare combination of personal devotion, consecrated to human welfare, is seen in the life of Sir George Turner, who died on March 12th in Devonshire, England, as a result of that most hideous disease, leprosy. Sir George received his Knighthood as a recognition of his research work in leprosy, which he undertook voluntarily in Cape Colony in 1901. He was made medical superintendent of the Pretoria Leper Asylum, and served for seven years, winning the passionate devotion of the pitiful inmates of that hospital. On reaching the age limit he retired from the service and returned to England, where he continued his work of striving to find some means to fight this great enemy of human life. As is almost inevitably the case, in attempting to relieve the suffering of those already afflicted, and to study the nature and effects of leprosy, he contracted it himself, and laid down his life, a sacrifice on the altar of human brotherhood. At this time, when the world rings with the applause of the military virtues and we hear much of the need for a "moral equivalent for war" in times of peace, it is good to know of this faithful soldier in the war against disease, who took no life, but who gave his own.

✠

The New Jersey legislature has passed an act, now approved by the Governor, authorizing the establishment of free labor exchanges under the commissioner of labor. The "Newark Evening News," the principal paper in the State, says: "The bill was drafted by the Social Service Commission of the Episcopal Diocese of Newark, and introduced by its efforts. Dr. Augustine Elmendorf, particularly, has labored constantly and effectively to obtain its passage. The commission in this campaign has done a useful piece of work for Newark and for the State."

Our Divine Shepherd followed after his lost sheep for three and thirty years, in a way so painful and so thorny that he spilt his heart's blood and left his life there. The poor sheep now follow him (though at times but faint) to obey him, calling upon him and beseeching him earnestly for help; is it possible that he should now refuse to turn upon it his life-giving look? Will he not give ear to it, and lay it upon his divine shoulder, rejoicing over it with all his friends and with the angels of heaven? For if our Lord ceased not to search most diligently and lovingly for the blind and deaf sinner, the lost drachma of the gospel, till he found it, how is it possible that he should abandon him who, as a lost sheep, cries and calls upon his Shepherd?—Lorenzo Scupoli.

THE WAY.

A Devotional Book for Boys. By GEORGE WHARTON PEPPER. 12mo. Pp. x+127. Cloth, $0.40 *net*. Leather, gilt top, $1.00 *net*.

This little book is intended to help boys to develop their natural capacity for holding communion with God. . . . Familiar and informal but reverent talking with God; the praying of prayers at fixed times; joining in the services of the Church; actually receiving our Lord in the Holy Communion—all these topics fall within the scope of the work.

THE CHRISTIAN YEAR:

ITS PURPOSE AND ITS HISTORY.

By the Rev. WALKER GWYNNE, D. D., Author of "Manual of Christian Doctrine," "The Gospel in the Church," etc. Crown 8vo. $0.75 *net*.

The lack and the need of a popular manual on the Christian Year were forced on the attention of the writer when he undertook to teach a class in the Newark Diocesan Training School for Teachers. His aim in the present volume is to provide such a book as an intelligent teacher would desire, giving, not merely the bare facts concerning the different festivals and fasts, but also some account of the practical and devotional reasons which the whole Catholic Church has had from the beginning for adopting the system of her Christian Year and Calendar.

LONGMANS, GREEN, & CO.

4th Avenue & 30th Street, New York

Church Knowledge and Nurture

GOOD FRIDAY.

A profitable use of this Day in this end of the Lenten Season will include a review of its great historical Event, for truer knowledge of it and of Him who suffered on this day; and such devotional use of it in private as well as public as can nurture souls feeding on this precious truth. Read Hebrews 10 and John 18:19: also Genesis 22, Isaiah 52:13 to the end and 53; and 1 Peter 2. Offer the collects for this Day and Ash Wednesday in the Book of Common Prayer. Then for those who wish, here is a prayer from the S. S. Times: "Lord God, our Father, as we are to-day to study about Jesus on the cross, we stand before Thee in reverence and humility. With the passing of the years, the wonder of it grows that Thou didst so love sinful men as to send Thy Son to die for us. We come with confession on our lips and with contrite hearts acknowledging our utter unworthiness, and plead for the forgiveness of our sins. Help each one of us to be better by reason of looking on the cross to-day. Make each one of us messengers of the Cross to those who are yet in darkness. In the name of Jesus. Amen."

⚜

Shall the children profit by this Day's Truth now? For the teacher opportunity may be found briefly on the "Sunday next before Easter," who will cut short his instructions on the appointed lesson about St. Paul's imprisonment in Rome. After giving lesson schedules closely following the Church year for a long time, the committee on these felt that our scholars were losing the benefit of consecutive lessons on whole parts of God's Word. So this winter we have studied the Acts of the Holy Apostles continuously and learned that it was an advantage to do so. But a brief review of the season's teaching will make the scholar's use of the public worship of the Church more definite and helpful. For the parent the Day itself brings the opportunity, and the importance of its truth about a crucified Saviour the stimulus to find time on this Day to do a parent's duty by his or her child's soul. The parent's own practical knowledge of it will furnish the material. The child's grasp of this truth and in years of discretion his voluntary acceptance of it to his soul's welfare is the parent's reward.

⚜

For the Primary scholar the Crucifixion story must be carefully taught. The scene of mother-love which brought Mary there; and a Son's devotion which provided so thoughtfully in all His own sufferings that she should not want for home or care can be understood by the little children. And the child old enough to want to have his own way as distinguished from his parent's wise and loving bidding, after he has once wilfully taken his own way and disobeyed consciously, is quite old enough to be taught that he has done wrong, even if too young to commit the fifth Commandment to memory. If old enough to be taught he has sinned, as well as to receive proper punishment, he is old enough to be taught to ask his parent's pardon, and, of course, his Heavently Father's forgiveness for breaking that fifth Commandment. This is the practical basis out of previous experience of need for instruction in simplest terms, not how Jesus' death brings forgiveness; but the plain fact that God has told us He will forgive when we ask Him for Jesus' sake. The face and manner of the small child convicted of petty theft or lie, shows the activity of conscience: and conscience must not be scared by permitted repetition, but quieted in God's way through forgiveness sought in prayer. The need for this instruction creates the clearest demand upon the parent's conscience, and there is no more profitable way for him to spend part of Good Friday than in this spiritual nurture of his child. No. 544 of the Hymnal is an appropriate one for teaching little children.

⚜

The Junior scholar ought to learn the Crucifixion story in full outline. Accepting its truth as a fact, his instructor may find him ready to welcome the lesson of Matthew (27:42) "He saved others: Himself He cannot save"—the story of heroism. As illustrated by human experience it may be clearly understood.

Our Lord stated his own law in John 12:24-26. Yet with this, the Junior may need in "line upon line, and precept upon precept" to be taught again that "God for Christ's sake forgives" (Eph. 4:32); and because of Him, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I Jno. 1:9.) Let him study No. 102 of the Hymnal.

⚜

The Senior scholar can well study every detail of the event of Good Friday. Through interest awakened by the anniversary and the story itself let him arrange these in what order he can. Or find them in print (as in "His Last Week"). Then even a thoughtful reading will bring a new realization. Our Lord's enemies bade Him miraculously came down from the cross, that they might "see and believe." It is not by leaving it or descending to physical miracle that Christ would inspire "belief": but by His uplift, that He would give us the faith of disciples." It was Livingstone's strong Christian character all up and down Darkest Africa, Mackay's sweet spirit and fine tact in Uganda, Paton's patience, gentleness, love, and self-sacrifice in the New Hebrides, that converted the heathen. They did not employ the miracles of modern science to convert the simple natives, although Mackay did make a pump and rig up a grindstone. Christ never "comes down" so any one "may see and believe."

It is in the fulfilment of His prophesy (John 12:32), that the uplifted Saviour does "draw all men unto Him." And the study of His crucifixion in its details will not only awaken faith, but so reveal divine love, as to arouse love in the student's heart. No. 101 of the Hymnal is a suitable one for senior study.

⚜

Important is this Truth we remember on Good Friday for every man, woman, and child, as one realizes Christ's Atonement means salvation. The declaration of this is the gospel—good news. Just as important is it that we understand clearly what this good news is. A wide-awake editor has noted in his experience of careless thinking, that such thinkers or others uneducated in Holy Scripture are "easily misled into accepting unusual, popular, and stimulating truth—or untruth—as though it were the gospel. A men's Bible class started a campaign for new members. "Get a man" was chosen for the class cry: and this for the motto: "Heaven's gate is shut to him who comes alone. Save thou a soul, and it shall save thine own." This appeals to many as stimulating and true. It is stimulating. It is not true. Nowhere does the Bible teach that heaven's gate is shut to the lonely traveler: nor that the saving of another's soul will save one's own. There is only one way into heaven's gate: and it is not by what one does for another, but by what Another has done for us." Only when we abandon all effort to "work" our way into heaven, and accept the blood of Christ as our atonement and ransom does heaven's door open. Then indeed we are to throw our whole life and energy into saving others, and prayerfully seek to take with us as many souls as possible—the outworking of the salvation given us, not earned by us."

⚜

The Children's Corner.

Dear Children: A gentleman was talking to a poor, homeless boy who, hurt in a serious accident, was lying, suffering, in the city hospital. "How," he asked the boy, "do you know the Lord Jesus loves you, when He lets you suffer this way?" But the child had attended a mission Sunday School, and he answered at once: "Because He died for me: what more could He do?" You learn in home or Sunday School that Jesus died for all the boys and girls, to be their Saviour. Do you know as much as this suffering boy knew? Can you say: "I believe Jesus Christ died for me? This our Church teaches us to be able to say every time we say: "I believe . . . in Jesus Christ," in the Apostle's Creed. Good Friday, 1915, brings you one more opportunity to learn that truth for your own sake, while many others study it too.

Junior Question: Find in St. John's Gospel what our Saviour said about Himself as "The Good Shepherd," and what He lays down for His sheep.

Senior Question: Find and write down from St. Peter's First Epistle what Christ did with His Blood for us.

Answers for March 13th.

Junior: St. Matthew 2:11.

Senior: 1 Cor. 16:2.

Your friend,

K. J. H.

DUTTON'S

EASTER CARDS Full of the spirit of the Church's great season.

Dollar packets for private use or for Sunday Schools

Crosses and folders printed in full colors	100 assorted	for $1.00
	50 assorted	for 1.00
	25 folders	for 1.00
	12 folders with inserts	for 1.00

You can safely order by mail of

E. P. DUTTON & COMPANY

681 Fifth Avenue - - - New York

If you have something to sell or exchange, use our CLASSIFIED DEPARTMENT. Thousands of people scrutinize it weekly.

Family Department

The Power of Intercession.

The weary ones had rest, the sad had joy
That day; I wondered "how,"
A plowman, singing at his work, had prayed,
"Lord, help them now."

Away in foreign lands, they wondered "how"
Their single word had power;
At home the Christians, two or three, had met
To pray an hour.

Yes, we are always wondering, wondering "how."
Because we do not see
Some one, unknown, perhaps, and far away,
On bended knee.

—Selected.

For the Southern Churchman.

Building a Christian Home.

Thomas F. Opie.

Undoubtedly the home is the most important institution in our civilization. Given good, honest, Christian homes, we would have a good, honest, Christian State and nation. The influences, lessons and impressions received in the home are those that are carried out into the world. It will be seen, then, that the building of a Christian home is one of the highest and most significant privileges any one can have placed in his hands. What are the prime essentials in building such a home?

Every building must have proper foundations, and so with the home. There is many a house that is not a home, and there is many a home that is not such, in the highest sense, because it lacks the right foundation of firm Christian influence. The primary essential is that the father and the mother themselves be true and genuine Christians. They are the foundation; they are the starting point of the household. Let every father and mother be assured that they themselves must be true, honest, wholesome Christians, if their home is to be a sure-enough Christian home. Many a father has seen the futility of trying to induce his child to follow his precept and not his example, when the two have not been in keeping with each other. Given Christian parents, who are wholesome and sweet and sincere in their religion, and the natural result will be that the children will be Christians also, and you have, in the very nature of the case, a Christian home.

A second essential is that there be outward evidence of Christianity in the home. The inmates must not "hide their light under a bushel," as the Bible has it. There should be Christian pictures, Christian literature, and above all, Christian love and cheerfulness in the hearts and on the faces of every one within. Many a home nowadays has not the outward signs and symbols of Christianity, and a stranger on entering would be justified in wondering whether or not he was in a Christian household. Put Christ on the walls, Christ in the libraries and Christ in the heart—then there will no possibility of a wrong impression.

Last of all, it is essential that the "atmosphere" of religion pervade the whole household. Children do not have to be forced to accept Christianity if there is a sweet, wholesome Christian spirit in the home. They naturally "fall in" with religious things if everything about the home points that way, and if the older folks are themselves sincere and natural in their Christian bearing. Where the parents are great readers there is an atmosphere of books around them. Where the parents are gossips, there is an atmosphere of tale-bearing. This is perfectly natural and logical. So it is with religion. Where the parents talk about Christ and live and teach Christ, there will naturally be a Christian atmosphere; nor will the children have to be coerced to follow their Saviour; they will look to him as naturally as the flowers look to the sun. There must, however, be an easy naturalness and a sweet cheerfulness and also an "everydayness" about it all. A child will not be attracted by a gloomy "just-on-Sunday" sort of religion; it must be a wholesome, everyday affair, simple and patient and loving. It should manifest itself in family prayers, in giving thanks at meals, and in the details of daily life. Then, indeed, would there be established a real, true, bright and happy home, a home of love and joy and sympathy, of genuine Christ-likeness, therefore a Christian home in very truth.

Waste vs. Cost of Living.

Alan Pressly Wilson.

Old tin cans, discarded cooking utensils and broken stoves, gathered off the dumps during the year 1913 produced material valued at $14,000,000! This startling statement was made by the president of the association of waste material dealers, whose convention was recently held in the city of Boston. At first glance this seems almost incredible, and yet to the careful observer, who has the habit of looking into ash receptacles as he walks along the streets (and even takes occasional jaunts to the dumping grounds on the outskirts of a large city), the sum may be an undervaluation.

We read a great deal in the papers nowadays of the cost of living, and we are now experiencing the cost to a peace-loving nation of wars among belligerent foreign nations. We talk about the matter of cost and complain bitterly because some corporation has absorbed minor industries and forced the price of commodities to an almost unreasonable point; but it never occurs to us that we hold in our own grasp the key to the situation. If we will realize that it is the cost of nigh living, rather than the high cost of living, and that our own extravagance is responsible for the former, we will have made a step toward staying the high-price flood; at least in our own affairs.

This may truly be termed the Age of Waste—this characterizes our generation better than any other name. We speak of the Iron Age, the Steel Age, the Age of Art and Letters, etc., but the Age of Waste is that in which we are living. You may differ from me as to the amount of money represented by the salvage from the dumps, and you are privileged to do so; but it is not possible to controvert the fact that material of value is daily cast on these dumps by those who need the valuation in money as much as, if not more than those who collect this material and turn it into money. As a rule, those who have the least of this world's goods waste most of it, while those who have an abundance save everything of value, and thus add to what they already have.

But we have been dealing with generalities; let us particularize. It will do no good to storm against high prices while in our own homes we are doing all we can to help the prices higher. It is a well known fact of economics that the price of any article is regulated and fixed by the demand. Should there be an increased demand for any article, its price will go up, while the price on an article not in demand will remain stationary or go down. Many articles not so much in demand are just as good and, in the case of foodstuffs, just as nutritious as those for which there is great demand. Learn by investigation just what articles are not in demand and make a judicious selection. Do not fear that every one will do this and thus create an artificial demand for the things you choose. There will always be enough people with more dollars than sense to continue a demand for scarce and and rare articles, and these people will not touch the cheaper cuts of meat—the less we eat of this commodity the better off we are, especially in warm weather—or the common vegetables or the plain styles of clothing and house-furnishings.

There is, however, a much larger hole through which our money "leaks" from the family pocketbook, and I make bold to say that this requires more of our money than buying recklessly does. I refer to the waste that goes on in our households. We have made rapid strides in the last thirty or forty years and have gone way beyond any point reached by our fathers. But while we have surpassed them in many ways, we have lost much of their good, common, everyday sense. In our mad rush we have become intoxicated with spending and wasting; the latter costing fully as much as the former. If it was necessary our parents to scrimp and save, it is more necessary for us to follow their example for, while we handle more money than they did, we have a great many more demands for money made upon us.

If I may interject a personal reminiscence, there is one thing that has had a lasting effect upon me, and I often thank my father for it. When he and my mother were married he gave her a pocketbook for the house money, and on the flap, where she would see it every time she opened her purse, were these words on a slip of paper.

"The four letters that spell successful management are S-A-V-E."

Every time I was sent to the store for something I saw mother open her pocketbook and was fascinated in reading the mystic letters. If I have been successful in building a home and enjoying some comfort, it is because of me by my parents. How well I remember the times without number that

mother would stop any faste of food on my part by repeating to me:

"Willful waste makes woeful want, and
you may live to say,
'Oh, how I wish I had the bread I one
time threw away.'"

This father now repeats the words to his children in order that they may learn the same lesson.

For years I have been doing what I can, in a quiet way, to stop needless and useless waste; beginning in my own household and exerting whatever influence I may have with those outside my family. For instance, there is never a cork, bottle, can or other container thrown into our ash can unless it is absolutely valueless. Only the other day some one made fun of me because I washed and reclaimed a shoe-polish bottle, with its cork and brush. In a day or two I had occasion to go to the drug store to purchase some liquid, and by having the bottle I paid much less for the needed liquid.

There are many ways of saving and economizing in the home that one will think of if he sets himself to the task. Begin with the most noticeable economies, and others will come to you from time to time.

(Note.—We handed the above article to a good housekeeper of our acquaintance, and she begged to add a word, which follows.—Ed. S. C.)

On beginning to read this article, I hoped it would contain some practical advice on the subject of old cans and bottles; but I soon experienced the disappointment which so often overtakes the enthusiastic reader of "Helpful Household Hints."

No mere man can realize how hard it is for a careful housekeeper to resign to the dump a leaky cooking utensil which has been a good friend in its day, nor how she racks her brain to devise some further use to make of it. Tin cans are simply a hopeless nuisance, and the president of the waste material dealers is welcome to mine. But the bottles—from the thin-chested vanilla bottles to the jolly-looking grape-juice bottles—I was early taught to save bottles, and, like many another, have always reserved a corner of an upper shelf in the pantry for their accommodation. Once a year, when the house cleaning mania seizes me, I empty them all on the ash heap and at once begin filling up that corner again. In all my experiences I believe I have never found but one empty bottle to be a friend in need. On discovering one day that my last cook had gone off with my potato masher I filled an old pickle-bottle with water, screwed the top on, and used that with much satisfaction until one cold night when the water froze and broke the bottle.

Did our author ever consider how many tobacco bags are wasted which might be pieced together to make petticoats for poor children? And the burnt matches, which would make excellent kindling?

By all means let us economize, and stop the leaks that are worth stopping, and reform this age of waste. But let us who must do so begin with the most important things and economize in the houseroom that must be kept decently clean and free from useless litter, and in needless work and worry, and in nerve-rack and back-break, and especially in time. A friend of mine had a carpenter laying down a floor. Noticing that he never stopped hammering to pick up a nail when he dropped one she remonstrated against such wastefulness; but the workman replied, "My time is worth more than the nail. A boss carpenter can't make wages picking up lost nails." And my friend learned a lesson in economy then and there.

"Even Christ Pleased Not Himself."

I said, I will walk in the fields." God said,
'Nay, walk in the town."
I said, "There are no flowers there." He said,
"No flowers, but a crown."

I said, "But fogs are thick and clouds are veiling the sun;"
He answered, "But hearts are sick, and souls in the dark undone."
I said, "But the skies are black—there is nothing but noise and din;"
And He wept as He led me back, "There is more,"
He said, "There is sin."

I said, "I shall miss the light, and friends will miss me, they say;"
He answered, "Choose ye to-night, if I miss you or they."
I pleaded for time to be given. He said, "Is it hard to decide?"
"It will not seem hard in Heaven to follow the steps of your Guide."

—Scottish Chronicle.

Brotherly Love.

Amid many sad evidences of the links which have been broken by the war, there are striking instances in which it is being proved that the Church is a bond stronger even than that of the nation, and that spiritual relationships hold fast when earthly ones are severed. The December magazines contain several instances of this. China's Millions, under the title of "A Supernational Bond," quotes some striking letters. A German pastor in Switzerland sends a donation to the funds, feeling that the children of God are drawn closer together in spite of "the separating wall between Germany and England;" several English friends in like manner send gifts for German missionaries cut off from home supplies. The L. M. S. Chronicle records the effort being made by missionaries of all nationalities to help each other in distress; in India there is a splendid readiness in the same direction; in Africa a like spirit is being shown. The Bible in the World quotes the following from a letter received from "one of the best-known directors of German foreign missions":

"I ask to be allowed to join your work by a yearly contribution, which for this year you will find enclosed. The deeper the gulf is which now separates England and Germany, the less we German Christians will and may forget God's blessings bestowed on us by the work of English Christians, and quite particularly of your Bible Society. God grant that soon the day may come on which we, purified by the Lord's holy judgment, may again join hands like brothers to do His works according to His will."

In the German missionary press there is ready recognition of every effort made by British authorities to secure freedom for German missionaries and to maintain their good work, of every act of kindness, and every contribution towards the relief of need which comes through British Christian agencies, or through British missionaries in the field and of every expression of sympathy in the British missionary periodicals for the German missionaries in their difficult situation. The war has brought out in a striking way the real brotherhood which exists among missionaries of many nations, who together make a force far too small and scattered, in face of a great common task. The conservation of the excellent work of German missionaries is one of the large problems which have to be faced in the near future.—The Churchman (English).



Why Give the Gospel to Others?

Why should we give money to save the heathen abroad when there are heathen in our own country to save?

There are other "Whys" equally logical.

Why should I give money to save these in other parts of this country when there are needy ones in my own State?

Why should I give for those in other parts of the State when there are needy ones in my own town?

Why should I give to the poor in the town when my own church needs the money?

Why should I give to the church when my own family wants it?

Why should I give to my family what I want myself?

Why—Because I am a Christian, not a heathen.—A. P. Upham, in Presbyterian Standard.

Neither Was The One.

A fishwife entered a tram car and thought she recognized another passenger as an acquaintance. Accordingly, she bent forward, and with an ingratiating smile said, "That's you, isn't it? I hardly kent ye."

"Aye, that's me," replied the other, "and that's you, isn't it? How are ye?"

'Oh, A'm nae that bad," was the reply. After this silence ensued and the first speaker, on further scrutin, became convinced that the woman opposite was not an acquaintance, after all. Again she bent forward and with an apologetic smile, remarked, "But that's nae you at a'!"

"Nae," replied the other. "It's nae nane o' us!"—Lutheran.

Christ's Prayers.

As in all else, so in this matter, the Lord Jesus has given us the best example. When he was in the circle of his disciples his prayers were of moderate length. When in a mixed assembly, as at the grave of Lazarus, or at the feeding of the five thousand, they were short. But when Jesus was alone with his Father on the mountain or in the desert, then he prayed the whole night through.—Ex.

For the Young Folks

For the Southern Churchman.

Ups and Downs.

By Frances Harmer.

CHAPTER XVI.

"Oh, Win, Win," Enid caught both her hands, "I am so glad, so glad! The darlings! Mother and I haven't slept since we heard. Carry's sister called her up to tell her, or we might not have known. Father had the car and Walter out and up in no time at all! Oh, I am so glad!"

She was holding both Winifred's hands and not even the mention of Peggy could dampen Winifred's sudden joy at this renewal of friendship.

"I am glad, and thankful," she said, huskily. "A happy Easter to you, dear, and where is Gladys?"

"She went home—you have no idea what a woman she is getting," Enid slipped her arm through Winifred's and walked a little with her, "she went home to try to persuade her father not to work for Mr. Morpeth's election. She—she says she thinks he doesn't understand things—as she has learned to."

"But," Winifred thought of Alice and Mildred, and was unable to picture either of them daring to interfere with their father's plans, "will he listen to her?"

"I think so—she is all he has, and she has taken up the cause of children so—did you know?"

Winifred stood still.

"No," she said, slowly, "I didn't know that."

"She has been doing some settlement work with mother and me, you see," Enid explained, "Oh, Mr. Morpeth mustn't get in!"

Then she stopped.

"But—I suppose you hope he will?" she hesitated, "you are going abroad with them?"

"No," Winifred's voice was very firm," I am not going back to them."

"I am sorry for Alice and Mildred," Enid answered, "but glad for you. I wish you could come home for breakfast with me?"

"They will want me at home, and I shall want to see the babies," Winifred squeezed her friend's hand, "I'll come round this afternoon. Shall I?"

"Oh, do," and Enid returned the squeeze.

Winifred had plenty of food for thought as they walked home. Gladys, rough, unfortunate Gladys, with her poor beginnings and her neglected education, and her lack of refined tastes—Gladys to be a power for good in the world—so soon! To be retarding the election of Mr. Morpeth, who would fight every child labor bill introduced. While she, herself, had nearly become his tool and helper!

An hour later, the Lester family were gathered at the breakfast table, always with the exception of Etta, who, however, said she felt better. She had slept so wonderfully! No one told her of the night's terror. Some day, perhaps, but not yet!

Winifred pleaded to stay at home with her and the children. She would take them to the Sunday School, and bring them home. So she had her glimpse of the world in Easter joy as she came back. She walked, with the prattling children, down the whole length of Roder street, and a slow progress it was! From every door, some one came, to look at Dan and Polly, to shake hands with Winifred, and to express sympathy for the long night of dread. Winifred met every one smilingly, with genuine friendliness, and held out her hand to Peggy—good, honest, capable Peggy.

"Sure I called them up," she said, walking beside the trio, "Them with a car and a shofer—snoring in their beds and these blessed angels a-wandering goodness knows where!"

"Does a car snore?" said Danny, with much interest.

Peggy laughed.

"I didn't let it, lovey," she answered. "Say, who's he?"



Polly and Danny.

The "he" who woke her curiosity was a young man, with a camera in his hand. He lifted his hat, and courteously enquired where Mr. Lester lived.

"That corner house," said Peggy, with her ready friendliness.

"We show you," said Polly, and raced off, followed by Dan.

On the doorstep, the children stood hand in hand, and looked at him. Polly had flung her hat behind her, for the morning was warm. Dan had discarded his coat.

"That's right—stand still and look at this," the young man said, snapping his camera. Turning, he met Winifred, and lifted his hat again.

"Just a snapshot for the 'Courier' he explained, rather guiltily, and was gone—like a shot himself.

"He took our picture," said Polly, turning to look up at Dan.

"Daddy's going to get me a camera some day," was Danny's answer, "then we'll take everybody's picture."

A little later, while the potatoes and peas were boiling, and chickens were in the oven, Winifred persuaded the children that they needed a sleep! And then she went to Etta, who lay, pale but smiling, on her couch, a great pot of Easter lilies on a table at its foot. "From Mrs. Bright and Enid," she remarked, "It came this morning, while you were at church. Sit down, Win. I'm going to ask you something, dear."

"You don't need to, Etta," Winifred kissed the thin hand, "I shall tell Mrs. Morpeth to-morrow that I cannot leave my home. I don't want to leave it."

"Not even though it's on Roder street," smiled Etta.

"Not even though it's on Roder street," answered Winifred, a little soberly. Then, her eyes flashed, and she said:

"But I hope we can some day move—to a place that's clean as well as kind-hearted. And I hope that father earns enough, and I help him, to live without anxiety."

"I hope so, dear, with all my heart," the elder sister answered. "But, Win, I want to say that if—if I go away—will you take very special care of Dan and Polly?"

Winifred bent her head, and the tears came into her eyes.

"I can't picture home without you," she sobbed, and then checked herself, "there, I mustn't cry—it isn't good for you."

"Nothing can hurt me any more," said Etta, dreamily, "dear, when they said that, I think they meant that nothing could alter what is to be. And—I'm so thankful—to have had this Easter with you. Oh, Winifred, if, when we go beyond, we can see those we loved on earth—how often—"

Winifred's tears could not be checked.

"That is it," said Etta, a little sadly, "this journey is before me, and no one wants to let me talk about it. It—it makes it so lonely, Win."

Winifred rose, and went to the window, fighting down her sorrow.

"Now," she said, after a few minutes, "I won't cry any more, Etta—do talk, if you want to, dear."

And Etta talked. Somehow, after a few moments, Winifred's sadness lessened. She seemed to see bright gates opening, and to realize the endlessness of life and love. The things that had once been all important,—money, position, luxury—grew just a little dimmed before the vaster thoughts of love that never died, of brotherhood that excluded not even the guilty, much less the unfortunate, and a hope that shone bright—for every one. Winifred never forgot that Easter morning with Etta, though she never once spoke of it, even to her mother.

Etta felt strong enough, she said, to dress and lie on her couch in the dining room, so the whole family met at dinner. Bob was in high spirits. He had just been told that his class work in three subjects had made higher marks than any other pupil's. He was even more delighted over the possibility of Derry's entering the "probation choir."

Just as they gathered in the front room, windows wide open, and sunlight streaming in everywhere, the sound of wheels made every one look out:

"The Brights' car!" said Marion, who was sitting on the arm of her father's chair, "Enid's come to take you for a spin, Winifred."

But only Mr. Bright descended, and came to the door which Bob flew to open.

"Easter Day, and I've come to talk business," said Mr. Bright, after the first greetings, "But it seemed to me

that you'd all enjoy the day better if you knew of the work we want you—and your family to do."

And then he unfolded his news.

The "Civic Betterment Club" had long had an eye on Roder street, but funds to do very much work had, up to now, been lacking. A legacy, however, had just been paid over, and it had been decided to build a Settlement House at the other end of Roder street so that a small home for the head of the work could be built round the corner, in the better street which ran at right angles. The site had already been purchased and the building would be started "right away."

"And now," he turned to Mrs. Lester, smiling, "you see that you have your say about cupboards and closets, Mrs. Lester; for we are going to give your husband fifteen hundred a year to undertake the headship of the work, and we'll offer a small salary, say five hundred, for his secretary, who may be one of his own daughters! This has been in our minds ever since we saw the 'evangelization of Roder street' going on under your son and daughter. When Mike entered the choir, under Bob's auspices, the thing was as good as done. There were preliminaries, and we would not speak till they were over. Your firm," he added, to Mr. Lester, "is fully prepared for your resignation!"

He rose.

"Enid will come for you, Winifred, at about four," he added at the door. "I'm more than glad you've broken connection with the Morpeths. You'd have been fighting your family's good work, to a certain extent, if you'd stayed with them."

"Oh, how happy I am," said Etta, and Winifred alone, or so she thought, realized the longing thought that followed, "If only I might see it."

But that Easter Day was not yet over. A special delivery for Mrs. Lester came at four o'clock. It was from the expert:

"My Dear Mrs. Lester:

"After a thorough examination of your daughter, and a consultation with your own physician, I am happy to inform you that there is no danger of tuberculosis, as your relative feared might be the case. There is, on the contrary, every hope that two or three years more of care will give her, not vigorous health, but freedom from pain, and the ability to enjoy her life.

With best wishes and congratulations, Sincerely yours,

James B. Clark."

'To Mrs. Lester, 279 Roder Street."

That night Winifred stood at her window looking down at Roder street, which had made the family fortunes! She felt very happy, though very humbled. Her own ambition, her capability, of which she had been so proud, the common sense of which she had thought she possessed more than any of them—what had these done for her? Driven her into selfishness, almost into lying, certainly into deceit! And all the while Bob and Marion, just doing the duty that lay nearest, had helped the family as she had never hoped to. They, not she, had assisted her father to a position which would keep him at home, give his energies to a work in which he was deeply interested, and bring him in contact with those who thought as he thought on so many points.

But, at the memory of Polly and Danny, so nearly lost, so mercifully restored; of Etta, to be with them in increasing health, happiness and usefulness, Winifred forgot herself. And, in so doing, planted her own feet on the upward path.

A voice—from Roder street—startled her.

"Say," called Peggy, "you-all ain't going to be too stylish f'r me to come to supper, when you're off Roder street?"

Winifred leaned out and laughed.

"Come to supper just whenever you like," was her answer.

Her father and mother, Marion and Etta, smiled as they heard the little colloqy.

(The End.)

The "Sunset Limited."

Oh, Hush-a-By Land is a beautiful place
For sleepy small people to go,
And the Rock-a-By Route is the favorite one
With a certain wee laddie I know.

The track lies on sleepers of feathers and down,
No accidents ever take place;
Though there's only one track, there is only one train,
But it runs at a wonderful pace.

There are beautiful things to be seen on this route,
If you're good you may take just a peep;
But strange as it seems, they are seen best in dreams;
So be sure that you soon go to sleep.

Say good-night to the Sun, for he's off to bed, too—
He can't hear you, so just wave your hand;
The Moon and the Stars they will light up the cars
As you travel to Hush-a-By Land.

So, quick, jump aboard; it is time to be off;
You have nothing to pay, you young elf;
Just think of the luxury, laddie, you'll have—
A whole sleeping car to yourself!

—F. B. Hodgins, in Christian Index.

For the Southern Churchman.

HOW LETTIE KEPT LENT.

By Legare.

PART III.

Easter morning dawned bright and balmy, a truly perfect day, such as one often sees in this lovely old Southern city.

Susie Gray was up early and stood looking out at the glorious sunrise. She was happy this morning, as her darling mother was very much better, and had only the evening before promised Mrs. Douglass to go to her house to-day after morning service and stay until she had recovered her strength sufficiently to get to work again. Mrs. Douglass had succeeded in getting the promise of several music scholars for her; she was to teach Lettie also. Lettie and Susie had become very much attached to each other, and the prospect of spending some time together was hailed with delight by them both.

Susie hastened into the next room and was soon busy preparing her mother's simple breakfast. She had just taken her a nice cup of gruel and seen her enjoy it, and afterwards got a loving kiss, and "darling, that was so good," when she heard a knock at the door. She went to see who it was, and found a man with a box who asked if Miss Susie Grey lived there.. She told him she was Susie Grey. He then handed her the box and left. Susie took the box with wondering eyes into her mother, saying, "Mamma, here is a box for me; I wonder what it can be?"

"Well, dear, the best way to find out is to open it."

Susie, with eager fingers, cut the string. First came some paper spread over the top; when that was removed Susie uttered an exclamation of delight, and lifted out a lovely white straw hat trimmed with white ribbon and daisies. Next came a pretty white muslin dress trimmed with lace, and a skirt with an embroidered frill to wear with it. Next a pretty pair of shoes with two pairs of niec stockings, a pair of white gloves and an embroidered hankerchief were the last to come to view. As each article was taken out the child would exclaim, "Oh, mamma, just look!" When they were all spread out on the bed she stood for a moment looking at them; then bursting into tears threw herself into her mother's arms. Mrs. Grey's tears were falling, too, at her child's pleasure. After Susie got calm her mother said, "Look, dear, and see if there is a note in the box." She found none, but in the crown of the hat was a lovely card with "Loving Easter greetings," and that was all.

"Mamma," said Susie after a little, "you can't think how I dreaded to go to Sunday School to-day; you know all the girls have such beautiful dresses, and some of them used to look at me as if they wished I was not in the class. I wanted to ask you several times to let me stop, but I do love Miss Wells so, and then I knew you could not dress me any better, and I was afraid if I told you how unpleasant some of the girls made it for me you would be worried; so I thought I would try not to mind; but now," and the child's eyes sparkled with pleasure, "I do feel so happy. Mamma, who do you think sent me all these beautiful things?"

"I cannot think, dear, unless it is Mrs. Douglass; but whoever it is they evidently do not want it known, so say nothing about it, and some time I will try and find out; but, Susie, you had better put them smoothly over a chair until you get through, and, dear, do not be late, whatever you do." So Susie hurried out, and after eating her breakfast she straightened up the room, then went in to help her mother dress, and then made up the bed and put the room in order.

Mrs. Grey had, with Susie's assistance, the night before, put together the few things she was going to take with her to Mrs. Douglass'. She had made an arrangement with her landlady to keep the rest of the things until she needed them. Mrs. Douglass was coming for her after morning service.

As soon as Susie had finished all she had to do, and seen that her mother had everything she needed, she dressed. When she had finished and stood before her mother, drawing on the pretty gloves, she was a pretty, sweet-looking girl. The dress fitted her beautifully and the hat, with its bunches of daisies, was very becoming to her and suited the soft brown hair and gray eyes.

Lettie would have felt more than repaid could she have seen Susie's unfeigned delight and the almost equal pleasure of her mother.

When Susie quietly walked into Sunday School the girls looked at each other in astonishment. "Could that be Susie? Impossible." But yet, it was

Susie, and looking so pretty. Lettie looked on and enjoyed their wonder, and she felt so happy and thankful that she had given up her trip.

After service Lettie and Susie hurried away to Lettie's home, so as to be there to meet the carriage with Mrs. Grey. Lettie took Susie to see the room which had been fixed for her mother and herself, and to Susie's unaccustomed eyes, it was a dream of beauty; in fact, the whole house was fairy land to her.

The two girls were walking in the garden when the carriage arrived, and they flew to welcome their mothers. Mrs. Grey stood the drive better than they expected, and looked bright, although still very weak. Mrs. Douglass soon had her on a lounge in the pretty room which had been prepared for her. This room being on the same floor as the library, was very convenient for an invalid.

Susie did not go to afternoon service. She and her mother had a happy time together; Mrs. Grey seated in an easy chair by the window which looked out into the garden, and through which the gentle spring breeze came laden with the perfume of roses and violets; Susie seated on a stool at her feet.

That evening Mrs. Grey felt so much stronger that she came out to tea, and a happier tea-table could not have been found anywhere.

Lettie said to her mother that night as she was kissing her good-night:

"Mamma, I have had such a happy Easter! I believe I am happier than if I had gone to Maybury."

"Yes, darling," said her mother, "I know you are, for you have made others happy."

(The End.)

For the Southern Churchman.

THE WISHING RING.

By Mary Moncure Miller.

Once upon a time, in a far-off land, there lived a knight, Sir Roland. He was very rich and lived in a beautiful castle up on a hill. Everybody in the neighboring towns and country loved him, because he was always good to them, and gave freely to the poor.

Not far off, in a castle, lived Princess Doris, whom this knight loved. She was very beautiful, but not as good as was Sir Roland, and she was jealous of him, because everybody loved him and did not love her. Her father was not rich, and was not able to send her to the King's court, where she wished to go. Princess Doris did not love Sir Roland, and wished to marry him merely because he was wealthy, and then she would be able to go to court. To prove his devotion, she asked her lover to ride to the end of the earth and bring to her the Wishing Ring worn by an old witch who lived there, so that she might have whatever she wanted by only wishing for it.

Sir Roland set out at once on his great black steed to do this task. Many months was he gone, and many were the perils he encountered. His first was crossing the black river which separated his country from the end of the earth. There was an old man who lived on the bank of this raging torrent, and, in return for an act of kindness done him by Sir Roland, he showed the knight where and how he could cross the river in safety. Numerous other tasks he had to perform, each one more dangerous than the last. Few knights would have kept on as he did, but there was a secret way by which he was able to overcome these hardships, and I shall tell you so you may succeed in your tasks by the same method. He was kind to everybody. Despite his eagerness to return to wed the fair Doris, he would always stay to help anybody when he could, and when h came to the Dragon with Seven Heads, he fed them each lumps of sugar instead of trying to cut them off, as most men did, and so rode by them in safety.

The old witch who wore the ring ate all who came after it! But Sir Roland soon won her in this same way. He cut her winter's supply of wood, which she usually had to do herself, and helped her in many other ways. He told her of the beautiful Princess he wished to marry upon his return home, and when he left her she gave him two packages, one the ring, the other a gift for his bride, saying:

"For all thy kindness done to me
These gifts, Sir Knight, I give to thee.
Upon thy happy bride, I pray,
Bestow them on the wedding day;
But give them not, before that day,
Or all their magic will fade away."

The homeward ride for Sir Roland was very easy, for no one harrassed him, knowing how good he was. When he came to the black river, it was frozen, and he rode swiftly across.

He had been gone six months, and great was the rejoicing when he rode into his home village, for everybody had thought him dead. There was bad news for the knight, though, and no one wished to tell him. At last an old man, who had been appointed to do so, called Sir Roland into his humble cottage and poured forth the story of how his castle had been robbed, and how his riches had been taken from him. Great was the surprise of the gathered people when the knight said:

"What care I for riches? If Doris will marry me, I can be happy without them, and we shall have a little home, right here in this town, where there are so many good neighbors."

But this loss was not all that had happened since his departure, and Sir Roland soon knew all.

He rode straight to the castle of the princess. She received him very coldly, but the tale she told explained her attitude. Since he had been robbed and was now poor, she told him she could not possibly marry him, and, in two weeks' time, she was going to marry Sir Harold, a very rich knight, whom nobody liked.

As Sir Roland said farewell, she asked him for the ring. He told her the perils he had gone through for her, and how he had won it, and then, remembering the verse and warning of the old woman, explained to her why she could not have it. And her lover then left her, heartbroken. After Sir Roland had gone, the princess began to feel sorry for what she had done. Not until that very evening had she realized how noble and kind her handsome lover was—how selfish she had been, and how unworthy she was to marry such a hero. Sir Harold, she knew, would not face such dangers for her.

The next morning Doris sent a messenger to Sir Roland with a note, begging him to come to her, and gladly did he do so. Sadly she poured out her confession of her selfishness and asked his forgiveness.

Two weeks later Princess Doris was married, but not to Sir Harold. On the day of her wedding Sir Roland bestowed on his happy bride the gifts from the old woman. Besides the ring, there was a beautiful golden cloak, which made the Princess the most beautiful woman in the world. Now Doris was able to wish for great riches with her ring, but little did she care to go court! She preferred to carry out her husband's noble work among the good country folk, who soon loved her as they did Sir Roland.

IN THIS COLUMN

We will call your attention weekly to the Tour that we will Personally Conduct to the PANAMA-PACIFIC INTERNATIONAL EXPOSITION

The **PANAMA-PACIFIC INTERNATIONAL EXPOSITION** is the greatest Exposition that has ever been held.

IF POSSIBLE

one should not let the opportunity pass without visiting it.

WE MAKE IT POSSIBLE FOR YOU TO SEE THE EXPOSITION.

We will give you a FREE trip, including everything, if you will secure for us a certain number of subscribers.

THE NUMBER IS VERY SMALL and can be secured by July 1.

Our TOUR STARTS JULY 26, and lasts for 28 days.

Auy one who wishes to join our party by paying cash can do so.

This Is The Route We Will Take To And From The EXPOSITION.

From Richmond to Chicago. From Chicago directly southwest, passing through several cities to Albuquerque, New Mexico, to Grand Canyon to Riverside to Mt. Rubidoux, San Diego, Los Angeles, Mt. Lowe, Santa Catlina Island, Santa Barbara, Del Monte, Santa Cruz, SAN FRANCISCO, to Portland, Seattle, Victoria, Vancouver, Glacier, Lake Louise, Banff, St. Paul, Chicago to HOME.

THE ABOVE

PERSONALLY CONDUCTED.

This means that some one from our office will be along to look after the wants of each member, so that nothing will mar their pleasure, and also to see that the trip will be delightful from the first day to the last.

GO TO THE EXPOSITION

and

GO WITH US.

PERSONAL ATTENTION, SOCIABILITY, COMFORT AND LUXURY.

Write immediately for full information and itinerary.

THE SOUTHERN CHURCHMAN,
Richmond, Virginia.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Kodak Finishing.

Developing roll films 10 cents. Prints 2½x4¼ and smaller, .03 cents each. Post cards, .04 cents each. Enlarging at reduced prices. W. F. HOBART, 737 E. Main St., Richmond, Virginia.

Clergyman Needed.

A clergyman who is strong and a good preacher and organizer is needed for a growing community in Idaho. Must be college and seminary graduate and a man full of missionary enthusiasm. Salary $1,200 and good rectory. Climate excellent. Modern, up-to-date conditions of life in a growing town. Must be conservative in churchmanship. Apply at once to BISHOP FUNSTEN, Boise, Idaho.

50—Visiting Cards—27c.

50 neat pure white linen finish visiting cards (name only) of the latest style for 27c., postage prepaid. QUALITY PRINTING SHOP, P. O. Box 928, Richmond, Va.

Emergency Hospital.

WASHINGTON, D. C.

Nurses needed in the training school. Apply to Miss FANNY CARTER, Superintendent of Nurses.

New York Shopping.

By a lady of experience and good taste. Household furnishings, ladies, infants and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

HELP WANTED.

WOMAN, MEMBER OF THE EPISCOPAL Church, active and of good education, to serve as assistant to head-worker in the LaGrange Settlement and Training School, LaGrange, Georgia. Apply with references to Rev. Henry D. Phillips.

POSITIONS WANTED.

BY YOUNG LADY, POSITION AS COMpanion or nursery governess. Experienced. References exchanged. Miss Ada Clarke Bowen, Relay, Maryland. 20mar-2t

REFINED YOUNG WOMAN DESIRES POsition as companion or secretary. Experienced legal stenographer. Can furnish good references. Address 150, the Southern Churchman. 1t

YOUNG LADY, REFINED AND CAPABLE, desires a position as companion-nurse for invalid lady or mother's helper. Highest references. Address Mrs. E. G. Bogart, Route 3, Petersburg, Va. 13mar-2t

WORK AS EITHER TEACHER, COMPANion, secretary or housekeeper. A good traveller. Terms moderate. Address 149, care Southern Churchman. 13mar-2t

COUNTRY RECTOR'S SON, SEVENTEEN, MUST FIND EMPLOYMENT. TWO YEARS' HIGH SCHOOL. SPECIALLY INTERESTED IN MECHANICS. Address 149, care Southern Churchman. tf

IF YOU ARE A MANUFACTURER—If you sell goods—if you are a retailer—if you own a trade-mark—if you are in a legitmate business that touches the rights and responsibilities of the public, *it will pay you* to have your firm represented in the SOUTHERN CHURCHMAN.

ACKNOWLEDGMENTS.

Servian Ambulance Corps.

Servian Ambulance Corps, through Miss Helen M. Coleman:

Previously acknowledged	$430 00
Rev. P. M. Boyden, New Market, Md.	2 00
Miss Lizzie J. Marshall, Huna, Va.	2 00
A Friend, Suffolk, Va.	1 00
Total	$435 00

The above amounts have been forwarded. The needs is continuous and appalling. Further contributions will be thankfully received and duly acknowledged.

REV. JOHN F. COLEMAN,
St. Paul's Rectory, Suffolk, Va.

APPEALS.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS $1.00 A YEAR.

In the Tennessee Mountains—An Appeal.

We are trying to help our mountain people to lift themselves out of their ignorance and inefficiency, and to develop the fine qualities of character and intelligence, with which they are naturally endowed.

With this end in view we have secured a tract of one hundred acres at Monterey, in Putnam county, with a comfortable house that will accommodate sixty persons. It is in the heart of the mountain district, where the services of our Church have never before been held; but now traversed by a railway, which makes it quite accessible.

Within a radius of fifty miles there are 68,000 inhabitants, all white people, of whom twenty per cent. are illiterate and semi-illiterate, and therefore subject through ignorance to pellagra, hook-worm, tuberculosis and other preventable diseases.

Our plan to help them is—

(1) To supplement the work of the public schools (which are open only about three months of the year) by giving practical instruction in daily living, cleanliness, cooking, house-making and house-keeping.

(2) To provide proper medical care and advice. A camp for tuberculosis patients has been set up a mile away from the school, and the services of competent physicians and nurses have been arranged for.

(3) To make this an educational center, where young men who want to enter the ministry of the Church, and are too old to go to college, may be prepared to enter a theological school, and at the same time get practical experience of missionary and institutional work. There are six of these young already on the place, studying under a graduate of Harvard University, doing all the manual labor necessary to the upkeep of the school and conducting missions in the mountains every Sunday.

Miss Elizabeth D. Whitmore, whose salary is provided by the Board of Missions of New York, is the House Director, and she has two ladies assisting her, one a trained nurse and the other a teacher of Domestic Science. Science.

OUR SPECIAL NEEDS.

We owe $4,000.00 on the purchase price of the property. We need scholarships at $205.00 a year to support the young men studying for the ministry.

We need scholarships of $50.00 to support children taking the course in the school.

We need tuberculosis tents, at $25.00 a year.

For information please address Miss Elizabeth Whitmore. Monterey, Tennessee, or the Rev. Archdeacon Windiate, 1916 Grand avenue, Nashville, Tennessee.

Approved by Thomas F. Gailor, Bishop of Tennessee.

A Grain of Sand.

"Mamma, mamma, there is something in my eye. Please take it out quick."

Flossy came running toward her mother's room. Her blue eyes were bloodshot, her eyelids swollen, and tears were running down her cheeks.

"Why, what is it?" asked her mother as she put her arm around the child.

"I don't know. It's an awful big thing. The wind blew it in my eye a minute ago."

Mamma examined the afflicted eye carefully, but could find nothing except tears.

"I don't see anything in it, dearie."

"But it is there, mamma. Please get it out. It makes me feel so uncomfortable."

Mamma looked again, then she bathed the hurt eye with warm water and told Flossy to keep it closed for a time, but it did not get any better.

"Well, Flossy, I think we had better go to Dr. Wright and see what he can do," said her mother after trying everything she could think of for the relief of her little daughter. Dr. Wright was the good doctor that Flossy loved, and she stood very quietly as he kept her eye open.

"Ah," said the doctor, and in an instant he held his instrument toward her. "Here it is."

"Where?" asked mamma. "I don't see anything."

"I don't, either," said Flossy; "but my eye doesn't hurt any longer."

"It is just a tiny speck of sand," replied the doctor, "too small to see unless you know where to look for it."

Some days after this Flossy was fidgeting about the room where mother was sewing. Flossy was in bad humor. Nothing pleased her.

"Please don't, Flossy," said mamma over and over again. "You make me very uncomfortable."

Flossy sat down by the window and pouted. In a little while her face brightened and she came to her mother and put a soft kiss on her cheek.

"I'm like that little grain of sand, mamma; don't you think so?" she said.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my bad temper gets in the wrong place. I love you mamma, I love you truly, and I wouldn't hurt you as that sand hurt me for anything. The sand couldn't help itself, but I can, and I will go right away."—Young Evangelist.

Don't be willing to serve Christ as an added duty, but rather serve him as the whole duty of life. You are to represent him in whatever station of life you may be, that wherever you are there he may be also.—Bishop W. T. Capers.

Marriages and Deaths.

Marriage notices $1.00 each. Death notices not exceeding forty words inserted free. Over forty words at the obituary rate Obituaries and Resolutions, 15 cents per line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

PRYOR.—At Spearfish, South Dakota, February 12, 1915, ELIZABETH PRESTON PRYOR, wife of Thomas D. Pryor, daughter of Rev. George R. Barr, deceased, Abingdon, Virginia, and sister of Rev. David Barr, Washington, D. C. Her husband and eight children survive her. She was an earnest Christian from her youth.

BARR.—Near Abingdon, Virginia, March 8, 1915, WILLIAM FRANKLIN BARR, son of Rev. George R. Barr, deceased, Abingdon, Virginia, and brother of Rev. David Barr, Washington, D. C. His wife and two daughters survive him. He was for many years a consecrated Christian Churchman.

BALDWIN.—On Monday, March 8, 1915, in the city of Washington, WILLIAM D. BALDWIN, husband of Maria Bache Abert, in the eighty-first year of his age.

MOON.—Entered into rest, February 20, 1915, at his home, Dunlora, Albemarle county, Virginia, JOHN BARCLAY MOON, aged sixty-five years.

"Peace, perfect peace."

John L. Williams.

In the death of that great financier, philanthropist and Christian gentleman, the Honorable JOHN L. WILLIAMS, whose demise is so universally lamented, our little mission, St. Philip's Protestant Episcopal church also suffers an irreparable loss, Mr. Williams having served as one of our trustees from our organization in 1873 to the date of his death, during which years he was ever deeply interested in our welfare and unstintingly helpful. Therefore, be it

Resolved, That the congregation of St. Philip's church do hereby express their appreciation and gratitude for his long continued service, his loving and helpful interest, and his instructive Christian teaching.

The comfort and help given our congregation by Mr. Williams will be greatly missed and we will feel keenly the loss of his constant assistance and his godly admonitions.

Resolved, That from the depths of our hearts the sympathy of the entire congregation of St. Philip's church go out to the bereaved family and we, too, mourn with them their loss, a part of which we feel is ours.

Signed by the Vestry,

REV. C. L. SOMERS, Rector.
ABIMELECH BARRETT,
DR. D. A. FERGUSON,
GEO. N. EVANS,
C. H. WELLS, Senior Warden.
R. R. ROPER, Junior Warden.
DR. W. H. HUGHES, Treasurer.
JOS. L. B. FORRESTER, Register.

Edwin Burruss King, Jr.

On the evening of March 4, 1915, after a short and happy life there passed into the arms of his heavenly Father a little child, cut off just as his rare beauty and perfection was beginning to develop.

EDWIN B. KING, JR., was born on June 19, 1911, and during his three years and a half of life was watched over with a tenderness and care that was well repaid by the radiant beauty of the child, his bright and sunny nature, and his sweet and loving soul. He loved everyone and everything; he enjoyed activity and life; he drew all, old and young alike, to him. Merry and cheerful he trudged his little way, brightening the world for those who saw him, illuminating it for those who knew him well. Often would even the stranger pause to look at him; and then pass on with a glad smile for none could see his beauty, "the splendid promise in his eyes," without being better and happier for the glimpse of heaven given.

Spread before him were high hopes and aspirations, and great opportunity lay in his path; nor did it seem that any hope could be too great, nor any ideal be too high for him to attain. His winsomeness and charm were no greater than were his brightness and his will. Sweet, and strong, and pure, and brave; without a murmur or a cry he met the great trial which preceded his release, with a smile and a word of hope; and to the last his little voice uttered not one sound of pain or fear. "Wearing the white flower of a blameless life" the little soul was gathered unto the everlasting arms.

"Safely, safely gathered in,
Far from sorrow, far from sin;
God has saved from weary strife,
In its dawn, this fresh young life;
Now it waits for us above,
Resting in the Saviour's love."

Anne Gordon Marshall Byrd.

Entered into eternal life, at White Hall, Gloucester county, Va., January 22, 1915, on the day after her seventy-third birthday, ANNE GORDON MARSHALL, wife of Richard Corbin Byrd; also a descendant of Chief Justice Marshall, and daughter of the late John and Ann Eliza Marshall, of Oak Hill, Fauquier county, Va. The Woman's Auxiliary of Gloucester county, Va., desires to express to her bereaved family, its sympathy in the great loss they have sustained, and to record its enduring love and esteem for her who was its first president, and who maintained to the end her fervent interest in its missionary work. A Virginian of Virginians, the keynote of her life rang true to the highest ideals of her native State. As a devoted communicant of the Church of her fathers, as wife, mother, neighbor and friend, the watchwords of her life were love and duty. Her mental force, her executive ability, her unflinching character, her stately beauty, will long be remembered by those who enjoyed her gracious hospitality. She has come to the end of her days as a sheaf of wheat in due season. To her loved ones we would say:

"Weep a while, if ye are fain,
Sunshine still must follow rain,
Only not at death; for death,
Now we know, is that first breath
Which our souls draw, when they enter
Life which is of all life centre."

By order of the Woman's Auxiliary of Ware and Abingdon churches, Gloucester county, Va.

MRS. FIELDING LEWIS TAYLOR,
Corresponding Secretary.

William E. Gladstone to Henry Drummond, Scientist.

I here confess that it is only by the hand of God revealed in Jesus Christ, that I am that which I am. My great ideals of all that is good and beautiful I have drawn from Christ. All my opinions of that which is manly and honest were inspired by our Lord Jesus Christ."

"I have been connected with the British Kingdom for forty years and became acquainted with sixty of the greatest geniuses of our times. Among them were fifty firm believers in Christianity, and the rest respected religion highly. There is only one great question in this world, namely, how can the Gospel of Jesus Christ be brought into the hearts of the people."—Bible Champion.

WANTED

ONE PERSON IN EACH PARISH to act as our local representative. Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

The Red Cross Nurse.

She goes amid the maddened press
Of Teuton, Briton, Slav, and Gaul,
Our Nation's White Ambassadress.
The foe of none, the friend of all.

Above the guns, above the cheers
For Flag or Kaiser, Folk or King.
The common cry alone she hears—
The cry of human suffering.

Still men will play the devil's game
Though all must lose and none may win.
And still a foolish world's acclaim
Exalts the sworded paladin;

But tears will fall and lips will pray
And hearts beat warm in every land
For her who saves while heroes slay.
Oh, valiant soul; oh, gentle hand!

—Arthur Guiterman, in Collier's.

Old Testament Missionaries.

Authority for missions is not drawn from the New Testament alone. It has been pointed out that Abram was a foreign missionary. Here is the call that carried him to a foreign land: "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee; and in thee shall all the families of the earth be blessed." Jonah was a missionary to Nineveh, sent there by divine direction. Though he went as a slave, Joseph was a missionary to Egypt; and though he went as a captive, Daniel was a missionary to Babylon. David has been described as a great missionary hymnologist and Isaiah as a great missionary prophet. The Old Testament is indeed a missionary book.—Biblical Recorder.

Christ's mission was not only to the individual soul; it was one of world-conquest to the will of God—to rule the nations. Slowly but surely He is moving on to victory. The darkness over the world to-day is not the darkness of approaching night; it is the darkness of the hour just before dawn. The world's golden days are not behind it, but before it, and toward those days we are moving now.—Rev. Herbert Shipman.

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: For year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of hand some gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. 921 East Main Stree

BLUE RIDGE WATER

is not a new aspirant for public favor; its beneficial results have been known to the medical profession over half a century.

That eminent jurist, the late Judge W. T. Joynes, of the court of appeals, once said: "I never hesitate to dine when I have access to Blue Ridge Water." And the late General William Mahone says in a certificate: "I do not hesitate to bear testimony to the medical value of Blue Ridge Water. For twenty years I have constantly used it."

Mrs. T. M. Osment, of Cleveland, Tenn., says: "My only escape from invalidism is to keep up my general health, and this the Blue Ridge Water does for me, when specialists and medicines have failed."

Some medical men hold back from mineral waters because they cannot understand why they should act as they do. This was the case with Dr. Newton, of the University of Pennsylvania, who was house physician at the springs in 1892. He gave a certificate as follows: "I have always been skeptical as to the virtue of mineral waters, but three months here has made a convert of me, for I have witnessed some remarkable cures made by its use." EXPERIENCE IS TRUTH. Theory is only experiment.

PHILIP F. BROWN,

Guerrant Arcade. Phone Rand. 4547 or 9808, or send order direct to Springs.

Aunt Harriet's Nephews.

There was scarlet fever in the town where Clifford and Olney lived, and all the schools were closed. So, as the two boys had not been exposed to the fever, they were sent to Uncle Percy's home in another city, to go to school with their cousins.

John and Wilbur looked upon this as a great and good fortune, and they were in high spirits when they went to the station to meet their cousins.

Aunt Harriet, on the other hand, did not feel over-joyed at the prospect of having two more boys in the house. She wanted to please her brother, and she needed the money which he had offered to pay for his sons' board; but she did not quite see how she was going to do all the extra work they would make. John and Wilbur were not much help about the house, for they were careless, forgetful boys and seldom remembered tasks if there was any soprt on hand. But they had promised to help, and so Clifford and Olney were coming.

Aunt Harriet had not seen her nephews since they had put on trousers, and they were such bright, manly little fellows she loved them at once, and was glad she had said "Yes" to her brother's proposal.

After tea, they went upstairs with John and Wilbur, but when the dishes were ready for wiping, Clifford appeared at the kitchen door.

"Auntie," he said, "if you'll tell me where I can wash my hands, I will help you with those."

"Oh, no, dear! I can do them," his aunt objected.

"But I'd like to! I almost always wipe mother's dishes."

So Aunt Harriet and Clifford had a cozy little visit over the glass and silver and china.

The next morning after the four boys were off to school, Aunt Harriet went upstairs to make the beds. In the doorway of her nephews' room she stopped in amazement. The room was in perfect order, bed made, water pitcher filled, and not an article of clothing lying about. In the next room, the one that belonged to John and Wilbur, she found plenty to do. "I didn't know before that there was so much difference in boys' ways," she said to herself. "I wish mine would take lessons of Olney and Clifford."

The mother's wish actually came true, for one morning she went upstairs to find nothing to do in her boys' room. The bed wasn't made very well. It was humpy and wrinkly, and the spread was askew, but it showed the spirit of helpfulness, and it lightened the mother's heart all that day.

"I guess if Olney and Clifford can make their bed, we can," said John.

"And we're going to sweep our room, too," declared Wilbur. "Clifford says they always do at home, and won't it help you, mother, if we do?"

"Of course, it will," she assured them, "and it is good for you to know how to do all these things."

"That's what mother says," said Olney.

"I should never have thought any of you were old enough to do them, though," confessed the mother.

"Well, we are," asserted Wilbur, "and we're going to do lots more to help—oh, you'll see! I guess you'll be glad that Olney and Clifford came to show us how; won't you?"

"Indeed, I am," laughed their mother; but she couldn't help thinking to herself how she had dreaded their coming, never dreaming of the beautiful example they were going to set her own boys.—The Morning Star.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their **wealthy** patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered, and I believe it **so firmly** that I offer to send **you** enough water for a three-weeks treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable, and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 64-C, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point.....

(Please write distinctly.)

Canton has forbidden slavery, and any slave girl who applies to the police is received and educated. Those who can see are sent to the "Government School for Rescued Slave Girls," and at the urgent request of the former chief of police, Mr. Chang King Wah, the blind girls of the singing class were committed to the care of missionaries. A temporary mat shed was provided by the government for their shelter until a new permanent building was recently completed. This is known as the "Ching Sam" school, and was built with money contributed by a wealthy Chinese gentleman.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest

W. B. BEVILL, Pass. Traff. Mngr. W. C. SAUNDERS, Gen. Pass. Agt. Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*7 10 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*7.27 A.M. Main St. Sta.	*6.25 P.M. Byrd St. Sta.
*8.40 A.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*10.25 A.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*11.15 P.M. Main St. Sta.
*3.30 P.M. Byrd St. Sta.	*11.30 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 11.25 A. M. from Fredericksburg.

*Daily. †Weekdays.

All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs

..THE PURE FOOD STORE.

OUR MOTTO;

"The Best of Everything"

Quick Delivery

GEO. McD. BLAKE & CO.,

No. 00 Broad Street, Richmond, Va.

R.L.Christian&Co.

816-818 East Main Street
RICHMOND, VA

Leading Fancy Grocers

Agents for

Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of town orders.

Catalogue mailed on application.

Meditations

There is no neutrality in religion.—Exchange.

If any one remains modest under blame, be assured he is so.—Jean Paul.

The days are indeed evil, unless we make them good.—George Hodges.

Only those men are sufficient for today, whose sufficiency is Christ.—John R. Mott.

That which is truly human must answer to that which is truly divine.—Selected.

Kindness is a language which the dumb can speak, and the deaf can understand.—Selected.

Whate'er thou lovest, man, like that become thou must:
God if thou lovest God; dust if thou lovest dust.—Selected.

Age is not all decay; it is the ripening, the swelling of the fresh life within that withers and bursts the husk.—George MacDonald.

"He sent no angel to our race
Of higher or of lower place;
But wore the robe of human frame
Himself, and to this lost world came."

Life is never perfectly harmonious until all its parts and activities are brought into harmony by the one supreme motive of being conformed to the will of God.—Presbyterian of the South.

He who hopes to go to heaven on account of his good work, and he who expects to go there without doing any, may shake hands; for one is as deeply in the mud as the other is in the mire. —Old Humphrey.

The only easy life is the unworthy life; the only worthy life is the arduous life, toiling, battling, bleeding, dying. What soul that is honest with itself does not know this?—Bishop Brent.

The acknowledgment of brotherhood must start from an acknowledgment of Fatherhood. If we believe that we have a Father who has as much to do with one latitude as another, who has established a Family which He means to fill the earth, who has made us one body in His Son—then there is an extinction of time and space which no electricity can cause.—Rev. F. D. Maurice.

The professed friends of Jesus are always in danger of betraying him. The Scribes and Pharisees, the Roman soldiers, Pilate and Herod, could apprehend, insult, torture, condemn, crucify our Lord; but they could not betray him. For this it was necessary to be more or less in his confidence. We Christians can do him a more deadly injury than can any who know him not and have no part in him.—Canon Liddon.

The moral law is not a code which God might have made other than what it is; it is His own moral nature thrown into a shape which makes it applicable and intelligible to us His creatures; and therefore in violating it we are opposing, not something which He has made, but might have made otherwise, but Himself.—Selected.

SOUTHERN RAILWAY

Premier Carrier of the South

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

N. B.:—Following schedule figures published only as information, are not guaranteed.

6:00 A. M.—Daily. Local for Danville, Charlotte, Durham and Raleigh.

10:30 A. M.—Daily. For all points South.

3:00 P. M.—Ex. Sunday. Local for Durham, Raleigh and intermediate stations.

6:00 P. M.—Daily. For Danville, Atlanta and Birmingham, with through drawing room, electric lighted Sleeping Cars.

11:30 P. M.—Daily. Limited for all points South. Pullman ready 9:00 P. M.

YORK RIVER LINE.

7:35 A. M.—Daily. Local to West Point.

5:10 P. M.—Local, daily. (Steamer Train.) Parlor Car. To West Point, connecting for Baltimore daily except Sunday.

TRAINS ARRIVE.

7:05 A. M., 8:00 A. M., 8:30 P. M.—Daily. From all South.

8:40 A. M.—Week days. Local from Keysville.

2:35 P. M.—Daily. From Charlotte, Greensboro and Danville. Week days from Chase City, Durham and Raleigh.

9:10 A. M.—Daily. Local. From

6:15 P. M.—Daily. Local from West Point.

H. L. BISHOP, D. P. A.
907 E. Main St., Richmond, Va.
Phone, Madison 272.

Stopping the Procession.

The fact that the little we can do to make the world better is small indeed is often our excuse for doing nothing, but it is a very poor excuse. In reality it should be the very reason why we should do our little and do it up to the limit of our best possible. The world is not made better at once and by the big achievements of one or two; it is a slow process, and the little goodness of a multitude of people combine to make it possible. If it came easily and suddenly and through individual effort, we might easily shoulder our responsibility on some one else, but when it is such a slow business at which a multitude must work, then to neglect our part is a sin and a crime. Because it is so little that the best of us can do, it is all the more important that the little be done after the best fashion, lest the whole process, so slow and laborious at best, still stay and linger for want of us. No, we ought not to stop the procession.—Selected.

Live, with all the life there is in you, for God is the God of the living, and only those with dead wills are beyond the pale of His salvation. Never mind if your motives are mixed as yet; if you will dare to live on with what unselfish intention you can, you will find your dross changing to gold. Never stop doing because you find bad motives acting with the good. You will for some ages yet. I never knew a man who could do a single deed from pure love. Jesus was the one exception. But be not dismayed. Do not stop serving your God because of this, and so become altogether unprofitable.—Rev. H. M. Stone.

Join our tour to the Exposition. See page 19.

The Retired Minister

HIS CLAIM INHERENT--FOREMOST--SUPREME

By Joseph B Dingeley.

Articles by the great leaders of Ministerial Relief of all Denominations. Pension plans of Railroads and other Corporations. Homiletical treatment of the subject. Statistics. World-wide information relating to Pensions by Churches, Governments and Institutions.

Contributors: Dr. McClure, Episcopal; Dr. Foulkes, Dr. Pierson, Marian Harland, Dr. Sweets, Presbyterian; Dr. Stewart, Southern Methodist; Drs. Loomis and Rice, Congregational; Dr. Matteson, Baptist; Dr. Wortman, Reformed (Dutch); The Bishops and Dr. Hingeley, Methodist; Judge Horton; Justice Anderson; Mr. Renner, Pennsylvania Lines; Mr. Transue, Banker, and Mr. Pew, Youngstown Steel Co., and many others.

600 Pages, over 100 Illustrations

Price $1.00. Postage 15 cents.

Send orders to

THE RETIRED MINISTER,

1018 S. Wabash Ave., Room 400, Chicago, Ill.

An Egyptian Problem.

"I wish I'd been born in the days when they didn't know anything about arithmetic," sighed Bessie, who was so certain that she could learn nothing of figures that she would not even try to understand them.

"Then you would have lived a long time ago, replied Uncle Joe, looking up from his paper, as the petulant child threw down her school book upon the table. "In fact," he continued, "you would have been dead before Moses was born, for arithmetic is nothing new, dear child, but very, very old. They have lately discovered in Egypt a very old copybook for arithmetic, which was probably written thirty-six hundred years ago. Of course, it was not made of paper, for they knew nothing of it in those days; but it was made of the papyrus plant. This was a plant that grew in Egypt, and used by its inhabitants for writing. The stem of the plant was about an inch thick, and was cut into slices lengthwise. these slices were then gummed together and pressed, when they could be written upon. It is from this we get our word 'paper.'"

"Oh, yes, I know," cried Bessie, eagerly. "We had that in our geography the other day."

"Very well, then," said Uncle Joe, "I will then tell you more about this old arithmetic. These Egyptians knew how to add and multiply both whole numbers and fractions. They did not subtract and divide just as we do, but they reached results, nevertheless. Let me see, do you read the Second Reader yet?"

'Of course, Uncle Joe," said Bessie reproachfully. "I am eight years old. I am in the Third Reader, and Miss Julia says she could put me on further if it wasn't for arithmetic." And a long-drawn sigh followed the last words.

"Well," said Uncle Joe, drawing a newspaper from his pocket. "I am going to see if an American girl eight years old can solve a problem given to some Egyptians 100 years before Moses was probably born. Here it is: 'There are seven men, each one has seven cats, each cat has eaten seven mice, each mouse has eaten seven grains of barley. How much barley has been lost in that way?'" And the little American girl, who had no head for figures, worked it without the slightest mistake.—Exchange.

Persons desiring the services of a teacher, or companion should make their wants known through our classified department. It will bring you many replies.

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital and Surplus, = $1,600,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER.....President
JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.
J. W. SINTON.....Vice-President WILLIAM M. HILL.....Vice-President

SECURE AND SAFE

Knowing your money is surely and safely deposited here relieves you of constant anxiety and worry. Practice this sensible, time-tried method of accumulating your fortune, with the advantage of having your money obtainable in case of need.

Consider carefully these facts—then act.
We cordially invite your account.



PLANTERS NATIONAL BANK

SURPLUS AND PROFITS, $1,485,000.
CAPITAL $300,000,
RICHMOND, VA.

INCORPORATED 1889

The Virginia Fire and Marine Insurance Company

OF RICHMOND, VA.

Assets January 1, 1915 - $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Perfect Protection

Capital and Surplus

$3,000,000

First National Bank

Ninth and Main

The Admonition of a Friend

Often calls to our attention things which we have intended to do but have neglected. As a friendly suggestion, this Bank wants to remind you that a checking account is a convenience and an economy, and costs you nothing.

THE AMERICAN NATIONAL BANK
of Richmond, Virginia.

Capital and Surplus.....$1,600,000.00
Resources 9,500,000.00

Security and Service.

John L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Southern Churchman

DOMINUS FRUSTRA ISIN 1835

VOL. LXXX. RICHMOND, VA., MARCH 27, 1915 No. 13

GUARDIAN, EXECUTOR — RICHMOND TRUST & SAVINGS COMPANY — ADMINISTRATOR, TRUSTEE

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 per ct. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & Seventh Sts. Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - -	$2,500,000.00
Investments held in trust, - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✣ Church ✣
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

J. & R. LAMB
NEW YORK

STUDIOS
23, 25 and 27
Sixth Avenue
NEW YORK

THE LENTEN SEASON AND EASTER–DAY

coming so early this year it is important that all work to be executed in time should be definitely decided upon promptly and ORDERED AT AN EARLY DATE. The memorials for the coming LENT and the richer gifts for the Festal-Tide should be considered at this time, so designs can be prepared for criticism and approval. Our many years of experience are at the service of all Churchmen. Consult us as Experts and ask for preliminary illustrated data and photographs of executed work.

CHURCH FURNISHINGS, MEMORIALS, ETC.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given. Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street Milwaukee, Wis.

J. M. ONDERDONK
Church Furnishings MONTVALE NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

10 TO 20% DISCOUNT
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore, (With LYCETT)
Headquarters for Church and Sunday School Supplies.

O. Luetke's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 MADISON AVENUE NEW YORK

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN And at the same time you will do a good work by placing the SOUTHREN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.



Memorial Windows
MONUMENTS and CHURCH FURNISHINGS
In Wood, Metal, Stone, Fabrics, Colors
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHARLES F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South.
We pay the freight and guarantee safe arrival.
THE COUPER MARBLE WORKS
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES.
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

BOOK NOTICES.

English Church Ways. Described to Russian Friends in Four Lectures delivered at St. Petersburg, in March, 1914. By W. H. Frere, D. D., of the Community of the Resurrection. Milwaukee: Young Churchman Co. Pp. 110. Price, $1.00.

These lectures were delivered with a view of informing Russian Churchmen concerning the customs of the Church of England, as the author conceives them to be, and confessedly somewhat idealized. They are very readable and, with some allowance for the predilections of the writer, are generous and catholic in sympathy as well as spiritual in tone.

Studies in the Roman Controversy. By the Rev. H. J. Clayton, Special Lecturer to the Central Church Committee. Milwaukee: The Young Churchman Company. Pp. 146. Price $1.00.

Some of the main points at issue between the Church of England and that of Rome are here ably defended and maintained by one who is well equipped for the task. The author writes with moderation, and presents the facts in a clear and concise manner which carries conviction. To those interested in this time-worn controversy, or who wish to be informed as to the main Anglican position and its defences against the attacks of Rome, this little work is to be commended without hesitation.

Proceedings of the National Conference of Charities and Correction. At the Forty-first Annual Session, held in Memphis, Tennessee, May 8-15, 1914. Pp. 514. From William T. Cross, General Secretary: 315 Plymouth Court, Chicago.

In these Conferences social workers and students of many problems intimately connected with social welfare and progress come together by the hundreds from all parts of the country for the consideration of questions of the first importance to our civilization. The great body breaks up into sections, and such topics as penology, family life, children, social hygiene, care of defectives, standards of living and labor, public charities, etc., etc., are discussed by experts and from the standpoint of experience and scientific investigation. The results are gathered in the annual volumes of "Proceedings," which title, as the editor remarks, "tends to conceal a literature of most striking character and value." The volume before us is almost an encyclopaedia of information on these varied subjects, and a full index makes it easy to be consulted.

The Conference for 1915 is to meet in the city of Baltimore in May next, and we are sure that an examination of these proceedings will make every one interested in the welfare of our community life anxious to attend as a learner on subjects of the most practical and crucial importance.

The Other Brother. By the Rev. J. Henning Nelms, D. D., Rector of the Church of the Ascension, Washington, D. C. With an introduction by the Rev. Dr. F. J. Allnatt, Dean of Bishop's University, Canada. Pp. 26. Privately printed.

In this little booklet Dr. Nelms gives a new and original view of the Parable of the Prodigal Son. While few will agree with his defense of the Prodigal, as being improvident and forgetful but not vicious or even unfilial at heart, the rebuke to phariseeism as depicted in the character of the elder brother is well brought out, being treated as the main point in the story.

A History of the Civil War in the United States. By Vernon Blythe, A. B., M. D. New York: The Neale Publishing Company. Pp. 411. Price, $2.00.

The author has made a candid, and in the main, a successful, effort to present the facts marking the course of the War Between the States, without bias or prejudice. The causes which led up to the war and the deep-seated

EDUCATIONAL

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

The General Theological Seminary.

Chelsea Square, New York.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D., Dean.

National Cathedral School for Girls

Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON, President of the Board of Trustees.

JESSIE C. McDONALD, M. S., Principal.

HELEN L. WEBSTER. Ph. D., Academic Head.

Mount St. Alban, Washington, D. C.

The Theological Department of the University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address

THE DEAN,

Sewanee, Tenn.

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-third Session opens September 15, 1915.

Special students admitted.

For catalogues, addres the DEAN or SECRETARY, Alexandria, Va.

STUART HALL

Staunton, Va. .·. School for Girls

Formerly

VIRGINIA FEMALE INSTITUTE

FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

GRAFTON HALL,

Fond du Lac, Wis.

THE CATHEDRAL SCHOOL FOR GIRLS. Junior College-House Economics, Music, Art, and Library Courses.

Gunston Hall

1928 Florida Ave. Washington, D. C.

A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Domestic Science. Building especially planned. Required athletics under trained supervision.

MRS. BEVERLEY R. MASON, Principal.

ST. ALBANS

National Cathedral School for Boys

Purpose: To prepare boys of 12 years and over for college, with careful attention to their moral and physical development.

Equipment: Modern fire-proof building, 25 acres of campus, woodland, athletic fields, on a hill 500 feet above the city of Washington.

School Life: Healthful outdoor life of a country school combined with the cultural advantages of a National Capital. Outdoor sports all the year. Boys always under the supervision of a teacher, both in study and recreation.

Instruction: A large faculty of specially trained teachers—more than one resident master to every 4 boarding pupils—permits personal interest in each boy's individual needs.

Tuition: Endowment permits moderate tuition.

Bishop of Washington, President of Board of Trustees

For catalogue and detailed information, address

E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

THE VIRGINIAN HOME & TRAINING SCHOOL

For the Feeble-Minded and Epileptic
Established 1893.

For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

ST. HILDA'S HALL,

CHARLESTOWN, W. VA.

A Church School for Girls. Opens September, 1915, under the auspices of the Bishop of the diocese. Home influences and character building. Large faculty college graduates.

For catalogue apply
MARIA PENDLETON DUVAL,
Staunton, Va.

Emerald Hodgson Hospital

—AND—

Training School for Nurses

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE. Supt.

principles and convictions of the people of the opposing sections are but lightly touched upon; and doubtless this is well, for the historian who will grasp these fully and present them fairly is probably yet unborn. But we have in this volume a carefully compiled outline of military operations and their results during the four years of that great struggle which will prove a useful compendium and book of reference for the general reader. A full index adds to the value of the work.

Don't Believe in Missions.

"Convert the heathen at home," is a sound doctrine. But "first convert the heathen at home" is a fallacy and an evasion. The man who puts the emphasis on the word "first" you know will be the last man to give you anything for the heathen of home or abroad. No man waits until the education of his oldest child is complete before beginning the education of his youngest. All grades of God's children, like all grades of ours, must be educated simultaneously. And yet we hear that we must "first convert the heathen at home."

Now, no business man has any right to say that regarding the religion of Jesus Christ, unless he is ready to stand by it as a principle in business. To lay down a principle for some one else that we intend to repudiate for ourselves, comes seriously near to being cant. Does any man conduct his business on the principle of "first convert the heathen at home?" Does any merchant in Baltimore wait until he has sold his commodity in every household in Baltimore before he attempts to sell it in the rest of the State? Does he wait until everybody in Maryland is buying from him before he tries to sell his goods in the South? Or does he go where he finds the readiest response and the quickest returns? You are selling the best shirts that are made. Not all the shirt stores in Baltimore are buying. Why, then, do you go out West to sell? Why not "first convert the heathen at home?"

If the apostles had remained in Jerusalem until all Jerusalem was converted we would be in heathen darkness now; for all Jerusalem is not converted yet, and never will be. And our own civilization is the result of foreign missions: for our race was "foreign" to the first missionaries. And the least we should do is to do for others what has been done for us.—Selected.

If not another cotton boll should ever grow upon a Southern field, if not a dollar of income should ever be derived from any investment of ours, I charge you that our missionary obligation would not be lightened by a feather's weight.

We realize as we never realized before that only Jesus Christ can take this old earth of ours and wash out its evil and impurity and reclaim it with his love.

Thank God, out of the confusion of the present day, we are getting some things clarified in our minds. We see now that Christianity is not civilization, that it is not institution, that it is not philanthrophy, that it is not social progress.

Christianity is Christ and not anything but Christ. It is not our effort to account for him by some rational method, or to systematize his teachings, however useful these things may be as instrumentalities. Christianity is Christ and Christ alone.—Robert E. Speer.

A Buffalo paper, in describing the scene when Roosevelt took the oath of office as president, said it was a spectacle never to be forgotten when Roosevelt, before the Chief Justice of the Supreme Court, and a few witnesses, took his simple bath.

Persons desiring the services of a teacher, or companion should make their wants known through our classified department. It will bring you many replies.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., MARCH 27, 1915. VOL. LXXX. No. 13

EDITORIALS

"CONFORMED UNTO HIS DEATH."

This expresses St. Paul's ambition, as related in the heart of his most intimate and confidential epistle; not as an end in itself but as the essential means of gaining Christ and being found in Him, united with Him forever in the power and likeness of His resurrection.

Holy Week approaches; holy, because set apart for our going down with the Divine Master to Jerusalem where He must suffer many things and be crucified. We want to go, not with indifference and unconcern, but with devout and loyal sympathy of mind and heart and will, as those who would "know—the fellowship of His sufferings," keeping in such close touch and communion with Him as we may, the while He goes down for His people into the deepest abysses of suffering and death.

It is given us to do this in large measure because it corresponds and answers to our Lord's own methods towards us. The infinite love of God for men, as manifested to us in the life and death of Jesus Christ, is perhaps best understood as His Divine **sympathy.** Not as love seeking an object upon which to expend itself, nor as love rejoicing in the bestowal of joys and blessedness, though these aspects of it are not wanting; but chiefly as love feeling with and suffering with the sinful and the perishing. The shame and woe of human sin was first felt in Heaven, in the sorrow of the heart of God for His children's loss. It was "so God loved the world" as a world that was perishing, and so the Incarnate Love manifested and exercised the Divine sympathy by entering into and identifying Himself with man's lost estate of sin, suffering and death. The extent, the completeness of this identification we hardly dare to realize. "Him Who knew no sin He made to be sin on our behalf." Absolutely holy and pure He yet became obedient to the law for man. Without sin He sought the baptism of repentance in sympathetic oneness with His people. In the face of dire temptation to accept an easier way He chose for His own the common lot, the path of burdened hearts and toilsome lives ending in the grave. Back of the commandment which He had received of the Father, of the will of Him Who sent Him, of the "must be" which ever constrained Him, lay this Divine sympathy with man as the all-powerful motive and necessity of the Redeemer's life, ever sending Him forward to sound the depths and feel the woes of sin in the experience of men, that He might be the Way to God from every step of the dismal road, from every pang of the human heart. It brought Him down to death at last inevitably, but also determinately and of His own will, to grapple with the last enemy of man and to "give His life a ransom for many."

The great purpose of the Saviour was to restore to man his forfeited life by restoring him to communion and fellowship with his Heavenly Father. "Our fellowship is with the Father, and with His Son Jesus Christ," said the Beloved Disciple summing up the purpose of the gospel. And this fellowship is not conditioned upon place or circumstances, but it is conditioned, as all true fellowship must be, upon a mutual sympathy of heart and desire. The yearning of the Divine love, the forthcoming of the Divine grace, the offering of the Divine sacrifice in all its fulness of revelation and saving power must find its response in the heart and life of men or the estrangement is not healed or the life-giving communion restored. In some small way our mind and feelings and will must make answer to the revelation and speak their Amen to the purpose of the love of God in Christ Jesus on our behalf. Our sympathy with God is requisite for our fellowship with Him in His Son. And it must be, moreover, not an idle sentiment or a passive acquiescence, but something vital, active and controlling which shall revolutionize and govern the whole life in conformity to His Holy will.

So in Holy Week the Church would lead us close to the cross which is both the means and the interpretation of our redemption. There not only to look upon the Christ dying for us, but to believe in Him, to yield to Him, to take our stand with Him, to make his cause and conquest our own. Into the great central fact of the Divine sacrifice we cannot indeed enter, save by an humble adoring faith to accept it, making it our very own. When "once for all He offered Himself to God to bear the sins of many" He indeed "trod the winepress alone." We can understand it only in part, for the human mind has utterly failed to fathom the full meaning of the great redemptive act. It was between the Eternal Son and Father. Darkness covered the earth and silence fell upon the cross, broken by a single cry of unutterable woe. We can do no other than receive, in humbleness and sincerity of heart, the solemn words of the Church,—"Who made there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

But at the cross we may yet find much to learn and do in the fellowship of His sufferings. We may get an idea of what repentance means as we see Jesus dealing with human sin. For there we see what sin itself is as it hounds the Son of Man to His death. And there we learn what love is, and forgiveness, and refuge in the arms of mercy where God would have us be. And humility is found there, and patience, and renunciation, and self-crucifixion. There too we learn, dying unto sin with the Master, that the tragedy of Calvary is re-enacted in our own lives. Here are the sins which crucify Him, no less that in Judas and Ciaphas and Pilate. Here the Divine compassion too, and the cross, and the Christ pleading the causes of our soul. And here we may take our place with Him, may side with Him as He sides with us, being "crucified with Christ" that we may live with Him unto God in newness of life.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Is the Education Society in Virginia Treated Fairly by Its Beneficiaries?

Mr. Editor:—We have before us the By-laws and Rules of the Protestant Episcopal Education Society in Virginia, and while we contribute our mite towards that society and know its trustees are composed of our ablest and most efficient men, yet it occurs to me in looking over the requirements of the society, that they are more than liberal with their beneficiaries. There is an implied moral obligation in one clause (7) which says: "It is expected that every beneficiary will obtain from his friends or by personal exertion as large an amount as practicable to assist the society in his support." That applies to the years he is at the Seminary, but what about after he graduates? We ask, is this enough for value received? Is there no further obligation? Would it be any hardship on them to require that for a short term of years, say three years, they should obligate themselves to take places or parishes in poor communities where the Church has a small following and pays a small salary, and the people are unable to support a man with a family? There are many such parishes that are either old or broken down, or new ones that are not self-sustaining. Would it be asking too much for these young men to give back for each year the society has carried them an equivalent term of service in these fields that can hardly be filled in any other way? Not only to go where the Bishop sends them, but to deny themselves to such an extent as to stay there for three years. It is unfortunately the custom for them seemingly to chafe under the restraint of the one year they are under the Bishop as deacons, and all the time on the "qui vive" for calls from more inviting fields and having probably married are ready to take the most acceptable call offered as soon as their year of probation is out. Of course, there are some notable exceptions to this. Now, while this does not look very well in print, being perhaps a little harsh, yet it is an impression that certainly prevails, and is commented on by many.

In every other profession a young man has to deny himself while he is "winning his spurs" or serving his apprenticeship, and it is often six or eight years before he can pay his way and afford to get married. What a pity, some one will say, that just as we are getting more young men interested in joining the ministry, you should be putting requirements or obstacles in the way to deter them. That surely is not the object of this article—far from it. The suggestions above are offered to encourage a consideration by the beneficiaries of the society of what they owe to the society and the diocese and to the cause in which they have enlisted, and at the same time getting the gospel preached where the Church is weak and too poor to support a man with a family. We will say that looking at it from the beneficiary's viewpoint, he will lose nothing by serving in theee poor places for a short term of years, but will in after-life look back on his probation period with pride and satisfaction; nor will he have suffered in the estimation of the public, for what he has seemingly sacrificed. If such a rule or requirement or custom were established, when the end of the three years came there would be other graduates to take the place of the fellow who had served his probation, if you choose to call it that, and we would have a good method that would help the poor parishes, help the Diocesan Missionary Society, and help the Bishop in getting these places permanently filled. A mutual interest would spring up to encourage these poor parishes to increase their contributions to the Education Society. We believe the young men would live up to it if the society requires it of them. Is it too much for the society to ask this of them?

ROBERT BEVERLEY.

The Contagion of Good Cheer.

Have you ever noticed how wonderfully contagious is the spirit of good cheer? One bright, hopeful spirit in the household, the office, or the store, will keep every one in good humor, buoyed up by the power of its optimistic personality.

Some one has expressed the wish that good health might be "catching" as disease. Certain it is that cheerfulness is quite as contagious as the "blues," provided that it proceeds from the heart and is thoroughly sincere.

"It is a fine morning, is it not?" called a cheery individual as he passed a man wearing a gloomy countenance.

"Why, so it is!" he replied. "I hadn't thought of it before." And with his shoulders thrown back and a new buoyancy in his step he went on his way, the frown clearing from his face as the consciousness that it was a fine day penetrated his soul.

"It's a fine morning, is it not?" the cheery individual repeated to the man in the store where he stopped to do an errand.

The clerk turned a sad face to his customer. "The weather has been bad for my asthma of late," he said, "but I think I do feel better this morning." He smiled as he handed the package over the counter.

"It's a fine morning, is it not?" continued the cheery individual as he paused to speak to the crippled popcorn man on the corner.

"Yes, it is a fine day," he replied, "although I hadn't thought of it before. I do believe trade will pick up with this kind of weather."

"A cheerful heart maketh a glad countenance," said Solomon. And from Solomon's time to this it has been equally true that a cheerful heart is reflected not only in one's own countenance but in that of one's neighbor as well.—A Messenger.

The Divine Measuring Rod.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."

2. Opportunity. "As ye have opportunity do good unto all men."

3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

4. The necessities of others. "If a brother or sister be naked, or destitute of daily food," etc.

5. The providence of God. "Let every man lay by him in store as God has prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than to receive."

8. God's glory. "Honor God with your substance."—Watchman.

Tell Him.

The little sharp vexations,
  And the briers that catch and fret
Why not take all to the Helper
  Who has never failed us yet?
Tell him about the heartache,
  And tell him the longings, too;
Tell him the baffled purpose,
  When we scarce know what to do.
Then leaving all our weakness
  With the one sublimely strong,
Forget that we bore the burden
  And carry away the song.

—Phillips Brooks.

Christ has come, the Light of the world. Long ages may yet elapse before his beams have reduced the world to order and beauty, and clothed a purified humanity with light as with a garment. But he has come; the Revealer of the snares and chasms that lurk in darkness, the Rebuker of every evil thing that prowls by night, the Stiller of the storm-winds of passion, the Quickener of all that is wholesome, the Adorner of all that is beautiful, the Reconciler of contradictions, the Harmonizer of discords, the Healer of diseases, the Saviour from sin. He has come: the Torch of truth, the Anchor of hope, the Pillar of faith, the Rock for strength, the Refuge for security, the Fountain for refreshment, the Vine for gladness, the Rose for beauty, the Lamb for tenderness, the Friend for counsel, the Brother for love. Jesus Christ has trod the world. The trace of the divine footsteps will never be obliterated. And the divine footsteps were the footsteps of a Man. The example of Christ is such as men can follow. On! until mankind wears his image. On! towards yon summit on which stands, not an abstract of ideal and unattainable virtues, but the Man Jesus Christ.—Peter Baine, A. M.

The following is from the memoirs of the learned congregationalist, Professor Phelps: "The liturgy of the Episcopal Church has become very precious to me. The depth of its meaning, it seems to me, nobody can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of the old Mother Church; and what have we gained in their place? I do not feel in extemporaneous prayer the deep undertone of devotion which rings out from the old collects of the Church like the sound of ancient bells. I longed for, waited for, some sublime and revolutionary change of heart; and what that was, as a fact on a child's experience, I have not the remotest idea. If I had been trained in the Episcopal Church, I should have been confirmed, and entered upon a consciously religious life, and grown up into Christian living of the Episcopal type."—Selected.

If it is true, as we are told, that "Time is the stuff that life is made of," then wasting time is wasting life, and stealing time is stealing life, and "killing time," is a kind of suicide or murder,—perhaps both; for an idler very commonly steals another's time with which to kill his own. These time-thieves are nearly all out of jail and are to be found in the best society. I would rather meet a pickpocket.—Josiah Strong.

Contributions

ON THE DISCOURSE OF THE UNHAPPY LEARNED MAN WITH THE HAPPY BEGGAR.

Rev. Edward S. Cross.

The celebrated and unique discourse, which I give here (from memory, but nearly verbatim) is the composition, either of the great philosophic theologian, Meister Eckart, or the great preacher, Dr. John Tauler, according to different authorities. Both Eckart and Tauler were among the most prominent members of the illustrious group of Christian thinkers, the Mystics, of the thirteenth and fourteenth centuries, who remained, cordially or submissively, within the fold of the Roman Catholic Church, while so remote, in a non-combative way, from the dominant or prevailing spirit of that Church, that some of them have been included among the "Reformers before the Reformation," along with men as different from themselves as Wickliffe, and Huss, and Jerome of Prague, and Waldo, and Savonarola. Most of the Mystics of the fourteenth century were Germans; but the illustrious Runysbroek was a Hollander; while their precursor, St. Francis of Assisi, a Mystic and much more than a Mystic, was an Italian, whose mother was probably from Provence, in southern France.

Mysticism in itself is not a term either of commendation or condemnation. In ancient and modern times, in many and diverse lands, there have been, among heathens and Mohammedans, and among non-Christian philosophers, a bewildering profusion of forms and aspects of Mysticism; some of their teachers being wise and lofty, and others sensuous in theory or in practice, like some of those Oriental adepts who captivate not a few among the fashionable women of our country. In Christian history, also, from the Primitive Church to our own times, a survey of the multifarious forms and aspects of Mysticism would be like gazing upon an interminable series of dissolving views; and even to-day, as I write, there may, in the vast garden of Mysticism, spring up some new, unsightly weed, or unfold some new and exquisite blossom: or (to change the metaphor) the Proteus of Mysticism, after unnumbered transformations, through the long ages and the wide lands of Christendom, may at any moment assume some new form, beautiful or repulsive, but in either case, startling, like the sudden appearance of some comet unheralded by any astronomer.

The great father of Christian Mysticism, in its better estate, was that most spiritual of all writers, the author of the Fourth Gospel. In St. Paul, also, there was a pronounced mystical element; but it was only one side of his complex character and activity, as it was with St. Francis of Assisi, in the thirteenth century.

Of the mystics of the fourteenth century, the most famous were Ruysbroek, the philosophic master of the noble and lovable Maurice Maeterlinck, who is, perhaps, the world's foremost writer, since the death of Tolstoy; Meister Eckart, the mightiest of all the group; Dr. John Tauler, the great preacher; the anonymous author of the "Theologia Germanica," a profoundly spiritual and philosophical little volume, containing almost nothing of the dogmas ordinarily accounted as theology,—a volume popularized by the efforts of Martin Luther, who ranked it next after the Bible, and St. Augustine; and Heinrich Suso, an enthusiastic preacher, more in sympathy with churchly dogmatism than the others here mentioned.

Properly to define here, anything so vast, and various, as Mysticism, is of course, impossible: but the bare suggestion may be made, that the mystic is, speaking generally, one who places intuition, as an inward illumination (the "inner light," of the Quakers), above forms, above dogmas, above conventionalities, above mere logical demonstration, above in short, aught external or, to the bodily eye, visible. The mystic may despise, and antagonize, dogmas; or he may swallow them, with hardly concealed indifference; or he may cordially accept them, while he softens their harshness, irradiates their dullness, and, in short, transforms, and transfigures them.

The parable, or, more accurately, the apologue,—which I now give, whether it be the work of John Tauler or of the still greater Mystic, Meister Eckart, is profoundly, and intensely, characteristic of the fourteenth century Mysticism. I do not fancy that any such incident ever occurred; or that the writer intended to pass off his wondrous story as fact; the truth of the discourse, so far as it is Divinely true,—being in its spirit, lofty, deep, and gloriously strange in its moral sublimity.

"There was once a learned man who longed and prayed full eight years, that God would send him some one who should teach him the way of blessedness. And on a day, as he was in a great longing, it was said unto him, 'Go to such a church porch, and there wilt thou find a man that shall teach thee the way of truth. So thither he went, and there he saw a poor man whose feet were torn and covered with dust and dirt, and all his apparel scarce three heller's worth. He greeted him saying, 'God give thee good morrow.' Thereat the beggar made him answer: 'I had never an ill morrow; for am I an hungered, am I freezing, doth it rain, or hail, or snow, is it fair weather, or foul, I praise God, and therefore had I never an ill morrow. Thou didst say, God prosper thee: I had never aught but prosperity; for I desire only to be in harmony with God, and so had I never adversity.' 'God bless thee,' said the Doctor, 'how answerest thou me so?' I was never unblessed,' said the beggar, 'for I have so given up my will to the will of God, that what God willeth, I will.'

'But what if His will were to cast thee into hell? What wouldst thou do then?' 'Cast me into hell? His goodness holds Him back therefrom. Yet, if He did, I would have two arms to embrace Him withal. With my right arm I would lay hold of His holy Divinity; and with the left arm of love, that adjoineth His holy Humanity, I would embrace Him, so that He must come with me into hell likewise. And, even so, I would rather be in hell and have God than in heaven and not have Him.''

Then understood this Master, that a resignation to the Divine Will, with utter humility, was the nearest way to God. 'But who art thou?' asked the Doctor. 'I am a king,' answered the beggar. 'All my powers, without and within, do homage to my soul. This kingdom is greater than any kingdom on the earth.' 'What hath brought thee to this perfection?' 'My silence, my heavenward thoughts, my union with God. For I could rest in nothing less than God. I found Him when I had renounced all creatures. Now I have found my God, and have everlasting joy and peace in Him.'"

EDDYISM.

Rev. Charles Ewell Craik, D. D.

If any one proposes to investigate Eddyism, it is well for them to read works first that set forth its fallacies, for it is one of the points insisted upon by this heresy that nothing in opposition to it be considered by any one even thinking of becoming a disciple. For this purpose Dr. R. H. McKim's articles, reprinted in pamphlet form from the North American Review, are admirable.

I consider Eddyism as a system, or a religion the most serious menace to Christian truth that has appeared since the great heresies in the early centuries. Dr. McKim in his pamphlet shows how it contradicts every article of the Apostles' Creed; and Dr. I. M. Halderman, an eminent Presbyterian divine, by the deadly parallel column, shows that Mrs. Eddy's book, Science and Health, denies every fundamental teaching of the holy Bible.

It would not be possible here to tell what Eddyism is. Indeed, I doubt if any man living could tell what it is in terms comprehensible to human reason. Be sure of this; you cannot form a true estimate of the real substance of Mrs. Eddy's book from the men who are paid to give public lectures on this subject. Through the immense sum left for the purpose of propagating Eddyism, many very gifted speakers are hired to lecture through the country, and from those lectures that I have read they might be discourses on pretty much any kind of modern religion; but it was not Eddyism.

It is easy to say what Eddyism is not.

It certainly is not Christianity. The Jesus Christ of Mrs. Eddy is not the Jesus Christ of the Bible. If sin and suffering are but figments of the imagination, unreal creations of "mortal mind," then Jesus did not suffer as the Bible teaches us, did not die for the sins of the world as He said He did. Indeed, Mrs. Eddy expressly says that Jesus did not die, and also that "evil or sin is a false belief."

Then, again, a religion which rejects the Sacraments of Christ's Own institution cannot be a part of the Christian religion. That is one of the monumental conceits and deceptions of Eddyism, to call itself by a Christian name while rejecting everything that is really Christian. You cannot possibly be a Christian and at the same time a true disciple of Mrs. Eddy. And certainly you cannot be a Churchman.

To one taking the position that it makes no difference what a man believes, that all religions are man-made, and that one is just as good as another, it might not be difficult, if a person were willing to renounce his reasoning

faculties, to follow Mrs. Eddy. But to one brought up under the other system it should be impossible to abandon the Church built by God upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Head Corner-Stone, the Church with nineteen centuries of history behind her, the Church which has been the home of great and holy men and women known to the world, and countless multitudes known only to God, it should be impossible, I say, to abandon the communion of this Church for a paganized Idealism, founded by a weak, erring, and much-married woman in the present generation, who is now placed by her followers but little if any lower than Jesus Christ.

But Eddyism cures sickness. There is no doubt of that; treats and cures large numbers of diseases of a functional nature. But this is not a sufficient foundation upon which to build a religion or found a church; and here is a strange contradiction. All over this land are highly paid healers who are treating diseases which it is a fundamental part of their system to declare have no real existence. But they do effect cures—of a kind.

They have greatly advanced, not so much a belief in, but the practice of, the power of mind over matter, hence over body, while at the same time denying the real existence of either matter or body.

But it is the claim of its healing power, the evidences given in their meetings and in their magazines of persons cured, that form the strong and moving factor in their growth.

In the second chapter of the Book of Job we read, "And Satan answered the Lord and said, Skin for skin, yea, all that a man hath will he give for his life." And what Satan said was true in those days is just as true now of many people, who will deny their God and risk their souls to save their bodies.

By oft-repeated assertion that there is no sin and no pain, and that all is good, the Eddyite does attain a conventional and at least an outward appearance of content, but it is based on utter selfishness and is at the loss of all sympathy and all compassion. How could they have sympathy with a suffering which has no reality or feel compassion for a sorrow which does not exist? I have been in their homes in times of death, and the seeming absence of all feeling was almost past belief to a Christian. Our people should not encourage or promote in any way the spread of this anti-Christian, yet insidious cult.

There has never been a time when shirkers should be as uncomfortable and workers be as happy as to-day. This is a day of perfectly tremendous tasks and opportunities, both at home and abroad. It was one man who awakened Paul out of sleep crying, "Come over into Macedonia and help us." To-day a whole battalion of men are pounding at the door of the Christian Church and calling for help. There have been emergencies in single lands before, but now there is an emergency in every land on the face of the earth. Once we could forget the ends of the earth, but now they are so near that we cannot look out in any direction without seeing them. San Francisco is within hailing distance of New York, and Shanghai is only just beyond the horizon.—Northern Christian Advocate.

CHURCH INTELLIGENCE

CALENDAR FOR MARCH.

1—Monday.
7—Third Sunday in Lent.
14—Fourth Sunday in Lent.
21—Fifth (Passion) Sunday in Lent.
25—Thursday. Annunciation of the Virgin Mary.
28—Palm Sunday.
31—Wednesday in Holy Week.

Collect for Sunday Next Before Easter.

Almighty and everlasting God, who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection: through the same Jesus Christ our Lord. Amen.

Collect for Good Friday.

Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men and to suffer death upon the cross; who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

General Board of Religious Education.

At a meeting of this Board, held at the Church Missions House on March 10th, reports of the General Secretary and Directors of the several departments were read and discussed, and plans for the more effective development of their work on practical lines were furthered. The following message and appeal to the Church was also issued. We have to abbreviate it slightly:

To the Members of the Diocesan Conventions and Councils:

In accordance with the authority given by Canon 57, Section V, the General Board of Religious Education is appealing to each diocese and missionary district within the Church, through its Convention or Council, for the funds necessary for carrying on its work efficiently.

The city and State are so convinced of the fundamental importance of education that they provide for its financial support by taxation. How far the Church can promote religious education, the very foundation of her life, on voluntary contributions, is yet to be seen.

Many dioceses have already placed a part or all of their apportionment for the support of the General Board in their diocesan budgets (thirty-eight in all).

The following dioceses have adopted organized channels by which part or all the apportionment may be collected. (Eleven.)

Recommending either method, the board would earnestly urge every Diocesan Convention and Council to give the whole subject of Educational Finance a share of its attention, and such action as will make possible a considerable degree of progress in the diocesan, provincial and general fields. The board would call attention to the fact that it could not have done its work had not many dioceses adopted the principle of placing the educational apportionment among their assessments. It would also urge two facts in commending this method: One, that no better demonstration of the Church's belief in education could be given than for her to follow the method established by the State, and make the financing of education a part of diocesan assessments; the other, that the expenses of the General Board of Religious Education can never be large; the board should not create an expensive machinery at the center, but should act as a clearing house, aiding and stimulating provincial and diocesan educational leadership.

Our Aim.—The aim of the board is being widely commended. It seeks to gather the best educational experience and make it available to the whole Church. Its duty is to discover and provide an adequate programme for the development of spiritual life from childhood to manhood, and to ask homes, schools and colleges to meet that programme.

Our Work.—With this conception, the following presents some of the aims and activities of the board:

1. A clearing house for all educational work maintained at the board's headquarters in New York, under the direction of the General Secretary and assistants.

2. Educational propaganda through conferences and institutes in the various provinces, and the publication and circulation of literature.

3. The special work of organizing and making a complete survey of the educational forces of the Church. This is already begun in the Province of the Mid-West.

4. Department of Parochial Education, with salaried director, Rev. Lester Bradner, Ph. D., whose office is at the headquarters in New York. This department co-operates and confers with provincial and diocesan boards in aiding parishes to reach educational efficiency. It promotes the use of the standard curriculum for the schools of the Church, and the standard course of Teacher Training. It assists in organizing Diocesan Normal Schools for Religious Instruction. The director takes part in Summer Schools and Church conferences of various kinds. A parish movement in behalf of home nurture in religion is promoted. A Correspondence School for the training of Sunday School teachers, lay-readers, and parish workers is maintained. (The present enrollment of 500 could be doubled if larger funds for management and advertising could be had). The department keeps in touch with the movement to relate the public school and religious instruction.

5. Department of Collegiate Education, with salaried director, Rev. Stanley S. Kilbourne. The purpose of this department of the board is to study and meet the opportunities for religious education in colleges and universities, and to devise methods by which loyalty to the Church may be conserved among the students. The department co-operates with the student department

of the International Committee of the Y. M. C. A., and is represented in conferences of various kinds dealing with the student problem. Visitation of colleges and universities is made in order that exact information may be obtained regarding methods in operation, and plans devised whereby the work may be more effectively done.

6. Department of Theological Education. This department helps to determine the training that will adequately equip the minister for his work. It is seeking conference with examining chaplains, with faculties of theological schools, of Church training schools and schools for deaconesses. Ultimately it hopes to promulgate plans by which the call to the ministry will be presented more definitely in parish churches.

7. Investigations through a committee, in the field of secondary education among the schools under Church auspices.

With these facts before you, we present below the report of our receipts, expenditures and indebtedness for 1914. The board has voted a programme of work; the total apportionment represents the money needed each year to carry out that programme. Last year less than half the apportionment was received; therefore, only a part of the plan has become effective.

The board appeals for an enthusiastic, intelligent and corporate support from the Conventions and Councils in order that an adequate service may be given to the educational life of the Church.

Signed by all the members of the Board.

Financial Statement.

December 1, 1913, to December 1, 1914

Receipts.

Bal. on hand Dec. 1, 1913		$ 160 19
From apportionments		11,081 49
Personal subscriptions		3,806 45
Educational Extension Fund (Day of Intercess'n, third Sunday in Oct.)		172 08
Corres. course		244 90
		$15,465 10

Disbursements.

Salaries	$6,546 52	
Office wages	1,845 52	
Rent	763 83	
Trav. Exp.	1,417 41	
Sta. & Prtg.	2,136 76	
Gen. Exps.	811 18	
Conv. Exp.	186 05	
Post. & Ex.	647 21	
Exp. Fin. Com.	38 76	
Par. Dept.	107 59	14,500 83
Bal. on hand Dec. 1, 1914		$ 964 27

Liabilities.

Unpaid bills	$ 598 76
Salaries	1,273 99
Trav. Exp. due	1,296 63
Total liabilities	$3,169 38
Cash balance	964 27
Total deficit	$2,205 11

Copies of this appeal, with the table of suggested apportionments, can be secured from the office of the board.

April, 1915.

Services for Dear-Mutes.

During the month of March the Rev. O. J. Whildin, general missionary to the deaf in the South, is visiting his people and holding services in Baltimoe, Hagerstown, Cumberland, Staunton, Richmond, Raleigh, Durham, Greensboro, Danville, Spartanburg, Columbia, Savannah, Jacksonville, St. Augustine, and other cities. The Rev. Mr. Whildin has been engaged in this work during the past twelve years and has ministered to many thousands of the silent people.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The Bishop's Visitations.

The following is a record of confirmations administered by Bishop Harding recently: St. Stephen's, 39; St. Philip's, Laurel, 25, which, with an earlier confirmation of 15, makes 40 in this parish in less than a year; Emmanuel, Anacostia, 17; Epiphany, 60; St. John's, 21; Bethesda, 5, all males; St. James', 5; St. Monica's, 5.

The Prisoners' Aid Department.

The Prisoners' Aid Department of the Diocese of Washington, one of the noblest charities for which the diocese is responsible, holds its next meeting March 29th, by which time the treasurer, Mrs. Mary F. Case, is expected back from California, where she went to celebrate her golden wedding anniversary with her husband and married daughter. Mrs. Case, in view of her long tenure of office as treasurer of the department, in which she has been remarkably efficient, was the recipient of a handsome recognition from some of her friends in the organization just as she was about to leave on her extended trip. It is a thousand pities that the people of this diocese, in view of the amount of benefit they derive from this organization, and considering the good it is doing, entirely in a quiet, unassuming way, do not come forward and put it on a sustaining basis. We hope something will be done for it at the meeting announced.

Church of the Epiphany.

The Church of the Epiphany paid up its missionary apportionment in full on the 18th of January. The rector, the Rev. R. H. McKim, D. D., had about $300 to be sent to the Church Missionary Society in England to aid in the difficult financial situation.

Contributions have also been made towards the serious deficiency reported by the Board of Missions. It is the expectation of the rector to contribute to this deficiency at least $500 before the summer.

Other News.

The Washington chapter of the National Cathedral Association will hold its annual meeting at the residence of Dr. W. C. Rives, of this city, on Monday next, and arrangements are being made to arouse additional interest in the Cathedral, in view of the fact that we are to begin work on the memorial for the new sanctuary this spring.

The Bishop's Guild is to have its annual meeting on Annunciation Day. The Guild has been a strong supporter of the Bishop's plans for beautifying the Cathedral Close in the past, and comprises in its membership some of the finest characters in the diocese.

The Quiet Day for women, conducted at the Cathedral by Canon De Vries on Wednesday, March 17th, was a great success. More than one hundred women attended, and the addresses were very spiritual and therefore helpful. A feature of the day was the enormous number of intercessions asked for by those attending—larger by far than at any Quiet Day or Mission given.

The cantata, "The Crucifix," was sung by the choir of the Cathedral Sunday afternoon, March 21st, and was attended by a crowded congregation, which overflowed all bounds and was spellbound by the magical attraction of Sir John Stainer's music. The choir had been wonderfully well drilled by the choirmaster, and the entire performance was a great credit to Mr. Priest, the Cathedral organist.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

Missionary Mission.

The parish of the Holy Apostles held an eight-day missionary mission, beginning on Sunday, March 14th, all other services and meetings of societies and organizations being omitted during the week. There were informal conferences and addresses in the church on Monday, Tuesday and Wednesday afternoons, illustrated by maps and charts for women. On Monday and Tuesday evenings there were meetings for men and women in the church, and a mass-meeting on Wednesday evening in Cooper Hall. These with those on Sunday were conducted by the Rev. R. W. Patton, secretary of the Province of Sewanee. The Rev. Mr. Patton and Mr. John W. Wood were the speakers on Thursday evening at the church and the chapel of the Holy Communion, and the Rt. Rev. Dr. Nathaniel S. Thomas and Mr. Arthur Cookman at the chapel of St. Simon the Cyrenian and the Chapel of the Mediator. On Friday evening final instructions were given to all the canvassers. A meeting for children was held in Cooper Hall. Special services, with special speakers, were held in the church and chapels on Sunday morning, March 21st. An every-member canvass was made in the afternoon and reports of all the canvassing committees were made at the church and chapels in the evening.

Other Church News of Philadelphia.

Lady Hope, who has been the guest of Mrs. Thomas J. Garland, addressed three hundred men at the Inasmuch Mission on Tuesday evening, March 14th, and urged them to give serious consideration to the religion which is offered them by the Mission workers, saying that indifference to a preacher's words is fatal to salvation. The Rt. Rev. Dr. Thomas F. Garland presided. Addresses were made by the Rev. William R. Turner and Mr. George Long, the superintendent.

The Home for Consumptives, Chestnut Hill, is to be the residuary legatee by the will of the late Elizabeth S. Scattergood, of her estate.

The Rev. Y. Yardunian addressed the Clerical Brotherhood on Monday morning, March 15th, urging an active interest in the work of the evangelical Church of Armenia, which, if rightly handled, would be a great force for good in the near East. His opinion was that it should be under the religious protection of the Protestant Episcopal Church.

An adjourned meeting of the Diocesan Board of Missions was held in the Bishop's house on Monday afternoon and evening, March 15th, the Rt. Rev. Dr. Philip M. Rhinelander, presiding. He asked the board to consider the time of the Bishop's reception and of

the missionary mass-meeting. It was decided that the Bishop's reception should be held on the evening preceding the meeting of the Diocesan Convention, Monday, May 3d, and that the missionary mass-meeting be held on Tuesday evening, May 4th; also that the authorities of the Church of the Holy Trinity be asked for the use of the church at that time and for that purpose. It was decided that the missionary mass-meeting should be a part of the convention. A committee of five was appointed to make the necessary arrangements. The Bishop asked the board's consideration of the movement to erect church buildings for St. George's church, Richmond, and Epiphany, Sherwood; consent was given to the preparation of a folder containing plans for the two churches and information regarding their work. The deans of the Convocations were requested to meet with their apportionment committees on Monday afternoon, April 26th, at 3 o'clock, to prepare a budget to be presented to the board at its meeting that afternoon at 4 o'clock.

SALINA.

Rt. Rev. S. M. Griswold, D. D., Bishop.

Interesting News Notes.

Bishop Griswold has entirely recovered from his recent operation, and has begun making visitations throughout the district.

St. Michael's church, Hays, of which the Rev. Frederick Thompson, Ph. D., is priest-in-charge, is the recipient of an endowment fund of $5,000, the income of which is to cover insurance and upkeep of the church property, and any additional income to be applied to the general purposes of the mission. This fund is the gift of Mr. M. J. Treat, one of the communicants and the donor of the church building itself.

Grace church, Hutchinson, the rectorship of which has lately been assumed by the Rev. M. L. Kain, expects soon to enter upon an every-member canvass of its communicants. With this end in view, some of the men of the parish have been meeting with the rector every Sunday afternoon to learn about the proposed plan. Enthusiasm has been aroused throughout the parish, and it is confidently expected that a considerably increased budget will be possible.

At the Cathedral church in Salina congregations are slowly increasing, and more and more strangers are finding in its services what they need in the way of religious ministration, and after a while become regular worshippers there. The Bishop of the district is giving a special course of sermons on the Friday nights in Lent.

St. Cornelius' church, at Dodge City, is contemplating erecting a parish house, and have had tentative plans and drawings made of the building. This has been made possible through a recent legacy of $1,000 left to the parish by a citizen of Dodge City. The Rev. R. M. Botting, formerly priest-in-charge of the mission of St. Mary the Virgin, Cawker City, is now in charge at Dodge City, having succeeded the Ven. Floyd Keeler, archdeacon of Hutchinson, who was formerly at Dodge City.

St. Barnabas' Hospital, in the city of Salina, the District Church Hospital, is busier now than at any previous time in its history, with one exception. Thus the need of such an institution is amply demonstrated, but unfortunately, from the financial point of view, most of the patients are unable to pay for their care, thus making it necessary to solicit funds from time to time for the maintenance of the work. One hundred people in and about the city are being asked to pledge themselves to give one dollar a month during the year in order to add slightly to the income. This plan gives promise of success. The hospital chapel is being redecorated and a dossal is being provided for the altar. This work is the gift of the Bishop as a thank offering for recovering from his recent operation which took place at the hospital.

The local Lutheran congregation at Minneapolis, during the absence of their own minister on a recent Sunday, came in a body and worshipped with our church people in St. Peter's church. Both guests and hosts evidently appreciated the visit.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

Chapel at Nags Head to be Rebuilt.

Congress has made an appropriation of $856 to the trustees of the diocese of the Episcopal church of Eastern North Carolina to reimburse the diocese for the destruction of the chapel at Nags Head, which was destroyed by the Federal troops during the civil war. This appropriated will be supplemented by other funds raised by the diocese, and another chapel and rector's vacation home will be erected near the site of the old one. A liberal minded property owner has already donated the site.

Plans have not been perfected for rebuilding this chapel, but very likely the construction work will begin in the near future. The new chapel and rector's vacation home will be modern and pretentious, as Nags Head has become an important summer resort, and during the summer months there is a large congregation of the members of the church living in that community.

St. Peter's, Washington.

The every-member canvass conducted by the men of St. Peter's parish, Washington, as reported on March 3d, resulted in pledges for missions $1,262, and for parish support $2,524, and not all of the members have been seen yet. This is an unusually good showing, and the rector, the Rev. Nathaniel Harding, and the men who conducted the canvass, are feeling fine, and believe this "every-member canvass" system will produce results.

Bishop Visits Greenville.

Bishop Darst visited Greenville and confirmed nineteen, presented by the rector, the Rev. John R. Matthews. The paper reports the Bishop as delivering "two splendid sermons" at the night and morning services. The church was filled to overflowing, many being unable to get in. There was special music at both services, the new pipe organ being used for the first time. Many out-of-town people came in to hear the Bishop. Mr. Matthews is doing a fine work at Greenville.

Notes.

The Rev. W. E. Cox, of St. John's church, Washington, the secretary of the Executive Missionary Committee, who visited nearly every parish in the diocese in the interest of the "Forward Movement," and did so much to bring about this movement in the diocese, is busy gathering statistics now from the various parishes to ascertain the result of the canvass throughout the diocese.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

Request for Bishop-Coadjutor.

The Bishop has issued the following letter to the clergy and laity of his diocese:

"My Dear Brethren:—After two years of treatment for the heart trouble, from which I suffer, I had hoped that we could postpone until later the election of a Bishop Coadjutor. In this I am disappointed, although somewhat improved in health. My first duty is to the diocese, and I should be very unhappy if the diocese received harm because of any neglect of mine. I therefore call for the election of a Bishop Coadjutor for the Diocese of Kansas at the Annual Convention, which meets in Grace Cathedral, Topeka, the 26th and 27th of May, 1915, to guide our suffrages to a presbyter strong and vigorous and filled full with the love of souls.

Please make the call known in your congregations, and use the enclosed prayer in the church and in private.

FRANK R. MILLSPAUGH.

Bishop's House, Topeka, Kan.,
March 15, 1915.

Prayer for Bishop Coadjutor.

Grant O Lord we beseech thee to this thy flock a Bishop Coadjutor in whom shall be the spirit of council and might, the spirit of wisdom and godliness that by the faithful work and blameless conversation of him who ministers to us in holy things we may be moved more earnestly to seek thee and thy righteousness through him who is the Shepherd and Bishop of our souls, thy Son, our Saviour, Jesus Christ.

The Bishop's Health.

Bishop Millspaugh, who has been spending six weeks in Augusta, Georgia, for his health, returned last week to his home in Topeka, to make his spring visitations.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Interesting Items.

The Junior Auxiliary and other young people of Christ church, Hartford, presented an interesting mystery play on Sunday, March 14th. The congregation was large; all proceeds went to missions. The story was told by various members of the Auxiliary, and consisted of a declaration of the rites of the Church, and other allied topics.

On Sunday, March 14th, Bishop Brewster confirmed a large class at the Church of the Good Shepherd, Hartford, and at other parishes in Hartford and vicinity.

Rev. John Francis George has been transferred to the Diocese of Albany.

The Bishop of Western Colorado has been assisting Bishop Brewster with his services, and he has visited and confirmed confirmation classes in a number of cities.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Every-Member Canvass in New Orleans.

A splendid every-member canvass was carried out in New Orleans, in the week ending March 7th. The canvass was under the direction of the Rev. R. W. Patton, missionary secretary of the Province of Sewanee, and was carried out with the characteristic energy and thoroughness always inspired by him.

On the Sunday beginning the week of effort, the following visiting clergy preached in New Orleans pulpits: The Rev. R. W. Patton, in St. George's; the Rev. L. G. Wood, of Charleston, S. C., in St. Andrew's; the Rev. C. B. Wilmer, of Atlanta, in Christ church; the Rev. John Wing, of Anniston, Ala., at the Church of the Annunciation; the Rev. Lindsay Patton, of Jacksonville, Florida, at St. Paul's, and the Rev. M. S. Barnwell, of Birmingham, Ala., at Trinity church. At all of these churches there were large crowds in attendance, and great interest was manifested. On this Sunday night two mass-meetings were held, one at St. George's, and the other at St. Paul's church.

On Monday, Tuesday, and Wednesday, the Rev. R. W. Patton held special conferences for women in the afternoon at Trinity parish house. In some of the other parishes the women of the parish auxiliary met at an appointed place for united prayer, and then went in a body to the conference in Trinity parish house. By Tuesday the audience had overflowed the parish house, and the conferences were held in Trinity church.

A well-attended mass-meeting for men was held on Thursday night.

On Sunday afternoon volunteer visitors in automobiles carried out the every-member canvass, assembling at the respective churches in the early afternoon, and returning to make reports after six o'clock. The results in some of the parishes were most encouraging. One parish reported an increase of over eighty per cent. in the pledges for missions, and of over seventy per cent. for parish support. In other parishes the percentage of increase was nearly as great.

Lenten Services.

The noonday services down-town have been held during this Lent, as for a number of years past, and have been very well attended. The place is the Tudor theatre, on Canal street. The Church Club of the diocese has the services in charge.

The Church Club has also arranged a series of Monday night lectures during Lent. Among the recent speakers have been the Rev. William Mercer Green, of Jackson, Miss., and the Rev. Louis Tucker, of Demopolis, Ala.

Other News.

Mrs. Herman C. Duncan, wife of the rector of St. James' church, Alexandria, died on Saturday, February 27th, and was buried on the following day. Mrs. Duncan was a woman of the finest and sweetest Christian character, very active in Christian work and in various social and fraternal organizations. She was universally beloved in Alexandria, where she had spent many years of her life. A sign of the general esteem and respect entertained for her is the fact that she was commemorated by name in the prayers of the Jewish synagogue of that city.

An interesting confirmation class was presented to the Bishop in Crowley, at his recent visitation. Eleven were confirmed, and five were received from the Roman Catholic Church. Crowley has had no resident rector or regular priest-in-charge, since the death of the Rev. George S. Gibbs, over a year ago. The preparation of the class was given by the Rev. C. B. K. Weed, of Lake Charles during the past year, as well as in other parts of the adjacent field.

The Woman's Auxiliary of the diocese held their quarterly meeting in Franklin, on January 29th and 30th. An interesting feature was a "Meeting of the Board of Missions" representing a meeting held by the General Board at the Church Missions House, in which the women of the auxiliary represented the members of that board, and also delegates and visitors from the various parts of the field. After the usual conferences, reports etc., the visitors were entertained by the local auxiliary at a luncheon.

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop.
Rt. Rev. Samuel G. Babcock, Suffragan.

Episcopal Theological School, Cambridge.

In the chapel of the Episcopal Theological School, Cambridge, the Rev. George Hodges, D. D., dean, there has been recently erected through the generosity of Mrs. Frederick Atherton, of Washington, D. C., a memorial window designed by Frederick Stymetz Lamb, artist, and executed under his personal supervision in the Lamb Studies, New York.

Its double gothic openings are filled respectively with the figures of Dean Berkely on the left and John Wesley in the opposite panel, each in his day a valiant defender of the truth. The window presents a strong appeal as a "sermon without words."

The inscription at the foot of the window reads as follows:

In loving memory of Ellen Trowbridge Tilton, born 1841—died 1910.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D. Bishop.

Lenten Services in Atlanta.

The services being conducted in the Savoy theatre under the auspices of the Brotherhood of St. Andrew have been discontinued. These were held on Sunday evenings and the different ministers of the city preached.

Dr. John R. Atkinson is now holding service and preaching in the Grand theatre on Sunday evenings. The building is packed. Last Sunday the police had to place a notice that no standing in the aisles would be allowed.

At the last service, Mr. Memminger, of All Saints', conducted the service and the singing was rendered by the combined choirs of St. Phillips' and All Saints'. The object of these services is to reach the "man in the street." It certainly seems to be reaching a great number of people.

Noon services are being conducted in the Steiner-Emery building, under the auspices of the Brotherhood of St. Andrew.

St. James', Marietta.

At the Wednesday evening services in St. James', Marietta, Dr. Atkinson, the Rev. Mr. Gribben, the Rev. Thomas Duck, and the Rev. Vincent Lacey have spoken. The Bishop will preach the sermon on March 24th.

The rector of St. James', assisted by the other ministers of the city, conducted noonday services in the Gem theatre for one week.

Two splendid mission study classes are being conducted by the auxiliary in this parish on Tuesdays and Fridays. The interest has been sustained and wonderful.

The St. James' Guild will have the interior of the church painted in April.

A hot-air furnace has been installed in the rectory, a gift of a member of the congregation.

The apportionment to this parish for general missions will be paid in full before Easter.

Notes.

Dean Atkinson, of St. Phillips' Cathedral, spoke at the theatre services in Chattanooga last week; and the Rev. Randolph R. Claiborne spoke at the noon services in Knoxville, and preached in the church three afternoons.

The Bishop preached at Trinity church, Columbus, on the fouth Sunday morning in Lent. A large class was confirmed. At night he preached and confirmed a class in St. Christopher's church for colored people.

The Phelan memorial window was unveiled in St. Luke's church, Atlanta, on last Sunday. The window was in memory of Sidney Harris Phelan, and Palmer Graham Phelan. The window depicts the "Boyhood of Christ," a reproduction of the famous painting of Hoffman.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Helpful Parish Meetings.

With a view to increasing the co-operation of parents in the Church's effort for the religious education of their children, and quickening the life of the Sunday School itself, a meeting of the fathers and mothers of the pupils of St. Michael and All Angels' Sunday School, Baltimore, was recently held in the parish house. The clergy, members of the vestry, officers and teachers of the Sunday School and parents of the pupils gathered in the large school room, and after an introductory address by the rector, the Rev. Dr. Charles Fiske, listened to a very helpful address by the Rev. William C. Hicks, rector of Emmanuel church, Cumberland, on the subject, "The True Basis of Influence in a Teacher of Religion." The subjects for discussion were "What the parents can do for the Sunday School" and "What the Sunday School can do for the parents." The speakers on these topics were Miss R. Belle Brooks, a teacher in the Sunday School and also in the Eastern High School, and Mr. George C. Thomas, a member of the vestry. A social half-hour followed.

In order that the women of the parish might come to know each other better and thus work together more congenially, the women of Christ church, Baltimore, the Rev. Dr. Edwin B. Niver, rector, recently met in the parish house. About 125 women were present. A delightful luncheon was served and addresses were made by Miss Sallie Carter, Mrs. Morris Tyson, Miss Kate McLane and Miss Pascault.

A very interesting series of illustrated lectures on "A Pilgrimage to the Holy Land" is being given in the par-

ish hall of St. Luke's church, Baltimore, by the rector, the Rev. Edward D. Evans. The Rev. Mr. Evans spent some time in the Holy Land three years ago and assisted in an Easter service in the Church of the Holy Sepulchre at Jerusalem. While the Turko-Italian war was going on he journeyed through the Holy Land in a carriage, studying native life and customs. The views he is showing were produced by the American colony in Jerusalem. The first lecture touched on Joppa, Jerusalem, Olivet, Bethany, Jericho, Jordan, the Dead Sea and Bethlehem. On March 25th the subject will be, "Nazareth, Galilee, Native Life and Customs, Damascus and Baalbek." The third and last lecture on April 15th will be on "The Holy City, Calvary and the Sepulchre, the Holy Fire on Easter Eve, and other ceremonies."

In order to clear a deficit in parish expenditures amounting to $450, and to start a fund for the redecoration of the interior of the parish church and the installation of electric lights in place of the present gas illumination, the ladies of the permanent committee of St. Anne's church, Annapolis, the Rev. Dr. J. P. McComas, rector, at a bazaar held in February in the Bladen Street Armory, Annapolis, netted $846.44.

Death of a Devoted Churchman.

Mr. Augustus Hall died at his home at West River, Anne Arundel county, on February 9th, in his eighty-fifth year. In the death of Mr. Hall, the community at West River lost one of its most valuable and intelligent citizens, and Christ church a most loyal and faithful member, for many years active in the vestry. He was directly descended from the Rev. Henry Hall, first rector of the neighboring parish, St. James', in 1698, who died in 1722, and was buried under the chancel of the old church and to whose memory there is a window in the present church. He was laid to rest in his family lot in Christ church churchyard.

Interesting Studies in Early Church History.

Much interest has been manifested in a series of sermon-lectures, being popular studies in early church history, which the Rev. Dr. Charles Fiske, rector of the Church of St. Michael and All Angels, Baltimore, is delivering on successive Sunday evenings.

Some of the subjects are as follows: A Martyr Bishop and his Famous Letters, The Saint who Entertained His Own Murderers, The Lawyer-Bishop who Opposed the Pope, The Bishop Who Stood Alone Against the World, The Bishop Who Turned the Emperor Out of Church, The Golden Tongued Preacher Who Died in Exile, A Fashionable Preacher Who Denied the Faith, A Robber Convention and an Unorthodox Monk, A Christian Philosopher Born Out of Due Time, The Young Man Who was Saved by His Mother's Prayers.

Other Diocesan News.

The eighth anniversary of St. David's church, Roland Park, the Rev. Dr. S. C. Foote, rector, was celebrated on March 3d, with a festival service at which the Bishop of the diocese made an address. A dinner followed, after which the choir of the church gave a musicale.

During the week of the fifth anniversary of the rectorate of the Rev. Dr. Charles Fiske, at the Church of St. Michael and All Angels, Baltimore, Doctor and Mrs. Fiske were surprised by members of the Women's Guild and the Junior Daughters of the King, who presented Dr. Fiske with a comfortable easy chair, and Mrs. Fiske with beautiful gifts of silver and china.

The Rev. Marcellus Karcher, rector of All Hallows' parish, Anne Arundel county, who has been ill for some time is now under treatment at a hospital in Baltimore. During his illness the Rev. Messrs. Shears, Mayo and Magruder have taken his services for him and he has also had the help of a faithful and efficient lay-reader, Mr. Eugene P. Childs.

On the evening of March 17th, the Rt. Rev. L. R. Brewer, D. D., Bishop of Montana, and known throughout the church as "the father of the apportionment," came to Baltimore and preached at the Church of the Ascension on the subject of "Missions and the Apportionment."

The Rev. W. F. Allen, formerly rector of All Hallows' church, Snow Hill, Diocese of Easton, has been engaged by the vestry of St. Mark's church, Baltimore, to take charge of that parish for three months, beginning March 1st.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

The Bishop's Activities.

The Bishop has just entered upon a series of spring visitations. On Sunday, March 7th, he visited the important parish at E. Las Vegas, where the first chapel of this church was erected thirty-six years ago. On Friday, the 12th, he visited the mission at Clovis, baptizing a child and celebrating Holy Communion. While there, he made arrangements to place a clergyman there, the Rev. D. A. Sanford, in charge of the work, in connection with some other mission stations.

The Rev. C. E. Maimann has been obliged to give up the work at Gallap, and a clergyman is now needed for that important place.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. Chas. S. Burch, D. D., Suffragan.

Interesting Items.

Fifty men met at the Church Club rooms last week, called by the Diocesan Missionary Committee, to consider the apportionment to general missions. The chairman, Samuel Thorne, Jr., presided, and the Rev. Hugh L. Burleson, of the Board, made the principal address. William E. Curtis, of St. George's, also spoke. It was reported that in many parishes laymen are at work for missions, and there has been excellent results from the committee's efforts. It was voted to hold a public meeting in Synod Hall on April 20th, to bring committees together and to further the apportionment interest. New York is asked for more than $250,000, and last year gave only $190,000.

The Rev. Isaac Van Winkle has become rector of St. Clement's church, in succession to the late Rev. Maurice W. Britton. For many years he was in charge of St. Luke's chapel in Paris. He is a relative as well as namesake of the last rector of St. Clement's save one. This parish has had a varied experience. Its church was condemned by the building department and torn down. It worshipped for a time in Hobart Hall of the Diocesan House and now has temporary quarters in Third street. It has two hundred members, and some property that produces income.

The late Mrs. George S. Bowdoin left by will $10,000 to the Church Temperance society, an institution which is doing splendid work and is much in need, and the late Miss Catherine A. Bliss, in the same manner, gave the same sum to each of the following: Grace church, to be used for day nursery work: and the Domestic and Foreign Missionary Society.

Clergy of all bodies, Protestant, Catholic, Jew, have had a hand lately in favoring and opposing a prohibition measure in the New York legislature that would allow New York City to vote by wards whether it will have local liquor licenses or not. If enacted the bill will allow voters of political subdivisions as small as an election district or as large as a county or city of the first class to vote license or no license.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Diocesan Items.

St. Paul's church, Georgetown, recently lost its oldest communicant by the death of Mrs. Ellen Anderson Stockley, widow of Governor Charles Clark Stockley, of Delaware, who died on March 4th. The funeral was held on Saturday, March 6th, Bishop Kinsman and the rector of the parish, the Rev. S. D. Van Loan, officiating.

A handsome oak Bishop's chair has been presented to St. John Baptist's church, Milton, the Rev. Charles A. Behringer, rector, in memory of Nehemiah Draper Welch, late senior warden of the parish, and Mary Whitefield Parker Welch, his wife, by their children. The memorial was dedicated by the Bishop of the diocese on Friday, March 12th, at which time also a class was confirmed.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Clerical Union.

At the March meeting of the Diocesan Clerical Union, held at St. Peter's parish house on Monday, the 15th, the Rev. J. F. Wightman read a paper on "The Aim of the Board of Religious Education." A committee was appointed to look into the feasibility of holding regular stated services in the public institutions of the city, consisting of the archdeacon of the diocese, the archdeacon of Pittsburgh, and the Rev. F. O. Johnson, rector of Christ church.

Church Periodical Club.

The librarian of the Church Periodical Club, Mrs. H. C. Westervelt, has lately been very busily engaged in the preparation and sending out of two "Traveling Libraries," the first undertaking of the kind in which the Pittsburgh branch of the Woman's Auxiliary has been engaged. The work indeed is rather a new branch of the general work of the Club. One went to Bolton Landing, a remote point on Lake George, and was a general library of sixty-one volumes of good fiction, travel, biography, a few religious books and some children's books. The second library went to Graniteville, S. C. It

was a children's library of seventy-six volumes.

The books for these libraries are contributed by members of various parishes, and are selected by the librarian from the large number of books sent her. The cost of each library has been about $12.00.

Lenten Mission.

At the Church of the Atonement, Carnegie, during the week beginning March 15th, the Rev. C. J. DeCoux held a mission, preaching every night, and on Thursday afternoon holding a service for women, and on Friday afternoon for the children of the congregation.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B D. Tucker, D. D., Coadjutor.

Grace Church, Norfolk.

Bishop Randolph visited Grace church, the parish of colored Churchmen in Norfolk, Rev. D. J. Lee, rector, on the evening of Wednesday, February 24, when he was met by a large and attentive congregation. After an interesting and instructive sermon on the Lord's Prayer, the Bishop confirmed a class of ten persons, presented by the rector. Besides his ordinary duties as pastor, Mr. Lee has also the care of a parish school, which is well attended; and throughout Lent he has his church opened for services Friday afternoon, and Tuesday and Thursday evenings, at which last services the sermon is supplied by the clergy of the city.

Ascension Church, Amherst.

The Lenten services at Ascension church, Amherst, have been of much interest to the congregation. The Rev. George E. Zachary, who came to the parish in January from Greenville, Ala., has been delivering addresses on the Prayer Book, beginning with the title page and ending with the confirmation service. These services have been studied by the congregation clause by clause, and the spiritual meaning so brought out that a deep and devotional spirit has been developing in many who have listened.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

The Bishop Visits Nashville.

Bishop Gailor has been spending the week of March 7th in Nashville making the Lenten noonday addresses and also making visitations. At St. Peter's church he confirmed a class of seven, all men, and in St. John's chapel, the State penitentiary, he confirmed a class of prisoners prepared by the Rev. Eugene T. Clarke, under the direction of Archdeacon Windiate. The prison chapel was filled and the Bishop preached from the subject of St. Paul's imprisonment in Rome and his writing of the epistles from that place. Much effective work has been done at the penitentiary since the archdeacon started services there.

St. Raphael's House.

St. Raphael's House, Monterey, continues its work under Archdeacon Windiate. Five missions have been established from that center with regular services. Mrs. Margaret Helm has been added to the teaching force, and Miss Anna P. Hiller has been added to the nursing force. There are now some sixteen in the household and taking courses, etc., and over one-third are postulants preparing for university or seminary.

Other News.

Rt. Rev. William Crane Gray, D. D., recently Bishop of Southern Florida, has taken charge of St. Paul's church, Murfreesboro, and the Church of the Redeemer, Shelbyville, for Archdeacon Windiate.

St. Peter's church, Nashville, under the Rev. Eugene T. Clarke, has recently organized a Men's Club, which is very successful in its work and interest aroused.

There are now about a dozen of the Church periodical traveling libraries being used in Middle Tennessee, and they are very effective in stimulating the people not only to read, but in many other lines. Mrs. Joseph Rogers, of Goodlettsville, oversees their movements, acting under the archdeacon.

The Rev. John B. Cannon, chaplain of the University of the South, and a prominent figure in the diocese, died in Sewanee on March 18th. He had been connected with the University for a year or more. Before going to Sewanee he was rector of Grace church, Memphis.

VIRGINIA.

Rt. Rev. Robert A. Gibson, D. D., Bishop.
Rt. Rev. Wm. Cabell Brown, D. D., Coadjutor.

Christ Church, Winchester.

Christ church, Winchester, the Rev. W. D. Smith, D. D., rector, has paid its full apportionment of $1,110 for all objects. In addition, it has paid $400 for general missions, thus doubling its apportionment, besides several hundred dollars for specials. The Easter offering, which also goes for missions, as well as the Sunday School Lenten offering, will be additional.

St. Stephen's Church, Culpeper.

St. Stepen's parish (Culpeper) branch of "The Little Helpers" of the missionary society, held its semi-annual meeting. Being one year old, the baskets were opened for the first time. Their contents were sent to the support of the school for imbeciles, conducted by Mr. Rioichi Ishii, in Tokyo, Japan. Mrs. K. J. Hammond is president, and Mrs. Severn Nottingham, secretary-treasurer. The branch has sixteen members.

Other News.

The date of the Convocation of workers among the colored people is changed from Wednesday, April 28th, to Tuesday, April 27th, at Meade Memorial church, Alexandria.

On Sunday morning, March 21st, Bishop Gibson made a visitation to Holy Trinity church, Richmond, when he confirmed a class of twenty-three persons, presented by the rector, the Rev. J. J. Gravatt, D. D.

The evening of the same day he visited St. James' church, Richmond, and confirmed twelve persons, who were presented by the Rev. Robb White, Jr.,

The offering at both services was for woman's work in the diocese.

Girls' Friendly Society.

The Girls' Friendly Society in America wishes its plans for taking care of young women at the Panama-Pacific World Exposition to be widely known in the Church.

The society has a section in the Social Economics Building, on the Exposition groupnds. They will have, by the end of this month, a G. F. S. lodge open in a convenient locality, where girls and women may board.

Applications should be sent to Miss Millicent A. Waterhouse, 419 Golden Gate Avenue, San Francisco.

This enterprise on the part of the G. F. S. is part of a plan for the extension work of the society in the far West.

Persons wishing to know about round trip fares, good for ninety days, are asked to communicate with Mrs. Warren S. Shattuck, Church Mission House, 281 Fourth Avenue, New York City.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

The Death of the Rev. Dr. Bennitt.

In the death of the Rev. George S. Bennitt, D. D., on March 15th, for twenty-eight years rector of Grace church, Jersey City, a very faithful servant of the Church has been taken. Dr. Bennitt was born in New Milford, Connecticut, in 1849, and received his education at the Episcopal Academy of Connecticut, and at St. Stephen's College. He was ordained deacon in 1873 by Bishop Williams, of Connecticut, and priest in 1880 by Bishop Paddock, of Massachusetts. His ministry was at St. Peter's, Brooklyn, 1873-1875, and at All Saints', Ashmont, Boston, from 1875-1887. He was a deputy to the General Convention from 1889 to his death and a very useful member of that body. He was for twenty-two years president of the Board of Diocesan Missions of Newark, and for fourteen years president of the Council of Christ Hospital, Jersey City. He was a most excellent parish minister and built up an endowment of forty thousand dollars to make secure the future of his parish. He was a fine type of a New England man, thoroughly interested in everything pertaining to the work of the Church, helpful in numberless ways, always dependable, of excellent judgment, commanding the confidence of all who knew him in his great city and in the diocese, never sparing himself, definite in his teaching, while generous and kindly in his relations with other men. His zeal and intense devotion to his work shortened his life. The death of no man in the diocese will bring greater sorrow or more gentle and grateful thoughts, because of his uncalculating service of the Church which he loved with all his heart.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor

Clerical Changes.

The Rev. D. A. Sanford has resigned St. Paul's church, Mexico, and accepted work in the missionary district of New Mexico. Rev. A. J. D. Kuehn has also resigned Calvary church, Louisiana. Several other parishes are also vacant, as Christ church, Moberly, and Trinity church, St. Charles. The parish at Mexico, however, is temporarily supplied by the Rev. A. C. Prescott, from the Diocese of Milwaukee.

Christianity and the Community

Thy Kingdom Come on Earth

Reference has been made previously in this column to the visit of Dr. Sidney L. Gulick and Professor Shailer Mathews to Japan, as ambassadors of good will from the Federal Council of the Churches of Christ in America. They were credited primarily to the Christian churches of Japan, but during their stay in the East—which is now finished—they spoke to audiences drawn also from the schools and universities and the people generally. It is gratifying to know that these two representatives have come from Japan with a thorough belief in the real friendship of Japan for America, and a pronounced conviction that frank discussion between the two peoples will solve any of those causes of difference which are sometimes so sensationally exploited.

There is greater significance in this whole eclat that appears on the surface. Organized Christianity has been scathingly arraigned for its failure to prevent the European war; and it is made to appear that all the balance in the present accounting of the world's facts is to the discredit of the churches. But careful thinking will recognize the truth that what there may be of failure in the influence of the churches is by the nature of the case terribly obvious, while the measure of its saving work is hidden precisely because it consists not in stirring up results which fascinate attention but in preventing them. There have been in recent years causes of friction, which had there not been a prevailing good-sense and goodwill on both sides, might have involved the United States and Japan in war; and some few sensationalists on both sides have acted and spoken in ways calculated to provoke one. Had there occurred the miserable folly of such a war, Christianity would have been blamed for its occurrence. In the light of the mission of Dr. Gulick and Dr. Mathews, is there not just reason to credit the Christian churches in part at least, with the fact that such a war, please God, shall never be?

✠

The daily press is announcing a movement which is of interest in a religious paper too of cleanliness be as near to godliness as the familiar proverb declares.

Extensive preparations are being made in many sections of the country looking toward the observance of National Negro Health Week—March 21-27. The movement has aroused considerable interest among white people, as well as among negroes, and it is believed that much for the general good can be accomplished if the programme as arranged is properly carried out.

The negroes of the nation are being asked to unite in observing the national health week in the belief that in doing so they will be doing the best service to themselves as a race and to the country at large.

✠

A clear statement of the reason why this attempt should be in every earnest and positive way helped on not only by the negro leaders but by the white ministers and white laymen who have the welfare of their communities at heart has been made by the president of the Virginia Federation of Women's Clubs, who says:

"The Virginia Federation feels that this is an important and creditable undertaking to which all enlightened people must be glad to lend help and encouragement. If we had none other than the most grossly selfish reasons we would wish to encourage clean-up week in every part of our cities. You remember Ruskin's story, perhaps, of the poor woman stricken with a plague who was denied charity or help and who crawled into an alley and died, only to scatter all over London the plague which had made every one turn away from her—thus says Ruskin, proving that whether the people would or no, she was still sister to them all. We may be content with our own cleanliness, health and righteousness if we will, but we cannot escape responsibility for the ignorance, carelessness, and helplessness of others. And a clean town is no cleaner than its alley-way."

✠

In response to numerous calls from negroes all over the country as to how National Negro Week may best be observed some specific instructions have been given out by the executive committee of the National Negro Business League, Booker T. Washington, president. The following method of holding a day of prayer, is suggested:

"In order that the people may enter heartily into the movement for better health and to the end that the programme may be effectively carried out, it is suggested that the ministers of all the colored churches throughout the nation, set aside the third Sunday in March, the 21st, as a day of prayer for better health conditions and that each minister arrange to preach on this day a special health sermon to his congregation.

"In addition to this, each minister is requested to arrange, wherever possible, appropriate services which shall include a discussion of local health conditions and any other matters which in his judgment will make the Clean-Up Week a success.

"Clean-Up Committee. It is further suggested that each community have a clean-up committee which shall investigate the conditions which menace the health of their community, arrange the programme to suit these conditions and then see that the programme is carried out and that the community is thoroughly and systematically cleaned.

It is further suggested that the following things may be done during clean-up week:

1. Move out and burn up all unnecessary rubbish and all unused old clothing and waste. Move, dust and clean well all pictures, furniture, drapery, carpeting, beddings, clothing, cooking utensils and all household ware. As far as possible, take all the furnishings of the house into the open air and sun them all day. If the day set aside for cleaning up is cloudy or rainy, do this on the next bright day.

2. Brush down the walls and ceilings of all rooms; scrub and clean thoroughly all the floors and woodwork of the house. In scrubbing the floors, use strong lye and hot water; in cleaning furniture and painted woodwork, use warm water and good soap. Do not use lye on anything that is painted.

3. Paint or whitewash the walls, ceiling and woodwork. Then thoroughly dry, air and sun every room, especially the bedrooms.

4. Give careful attention to the front and back yards, and under the houses, as those menace the health and comfort of your family as long as they remain untidy. Scrape off the worn surface dirt, level the walkways and paint or whitewash the fences and house. In whitewashing, use plenty of good lime and, to keep the whitewash from rubbing off, add one quart of salt to five gallons of whitewash.

Repair the stable, the barn and the henhouse. Whitewash them if you can, and see that no filth remains in which flies can breed.

✠

The Co-operative Education Association of Virginia has won recognition and emulation in other States, and the interest that attaches to its affairs is not local.

Mr. Jesse H. Binford, who for five years has served the organization with marked success as executive secretary, is now to become one of the State school inspectors attached to the Department of Public Instruction. Mr. Binford, whose services as a speaker, have been in constant demand and who is widely known throughout the Commonwealth, hereafter will devote his time exclusively to the rural schools. To quote from an official paper, he is to serve as an agent "for the bringing about of fundamental underlying conditions more favorable to rural school development." The country people all know and admire Mr. Binford, and they feel that in him they have a friend who thoroughly understands the needs of the rural schools.

Mr. Binford's new position is made possible through the generosity of the General Education Board, which has recently created rural school agents in all the Southern States. It will not be the policy of this board, however, to dictate plans for Mr. Binford's work. This will be left entirely to the discretion of the new appointee and of State Superintendent Stearnes.

At the meeting yesterday, J. H. Montgomery, of Damascus, was chosen as Mr. Binford's successor to carry on the work of the Co-operative Education Association. The new secretary is a native of Tennessee, a graduate of Emory and Henry College, for a few years a successful business man in Knoxville, and has for the past three years been principal of the Damascus High School.

✠

A graphic illustration of the kind of work the Co-operative Education Association accomplishes is furnished by this report of one of Mr. Binford's latest visits.

At the foot of the Alleghanies, fifteen miles from Lexington and twenty miles from Clifton Forge, is a neighborhood known as "Rough and Ready." Four miles distant, over a ridge, is another school community called "Unexpected." In both of these places are log schoolhouses, each with an attendance of half a hundred boy and girl pupils. School conditions are as primitive as they were in other parts of the State forty years ago.

(Continued on page 20.)

Church Knowledge and Nurture

KNOWLEDGE OF A LIVING LORD.

The truth of Easter as a dominant force in the world to-day is the interesting and practical way in which a message about it comes to us from Chicago, Ill. It has been said were the Bible lost, it could all be gathered in fragments from various writings about it. So Dr. Kirtley finds the truth of a risen and living Saviour permeates all modern life, religious, ethical, literary, educational, industrial, civic. A withdrawal of it, indeed, would bring on a religious collapse. Its reality must be felt for an adequate idea of its vital value to us. But it is "the best attested fact of history" says Dr. L. Abbott: and Kreim the German rationalist says: "The resurrection of Jesus must be taken as a historical fact." "The belief in the resurrection," said Strauss, "is the very heart of Christianity, and with the truth of it, Christianity stands or falls." So Dean Chadwick, of Armagh, wrote: "It is certain that the resurrection of Jesus Christ colors the history of the world more powerfully to-day that events that are much more recent." Easter truth is worthy now of Easter day celebrations even had the Church never made the provision she has for it, and supported it by a custom of centuries. Sentiment, definite ideas, and facts are the basis of modern progress. Without sentiment, knowledge is left; and if that be lost, facts remain. The fact of Christ's resurrection is that He lived again after a real death. Lived without the limitations He knew before His crucifixion, and possessing full-fledged powers to keep all His promises. Our knowledge or definite idea of Christ is understood in terms of His resurrection. It becomes known in possession and experience of His promise: "Because I live, ye shall live also." We have an instinct of immortality, but the final proof of it is in what Christ actually did with His human Body. He has revealed the supremacy of the Spirit. He threw light on life. We strive strenuously not to be saved, but to live freely, joyously, because of the indwelling Spirit of a living Christ. Possessing an active hope of immortality, our whole life now is seen in its true perspective, and used for highest ideals. As Bishop Westcott said: "The resurrection is not an isolated event in history, but at once the end and the beginning of vast developments of life and thought; it is the climax of a long series of divine dispensations which find in it their complement and explanation. It has formed the starting point of every progressive modern society, ever presenting itself in new lights, according to the immediate wants of the age."

Fellow Christians of many names are feeling this force in their communities, and welcoming an anniversary day to celebrate it so long loved by ourselves. Here are some testimonies: "Each time we write a date it bears invisibly 'the year of our Lord,'" so the Christian work acknowledges the Divine Master. The Church continues this loyalty, celebrating annually certain events in Christ's life. From continent to continent, and in all races of mankind, these commemoration days are the same. Easter brings a deep unbounded joy. Doubt is swallowed up in glorious victory." "Easter is the most significant sacred season of all. It marks the hour of Christ's triumph. Herein is the essence of the eternal. The Christian like his Lord is immortal. This renders life worth living, nerves us for sacrifice, enables us to endure tribulation through which often the crown must be won."

For the Sunday School teacher this outside testimony is clear and varied. "Every sacred season of the Church constitutes an opportunity for the Sunday School teacher to get a new inspiration. He must dilgently improve these opportunities. Our lessons may have carried us through the Life of Christ, or Old Testament story, but we pause to think of Christ's crucifixion, and come to the glorious celebration of Easter Sunday. Can the teacher do better work than bring before the class the great worth of these commemoration days, their spiritual uplift, their swaying power away from wordly things, into the circle of life and light which surrounds the Saviour? Keeping the Pattern, in all its loveliness, ever before our scholars, by means of these commemorating days will help them grow "unto the measure of the stature of the fulness of Christ."

"Some Sunday School teachers fancy they do not get from the church all the aid they should for their work as teachers. We venture to surmise this is largely because they have not opened hands and hearts to receive all that the church offers them. They have devised and planned for times and seasons, wisely or otherwise, when they could better have found what they need in the church year itself. It was long, long ago that the church fathers, by careful and prayerful study, grouped the momentous events in the life of our Lord under the seasons of Advent, Christmastide, Epiphany and the Lenten season, Easter and Whitsuntide, and the long, full Trinity season. The saintliest souls of bygone days found spiritual sustenance in their faithful observance of the spiritual feast-days. And in later years denominations which once held aloof from it all as savoring of papacy, now realize the spiritual value of these seasons and urge upon their Sunday Schools the observance of at least Christmas and Easter."

Could testimony from pens of our own teachers be stronger? We rejoice in this value set on what is dear to us.

The children must be shown that there is more for them at Easter than a beautiful and rather long service even with its special music and flowers in church, and a children's service and missionary offering of their pennies. Again we quote from the New Century: "The sacred anniversaries of the Christian Year are the warp of a Christian life to our scholars. The comemoration of these special days in Christ's life, repeating themselves year after year from a network holding the year and the years together for Christ." Can the teacher do better work than in using these days? One teacher found more than half of her girls had not been to church the previous Easter. She invited the class to her home one evening of the week before Easter. Each girl was asked to bring a written answer then to the question given her the Sunday before. These questions were on Easter's date, observance in various lands, and by different denominations. After the answers were read and discussed, the teacher read the story of Holy Week from Palm Sunday to Easter even. In the silent attention one could have heard a pin drop, and tears fell from some eyes as the story of Gethsemane was read, and Pilate's Hall. "I never realized all those things happened in one week," said one girl. In truth she had never had the benefit before of a teacher who knew how to use the Church year.

Easter must also be used in close association with Good Friday, that in the child's mind its truth may form as it ought the complimentary truth to Good Friday's lesson. Children see constantly pictures of Christ crucified, and crosses, and sometimes crucifixes. They all emphasize a **dying** Saviour's history. They ought, and children ought to know it in its value for the need of every human soul. They ought to know that their souls need to receive this truth personally. But let not the influence or teaching mean a dead Christ to-day, and the antidote for that is the Easter lesson that a dying and once really dead Christ in his human nature, has lived since "He rose again from the dead the third day"—is living to-day. This two-fold truth the Father planned in human salvation: the Son fulfilled (John 10:17); the Holy Spirit makes known, that we "though not seeing, may be blessed in believing." (John 20:29).

The Children's Corner.

Dear Children: If you have studied ancient history, you know who the old-time Romans were. They had no knowledge of the truth so precious to your parents, and about which you learn afresh this Easter. So death meant despair to them. They could not think of it happily. Yet they did think very much about it. For they had thirty names for it. Let me tell you some of them. "The Iron Slumber," "The Eternal Night," "The Mower With His Scythe," "The Hunter With His Snares," "The Demon With a Cup of Poison," "The Merciless Destroying Angel," "The Unflinching Jailor With Keys," "The King of Terrors Treading Down Empires." Think what must have been the darkness, when this was all it meant for them, or to their boys and girls when a playmate died. It is hard for you and me to realize our privilege. You may not often think of the far future. But if you do, I am sure thoughts of a loving Father come into your minds, because Christian parents have told you of Him, and of His Son who died and rose, and now lives to speak to Him for you. So you close your prayers saying, "for Jesus' sake"; and you believe a living Saviour takes your prayers and offers them acceptably to His Father and your Father. Now read over the last chapter of St. Matthew's gospel, and take a paper and pencil and write down, you

Juniors: Two reasons why from that story you are sure Jesus rose again and so is alive now.

Seniors: Some reasons why you are sure Jesus really died, and are sure he truly rose again and lives.

Answers for March 20th:

Junior: St. John 10:2-11.

Senior: 1 St. Peter 1:18, 19.

Your friend,

K. J. H.

Family Department

For the Southern Churchman.

"It May Be Too Late."

W. H. Morse, D. D.

"If you please, sir, how long do you think before I make pieces of American language into Italian?"

The boy, cap in hand, stood before Principal Twichell, of the West Middle school, Hartford. Mr. Twichell, busy at his desk, looked up.

It depends altogether on circumstances," he replied.

Just then some one else came into the office, and the boy stepped out.

"'Cir-cum-stances!'" he repeated to himself. "Wonder who them is!"

He thought he would ask some one, but it was such a long word that he forgot it before he had the opportunity.

He was selling his papers at the station a short time after, when he overheard two gentlemen talking of some person, of whom one said that he was "in good circumstances." The boy caught the word, and resolving not to lose it again before he had it defined, he went to the girl at the candy table.

"Say," he asked, "what is to be in circumstances, good kind?"

"It means, of course," the girl said, "that one is rich, lives in a big house, rides in an auto, and keeps several servants."

"My-ee!" the boy exclaimed. "That'll be a long time for me to wait before I can put American into my way of speaking!"

He was not satisfied. He must get this more clear. Methodically he attempted to reason it out. After a while he had what he considered a solution. Mr. Twichell, he thought, probably meant that he should ask some one who by virtue of being "in good circumstances," could give a practical answer!

As he was busy on the street with his papers that afternoon, he saw a gentleman leave the Travelers' Insurance building to enter his auto. There was n t a newsboy who did not know Dr. G. Pierrepont Davis, senior warden of Trinity church.

Could you please tell me, sir," the boy said to the physician, "how long it is before a boy, (that's me), can make American into Italian?"

Dr. Davis smiled.

"How old are you?" he asked kindly.

"I will be fourteen next," was the reply.

"What grade are you in at school?" the doctor asked.

"Sixth, sir," the boy replied.

"And what was it you asked me?" Dr. Davis said.

The kindly manner encouraged the boy.

"I didn't make to be rude," he said, "but Mr. Twichell said some man in good cir— I forget of the word, sir, but it means you, I guess! He said to depend on you to tell me how long I might be before I could take American pieces and write them in Italian. I know how with a few fine American words, but I want pieces."

"Ah," the doctor said, "you want to know how to translate English into Italian! Is that it?"

"I think so, sir," was the reply.

"Keep right on at school, my lad," Dr. Davis said, "and it will not be long; perhaps after another year."

"It may be too late then, sir!" the boy returned.

Dr. Davis was interested. "How so?" he asked.

"Sure, sir," the boy said, "I got in Italy my grandmother, who she lives with my father's aunt, and they both be old donni. They not go the church there. They not got American kind of church. May be that is the why. I want that grandmother to know what is what they say in American Bible-books, only it got be in Italian. I know not my grandmother can read, but there is a ragazza who would do so for her."

"What is a ragazza?" asked the doctor.

"That is girl, sir," was the answer. "Her name is Legretta. She is very nice. So I want to send the pieces to her, and she read them to my grandmother; and keep to saying them, so my grandmother get all right."

"Pieces?" Dr. Davis said, "Such as 'Excelsior,' 'The boy stood on the burning deck,' 'Thanatopsis,' and those others that are recited in school?'

"Oh, no, sir, please," the boy exclaimed. "Not them! I mean, you know, 'God so loved the world,' 'The Lord is my shepherd,' and —"

"Oho, you mean Scriptural text!" the doctor said. "You want your grandmother to have them in her own language?"

"Yes, sir!" emphatically.

"Well, well!" was the doctor's rejoinder. "I see. You go to mass, then, and hear the priest use those texts, and want your grandmother to have them, knowing that she is not permitted to have a Bible."

"Please, sir," the boy said, "I not go to mass. I go in the Baptist Italian mission where Dr. Roca preach."

"Aha! And what is your name?" Dr. Davis asked.

The boy told him his name.

"Be a good boy. Study hard. You will be able to translate so much sooner," the doctor said, and rode away. At the counting-room of the Security Trust Company, five minutes later, he asked Charles Edward Prior, treasurer of the Italian Baptist mission, about the boy. Then he rode to the store of the Connecticut Bible Society.

The next afternoon he looked for the boy on the street, but did not find him. But as he was about to go homeward, out from the sidewalk ran the object of his search, accosting him.

"Please, sir," he said, "that word was ircumstances!"

"Well, well!" the doctor said. "But see here! I was looking for you. What is your grandmother's name and address?"

The boy told him. The doctor produced a packet.

"There," he said, "is an Italian Bible for the girl to read to her. Come with me to the post-office, and we will send it."

The boy's black eyes fairly glowed. At the office the name and address was written on the packet, the stamp affixed, and the doctor left the boy writing a postal to Legretta, telling her all about it.

It was not long after this incident when Dr. Davis wrote me:

"I have been speaking to Bishop Brewster about doing more for the unchurched Italians."

A few months later the Protestant Episcopal mission of San Paolo was established with Dr. Davis one of its foremost friends. And it was not long before a gentleman who did not want his name used, saw to it that a fund was provided by which the prayer-book in Italian was furnished to every rector in the diocese who had Italians in his parish, and sought to reach them.

It was mid-afternoon of the third day of April, 1914. Men stood with uncovered heads as through the streets passed the long procession that followed to Cedar Hill cemetery all that was mortal of Dr. G. Pierrepont Davis. In front of the Athenaeum a black-eyed newsboy stood bare-headed.

"I knew him," he said in a low tone to a companion. "He give me a Bible-book for my grandmother, he did! It make her happy! Tell you, Joe, I jus' depended on that gentleman's cir-cum-stan-ces, and Legretta, who is a friend o' mine, wrote me that my grandmother and the zia goes with her to those Waldensian church over to home, with her, Sundays, and Legretta reads them pieces, you know!"

Have Faith in the Dull Child.

Many a child who seems dull to the average observer is not so at all. Sometimes it is due to defects of eyesight and hearing, or some physical imperfection, or perhaps lack of sufficient nutritious food and hygienic surroundings. When a child troubled by any of these receives the proper care he is just as keen usually as the average child.

In many cases it is owing to a slow mental development which, not being understood by the majority, is made to feel what he is lacking is attributed to stupidity. The child mentally, which confuses him and thus heightens the impression of his seeming lack of wits. Often—oh, the shame and pity of it!—he is the butt of his mates.

I knew such a boy, slow, helpless, blundering, his mistakes the joke of his brothers, the despair of his father. No one but the mother had confidence in Andrew's mental ability. At school it was the same. He told the new teacher: "I am a fool and I can't learn anything." The young teacher, full of sympathy, replied: "Andrew, you can. You are just as bright as any child in this room." Patiently she taught him, instilling it into his mind that he was just as smart as the other children, that he could do things and do them well. At the end of the term Andrew was a changed boy in school, eager, bright, confident—not the diffident, sullen lad of old. The altered child and the mother's gratitude were the teacher's reward.

All the Kelley children were alert and keen-witted but fifteen-year-old Charles. He seemed to have no faculty and was slow and incompetent, a great contrast to his younger brother, Jack, who was considered "as smart as a steel trap." However, the young children of the neighborhood considered Charles a kind, entertaining play-fellow, and he was a great favorite with them. To-day Charles Kelley is manager of a boys' club, enrolling many members, in a large New England city. Always kind and tactful, with an absorbing interest in boys, he is doing a great work for humanity. His brother Jack is a mechanic of but average ability; the other children are engaged in various occupations, not one having attained unusual proficiency in any line, but all of them honor Brother Charles.

An old farmer remarked of another boy: "I don't know whether Ned Perkins is a natural born fool or not, but he will set for hours lookin' into a book." To-day Edward Perkins is the author of two nature books, a contributor to the magazines and an authority on birds and animals.

Parents, teachers, friends and employ-

ers, have confidence in and patience with the dull or the queer child. Doubtless there is a divine spark there which y ou may fan into life.—Zion's Herald.

Hindered in Well-Doing.

It is most laudable in any person to have a burning desire to do good to other people. What a world this would be if every one were intent upon doing good to those around them, and even beyond them! We would call such a thing an ideal condition. If it could be actualized, we may assume that no sane human being would attempt to hinder another one from doing all the good work that he was capable of doing.

But we face a very different state of things. There are thousands of adversaries in the land. Having sinful and blind natures, they strive to hinder good people from pursuing a course of pure helpfulness to their fellows. It was always so, even from the day that Cain killed his brother Abel. It ran through Old Testament history. It continued in New Testament times. We see a conspicuous example of it in Christ's ministry. He went about doing good. That was his supreme and passionate purpose. He had a mighty longing to accomplish the very highest welfare of every one. And yet how very hard many people tried to hinder him from doing good! Some of his enemies said to him that it was not for a "good work" that they stoned him, but because he, being only a man, claimed to be God. That was not a good reason; for, if he were earnestly engaged in doing all possible good to all people, why should they not have let him continue unhindered? The real reason was, they were filled with hatred against him. The Bible says that those men hated Christ "without a cause." But, although he was hindered from doing all of the good that he longed to do, he continued in well-doing until his holy mission was fulfilled

And to-day, in our own land, many zealous Christians are frequently hindered, even by professors of religion, from well-doing. Some of the hindrance is owing to jealousy, some of it is due to prejudice, and some of it is because of hatred. But, in spite of all, the well-doing should continue.—Episcopal Recorder.

Bushy's Dream.

Mother Squirrel was busy, so was Father Squirrel; and so were all the squirrels that lived in Hickory Grove—all but Bushy, and Bushy was playing. He wanted his mother to stop and play with him, but she said she hadn't time, and ran on past him with her cheeks full of nuts, which she put into a safe hole in their tree home.

After a while he frisked off after Father Squirrel and asked him to stop and play, but Father Squirrel said that he hadn't time. "Winter will be here soon, and then we can't get any nuts to eat, for the snow will have covered them all up," he said. "You will want nuts to eat then, so you ought to be helping gather them now," but Bushy didn't want to gather nuts.

He saw his cousin, one of the gray squirrels, going along and ran after him. The gray squirrel's mouth was full of nuts, too, and he looked very much surprised when Bushy asked him to stop and play. "Oh, dear no," he said, "I'm afraid now that it will snow before I get nuts enough for winter," and off he ran.

Bushy was lonely for some one to play with, and he was tired from running about so much, so he sat down on a branch of one of the nut trees to rest, and pretty soon he fell asleep.

ROYAL Baking Powder
ABSOLUTELY PURE


The Prudent Housewife Uses No Other


Contains No Alum

And almost as soon as he fell asleep he began to dream. He thought that it was cold, dreadfully, dreadfully cold, and the ground was covered with wet, white stuff that he knew must be snow. He began to feel hungry, but there were no nuts or acorns to be seen anywhere, so at last he thought he would run home and ask his mother or his father for some of the nuts they had gathered. He dreamed that he ran back and forth among the still white trees, and he grew so cold and frightened that he shivered until he nearly fell off his branch, and of course that woke him up.

A cold wind had begun to blow, but oh, how glad he was to find that the sun was still shining and that there was no cold white snow on the ground. He ran down the tree as fast as he could and ate a nut just to make sure that he was really awake, and then what do you suppose he did? He began gathering nuts. He worked and he worked and he worked until night, and the next morning he worked again, and he had such a happy sociable time doing what everybody else was doing that he wondered how he could have thought that it was so much more fun to play all by himself.

At last when winter really came, and the deep white snow lay on the ground, and the cold north wind blew day after day, Bushy was safe and warm in his tree house, with plenty of nuts to eat.—Canadian Presbyterian.

The period of adolescence has received treatment and attention of a most thorough and searching type, because it is a crisis so marked that every one notices it. It has been styled the storm and stress period of life—the time when many seas meet and when the stress on character is extremely accentuated. This is the period of the "big boy" and the "giggling girl" problems about which the religious writers tell us so much. It is the period when the most important twist is received by the character, whether it be in the direction of the right or wrong. It is therefore the period of our greatest opportunity for service to the next generation. Just at this period the adult, however, seems to lose his grip on the young, and so does the Church. The Church loses 75 per cent. of its boys and 65 per cent. of its girls during this trying time, because it does not know how to handle the meeting of the seas in their lives. Things are changing for the better along this line and the Church is beginning to adapt itself to the exigencies of the case by providing avenues for the proper expenditure of the energy, enthusiasm and loyalty of young people through organizations suited to their nature and through opportunities to render service worth while for the kingdom and for their fellowman, and while mistakes have been made and will continue to be made, we may with confidence declare that the Church is on the right line at last and that ultimate victory shall flow on her banners. And in this victory parents and workers with youth outside the Church will have their precious labor of love rewarded richly just in proportion as they shall come to sympathize with the young and so to qualify themselves to pilot them safely through seething waters to the calm haven of life.—Christian Sun.

A New England clergyman received, substantially, the following letter from a parishoner:

"Rev. and Dear Sir:—I have decided to quit the American plan of church-going, and try the European plan. In the American plan, you go to church, put in a nickel, and take what the parson gives you. On the European plan, you pay for what you get. It would work out about like this:

For a sermon like we had this A. M., all froth and padding, two cents; the text was worth that.

For a good straight talk about something the preacher knows about, and feels about, and that helps a man to do his duty, and encourages him to think that life is worth living, two dollars. A good play or novel does that, and two dollars is about what a theatre ticket or a book costs. I enclose the two cents."

In our issue of March 13th, we published in this department an article taken from an exchange describing a fair given by Dr. Grenfell's people of Labrador for the Belgium sufferers, the receipts of which amounted to $470. A correspondent writes us that St. Anthony, where this fair was held, is not in Labrador, but in Newfoundland, though it is here that Dr. Grenfell has his hospital and largest work.

For the Young Folks

For the Southern Churchman.

The Story of a Nasturtium.

By Legare.

When my breakfast was brought up this morning, on the waiter were two bright-faced nasturtiums. I put them by my pillow and lay looking into their cheerful faces and enjoying the brightness they gave out.

All at once the largest of the flowers began to talk. He said:

"Would you like to hear my story?"

"Yes," I replied, "very much indeed."

"Well," he began, "my mother lived in the country in a beautiful garden, where the birds sang all day long. The lady who lived there loved her garden, and mother said she would spend hours every day working around the flowers and admiring them. She was especially fond of the bright border of nasturtiums.

"My mother was one of a very handsome family. They were all a rich, dark red, not like me. I am like my father, who was yellow as gold.

"One day mother saw a great bustle going on in the house. After a while the lady came out and began picking great bunches of flowers and sending them in by the servant. She came last to the nasturtium border and began gathering them, among them some of my mother's sisters and brothers. When she had a beautiful big bunch she went in to receive the ladies who began to arrive. Some time passed, but about two hours after the ladies came out to see the garden. Mother said they were delighted with the nasturtium border. One lady in particular said she thought they were the brightest, most cheerful of all flowers. The lady promised her to save some seeds for her. So when I was ripe I was put in a little paper bag along with some of my brothers, sisters an cousins and sent in a great hard mail bag a long distance. Early one morning the bag was opened, and we were shaken out on a table, along with a lot of letters and papers, and a little later we were handed to a sweet-looking lady. When she saw us she exclaimed:

"'Oh! look at my lovely nasturtium seeds.'

"The next day I was put to sleep in a nice, soft bed of earth, and there I slept for a long, long time.

'One morning I woke up and heard the Salvia and Primroses talking. The Salvia said:

"'How bright and beautiful everything is, and how deliciously warm the sun is.'

"'Yes,' replied the Primrose. 'I wonder why the nasturtiums do not wake up? I hope they are not all dead.'

"Then I knew it was time for us to get to work, and I called to my brothers, sisters and cousins and told them what I had heard. So we all started to push our heads out of the ground. By the next morning we were showing two fresh green leaves, and when the lady came to the bed she called to her daughter, saying:

"'Annie, Annie, all the nasturtiums are up!'

"Then a pretty young girl came running out of the house, and she and her mother fastened a long thing like a snake to something in the ground, and in a moment we were getting a most delightful drink of fresh, cool water. We all loved the lady and Annie from that moment, and determined to do all we could to make them love us. How we grew and how we did enjoy ourselves in that pretty garden. Every morning the lady would come out and take the cruel weeds, which were trying to choke us, up by the roots and throw them away. Then she would soften the earth around us and give us a delicious drink of water. How we did bloom! Our bed was a beautiful sight, and the more she picked the more we bloomed.

"One night (for that is the time flowers talk to each other) all the flowers were telling what they would like to do.

"The rose said she would like to be worn by a queen when she was dressed in all her jewels for some grand ball. The orange blossom said she would like to encircle the head of a beautiful bride, and be ever after preserved with the bridal veil. The violet said she would like to get up, roots and all, and go to a beautiful wood in the country and nestle down among the moss on the bank of a dancing, singing brook. The jessamine said she would like to cover an arbor where children and young people would come to sit and play, and who would every now and then take a breath of her sweetness and say, 'Oh, how delicious this jessamine is!'

"The rose turned to me and said:

"'Well, Goldie, what would you like to do?'

"Then I said I should like to go into a sick room and brighten the day for the sick one.

"In the morning when the lady came out she picked me and put me in a bunch with some other flowers, and I wondered where I was going. I was brought to this house and put with the other flowers in a vase on the breakfast table. I thought, 'This is not what I wanted to do, but I will try and look as bright as I can here, and may be some one who is sad or discouraged will be cheered by my brightness. No sooner had I said this to myself than I saw a waiter being fixed, and then I was taken out of the vase with one of my sisters and sent up to you, and so you see I had just what I wished for, and I hope we will brighten the day a little for you."

I assured the dear, bright little nasturtium that he had already brightened the day for me. When I got up I put them both in a vase of fresh water, and all day long a glance at their bright faces reminded me that God means all His creatures, whether they are flowers or human beings, to make the world a better and brighter place.

The Rescuers.

Do you know what the word rescue means? Well, it means to save something or somebody, or help them out of trouble. Last spring Charley and Bess found a dear little gray-and-white kitten. She was so sweet and good-natured that they loved her from the first moment: and though they tried to find her home, they couldn't. So mother said they might keep her if they would feed her and take all the care of her. Of course that was really fun; and they fed her so much milk and good food that she soon grew to be a big, plump kitty. Her fur was so thick that Bess said she was going to carry her about in the winter-time instead of a muff; and Charley said she might, if she would let him share the muff. Kitty thought that would be great, everywhere they went. Sometimes they and promised to warm them both. She got so that she would follow the two played away out in the country, past the last houses of the little town; and Kitty would run along ahead of them with her tail held proudly straight up, as though she was a great general leading a mighty army to battle. But alas, for poor Kitty's pride! One day she was trotting along in front as usual, when Tommy Brown's terrier flew out and frightened her almost to death. For poor Kitty likes almost everything excepting dogs. Up a dead tree she scrambled, pell-mell; and I am afraid she would have stayed there all night if Charley and Bess hadn't hurried up and rescued her. Oh, but she was glad to be handed down out of that dreadful tree, and snuggled safely in Bess's warm little arms!—The Shepherd's Arms.

For the Southern Churchman.

My Little Lad.

By V. C. Castleman.

My little lad, with eyes of brown
So tender, steadfast, true;
I whisper softly, glancing down,
A prayer of love for you.

God keep you in the days to come,
Whose advent yet I dread,
From folly and from foolish fears
That oft with youth are wed.

That trustful smile, that earnest gaze
Where truth and pureness blend,
May they be yours, my little lad,
Till life's long perils end.

Whatever sorrows come to you,
May you courageous be;
Still tender, manly, honest, true,
The face to-day I see.

Should passion, pride or worldly gain
Your untried heart assail,
God keep you strong, my little lad,
May you o'er sin prevail.

The mirth that sparkles in your eyes,
So innocent and pure,
Would God for aye 'twould linger there,
While time and sense endure.

Ah! I would keep you ever thus,
My lad, with eyes of brown,
Whose dimpled mouth and joyous voice
Forbid a sigh or frown.

Nay, it is better that you grow,
And reach your boyhood's goal;
I'll trust to God, my little lad,
The keeping of your soul.

HOTEL WARWICK
Newport News, Va.
Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement
THE IDEAL HOTEL
to bring or send your family. Special weekly rates.
L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

IF YOU ARE A MANUFACTURER—IF you sell goods—if you are a retailer—if you own a trade-mark—if you are in a legitimate business that touches the rights and responsibilities of the public, *it will pay you* to have your firm represented in the SOUTHERN CHURCHMAN.

A Birthday in Quarantine.

They were a happy, healthy family of seven children, with a special fondness for celebrating the seven birthdays which were scattered through the year, each in a different month. From Dorothy, who felt almost "grown up" to be in her first primary grade, each child had learned to expect a birthday surprise and was never disappointed. The plans were always simple, but the pleasure was none the less genuine.

Last year, only a few weeks before Dorothy, the June child, was to have her birthday those twentieth century germs took a hand in things, and down she came with scarlet fever. It was a very mild case, but there is no juggling with germs in these days. Grandma, who lived next door with the two aunties, gathered the six well children into her house, the gruesome card went up, and quarantine shut down tight.

Enthusiasm ran high over the prospect of a six weeks' visit with grandma, which, eight-year-old Irving said, was "just like taking a trip."

The four boys were jubilant at being stowed away at night in the large front room, where there was plenty of space and plenty of boys for first-class pillow fights. And when grandma announced that the two little girls, Virginia and Jeannette, who were ten and twelve years old, might have the guest room all to themselves, they felt that a "really" visit had begun in good earnest.

One day Jeannette, the dear January child, who was always first to remember the birth dates, asked this serious question: "What can we do for Dorothy's birthday surprise? We can't give her anything to keep, 'cause fumigated birthday presents would not be nice at all. She would always feel that they had germs on them."

After many suggestions which failed to receive a unanimous vote, the council of six called in Aunt Louise to help them, and together they planned and carried out the surprise. First each child selected the gift which he or she wished to give. Jeannette's gift was hair ribbons, brown ones, "because," she said, "Dorothy had every other color."

Little Marshall spent a dime for four silver (?) beauty pins on a card. Fourteen-year-old George decided upon a string of pink coral beads, which cost "only a quarter," but were "what Dorothy had said she wanted to wear with her white dress."

There was a handkerchief from Allan; two hatpins from Irving; a pair of slipper buckles from Virginia; while grandma and the two aunties selected a pretty kimono as their gift. These were wrapped and marked and laid away to be given to Dorothy when quarantine was raised.

Then came the making of the surprise. They bought birthday post cards, one for each gift. On each card was written a sentence or jingle in the form of a conundrum. The answers to these conundrums were the names of the seven gifts. O the fun they had making the conundrums to fit the different articles!

Some refused to be described in poetry; some of the jingles did not exactly jingle; and all were written in uneven childish handwriting, which would run uphill or downhill.

But they knew that the birthday sister who was getting well in the lonely house next door would not be too critical.

The poetry (!) for grandma's kimono read:

"You can wear it when you're dressing
And when you brush your hair,
But hang it in the closet
When you go to take the air."

"Not 'from Greenland's icy mountains,'
But 'from India's coral strand.'"

Allan's matter-of-fact mind failed to see any poetical possibilities in a plain handkerchief, but George (who was a year older than Allan and had always been his chum and adviser) came to the rescue. Together they worked out the following:

"Wash in soap and water,
But do not use the starch;
You can carry it every month,
Including windy March."

This was submitted with the apology that "windy March" was to "throw her off the track," also to rhyme with "starch."

Jeannette's hair ribbons were a little hard to manage as a conundrum; but she felt quite satisfied with the result, which was enthusiastically received when she read her four lines:

"This was made by a little worm,
But it will not make you squirm;
It's very stylish and makes quite a show,
If you wait patiently, in time you will
know."

Marshall's beauty pins did not lend themselves to poery, so his card bore the simple legend:

"Tit, tat, toe!
Four in a row."

The slipper buckles made some trouble, too, but Virginia did her best; everybody helped a little, and she came out with only a few jerky places. Here it is:

"These things are bright and shiny;
They're oval, but not tiny.
You can't wear one without's it's double;
So don't lose either, or you'll have trouble."

Practical little Irving wrote on his card, "Look out, Dorothy, they might stick you," which, in his judgment, was a broad enough hint as to the answer.

When the seven post cards were written, Aunt Louise punched the corner of each in readiness for the narrow ribbons, which were of different colors and cut in half-yard lengths. Each of the seven ribbons had a post card attached to one end and a white tag to the other.

Next she made a bag, using two white paper napkins, pasted together on three sides and drawn up with colored ribbon. It was not a very substantial bag, but strong enough to hold the cards and two notes of explanation. The first note, telling just what Dorothy was to do, was tagged: "Draw me out first." The tag on the second note read, "Draw me out at six o'clock this evening," and contained the answers to the conundrums. The tags on the post cards were numbered from one to seven, and marked with the hour each was to be drawn from the bag, beginning at ten o'clock in the morning and ending at four in the afternoon.

It was a dainty gift when finished, with the bright ribbons, bearing the tags, hanging from the top of the bag, and a special post card of greeting tied to the outside. Then came the final wrapping in white tissue paper and the excitement of seeing Aunt Louise carry the package to the front doorstep just before ten o'clock and leave it there; not forgetting a sweet posy of June roses from grandma's yard, which she laid on top of the "surprise." A telephone message to mother sent her hurrying to the door to take in the package and deliver it to the eager shut-in-upstairs. It made a happy birthday for the lonely June child, who was kept guessing all day long, and an equally happy day for the children who planned it. Again and again mother answered the telephone bell to hear an expectant little voice asking about Dorothy's guesses. They were delighted that there was no school that day.

At six o'clock she drew out the envelope containing the answers, and found she had guessed all correctly except the slipper buckles, which she and mother decided were cuff buttons because the rhyme had described them as "oval shaped" and "bright and shiney."

Aunt Louise had been chosen "poet laureate" to write the final jingle of answers. This is the way it read:

"No. 1. B for Beauty Pins, shining and new;
No. 2. I for India, where your coral beads grew;
No. 3. R for Ribbon, in brown for your hair;
No. 4. T for Two Buckles on slippers to wear;
No. 5. H for the Hatpins from Irving expected;
No. 6. D for Dear Dorothy, whose kimono's selected;
No. 7. A—Allan's handkerchief, which awaits your first meeting;
No. 8. Y for the Youngsters who send you this greeting."

The children wondered if Dorothy would notice that the first letter of each of the eight lines spelled birthday, when read downward, "just like a puzzle."

You may be sure her bright eyes saw this and every other detail from first to last. Not until she was well and the germs were all frightened away could she see her gifts, but she thinks she never had a happier birthday than the one she spent in quarantine.—Mark Brain, in Herald and Presbyter.

Nimble and Fleet.

Nimble and Fleet had a small house to themselves in the corner of the porch. It was fixed on the railing, and a thick grapevine shaded it from the hot sun. There was a back bedroom, and in front a parlor so to speak, with bars for walls and a big wheel.

This wheel served two purposes. It kept the pair of bushy-tailed, bright-eyed squirrels entertained, and at the same time it gave them exercise. Whirl, whirl, whirl it went when they jumped on—sometimes so fast that Arthur, standing on the outside, could not tell which was wheel and which was bushy tail.

Nimble played the wheel oftener, maybe because he needed exercise more, being round and plump, with the bigger appetite; maybe because he had a merrier squirrel heart than his brother.

Fleet was soberer than Nimble, and thinner and longer. He was often found sitting in the bedroom, watching the other's fine antics with the wheel. Sometimes he played with it himself, though not in Nimble's crazy fashion; but generally, when he came into the front room, it was to sidle up to the bars and push his nose through wistfully.

The truth was, Fleet longed and longed to be free. He could not make himself contented like Nimble, whirling forever on a dizzy wheel, for in his little squirrel heart he pined for the big woods and tall trees that he faintly remembered, the wide, clear spaces where he used to run before that dark day when a trap had caught himself and his brother before they knew what was happening.

One sunny September morning, Arthur, their young master, came softly up to the cage and stood looking at his pets. It was the first time in many moons that

he had seen them, for he was just up from a long, weary illness.

Nimble was having a wild time with the wheel, but Fleet crouched, a sad little ball, against the bars of the front room, staring out. Now and then, he rose on his hind legs and scratched at the cold steel.

Arthur stood and watched him a long time, forgetting Nimble, who was showing off for dear life. All at once, there came a flash of understanding into his eyes, and his heart grew warm with pity. He knew what was the matter with Fleet. All those long, tiresome days in the sick-room, surely he had felt like that! He had looked out of the window at the bright summer fields and ached all over to be free. In Fleet's sad little squirrel eyes was the same ache.

Nimble halted for an instant to get his breath, then went at the wheel again, madly. Such a racket he made, that neither heard the door of the cage softly swing on its hinges. Yet there it was, presently, wide open, nothing at all between the small room and the woods, where ripe sweet nuts were dropping, dropping—nothing at all!

A moment later, Fleet blew a short breath that was really a squirrel sigh, and turned with a little scuffle to patter wearily back to his bedroom. Then he saw.

Like a wild, gray streak he was gone. His hind feet scratched the cage floor with the jump he made, his body leaped the porch's edge; as fast as freed arrow he was off and away.

Nimble heard the scratch and glanced down from his sport. The wheel stopped with a click; he could not believe his tiny senses. But he did not whirl any more. The wheel was a great game, but oh, the woods, the woods, the woods! A flurry of flying fur, he sped after his brother.

Arthur shaded his eyes and looked after them, but almost instantly they were lost in the happy sunlight. An hour later he crept out to the woods, peering among its soft lights and shadows. He felt very happy. At the foot of a tall slim tree he looked up and gave a little cry. Of course squirrels are all very much alike; he could not be in the least sure, yet in his heart he was certain that here were Nimble and Fleet. For on the highest branch, their tails curved above their backs like triumphant banners, their eyes black with joy, sat two gay gray squirrels.

"Hello, old chaps!" sang Arthur. "Isn't it great?"—Nancy Byrd Turner, in The Sunday School Times.

The Bravest Deed.

A group of old United States soldiers, both North and South, were telling stories of the Civil War.

At last they fell to comparing the greatest acts of bravery that each had known, and a Southerner told the following story:

"It was a hot day in July, in 1864, and General Grant was after us. Our men had hurriedly dug rifle pits to protect themselves from the Northern sharpshooters, and dead and dying Northerners were lying up to the very edge of those pits.

"In one of those pits was an ungainly, raw, red-headed boy. He was a retiring lad, green as grass, but a reliable fighter. We never paid much attention to him, one way or another.

"The wounded had been lying for hours unattended before the pits, and the sun was getting hotter. They were suffering horribly from pain and thirst. Not fifteen feet away, outside the rifle pit, lay a mortally wounded officer, who was our enemy.

"As the heat grew more intolerable, the officer's cries for water increased. He was evidently dying hard, and his appeals were of the most piteous nature. The red-headed boy found it very hard to bear them. He had just joined the regiment and was not yet callous to suffering. At last, with tears flooding his grimy face, he cried out: 'I can't stand it no longer, boys! I'm going to take that poor fellow my canteen.' For answer to this foolhardy speech, one of us put a cap on a ramrod and hoisted it above the pit. Instantly it was pierced by a dozen bullets. To venture outside a step was the maddest suicide. And all the while we could hear the officer's moans: 'Water, water! Just one drop, for God's sake, somebody! Only one drop!'

"The tender-hearted boy could stand the appeal no longer. Once, twice, three times, in spite of our utmost remonstrances, he tried unsuccessfully to clear the pit.

"At last he gave a desperate leap over the embankment, and once on the other side, threw himself flat on the ground and crawled toward his dying foe. He could not get close to him because of the terrible fire, but he broke a sumac bush, tied to the stick his precious canteen, and landed it in the sufferer's trembling hands.

"You never heard such gratitude in your life. The officer was for tying his gold watch on the stick and sending it back as a slight return for the disinterested act. But this the boy would not allow. He only smiled happily, and returned as he had gone, crawling amid a hailstorm of bullets.

"When he reached the edge of the pit he called out to his comrades to clear the way for him, and with a mighty leap he was among us once more. He was not even scratched.

"He took our congratulations calmly. We said it was the bravest deed we had seen during the war. He did not answer. His eyes had a soft, musing look.

"'How could you do it?' I asked in a whisper later, when the crack of the rifles ceased for a moment.

"'It was something I thought of,' he said, simply. Something my mother used to say to me. 'I was thirsty and ye gave me drink,' she said. She read it out of the Bible, and she taught it to me till I never could forget it. When I heard that man crying for water I remembered it. The words stood still in my head. I couldn't get rid of 'em. So I thought they meant me—and I went. That's all.'

"This was the reason why the boy was ready to sacrifice his life for an enemy. And it was reason enogh," said the soidier in a quivering voice.—Ex.

Learning to Give.

Hawaii children learn to give to missions very early; the mother holds the baby's hand, with the penny in it, over the contribution box and gently shakes the little fingers till the money falls into the box; then she kisses the hand and the baby soon learns to think it a very nice thing to do. —The Lutheran.

The teacher asked Ruth to describe a frog, and she answered, "A frog, teacher, is a big green bug with warts all over it, and it keeps its mouth open all the time, and—and—it's always sitting down behind and standing up before."—Public Ledger.

IN THIS COLUMN

We will call your attention weekly to the Tour that we will Personally Conduct to the PANAMA-PACIFIC INTERNATIONAL EXPOSITION

The **PANAMA-PACIFIC INTERNATIONAL EXPOSITION** is the greatest Exposition that has ever been held.

IF POSSIBLE

one should not let the opportunity pass without visiting it.

WE MAKE IT POSSIBLE FOR YOU TO SEE THE EXPOSITION.

We will give you a FREE trip, including everything, if you will secure for us a certain number of subscribers.

THE NUMBER IS VERY SMALL and can be secured by July 1.

Our TOUR STARTS JULY 26, and lasts for 28 days.

Auy one who wishes to join our party by paying cash can do so.

This Is The Route We Will Take To And From The EXPOSITION.

From Richmond to Chicago. From Chicago directly southwest, passing through several cities to Albuquerque, New Mexico, to Grand Canyon to Riverside to Mt. Rubidoux, San Diego, Los Angeles, Mt. Lowe, Santa Catlina Island, Santa Barbara, Del Monte, Santa Cruz, SAN FRANCISCO, to Portland, Seattle, Victoria, Vancouver, Glacier, Lake Louise, Banff, St. Paul, Chicago to HOME.

THE ABOVE

PERSONALLY CONDUCTED.

This means that some one from our office will be along to look after the wants of each member, so that nothing will mar their pleasure, and also to see that the trip will be delightful from the first day to the last.

GO TO THE EXPOSITION

and

GO WITH US.

PERSONAL ATTENTION, SOCIABILITY, COMFORT AND LUXURY.

Write immediately for full information and itinerary.

THE SOUTHERN CHURCHMAN,
Richmond, Virginia.

Classified Advertising and Notices

All notices and advertisements, excepting Positions Wanted, will be inserted in this department at a rate of 15 cents per line. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than the Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Parish Wanted.

Clergyman, conservative Churchman, regarded as good preacher, persistent visitor, splendid reader, seminary alumnus, strong, healthy, full of missionary zeal, desires parish. Address Clericus, Southern Churchman.

Assistant Minister Wanted.

A New York City church seeks an assistant minister, one experienced in general parochial work, who has achieved success in dealing with men and boys. Residence and home supplied on church premises. Opportunity offered for post-graduate study at Columbia University and General Theological Seminary. Address A. B. C., Southern Churchman Office.

New York Shopping.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

Kodak Finishing.

Developing roll films 10 cents. Prints 1¼x1¼ and smaller, .03 cents each. Post cards, .04 cents each. Enlarging at reduced prices. W. F. HOBART,
737 E. Main St.,
Richmond, Virginia.

Clergyman Needed.

A clergyman who is strong and a good preacher and organizer is needed for a growing community in Idaho. Must be college and seminary graduate and a man full of missionary enthusiasm. Salary $1,200 and good rectory. Climate excellent. Modern, up-to-date conditions of life in a growing town. Must be conservative in churchmanship. Apply at once to BISHOP FUNSTEN, Boise, Idaho.

50—Visiting Cards—27c.

50 neat pure white linen finish visiting cards (name only) of the latest style for 27c., postage prepaid. QUALITY PRINTING SHOP, P. O. Box 928, Richmond, Va.

Emergency Hospital.

WASHINGTON, D. C.

Nurses needed in the training school. Apply to Miss FANNY CARTER, Superintendent of Nurses.

New York Shopping.

By a lady of experience and good taste. Household furnishings, ladies, infants and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

HELP WANTED.

WOMAN, MEMBER OF THE EPISCOPAL Church, active and of good education, to serve as assistant to head-worker in the LaGrange Settlement and Training School, LaGrange, Georgia. Apply with references to Rev. Henry D. Phillips.

POSITIONS WANTED.

BY YOUNG LADY, POSITION AS COMpanion or nursery governess. Experienced. References exchanged. Miss Ada Clarke Bowen, Relay, Maryland.
20mar-2t

A LADY OF REFINEMENT WISHES POsition to teach in family the coming session. Usual English branches, literature, Latin, music. Has taught many years. Good testimonials. Address, stating terms, No. 152, care Southern Churchman, Richmond, Va.

A GRADUATE NURSE, WITH FOUR-years old child, wishes a position as housekeeper, care-taker, or mother's helper. Willing to work for small wages to secure a good home for self and child. Address Mrs. Ossendeen, 806 E. Leigh street, Richmond, Va.

WORK WANTED BY AN EXPERIENCED deaconess. References given. Address X, Box 42, Lynchburg, Va.

BY EXPERIENCED WOMAN POSITION as housekeeper in school or similar institution. Can give references. Address 151, Southern Churchman.

POSITION BY A LADY, MIDDLE-AGED, as nurse-companion to convalescent or elderly lady, or as housekeeper. Have had experience. Box 21, Mt. Sidney, Virginia.

APPEALS.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills: *"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."*

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS $1.00 A YEAR.

CONFIRMATION.

Insure an unforgettable confirmation for your daughter or relation. Gifts depicting Biblical narratives on jewel and trifle cases of repousse "SHEFFIELD PLATE" (not moulded ware), are imperishable, nothing so appropriate, nothing comparable in beauty or cost, $6.00 up to $14.00 with warranty. Write today for pamphlet. RAYMOND & COMPANY, 338-340 Pearl street, New York, and London, England. Established fifteen years.

The Object of Our Classified Department

is to furnish a meeting place for high class employers and employees; firms having high grade goods to sell and the buyer, etc., etc. The SOUTHERN CHURCHMAN will not knowingly permit any but legitimate use of these columns.

It will be worth your while to follow them each week.

CHRISTIANITY AND THE COMMUNITY.

On last Thursday Superintendent Earle E. Paxton, of Rockbridge, accompanied by School Trustees Leach and Deacon and Professor Binford, journeyed to that section and met practically the whole adult population of that section of Rockbridge.

Several years ago when a similar meeting was attempted so rough was the element that assembled that the affair terminated in a free-for-all fight. The contrast in conditions since the Co-operative Education Association's influence was extended to the remote mountain districts was the subject of much comment from the visitors at the meeting last Thursday.

The large crowd attending the meeting manifested intense interest in the proceedings. The parents displayed eagerness to improve the educational facilities of their neighborhoods, and discussed ways and means with the educators and school trustees. They promised their cordial support for any and all measures that may be taken looking to the better education of their children. It was finally decided to invite the co-operation of one other community and to build during the coming summer two modern graded schoolhouses.

Two committees were appointed to solicit subscriptions and select sites for the new school buildings.

Professor Binford reports that everywhere through Rockbridge interest in school work is spreading. He is confident that within a few years the few remaining communities like "Rough and Ready" and "Unexpected," and the widely exploited "Irish Creek Hollow," will be provided with adequate schools to serve as feeders for the many high schools in the more favored sections of Rockbridge.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Mark's, Brunswick.

Lively and profitable work is being done by the members of the local chapter of the Brotherhood of St. Andrew of this parish. Most interesting meetings are held weekly, the attendance constantly growing. One of the chief aims of our Brotherhood meetings is to help the members, both Juniors and Seniors, to get a working knowledge of the Bible and the contents and teaching of the Prayer Book. A noteworthy feature of the meetings is that all present take some part.

THE WAY

A Devotional Book for Boys. By GEORGE WHARTON PEPPER. 12mo. Pp. x+127. Cloth, $0.40 *net*. Leather, gilt top, $1.00 *net*.

This little book is intended to help boys to develop their natural capacity for holding communion with God. . . . Familiar and informal but reverent talking with God; the praying of prayers at fixed times; joining in the services of the Church; actually receiving our Lord in the Holy Communion—all these topics fall within the scope of the work.—*From the Preface.*

Longmans, Green, & Co.
Fourth Ave. and 30th St., New York

Marriages and Deaths.

Marriage notices $1.00 each. Death notices not exceeding forty words inserted free. Over forty words at the obituary rate. Obituaries and Resolutions, 15 cents per line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

SELBY.—ALICE ELIZABETH PEERS SELBY, daughter of Delia Slaughter and Dr. J. H. Selby, at the Portner, Washington, D. C., February 24, 1915, aged two years and five months.

"Of such is the kingdom of heaven."

GREENABAUM.—Entered into life eternal, Friday, March 12, 1915, at her home in Newbern, N. C., EMMA GREENABAUM, eldest daughter of Sarah Greenabaum. Interment Oakdale cemetery, Wilmington, N. C.

HELFENSTEIN.—Entered into rest on Thursday, March 11th, at the residence of her son, Ernest Helfenstein, Frederick, Maryland, in her eightieth year. ANNIE TRAILL HELFENSTEIN, wife of the late C. G. Helfenstein, and mother of the Rev. Edw. T. Helfenstein, of Howard county, Md.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

LEIGH.—Died in Oakland, Cal., on March 2d, HAMILTON, son of the late John Wickham and Camille Bowie Leigh, and grandson of the late Benjamin Watkins and Julia Wickham Leigh, of Richmond.

Julia Ashton Marsh.

IN MEMORIAM.

This loyal Churchwoman who died at the Protestant Episcopal Church Home in Richmond, on the 6th day of March, 1915, was the daughter of Capt. Joseph and Lucy Ford Marsh. She was born in Lynchburg, Va., in 1838, but most of her early life was spent in Richmond, where she taught in the public schools for a long time.

Afterwards she became matron of St. Paul's Church Home, which useful position she filled for fifteen or sixteen years, until the establishment of the Home on Grove avenue, when she took up her residence there as an inmate, advancing years forbidding her continuing her active duties.

While her life was a quiet and unassuming one, yet her personality and gentle spirit won for her a host of friends, by whom she was much beloved, and who will miss her kindly ways which were the expression of a deep religious faith.

Robert Compton Urquhart.

"My child thou art gone to the home of thy rest,
Where suffering no longer can harm thee,
Where the songs of the good, where the hymns of the blest
Through an endless existence shall charm thee."

On Wednesday, March 10th, at Glen Carlyn, Va., ROBERT COMPTON URQUHART, second son of Mary Compton and John Goode Urquhart, entered into rest in the seventh year of his age. Endowed with unusual mental qualities, possessed with rare beauty, the seal of God rested upon the beautiful brow and noble little head with its crown of golden hair. A sufferer from serious heart complications since a mere babe, with his merriment there mingled a sweet resignation in all that he said, and his baby prattle was constantly of things celestial.

For him, we rejoice, "for of such is the kingdom of heaven." His short life here was a hallowed gift "to guide our feet into the way of peace."

Mrs. Louisa Pocahontas Gordon Jones.

MRS. LOUISA P. JONES entered into the life eternal early Monday morning, March 8, 1915, at her home in Farmville, Va., in the eighty-third year of her age. Of her three children she is survived by only one, the Rev. T. W. Jones, rector of All Saints' church, Grenada, Miss.

Mrs. Jones was one of the founders of John's Memorial church, Farmville, and was the last one of that faithful band to enter into the joy of her Lord. For thirty-five years she served her Church with a loyal love and willing hands, but her tender ministrations and sympathies were given to the welfare of all people. Her long life was full of good works: Many rise up and bless her name, and the memory of her sweet character will be a benediction to all who knew her. Ave, pia amina!

WANTED

ONE PERSON IN EACH PARISH to act as our local representative. Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

Don't Be a "Quitter."

It would have been hard to find a more thoroughly discouraged girl than Leslie Sutton at the end of her third day in the office of the Redpath Publishing Company. Leslie had had a year's experience as a stenographer, but it had been in the office of a wholesale tea and coffee firm, and the dictation in this new position was so different that she seemed to herself to be writing another language. At the dinner table that night she told dolefully of the trials and perplexities that had reduced her to such a state of discouragement.

"It's no use my trying to do their work," she finished, "and I'm not going back there. I'll telephone them in the morning and ask them to send me what I've earned in these three days. I guess they'll be glad to get rid of me."

"I'm sorry you feel so discouraged, dear," her mother said. "I hoped you were going to like this new place and do well, but if you feel that way about it, perhaps you'd better look for something else."

Leslie's brother Bob looked up quickly, but made no comment until dinner was nearly over.

"I don't know but I'll have to give up my correspondence course," he remarked casually.

Leslie and her mother gasped in astonishment, for it had been Bob's most cherished ambition to fit himself for work in electrical engineering, and he had more than once expressed his satisfaction that the excellent correspondence courses of the college made it possible for him to do this while at the same time he earned by his daily work the income that was so necessary since the death of his father had left the little family to face the world alone.

"Why, Bob," his mother asked anxiously, "why is that? Aren't you feeling as well as usual?"

"Oh, yes" Bob returned, shrugging his shoulders. "I'm feeling fine. I guess you won't find many fellows that are huskier than I am. But it's hard work, and I've got to grind if I make good. Besides, I may not make good, even then. It would be nice, wouldn't it, if I should get a place, and then make all kinds of blunders?"

Indifferently he picked up his fork and divided the last bit of pie on his plate. Leslie laid hers down. Her dark eyes flashed.

"And you're going to give up those courses that you've been working on for nearly a year just because the work is beginning to be hard for you, and you're afraid you might make mistakes when you get started in the work! That's absurd. Why, nobody expects that a beginner will do everything right the first day or the first week! You're just a 'quitter,' Bob Sutton, and I'm ashamed of you!"

"Why can't I be a quitter as well as you, Leslie? If I've taken in what you've been saying, your reason for giving up your place with the Redpath people is that you find the work harder than you expected and are afraid of making mistakes."

Leslie's face grew crimson at her brother's words, but the angry remonstrance that trembled on her lips was not spoken. What could she say? She was strong and well; she had received a good high-school education, and had had a year's experience in a business office; she had just hurled at Bob the statement that perfection was not expected of those who were beginners; she knew that her mistakes of the first three days had been met very patiently and kindly by her new employers. Why, as Bob had asked bluntly, was it any worse for him to be a quitter than for her to give up her position in discouragement?

Leslie was silent a long moment, while her mother looked from one to another of her children, grieved and anxious over the situation that had called forth these rough words. When Leslie spoke at last, the resentment had vanished from her face.

"You're right, Bob," she acknowledged frankly. "I haven't any business to be a quitter, but I came pretty near being one. I'll stay and I'll make good."

Leslie was as good as her word. She went at work next morning with a new determination that produced results, and came home at night with the feeling that she had gained ground. By the end of a month she was thoroughly at ease and happy in her new work; before the year was over she was one of the most valued stenographers in the office of the Redpath Company.

"I never can thank Bob enough," she was heard to remark later. "If it had not been for him I would surely have been a 'quitter.'"

Southern Churchman.

J. LESLIE OAKLEY, General Manager.

SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.
News concerning the Church-at-large always welcome.

EXCLUSIVE GIFTS OF GOLD AND SILVER

Before making a selection of hand some gifts, you are cordially invited to visit the store with the largest assortment of Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties, etc., of the latest and most unique designs such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

THE NOWLAN COMPANY

LEADING JEWELERS. 921 East Main Street

The Lesson of the War in Europe.

For six months we have watched the ebb and flow of the blood-red tide of war in Europe. The tidings from its battlefields might stir the coldest heart to some sense of that "Infinite Pity which is alone sufficient for the infinite pathos of human life." We need not dwell upon these awful pictures save as they may awaken us to a sense of the duty which presses upon us, which lies at our doors, the duty to endeavor by the grace of God to root out from the world this fearful disease.

It cannot be the will of our merciful Father in Heaven that this earth which He has made should suffer forever from the hideous scourge of war; but it is possible for us to oppose His will, to be so given over to the worship of force, to the lust for power, and to the selfishness and vainglory of life, that we go on year after year building our battleships and destroyers, and forts, and assembling our armed hosts, until at last He takes us at our word and allows us to follow our own devices, to depend upon the sword and the right arm of man's power, and the shield of our own making. Then come envy and jealousy, strife and hatred, and some cry that Christianity has failed, while others invoke the aid and blessing of the Almighty upon the success of their arms.

Our country at this very hour is facing at once a fearful responsibility and a glorious privilege: it is in our power to turn back this tide of militarism, to set an example from which the rest of the world cannot turn away. One of our own countrymen says that "militarism blights like a pestilential wind the higher life of nations and eats like a gangrene into the vitals of civilization;" and again: "All history testifies that a republic has no peril so insidious to fear as the growth of military power within its own borders." Let the history that is now in the making with such fearful rapidity bear witness to the wisdom of these warning words.

Therefore, why not stop? Why not say in tone audible around the world, We will go no further in this business? The deadly Upas tree of militarism has borne its fruit; let the world profit by the lesson.

Were it not better that the young manhood and the virile strength of our nation be consecrated and uplifted to the nobility of Christian service, to the relief of suffering, to the help of the poor and the outcast, making the world a better place to live in?

With nations as with individuals, the nearer we come to our Heavenly Father the nearer we come to each other in the brotherhood of man.

Battleships and armies and forts have proved beyond doubt that they cannot keep the peace; they have been tried and found wanting, and capital invested in the making of them becomes itself a menace to the welfare of the nation. Shall not the United States try the more excellent way, "the fruitful strifes and rivalries of peace?"—From a letter put forth by the Philadelphia Meeting of Friends.

Perhaps your pastor needs a tonic. The best tonic that you can prescribe for him is to go to him with real earnestness and anxiety and ask him, "What can I do to help the cause of Christ?" When your pastor has had a number of doses of this tonic he will be stimulated to new zeal and activities, and you will find your church entering upon a great spiritual revival.—Christian Observer.

A religious newspaper has an advertisement calling for "a good, strong horse to do the work of a country minister." Hope the horse was forthcoming and did the minister's work. The advertisement reminds one of the rector who preached on the lack of cooperation of the laity with pastors, from the text, "The oxen were ploughing in the field and the asses were feeding beside them."—Selected.

If you have something to sell or exchange, use our CLASSIFIED DEPARTMENT. Thousands of people scrutinize it weekly.

LETTERS FROM RHEUMATICS.

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely it each case, aad I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 64-R, Shelton, S. C.

Gentlemen:—I accept your guarantee offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty remijohns, which I agree to return promptly.

Name .....

Post Office .....

Express Office .....

(Please write distinctly.)

"The republic of China can not endure," said Sun Yet Sen, "unless that righteousness for which the Christian religion stands is at the center of the national life."

To believe that God is loving us tenderly and wisely, and to put ouselves unreservedly into His hand, is eternal life begun in the soul.—Marcus Dods, D. D.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mngr. Gen. Pass Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*7 10 A.M Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*7 27 A.M. Main St. Sta.	*6.25 P.M. Byrd St. Sta.
*8 40 A.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*10.25 A.M Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*12 01 noon Byrd St. Sta.	*11.15 P.M. Main St. Sta
*3.30 P.M. Byrd St. Sta.	*11.30 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 11.25 A. M. from Fredericksburg.

*Daily. †Weekdays.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

..THE PURE FOOD STORE.

OUR MOTTO;
"The Best of Everything"
Quick Delivery

GEO. McD. BLAKE & CO.,
No. 00 Broad Street, Richmond, Va.

R. L. Christian & Co.

816-818 East Main Street
RICHMOND, VA

Leading Fancy Grocers

Agents for
Huyler's Candies and Peter's Swiss Milk Chocolate.

Special attention given to out-of-town orders.
Catalogue mailed on application.

Meditations

The common problem, yours, mine, everyone's,

What you are depends upon what Christ is to you.

Prejudice, more than anything else, robs life of its educational value.—Van Dyke.

Doubt is not something to be proud of. It is an enemy to be fought.—Selected.

The responsibility of tolerance lies with those who have the wider vision.—George Eliot.

If God writes "opportunity" on one side of open doors, He writes "responsibility" on the other side.

We never know the great Heart that loves us best until we throw ourselves upon it in the hour of our despair.—Selected.

The progress of missions in the present day shows that the Gospel has a power mighty as ever, and adequate to every kind and condition of human life.—J. T. Mitchell.

Somewhere, for God is good,
Life's blossoms unfulfilled,
Must spring from dust and gloom
To perfect bloom.
—I. D. Coalbraith.

Christianity is the religion of light. It has everything to hope and nothing to fear from more light. Time may irradiate the creed: it never will annul it.—W. R. Huntington.

Religion is more than a sentiment, more than an emotion, more than an intellectual apprehension; it is a life begotten, nurtured and sustained by the Word of Truth.—Exchange.

Is not to fancy what were fair in life,
Provided it could be—but finding first
What may be, then find how to make it fair
Up to our means.
—R. Browning.

It is one of the tragedies of life that when men who have every spiritual chance, men whose better natures are on the side of religion, will not be true to that religion; then since they will not live as they really believe, they come at last to believe as they live.—J. G. Stevenson.

Humility, in its essential nature, is not thinking meanly of ourselves; it is our being ready, at any clear call of right, to lay aside our claim on the regard of others, and to become less than nothing in any eyes save those of God.—William B. Clarke.

God is not like a proud benefactor, who is content with doing that which will satisfy his sense of his own glory, but like a mother who puts her arm around her child, and whose heart is sore till she can make her child see the love which is her glory.—George MacDonald.

IF YOU ARE A MANUFACTURER—IF you sell goods—if you are a retailer—if you own a trade-mark—if you are in a legitimate business that touches the rights and responsibilities of the public, *it will pay you* to have your firm represented in the SOUTHERN CHURCHMAN.

SOUTHERN RAILWAY

Premier Carrier of the South

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

N. B.:—Following schedule figures published only as information, are not guaranteed.

6:00 A. M.—Daily. Local for Danville, Charlotte, Durham and Raleigh.

10:30 A. M.—Daily. For all points South.

3:00 P. M.—Ex. Sunday. Local for Durham, Raleigh and intermediate stations.

6:00 P. M.—Daily. For Danville, Atlanta and Birmingham, with through drawing room, electric lighted Sleeping Cars.

11:30 P. M.—Daily. Limited for all points South. Pullman ready 9:00 P. M.

YORK RIVER LINE.

7:35 A. M.—Daily. Local to West Point.

5:10 P. M.—Local, daily. (Steamer Train.) Parlor Car. To West Point, connecting for Baltimore daily except Sunday.

TRAINS ARRIVE.

7:05 A. M., 8:00 A. M., 8:30 P. M.—Daily. From all South.

8:40 A. M.—Week days. Local from Keysville.

2:35 P. M.—Daily. From Charlotte, Greensboro and Danville. Week days from Chase City, Durham and Raleigh.

9:10 A. M.—Daily. Local. From

6:15 P. M.—Daily. Local from West Point.

H. L. BISHOP, D. P. A.
907 E. Main St., Richmond, Va.
Phone, Madison 272.

Chief Justice Chase once stopped at a little railway station in Virginia and was told that it was the birthplace of Patrick Henry. He went on to the platform and, admiring the magnificent scene which met his gaze, exclaimed: "What an atmosphere! What a view! What glorious mountains! No wonder that Patrick Henry grew here!" "Oh, yes, sir," said a native standing near, "that is very true. Yet, so far as I have heard, that landscape and those mountains have always been here, but we haven't seen any more Patrick Henrys."

Love hath its tides.
The ship that rides
Upon its ebb and flow,
Is never blessed
With perfect rest
But swings now high, now low.

Life hath its cares,
And whoso bears
The burden through the years,
Unto the end,
Must hourly blend
Its laughter with its tears.
—Selected.

This world is not, and was not intended to be, a place of settled happiness. All human beings have troubles, and as the years pass away those troubles become more numerous, more heavy, and more hard to bear. The ordeal through which humanity is passing is an ordeal of discipline for spiritual development. To live in honor, to labor with steadfast industry, and to endure with cheerful patience is to be victorious.—William Winter.

The Retired Minister

HIS CLAIM INHERENT--FOREMOST--SUPREME

By Joseph B Dingeley.

Articles by the great leaders of Ministerial Relief of all Denominations. Pension plans of Railroads and other Corporations. Homiletical treatment of the subject. Statistics. World-wide information relating to Pensions by Churches, Governments and Institutions.

Contributors: Dr. McClure, Episcopal; Dr. Foulkes, Dr. Pierson, Marian Harland, Dr. Sweets, Presbyterian; Dr. Stewart, Southern Methodist; Drs. Loomis and Rice, Congregational; Dr. Matteson, Baptist; Dr. Wortman, Reformed (Dutch); The Bishops and Dr. Hingeley, Methodist; Judge Horton; Justice Anderson; Mr. Renner, Pennsylvania Lines; Mr. Transue, Banker, and Mr. Pew, Youngstown Steel Co., and many others.

600 Pages, over 100 Illustrations

Price $1.00. Postage 15 cents.

Send orders to

THE RETIRED MINISTER,

1018 S. Wabash Ave., Room 400, Chicago, Ill.

Personal Notes

The Rev. Charles H. Ford entered upon his duties as rector of Grace church, Cortland, New York, on March 14th.

The address of the Ven. C. M. Sturges, Archdeacon of Central Cuba, is changed from Sagua la Grande, to Ayon No. 3, Altos, Matanzas, Cuba.

The vestry of St. Mark's church, Palatka, has extended a call to the Rev. John T. Lewis, of Christ church, Monticello, same diocese.

On account of ill health, six weeks' leave of absence has been granted the Rev. E. B. Joyce, rector of Christ church, New Brunswick, New Jersey.

After undergoing an operation in the Episcopal Hospital, Philadelphia, the Rev. C. W. Twing, of St. Stephen's, Riverside, New Jersey, has returned to his parisn.

The Rev. Charles W. Clash, who has become secretary of the Convocation of the Missionary District of the Philippine Islands, should be addressed at Box 423, Manila, P. I.

The Rev. D. A. Sanford has accepted work in the Missionary District of New Mexico, and is now in residence at Clovis, New Mexico, with work in other mission stations.

The Rev. W. H. K. Pendleton, rector of the Church of the Advent, Spartanburg, South Carolina, has declined the call extended him by Christ church, Macon, Georgia.

The Rev. G. C. Bartter should be addressed at Sagada, Mountain Province, P. I. He has been transferred to the Mission of St. Mary the Virgin, and is no longer secretary of the Missionary District.

The Rev. John Williamson, formerly rector of St. John's church, Bellevue and Dayton, Kentucky, entered upon his duties as rector of Holy Trinity church, Bellefontaine, Ohio, on the first Sunday in March.

DEATHS.

On February 7th, at his home in Nogales, Arizona, the Rev. James H. MacPherson, rector of St. Andrew's church, Nogales.

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital and Surplus, = $1,600,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER.....President

JOHN S. ELLETT.....Vice-President JULIEN H. HILL, Cashier.

W. SINTON.....Vice-President WILLIAM M. HILL .....Vice-President

INCORPORATED 1889

The Virginia Fire and Marine Insurance Company

OF RICHMOND, VA.

Assets January 1, 1915 $1,761 020.00

WM. H. PALMER, President. E. R. ADDISON, Vice-President.

W. H. McCARTHY, Secretary.

Perfect Protection

Capital and Surplus

$3,000,000

First National Bank

Ninth and Main

The Admonition of a Friend

Often calls to our attention things which we have intended to do but have neglected. As a friendly suggestion, this Bank wants to remind you that a checking account is a convenience and an economy, and costs you nothing.

THE AMERICAN NATIONAL BANK

of Richmond, Virginia.

Capital and Surplus.....$1,600,000.00

Resources 9,500,000.00

Security and Service.

John L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

BLUE RIDGE WATER

In the mineral-water class, Blue Ridge water bears about the same intrinsic value that satins and silks do in the dry-goods line.

The best evidence of its beneficial effect on the human system rests on the prompt duplication of orders accompanied by the cash.

That eminent jurist, the late Judge W. T. Joynes, of the court of appeals, once said: "I never hesitate to dine when I have access to Blue Ridge Water." And the late General William Mahone says in a certificate: "I do not hesitate to bear testimony to the medical value of Blue Ridge Water. For twenty years I have constantly used it."

Mrs. T. M. Osment, of Cleveland, Tenn., says: "My only escape from invalidism is to keep up my general health, and this the Blue Ridge Water does for me, when specialists and medicines have failed."

Some medical men hold back from mineral waters because they cannot understand why they should act as they do. This was the case with Dr. Newton, of the University of Pennsylvania, who was house physician at the springs in 1892. He gave a certificate as follows: "I have always been skeptical as to the virtue of mineral waters, but three months here has made a convert of me, for I have witnessed some remarkable cures made by its use." EXPERIENCE IS TRUTH. Theory is only experiment.

PHILIP F. BROWN,

Guerrant Arcade. Phone Rand. 4547 or 9808, or send order direct to Springs.

Southern Churchman

Vol. LXXX. RICHMOND, VA., APRIL 3, 1915 No. 14

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.



J. & R. LAMB
NEW YORK

THE LENTEN SEASON AND EASTER---DAY

coming so early this year it is important that all work to be executed in time should be definitely decided upon promptly and ORDERED AT AN EARLY DATE. The memorials for the coming LENT and the richer gifts for the Festal-Tide should be considered at this time, so designs can be prepared for criticism and approval. Our many years of experience are at the service of all Churchmen. Consult us as Experts and ask for preliminary illustrated data and photographs of executed work.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

10 to 20 Per Cent. DISCOUNT.
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore.
(With Lycett)
Headquarters for Church and Sunday School Supplies.





Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.

MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors,
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write today for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

BOOK NOTICES.

Christian Psychology. By the Rev. James Stalker, D. D. From George H. Doran Company, New York. Pp. 281. Price, $1.25.

Dr. Stalker is best known to our readers as the author of "Imago Christi," "The Trial and Death of Jesus Christ," short Lives of Christ and St. Paul, and other works on biblical lines as valuable in matter as they are attractive in style. In the work before us, though traversing a different field, he is the same Christian teacher and has lost nothing of his wonderful gift of suggestiveness. This is no dry treatise on psychology, though its framework presents an excellent rudimentary outline of the main topics of that science. But it is considered practically, and chiefly in its connection with the presentation, reception and practice of religious truth and the building of character. "Christianize thy notions" is the counsel which the author has endeavored to follow all through, and every power of the mind is treated with a view of its being brought "into subjection to the obedience of Christ." A most useful book for the layman; while the clergyman can find ample material in every chapter, and sometimes in a single paragraph, for a sermon on what may prove to him a new line of thought.

The work was originally given in the form of lectures at the Union Theological Seminary, Richmond, and is inscribed to the distinguished president of that institution. Additional chapters have been added, and a complete index makes it available for reference.

Angela's Business. By Henry Sydnor Harrison. With illustrations by Frederick R. Gruger. Houghton, Mifflin Company, Boston and New York. Pp. 375. Price, $1.35 net.

His third book is usually the crucial test of a writer, and we are disposed to congratulate the reader of good stories that the hand which wrote "Queed" and "V. V.'s Eyes" has lost nothing of its cunning. Angela's business, for all that to the uninitiated she seemed to have no business at all to speak of, was really a matter of serious consequence and not to be lightly dismissed; and they are no factitious conditions which Mr. Harrison treats of with sincerity and sympathy beneath his subtle and delightful humor. The distinction between true womanliness and the mere femininity, however attractive, which falls just short of it is admirably depicted in this clean and wholesome book, which is sure to have a wide reading.

The Retired Minister. His Claim Inherent, Foremost, Supreme. By Joseph B. Hingeley. Pp. 592. From the Board of Conference Claimants, Methodist Episcopal Church, 1018 S. Wabash avenue, Chicago. Price, $1.00.

The claim, so generally acknowledged and so often neglected, of the worn-out minister is presented in this book from every point of view and urged by every consideration. Scores of writers have been requisitioned for contributions, among them our own Dr. McClure speaking for the program of Clergy Relief in our Church, and the work is a thesaurus of information, argument and appeal on this subject which presses for attention and for a just and generous solution in every Christian denomination.

The Archbishop's Test. By E. M. Green. E. P. Dutton & Company, 681 Fifth avenue, New York. Pp. 106. Price, $1.00.

The archbishop lives, we fear, not in the past or present but in the far future. He undertook for two years to administer the affairs of the English Church without the aid of societies or auxiliary organizations, releasing his clergy and himself from every duty but that of following the guidance and obeying the directions of the Prayer Book fully and implicitly, with some emphasis on the ordination vows. The experiment works with satisfactory results in the story, which is readable and suggestive.

Saxon and Norman and Dane. By Clarice M. Cresswell. With eight illustrations in colors. A. R. Mowbray & Co., London. Young Churchman Company, Milwaukee. Price, $1.00.

An attractive and prettily illustrated volume of stories for the young, but entertaining for older persons also, based upon legends of the ancient Church in Britain.

EDUCATIONAL

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D., Dean.

National Cathedral School for Girls.

Fireproof building in Cathedral Close of 40 acres' 100 resident pupils. College certificate privilege. Music, Art, Advanced and Special Courses.

THE BISHOP OF WASHINGTON, President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Chatham Episcopal Institute for Girls

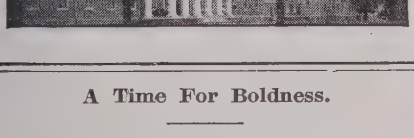
Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 15.

CHATHAM Episcopal Institute

For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector

Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.

Mrs. Elizabeth May Willis, B. P., Prin., Box 13



STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

GRAFTON HALL

Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics, Music, Art, and Library Courses.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

ST. ALBANS

National Cathedral School for Boys

Purpose: To prepare boys of 12 years and over for college, with careful attention to their moral and physical development.

Equipment: Modern fire-proof building, 25 acres of campus, woodland, athletic fields, on a hill 500 feet above the city of Washington.

School Life: Healthful outdoor life of a country school combined with the cultural advantages of a National Capital. Outdoor sports all the year. Boys always under the supervision of a teacher, both in study and recreation.

Instruction: A large faculty of specially trained teachers—more than one resident master to every 4 boarding pupils—permits personal interest in each boy's individual needs.

Tuition: Endowment permits moderate tuition.

Bishop of Washington, President of Board of Trustees

For catalogue and detailed information, address

E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Gunston Hall

1928 Florida Ave. Washington, D. C.

A School for Girls. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Domestic Science. Building especially planned. Required athletics under trained supervision.

MRS. BEVERLEY R. MASON, Principal.

ST. MARY'S SCHOOL FOR GIRLS

Preparatory and College Courses.
The Diocesan School of the Carolinas.
REV. GEO. W. LAY, Rector, Box 19' Raleigh, N.C.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

ST. HILDA'S HALL

CHARLESTOWN, W. VA.

A Church School for Girls. Opens September, 1915, under the auspices of the Bishop of the diocese. Home influences and character building. Large faculty college graduates.

For catalogue apply
MARIA PENDLETON DUVAL,
Staunton, Va.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt.

University of Virginia Summer School.

June 22d-August 5th. Preparatory, College, Professional and Montessori Methods Courses. Attendance from 34 States. Beautiful Campus—Delightful Climate—Tuition $12 for non-Virginians. Reduced Fare. Excursions to Washington, Luray Caverns, Old Point Comfort, etc. For illustrated Circular apply Director Summer School, Virginia University

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

A Time For Boldness.

It is written in the New Testament story of the founding of the Christian Church that when certain people saw the great boldness of Peter and John, they marvelled. Can we explain that wonder by saying that this was very early in the history of the Christian Church and folks had scarcely come to know just how Christians were likely to act? Surely boldness in a Christian, that is such boldness as these two disciples exhibited, ought not to cause surprise anywhere in these days!

"But if it should, and there is a bare chance that it might in certain quarters, this is certainly a time for some of us to make folks marvel a little. It is a time, of all times in the history of the world, for great boldness and positiveness of faith. It is a time when every honest man is absolutely called upon to stand up in the face of the world and insist that his Christian faith is not a hoax or a farce, but that he believes it absolutely and is prepared to stand by it.

"Many men in this time of crisis who claim not to accept our faith, and a tragic combination of events that on the surface would almost seem to disprove it, have thrown down the challenge to us. They say that our belief that this is God's world; that He is setting up His kingdom of righteousness among men, and that some good day His Spirit and ideal are going to control in human affairs, is all a fancy picture. If we believe that it is not, but that it rests down upon the solid, unshaken rock of fact, then this is the time for us to stand up, with all boldness and positiveness, and say so.

"If we have been half apologetic and inclined to get around the corner in the past as touching our Christian faith, perhaps the good Lord will forgive us; but if we act in that way now, surely there ought to be no pardon for us. This is the time to come out in the open; this the time, when men are talking about the failure of Christianity, for us to stand forth and say what we know about its strength and persistent effectiveness in the lives of men. And if we do not do it, men will have reason to marvel at our faithlessness and apostasy. It is a time for boldness, the boldness that roots itself in solid, grounded faith.—Christian Guardian.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., APRIL 3, 1915. Vol. LXXX. No. 14

EDITORIALS

THE JOY OF THE RESURRECTION.

The joy of Easter will be proportional to one's realization of the teachings of the passion-tide and the meaning of our Lord's sufferings and death. To those to whom the tragedy of the cross had no meaning, or who passed it by with indifference, the empty tomb will have no message and the rising from the dead will be without significance. To those who "suffered with him" in the sympathy of personal devotion there will come with the light of the resurrection morning one exultant thought which they alone are prepared to grasp in its splendor—that of the triumph of Christ. At three o'clock on Good Friday there fell upon the spirit the pathetic calm of sad relief which followed the cry, "It is finished!" One has felt the same at other deathbeds when prolonged suffering found rest in the arms of death. But this is far different. This is not a release but a conquest. He whom they slew for his goodness is vindicated! He who met sin and death in their stronghold is triumphant! God hath given him the victory! The mind is satisfied with the fitness of it, the heart rejoices in the glory of it, the conscience exults in the rightness of it. It is absolute in its perfectness that Christ, whom they crucified, should rise from the dead, alive forevermore.

So every heart must sing which a little while ago kept the watch with him in Gethsemane or stood beside the cross on Calvary. And as then the pain became personal and the shame was made one's own when the thought pressed home, He died for me! So now the same conviction comes again with peace and gladness unspeakable. For he who is victor over death is he who undertook for his people, bearing their sins, dying their death, and we are sure he has not let them go in his victorious passage through the gates of the grave. Our last enemy has been met and subdued and his sting is drawn. A stronger than he has come upon him and overcome him on behalf of his redeemed, and with them he divideth the spoils. "Risen with Christ" are they who die with him, for the saving love which held them dying will surely not lose them living. The power of his resurrection is even now to us-ward who believe, to raise us up from sin and spiritual death; the fruition and the glory of it shall be ours in due time. "Christ the first fruits; then they that are Christ's, at his coming."

With what confidence may we say our prayers on Easter morning. For the resurrection is our proof and assurance that atonement has been made and the sacrifice has been accepted. He bore, he died for our sins; did it avail? He "rose again for our justification.". Then their condemnation and penalty have been met and satisfied. Therefore "it was not possible that he should be holden of it," and God raised him from the dead and set to his seal that redemption was accomplished, that the divine sacrifice was indeed "full, perfect and complete." Our faith standeth sure on the eternal fact so divinely attested.

"Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

A RACIAL EPISCOPATE.

The joint commission of the General Convention appointed to consider and to report once more upon the question of negro bishops, missionary or suffragan, for the colored people of the South, have sent a letter, signed by a majority of its members, to the bishops and secretaries of the councils of the several Southern dioceses "with a view to ascertaining the mind of the Southern Church, both clerical and lay, of both races, on this most important question." They desire "some expression of opinion regarding the wisdom and expediency of the three plans which have been proposed:

"(a) To let conditions continue as they are.

"(b) To set aside a separate racial missionary district for the negroes of the South with a bishop of their own race.

"(c) To elect a negro suffragan bishop working under the white diocesan and subject to the provisions of the canon on suffragan bishops."

A fourth alternative, that of a racial missionary district for the negroes, but with a white bishop, is not suggested by the commission, probably because it has met with little favor, though we believe it has commended itself to the minds of a few who have given thoughtful attention to the problem.

The attitude of the General Convention in regard to this matter is this, we believe, that as it is a question which chiefly affects the work of the Southern dioceses, so these are in the best position to determine what is the right and wise thing to do; and that when they do so determine the General Convention will legislate in accordance with their views if any legislation is necessary. Some of our friends in other sections have expressed surprise, that churchmen in the South have been unable to agree as to the best plan to be followed. But conditions vary in different parts of the South in many particulars and have changed from time to time. In some of the dioceses there is a practical unanimity of judgment that the best work possible is being done with the men and means at command under the conditions which now obtain, and that it would be unfortunate to disturb them. In others, differently circumstanced and with a denser negro population, the task of reaching this people to any considerable extent through the ordinary agencies of the diocese seems hopeless, and other methods are urgently desired. It is recognized on all sides, however, that no plan proposed is without its practical difficulties and its potential misfortunes, not to say disaster. It has perhaps not been wholly unfortunate, therefore, that the Church in the South has exercised caution in the matter and tried to study the problem in the light of experience and the fullest knowledge of conditions. What wise results may have been reached we trust the joint commission will discover.

Since the above was written we have seen the following letter from Bishop Guerry of South Carolina, in which he

announces that he is constrained to abandon his plan for a Suffragan Bishop for the colored work in that diocese:

"Dear Brethren of the Clergy and Laity: This is to inform you that at the next Council I will withdraw my request for a negro Suffragan Bishop to assist me in the work among the colored people in the diocese.

"This does not mean that I have changed my mind or regret any action which I have taken in the past. But it does mean that there has been a change of sentiment among the colored clergy and laity of the diocese in the last four years.

"As soon as I had reason to suspect that I no longer had their support in what I had undertaken for their benefit, I called a meeting of the colored clergy of the diocese and of the Executive Committee of Colored Council to meet in Columbia on Saturday, February 13th. After a long discussion lasting several hours, a vote was taken which revealed the fact that four of the colored clergy who had voted in 1911 to petition white Council for a Suffragan Bishop had changed their minds and were now opposed to the Suffragan Plan. Only three of the clergy voted for it and one of these was still candidate for Holy Orders. The laymen present by a small majority were still in favor of a Suffragan Bishop.

"Realizing as I do that it would be useless to attempt to put the negro Suffragan Plan, or any other plan, into operation in this diocese, without the counsel and co-operation of the negroes themselves, and especially of the Negro clergy, I have decided to let the whole matter drop, and to continue the work as at present organized with a colored Archdeacon working under me. My reasons for my action I will explain more fully in my next Council address.

Faithfully yours,
WM. A. GUERRY, Bishop.
Charleston, S. C., Feb. 22, 1915."

The reason and significance of this change of opinion on the part of the colored clergy of South Carolina appears from the following extract from the "Church Herald," edited by Archdeacon Baskervill (colored), in the interest of colored work under his charge in South Carolina:

"We believe that the change of front on the part of the nergo clergy is due mainly to pressure from without the diocese, and that it is no sign that their action in 1911 in regard to the negro Suffragan Bishop was taken in ignorance. The delay of the white Council in granting the request gave those opposing the plan ample time to get in their work against it. They emphasized the words 'puppet' and 'real bishop.' They argued that a negro Suffragan would not be a real bishop but merely a 'puppet.' This argument had its effect."

Bishop Guerry is known as one of the staunchest friends of the negroes in the South. He had thought long upon the best plan for the advancement of the Church's work among the colored people in his own diocese. A colored Suffragan Bishop was the solution which commended itself to his judgment; as indeed it did to that of the General Convention in 1907. One can but sympathize with the Bishop that this endeavor upon which he has labored so long and unselfishly should be brought to naught by influences from outside his diocese, and addressed to the prejudices of the colored people. What this "pressure" was, and what its ulterior object, are considerations which will have to be taken into account in considering the question of the Racial Episcopate.

AARON'S ROD THAT BUDDED.

If any one cares about his garden and looks tenderly upon individual plants and trees, it might be a help to him in his meditation on the glory of the Risen Lord to think of the mystery of Aaron's rod that budded. Here is the record in Numbers 17:

"And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, according to their father's houses, twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass that on the morrow Moses went into the tabernacle of witness: and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

The picture is alive with interest. We can see the rods of the twelve princes, revered symbols of family seniority and inherited dignity, on which the chiefs of the twelve tribes were wont to lean. They are solemnly laid up all night in the tabernacle, each marked with the name of the tribe which it represented. And in the morning they are found where they were left before the Lord, twelve rods, eleven of them as dead to-day as they have been for years. But the twelfth, a dead staff yesterday, has budded in the night before the Lord, and this morning blooms almond blossoms and yields almonds. It has come to life before the Lord, to the fullest conceivable life and in loveliest form; what was a dead stick yesterday is to-day clothed with the fresh spring beauty of almond flowers.

Christian joy has always delighted to see in the almond rod that blossomed a figure of humanity quickened and glorified in Christ. Just such a change Jesus has brought into human life, a profound change in its value, significance and beauty. A writer of to-day compares his working to the annual revolution of the seasons: 'His miracles seem to me to be as exquisite as the coming of spring, and quite as natural." Think of the ever-varying, ever-growing spiritual beauty which grace has made to spring in Christian character through the ages. The fallen world had joy of youth, but it was a joy like the beauty of the unfertilized flower, which has its day, but no mystery of fruit-bearing within itself, no hidden hope of another day. The sorrow of the heathen world had its own noble traits and monuments; the sentry at Pompeii was faithful unto death; what human nature, fallen from God, could by itself it would sometimes suffer and do; but it could not rise above itself. But here is the same sorrowful thing, fallen humanity, that dead staff so long separated from its root, God,—having no hope without God in the world; and to-day it lives again with a **new** life, a life above itself, which clothes human nature with flowers of grace, every one of which is some state or virtue of Jesus risen and ascended. The whole value of human nature is changed; it is no longer what our noblest can achieve by themselves, but what Christ is and achieves, who has conquered sin and death for us, and gives himself and his victories to every one who will receive him, that he may live here below with the life of Jesus in heaven. "I live, yet not I but Christ liveth in me."

Think of this mystery of Jesus risen and ascended for us, bringing us dead creatures to life by a thousand different energies; how strange it is! Our life has been so dull that it is difficult for us to imagine **our own conversion.** I can imagine our Lord bringing even me to a certain degree of improvement. He might conceivably raise me out of disorder and encourage me to reach some tolerable regularity of life. Even I might by his grace attain to persevere in the order of Christian duties, so as to be no longer a scandal. But such necessary amending of our ways is no measure of the power of Christ's Resurrection. In proportion as Christ risen is welcomed and detained in the soul, he comes to do in us not only what is easy, what nature might almost do without him. He comes to us always to do something wonderful, to raise the dead. You never supposed, perhaps, that love could come to life in you, the dead tree; that prayer could ever become your delight; that Christ could ever in this world clothe your wintry branch with himself in all his spiritual beauty. Anything like that is altogether out of reach for you and impossible, but when you call Christ into your life he comes whose name is Wonderful, "to do exceeding abundantly above all that we can ask or think," "according to the working of his mighty power."

We resolve at Easter to stir up the gift of God that is in us; to bring the desire of God into all our duties; not to leave our prayers and sacraments to do us good mechanically, but to rise and exert the life of Christ risen, which we receive by them, and bring its courage and joy into everything we do. We must try to make all our acts, all our social duties, not acts of convention, but of grace, that may bud with the sincerity, the life and beauty of Jesus risen from the dead.

We think of the failure of our whole life and of the powerlessness to do better which we find in ourselves, as shown in the dead staff; and we will see in the same dead staff laid up before the Lord and found budded in the morning, putting forth buds, and blossoms, and yielding almonds, the new life in Christ risen from the dead, communicated to us, that we may live and grow while we believe and exert it.

REV. GEORGE CONGREVE, M. A.

One of the greatest gifts of life is sympathy. We long for the kind word or sympathetic counsel during the time of any great trial or sadness. Our grief is divided when we are able to share it with some sympathetic heart. And by sympathetic I do not mean sentimental. Mere sentiment is weak. True sympathy is divine, and comes not with the mere asking, but develops rather as the fruit of deep suffering. "If you would have the priestly gift of sympathy, you must be content to pay the price; like him—you must suffer."—Selected.

A Scotchman who had never been out of his native town went to Canada, and was taken by a friend into the forest to see the wild life. They had not gone far when there was a noise as of some great animal crashing through the undergrowth, and the Scotchman had a vision of a huge, ungainly beast with spreading horns, which passed so near that he almost touched its flank.

"Ma conscience, mon!" he gasped, "what kind of a beast is that?"

"That that was a moose," answered the settler, undisturbedly.

"A moose!" cried the Scotchman. "A moose! And what like are the rats, then?"—Ex.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Religious Instruction of Southern Slaves.

Mr. Editor: I have been rector of the beautiful old church of All Saints', Waccamaw, with adjacent territory, for seven years. Dr. Glennie, of whom Mr. Minor wrote in the Southern Churchman, is well remembered. The rectory where I write was built for him. One of his assistants was the Rev. LeGrand Guerry, father of Bishop Guerry, who returned as rector after the war and reorganized a negro mission. Many negroes remembered Dr. Glennie when I came. The old Weston chapel is still to be seen on the river bank at Hayley, once a very beautiful building, now in decay.

Many other plantations had chapels for the negroes. Mr. Weston read service himself and employed a Bible reader, Mr. Row, who also taught a school for sons of planters, and whose sons are in the county.

A friend has a volume of sermons composed by Dr. Glennie for the negroes, and advice as to how to catechise them. Mr. R. Smith, of Brook Green, who conducts lay services in Holy Cross Chapel there, sometimes reads them to them still.

The summer church near Pawling's Island was once a negro chapel of the plantation of a Dr. Hasell. Another is used for a barn. Others, like the plantation homes, are burned.

The negroes old enough to remember him, still revere Dr. Glennie's memory, also that of Mr. Guerry, who, under changed conditions, built Faith Memorial chapel, near the seashore, where we have over fifty negro communicants and a day school of sixty scholars.

Much more could be told about this interesting historic country, which contains the tomb of Aaron Burr's grandson and his father, Mr. Alston, and a tablet in memory of Theodosia Burr Alston, who was lost on a voyage from her home here to visit her father in New York.

We are doing all we can for the benefit of the present population of negroes. Much more could be done if we had the means.

J. E. H. GALBRAITH.

All Saints' Rectory, Waverly Mills, S. C.

(Another correspondent, the widow of an honored Southern clergyman, who does not desire her name used, writes us as follows:—Editor S. C.)

I would like to add my testimony concerning the religious instructions of negroes in the South, at least in South Carolina, as I am a native of that State.

My father, a layman, had all the infants born on his plantation christened in the church and kept a record of their birth and baptism. My earliest recollections are of my father catechising the negro children in the Church Catechism every week when he visited his plantations, and before leaving the chapel bell was rung (he had chapels on each place), to call the hands in from the field to the chapel for a chapter in the Bible and prayer. We employed a clergyman to minister to them, who prepared candidates to be confirmed by our beloved Bishop Davis on his visitations to the plantations. I remember being present on one of these occasions when a large number of negro men and women were confirmed. My grandfather, Mr. William Clarkson, built the first church in the forks of the Wateree and Congaree Rivers exclusively for negroes and employed a clergyman for them, and they were very happy in our church services. My father carried on this work, which his father had commenced, and after his death, which occurred before the Civil War, my mother and I kept up the religious instructions of the negroes. In the chapel on one of our plantations, I taught a large class of negroe children every Sunday afternoon the Church Catechism, Watts' Catechism, and hymns from our old Book of Common Prayer, and taught them to sing them, which they did delightfully. This continued until the war ended, which ended also our happy religious instructions.

Supplying Weak Churches.

Mr. Editor: A letter to the Southern Churchman of March 27th by Mr. Robert Beverley, entitled, "Is the Education Society in Virginia Treated Fairly by Its Beneficiaries," emboldens me to put before your readers, a conviction that was formed in the first year of my ministry and has steadily grown in strength since then. It is this: That the Church, through the ecclesiastical authority of each Diocese, should have fullr control over the location of her younger clergy. Mr. Beverley proposes that the beneficiaries of the Education Society be required for a short term of years "to take places or parishes in poor communities, where the Church has a small following and pays a small salary, and the people are unable to support a man with a family." . . . ""Not only to go where the Bishop sends them (as deacons), but to stay there for three years."

This seems to me to be open to objections:

(1). It makes the Church's control over a man dependent on the man's financial condition. That seems to me to be the wrong ground. I never had to receive aid from the Education Society; but I should not like on that account to have greater independence of movement than brethren less fortunate financially. We are all alike soldiers and officers of the King and should all alike be under such authority of our superiors as is good for the cause.

(2). Mr. Beverley's plan would hardly reach the difficulty. There are large numbers of poor parishes and missionary fields. To provide for these it would seem desirable that the Church should have at her disposal the whole force of her younger clergy, not simply those who happened to be poor when they sought orders.

Much more efficiency would be gained for the Church, I believe, if the General Convention would give to the ecclesiastical authorities of each diocese complete "power of mission" over all its clergy during the first two years after ordination to the priesthood.

Such an extension of authority would not be too great, if it tended to increase the thoroughness and efficiency of the Church's performance of her task. What would it accomplish?

1. It would tend to give stability and permanence to the work in the weaker places, especially the scattered country parishes, for it would insure against a one year ministry followed by a long vacancy. Our country work is shamefully neglected, and the Church suffers through her whole body in consequence. The country is constantly supplying population, energetic population, to the cities; but because of our neglect the city churches are not getting a fair share of this influx of strength. Again, the country churches which are ministered to supply more than a proportionate share of candidates for orders; and the Church would have reason to expect a more adequate supply of candidates if these fruitful sources were more regularly and efficiently cared for. Yet again, and perhaps most serious of all, the present neglect is sacrificing ground already won; and families once strong in devotion to the Church are being allowed to lie stranded wholly beyond her present influence.

2. The change proposed would also tend strongly to correct the swift succession of brief and ineffective ministries in such of the weaker places as escape the greater calamity of prolonged vacancy. Many a village church or group of churches is kept disheartened and spiritless by the fact that minister after minister has been sent to them, served a year or eighteen months and then gone off after the lure of "the larger field," or matrimony. Those who have served such parishes know. Our Bishops know. Such parishes will never gain strength, courage and substantial growth until they can count on a longer period of service from those who are sent to them as deacons. Experience seems to show that a deep impression and a permanent strengthening cannot be often achieved by a sequence of one year ministrations.

3. There is another benefit that might be hoped for—a benefit to the clergy themselves, in helping to rid our minds of the insidious falsehood that the ministry is a sort of itinerant, free-lance business, in which a man should push on rapidly from "smaller" to "larger" place. Speaking for myself, and, I think, for many others of the young clergy, I believe we need such a stabilizer, and, perhaps, need it most when we realize the need least. We are too apt to measure our usefulness simply by the visible work we can do and the visible results we can achieve, without giving due weight to the effects our movements may have on the life and strength of the whole body. It is entirely possible that a man just ordained presbyter might accomplish a larger visible good by moving, whereas he would accomplish a greater invisible and permanent good for the Church as a whole by staying where he is. Usually he doesn't see this. Therefor he goes, with good motive but unwisely.

It is not always ourselves who are best capable of judging where we are most needed and can be of most real service. This is especially the case during the first few years of our ministry. At that time the Bishop, who views the field more widely, knows its varying needs better, has the welfare of the whole equally at heart, and has at least some of the wisdom of experience, which the beginner-priest has not, is the more competent judge of the two.

E. P. DANDRIDGE.

Petersburg, Va.

A Comment.

Mr. Editor: I have read your editorial in the March 20th issue of the Southern Churchman, and am much impressed with it, and as I lay it down I feel like exclaiming Amen!

Your reference to the output of these days being saturated with materialism and those isms which are contradictory to the teachings of the New Testament and the Church, finds a response in my mind. It seems to me this is a subject that ought to be more frequently discussed.

You refer to a list of books; where may I obtain such a list? Have you one you can spare to send me?

Then I would like to inquire if you can suggest to me a Church paper similar in tone to the Southern Churchman. I see the "New York Churchman" and the "Living Church," but would like to find one other similar to your own.

BENJ. P. HOLLIS.
Alliston, Massachusetts.

CHURCH INTELLIGENCE

CALENDAR FOR APRIL.

1. Maundy Thursday.
2. Good Friday.
4. Easter Day.
11. First Sunday after Easter.
18. Second Sunday after Easter.
25. Third Sunday after Easter. St. Mark.
30. Friday.

Collect for Easter Even.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son, Jesus Christ our Lord. Amen.

Collect for Easter Day.

Almighty God, who through Thine only begotten Son, Jesus Christ, hast overcome death and opened unto us the gate of everlasting life; we humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

TENNESSEE.

Rt. Rev. George Biller, D. D., Bishop.

In the Tennessee Mountains: We are trying to help our mountain people to lift themselves out of their ignorance and inefficiency, and to develop the fine qualities of character and intelligence, with which they are naturally endowed. With this end in view we have secured a tract of one hundred acres at Monterey, in Putnam county, with a comfortable house that will accommodate sixty persons. It is in the heart of the mountain district, where the services of our Church have never before been held; but now traversed by a railway, which makes it quite accessible.

Within a radius of fifty miles there are 68,000 inhabitants, all white people, of whom twenty per cent are illiterate and semi-illiterate, and therefore subject through ignorance to pellagra, hookworm, tuberculosis and other preventable diseases.

Our Plan to Help Them is: (1) To supplement the work of the public schools (which are open only about three months of the year) by giving practical instruction in daily living, cleanliness, cooking, house-making and housekeeping.

(2) To provide proper medical care and advice. A camp for tuberculosis patients has been set up a mile away from the school, and the services of competent physicians and nurses have been arranged for.

(3) To make this an educational center, where young men want to enter the ministry of the Church, and are too old to go to college, may be prepared to enter a theological school, and at the same time get practical experience with missionary and institutional work. There are six of these young men already on the place, studying under a graduate of Harvard University, doing all the manual labor necessary to the upkeep of the school and conducting missions in the mountains every Sunday.

Miss Elizabeth D. Whitmore, whose salary is provided by the Board of Missions of New York, is the House Director, and she has two ladies assisting her, one a trained nurse and the other a teacher of domestic science.

Our Special Needs: We owe $4,000 on the purchase price of the property.

We need scholarships at $250 a year to support the young men studying for the ministry.

We need scholarships of $50 to support children taking the course in the school.

We need tuberculosis tents, at $25 a year.

For information, please address Miss Elizabeth Whitmore, Monterey, Tennessee, or the Rev. Archdeacon Windiate, 1916 Grand avenue, Nashville, Tennessee. Approved by

Thos. F. Gailor,
Bishop of Tennessee.

Memphis, Tenn.

Noon-Day Services in Chattanooga: The Noon-Day Services in a down-town theatre in Chattanooga have been unusually well attended. The Very Rt. John R. Atkinson, Dean of the Cathedral in Atlanta, took the services on the 15th, 16th and 17th. The Rev. C. B. Wilmer, D. D., of Atlanta, took the services on the 18th, 19th and 20th. Both of the preachers attracted a great deal of attention, and the Committee of Laymen who have these services in charge are very much encouraged by the work that is being done this Lent. The services on March 22nd, 23rd and 25th were taken by Bishop Gailor, and on March 26th and 27th by the Rev. Charles T. Wright, rector of Sewanee.

The Rev. Amison Jonnard accepted the call to St. John's Johnson City, taking charge on the 10th of March, where he met a most enthusiastic people, and we anticipate good work under his leadership. The Rev. Loaring Clark, D. D., of St. Paul's, Chattanooga, had the Mid-Day services last week in Nashville.

Archdeacon Claiborne has been taking the afternoon services through the week and preaching a special course of sermons at Christ church, Chattanooga. The Archdeacon of Sewanee and East Tennessee conducted a mission at Winchester, Tenn., March 22nd to 27th, inclusive.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Christ church, Arnot, was damaged by fire Saturday night, March 20th. The damage was confined to the chancel. The communion table, chancel window, bishop's chair and the carpets were injured most. The altar cross, vestments and books were removed in time to save them uninjured. The loss is covered by insurance. The origin of the fire is unknown.

St. Peter's, Juniata, has supplied itself with pews which have been purchased from St. Paul's, Philipsburg. It will be remembered that the church itself was transferred to Juniata from Philipsburg some years ago. The pews have now followed the church. They have been refinished and varnished, and are in use. Lumber has been ordered for ceiling the basement, which will be used as a Sunday-school room when it is finished.

St. John's church, Westfield, is arranging to install a pipe organ costing $1,200, the gift of Mr. Jos. Eberle.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

A Notable Gathering of Churchmen: On Thursday evening, March 18th the members of the vestries and advisory boards of all the churches and missions of the diocese of Maryland were the guests of Bishop Murray at a dinner and after meeting at the parish house of Emmanuel church, Baltimore. The gathering was without precedent in the history of the diocese and possibly of the Church in America—456 members of the vestries of all but four of the 161 churches and missions in the diocese being present. They were all not only leaders in their town churches in the cities and towns and country districts of the diocese, but also in the general Church and in the civic, political and financial life of Baltimore and Maryland. The purpose of the gathering, as summed up by the Bishop in the opening address, was for the leaders of all the parishes to get in closer touch with one another in order to knit the various parishes and their many interests into a closer union for the common welfare and constructive work of the Church in the diocese and the Church at large. Besides the Bishop, the only other clergyman present was the Rev. Dr. C. F. C. Bratenahl, secretary of the Province of Washington, who made the principal address of the evening. Dr. Bratenahl spoke of the necessity and of the ways and means of raising the share of the diocese of Maryland in the $1,000,000 for mission pledged by the Province of Washington.

Mr. Henry C. Bonnel, of the diocese of Pennsylvania, then told of the methods by which his own parish, St. Martin's, Philadelphia, had succeeded in increasing their missionary contributions. Mr. R. Brent Keyser, president of the Churchman's Club of the diocese, and Mr. E. Allen Lycett, head of the "Church Book Store" in Baltimore, also spoke briefly.

Every Member Visitation at St. Luke's, Baltimore: On Sunday, March 14th, the men of St. Luke's church, Baltimore, under the direction of the rector, the Rev. E. Dening Evans, made an "every member visitation" of the several hundred families making up the congregation. Fifty-five men volunteered to make the visitation. Securing automobiles for the afternoon, these men started out immediately after dinner and covered every section of the city and suburbs. They met men and women who had not attended St. Luke's or any other church for years. They found some of the members ill and some families that had moved five or six times since they gave their last address. Other members, they found, had died. Those who took part in the visitation were greatly pleased by their experience, and believe that their work will yield large results in increased at-

tendance and interest in the work of the parish and Church.

Annual Dinner of Laymen of St. Thomas', Garrison Forest: The annual dinner of the Laymen's Missionary Committee of St. Thomas' church, Garrison Forest, was held on the evening of March 19th at the Green Spring Valley Hunt Club. About fifty men were present. The Rev. Hobart Smith, rector of the parish, presided and acted as toastmaster. The principal speakers were Wm. Jay Schieffelin, president of the Citizen's Union of New York City, and a distinguished Churchman; and the Bishop of the diocese. The chairman of the committee is Redmond C. Stewart; treasurer, John Moseley Walker, and secretary, John Sawyer Wilson, Jr.

Baltimore to Aid the Blue Ridge Industrial School: The Rev. George P. Mayo, secretary and treasurer of the Blue Ridge Industrial School, conducted under the auspices of the Church, at Bacon Hollow, Green county, Va., has been in Baltimore this week visiting friends and explaining the work of the school. The object of the school is to train the mountain children, of whom there are 200 within walking distance of the school, in the best way to develop the natural resources of those regions and also to prepare them for other useful work in the world. The school has 575 acres, of which 250 are under cultivation. The work of the school has been praised by an expert, who wrote about it for "Harper's Weekly." While distinctly a religious project, and while the religious life of the community is cared for, the Rev. Mr. Mayo found that the first need of the community was for school buildings, rather than a church. The Baltimore committee to aid the school was organized on March 19th. Major Randolph Barton was elected chairman, Lancaster Williams treasurer and Gaylord Lee Clark secretary, and ten other members, all well-known Churchmen.

Dr. Samuel Claggett Chew, for more than fifty years one of the most eminent as well as one of the best beloved physicians of Maryland, died at his home in Roland Park, Baltimore, on March 22nd, in his 78th year. Dr. Chew was the only man in the history of the medical and chirurgical faculty who had served twice as its president. He was also a well-read and most devoted Churchman, for many years a vestryman of Mount Calvary church, and its representative in the Diocesan Convention. The funeral services were held at Mount Calvary church on March 24th, the rector, the Rev. Dr. W. A. McCleuthen, assisted by the Rev. Dr. J. S. B. Hodge , officiating.

A Quiet Day for Churchwomen of the diocese was held on the festival of the Annunciation, Thursday, March 25th at the Church of St. Michael and All Angels, Baltimore. The rector of the parish, the Rev. Charles Fiske, D. D., conducted the services, and gave a series of very helpful meditations on, "Incidents in the Life of the Blessed Virgin." The services began at 10 A. M. with the holy communion, and closed at 3:30 P. M. with the final address. The offerings were for the Bishop's Fund for Parish Houses.

DELAWARE.

Rt. Rev. T. J. Kinsman, D. D., Bishop.

Quiet Day for Women: The Bishop of Delaware conducted a Quiet Day for Women in St. Andrew's church, Wilmington, on the festival of the Annunciation, March 25th, giving addresses on the Magnificat.

Tenth Anniversary of the Rev. F. M. Kirkus: The Rev. Frederick Maurice Kirkus has completed ten years as rector of Trinity Parish, Wilmington. During that time a debt on the church has been paid, the church consecrated, the parish-house and rectory built, offerings for missions increased fourfold, the chancel of the church newly decorated and furnished, and the size of the congregation much increased.

Lent well observed: The Lenten services have been well attended in all parts of the Diocese. Special use has been made of the courses of instructions given by the clergy in the Wilmington parishes.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

A "rally service" as the local papers were wont to call it, of more than ordinary interest, was held at the Church of the Ascension, Wellsville, the Rev. Jonathan W. Miller, rector, on the evening of Passion Sunday, March 21st. All the organizations of the parish, including those for men, women and children, met on the outside, and marching to a processional hymn, led by the vested choir and rector, filed into the church for evensong, completely filling the edifice. The rector, taking for his text "Our Father, Who art in Heaven," preached on the organic unity of the human race as set forth by the Fatherhood of God.

At Christ Church, Lima, on Friday, March 19th, there was organized a branch of the Women's Auxiliary for the Lima district. Addresses were made by Bishop DuMoulin, and three of the officers of the Women's Auxiliary of the diocese; Mrs. H. P. Knapp, president; Mrs. Thomas H. Walbridge and Mrs. Henry E. Cooke, vice-presidents. The officers chosen were Mrs. Frank A. Zimmerman, Defiance, chairman; Mrs. J. E. Herr, Findlay, vice-chairman; and Mrs. William A. Norton, secretary.

The final united lenten service of the eight westside parishes, Cleveland, was held at St. John's, Wednesday evening, March 24th, more than four hundred people being present. A vested choir from the various parishes consisted of 130 voices. Bishop Leonard made the address. It brought to a close a series of inspiring services held each week in a different parish church, during the entire season of Lent. The offerings at each church were for General Missions.

At St. Paul's Church, Akron, on Friday, March 26th, there was organized a branch of the Women's Auxiliary for the Akron district, two hundred women being present. Addresses were made by Bishop DuMoulin; the rector of the parish, the Rev. Franklyn C. Sherman; the president of the Women's Auxiliary of the diocese, Mrs. Homer P. Knapp; and by Mr. E. L. Williams, Cleveland, who was for some time a lay missionary in Alaska.

The March conference of the Mansfield region, held at St. James', Wooster, was attended by all the clergy of the district. At the inspirational service in the evening, addresses were made by the Rev. Arthur T. Reasoner, Mansfield, on "The Relation of the Church to the World of To-day," and by the Rev. A. I. Ernest Ross, Galion, on "Vision of the Church."

Bishop Van Buren was the speaker at the noon-day services at the Priscilla Theatre, Cleveland, for the week beginning March 22nd, and the Rev. John M. McGann, Chicago, was the speaker at the noon-day services at Trinity church, Toledo, for the same week.

One hundred women attended a Quiet Day conducted by Bishop Leonard, at Grace church, Cleveland, Friday, March 27th. There was a celebration of the holy communion and meditations upon the spiritual life.

GEORGIA.

Rt. Rev. T. F. Reese, D. D., Bishop.

St. Mark's Church, Brunswick: On his recent visitation to St. Mark's church, Brunswick, the Bishop confirmed nine, and in addition one in private, all presented by the rector, the Rev. R. E. Boykin. The little chapel which has served for a church was overcrowded, but there is good hope that the new church building will soon be ready for occupancy.

Chapel of the Good Shepherd, Pennick: On Monday, the 8th of March, the Bishop visited the Chapel of the Good Shepherd, Pennick, in Glynn county, and confirmed three. The candidates were prepared by the faithful Deaconess Alexander, whose work among her race in that district involves services of any kind necessary to help them in their troubles, and according to her ability and devotion.

Confirmations in Augusta: On March 14th the Bishop confirmed twenty-four in St. Paul's church, Augusta, presented by the Rev. Mr. Whitney. In this service he was assisted by the Rt. Rev. Dr. Millspaugh, Bishop of Kansas. The Venerable Archdeacon Johnson presented fourteen for confirmation on March 21st, and on the afternoon of the same day the Rev. Mr. Prentiss presented four for confirmation at Christ church. Mr. Prentiss has been appointed to take charge of the missions at Thomson and Harlem.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Bequests of five thousand dollars for Trinity church, Paterson, and the same amount for St. Parnabas Hospital, Newark, are announced.

Rev. Hiram R. Bennett begins his rectorship at Grace church (Greenville), Jersey City, on Easter Day, coming from Floral Park, Long Island.

Rev. Edward P. Hooper on Easter Day closes his rectorship at Pompton Lakes, and enters upon his work at the Church of the Ascension, Jersey City.

Mr. Horace C. Grice, Secretary of the Diocesan Men's Club, has been appointed Judge of the City Court of Newark by the Mayor.

Annual Convention: Bishop Lines has designated Trinity church, Military Park, Newark, N. J., as the place of meeting, Tuesday, May 18th, of the Forty-first Annual Convention of the diocese of Newark.

JOHN KELLER,
Secretary of Convention.

It has been definitely decided not to hold an adjourned meeting of the last Convention.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Meadville: The Rev. Arthur L. Seiter, formerly of Kentucky, the new rector, has arrived and taken up his residence in the rectory. The stipend of this parish has been advanced three hundred dollars a year.

Punxsutawney: The Rev. A. C. Jones, Ph. D., until 1897 a Methodist minister, and more recently in charge of St. Peter's Church, Delaware, Ohio, has been elected rector of this parish and is now in residence.

Erie, The Cathedral: The Rev. Bruce

V. Reddish, who has been assisting Bishop Israel during Lent, will remain until after Easter.

Emporium, The Rev. M. L. Tate, Rector: Some days ago a fire started in the rectory, which might have proved most disastrous, but the rector and Mrs. Tate put it out in time to save much damage. Bishop Israel visited this parish Palm Sunday morning for Confirmation. The Bishop also addressed a meeting for men in the afternoon. The Rev. R. P. Ernst, of Kane, has been quite sick for some days. He is the guest of the Hon. Josiah Howard, and was taken ill after a Lenten address. He hopes to be able to return to his parish for Easter Day.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. H. Burch, D. D., Suffragan.

Members of the Altar Guild of the City Mission Society have erected on Ward's Island a chapel of Our Saviour that will be dedicated by Bishop Greer, assisted by Bishop Burch and others, on Friday, April 9th, at 10:30. On the island named is situated the State Asylum for the Insane. The location is in the East River, close to the mouth of the Harlem River.

Cathedral trustees have signed contracts for the construction of the nave. This construction is to be according to plans drawn by Cram, but it is stated that the exterior style is still in abeyance. About $150,000 will be expended this spring and summer. Five years will be required to complete the nave. Some of the chapels awaiting consecration, notably the Huntington, are said to be delayed in completion for lack of funds.

EAST CAROLINA.

Rt. Rev. T. D. Darst, D. D., Bishop.

The amount pledged for Missions at St. Peter's Parish, Washington, Rev. Nathaniel Harding, rector, by mistake was printed last week as $1,262, when it was $1,462, and is now in excess of $1,500 for matters outside of the parish.

The one hundred and sixey-seventh session of the Convocation of Edenton meets at Hertford, the Rev. C. P. Parker, rector, April 6th. An agreeable attraction will be the presence and aid of the Bishop of the diocese and the Archdeacon, the Ven. T. P. Noe.

The Rev. Archer Boogher, of Fayetteville, who has one of the large churches of the diocese, has won his way into the esteem and affection of his people, and his charge is going forward under him.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Inasmuch Mission: On Wednesday evening, March 24, the celebration of the fourth anniversary of the Inasmuch Mission began, which was continued for an octave. That evening the Rt. Rev. Dr. Philip M. Rhinelander, under whose wise supervision the noble work of Mr. George Long, the founder, has been carried on to such remarkable success, presided. It was also the first anniversary of the opening of the new building. A feature of the evening was the presentation of a reading desk and chairs for the platform by William Ellis Scull. On the face of the desk is a hand carving of a shepherd with sheep. In his address the Bishop spoke of the great work of Mr. Long, the superintendent, and his wife, and dedicated the desk and chairs. Other speakers were Mr. A. J. Drexel—Biddle, who accepte the desk and chairs in behalf of the Drexel-Biddle Bible Class; Dr. Geo. Woodward, on "True Courage"; Mrs. Geo. Woodward told her reasons for being interested in the work and how, on hearing the prayer of Mr. Long, the idea to gratify his wish materialized. On Thursday evening Mr. George Wharton Pepper presided. There was an address by Hon. John E. Milholland. On Friday evening there were addresses by the Hon. Hampton L. Carson, the Rev. Dr. Louis C. Washburn, and the Rev. Dr. John Grant Newman. The Rt. Rev. Dr. Thomas J. Garland presided on Saturday night. On Sunday night Mr. Long presided and told his life's story. Monday night was the Drexel-Biddle Bible Class night. On Tuesday night the Hon. George D. McCready presided and made an address. On each night there were special speakers other than those mentioned, and a special musical program.

Lenten Missionary Meeting: The Woman's Auxiliary of the diocese held a Lenten missionary meeting in the church of the Holy Trinity on Wednesday afternoon, March 24. The Rev. Dr. Floyd W. Tomkins presided. Deaconess Bertha W. Sabine, the pioneer woman missionary of the West, told of the wonderful transformation which has been wrought on the Yukon River by the Church's missionaries and the splendid spirit of the Indians compared with their condition twenty years ago, when she first began her labors there. The Rev. John R. Logan made an earnest plea for more active missionary work among the colored people. Bishop McCormick told of the great needs of the little missions in western Michigan. Bishop Garland spoke of the work of the Woman's Auxiliary.

St. Martha's House: For twelve years St. Martha's House has been doing its splendid work in South Philadelphia, much hampered from the meagreness of its apportionments. Yet it has been a power for good and has worked zealously in its quiet and unobtrusive way under the guidance of Deaconess Colesberry and her devoted assistants. These difficulties will be overcome when the large new building is erected, the cornerstone of which was recently laid. The new building will be entirely fireproof, three stories and a roof garden. In the basement will be billiard, recreation, cloak rooms and a splendidly equipped kitchen for the teaching of domestic science. On the first floor there will be the library in which there are 30,000 volumes, furnished by the free library of Philadelphia, an office, several committee and reception rooms, a physician's office, dispensary and assembly room for lectures. The second floor will have sewing and dining rooms. The deaconess' quarters and a domestic chapel will be on the third floor. Games will be played and entertainments will be given the children on the roof garden. Five small houses have been torn down to make room for the substantial structure now in course of erection, which will cost $50,000.

Death is but an interval; and immortality is not merely by a figure of speech, but actually, the continuation of all that is immortal in the present life. And this conclusion is universal; belongs to every man; is for every true soul. Every resurrection life will be a continuation of the present; every death will be merely an interval during which nothing will die but that which belongs to the body. All that is immortal in character, in disposition, in affection, in habits, will live again for ever. Those who strove against sin, dragging it to the Cross, nailing it there, desiring only to be like Christ Jesus, to be there clothed upon with the saintly garment; that which on earth was their true life, will then exhibit its beauty as they follow the Lamb whithersoever He goeth. Bishop Bedell.

A special meeting of the Church Club of Philadelphia was held in the Church house on Monday evening, March 22, to consider the report of the committee appointed by the president to prepare a memorial to the Diocesan Convention with regard to expediting the business of the Convention.

After providing for certain relatives Matilda Galbraith placed the balance of her estate in trust to be used by the Rev. Dr. Herman S. Duhring in endowing a bed in a hospital to be known as the Matilda Galbraith Bed, and for any sick member of the Church of the Redemption.

"The Synoptic Problem" was the subject of the address of Professor Stewart Tyson before the Clerical Brotherhood on Monday morning, March 22. He said that while embodying the same essential facts, the gospels differed in detail and the time and circumstance of their occurrence. He made a number of interesting commentaries on the gospels, comparing them and quoting celebrated authors upon them.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

St. John's Church, Montgomery: This church is one of the oldest in the South, and the oldest in Montgomery. The good work it has accomplished since its present rector, the Rev. Edward E. Cobbs, a grandson of the first bishop of the diocese, has been in charge, should interest and serve as an example to many of our churches throughout the South.

Since 1899 there have been formed two well sustained parishes; one, Christ church, with 116 communicants, the other, the Church of the Ascension, with 166 communicants. There is also a mission of St. John's, consisting of a chapel, Neighborhood House and Day Nursery, in West End. Eighty children attend this Sunday-school; forty have daily kindergarten work; a sewing club with thirty-five members, a Girl's Friendly Society of eight members; a cooking class of twelve girls; several Mothers' Clubs, and two boys' clubs, of one hundred members. There is a triweekly clinic for children and one for older people. Dentists of the city give their services and all arrangements have been made for this work. There is a Library and Reading Room for all people in West End, and the Neighborhood House, where the two church workers live, has a public bath downstairs with a lately added second story of three bedrooms and a bath. Two lots adjoining the chapel have been bought.

All of this property has been paid for and St. John's has no debt, neither has the church lost any of its communicants, thus showing how it has grown and extended its good work since Mr. Cobbs has been its rector. During this time much has been done to the building of St. John's itself. The Sunday-school has been remodeled, the chancel and the organ rebuilt, these repairs costing over $10,000.

The women of the church take an active part in the work. There are two divisions of the Woman's Auxiliary, with one hundred members, and a Junior Auxiliary.

St. John's is now supported entirely by voluntary contributions and all the pews are free. This shows how one man

can so work his fellowmen and lead them, until a great and growing good is done by the church in a community.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Promoting the Interest of Missions: The committee appointed by the bishops to "Disseminate Knowledge as to the Work of the Church in the State of Virginia and Abroad and for Promoting the Interests of Missions, Diocesan as well as General" has been at work and have accomplished something The chairman in each convention has sent out a circular letter calling on the parishes to use speakers whom they have ready to go and a good many responses have been received.

This is not a complete report but, just by way of illustration, two laymen went to Fincastle, Virginia, on Sunday the 21st and also two laymen went to Rocky Mount, Virginia, on the same day, telling these congregations the plan for organizing in every parish a men's missionary committee, to have an every-member canvass for missions (also current expense incidental) and to use the duplex envelopes.

The Board publishes a tract entitled, "It Won't Work With Us," which is number 1110, and every person who is doubtful about the practicability of adopting the suggestions as outlined by the Board in this tract, "Suggestions for Every-Member Canvass," No. 1115, will do well to write for these two leaflets and settle the question for themselves.

The Rev. G. Otis Mead, of Roanoke, representing the Southwest Convocation on the Diocesan Missionary Committee, which is now doing all it can to arouse new interest in missions in general, recently made a visit to Preston Parish, Rev. Thomas F. Opie, rector, where he made two rousing addresses at Saltville and Glade Spring. The meetings were well attended and elicited a great deal of interest. Mr. Mead urged the immediate organization of a Men's Missionary Committee, the adoption of the duplex envelope system, and an Every-Member canvass for missions. This is the scheme proposed throughout the diocese, and it ought to result in a noticeable increase in missionary activity and support. As an outcome of Mr. Mead's visit, a committee was named at Glade Spring and a special men's meeting will be held at Saltville shortly for this purpose of org nizing and of launching an Every-Member canvass in the near future. Mr. Mead will visit other parishes by invitation.

The Rev. Thomas S. Opie has been in charge of Preston Parish Smyth county, for six months, and is doing most excellent and effective work. He has two churches and three missions, to which he ministers with a wonderful degree of regularity and frequency. The whole parish has taken on new life, and Mr. Opie has plans for a course of work which bids fair to make this effort successful.

Other News: Bishop Randolph visited Emmanuel church, Franklin, the Rev. Francis R. Lee, rector, on the night of March 10th, and confirmed a class of five, presented by the rector. Since the completion of the new church about a year ago, fourteen communicants have been added to the congregation by confirmation and by transfer from other parishes.

On Sunday morning, March 21st, Bishop Randolph visited St. Paul's church, Newport News, and confirmed a class of eighteen presented by the rector, the Rev. H. G. Lane. The Bishop preached an enlightening and inspirational sermon on "Temptation" to a large and attentive congregation. As Mr. Lane has been rector of this parish less than a year, this large confirmation class is a testimonial to his faithful service as pastor and preacher.

The Rev. John H. Dickinson, who has been for five years at Goldsboro, N. C., has recently taken charge of St. Andrew's church, Clifton Forge, Virginia, and Emmanuel church, Eagle Rock. The parish is to be congratulated in securing the services of Mr. Dickinson, a clergyman of ripe experience, great energy and an excellent preacher.

Christianity and the Community

Thy Kingdom Come on Earth

The Southern Conference for Education and Industry will meet in Chattanooga, Tenn., from April 27th to 30th, inclusive, merging into one gathering the Conference for Education in the South and the Southern Educational Association.

An earnest call to attend this Conference is signed, among others, by Bishops Guerry, Bratton, Nelson and Brooke, of the dioceses of South Carolina, Mississippi, Atlanta, and Oklahoma, and by the Rev. George P. Mayo, of Virginia.

Here is the introduction to this call:

"A network of causes is working for the disintegration of our Country Life. The small profit in farming prevents the accumulation of wealth. Therefore, the means for the development of institutional life is lacking in many sections. The result is frequently meagre school advantages, along with wholly inadequate church opportunities. These conditions combining with the lack of social opportunities and with the natural isolation of the individual and of the family are causing a constant exodus from the country to the town and city. As a result tenancy is rapidly increasing, leaving, in many sections, a thriftless, shifting population as the sustaining power for the schools and the churches.

"As we must deal with this complexity of causes working toward disadvantageous conditions, we feel the need of the who are interested in developing the Country Church into a spiritualizing factor for our Country Life. Furthermore, it will be of incalculable service if the thought and experiences of the workers in the various fields can be formulated into a constructive program. In working out this program we believe that it will be advantageous to all to consider the pressing questions in common council.

"Among these questions are the following:

1. What steps must be taken to make the Country Church grow so that it will give moral direction to every community effort and agency?
2. How can the Church finance its work regularly and adequately so that it can maintain a permanent pastor and make its contributions to the denominational agencies?
3. To what extent should the Country Church aid in activities for community well-being? What share should the Church have in the social and educational activities?
4. How can the Sunday-school be made a means of mental training and spiritual growth; a working factor for the recreational and intellectual interests of the community?
5. How can the Church conduct a system of evangelizing neglected communities and extend its activities, in a spirit of brotherhood, to the neighborhoods around?

"In view of the possibilities of bringing the wisdom and experience of workers of all denominations, both lay and clerical, to bear upon these fundamental questions, we appeal to the religious denominations in the South to send representatives to the Country Church Conference to be held in Chattanooga, April 29 and 30, 1915.

"This Conference is a constituent body, a cornerstone of the Southern Conference for Education and Industry, which is made up of industrial, educational and religious leaders from all of the Southern States. The Conference thus affords an unparallel opportunity for awakening the Southern people to the dangers resulting from the decay of our Country Churches, and at the same time to the possibilities inherent in their development. For example, we want the manufacturer to see that his prosperity depends upon the energy of the people who live in the country and therefore upon the church that provides their spiritual sustenance. It takes moral fibre to produce the best cotton fibre.

"Furthermore, these leaders will aid powerfully in reaching conclusions regarding constructive policies and in working these out in their denominational activities.

"In the general sessions of the Chattanooga Conference an effort will be made to formulate a complete community program which will include the four essential factors: the farm, the home, the school and the church. It is urgent that the representatives of the different denominations share in the making of this program which will influence the future development of the South. In conclusion, we therefore appeal to the churches to send their pastors; to the Sunday-school and Young People's Societies, to send their leaders, and to the denominational organizations to send their representatives to help in this united movement for a prosperous and righteous country."

* * *

It is interesting to study the program for such a Conference as the one announced above. From the subjects brought forward one can gain vital suggestions as to the kind of interests which Country Churches and their leaders need to concern themselves with in this time.

The program, as it follows here, omits the names of the speakers. The full details, together with information concerning railroad rates, etc., to the Conference, may be obtained from A. P. Bowsland, Executive Secretary, 508 McLachlen Building, Washington, D. C.

Thursday, April 29th, 9 to 11 A. M.

I. A Constructive Program for the Country Church.
II. The Sunday-school, a working factor in the Church and in the community, outline of organization,

alone with program of studies and activities.

1. How can the Sunday-school be made a means of mental training and progressive spiritual culture?

III. The Young People's Society as a factor in the Church and in the Community.

1. What a Young People's Society may do in the regeneration of the Country Church.
2. How can the Sunday-school and Young People's Society best promote the recreational and social life of the community?

Thursday, April 29th, 2:30-4:30 P. M.

I. A Constructive Program for the Country Church.

1. How can the Church best organize its forces to accomplish the highest results in human redemption and in social service? A working plan.
2. A Systematic Financial Plan that will yield the amount needed for the purposes of the Church.
3. The Problem of the Rural Pastor. The present status, with the results from the once-a-month meeting. What steps are to be taken looking to permanent pastors in the country?
4. A Church Building adapted to religious, educational, and social needs, with graphic designs for illustration.

Friday, April 30th, 9 to 10 A. M.

I. The Church and the Community.

1. What should the Church know about its community? An outline of a practical survey plan.
2. The Community Church, an Experience.
3. The Church and the Public School in the Rural Community.

10 to 12, Community Conference.

Friday, April 30th, 2:30-4:30 P. M.

II. The Community Program:

1. Co-operation of the Church in Community, Agricultural, and Industrial undertakings, with illustrations from experience.
2. How can the Sunday-school, the Church, and its societies co-operate with their allies: the school, the club, the lodge, farmer's institute, demonstration service, good road promoters, and other agencies working for community development, and for what definite ends? Warren H. Wilson, Superintendent Country Church Work, Board of Home Missions of the Presbyterian Church, New York City.
3. How we are evangelizing neglected communities.
4. The Country Church and its share in evangelizing the gospel to all men.

IV. Report of Committee on a practical working program for the Country Church.

* * *

The Joint Commission on Social Service announces a correspondence course for parish workers in industrial communities.

The object of this course is to give the student (1) a general idea of what Social Service is; (2) a view of the problem of his or her community as a whole; (3) some knowledge of specific phases of the problem, and (4) of principles and methods of Social Service by the Church, in co-operation with secular agencies of social reform and with social agencies of other religous bodies. The questions demand a knowledge, not only of the required reading, but of community conditions, which may be secured through personal investigation or from recognized local social agencies. A few of the questions which may not be directly answered from any of the reading, or from local sources, are intended to test the student's power of social thought.

The course is given under the supervision of the Executive Secretary of the Joint Commission on Social Service. It is endorsed by the General Board of Religious Education and is conducted through the Board's Correspondence School. The registration fee, which is $3.00, includes the required reference books.

Applications should be directed to
Correspondence School,
281 Fourth Ave., New York City.

For the Southern Churchman.

Prayer For Easter Morning.

Grace Imogen Gish.

As the birds awake and sing
Songs of sweetest caroling,
Grant that we Thy praise may bring
On this Easter morning.

As the rills break forth and flow,
With a cadence sweet and low,
Grant that we Thy love may show
On this Easter morning.

As the lilies, pure and white,
Lift to Heaven each chalice bright,
Grant that we may know Thy light
On this Easter morning.

As all earth in sweet surprise
Strives towards the beckoning skies,
Grant that we, like Thee, may rise
On this Easter morning.

"Thy Speech Bewrayeth Thee."

(Matthew 26:73.)

Oh, that my tongue might so possess
The accent of His tenderness
That every word I breathed should bless.

For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far or near.

Oh, that it might be said of me,
"Surely thy speech bewrayeth thee
As friend of Christ of Galilee."
—Thomas R. Robinson.

The spirit of Easter is a spirit of holy joy, of quiet triumph, of hymns of victory and exultant faith. The Lord is risen! What more can the glad Church of the redeemed say? She can only repeat it again and again with multiplied Alleluias. Words seem out of place, for the joy of the Church is too deep to express itself in the ordinary language of the world—and yet it is to the world that she brings the glad tidings of the victory of her Lord.—R. E. Hutton.

"It would be almost possible to recover the Bible, were it lost," observes a learned writer, "from the pages of Bunyan's 'Pilgrim's Progress' and Baxter's 'Saints' Rest.' . . . To it (the Bible) Southey had been indebted for his virile English; it moved in the majesty of Howe and the melody of Jeremy Taylor; the passion of Barrow drew its wealth from its pages; there Leighton nourished his unction, and Thomas Fuller and Joseph Hall their wit."—Exchange.

Every man, good or bad, is debtor to the Church. It matters not what his position or condition in life, every one under Christian civilization is debtor. Denying or defying God, rejecting the Bible or treating religion with impious contempt, does not change the fact. Just as God sends sunshine and rain alike upon the just and unjust, even so the benign influences of Christianity and the Church are the common heritage of the sinner as well as of the saint. This fact is not recognized and appreciated by the unbelieving portion of the world as it should be. Multitudes . . . never stop to think that they owe to the Church and Christianity all that they have that is better than the lot of the pagan world. —Evangelical Messenger.

At Our Very Door.

The cry of the needy is heard everywhere. In the great cities under the very shadow of churches, as well as in the slums, in the neglected mountain regions, in the thriving mining and mill towns, in all the rapidly developing Southwest, all in the territory covered by our Church, there are over three million white children and great throngs of men and women yet unreached by the gospel.

Betty's Garden Bed.

In the heart of the seeds,
Buried deep, so deep,
The dear little plants
Lay fast asleep.

"Wake!" said the sunshine,
"And spring to the light,"
"Wake!" said the voice
Of the raindrops bright.

The little seeds heard,
And they rose to see
What the wonderful
Outside world might be.

And when Betty came out,
"O mother!" she said,
"Just look how the flowers
Have grown in my bed!"
—Selected.

For the Southern Churchman.

Easter.

Helen Elizabeth Coolidge.

There was a garden, long ago,
Where our dear Saviour lay,
In rock-hewn tomb from which He rose
The glad, first Easter Day.

To-day the world's a garden fair,
Wherein 'tis joy to dwell,
And all the happy April flowers,
His resurrection tell.

O little children, may your hearts
Be gardens sweet to-day,
Abloom with gentle thought and deed
For Him who lives for aye.

CONFIRMATION

Insure an unforgettable confirmation for your daughter or relation. Gifts depicting Biblical narratives on jewel and trifle cases of repousse "SHEFFIELD PLATE" (not moulded ware), are imperishable, nothing so appropriate, nothing comparable in beauty or cost, $6.00 up to $14.00 with warranty. Write today for pamphlet. RAYMOND & COMPANY, 338-340 Pearl street, New York, and London, England. Established fifteen years.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. Cabell Brown, D. D., Coadjutor.

Death of Two Churchmen: On Sunday, March the 14th, the rector of Christ church, Charlottesville, made a very unusual announcement when he informed the congregation that on the day before Robert L. Meade and Lyttleton S. Macon, Sr., had departed this life within a few hours of each other, and that the funeral services would be held the next day.

Mr. Meade was the son of the late Rev. R. K. Meade, for so many years the rector, esteemed, trusted and beloved of Christ church. Mr. Macon was the son of the late Thomas Macon, who, for quite a long time, was vestryman, lay reader and superintendent of the Sunday-school. It seems strange that the sons of the fathers who had been such faithful soldiers and servants of Christ of a former generation should have fallen asleep on the same day. Those two families, the Meades and the Macons, have been identified with the activities of this parish for more than half a century and being faithful, earnest and true in every relation of life, they have made an impress for good upon the community.

Mr. Macon fought for four long years in defense of his State under the matchless chieftain, Robert E. Lee. On the 4th day of February, 1912, he, being too feeble to come to the church, received confirmation at his home at the hands of Bishop Gibson. Those privileged to witness that solemn service will remember it as long as they live. Bishop Gibson was greatly impressed, himself a Confederate veteran, a member of the same company with Mr. Macon, when those two old Confederate soldiers, L. S. Macon and N. C. McGee, a near neighbor at the time, knelt before the bishop and received laying on of hands.

Neither Mr. Macon nor Mr. Meade ever married, but each labored long and faithfully in providing a home for their sisters, who will greatly miss the companionship of these loyal, loving brothers.

Mr. Meade's mortal remains rest beside those of his father and the other departed loved ones in Maplewood Cemetery. Mr. Macon's body was buried on a hill side in Riverview Cemetery. He requested that a lot should be selected from which could be seen the hilltops of his beloved "Tufton," his home for years, every foot of which was dear to him.

This community is the poorer by reason of the departure of these two men. It would be difficult to speak in befitting terms of Robert Meade, without seeming to exaggerate. A devoted son, a loving brother, a loyal friend, an upright citizen, held in high esteem by all who knew him. His gracious manner, pleasant smile and cordial greeting will be sadly missed. The operatives of the Charlottesville Woolen Mills, where Mr. Meade held a responsible position for nearly forty years, loved, respected and trusted him. It was a touching scene when that community came in a body to the funeral services, bearing beautiful floral tributes —they filled one side of the church.

Monday, the 15th day of March, 1915, is a day that will long be remembered in this community, as on that date the mortal remains of Lyttleton S. Macon, Sr., and Robert L. Meade were borne by loving hands to their last resting place.

Father in Thy gracious keeping,
Leave we now Thy servants sleeping.

Bishop Brown's Visitations.

Tuesday, March 4th—At night was tendered a reception at Woodsfolk, Middlesex County, in the beautiful home of Mr. O. Emmerson Smith.

Friday, 5th—10 A. M. Crossed the river to Gloucester County and baptized two children.

3 P. M. made an address on Brazil before the Woman's Auxiliary of Christ church in Harmony Village.

Saturday, 6th—Starting out early under the guidance of Mr. Emmerson Smith, paid many visits on the way to Urbanna, where, at 4 P. M., in the home of Dr. Alfred C. Palmer, made an address on Brazil to the Woman's Auxiliary of Urbanna Chapel.

Sunday, 7th—11 A. M., visited Christ church near Urbanna, preached, baptized five and confirmed seven persons.

7:30 P. M., visited Urbanna Chapel, preached and confirmed three persons.

Monday, 8th—3 P. M., visited St. Luke's, Essex, held service and preached.

Tuesday, 9th—2 P. M., visited Grace church (colored), Miller's Tavern. Met the Church Guild and made an address. Evening prayer was said by the Rev. John Scott, and I preached and confirmed four persons.

Wednesday, 10th—11:30 A. M., visited St. Paul's, preached and confirmed one person.

Thursday, 11th—7:30 P. M., visited St. John's, Tappahannock and preached.

Friday, 12th—11 A. M., made a missionary address to the Woman's Auxiliary in St. John's.

Saturday, 13th—11:30 A. M., visited St. Matthew's church. Baptized one person, preached and confirmed one person.

Sunday, 14th—11:30 A. M., visited Vawter's church, preached and confirmed one person.

7:30 P. M., preached in St. Peter's, Port Royal.

Monday, 15th—7:30 P. M., made a missionary address in St. Peter's, Port Royal.

Tuesday, 16th—11 A. M., visited St. Peter's, Port Royal, preached and confirmed five persons.

Wednesday, 17th—11 A. M., visited Grace church, Corbin, Carolina County, and preached.

Sunday, 21st—10 A. M., made an address to the Sunday-school of Emmanuel church, Rapidan.

11 A. M., Preached and confirmed four persons.

3 P. M., visited All Saints, Mitchell's, and preached.

Monday, 22nd—9:30 A. M., met the vestry of Slaughter Parish, and had an interesting and helpful meeting.

1:30 P. M., a delightful lunch was served in the parish hall, after which I made an address on Brazil, and had the pleasure of meeting many of the parishioners.

The bishop adds:

"The trip throughout was a most enjoyable one. The weather, with the exception of two days, was fine and the roads good. I had the opportunity of meeting many of our Church people, and I shall long remember with pleasure the gracious hospitality I enjoyed everywhere."

LETTER FROM MISS STUART.

To the Woman's Auxiliary, Juniors and All:

This is the only means by which I can convey to my dear friends my gratitude and thanks for all your loving words and deeds in my great suffering from my severe accident.

The anxiety of my niece, when the accident first occurred, prompted her to let those I love, and who love me, know of it, for I was too completely dazed, remembering nothing. She wrote first to our dear Bishop Gibson and family, who replied at once in the tenderest way. This was soon followed by a box of most beautiful crimson roses —they were kept till the last leaf faded. These have been followed by flowers, resolutions and letters from almost every branch and organization in and out of the diocese of Virginia. My heart overflows with gratitude and appreciation for these.

The skillful treatment of my doctors has made me more comfortable than I would otherwise have been. Owing to this wonderful treatment I am able to take a short walk across my room twice each day. These walks exhaust me very much, but it is such a comfort to be able to get out of bed, if only for a few minutes. The rest of my time is spent in bed, surrounded by my beautiful flowers (of which my room is a bower, and they are the comfort of my life), and daily letters, which keep me hopeful. The loving, tender devotion of my faithful nurse fills my every need.

Now don't think because I am able to get up that my permanent recovery will be speedy, for I expect it will be many weeks before I reach that point. But I am stronger, and if God blesses your prayers, as offered for me last Sunday, I may be raised up by such a power to be still

Your first and only president,
SALLIE STUART.

Alexandria Hospital, March 27, 1915.

Piedmont Convocation.

The ninety-sixth semi-annual meeting of the Piedmont Convocation will be held in Grace church, Whittle Parish, The Plains, Tuesday, Wednesday and Thursday, April 27, 28 and 29, 1915.

Good Friday Music in Richmond.

At St. Paul's church (the Rev. W. Russell Bowie, D. D., rector) on Good Friday a three-hour service will be held from twelve to three. At night the choir, assisted by Mr. Joseph Whittemore and Mr. Howard Bryant, will sing "The Message From the Cross."

The choir of Holy Trinity church (the Rev. J. J. Gravatt, D. D., rector), assisted by Mr. John Barnes Wells, of New York, will sing "The Crucifixion" Good Friday night.

At Monumental church (the Rev. James W. Morris, D. D., rector) on Good Friday night "The Crucifixion" will be sung by the choir, assisted by Mr. Sedgwick MacGregor, tenor.

Notes.

The Rev. S. E. Prentiss has accepted the charge of Trinity Parish, Louisa County, postoffice, Mineral, Virginia.

Sunday, March 28th, Bishop Gibson visited St. Paul's Memorial church, University, the Rev. B. D. Tucker, Jr., rector, and confirmed a class of seventeen.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. T. F. Johnson, D. D., Coadjutor.

Death of Prominent Churchman: The sudden death, on Monday night, March 22d, at his home in Vandeventer Place, St. Louis, of Mr. Horatio N. Davis, was a great shock to the city and to the diocese. Mr. Davis had returned from the South, where he had been for a couple of weeks of rest, early in the morning of Sunday, March 21st.

It is probable that no man could have been taken from the Church life of St. Louis whose loss would have been so great as the loss of Mr. Davis.

He was a member of the Chapter of Christ Church Cathedral and the junior warden of the parish. He was a man always in his place of worship on Sundays. He was vice-president of St. Luke's Hospital and to his constant interest and labors much of the success of the institution is due. He was the treasurer of the Bishop's Residence Company, a member of the Committee on Assessments of the diocese, vice-president of the Missionary Host. His gifts for the carrying forward of the activities of the Church were generous and constant; and, best of all, he gave unstintingly of himself. In the city of St. Louis he was one of the staunchest and most successful of big business men. He has helped the best citizenship of St. Louis in everything that has made the city is rightly proud, owe much to traditions of financial honor, of which the city is righly proud, owe much to the judgment and high sense of honor of Horatio N. Davis. At sixty-two years of age, in possession of all his splendid faculties and, as it would seem, at the very height of his usefulness to the community and to the Church, God has called him to a service in His own closer presence. In his will be left helpful benefactions to St. Luke's Hospital and the Endowment Fund of the Cathedral. At the burial service, conducted by the bishop of the diocese and Dean Davis, the great Cathedral was packed with people. A widow survives, who was Miss Cora P. Tyler, of Louisville, and a daughter, Mrs. Robert Burkham, of St. Louis.

St. Jude's, Monroe: A series of evening Lenten services was held in St. Jude's church, Monroe, beginning Sunday night, March 14th, and continuing for five nights. The church was well filled at every service and much spiritual interest was aroused. The preacher was Bishop Coadjutor Johnson. One night the pastor of one of the evangelical churches of the city came with his entire prayer meeting contingent, about fifty strong, having adjourned the prayer meeting for the services at St. Jude's.

The rector of St. Jude's, Rev. H. L. Hoover, on March 11th, dedicated the beautiful new pipe organ recently placed in the church as memorial to Augustus H. Green, sometime choirmaster of the church. St. Jude's rectory has recently been greatly improved by the addition of a completely equipped bath room.

St. Luke's, Valley Park: There is a strong renewal of spiritual interest at St. Luke's Mission, Valley Park, which is one of a string of missions in the care of Rev. F. M. Weddell. The bishop coadjutor made his visitation the night of the fourth Sunday in Lent and it was necessary to supplement the pews by a number of chairs brought in. Valley Park is the home of large factories of Pittsburgh Plate Glass. The church has never enjoyed a very vigorous life here, but it looks now as though a new start had been made. Bishop Johnson confirmed two adults. St. Luke's has the honor of being the only parish or mission in the diocese which has already completed its apportionment.

PITTSBURG

Rt. Rev. C. Whitehead, D. D., Bishop.

Grace Church, Pittsburg: For confirmation the bishop of the diocese visited Grace Episcopal church, Pittsburg (the Rev. William Porkess, rector) on Passion Sunday morning. The largest class of six years was presented, ranging in age from fourteen to forty.

CHICAGO.

Rt. Rev. C. P. Anderson, D. D., LL. D., Bishop.
Rt. Rev. Wm. E. Tall, D. D., Suffragan.

The Brotherhood of St. Andrew—Schedule of Sectional Conferences: General topic—"The St. Andrew Idea in Practice."

April 7th—St. Martin's Parish House, Austin, Chicago. Chairman, Harry G. Jubell, St. Peter's Chapter.

April 9th—St. Peter's Parish House, 419 Belmont Avenue. Chairman, William C. Sonnen, St. Matthews's Chapter, Evanston, Ill.

April 13th—St. Alban's Parish House, Prairie Avenue. Chairman, M. J. Van Zandt, Epiphany Chapter.

April 14th—Emmanuel Parish House, La Grange. Chairman, Frederick P. Veitch, Grace Chapter, Hinsdale, Ill.

All churchmen will be welcome, whether members of the Brotherhood or not.

The annual meeting of the Chicago Assembly will be held, at St. Mark's church, Evanston, on May 19th; the sermon on this occasion will be preached by the rector of the parish, the Rev. Arthur Rogers, D. D.

This year's National Convention of the Brotherhood is to be held at Los Angeles, August 25th to 29th. Churchmen and church-women going to California this summer should, if possible, plan to be there at this time. This is a convention of the churchmen of the country.

For the Southern Churchman.

Passion Week in Heaven.

M. K. L.

In Passion week, does Jesus look
With grief and pain,
On us below, who crucify
Our Lord again?

Does He forgive us still and plead
For us anew,
"Father, forgive them, for they know
Not what they do?"

Genesis and Geology.

It is always useful when a man of science speaks on the subject best known to him. A little while ago Professor Edward Hull, the eminent geologist, devoted part of an address to show that the science of geology is not antagonistic to the principles of religion, but that on the contrary, there is proof that at the basis of all belief lies the great truth of the existence of a Creator and Governor of the universe. Professor Hull maintains that geology is one of the chief supports of the doctrine of a divine Creator. Two questions seem to settle this: How could matter have originated without a Creator? How could life have originated without a living author? Professor Hull found that for the answer to both these questions we were necessarily driven back to the great authority of the statement in the first verse of Genesis. To the same effect are the statements of another eminent scientist, Professor A. R. Wallace, who maintained that creation, as we now know it, could not have come about without a divine intervention. It is singular and striking that the Hebrew word "create" occurs three times in the first chapter of Genesis, and this is just at those places where, according to science, a divine interposition was necessary, the creation of matter, the creation of life, the creation of man. There is no need to opologize for the story in Genesis.—Exchange.

No Wonder They Gave It.

No wonder the Episcopalian loves the service of his prayer book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple, stately phrases move on like solemn music. Observe their orderly procession: first the head bows in quiet confession, and then uplifts a bright and shining face; then follows reverent listening as to oracles, Bible oracles, broken by the peals of praise; then the firm tread of the "Creed," and last the bowed head again in low, long responsive murmurs of the Collects and Litany. Each part beautiful in detail, each richly varied from the next, yet all conspiring to unity. And it is what public service should be—a common service. The book is truly called "The Book of Common Prayer." The people make together that "General Confession" with which it opens; the people praise in choral psalms and glorias; the people read the psalms for the day in alternation with the priest; the people respond, petition by petition, in the Litany, and take each of the ten commandments to themselves, and by amens appropriate the prayers and collects which the priest recites; and here and there the people rise, and here and there they kneel together. The priest, though having much to read, never for a long space reads alone, so closely do the people follow with him. Many ages and experiences and modes can enter into this service, and each find that which is its own; the little child in its first church-going will recognize the "Our Father" he has learned at home, and to the old in years it must be full of clustering associations. And the use of the same book by all Episcopalians widens the communion through all the lands. At the hour of worship all who bear this name are treading the same word-paths of thought and praise. Let Sunday come, and wherever he can find his church the traveler is a native and the stranger feels at home.—From a Unitarian Paper, Quoted in the London Spectator.

After Lent, What?

For us all, let me utter this Eastertide prayer. May we this Easter-tide pass from the past tenses of our creeds to their present, no longer merely carrying spices and ointments to embalm the body of our historic Christ and perhaps finding only an empty tomb, but may we hear his voice and see his face in the living present. Let us recognize him as with us in the daily providence that guides our lives, with us in the daily call of duty, with us in the daily cup whether of blessing or of trial, with us in the daily admonitions and consolations of the divine whisper in our hearts. Let us act upon his word as a fact: "Lo, I am with you alway." And we shall realize it as a truth, our sun and our shield, for grace and for glory even unto the end of the world. Let not our hearts be poor in the comfort and peace of his indwelling life. For he is—

No fable old nor mythic lore,
No dream of bards and seers.
No dead fact stranded on the shores
Of the oblivious years.
But warm, sweet, tender ever yet
A present help is He
And faith has still its Olivet
And love its Galilee.
The healing of His Seamless robe
Is by our beds of pain.
We touch Him in life's throng and press
And we are whole again.

—Bishop Williams, in the Parish Leaflet.

Church Knowledge and Nurture

Teachers' Problems.

Indifference makes the pupil appear before the teacher as though encased in a suit of old-time armor. It has many manifestations: Lack of lesson-preparation, irregualr attendance, and, in class, inattention to the lesson, with constant attention to any mischief or frivolity, and some times open rebellion. What is the teacher to do? For one general rule, "Never give up!" In following this rule: (1) Do not take indifference too seriously. Many children are not capable of continued attention, but have a faculty of catching ideas in spite of seeming inattention. Even for adults, the divine teacher recommends "line upon line, precept upon precept." Why not for children? Shyness is another cause of apparent indifference, which time and the teacher's friendliness conquers and this difficulty disappears. Meantime the impressionable scholar is receiving lasting impressions of the truth taught, as the teacher discovers often in later life. The pupil may come to the Sunday-school without a clear idea as to its object, or the teacher's purpose. When he has attended long enough to learn this either through the contagion of the school's good atmosphere or teacher's instructions, he is no longer indifferent. Indifference may be a mental symptom as lassitude is a physical one. The food given in the school to the pupil is not of the right kind or is not properly prepared. The teacher may not like to be told this any more than the housekeeper would about her dinner or supper. But the proper thing for the teacher to do is to rouse up and prepare a better spiritual meal for the pupils' souls and minds to feed upon. Or the need may be a change of method in offering good food carefully prepared. Questions may be needed rather than addresses or lecture method. Drawing or map-making, modern story illustrations and applications may be an improvement on intensive study of a repetition of familiar Bible stories. Indifference should be accepted by the teacher not as a reason for resigning, but as a challenge to one's abilities and resourcefulness. Indeed, if all pupils were models in interest, preparation and zeal the temptation to indifference on the teacher's part would be deadly.

The missing scholar may sometimes be the class problem. "Boys, I don't see Stanley here; do any of you know anything about him?" "No, Stan isn't here today," spoke up Richard promptly, but with a shade of indifference in his voice the teacher noticed; "I guess he isn't coming any more." "Not coming any more? I wonder why not?" asked Mr. Brown, the teacher. "I don't know," said Richard.

"Well, we can't let Stanley go. You will try to get him here next Sunday, won't you, boys? We need Stanley." "I'll get him next Sunday," promised Joe. But Joe came without him. "Wouldn't Stanley come, Joe?" "No, I couldn't get him. Went after him, but he says he isn't coming any more." "Not coming any more?" said Mr. Brown. "I wonder what has happened. We can't let Stanlay go." "I guess he's mad at me," said Richard, with a softer tone of voice now. "I'm so sorry, Dick," said Mr. Brown, and his face showed it. "But you will go see Stanley and do your best to get him back, won't you, Richard?" "Yes, I'll go and see him. But I don't expect he'll come."

"We've got to get Stanley, boys! We can't let him go this way." The teacher's face showed his interest, and his earnestness brought a new light into the eyes of all. "We won't let Stanley go. We've got to get him back. Joe, you go with Richard to see him, won't you, and tell him we want him." "Yes, sure I'll go." But Stanley was missing the next Sunday. "We couldn't get him," said Joe and Richard together.

"Couldn't get him! Boys, we **must** get Stanley. He is one of us. We want to do him all the good we can. You don't want him to drop out. We can't tell what will become of him. You will try again, won't you?" Richard and Joe looked at each other. "Come on, Dick, let's go and get him." This was said as the school opened. God knew best the crisis in the lives of those three boys that morning. But He heard that teacher's silent prayers. And the two boys did not return alone. Richard made his fight with himself bravely, and the boys' difference between him and Stanley had been settled as boys only can adjust such troubles. Joe gained the blessing of the peace-maker. The class was once more complete.

A mischievous scholar when a grown man described himself to a Sunday School worker as a "left-over result." When a boy I moved into a new neighborhood school, my parents making our home near. There was little equipment, classes were closely packed, and the boys had their chance. I was leader in doing stunts on "a dare." One day I was dared to leave the class in the midst of the lesson. This was not easy, for our teacher was determined we should hear and understand her, and our class seats were in a corner. When the time came for me to act, I hopped on my chair and dived head first out of the window. I don't know how she did it, but she was quick too, and pulled me back by my trousers leg, and made me sit down. I tell you, I felt sheepish, and the whole class was order itself afterwards.

When we moved from that neighborhood, I suppose my teacher thought I forgot her and her instructions. But they stuck by me till I became a Christian. Now I am trying to make up for lost time teaching in a Sunday School.

It happened that this man mentioned his teacher's name, and his friend knew her. He was surprised to learn she was living near, and promised to write to her. Later his friend called to see her, and she said she had a letter from her pupil, and with tears in her eyes added: "To think that **he** is now a teacher. He was my terror. I was glad when he moved away. Now I am ashamed of myself. I have my reward to know that my teaching led Jim Martin to the Saviour."

The irregular scholar through the parent's fault forms a teacher's problem. Estelle comes from a home of refinement and culture. Only ten years old, she is one of the brightest pupils in her class. Her mother, a teacher before marriage, assists her with her Sunday School lessons. But Estelle attends less than half the sessions of the school. Her parents have a fine driving team. They have many relatives living within a dozen miles of their home. Some of these own "autos." Sunday visiting is an unresisted temptation, and Estelle always goes with her parents. With their own appetite for spiritual things nearly lost through soul-starvation, they do not appreciate their child's need of the food of God's truth in a regular diet. Nor do they realize how Estelle's irregularity lowers the average attendance her class is trying to maintain. And worse still, is having regard for God's Day steadily undermined. The loss is more than Estelle's. It is her class' and teacher's loss. The teacher's visit and appeal to the mother will help. But it will need the pastor's appeal to the parents for their better attention to their own soul's needs on the Lord's Day. And beyond human help must come the Holy's Spirit's quickening influence in answer to the prayers of both teacher and pastor.

THE CHILDREN'S CORNER.

Dear Children:

I hope you are interested this Easter time in finding proofs in the New Testament life of our Lord of his resurrection. I have not asked you to send me any answers to our questions. But as I asked some last week a little different from the others, and I think more interesting, I would be glad to see the answers any of you choose to send me to the Culpeper Postoffice, Virginia.

Now, instead of questions this week, I am going to give you a puzzle you can work out if you try by using your Bibles. I enjoyed solving this kind of an enigma when I was a boy, and I want you to guess some for me. The answer is a short verse of Holy Scripture from the I Epistle of St. John. Each figure stands for a letter in the words in order of this verse. The letters in the verse corresponding to the separated groups of figures for the other things asked make up for you the names of those things; as, for instance, 3 7 8 9 is D O V E in question one, the bird Noah sent out of the ark.

1 2 3 4 5 6 7 8 9 form a truth about God's nature.

3 7 8 9 is a bird Noah sent out of the ark.

6 4 9 5 break the Ninth Commandment.

1 2 6 3 the Queen of Sheba gave Solomon.

5 6 4 3 9 is what the feet of Christian travellers must not do.

The whole nine letters tell us something about our heavenly Father.

Your friend,

K. J. HAMMOND.

It is significant of the new day which has dawned upon China that there appears in the Chinese language a magazine called "Nu To Pau," or the Woman's Messenger. Formed somewhat upon the plan of the large periodicals published for women in America, it has its original articles, translations, serial stories, mother's and children's departments, etc. The editor, Miss Laura M. White ,is an American who has spent twenty years of her life in China, and has become convinced that the time is ripe for reaching its women through journalism.

The American Bible Society will establish a new station for Bible distribution on the Panama Canal, and every sailor who passes through the canal will be presented with a copy of the Scriptures. Bibles in one hundred and twenty-seven languages are available for this work.—Ex.

Family Department

For the Southern Churchman.

The First Easter.

Eugenie du Maurier.

Over the ages the first Easter morn
Sends its sweet comfort to mortals forlorn;
Lo! to the sorrowing gladness is given,
Hope for despair; for this dark earth a heaven.

Over the city a shadow of gloom
Fell as they laid Him to rest in the tomb:
Hope of the nations, He lay in the grave,
He who saved others Himself might not save.

Over the city the darkness came down,
Hiding the hills in its fathomless frown.
Wonderful night of a wonderful clime,
Mortal the place, but immortal the time.

Over the city the long hours crept
Still in His cavern the Crucified slept,
Guarded and watched by the dread Roman band,
Till the earth shook at the touch of God's hand.

Over the East shot the lances of light,
Shaming the dim and the dusk of the night.
What of the tomb with its seal and its stone?
There waits an angel, serene and alone.

Lo! He is risen! The conflict is o'er
Christ can be holden of darkness no more.
Triumphant morning! Oh, what has been won?
Life for the dying, through God's holy Son.

Over the world dawns the Gospel of Peace,
Where in their blindness and waiting release,
Sad sons of men, in their prisons and pain,
Hear the glad cry, "He is risen again!"

Quarantined.

"Show me no more!" exclaimed the doctor reluctantly. "It is scarlet fever," he continued, and our hearts were smitten.

Father looked at me, his eyes betraying the unspoken fear felt by both of us, as I held in my arms our only son—a golden-haired darling of less than two years.

While he lay in a fevered sleep, the good doctor, in his quick professional way, helped us make plans for the nursing of him, and for the protection of the other children.

I was to be isolated with him, for we could not afford a trained nurse. And how could his mother have given him up to the care of another?

I was stunned. The props and stays, the necessary settings of my life were suddenly withdrawn, and left me benumbed and bewildered.

I looked up and there was the little jacket he had worn in the morning. It was night now, and my heart ached. The little jacket was like a living thing, suddenly becoming of priceless value.

Father came for his good-bye before we were closed in room quarantine. Our eyes met in unspoken question. How shall it be when we meet again? How shall it fare with our baby toddler?

We had been shut in a good many days—days of ceaseless anxiety and watching for me; to my child, days of suffering and pain.

"Muvver!" and the blue eyes were big and wistful. "Yes, darling," and two little arms were held up imploringly.

With God's help the battle had been fought and won. The doctor had made his farewell visit, saying that, with careful nursing all would be well.

I now had time to think, to wonder what lessons this pause in my busy life held for me.

There were always duties that filled every hour, with their unceasing demand on strength, brain and heart. Could it be that I had been too much occupied with doing the things that perish with the day?

Did the crown of motherhood sometimes press so hard that I failed to wear it with the grace and the sweetness that belonged to it?

Yes, I needed a vision—a clearer view into my own soul, and the tonic effect of this standstill.

The voices of my little girls came to me as they rang out in merry play downstairs. Ah! the wise training that their active young lives must have, the tender guidance needed for their busy little feet. Surely, nothing but the power of God was sufficient for these things. Of course I had thought all this many times before, but it seemed to me then that never had I felt it so keenly, so overwhelmingly insistent. And the little prattler in the room with me, was his life to count for good or for evil? My purposeful, my earnest prayer was that his young voice should proclaim the gospel news and his willing feet carry the message of peace.

"It largely depends upon the mother," a dear old lady had once said to me, "whether the boy makes a fighting Ishmael or a praying Samuel." I walked to the window and looked out at the mountains which were now bathed in their sunset glory. To-morrow the quarantine would be raised, and baby and I would be welcomed into the family life once more. To my eyes it seemed as though out there lay the Delectable Mountains, so magically had twilight turned all into the softest tints of violet. And out there, too, I knew lay Vanity Fair.—Lutheran.

For the Southern Churchman.

The Easter Offering.

By Frances Harmer.

"They look so pretty!"

The exclamation came from Milly Gaites. Her mother had been obliged to represent the entire family at the Ash Wednesday service, for the reason that the whole family was recovering from grip. The doctor had sanctioned attendance at the church service if the sun shone—but it didn't, so Mrs. Gaites brought home the "mite boxes."

"I'll put all my candy money in mine," said Lillian.

"An' I put my tandy money, too," chimed in Baby Dicky. Lillian patted his head.

"You don't have money, you have candies!" she said. "Mother, you wouldn't make a baby—not four—give up anything for Lent, would you?"

"I don't make anybody do that," smiled Mrs. Gaites. "Dicky is not too young to give up something, to somebody."

Arthur looked thoughtfully at his little box, with the enticing slit, into which it was so fascinating to slip things, and out of which one could never get them again.

"I suppose I'll have to give up the ten cents a week I spend on fishing tackle," he remarked, rather gloomily.

"If you can't do it cheerfully, Arthur, you won't be much better off for doing it," his mother answered, taking off her hat.

"Oh, mother!"

The tragic dismay in Milly's tone made her turn round at the door.

"Yes, dear?"

"Mother, I can't put anything in mine!"

"Why not?"

"Don't you remember? I borrowed a dollar from you, and I have paid back forty cents, that leaves sixty—just one for every week of Lent."

"Oh, mother'll let you off!" cried Arthur.

"But then it won't be Milly's offering," replied mother, now picking up her things again. "She cannot offer to the church that which costs her nothing, can she?"

"I'll have to earn money—that's all," said Milly.

But the decision was much easier than the carrying out. Mrs. Gaites was a widow. Her tiny income had to be supplemented by dressmaking, and even then, it barely sufficed for necessities. Milly's debt had been incurred by the purchase of a finer white lawn than her mother could afford. It took six yards to make her dress, and her mother had decided on fifteen cents a yard as the utmost she could afford. Milly, who had decided views on dress, had fallen in love with a sprigged cambric at double that price, and had besought that the weekly dime which she—in common with Arthur—received from an aunt, might be expended on the material. It had been hard to go without a single candy except what Arthur offered her, or that mother let her have out of the few bought for baby—or more frequently made for him! Merely to accept them from school friends had grown trying, because she had none with which to return favors. It had been hard to abandon the excursion to Whittleboro Park, because she had not car fare. Life is sometimes far from easy when pennies are very, very scarce! But the hardships and little deprivations were often balanced, in Milly's mind, by the thought of that exquisite white dress, growing, at odd minutes, under mother's skillful fingers. And, as she was philosopher enough to understand, you can't spend your dime and have it too.

But now—since she was a well taught little church girl—she saw that she had made no provision whatever for her Easter offering.

"Mother," she said that night, when Arthur had gone to the boys' confirmation class, and Dicky was asleep, "can you give me any work—any paid work—to do?"

Mrs. Gaites smiled, a little sadly.

"I can supply the work, daughter," she said, "but, as to pay—."

"Can't I pull out all the bastings?" inquired Milly.

"You do that to help me—I never have paid for them."

Milly considered.

"What can I do to get some money?" It seems dreadful, doesn't it, to have

no Easter offering? That's never happened before."

"Your Easter offering, dear, needn't be money," suggested Mrs. Gaites, "you can give up some fault—strive hard again it—and offer that up."

"But, that won't go in a mite box," Milly was almost in tears.

"No," Mrs. Gaites spoke very seriously, "some of the offerings that I think are most acceptable, **don't** go in mite boxes."

Milly thought this over. In thinking it over, she made a discovery—not a very pleasant one. She found out that she was not quite so anxious to present an Easter offering, as to present it publicly.

But she did set herself, sincerely, to find a fault, and conquer it.

She decided that the fault which most annoyed her mother, most disturbed her teacher, and whose removal would most benefit other people, was a bad habit of never being on time. She was late for breakfast five mornings out of seven, late for school two mornings out of five; her usual cry, when Miss Miller asked her for her theme, was: "Oh, were we to give those in **to-day**?" and the girls usually grew quite angry when she was included in an excursion, for inevitably, it seemed, they had to miss one car because "that Milly Gaites" was never on time.

On the whole, unpunctuality seemed a dragon worthy of her best steel!

It was hard to rise when Arthur first called her, but she did. Hard to finish dressing, bed-making, dusting, and be at the breakfast table as soon as the others; hard not to linger at home, or on the way, and so be late for school. But, with steady and determined effort, and with the aid of prayer, she did accomplish it, and her pleasure in the achievement strengthened with each week. For the first, the second, the third, the fourth, and even the fifth Sunday in Lent saw her able to boast—only she didn't—an unbroken record.

It was Maundy Thursday. There would be a special service in the church on that evening, and Milly found herself facing a very busy day. A composition—on which a prize largely depended—was to be handed in on the following Tuesday. With a view to having Easter day and Easter Monday free, Milly had set aside this morning for writing it. Then, she wanted to have the house spick and span for Easter morning, and she knew her mother was very busy with "Easter orders," as the people called them.

"I shall need all the help you can give me," remarked Mrs. Gaites at breakfast. "Arthur, I want you to take home two parcels of work, and I shall have to press you into the service for the third, Milly."

"Yes, mother," said Milly, cheerfully.

She was feeling quite happy. Arthur had nobly paid her three five cents for various jobs of cleaning and mending, and her mother had recompensed her for some machine stitching she could be trusted to do, so that her mite box had a quarter, and she felt pleased that she could say: "I have not once been late through Lent!" **That**—the conquest of a fault that had much annoyed other people—was a worthy Easter offering, she decided.

The day flashed by. It was decided that they would have an early supper—at half past five. Dicky was to stay with a neighbor, herself "house-bound" with a sprained wrist, and Mrs. Gaites, Milly and Arthur would each take a parcel of work to some distance, and meet—all of them—at the church at half past seven.

"We don't have to remind Milly to be on time," Arthur remarked, with a smile.

"No," said Mrs. Gaites. "I am so glad, Milly. I've been seeing."

Milly flushed with pleasure.

Her trip involved a car ride—mother providing the funds, of course—and a walk of half a mile after it. The car passed the church door on its homeward trip.

The April evening was beautiful. Milly wished that she could have waited for an open car, but that might make her late—and, of all things, she musn't be late to-night. Fortunately, the lady to whom she took the work was at home.

"But I have no change," she said, with the indifference too often shown to work people's hardly earned wages, "tell your mother I'll send her a check to-morrow."

"Lucky mother gave me ten cents, and didn't trust my home fare to her paying," thought Milly, as she walked the half mile back.

She had plenty of time, so she sauntered along, now stooping to gather a wild flower, and now to admire the reddening western sky. Milly was not given to wishing for the moon, and to-night, with her home, her satisfactory school life, her friends, and her Easter offering, she felt quite content, quite happy.

The car was waiting, and she stepped in. It was not a "pay-as-you-enter" car, and some time elapsed before the conductor reached her.

Milly had risen to yield her seat—the car was crowded—to a poor woman, with a baby and a bundle. The woman was thin, and shabbily dressed, but the baby was clean, and had an enticing dimple. Milly evoked it with a friendly poke of her finger.

"Fares!"

The poor mother extended a transfer, and Milly saw her agitated look as the man examined it.

"Transfer's out," he said, curtly, "you'll have to pay your fare."

"I—I only missed one car. I couldn't run, with the child," she pleaded.

"Can't help it—transfer's out," he insisted, "fare, please."

The woman rose, and signed to him to stop the car.

"I—I haven't any change," she muttered, shamefacedly, though she had less to be ashamed of, poor thing, than the people who sat stonily unmoved at her plight.

"Here," Milly took no time for thought, "I can walk—here!"

The car had stopped in response to the conductor's savage jerk on the line. Milly slipped out, hardly waiting to smile her acknowledgments of the woman's thanks. Her impulsive generosity left her standing in the middle of the road, two miles from home. A clock, at some distance, struck seven. Two miles, to be walked in thirty minutes!

Milly was already tired from a strenuous day. She had yielded a seat in an open car. Nothing short of a friendly vehicle that could go at a fair speed would bring her to church in time. She had broken her record.

Milly was a sweet tempered child—"good natured" everybody called her. But, at the realization of her plight, she felt such a wave of anger enveloping her, that she was miserable with it. She hated the stern conductor, she almost hated the silly woman who had not the sense to carry round an extra nickle for emergencies. She almost hated the baby—but no, you **couldn't** hate a baby! Its shy smile, the memory of the dimple softened her a little, and she began the weary trudge towards the church.

The road was pleasant, the evening breeze soothing, but her anger persisted. To break her record, so near the goal. How she hated—

And then she stopped, right still, in the middle of the road. Was such anger right, in connection with an Easter offering? Even a spoiled Easter offering? And then came another thought—wasn't it **right** to help a poor, tired mother, rather than keep a record for herself?

It was not quite easy to fight her anger down, but she did, and faced with calmness the vision of Arthur's smile, and her mother's surprise, at the lateness of her entry into church.

A quarter past was chimed out, and she had not nearly covered a single mile.

"Hello, there!"

She looked to her left, from whence the sound came. She saw a smart little electric car, but the lady at the wheel was a total stranger.

"Did you bring a dress home to Mrs. Carter's just now? I feel sure you did," said the lady at the wheel.

"Yes," Milly stared at her in surprise.

"I was in the next room, and heard that she had no change—I'm her cousin. I—we—were afraid your mother might want the money, and I was taking it to her."

"Oh, thank you," Milly smiled, "mother will be glad to have it."

"Jump up, I'll take you home, it's on my way," said the lady.

"Oh, will you take me to church?" A wild hope sprang up in Milly's heart.

"What church?"

"Trinity."

"That's where I'm going. Safely in?"

In a second they were spinning along. In ten minutes, Milly was in her accustomed place in church, while the lady had gone to a seat in front.

* * * * *

"Here, daughter."

It was Easter Eve. The house was clean as a whistle, and fragrant with two pots of Easter lilies, sent by a lady for whom Mrs. Gaites had worked for six years, the other by the lady who enabled Milly to keep her record.

Milly looked up. Her mother handed her a mite box.

"What is this, mother?"

"Look."

Milly looked, and opened. A number of pennies fell out.

"Your aunt, to whom I wrote about your effort to be punctual, has sent a penny for every time—meals, three a day, school class and work and church—that you were on time."

The pennies mounted up, and gave Milly's box a respectable weight.

But when she knelt before the altar on Easter day, perhaps the offering most welcome there was that overcoming of her anger at the price her little act of generosity had cost her, for what can please the Lord of love, so much as love?

For the Southern Churchman.

Comrades.

One day I was not very good—
I answered back—no nice child should.
Then, in the corner on a chair
I had to sit; nurse puts me there
Until I'm really sorry—then—
Perhaps I won't do so again.
The time was not half gone, and yet
A something warm and soft and wet
Licked one hand hanging at my side—
Dear Fido's tongue! And then I cried.
He nudged up close, the darling pup,
Soon nursie cried: "The time is up!"
I must be careful what I do
If Fido dear is punished, too.

—Mattie Lee Housgen, in **Ex.**

For the Young Folks

For the Southern Churchman.

An Easter Song.

Edmonia M. Christian.

The Easter sun hath risen
Upon an empty tomb;
Now all is joy and gladness
Where all was deepest gloom.
All hail, O blest Redeemer!
All hail, O glorious King!
Who over death hath triumphed,
Who light and life doth bring.

Since Thou, O Lord, hast risen,
We know that we shall rise;
Then let all creatures praise Thee
In earth, and air, and skies.
We sing Thy resurrection,
Who dwell below on earth,
While angels sing Thy triumph,
Who told Thy wondrous birth.

Each year spring tells the story,
In voices manifold,
Each little blade proclaims it,
That bursts from earth's dark mold.
The birds take up the anthem,
In accents clear and sweet;
Each flow'ret by the wayside,
The glad news doth repeat.

But late they all were lying
In sleep, like death, profound,
The nestlings fast in prison,
The flow'rets in the ground,
Till God sent down His sunbeams,
Like angels to the tomb,
And prison bars were broken
And flowers sprang to bloom.

Can human vice be silent,
While all creation sings,
In rich, melodious measure,
To Thee, great King of kings?
Break Thou, O Lord, the fetters
That bind our hearts so fast
That we, in Easter triumph,
May reign with Thee at last.

Where Betty Found Pet.

"Betty," said mamma, "I am going out for a little while; now, don't let any rabbits steal in to lay eggs while I'm gone."

Betty laughed. "I shall take splendid care, mamma; but, oh, how I do wish it was Monday, the time goes so slowly!"

"Think what a beautiful day tomorrow will be," said mamma, placing a big bunch of roses and sweet peas in a basket.

Betty's little face grew grave. "Miss Lizzie said she thought that Easter was the loveliest time of all the year; an' she told us a lot of interest'n' things about it."

"I am sure she did," replied mamma. "Well, dear, suppose you look over your lesson for to-morrow; it's short, I know."

She kissed Betty and picked up her basket. "I must hurry now, or I will be late."

Betty felt a little lonely after mamma had gone; she wished that she had a cat or a dog to play with and to be company. There were very few children living near. It seemed a long time before mamma would return. She began to study her lesson very carefully, for she loved Sunday-school and Miss Lizzie, her teacher.

After what seemed a very long time to a little girl, she saw mamma coming up the walk. She did not have any flowers this time, but she carried a queer-shaped box carefully.

"Oh, what have you, mamma?"

But mamma shook her head, smiling. "I can't tell; it's a secret, Betty."

Betty clapped her hands—mamma's "secrets" were always nice. She kept wondering what it could be, but mamma only smiled, and asked her little girl to help set the table for tea.

When Monday finally did come, Betty hunted all over the big yard among the bushes for eggs. She found a great many pretty colored ones, and several made of chocolate and pink cream candy.

"The rabbits have been so good to me, mamma," exclaimed the little girl, munching a big cream egg. "I've found a lot, and there's no use looking for any more."

"How about the 'secret,' Betty?"

"Oh, I forgot the delicious secret," cried Betty.

She hunted and hunted, and when she was just ready to give up she caught sight of the queer box hidden away under the syringa bush. Betty opened it eagerly, and there lay a little white rabbit fast asleep.

"Oh, mamma!" cried Betty, skipping about the yard, "I am so happy! I wanted a pet more'n anything! I'm going to name it Pet!"

Betty played with her new treasure a great deal. She said it was wonderful how much Pet understood, and she was no longer lonely when mamma went out.

A week passed, and Sunday morning Betty came running to mamma in great distress.

"Oh, what do you think, mamma? I can't find Pet anywhere; I've looked an' looked."

"Why, I'm sorry, dear; but don't stop to hunt for the rabbit now—it's time to get ready for Sunday-school; I was just going to call you."

"Oh, I couldn't go to-day, and Pet lost! I want to hunt again."

Mamma looked grave. "I am sorry about the rabbit, Betty, but I don't think you ought to miss Sunday-school." And then mamma said no more, for she never forced the little girl to go to church or Sunday-school.

Betty stood still in the middle of the room; she was thinking hard and fast. She remembered how Miss Lizzie had begged the children not to miss coming, and how she had promised that nothing, not a single thing, should keep her at home. How was she keeping her word?

She turned to mamma very slowly. "I guess I'll be thinking about Pet all the time," she said in a sober voice, "but I guess that's better than not going at all."

"Yes," said mamma, "when you have promised." Then she fastened Betty's pretty little white coat. "Get your hat, dear," she said.

Betty ran to open the cupboard door, where her big hat box was kept. Then she screamed: "Oh, mamma, come and look!"

The box was on the floor, and it was open: and there right on top of Betty's hat lay Pet as contented as could be, pink eyes blinking at the light. Betty seized him in her arms, and danced about the floor. "How ever did the darling get in? I must have left the top open, and in he jumped. O mamma,

For Easter Weddings

USE

Our Marriage Vow

The Church Service from the Prayer Book; and a handsomely engraved Certificate, to be filled up by the Clergyman. Printed in pica type, 16mo (4½ x 6¾), rubricated. Each copy in white cardboard box.

No.		Net Price.
1.	White leatherette, gilt edges	$0.75
4.	White French seal	2.50
5.	White French calf	2.50
6.	White Morocco	3.50
7.	White calf	3.50
20.	White parchment boards, gold lines, gilt top, uncut edges	1.00

Church Literature Press,

SELECTED BOOKS AND CARDS

Postage, 5 cents additional.

TWO-BIBLE HOUSE - NEW YORK

I am so glad I decided to go to Sunday-school!"—Pittsburg Christian Advocate.

For the Southern Churchman.

Legend of Cyrdis and the Girdle.

Adapted from F. M. Kingsley.

Louisa A'hmuty Nash.

The Roman soldiers were casting lots for the Lord's clothing, and the little slave-boy was told to bring the woollen robe for one of them. But the boy Cyrdis had buried his face in the heap of clothing and did not obey.

His master, Clodius, touched him roughly with his mailed foot, saying, "Wake up, barbarian! No place to sleep."

"I wasn't asleep," he answer meekly, as he brought the garments.

His master went away, and the boy, with his yellow hair and blue eyes, crouched by the middle cross. He had seen some one hanging there. He could even spell out the inscription nailed above, "The King of the Jews." It was he, that he had seen riding in triumph through the streets. He had joined the children, singing "Hosanna" and spreading palms. He had gone as near to him as he could with all the black-haired boys shouting.

"But the King sees me," he said to himself, and as he bent towards him and saw his kindly eyes, the child tingled with happiness.

Then he saw the King again, pale and bleeding from the cruel scourge; and when he saw them set him on the middle cross he buried his face in his hands that he might see no more. But he heard the promise of the King to one of those on another cross. "What kind of place was Paradise?" he wondered.

When the earth trembled and the dark veil was drawn across the bright sun, the crowd went away. The little slave boy found himself alone in the dark. He crept to the spot where he had last seen Clodius, his master. He could just see a crumpled cloth on the ground. Cyrdis picked it up. It was soft and white. When it was light again he saw it had a pattern of field lilies across its ends.

"It must have been the King's," he thought; and he wound it three times, with trembling fingers, round his own small body. He looked up at the still figure on the middle cross. The King was dead, but his face was very beautiful, the child thought. He strained on tiptoe to the pierced feet and kissed them with his lips.

Then without looking back, he ran quickly to the city.

* * *

The slave boy knew of the garden and of the rich man, who gave his new burial place for the King. And it was his master, who came with the soldiers to put the seal of Rome on the twisted cord that closed down the tomb.

He was under an olive tree as the soldier guards tramped back and forth on their watch. He lay there looking up at the stars. "Perhaps they shine out of Paradise," he dreamed. And then he thought of his older brother, from whom he was parted when Clodius took him for his slave, and put a ring of iron round his neck. His brother's last words to him were, "Don't forget that your name is Cyrdis, and that you are a prince; your father's name is * * *" But that name he could not remember.

The touch of the girdle comforted him. It was soft and pleasant. He slept and dreamed again of loving hands and gentle eyes. He woke suddenly, hearing a voice in his ear, "The name of your father is Sigurd!" And he kept saying it over to himself. He rubbed his eyes and saw the tomb, but there were no soldiers pacing up and down. The great stone had been rolled back, and the twisted cord lay on the ground.

He saw a man in white clothing, standing near. He wanted to ask him but felt afraid, he stammered out at last, "The King! They killed him!"

The man smiled down on him and answered gently, "He is not dead. He is alive!"

"I am glad," the boy said simply. The man made a slight gesture, and Cyrdis left him. He found himself walking on the hard Roman road that wound towards the north. Presently a caravan came—men riding on tall camels and one in front on a horse, with streaming light hair.

The boy said in a tongue that he had half forgotten, "I am Cyrdis, a prince; my father's name is Sigurd."

The man leapt from his horse, and with a cry caught the boy in his arms, and carried him away with him on his horse.

Years afterwards, in the time of Emperor Constantine, when many people became Christians, a tribe of Saxons was found in the north who had some knowledge of what the missionaries had come to teach them.

They knew of a King, called Jesus, who had been crucified and buried, and on the third day was made alive again. They were taught this by the prince, who was called Cyrdis.

The Thimble Biscuits.

It was on a Saturday and Polly's mama was making biscuits for supper.

"She sifted the flour so fine, and white,
And kneaded the dough till it was light,
And rolled it out with the rolling-pin,
And cut the biscuit round and thin."

Polly watched her do everything; and, when the last biscuit was in the biscuit pan, mama said:

"Here is a little piece of dough left on my biscuit board. I wonder if there is a little girl in this kitchen who would like to make some little biscuits?"

"Yes, yes," said Polly, clapping her hands with delight; for, of course, she knew her mama meant her. "I'd like to make a little biscuit all by myself."

So mama tied a napkin around her waist for an apron, and Polly rolled up her sleeves just as mama did when she cooked, and climbed into the kitchen chair so that she could reach the biscuit board.

"May I sift flour, too?" she asked.

"Yes, indeed," said mama. "You must always sift flour on your board if you want your biscuits to be smooth and nice."

"So Polly sifted the flour so fine and white,
And kneaded the bit of dough so light
And rolled it out with the rolling-pin."

And—

What do you think? Mama's biscuit cutter was larger than Polly's piece of dough!

"I think you will have to borrow grandmother's thimble for a biscuit cutter," said mama. A thimble biscuit cutter! Was there ever anything so funny as that? Polly laughed about it all the way upstairs to grandmother's room; but, when she told grandmother what she wanted, grandmother did not think it was strange at all.

"I used to make thimble biscuits when I was a little girl," she said; and she made haste to get the thimble out of her work-bag for Polly.

Grandmother's thimble was made of shining gold; and, oh! what a fine biscuit cutter it made. The biscuits were as small and as round as buttons, and Polly cut enough for grandmother and papa and mama and Brother Ned and herself, each to have one for supper that night.

"I think it is fun to make thimble biscuits," she said, as she handed them round in her own blue saucer; and, if you don't believe she was right, make some yourself, and see.—Kindergarten Review.

For the Southern Churchman.

Grandma's Easter Lily.

Helen Elizabeth Coolidge.

The Priory, Feb. 27th.

"Dearest Mother:

I am so glad you are willing that I should spend my Easter holidays with Rosamond. It is awfully hard to think that you can't get back home in time, but if Aunt Amy is getting better, I suppose we ought not to grumble that you have to take care of her, way down in Florida, and it will be just great to be in New York. I'm crazy about the music there, and Rosamond plans a trip to West Point, where her friend, Gwen, is stationed. Of course, I mean Gwen's father, but even thinking of those brass buttons dazzled my eyes, and I couldn't write straight. Can't I buy a new hat and some little fixings? I guess Rosamond's people are rich; their house is on Park Avenue, and Rosamond's clothes are beautiful—not showy, but quite up-to-date. You see I don't ask for a new suit, I know you can't afford that while you have to pay so much for my schooling.

It is time now for a recitation.

Ever your devoted litle girl,
EVELYN.

P. S.—I can't write "little" much longer, for, Easter Tuesday, I'll be sixteen.

* * *

Ivy Lodge,
Wednesday before Easter.

Dearest Mother:

Did you get my telegram telling you why I was coming here to grandma?

O mother, I feel sixty instead of most sixteen. I've been so startled and bothered, and I never before had to decide important matters without you!

My trunk and Rosamond's were all packed, and we were to start early the next morning for New York, when Uncle Phil wired me:

"Grandma in bed; broken hip; has nurse, but is very lonely; longs for you."

You see he didn't even say: "Will you come?" and he let me know she had some one to take care of her, and that I was wanted only to make her happier, and, oh! I did want to go to New York. Rosamond coaxed and coaxed; asked why I wouldn't go with her for the first half of the holidays, and, then, to grandma, but I could see two pictures: Poor old grannie not able to move. Uncle Phil at his work all day, and nobody left to talk to her but a strange nurse, and the other picture was your worried face, because you would feel so tried not to be able to leave Aunt Amy. I felt awfully selfish, but I just couldn't do what I preferred, so I telegraphed uncle I'd come at once, and, fortunately, one of the teachers was going very near and would take care of me almost until I was met at grandma's station.

Grandma looks so happy to have me, and the doctor says I am the best kind of medicine, "no bitters," he added with a jolly laugh.

Grandma has a little note to tuck in."

Dear Mary:

Wasn't I a naughty old woman to slip on that rug? I'm doing well, they say, but it will be slow work for my old bones to knit, and I would die of the blues if I didn't have Evie. I found out, quite by accident, that she gave up New York and West Point to come to me. Phil met the teacher who was her escort as far as Laurel. You have a brave, unselfish little girl, and I know you are as proud of her as I am, which is saying a good deal. You are no doubt enjoying many flowers in the sunny South, but you haven't one that is sweeter (with kindness), or fairer (with loving thoughts of the helpless), than Evie, my Easter lily.

Your loving,
MOTHER.

* * *

Dearest Mother:

The days in this big school are passing quickly, and, oh! how long ago Easter seems, when we are already counting the weeks before our long summer vacation, and I am dreaming of that beautiful, beautiful month at the seaside with Rosamond. Wasn't it just darling of grandma to send me a check to buy nice dresses? Rosamond says, but I'd rather tell you than write it, for I'm not sure I deserve the compliment. I wonder if other girls are as heedless as Rosamond makes out? To hear her talk, you'd think every one had to be grown up before they could be Christians.

Well, Rosamond's mother is very handsome, and has lovely manners, but she isn't one bit like you, and I don't believe she ever helps her to be good. I think, if she and I had changed mothers, grandma would have written about a horrid weed instead of her Easter lily.

Your devoted child,
EVIE.

When someone asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us." Such a love begets the strength to do the "all things."—Selected.

WANTED

ONE PERSON

IN EACH PARISH to act as our local representative.

Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

THE TAXMAN'S RECEIPT.

Some time ago, I had occasion to pay the sum of twenty dollars to a tax collector, and as he was handing me the receipt, I said: "It is a good thing not to owe anything to anyone."

"It is indeed," said he; "but very few have that to say."

"Well," I replied, "I can say it. I do not owe a single farthing on the face of the earth; and, what is far better than all, I do not owe anything to the throne of God on the score of guilt. I owe an eternity of worship on the ground of pardon, but not a fraction on the ground of my sins. I have a receipt in full for all my heavy debt to eternal justice. May I ask if you can say the same?"

"Well, I think I can," said he.

"And pray, what is the receipt?"

"I have the inward experience and conviction that my sins are forgiven."

"Oh," said I, "that will never do. It is all very well to have 'inward experience and conviction,' but as a receipt it is not worth a feather. I have the 'inward experience and conviction' that I have paid you twenty dollars, but were I to leave your office without a receipt, and then, in the providence of God, anything was to happen to you, your successor might call upon me to pay the money over again."

"Well, I suppose the receipt is the atoning death of Christ."

"No," I replied, "it is not. Do you not see the difference between these four gold pieces which I have handed to you, and the receipt you have handed to me? Those satisfy you, this satisfies me. Christ paid the ransom due for us. He took our place, he stood in our stead, he bore all our guilt, all our sins, in his own blessed body on the tree. And now, as to the receipt: what is it? It is a risen and glorified Christ at the right hand of the Majesty in the heavens. 'He was delivered for our offenses;' here is the payment of the debt. 'He was raised again for our justification;' here is our precious receipt. This is our one grand and all-sufficient answer to every accusing voice, come from whom or when it may.

"We must never appeal to aught in or of ourselves. Our one appeal must be God's receipt in full—a glorified man on the throne of the Majesty in the heavens. This, and this alone, silences every accuser, satisfies conscience, tranquilizes the heart, and glorifies the divine three in one, throughout the everlasting ages."—Gospel Message.

Bishop Roots, who has just made a fifty-day trip in West China, tells of finding in a Chinese town four German Lutheran missionaries, devoted women who had been entirely cut off from their frienos by the pitiless war. Bishop Cassels, of the English Church, and his fellow-workers in West China, extended their fellowship to these women, who accepted it in the Christian spirit in which it was offered. Shoulder to shoulder they are now fighting for the coming of the kingdom of God in China, though on European battlefields their fellow countrymen are arrayed against each other in deadly strife.

A member of the Woman's Auxiliary of the diocese of Newark has given the sum of $14,000 for the erection of a memorial building for the new St. Mary's hall, Shanghai. This building is to furnish a home for the domestic science department, library, studios and class rooms. It will be an untold blessing to the women of China and to the evangelistic work there.

BLUE RIDGE WATER

In the mineral-water class, Blue Ridge water bears about the same intrinsic value that satins and silks do in the dry-goods line.

The best evidence of its beneficial effect on the human system rests on the prompt duplication of orders accompanied by the cash.

That eminent jurist, the late Judge W. T. Joynes, of the court of appeals, once said: "I never hesitate to dine when I have access to Blue Ridge Water." And the late General William Mahone says in a certificate: "I do not hesitate to bear testimony to the medical value of Blue Ridge Water. For twenty years I have constantly used it."

Mrs. T. M. Osment, of Cleveland, Tenn., says: "My only escap from invalidism is to keep up my general health, and this the Blue Ridge Water does for me, when specialists and medicines have failed."

Some medical men hold back from mineral waters because they cannot understand why they should act as they do. This was the case with Dr. Newton, of the University of Pennsylvania, who was house physician at the springs in 1892. He gave a certificate as follows: "I have always been skeptical as to the virtue of mineral waters, but three months here has made a convert of me, for I have witnessed some remarkable cures made by its use." EXPERIENCE IS TRUTH. Theory is only experiment.

PHILIP F. BROWN,

Guerrant Arcade. Phone Randolph 4547 or 9809, or send order direct to Springs.

IN THIS COLUMN

We will call your attention weekly to the tour that we will personally conduct to the PANAMA-PACIFIC INTERNATIONAL EXPOSITION.

The **PANAMA-PACIFIC INTERNATIONAL EXPOSITION** is the greatest Exposition that had ever been held.

IF POSSIBLE

one should not let the opportunity pass without visiting it.

WE MAKE IT POSSIBLE FOR YOU TO SEE THE EXPOSITION.

We will give you a FREE trip, including everything, if you will secure for us a certain number of subscribers.

THE NUMBER IS VERY SMALL and can be secured by July 1.

Our TOUR STARTS JULY 26, and lasts for 28 days.

Anyone who wishes to join our party by paying cash can do so.

This is the Route We Will Take to and from the EXPOSITION.

From Richmond to Chicago. From Chicago directly southwest, passing through several cities to Albuquerque, New Mexico, to Grand Canyon to Riverside to Mt. Rubidoux, San Diego, Los Angeles, Mt. Low, Santa Catlina Island, Santa Barbara, Del Monte, Santa Cruz, SAN FRANCISCO, to Portland, Seattle, Victoria, Vancouver, Glacier, Lake Louise, Banff, St. Paul, Chicago to HOME.

THE ABOVE
PERSONALLY CONDUCTED.

This means that someone from our office will be along to look after the wants of each member, so that nothing will mar their pleasure, and also to see that the trip will be delightful from the first day to the last.

GO TO THE EXPOSITION
and
GO WITH US.

PERSONAL ATTENTION, SOCIABILITY, COMFORT AND LUXURY.

Write immediately for full information and itinerary.

THE SOUTHERN CHURCHMAN,
Richmond, Virginia.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PARISH WANTED.

Clergyman, conservative Churchman, regarded as good preacher, persistent visitor, splendid reader, seminary alumnus, strong, healthy, full of missionary zeal, desires parish. Address Clericus, Southern Churchman.

ASSISTANT MINISTER WANTED.

A New York City church seeks an assistant minister, one experienced in general parochial work, who has achieved success in dealing with men and boys. Residence supplied on church premises. Opportunity offered for post-graduate study at Columbia University and General Theological Seminary. Address A. B. C., Southern Churchman Office.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

CLERGYMAN NEEDED.

A clergyman who is strong and a good preacher and organizer is needed for a growing community in Idaho. Must be college and seminary graduate and a man full of missionary enthusiasm. Salary $1,200 and good rectory. Climate excellent. Modern, up-to-date conditions of life in a growing town. Must be conservative in churchmanship. Apply at once to BISHOP FUNSTEN, Boise, Idaho.

50—VISITING CARDS—27c.

50 neat pure white linen finish visiting cards (name only) of the latest style for 27c., postage prepaid. QUALITY PRINTING SHOP, P. O. Box 928, Richmond, Va.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies, infants and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

POSITIONS WANTED.

A GRADUATE NURSE, WITH FOUR years old child, wishes a position as housekeeper, care-taker, or mother's helper. Willing to work for small wages to secure a good home for self and child. Address Mrs. Ossendeen, 806 E. Leigh street, Richmond, Va.

WORK WANTED BY AN EXPERIENCED deaconess. References given. Address X, Box 42, Lynchburg, Va.

BY EXPERIENCED WOMAN POSITION as housekeeper in school or similar institution. Can give references. Address 151, Southern Churchman.

POSITION BY A LADY, MIDDLE-AGED, as nurse-companion to convalescent or elderly lady, or as housekeeper. Have had experience. Box 21, Mt. Sidney, Virginia.

A LADY OF REFINEMENT WISHES POsition to teach in family the coming session. Usual English branches, literature, Latin, music. Has taught many years. Good testimonials. Address, stating terms, No. 152, care Southern Churchman, Richmond, Va.

A LADY OF REFINEMENT WISHES POsition as nurse-companion to invalid or elderly lady. Will keep house. References exchanged. Address 153, care of Southern Church.

YOUNG LADY, EPISCOPALIAN, DESIRES position as nursery governess or mother's helper. Address Miss S., 701 E. Market Street, Charlottesville, Va.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

Wardens and Vestrymen.

First and most important, the **wardens and vestrymen** of a parish stand to the parish and the community as the representative men of that parish, the representative churchmen in that community. In accepting an office in the Church of God, a man not only undertakes a real duty, but enters upon a position of honor. If at any time it is not so considered, that serves as a warning that we have not upheld the Church in her honorable position. Whatever, therefore, a warden or vestryman may do or not do officially, he is bound above all things to be a man of true and high character. In all business and social relations he is, whether he be of lowly or high station in life, honorable, pure and worthy of respect; he is reverent and generous in word and deed; full of the spirit of charity, and altogether Christian in temper.

Being an officer in the Episcopal Church, he is loyal to its doctrine and discipline, intelligent in its principles, and faithful to its traditions. He appreciates the value of the Church to the community, and in accepting the office binds himself to a reasonable devotion to the interests of the parish. This means that the younger members of the parish can fairly look to him to see what their relations to the Church should be. I see men of large affairs giving their valuable time to such details of parish administration as in their own business they would hand over to others; they realize, however, that there is something representative in their official work for the Church; it has a higher meaning and a larger influence than the figures signify. I find officers of the Church, of all social ranks, working together for the Church in the finest spirit of Christian brotherhood.

As the vestry represents the parish, I wish that it were possible for the members of the vestry to know personally a larger proportion of the people of the parish. The rector knows all. The vestryman usually knows but very few. It is not his fault; he has no means of knowing them. At the same time, I am confident that, if the people of the parish knew their officers better, and the officers, being earnest and enthusiastic men, knew the whole people, there would be vastly more unity and more momentum to the parish life than there is to-day. How that may be accomplished I leave to you. I am sure, however, that our parishes would do a mightier work if, by mutual acquaintance and a sympathy which comes with it, there were more esprit de corps. It is that which wins the battle, whether it be in a South African war or in the battle against godlessness in a town of Massachusetts.

The rector is the appointed leader of the parish. In addition to his routine duties, he should be alert to opportunities for the development of the work of the parish and the increase of its influence. Toward such movements the rector should take the first steps. If, however, he be drawn by his enthusiasm into plans and enterprises which are not wise, the vestry serve as a wholesome check; and a wise rector will heed the vestry's advice. At the same time, the vestry should in general recognize the fact that the rector is the appointed leader. If he has shown himself to be a man of judgment as well as enthusiasm, he has a right to expect a sympathetic consideration of his plans; and if, after full discussion, favorable action is taken, he should be able to count upon the support of the whole vestry and through them of the parish. Rector and vestry work together as one, the rector leading, the vestry supporting him with full confidence and loyalty. —Bishop Lawrence.

The Object of Our Classified Department

is to furnish a meeting place for high class employers and employees; firms having high grade goods to sell and the buyer, etc., etc. The SOUTHERN CHURCHMAN will not knowingly permit any but legitimate use of these columns.

It will be worth your while to follow them each week.

Helping Each Other.

God never designed that we should live solely for ourselves. Every community would be in a most unfortunate condition, morally and otherwise, if each resident were to care only for himself. We were made to help each other, and this means that all of us are always in need of some kind of help. The strongest, as well as the weakest, are frequently in need of help from one another. An apostle exhorts us to bear one another's burdens. He leaves that matter to our own discovery or discernment. Some people have certain burdens which are unseen by others; and though we do not see them, it may be that we can help those persons by some cheerful word, by some act of kindness, by a smiling face. There are many sad hearts, burdened by griefs which we know nothing of, and they often long to see a happy countenance, and to hear a gladsome voice. Such service we may render to one another, if we are in the habit of scattering sunshine wherever we go. And even the badly burdened ones may thus save others. Above all of their secret sorrows they may, by strong effort, throw out a winsome smile, or speak a kindly word, giving comfortable help to some one who may not even seem to need it. And such little service is often a healthy help to the burdened ones themselves. One's burden may grow lighter by trying to lighten the burdens of other people. All of us might lessen the weight of our own mental burdens by our best efforts to help others roll off their mental burdens. In St. Paul's second letter to the Corinthian Christians he wrote that he and others were helpers of their joy. This is a capital thought. One of the most commendable things that a Christian can do is that of being a helper of the joy of another Christian. It is a sobering fact that a great number of Christians are daily suffering from lowness of spirits. They are grieving themselves to death. They need the joy of the Lord in their hearts. They need help to make them joyful and hopeful.—C. H. Wetherbe.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

JOHNSTON.—At the May F. Ballentine home, Norfolk, Va., Saturday morning, March 27, 1915, MARTHA, daughter of Frederick and Anne Carter (Burwell) Johnston, of Salem, Roanoke county, Va., where her remain were interred.

BUTLER.—Entered into rest March 19th, at the home of her son-in-law and daughter, Mr. and Mrs. George W. Moore, near Charles Town, W. Va., MATILDA WICKHAM BERRY BUTLER, widow of Captain Vincent Moore Butler, M. D. Funeral services at Trinity church and interment in family lot at Shepherdstown, W. Va., March 21st. Officiating clergymen, Rev. J. W. Ware, rector of the parish, Rev. John S. Alfriend, rector of Zion church, Charles Town, and Archdeacon Abbott, of Cleveland, O.

JOYNER.—Fell asleep, at Grace Hospital, Morganton, N. C., Monday, March 22, 1915, in his 57th year, the REV. JAMES JOYNER, brother of the Rev. J. R., E. N., and Francis Joyner, and of Mrs. Harriette Joyner Phelps, widow of the late Rev. H. H. Phelps. Buried among his people at his late mission, St. Paul's, Burke county, District of Asheville. His wife survives him.

"Them also who sleep in Jesus shall God bring with Him."

John Langbourne Williams.

Mr. JOHN LANGBOURNE WILLIAMS, whose death occurred at his residence, in this city, on February the 11th, was for forty-one years a member of the Board of Managers of the Virginia Bible Society and had been its president, and was at the time of his death a member of its Executive Committee and the vice-president for Virginia of the American Bible Society. It is becoming, therefore, that the Virginia Bible Society, the South Atlantic Agency of the American Bible Society, should take especial notice of the passing of this staunch friend of the society and its work and spread upon its records the facts of his life and its sincere appreciation of his high Christian character and of his worth to the cause of society and the Church of Christ.

Mr. Williams was the son of John Williams and Sianna Dandridge Williams, and was born in Richmond, July 13, 1831. He was graduated from the University of Virginia with the degree of M. A. in the year 1851, and for a while taught school and studied law, but he soon gave up the profession of law to enter upon a business career. He became a member of the banking firm of Lancaster & Co., and after the Civil War established the banking house of John L. Williams, which later became John L. Williams & Sons.

Though taking an active interest in the material development of his native city and of the South, he was no less active in building up the kingdom of God among men. He was a most pronounced, enthusiastic and earnest Christian, serving the cause of Christ with conspicuous ability and success wherever his services seemed most needed. At the time of his death he was a vestryman, lay reader and Sunday-school teacher in Monumental Episcopal church, the church of his childhood. He considered himself merely the steward of his Master; hence his benefactions to his Church, to educational institutions, and to other good causes were numerous; one of his best known benefactions being the Memorial Hospital.

His love for the Bible was intense, and one of the passions of his life was to inspire in others his own love for the word of God. For twenty years he had taught the Men's Bible class in Monumental church. To hear him expound a favorite passage was to listen not so much to a theologian as to a poet, whose heart was on fire with sacred love and whose mind was stored with the noblest passages of the classics and of Enlish literature, which he used as gems to set off the divine truth.

We shall greatly miss his genial presence, his practical helpfulness, his sound judgment, his inspiring enthusiasm.

Resolved, That while we feel keenly the loss of our friend and fellow worker, we yet bow in submisson to the will of our heavenly Father, who has transferred His servant to other fields of labor.

That we tender to the family and friends of Mr. Williams our heartfelt sympathy and commend them in their sorrow to the only source of all true comfort.

That we enter upon our records this minute and transmit a copy of it to the family of Mr. Williams and publish it in one of the papers of the city.

R. E. BLACKWELL,
J. Y. FAIR
A. B. RUDD,
Committee.

House of St. Raphael.

The Angel of Healing.

By Margaret R. Helm.

It is doubtful that even the most sanguine and interested friends of the movement of the church in Monterey, Tennessee, had a thought that so soon the work begun in September, 1913, by a house-to-house ministration would expand into the proportion it has now assumed.

As the primary object of this work was to lift the mountain people to a higher plane of living, physically as well as spiritually, it was fitting that the name St. Raphael, the Angel of Healing, should be chosen for the institution.

Somewhat removed from the business portion of the beautiful little town of Monterey, Tenn. (not nestling among the mountains but built upon their crest, 2,000 feet above sea level), is the valuable property of 100 acres, upon which is a large structure, formerly used as a hotel, but now the recognized settlement house and school for social workers and postulants of the Episcopal Church, under the direction of the Rev. Archdeacon Thomas D. Windiate. This property is beautifully situated, and picturesque in its environment and own natural beauty.

Already, from St. Raphael's as a nucleus, have been organized five active missions. With St. Augustine's chapel, in St. Raphael's House, as a center of religious teaching, these missions radiate. In this chapel there are daily morning and evening services conducted for the guidance of the members of the household, also Sunday services, to which the townspeople are invited, and we are glad to note that gradually they are beginning to attend. Here also has been organized a Sunday-school.

In Calvary Mission, situated some three and one-half miles from St. Raphael's, were held our first services, December 6, 1914, conducted by Mr. Herbert Cunningham, a postulant of North Carolina. At this service were five people, but so effective have been the house-to-house visits, that now the average attendance at the Sunday-school reaches seventy. The people are so anxious to receive instruction that they ride seven or eight miles through the severest weather on mules. It is a noteworthy fact that inasmuch as the people never know just when the "preacher" is coming, the sanitary condition of the houses grows better, which shows that the first principles at least of Christianity, which the man of God should exemplify, are associated in their minds with the minister's presence. The people are, on the whole, kind and hospitable, offering to Christ's laborers the best accommodations they can afford. Mr. Cunningham has with him, in this work, one of the students, who is thereby receiving practical knowledge of his great life work.

Faith Mission, situated about two miles from St. Raphael's, in the direction of Sinking Cane Cove, was visited for the first time on October 13, 1914 (Sunday), for the purpose of arranging for regular Sunday-school, by Mr. Paul Williams, a postulant of Delaware. This visit was not very encouraging, for no one was there. Nothing daunted, however, another attempt was made the following Sunday, with nine in attendance, beside five members of St. Raphael's household. Interest is gradually growing and attendance increasing. Beside the usual house-to-house visitations, another effective mode for arousing interest is that frequent Friday afternoon visits were made to the school while in session, which plan promoted interest among the children. There are two other students associated with Mr. Williams, in this work.

There are beside these nearby missions, three others, situated respectively at Wilder, Davidson and Sandy. These are under the care of Mr. Clarke Smith, lay reader, whose work has received quite a little encouragement, and is visited by Mr. Cunningham from time to time.

As St. Augustine's chapel is the center of religious teaching, so the central hospital is in St. Raphael's House. This infirmary is equipped both for surgical and medical attention, and will doubtless prove a great blessing to the mountain people.

As social service may be termed the cornerstone of this work, the training school for postulants may truly be regarded as the capstone; and our prayer is that men who shall go into all the world to preach the gospel, may draw from their teachers and directors the true principles of the Christian religion which they represent.

Beside the literary training these students receive, the great lessons so often overlooked in our schools for higher training, emphasizing the dignity of labor, is an important feature—all being required to take manual work each day. The education of heart and hand gives the poise so necessary in the work of winning of souls. Was it not for this reason that our Lord chose laborers for his great work, supplying their lack of intellectual training from his divine store?

Miss Elizabeth D. Whitmore is still in charge of the household management.

The rector of an Eastern church who spent part of his vacation with Bishop Biller in South Dakota, was struck with the transformation that had taken place. To one who remembers the Custer massacre and the early days of the mining camp, it seemed that a miracle had been wrought upon red man and white man alike by the potent, leavening influence of the Christian Church. On the spot where, less than forty years before, occurred those scenes of violence which resulted in driving the Indian from his beloved hills, an eloquent presbyter of the Dakota race expounded the wonderful story of the Prodigal Son to a congregation made up of both white and Indian church people. Deadwood, notorious for the disorder and wanton disregard for law which characterized its early history as a frontier settlement and a mining camp, has emerged into a self-respecting city, whose life is distinguished by the industry, decency and law-abiding spirit which alone can make city life tolerable. The work in South Dakota will be an everlasting tribute to those men of devotion who planted the broad foundations upon which has been reared the fabric of a strong religious life and a permanent civilization.—District of Salina Watchman.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main Street.

The Christian Hope.

It matters not to us what shall be the nature of the life beyond the grave. It is enough that God has promised it to us. We know that it will fill our hungry souls—that we shall be satisfied with it. Yea, more, we know that it will exceed anything we have ever dared to dream or to hope for.

"Eye hath not seen, nor ear heard, neither hath the heart of man conceived the things which God hath prepared for them that love Him."

We know what the eye hath seen—the beauty of the earth, the grandeur of the sea, the glory of the sky. We have seen the rainbow splendors of Niagara and the snow crown of Mount Blanc. We have seen the sleeping river waked by the coming dawn and blush. But eye hath not seen what God has in store for us.

We know what the ear hath heard—the marvels of the human voice, the dying notes of great organs fading away through arches of vast cathedrals. We have heard the matins of the field and the evening song of the woods. We have heard the waves clash their timbrels, and the wind's bugle-blast, and the deep cadence of the sea. But ear hath not heard what God has in store for us.

We know what the heart hath conceived—how it hath gathered in its imagination all of the power and pomp of wealth, how it hath seized with its fancy all of the ecstasies of love. But neither hath the heart conceived the things which God hath prepared for them that love Him.—Selected.

"Jesus is Not Dead."

These words were inscribed on a banner displayed at a heathen funeral in China. The funeral was that of Sung Chiaojen, whose assassination shocked all China. The great procession filled many streets, and numerous and gorgeous banners were displayed. The most remarkable of all, however, was the one that declared belief in the risen Jesus of Nazareth. It may be that these heathen mourners were not wholly conscious of all that the words implied, but it is a significant fact that they bore their testimony to their faith, or at least to their hope, that death does not end all, and that Jesus is 'the Way, the Truth, and the Life."—E.

He Was a Gentleman.

A few days ago I was passing through a pretty, shady street, where some boys were playing baseball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how much his infirmity would be in his way, and how much it would hinder the progress of such an active sport as baseball.

His companions very good-naturedly tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmy," said one of them at last, "you can't run, you know."

"O, hush!" said another, the tallest of the party; "never mind, I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said, aside to the other boys, "you wouldn't want to be told of it all the time."

As I passed on I thought to myself, there was a true gentleman.—The Presbyterian.

Christ alone is broad as humanity and has sympathy for all. He alone can find a place in His Church for every variety of man.—Marcus Dods, D. D.



God's Daily Gift of Food.

In the Lord's Prayer we say, "Give us this day our daily bread."

Everyone does not have enough to eat and to wear, as you probably know. Sometimes people are starving and freezing for want of just a little.

Of course, we do not understand just why this is; but our Lord has told us that we shall have the poor with us always.

Still, we find that almost always God takes care of these poor people in some way or other, from one day to the next. I suppose if we were very poor and hungry and cold, God would look after us. But we would dread to be hungry and cold and homeless, wouldn't we? So our Lord has given us this wonderful prayer, and in it we ask God to take care of us and give us enough to eat. And I am sure that He will, if our faith in Him is strong and pure. Of course, He does not mean that we are to sit down and expect Him to do it all. We are to go right on helping ourselves and others all that we can; and then we can surely trust that He will always take care of us.—Shepherd's Arms.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 64 D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

A MISSIONARY'S WIFE.

A friend of Mrs. John A. Staunton, wife of our missionary at Sagada, in the Philippine Islands, says of her: "She hasn"t any regular work in the mission—none at all, except teaching the girls how to sew and make lace, the boys how to cook, do the house-work and garden; the treatment of all the sick people and animals in an enormous mission; the keeping of her own house with skill and energy on a remote mountain top; the entertainment of all expected and unexpected guests in a place where hospitality is enjoyed by scores; to be the general adviser in the councils of natives and whites alike, and to adopt and care for the needy orphans.

"Being thus free from care she is always ready to volunteer for trips over the trails, sometimes occupying five or ten days, to relieve suffering and to carry the message. For days she may not see a white man; she will eat and sleep in native houses; sometimes wading rivers when the bridges are gone and again collecting natives to repair breaks in the roads. This is part of the fun that she gets out of being a missionary's wife."

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*7 10 A.M Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*7 27 A.M. Main St. Sta.	*6.25 P.M. Byrd St. Sta.
*8 40 A.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*10.25 A.M Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*12 01 noon Byrd St. Sta.	*11.15 P.M. Main St. Sta
*3.30 P.M. Byrd St. Sta.	*11.30 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommoda ion tra'ns leave Elba 4.15 P. M. for Fredericksburg; arrive E.ba 11.25 A. M. from Fredericksburg.

*Daily. †Weekdays.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.
Catalogue mailed on application.

Meditations

Mystery is God's allurement along the path of knowledge.—Dr. Maltbie Babcock.

He overcomes a stout enemy that overcomes his own anger.—Chilo.

God can do in and through a man who prays what He cannot do in and through a man who does not pray, just as a teacher can do for a boy who studies what he cannot do for a boy who refuses.—H. E. Fosdick.

This is divine freedom, to choose of our own accord the life of loving service.—Selected.

We should not despair for the goodness of the world because we do not happen to see it immediately around us. The atmosphere is still blue, though so much of it which is enclosed in our apartment is colorless.—Selected.

Character is the precipitate of belief. —Selected.

When men cease to ask "What am I to get?" and begin to say, "What can I give?" then we shall see a new heaven and a new earth wherein dwelleth righteousness.—John Watson, D. D.

No man, in a high mood, ever felt that this life was really all.—Selected.

Who can read that ancient legend of the Apostle John carried into the Christian Church, able only to articulate "Little children, love one another," without feeling that age and death touch not the immortal love?—F. W. Robertson.

The individual soul to receive the full blessing of pardon must come face to face with the Saviour. He must take each one "apart from the multitude," and alone with him, impart to him his pardon, his power and his life. The need of all needs in the Christian Church to-day is for the soul to meet its Saviour face to face and receive from him the life-giving touch.—Selected.

Christ liveth; he was dead; he is alive for evermore. He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with him: live new lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out to its completion!—Phillips Brooks.

It was not the prodigal who was the real man. The real man was the penitent, not the prodigal. He was never himself until his heart was breaking, and the memories of home came welling over him—till he cried, "I will arise and go to my father, and say unto him, Father, I have sinned."—G. H. Morrison.

When one enters into the common life, resolved to live it in the spirit of Jesus, bringing into all its occupations, even the homeliest, the faithfulness, the thoroughness, the courtesy, the consideration, the gentleness of ideal demeanor, then to him is given, in answer to his gift, the blessing of the wise men, and under his own roof, though the street he lives in be narrow as that in which the Carpenter and his family were lodged, the Lord Christ shall appear daily.—George Hodges.

Through the thunder comes a human voice
Saying, "O heart, I made, a heart beats here!
Face, my hands fashioned, see it in myself!
Thou hast no power, nor mayst conceive of mine,
But love I gave thee, with myself to love,
And thou must love me, who have died for thee!"

—Robert Browning.

Obedience to God's will is like the first links in a chain that brings after it other links, such as peace of mind, absence of worry, sweetness of spirit, lack of fear, calmness in moments of crisis and unselfishness toward all. Without obedience, these cannot exist, yet many Christians so expect them—and therefore expect them in vain.—Selected.

Southern Railway

Premier Carrier of the South.

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

N. B.:—Following schedule figures published only as information, are not guaranteed.

6:00 A. M.—Daily. Local for Danville, Charlotte, Durham and Raleigh.

10:30 A. M.—Daily. For all points South.

3:00 P. M.—Ex. Sunday. Local for Durham, Raleigh and intermediate stations.

6:00 P. M.—Daily. For Danville, Atlanta and Birmingham, with through drawing room, electric-lighted Sleeping Cars.

11:30 P. M.—Daily. Limited for all points South. Pullman ready 9:00 P. M.

YORK RIVER LINE.

7:35 A. M.—Daily. Local to West Point.

5:10 P. M.—Local, daily. (Steamer Train.) Parlor Car. To West Point, connecting for Baltimore daily except Sunday.

TRAINS ARRIVE.

7:05 A. M., 8:00 A. M., 8:30 P. M.—Daily. From all South.

8:40 A. M.—Week days. Local from Keysville.

2:35 P. M.—Daily. From Charlotte, Greensboro and Danville. Week days from Chase City, Durham and Raleigh.

9:10 A. M.—Daily. Local. From—?–?–?

6:15 P. M.—Daily. Local from West Point.

H. L. BISHOP, D. P. A.
907 East Main Street, Richmond, Va.
Phone, Madison 272.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Personal Notes

The Rev. Frank H. Bigelow, of Bridgeport, Connecticut, who has accepted a call to Trinity church, Lime Rock, Connecticut, will enter upon his duties in the near future.

The Rev. N. S. Griffith has taken charge of the Colored Missions at Kinston and Goldsboro, North Carolina.

The Rev. Thomas L. Cole, of Massachusetts, has accepted a call to the rectorship of Christ church, Hudson, New York.

After April 1st, the address of the Rev. T. N. Lawrence will be Aurora, North Carolina.

The Rev. H. A. Parrish has entered upon his duties as rector of St. Mark's church, Wilmington, North Carolina.

The Rev. Wythe Leigh Kinsolving, rector of Trinity church, Winchester, and St. Barnabas Tullahoma, Tennessee, has received a call to the Parish of St. Stephen's, Milledgeville, Diocese of Atlanta.

The Rev. R. M. Botting has entered upon his duties as rector of the Church of St. Cornelius, Dodge City, Kansas.

The Rev. Frederick C. Grant, of DeKalb, Ill., has accepted a call to St. Luke's church, Dixon, Ill., and will enter upon his duties on the first Sunday after Easter.

The address of the Rev. William H. Haupt, registrar and historiographer of the diocese of Kansas, is 2,405 Lafayette Street, St. Joseph, Mo.

The Rev. Edgar Jones, who has accepted a call to St. Thomas' church, St. John's, Newfoundland, will enter upon his duties shortly after Easter.

The Rev. W. H. G. Lewis, who has been rector of St. Luke's church, Brockport, New York, for eight years, has accepted the rectorship of Christ church, Lockport, New York, and will take charge on Easter day.

Ordinations.

In Holy Trinity church, Juneau, Alaska, on February 2nd, George E. Howard, deacon, was ordained to the priesthood by the bishop of Alaska. Mr. Howard will continue with his work at Sitka, where he has done most acceptable work for the past four years.

There were times when the psalms were the common possession, the treasure, of the simplest Christians; times when, as the ploughman guided the plough, he would be heard singing gently to himself "something of David." hTey have, it is to be feared, very largely passed away from us. It may be that elaborate chants with high reciting notes have helped to rob us of them. We should do well to get hold of them again. It is wonderful how even the daily use of them month by month brings us, if only we say them carefully, the thoughts, the encouragements, the comforts, that we need. Even more wonderful is the growing sense they give us of the reality of God. It grows upon us, faint it may be at times, but rising again to incredible strength of absolute conviction.—**Bishop Paget.**

-:- FINANCIAL -:-

National State and City Bank

RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1889

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

SECURE AND SAFE

Knowing your money is surely and safely deposited here relieves you of constant anxiety and worry. Practice this sensible, time-tried method of accumulating your fortune, with the advantage of having your money obtainable in case of need.

Consider carefully these facts—then act.

We cordially invite your account.



Planters National Bank

Surplus and Profits, $1,485,000.
Capital $300,000.
RICHMOND, VA.

There will come to every manly man times in his life when he will see that there is something that is legitimately his, something which he has a right to, something which nobody can blame him if he takes and enjoys to the fullest, and yet something by whose voluntary and uncompelled surrender he can help his fellowman and aid the work of Christ, and make the world better. Then will come that man's trial. If he fails and cannot make the sacrifice, nobody will blame him; he will simply sink into the great multitude of honorable, respectable, self-indulgent people who take the comfortable things which everybody owns that they are entitled to, and live their easy life without a question. But if he is of better stuff, and makes the renunciation of comfort for a higher work, then he goes up and stands—humbly, but really—with Jesus Christ. —Phillips Brooks.

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Perfect Protection

Capital and Surplus

$3,000,000.00

First National Bank,

Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., APRIL 10, 1915 No. 15

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.



J. & R. LAMB
NEW YORK

THE LENTEN SEASON AND EASTER---DAY

coming so early this year it is important that all work to be executed in time should be definitely decided upon promptly and ORDERED AT AN EARLY DATE. The memorials for the coming LENT and the richer gifts for the Festal-Tide should be considered at this time, so designs can be prepared for criticism and approval. Our many years of experience are at the service of all Churchmen. Consult us as Experts and ask for preliminary illustrated data and photographs of executed work.

EDUCATIONAL

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to **THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.**

S. HILDA'S HALL **A School for Girls, CharlesTown, W. Va.**
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. **MARIAH PENDLETON DUVAL, Principal,** past 16 years principal of Stuart Hall, Va.

GRAFTON HALL
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics,
Music, Art, and Library Courses.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS. D. D.,
Dean.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Chatham Episcopal Institute for Girls
Chatham, Virginia. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 15.

STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.
Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE. Supt.

The Protestant Episcopal Theological Seminary in Virginia
The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

ST. ALBANS
National Cathedral School for Boys
Purpose: To prepare boys of 12 years and over for college, with careful attention to their moral and physical development.
Equipment: Modern fire-proof building, 25 acres of campus, woodland, athletic fields, on a hill 500 feet above the city of Washington.
School Life: Healthful outdoor life of a country school combined with the cultural advantages of a National Capital. Outdoor sports all the year. Boys always under the supervision of a teacher, both in study and recreation.
Instruction: A large faculty of specially trained teachers—more than one resident master to every 4 boarding pupils—permits personal interest in each boy's individual needs.
Tuition: Endowment permits moderate tuition.
Bishop of Washington, President of Board of Trustees
For catalogue and detailed information, address
E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Gunston Hall 1928 Florida Ave. Washington, D. C.
A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Domestic Science. Building especially planned. Requir d athletics under trained supervision.
MRS. BEVERLEY R. MASON, Principal.

MAGAZINES.

The Constructive Quarterly, for March, draws its contributions, as always, from many quarters and represents many views. Europe is particularly prominent in this number, four articles coming from England, three from Germany, and one each from France, Russia and Norway. Theologically the writers range from Roman Catholics to Quakers. We suppose there is no other publication in which men of such widely divergent views can obtain a hearing and present their best thought on equal and impartial footing. Among such diversity one is amazed at the many moulds in which men's minds are cast, and at the same time gratified by the conviction of an underlying unity in their loyalty to the truth as each sees it, and to the Master as each has come to know him. It is a magazine to broaden one's view and whet one's appetite for knowledge of the highest sort even while gratifying it.

George H. Doran Co., New York. $2.50 a year, 75 cents a number.

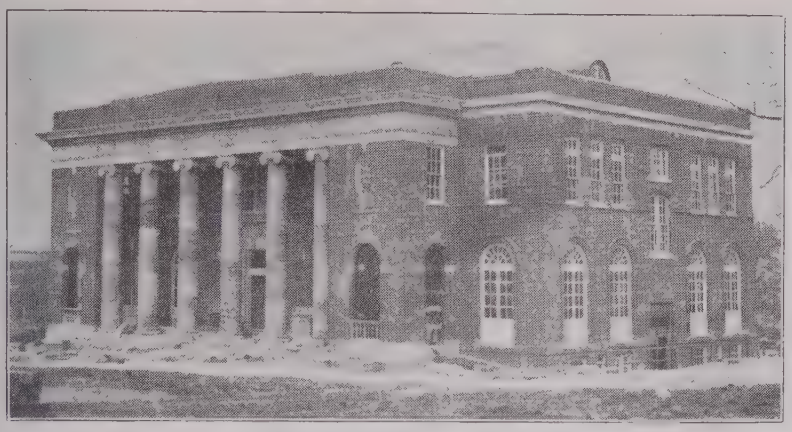
The April Century opens with the first installment of an anonymous story entitled "Me," which we hope will prove less unpleasant as it goes forward. Other articles discuss "Unemployment," "The Fall or Rise of Socialism," "British Sea Power and South America," "The New Spirit Among Women who Work," "Art Influence in the West," and Mr. George W. Perkins. Mr. Edward Alsworth Ross continues his "South of Panama" series with a paper on Government and Politics in South America. The usual variety of stories, poems and shorter articles fill out the number.

The American Review of Reviews. The principal feature of the April number is the article by Frank H. Simonds entitled "From Dover Straits to the Golden Horn," which summarizes the most dramatic month in the history of the great war. is also an excellent historical resumé of "Constantinople and the Turks," by Dr. George F. Herrick, the veteran American missionary. Among the other war articles of this number are "The War Leaders of France," "What the War is Costing Europe," and "Holland's Plan of Defense." Robert Lansing, the Counselor of the State Department, who is credited with the authorship of the various diplomatic notes recently sent from Washington to the belligerent powers, is the subject of a sketch by James Brown Scott. Other articles of equal value make up a fine number.

The editorial department, "The Progress of the World," discusses at length the place and obligations of neutrals in war time, as well as many other topics suggested by the news of the month.

Prayer.

Few, very few—none but God's truest saints—can make long prayers; and when our Lord gave his model prayer, saying, "Thus pray ye," knowing our wants, knowing our nature, knowing our sole capabilities, his model was brevity itself. Prayer is no bare huddle of ceremonies, or heaping up of formal words in empty churches. Be they hurriedly babbled, or be they unctuously droned, or be they pompously rolled forth, they may be no more than the idle speaking and much speaking against which Christ warns us. Far better that our prayers should only occupy five minutes and be sincere, rising like incense through the golden censor of our one and only Priest, Jesus Christ, than that they should be a spiritless mummery or that they should resemble the idle vaunt of the Pharisee—a prayer kindled with the strange fire of pride, which stank to heaven.—Farrar.



Psychological Laboratory

George Peabody College for Teachers

The largest building devoted to psychology in the country. Ready for occupancy, Summer School, 1915.

Summer School will consist practically of a double ordinary summer school. A student can, therefore, attend summer school from June 17 to July 23, or from July 24, to August 28, or he may attend both terms. Students may register for the entire summer quarter or for one-half of the quarter. They may register for 3 courses in each term, giving them 9 units credits for one term, or 18 units for two terms.

Thus one-third of a college year's work may be accomplished.

235 courses will be offered in the following subjects:

Agriculture, Biology, Chemistry, Greek, Latin, Drawing, Economics, Educational Psychology, History and Philosophy of Education, Principles of Education, Kindergarten, Primary, Elementary and Secondary Education; School Administration, School Supervision; Health Education, Rural Education, Geography, English, History, Home Economics, Hygiene, Manual Training; Mathematics, French, German, Music, Physical Education, Physics, Sociology, Psychology.

Write for Summer School Catalogue.

NASHVILLE, TENNESSEE

An Incident of the Great War.

There has been a sharp engagement in a Belgian village, and the British troops had been hurriedly forced by great masses of the Germans to retire. In the confusion three Scottish privates and a corporal were cut off in the streets, so they backed into the first open door they came to. The occupants had fled, and they made their way up a long staircase, intending to find the roof and watch events from there. But it ended in an empty loft, where there was only a skylight beyond their reach.

"Better lie low for a while," suggested the corporal as they stood listening to the terrible sounds outside. The Germans were evidently burning, looting and killing. Now and again they heard screams and the discharge of rifles; sometimes an explosion would shake the building; while the smell of burning wood penetrated to their retreat. This went on for hours. The soldiers knew they would be discovered sooner or later, and expected no mercy.

Suddenly the corporal said: "Lads, it's time for church parade; let's hae a wee bit service here; it may be oor last." The soldiers looked a little astonished, but they piled their rifles in a corner and came and stood at attention. The corporal took out a small Testament from his breast pocket and turned over the pages. "Canna we sing something first? Try ye're hand at the 23rd Psalm. Quiet, noo—very quiet."

"Yea, though I walk in death's dark vale,
Yet will I fear none ill;
For Thou art with me; and Thy rod
And staff me comfort still."

There wasn't much melody about the tune, but the words came from the heart.

Then the corporal began:

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows."

As he read there were loud shouts below; doors banged, and glass was smashed. But he went on:

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

He ended, and his grave face took on a wry smile. "I'm no' a gude hand at this job," he said, "but we maun finish it off. Let us pray."

The corporal stood, with the book in his hand, and the others knelt and bowed their heads. A little haltingly, but very simply, he committed their way to God and asked for strength to meet their coming fate like men. While he prayed a heavy hand thrust open the door and they heard an exultant exclamation and then a gasp of surprise. Not a man moved, and the corporal went calmly on.

After a pause he began, with great reverence, to repeat the Lord's Prayer. That a German officer or private was standing there they realized; they did not see, but they felt, what was taking place. They heard the click of his heels, and they knew that he also was standing at attention. For a moment the suspense lasted, and then came the soft closing of the door and his footsteps dying away.

The tumult in the house gradually ceased, and soon afterwards the storm of war retreated like the ebb of the tide. At dusk the four men ventured forth, and by making a wide detour worked round the flank of the enemy and reached the British outposts in safety.—From the United Free Church Record.

As when the valleys all in shadow lie,
And shadowy shapes of fear still haunt the night,
Some mountain peak reflects the coming light,
And waiting lips break forth with joyful cry
For gladness that at last the day is nigh—
So when some soul, that towers afar, is bright,
The souls that sit in shadow, at the sight
Grow sudden glad to know 'tis light on high!

"And when these mountain-towering men can say,
'They see, though it be hidden from our eyes,'
We can believe in better things to be!
So, though the shadows still obscure our way,
We see the light, reflecting from the skies,
That crowns thy brows, O Christ of Galilee!"

—Selected.

A Word to Five Men.

1. To the Man in the Church: Do something to prove yourself not only a good soldier of Jesus Christ, but an efficient recruiting officer. "Run, speak to that young man." Life's shadows lengthen. "The half-spent day leaves less than half remaining."

2. To the Man Born in the Church, but yet not of it: Claim your inheritance. Retrace your steps to the deserted altar of your childhood, and find again the grace that hallowed life's best years.

3. To the Man Nearly in the Church, the man at the threshold: Why linger in the outer court? If the church is good, the best place in it is the best place for you.

4. To the Man Who Was Once in the Church—the man with a church letter in some desk drawer or trunk lid or between the leaves of some neglected Bible—the man who came to town and thought would "look around awhile" before joining any church: Have you not "looked around" quite long enough? How long did you "look around" before you found a permanent boarding-place? Get out that church letter today! Let it not be moth-eaten or mildewed! Say to some pastor before another Sunday, "Put down my name, sir!"

5. To the Man Outside of the Church, —the man who imagines he has nothing in common with organized Christianity: Every organization is the embodiment of some ideal. Political parties are embodiments of political ideals. Armies are the embodiment of military ideals. The Church is the embodiment of the ideals of Christ. Without it, those ideals have no organic embodiment. Reckon up the debt you owe Christ: how shall that debt be paid? The Church, Christ's earthly body. Christ's militant body, wounded and sore beset, needs your support, your defense. Give it these, and it in turn will minister to your comfort and your strength. Without delay, say to some church, "Put down my name, sir."—Association Men.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., APRIL 10, 1915. Vol. LXXX. No. 15

EDITORIALS

A VESTRYMAN.

Now that you have been elected, Mr. Vestryman, or more probably re-elected, on the vestry of your parish, the question arises, in the language of the day, "What are you going to do with it?"

In respect to their election vestrymen may be divided into two classes, corresponding to the size and circumstances of the congregations in which they are chosen to serve. There are large congregations, generally in the cities and towns, which are so fortunate as to contain a considerable number of gentlemen who were eligible to this position. Belonging to one of these you were doubtless chosen because of your supposed or approved fitness as a leader and representative of the best spirit and highest interests of the congregation; though even there, most unfortunately, your supposed bank account may have been a factor in the minds of your constituents. On the other hand there are small parishes in village or county in which more than twelve good churchmen and true, or even a smaller canonical number, thoroughly qualified for this position were not found. In which case your election may have been more or less in the nature of "Hobson's choice." So possibly you do not feel greatly elated over the result or deeply impressed with a feeling of responsibility in regard to it.

The fact remains, however, that in the providence of God and by the act of your fellow parishioners you have been placed in a position of dignity and of real responsibility. A little section of the Church of God, precious in His sight and honorable, has its interests committed in quite an important degree to your keeping. These good people, largely a feeble folk, are first of all worshippers of the most high God. They look to you to see to it that they have every facility and every incentive for the fulfilment of this sacred obligation, with all its attendant duties and privileges of hearing God's word and receiving His sacraments, without discouragement, distraction or discomfort. This in itself is a "large order" and involves not only careful but constant oversight of and improvement upon all the Church property and appurtenances provided for this end. Moreover this little family of God, yourself among them, are charged with a high duty of extending the kingdom of God and its saving influences throughout your community and beyond it. The others have a right to look to you as an officer and representative of theirs to further this aim by word and good example and by every means in your power, taking a leadership therein among them. They have certain sacred obligations also, largely of a financial sort, to their rector or minister, to the diocese and to the Church at large, that the work of the Lord may be carried forward. They look to you to manage these affairs of business for them with all the skill that you possess, as a trust committed to you. Your office then, even in a small parish, or perhaps we may say especially in a small parish, is one of no little importance, and really deserves at your hands more consideration and more active and intelligent work than we fear is sometimes devoted to it.

Will you pardon us if we venture to make one or two suggestions? One is that you supply yourself at once with a copy of the canons of your diocese and make yourself familiar with them. You will almost certainly find there one or more canons defining the duties of your office, and others detailing the obligations resting upon your parish, as well as other matters upon which an intelligent vestryman, not to say churchman, will wish to be informed. One can hardly make a good vestryman who does not know the law under which he acts.

And next you will want to make a quiet but thorough study of the resources of your parish or congregation, especially those that are latent and unreached. Doubtless your's is one of the parishes which is more or less straitened financially. You will, of course, acquaint yourself with the details of its income and expenses; it is both your right and your duty to know these from your treasurer every month, but this is not enough. We are told that nowadays success in business or in farming or what not depends on what they call **efficiency**, by which we understand the art of getting the very best out of all of one's forces and resources. Is your parish thoroughly efficient, or is there a lot of dead weight, of idle capital, of undeveloped energy, of both power and opportunity going to waste? Is every member interested and doing his or her best to make things go forward? If not there is a reason, or several reasons, **and every one of them is capable of being removed.** Talk this over with your rector and in your vestry. Perhaps the problem will be too great for you and you will need advice. Well, this is a day of expert work, and in agriculture, manufacturing and commercial business there are men who have been trained to deal with the problems which beset the individual enterprise and to correct, advise, and demonstrate how efficiency can be gained. We have these experts in the Church also, and are just beginning to realize their value. Plans and methods have been worked out and tried and proven which will meet your difficulties and put you on the way to higher success. Doubtless you would find it of great advantage to inform yourself about these and perhaps to secure the assistance of expert aid.

And in this connection, are you getting the best results for the salary you are paying your rector? If you employed a high-priced specialist or manager it would be good business to furnish him with every facility for doing his special work to the best advantage, and with the least waste of time. Many a country minister could hold three services on Sunday instead of two, an increase of thirty-three per cent. of efficiency, if he had an automobile instead of a horse and buggy. Others could double or trebble their efficiency at some mission point if they had the assistance of a woman worker, or they are prevented from undertaking work which would greatly enlarge their opportunity for ministerial service for lack of a lit-

tle lay help which might readily be afforded them. You would not employ a surveyor at ten dollars a day and refuse him a helper to drive his stakes and carry one end of his chain. But too often you employ a minister and turn him loose in a parish to find his own way and do his work as best he can by what means he may devise or discover, and he spends five dollars a day time on one dollar a day work and you wonder that you do not get results. Suppose you get into closer touch with your minister, and talk over with him the needs of the parish as he sees them, and his plans and problems. It will help him wonderfully just to feel that you are taking an interest in the matter, and perhaps you can give him the suggestion or the assistance he needs. Perchance also the help may be mutual.

Nay, Mr. Vestryman, your office is a high and honorable one to be filled faithfully, diligently and intelligently. Do not despise it, nor give others occasion to do so.

AID FOR CHRISTIANS IN PERSIA.

Readers of the war news from western Asia within the past few weeks have been distressed and almost exasperated by reports of the distress brought upon the peaceable and defenceless Christian people in northwestern Persia by their inveterate enemies, the Turks and Kurds, at whose hands they have so often before suffered persecution. A committee has been formed in New York, with Dr. Robert E. Speer as chairman, to collect and forward funds for their relief, and the names of the distinguished gentlemen signed to an urgent appeal which has been issued is sufficient guarantee that contributions will be promptly and wisely used. Dr. Burleson, from the Church Missions House, writes us: "The call for Christian help seems very urgent. None can doubt that here is another place where Christian men and women must give aid." We take these extracts from the appeal of the Relief Committee:

The horrors of the great war have brought suffering and exile to more than 50,000 offenseless Christian people in northwestern Persia. The capture by Turks and Kurds of Urumia, Tabriz and other cities, which had been held by Russian troops, drove the Assyrian and Armenian people, in fear of massacre, north into Russia or into the American Missionary compounds in Urumia and Tabriz.

The pitiable flight of thousands of ill-shod, poorly-clad Christians from Urumia began at midnight, January 2nd, on only a few moments' warning. Among the refugees was J. D. Barnard, a missionary of the Church of England; he writes, "Practically the entire Christian population of the Urumia Plain and neighboring districts was in flight. As far as the eye could reach in both directions was a constant stream of refugees, sometimes so dense that the road was blocked. It was a dreadful sight, and one I never want to see again; many old people and children died on the way." The long journey from Urumia to Tiflis was made afoot in the depth of winter over frozen mountains and through half-frozen swamps, with no provision for the journey. A naturalized American citizen writes from Tiflis: "During the ten days' journey we have witnessed a long chain of men, women and children, most of them walking in cold and mud without food or shelter. We have seen many women and children dead on the way, as they could not endure cold and fatigue." Villages were destroyed, homes devastated and private property confiscated.

This disaster principally affects Christians but also includes many Moslems. Relief funds will be distributed wherever there is greatest need without regard to sect or nationality. The American missionaries in Persia are all at their posts. A Relief Committee has been organized in Tabriz under American Consul Paddock and W. S. Vanneman, M. D.; Robert M. Labaree of Tabriz has gone to Tiflis to co-operate with the local committee there.

Of all those in the world suffering on account of the war, none have suffered more deeply or more innocently than these tens of thousand of wretched people driven from their homes in the depth of winter and left destitute and in many cases bereaved. They must be cared for in the cities to which they have fled and must be helped to return to their destroyed homes and to reestablish themselves. The crisis is urgent and appealing. The amount needed is limited. $100,000 will meet the pressing, immediate need. These destitute and exiled people can look nowhere now for relief but to American sympathy, and nowhere will the moderate amount appealed for evoke greater gratitude or yield larger results.

Contributions should be sent, marked "Persian War Relief Fund," to Spencer Trask & Co., 43 Exchange Place, New York City.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

LETTER FROM BISHOP LINES ON THE MISSIONARY EMERGENCY FUND.

Mr. Editor: Will you kindly allow me for the Emergency Committee of the Board of Missions, although my letter is a personal one, to ask all your readers to be interested in the undertaking to meet the financial needs of our missionary work? It became plain in February, that while the offerings were coming in about as last year we were not gaining, and that making account of all reasonable expectations we should need four hundred thousand dollars to come out even on the 1st of September. There seemed no other way than to appoint a committee to put the subject before the whole Church and ask for special efforts and acts of self-sacrifice to carry the Board through the year.

The whole subject and many plans and suggestions were considered, and the outcome was the Missionary Campaign, which we are trying to order and direct. The committee have been meeting every week through Lent, trying to make use of all the existing agencies in the Church for reaching and influencing our people, receiving suggestions and trying to devise new ways and plans for making the whole Church feel the necessity of action. The appeal to church people to give beside their usual missionary offerings before the 1st of June, if possible, "one day's wage or income" for the Emergency Fund, has already had many responses.

While there have been diverse opinions, it has seemed best to say, that all subscriptions and gifts would be credited on the apportionment of the diocese and parish named by the giver. Many would have liked a division among the dioceses of the four hundred thousand dollars, but there were objections to such a course. After very careful consideration, it has seemed best for us to go before the Church and ask all our people to help meet a very real emergency.

The year, with all its depression and unsettlement, is a difficult one for such an undertaking. And still, we find that our people are responding to many calls in a very generous way, and we hope that the great missionary work of the Church may share in their generosity. If only we can make our Church people throughout the country interested in the undertaking it will succeed. There are resources sufficient to carry all necessary diocesan and parochial obligations and help the general Church through a critical time also. No word ought to be spoken to cause alarm as regards the support of our mission work, while the subject is presented in a very serious way and the need of the help of every one is emphasized. Great encouragement comes from many places in the Church, from the action of the Bishops and other clergy, from interested laymen, and from the Woman's Auxiliary.

May I be permitted—and in this I am sure I may speak for all my associates—to ask for prayer and intercession that the work may be wisely directed, and that the hearts of all our people may be opened to meet what may be fairly regarded as a call of the Church to all its members, for help in a time of anxiety. The amount needed is large, but not alarming. The time is one of great perplexity, with special needs in almost all our parishes. The resources of many of our people, not all, are diminished, but if we can feel that it is an obligation which has come through our endeavor to heed the Master's command, "Go and preach the gospel," and so to take up the task out of love for him and his Church, we may hope for good success.

EDWIN S. LINES,
Chairman.

Newark, N. J., March 30th.

THE MINISTER'S GIFT AND THE LAYMAN'S GIFT.

Mr. Editor: The strong, clear indictment of the junior clergy in your issue of March 27th has come to my notice, and while there is some warrant for the charge of unworthy ambition on the part of young ministers, yet it seems to the writer, who is in no way beholden to the Educational Society, that scant justice has been unintentionally done.

There have been some who benefitted by the aid of the Society when other help was at hand, and some who hastened from obscure and poorly-paid ministry unduly, but it seems to me that the solution of the troubles could more equitably be found in another and better way than by perpetuating poverty, postponing the establishment of a home, which in most cases renders

doubly valuable a man's ministry to his people, or by ensuring a three year sentence during which time a dependent mother or other relative struggles without assistance from the young man lately enlisted in the army of the Master. The suggested method adds a money penalty to the call to the poor young man who gives his all,—his life.

Let us look at it another way. The poor young man hears and heeds the call to a service that holds no counsel with commercial gain. "Give me your life and willing service," the voice says. "Go into the fields of hardship and obscurity," and it is right that it should be so. But is it fair that the correlative man of that young man should say, "Now that you have given your life and study for fit and efficient service, and have been, in small measure, financially assisted through the munificence of others, live in a parish or the beginnings of one on a meagre wage and thereby render yourself innocent of any power to support a dependent member of your family; or live in single loneliness as a reasonable return for the several hundred a year for three years at most, while fitting for the Master's work"?

No. It seems for the poor boy to give his life to the King's business is as much as is his part. The laborer is worthy of his hire. To erect a continuing status of three years duration when an unmarried minister must limp along in a crippled state of service, instead of possessing the bond and strength that a home commonly brings into the parish life, is providing a hindrance to parochial growth as well as placing a premium upon transient incumbency.

The correlative man, the man of business should hear a voice, and that voice tells him, "You did not give your life; give your money to match the other life already given. Send that money to the broken down or feebly-new parish, and give that young man the impression that thought he must seek for himself and others first the kingdom of God, yet through the conscious conviction in the mind of other men, other needful things such as a living a little beyond the limit of daily anxiety will be added unto him.

My remuneration has always exceeded what my services would warrant, but for some of my brothers whose life has been burdened by the monthly striving to make one dollar do the work of five; I say, if one man gives his life and denies himself the avenue of commercial gain, the man who can, while his brother is bearing the scars of battle, should in the spirit of the Good Samaritan, in duty bound, place in the scant treasury of the weaker parish a sufficient sum to open the door to care-free service.

More consecrated pocket-books as well as more deeply self-denying ministers will aid the cause and solve the problem.

Not many years ago a layman placed in the writer's hands $500 and requested that it be distributed to under-paid ministers whose power of support was low, and whose minds were starving for want of books. May his tribe increase.

GEORGE FLOYD ROGERS.

Lynchburg, Va.

ALL THE DAYS.

By Nehemiah Boynton.

"Lo, I am with you all the days."

One must feel that he has arrived at a lonely and dismal terminal when he has persuaded himself that the idea of a God in his world is merely a superstition of the men of yesterday, or a mistake for those of to-day. Not many people are really without belief in God, though multitudes are like Bos'n Bill—

> And Bos'n Bill is an atheist still,
> Except sometimes in the dark.

One has profound sympathy with the scientist who affirms that he has lived to see the sun shine in a soulless heaven, and to feel with unutterable loneliness that the great companion is dead. Most thinkers be they real philosophers, or only logic choppers, agree in this, that all theories of the universe require a God to make them workable. It is the glory of our Christian faith, that it reveals the truth of the inevitable God in intimacy with His children, occupying His whole world, disdaining to shed the light and comfort of His presence upon no slightest part of it, and the strength of His companionship on no humblest disciple. Our lives mean something to God, and so do our days; our common-place days; our red-letter days; our unique days; our hard working days; our holidays; our grief-smitten days; our resolute days; our disappointing days; our unrewarding days. The thing which gives significance to any day in a human life is the inspiring truth of the presence of the spirit of God in that day, clothed with immortal life, and by His presence there accentuating the immortal significance of the passing hours.

There are the days of memory.

While we are debating whether realization or anticipating afford the nobler satisfactions of life, let us not forget the appraisal of the value of memory. Not more surely did the rugged affrmation, "I am the Lord Thy God which hath brought thee out of the land of Egypt and out of the house of bondage," waken the Israelites of old to a new sense of the divine presence in their history, than does the memory of personal experience confirm the gentle and gracious truth of a God who has traveled with us "all the days." To be sure, there are some who find it difficult to relate the idea of a protecting God with their own personal misfortunes. If God is really present and pitiful, why my sickness, my accident, my reversal of fortune? But not even these would be willing to regard the personal hardship of life as the equivalent of the fullness of life. Even these must find a place for goodness and mercy. When Frederick Ozanam, at the age of forty, having lived a most intense Christian life in thinking and in serving as well, was warned by failing health of his approaching death, he wrote in the eagerness of his grateful spirit, "If you should chain me to a bed for the days of life that remain to me they would not suffice to thank you for the days I have lived. Ah, if these pages are the last I shall ever write, let them be a hymn to your goodness."

Memory brings often for the courage of the soul the precious assurance of the unobtrusive and perhaps, at the time, unrecognizable God, as the essential of a true interpretation of some cheerful yesterday. Alas for him whose life has failed to be a revelation of God and to whom the memory of those past days has no fragrance of the flower of immortality.

There are the days of questioning.

The history of the journey of human spirits through the sometimes barren continent of interrogation is replete with the testimony of the drastic nature of the human situation, and also of the delivering presence of the Ancient of Days. One may not yet have reached the happy confidence that every advancement of truth, however iconoclastic it may be, is another discovery of the stately goings of the God of all truth. Yet even he is steadied by the great persuasion of God present in the questioning days. The history of the development of truth is a shining demonstration "that God is in the field when He is most invisible."

To be true, to be true, though it takes one over Niagara, it is to find the God of truth.

The path of duty is often not more plain than the highway of truth. To turn to the right hand or the left may be almost as much of a question as to be or not to be. God appears to be willing that one should take the risks of his own judgment rather than that a power outside should press him against his will. God knows the educating power of mistakes better than men do, and in the day of questioning duty, may with divine patience submit his eager purposes to the delaying consequences of a faulty judgment. but this, so far from ruling God out of a questioning life, puts Him at the very heart of it. God is never nearer to a human soul than in the heat of struggle to find the path. He who declared, "I am the way," is not far from every soul eagerly desiring to know the way. "When thou wast under the fig tree I saw thee," was the electric word to the questioning Nathaniel. The day of questioning, of truth, and of duty, is a most significant occasion for the ministry of His presence, who is with us all the days.

There is the day of vision.

Have you ever seen the fog lift? The gray, moist mist had settled upon everything; so thick it was that you talked about cutting it with a knife, and told with glee the story of the man repairing the roof of his house who shingled a dozen feet off the roof in the fog before he discovered his mistake; everything was damp, dense, uncanny. Then suddenly the fog began to roll away; the laughing sky seemed never so blue; the rockbound shore never so grand; the sparkling waters never so fascinating. You could not help an elevation of spirit and a joy of soul when the fog rolled away and your skyline once more was bounded only by the far-distant horizon. Something like the experience of the lifting fog is the day of vision.

Oh, the day when one sees is such a red-letter day. It is the artist's day when loveliness is first discerned as communion with God in beauty. It is the merchant's day, when, steadily gazing at his growing wealth, he descries property to be communion with God, through material things. It is the scientist's day, when the gleaming of a new fact reveals the glory of an old faith. It is the day of youth, when a new meaning springs from a familiar sentence. It is the day of the social worker, when the value of the downmost soul is appraised. The open vision uneclipsed is always a revelation of the presence of the divine in the midst of the human. That is because:

> Earth's crammed with heaven,
> And every common bush aflame with God,
> But only he who sees it takes off his shoes;
> The rest sit by and pluck blackberries.

"Where there is no vision, the people perish." They may be provided with every luxury; they may be surrounded with every delight, but days are both uneventful and unsatisfying until the transforming hour in which they

See into the life of things.

This is the greatest promise religion holds out to a soul. Blessed are the pure in heart, for they shall see God. The blind man whose eyes were opened by the Master is the type of that great company in every age whose day of vision has been the revelation of His divine presence sweetening the bitterest cup, animating the most forlorn hope, and smoothing the most rugged path. The day of vision for every earnest spirit is the day of appreciation of His promise. "Lo, I am with you all the days."

Once more there is the day of challenge. Not more surely does the call to arms when the life of a nation is in jeopardy stir the loyal heart to purposeful resolution than does the call to work fill the spirit of one who had been permitted to go apart and rest awhile. Work is never so sweet as when it brings its ringing challenge and faces an earnest spirit with its imperious demand. The day which dares you, which challenges you, is the day in which the depths of your nature are tried. God grant they may be found not wanting. The day of challenge was the reformer's day, when men chose between the security of human authority and the hazard of God-inspired independence. The day of challenge is our day, when we adjust our work to our situation, and again confess our faith that it is more blessed to give than to receive, and reaffirm that major principle of our lives, not to be ministered unto but to minister. To accept the challenge in its deepest spirit is to realize the divine companionship, the sacred presence which is with us all our days. For every day is intended to be a revelation of the divine companionship and is a day of mighty significance in proportion as the memory, the questioning, the vision and the challenge become to us the inevitable accompaniments of that divine presence which, blessed be God, is with us all the days.—The Advance.

Contributions

"What is a Christian?"

By the Rev. J. Cleveland Hall.

A popular magazine has heralded a symposium for several months on the question: "What is a Christian?" In the current number the magazine reports that it has received over 5,000 answers. It would seem absolutely impossible that 5,000 people would have sent in definitions and not one of them have spoken of Christianity as the only religion on earth that offered salvation from sins, and defined a Christian as one whose sins were forgiven. And yet the magazine closes the review of the answers received in these words: "So, to our 5,203 (correspondents), Christianity means service to God and man—a service in which there is goodwill and a belief in the higher destiny of mankind. But there is no rule, they feel, to judge all men by. Each of us has his own cause or master to serve in his own way."

The following words are apparently adopted as the best definition the symposium has produced:

"An actual Christian is one who in individual concerns sincerely tries to practice the Christian ideals, and in common affairs sincerely tries to convert to the Christian ideal the social organism to which he is a part."

It really is a difficult matter to know where to commence in correcting such absolutely false conceptions of Christianity, and of what it means to be a Christian.

All writers on the "Rights of Man" from Voltaire and Rousseau down to Robert G. Ingersoll, were Christians, if you eliminate the question of the salvation of their souls. It would not be difficult to secure the adherence of Confucianists and Buddhists to the definition of Christianity and Christians which is outlined in the modern popular attempt to construct the Christian religion out of the Sermon on the Mount.

For, he was called Jesus, Saviour, because he was to save from sins. And it was because of this that he established his Church with its ministry; for the sole purpose of spreading as good tidings throughout the world that a Saviour had come who was Christ the Lord. Through him was preached the forgiveness of sins.

It would be taken for granted that Jesus would be a good man; a moral man; an upright man, a perfect man, a man without sin. Nothing less than this could give him power to save from sin. That he should teach a high system of ethics, morality and benevolence is not a thing to be wondered at. It was necessitated by his mission as Saviour. That a Christian should be a good man, is as much to be expected as that a strict Confucianist should be a good man. Surely all Christians would endeavor to do and be all this, as would all sincere lovers of the welfare of their fellowman, of whatever nationality, race, or color. It is the doctrine of the Golden Rule, which Jesus did not originate, and which is therefore not a distinguishing tenet of the Christian religion.

The Church, when it accepts adherents to Christianity, when it permits those who would be enrolled as Christians to come into its ranks, does not alone require adherence to the Golden Rule, for that alone would not indicate that they were Christians at all. She insists as the distinguishing statement of a distinctive Christian formulary, a statement of belief in the Apostles' Creed, as being what Jesus taught in addition to the sermon on human ethics as delivered on the mount.

He himself believed and taught that God was the Father Almighty, maker of heaven and earth. He asserts that he was the only Son of God and our Lord. The historical facts of his life that in the Creed follow the statement of his birth, are all recorded in the New Testament history, which is the authority for all knowledge about him. That he was to be crucified, and rise again on the third day he himself foretold—also that he would be seated on the right hand of God the Father Almighty, and would finally be the Judge of both the quick and the dead. The Holy Ghost he himself promised to send, and did send. The Holy Catholic Church he himself established, indeed he thinks so much of it that he calls it his Bride, his other self, his Body. The Communion of Saints he exemplified over and over again. The forgiveness of sins was what he came to earth to bestow, not the Golden Rule, for mankind was already in possession of that. The Resurrection of the body he promised, exemplified and proved. The Life everlasting was his constant theme.

These things it would seem absolutely superfluous to speak of as being the heart of the Christian religion, were it not that so many men are attempting to make the world lose sight of them and forget them.

Nowhere in the history of human striving is there a less magnificent goal for humanity than absolute perfection.

A man instinctively feels that unless man's treatment of man follows the Golden Rule it falls short of what is expected of him. And just as instinctively men have in all ages sought to discern what God requires as the perfect worship and obedience most suitable to His Almighty Fatherhood.

But the Christian religion does not stop there, in what it offers to humanity.

If only those who are perfect in the Golden Rule and perfect in holiness toward God are to inherit everlasting life, how many in any audience or congregation gathered in Christendom to-day would have peace in their hearts? Who can say to his or her neighbor, "Who of you can convict me of sin?"

To erase from the Bible the Christ who died for the sins of the world, to forget that his name was Jesus and why he was called Jesus, to cease preaching through him forgiveness of sins would change the Church into a club or social service league—that is, all religious expectations would have nowhere to turn for satisfaction.

Christianity presents to the world not a mere Golden Rule of conduct, but a crucified Christ to accept and confess.

A Fact and a Theory.

By the Rev. Arthur C. Saunders, M. A.

In the theological seminaries of the day miracles are usually interpreted with one of three definitions. First, that a miracle is a supernatural event, determined by a Power that is superior to natural law, and, therefore, independent of the laws that govern the activities of all other beings.

Second, that a miracle is an event outside of natural law, which for the time being is suspended. Thus when Christ turned the water into wine at the marriage feast in Cana he did not violate the laws of nature, but for the time suspended them and caused the transformation to occur while the natural law, which would have made such a change impossible, was inoperative.

Third, that a miracle is an event within the realm of natural law, but subject to laws that the human intellect does not understand. Some men who hold the last theory think it possible that in time all processes of natural law will be unveiled, and that when this time comes miracles will cease to be miraculous because they will be understood by, and perhaps possible to, men who have studied the laws that govern such phenomena.

According to the theory of the law of the fourth dimension it might be possible for a human being who understood the law to enter or leave a closed chamber. The theory briefly is this. If we imagine a being endowed with a conception of only one dimension—length—it would be possible for that being to move in only one direction, namely, along a straight line. If, in

time, his intelligence grasps the idea of two dimensions—length and breadth—his scope of activity will be widened to a plane. Again, as soon as he grasps the law of the third dimension—length, breadth and height—his field of activity will be correspondingly enlarged. This, as we all know, is the law by which the activities of men are restricted and governed to-day.

But the theory of the fourth dimension goes a step further, and suggests the possibility of a new law, which would release man from the bondage of the third dimension and admit him to a new and greater freedom than the human mind has hitherto conceived of being possible.

A room without windows or exit is a structure of three dimensions, and is, therefore, a prison to him whose mind conceives of nothing beyond three dimensions. But just as the being who realizes only one dimension can move only in a straight line until his vision is widened by the conception of a second, so a man who is restricted by three dimensions would be freed from their restrictions as soon as he understood a fourth.

The twentieth chapter of the gospel according to St. John tells how Christ appeared to several of his disciples after his resurrection and how Thomas Didymus, who was not with them, doubted their report. The twentieth verse continues the story:

"And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, 'Peace be unto you.'"

Accepting the fact of Scripture, is it too fantastic a conceit to connect it with the theory of the fourth dimension, and ask whether Christ, in his perfection understanding perfectly that of which mortal mind has as yet but vaguely conceived, was acting only according to his higher knowledge, when he entered, "the doors being shut."

The theory strengthens our belief in the fact, while the fact tends to corroborate the theory.

CHURCH INTELLIGENCE

Calendar for April.

1. Maundy Thursday.
2. Good Friday.
4. Easter Day.
11. First Sunday after Easter.
18. Second Sunday after Easter.
25. Third Sunday after Easter. St. Mark.
30. Friday.

Collect for First Sunday After Easter.

Almighty Father, who hast given Thine only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth; through the merits of the same, Thy Son Jesus Christ our Lord. Amen.

Consecration of the Rev. George Y. Bliss, D. D.

The presiding Bishop has taken order for the ordination and consecration of Rev. George Yemens Bliss, D. D., Bishop Coadjutor elect of the Diocese of Vermont, as follows:

Time—Wednesday, April 21, 1915.

Place—St. Paul's church, Burlington, Vermont.

Consecrators—The Bishop of Vermont (presiding), the Bishop of Massachusetts, the Bishop of Rhode Island.

Presenters—The Bishop of New Hampshire, the Bishop of Western Massachusetts.

Preacher—The Bishop of Delaware.

Attending Presbyters—Rev. A. W. Jenks, D. D., Rev. F. M. Kirkus.

Master of Ceremonies—Rev. Nelson Kellogg.

Faithfully,
DAVID S. TUTTLE,
Presiding Bishop.

Province of Washington.

A meeting of Provisional Board of Religious Education of the Province of Washington will be held at Mount St. Alban, Washington, D. C., ,Tuesday April 20, A. D. 1915.

Programme.

9:30 A. M., Committee Meetings.—St. Alban's Guild Hall, Wisconsin Avenue, near Massachusetts Avenue, N. W., about one hour's distance from Union Station by transfer from all city electric lines to Tenleytown and Rockville cars.

10:00 A. M., Session of Board.—St. Alban's Guild Hall.

1:30 P. M., Luncheon.—Cathedral School for Boys.

2:30 P. M., Session of the Provincial Sunday School Committee.—St. Alban's Guild Hall.

4:00 P. M. Choral Evensong.—The Bethlehem Chapel of Washington Cathedral.

4:45 P. M., Second session of the Sunday School Committee.—St. Alban's Guild Hall.

8:00 P. M., Public meeting under the auspices of the Provincial and Diocesan Boards of Religious Education.—Epiphany Parish Hall, 1315 G Street, N. W.

Speakers: The Bishop of Erie. Topic: The Parent's Relation to the Sunday School.

Rev. H. W. Diller. Topic: Parochial Teacher Training Classes.

Ministers For An Important Service.

During the next three years the secretary of the navy will appoint twenty-eight or thirty new chaplains in the United States navy. Congress has provided for an increase from twenty-four to fifty-two naval chaplains, and Secretary Daniels is giving his personal attention to the selection of men for this important service. He hopes to appoint fifteen or more of the additional number before July, 1916. Ministers not exceeding thirty or thirty-two years of age, of good character, education and health, with some experience in preaching and pastoral work, are invited to make application. To be chaplain of a battleship or cruiser and care for the spiritual needs of from 800 to 1,000 men is to have opportunity for a great service. Circulars giving information will be furnished. Denominational approval will be required as a prerequisite to appointment. Ministers of all denominations are eligible. The associate secretary of the Federal Council of the Churches of Christ in America, 1114 Woodward Building, Washington, D. C., will be glad to receive and answer inquiries.

CUBA.

Rt. Rev. H. R. Hulse, Bishop.

The Bishop's Visitations.

Almost immediately upon his arrival in Cuba Bishop Hulse began his visitations of the district. In these he was not greatly hampered by the fact that he has not yet mastered the Spanish language, because at the present time the greater part of the work of the Church in Cuba is being conducted in English. Wherever the services were in Spanish the bishop availed himself of the aid of an interpreter.

His first visitation was to the Isle of Pines, where he spent a week, making the acquaintance of the people and holding services in five places, in four of which we have chapels. Four of these services were held on Sunday, necessitating a journey of some seventy-five miles in an automobile.

The bishop's second expedition was more extensive. It began with Ensenada de Mora, a sugar plantation on the south coast of Cuba, about half way between Santiago and Manzanilla. At this place there is a beautiful church building, erected through the generosity of the sugar company, which also pays all the cost of the maintenance of the services, including the salary of the clergyman in charge.

The bishop next visited Santiago, the second city in size and importance in Cuba, where the services are held in a chapel fitted up in the private house of the priest in charge. Two congregations worship in this chapel, one English speaking, and one Spanish speaking. There are also two parochial schools.

From Santiago the bishop went to Guantanamo, where we have a fine church edifice the cost of which was defrayed by a Philadelphia churchman. At present the services here are held in English for a congregation of Samaican negroes, but it is expected to begin services soon in Spanish. This is the largest congregation the bishop encountered in Cuba.

The missions about Nipe Bay, Preston, Felton and Paso Estancia were visited in turn.

At Felton services are held in two places, in the "upper village" for the white English speaking population connected with the iron mines here, and in the "lower village" for the Jamaican negroes.

Paso Estancia is about half way between Antilla and Santiago, and it is an American colony. Here the services were held in the open, under a large sail cloth spread between palm trees, in front of a private house.

Camaguey, one of the oldest cities in Cuba, was formerly located where Nuevitas now is, on the north coast, but owing to the incessant attacks by pirates from which it suffered, the city was removed into the interior of the island. The services here are held in English and in Spanish for separate congregations, by the deacon in charge.

La Gloria is an American colony exclusively, and we have a small chapel and a rectory there, built largely, if not exclusively, through the efforts of the colonists. The clergyman has missions also at Nuevitas, Ceballos and Cespides, all of which were visited by the bishop at this time. At this visitation the bishop consecrated the chapel.

At Sagua la Grande are two missions to the Cubans, and one to an English speaking congregation, all of which were visited at this time.

The bishop was greatly interested in the work of the church on the great Constancia sugar plantation. A lay-reader, who lives at Constancia proper,

is in general charge of twelve day-schools, of which he and the bishop visited nine on one day and a half, the bishop delivering nine addresses and three sermons in that time. The expenses of this work are defrayed by the Cuban-American Sugar Company.

Although it was raining at the time of the arrival of the bishop at Los Arabos, practically the whole congregation was at the station to meet him. This work is entirely in Spanish, under the direction of a Cuban deacon. Last year he baptized 102 persons, and the previous year 120.

Other visitations were made at Limonar and Matanzas.

On Palm Sunday the bishop officially visited the English speaking congregation of Holy Trinity Cathedral, in Havana, and on Easter night the Spanish speaking one.

The work of the Church in the eastern part of the island is almost entirely among the Jamaican negroes, of whom there are thousands employed in the sugar, and iron, and copper, and railway interests. It is noteworthy that these Jamaicans will not willingly live in a locality where they cannot have the opportunity of religious worship. Most of them belong to the English Church, having come to Cuba, not only from Jamaica, but from other parts of the British West Indies. In Oriente and Camaguey provinces there are congregations of this people at Ensenada de Mora, Santiago, Guantanamo, Preston, Felton, Camaguey, and on the Constancia sugar plantation, in Santa Clara Province, as well as in Havana itself. All these people are well trained in the ways of the Church, and often when some of them cannot read, they have yet committed to memory most of the service, and many of the hymns and psalms, so that it is quite possible to hold a prayer book service among them.

The bishop was convinced, that owing to the greater responsiveness of the people in the rural districts, the best work of the Church can be accomplished in such places.

EAST CAROLINA.

Rt. Rev. T. D. Darst, D. D., Bishop.

St. James' church, Wilmington, finished what, in many respects, has been the most satisfactory Lent in her history. Never have the daily services been more regularly or more largely attended, in spite of much sickness and bad weather. Holy Week all the services were largely attended, and the Easter congregation was the largest during the present rectorship.

The Easter offering in this parish has been devoted for the last five years to unselfish purposes, until now it is an established precedent that these offerings shall be devoted to extra-parochial needs. This year the offering was about $3,300, $3,000 of which was for the "Robert Strange Memorial Fund," a fund recently established in memory of the late Bishop Strange. It is the intention to raise this fund to $10,000, and to use the income therefrom for Church extension in East Carolina, the work to which Bishop Strange gave his life, as the most suitable memorial of his devoted service and ministry. In this connection, it may be well to state for the information of such friends as may desire to participate in the erection of such a memorial that any contributions for this purpose may be sent to Miss May Beverly French, secretary-treasurer, Wilmington.

On the fifth Sunday in Lent, St. James made her annual Every Member Canvass for parochial support and general missions. The result was altogether satisfactory, and in the light of the ever-present plea of business depression as an excuse for diminished offerings for religion, perhaps somewhat surprising to many. The subscriptions to parochial support, which last year were increased about $3,500 as the result of this canvass, remained about the same; while those for missions marked an increase over last year of over $700, bringing the total for general missions up to over $5,000, which, with the special fund from the women of the congregation of $800 for a woman missionary in China, and the usual offerings from the auxiliaries and Sunday-school, makes the prospects for the year, beginning May 1st, considerably over $6,000.

Last year, with the consent of the General Board, St. James assumed the support of four missionaries in China, Alaska, Arizona and Asheville, in addition to her apportionment of $1,000, which with the work done in East Carolina gives her six clergymen and two women on her staff of workers. Her total contributions to diocesan work are about $3,000.

All this is being done in spite of unusual demands for local charities and European relief this winter, all of which have been met with splendid generosity.

The Rev. T. N. Lawrence, of Hanover County, Virginia, has accepted the call to Aurora, Bonnerton and Edward, taking charge Easter Sunday. The bishop is much pleased at securing the services of the Rev. Mr. Lawrence, and feels that the three important charges under him will go forward.

The different parishes making up the field recently vacated by the Rev. Walter R. Noe in Gates, Hertford and Bertie Counties have organized for greater efficiency. On February 23d a meeting was held at Winton and delegates were present from Sunburg, Gatesville, Winton, Murfreesboro and Windsor. Resolutions were passed agreeing that the parishes making up this cure shall meet twice in each year, and that matters of common concern shall be discussed, and co-operation of the parishes stimulated. Judge Frank D. Winston introduced the resolutions which cement the bonds of these churches in mutual endeavor. The Rev. W. R. Noe and his brother, the venerable Thomas P. Noe, the arch deacon of the diocese, were present and did much to bring about this excellent working arrangement. The ladies of the Winton parish entertained the delegates at a beautiful luncheon.

Trinity Church Consecrated: On March 28th the bishop consecrated Trinity church, Lumberton. Archdeacon Noe and the Rev. J. S. Moody, the rector in charge, took part in the service. The Presbyterians of Lumberton closed their service and with their minister attended Trinity church. In the afternoon of the same day the bishop, in beautiful St. Stephen church at Red Springs, to a congregation which taxed the seating capacity of the church, the ministers of the other denominations of the town were in attendance.

During March the bishop has visited twenty-two places and has confirmed since taking charge of the diocese in January over two hundred. The growth and development all over the diocese is good and the bishop is much encouraged.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Ordination: On Thursday, April 29th, in St. Luke's church, Altoona, Rev. Frederick A. Cook, presented by Rev. George R. Bishop, and Rev. Alun Arwel Hughes, presented by Rev. H. B. Pulsifer, were ordained to the priesthood; and Lewis Chester Morrison, presented by Rev. Leroy F. Baker, was ordained deacon. They were ordained by Bishop Darlington. The Rev. H. B. Pulsifer being the preacher. Rev. Mr. Cook will remain in charge of Trinity church, Tyrone, where he has served his diaconate, and Rev. Mr. Hughes will remain in charge of Trinity church, Jersey Shore, where he has been serving less than a year. Mr. Morrison will take up work in the diocese under the direction of the bishop.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

St. John's Church, Jersey City, restored after the destructive fire, was in use again on Palm Sunday. The work upon the church has been pressed with great vigor and completed much earlier than had been expected. The beautiful memorials, the marble altar, pulpit and lecturn, the tiled floor and other works of art, which were thought ruined, have been restored so as to give no indication of the effects of the fire. A new organ, noteworthy for size and tone, has been installed and is in use. Considerable work in the way of decoration must still be done, but the church is substantially restored. The confirmation at St. John's is always on Wednesday in Holy Week, and this year 143 persons were confirmed; one of the most remarkable classes ever presented in the Diocese, about one-half of them adults and many of them heads of families. It is to be remembered also, that St. Stephen's Parish, with its communicant list of more than eight hundred, its Sunday School of six hundred, and its recent confirmation class of 62, was a mission from St. John's a few years ago.

Confirmations in the closing days of Lent were, in Newark: Trinity 17, St. Mark's 16, House of Prayer 20. Calvary, Bayonne, 27; Nutley 27; St. Stephen's, Jersey City, 62; Arlington 25; Union Hill 54; Morristown, the Redeemer 21; Madison 12; Grace, Orange, 39; West Hoboken 34; St. John's, Jersey City, 143. The number of adults, heads of families, etc., among those confirmed has been noteworthy. The number received from the Roman who have just returned from an ex-Catholic Church has been notable. There have been several Hebrews also, and of course, representatives of every religious body, showing the changes which are in progress in our larger towns.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Diocensan Missionary Rally: On Saturday evening, March 27th, at Albaugh's Theatre, Baltimore, a missionary mass-meeting was held under the auspices of the Woman's Auxiliary and the Committee on Domestic and Foreign Missions of the Diocese. A large audience was present. Bishop Murray presided and the principal address of the evening was made by Mr. George Wharton Pepper, of Philadelphia, on "The Church and Missions." A very interesting illustrated sketch of "Missions in the Orient" was given by Mr. and Mrs. Charles Rodman Pancoast, tended journey through China, Japan and the Philippines. Mrs. Pancoast spoke especially of the work of St.

Luke's Hospital at Tokyo, Japan. A liberal offering was made for missions.

The sixtieth anniversary of St. Mary's Church, Hampden, Baltimore, which was organized and incorporated in 1855 when the village of Hampden was in Baltimore county, was celebrated last week by a series of special gatherings and services. On Wednesday evening, March 24th, in the church, the rector, the Rev. Arthur C. Powell, D. D., delivered a beautifully illustrated lecture on "The Holy Land." After the lecture there was a social rally of the congregation in the Sunday School rooms, where a short historical address was made by the rector, followed by a musical program. The chief anniversary service was held on the following day, being the Feast of the Annunciation, at 8 P. M., when addresses were delivered by Bishop Murray, the Rev. Dr. T. C. Forte, rector of St. David's, Roland Park, and the Rev. Dr. Powell.

A business meeting of the congregation of Christ Church, Baltimore (the Rev. Edwin B. Niver, D. D., rector), was held in the chapel on Thursday evening, March 25th, for the purpose of devising ways and means for the payment of the debt of $24,000, incurred by the vestry two years ago, when the extensive improvements to the edifice, now completed, were contemplated. It was the first business meeting of the congregation since Rev. Dr. Niver's rectorship began nearly twenty years ago. Althought the chairman of the meeting, Mr. Rufus M. Gibbs, stated that it was not the intention of the committee in charge to ask for any contributions at this meeting, a number of those present expressed a desire to subscribe at once, and in a few minutes $15,000 was pledged towards the debt. Their generous action greatly surprised and delighted the rector and the members present, and it is now confidently expected that the balance, $9,000, will be collected in a short time. A campaign committee of twenty-five, of which Mr. William Keyser, Jr., is chairman, was formed to get to work at once to obtain the necessary pledges to defray the remainder of the debt.

Other Diocesan News.

During the week closing on Palm Sunday, March 28th, a series of helpful mission services was held by the Rev. Herbert Parrish, Diocesan Missioner, at St. James' Church, Irvington, Baltimore.

A fine bell, the gift of the children of the parish, has been installed in the Church of Transfiguration, West Arlington, and was rung for the first time on the morning of Palm Sunday. A men's club has recently been formed at the church with the following officers: President, James A. Campbell; vice-president, Walter D. Wiley; treasurer, James A. Marrian, and secretary, Romulus H. Griffith. The Rev. Samuel Steinmetz is the rector.

At the visitation of the Bishop at the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, D. D., rector), on the evening of the Feast of the Annuciation, the largest class yet presented this year was confirmed. It consisted of 76 from St. Michael's Church and seven from its Mission Chapel of the Guardian Angel, making 83 in all, to which is to be added 31 confirmed December 27th at the chapel, or a total of 114 in all for the parish.

By the will of Dr. Samuel C. Chew, the eminent physician and churchman, who died last week, Mount Calvary Church, Baltimore, of which he was the senior vestryman, is bequeathed $500.

The contract for the new parish house for Trinity Chapel, Ten Hills, one of the new suburbs of Baltimore, has recently been awarded. It will be erected near the present chapel on ground donated by Mrs. Henry Barton Jacobs. It will be of two stories, the upper one to be used for church services, and the lower for the meeting of the Sunday School and for social purposes. It will cost about $10,000.

SOUTH CAROLINA.

Rt. Rev. Wm. A. Guerry, D. D., Bishop.

Grace Church, Charleston: In a confirmation class of thirty-three recently presented by the Rev. William Way, rector of Grace church, Charleston, were the following: Lieutenant-Commander William T. Tarrant and Admiral John Richard Edwards, of the Charleston navy-yard, also Major William A. Boyle, ex-chief of police of the city of Charleston.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. H. Burch, D. D., Suffragan.

Easter in New York: Weather that had been remarkably good for weeks turned stormy on the day before Easter in New York this year, and continued so throughout the festival day. Nevertheless attendance at churches was large. Attendance throughout Lent had been large. On Good Friday, for example, the attendance at Trinity church was 8,200, people coming and going throughout the day. In music there was little that was new. Several new pieces came out last year, notably by Parker, who leads American church music in many ways, but this year there was practically nothing new.

In Easter decorations in New York there was less flower display than usual. Money instead went to the poor, and to the Belgians and Serbians. More flowers were loaned, and fewer professional florists were called in to arrange pieces. Women did the work and saved the florist fees. New York has not known a more serious Easter since the days of the Civil War.

Calvary Church: The rector of Calvary church, the Rev. Theodore Sedgwick, speaking to his people in the preface of his Year Book, reminds that Calvary still rears its cross on its original site, although many other churches, starting in that community, have departed. He says: "If a church has something to give, people will come to get it. If it has knowledge of its responsibility, it has its work cut out for it. Now that the East Side subway is drawing toward completion, Calvary is of ready access to all sides, Brooklyn included. In this big city people do not go to church because it is on their block, but they go where the spirit of the church has power over their spirit. It is our hopeful task to create a spirit in Calvary, which may be felt because of its sincerity, its enthusiasm, its loyalty, its friendliness, and, above all, because it realizes its responsibility."

A campaign is on to wipe out the debt of $250,000 resting on the Seamen's Institute building in South street About $1,000,000 has already been raised and spent on building and site, and the vast edifice is in use, accommodating 500 sailors a night and often turning some away for want of room The late J. Pierpont Morgan left a verbal promise of $50,000, which his son now recognizes, and another giver, name not yet announced, promises another $50,000. So the campaign is to raise $150,000. Of this sum some progress has been made by recent gifts, and a campaign committee of many prominent men and women is now at work. Luncheons are given twice each week. The date May 1st is set for the completion of the fund.

Strenuous efforts continue toward a religious revival in New York. "Billy" Sunday began a season in Paterson, a New York suburb, and the larger city is certain to be profoundly affected by what he says and what he accomplishes. All New York dailies are giving large space, so that, in affect, he is preaching to enormous numbers. Bishop Courtney is serving on a committee and other Church leaders who have expressed desire to co-operate include the Rev. W. T. Crocker and the Rev. Dr. Van de Water. The temper of the city seems favorable. In large measure the tempearnce question is uppermost. Anti-saloon men are busy, and the liquor question is beginning to get into New York affairs.

Colonel William Jay, a warden of Trinity parish, and a descendant of the Jays of legal fame in United States and New York annals, is dead. Besides a Trinity man, he was active in many legal societies, and one of the founders of the New York Huguenot Society. His funeral, falling on Maunday Thursday, was attended by many foremost men of the city. Hardly an organization of note in legal, civic and Trinity life, but was represented.

William Douglas Sloane left by will substantial sums to both Church and Presbyterian charities. To St. Bartholomew's parish the sum of $50,000 was given for the support of parish work. To Columbia University was given $50,000 toward the endowment of the Sloane Maternity Hospital. St. Luke's Hospital was given $7,500, and the House of Mercy at Pittsfield, Mass., $5,000.

PITTSBURG

Rt. Rev. C. Whitehead, D. D., Bishop.

St. Stephen's Church: For the first time in the history of St. Stephen's church, Sewickley, the rector, the Rev. A. C. Howell, has been holding drawing room Bible readings on the six successive Friday afternoons of Lent in the different residences of the parish. The ladies have entered into this movement with enthusiasm and it has created quite an impression. The Rev. William Porkess, rector of Grace Episcopal church, Pittsburgh, gave the whole series of expositions.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Calvary Church, Memphis: On Passion Sunday Bishop Gailor visited Calvary church, Memphis, and confirmed a class of fifty-nine, nine children and fifty adults. The bishop preached one of his strong and helpful sermons. Bishop Gailor congratulated the rector, the Rev. Walter D. Buckner on the wonderful work that is being done at Calvary church. The congregation numbered about a thousand people, despite the snow storm, which was at its height during the service. Palm Sunday Calvary church was filled to its capacity, the music was inspiring and the rector preached a most helpful and uplifting sermon.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

Religious Survey: In Toledo on Friday, March 26th, there was a religious survey of practically the entire city and suburbs numbering a population of more than 200,000, in which 4,000 persons, representing all the religious bodies of the city, Anglican, Roman Catholic, Protestant and Hebrew, took part. The work was so well organized that it was accomplished in a little more than two hours. Nearly 200,000 persons were visited, about one-half of whom claim direct church connection, and while more than ninety per cent. express church preference, the cards show that there are in the city and suburbs more than 90,000 people who are not directly connected with any church, synagogue or Sunday-school. As a result of the survey, however, thousands of new faces were seen in the public places of worship on the Sunday following, and a public call was issued naming Sunday, April 4th, or the Friday or Saturday immediately preceding, for all who hold their services then, as a special welcome and reception day for all persons desiring to come into fellowship with any one of the congregations of the city.

At St. Paul's, Steubenville, the Rev. William M. Sidener, rector, after the evening office on Palm Sunday, March 28th, the sermon being omitted, the church was turned over to the Rev. D. Notovitsky, of McKee's Rocks, Pa., a priest of the Russian Orthodox Church, who, in the presence of a local congregation of members and adherents of the Orthodox church of 200, conducted evening prayer and heard confessions to a late hour. At an early hour the following morning the holy communion was administered to a large number. The Russian priest and his people expressed deep gratitude to the rector of the parish and his congregation for the privilege granted them.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

St. Elizabeth's School: It was announced at the monthly meeting of the Indians' Hope Association on Monday morning, March 29th, that sufficient funds had been secured for the completion of St. Elizabeth's school in South Dakota. Mrs. John Markoe, the president, presented a resume of the work recently accomplished in the interest of the Indians, together with a number of requests for contributions from missionaries in the West.

An unique service was held in the Eastern State Penitentiary on Thursday afternoon, April 1st, when sixteen inmates, who had been prepared by the Rev. Thomas T. Taylor and the Rev. T. William Davidson, were baptized in the improvised chapel. The special feature of the service was the singing of the processional and recessional hymns by a choir of twenty-nine of the prisoners, under a choirmaster, who is also an inmate. This is probably the first time this has ever been done at any church service in any such institution. There are about seventy men in careful and regular training for the rite of confirmation. Addresses were made by Bishop Rhinelander and the Rev. Messrs. Taylor and Davidson.

The eleventh annual service for the presentation of the united offerings was held in the Church of the Incarnation on Thursday morning, April 29th at 10 o'clock. The Rt. Rev. Dr. Philip M. Rhinelander was the celebrant at the holy communion. The sermon was preached by the rector, the Rev. Norman V. P. Lewis.

The commission on church work among the Jews has, after years of patient waiting, decided to begin constructive work in the heart of the Ghetto. There are 175,000 Jews in Philadelphia. Much success has attended the patient and faithful labors of the Rev. Andrew Weinstein, in old St. Peter's church. He has lived down much hostility and opposition and the time is now ripe to supplement his work. For this the bishops of the diocese are asking $5,000.

A handsome stained glass window, the subject of which is Christ's Passion, showing an angel offering the bitter chalice to the kneeling Saviour in the garden of Gethsemane, was unveiled in St. Paul's Memorial church, Overbrook, on Easter morning. It is the gift of Mrs. A. C. Barnes, in memory of her mother.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

At the meeting of the Bishop's Guild held on March 25th, at St. Albans Guild Hall, announcement was made of a gift of four bays of the foundation of the Cathedral. So the good work goes on, some one or more persons being moved every year to contribute some part of the fabric of the building.

At the Prisoners' Aid Department, which met March 29th at the residence of Dr. Rives, it was found that the finances were on a good basis, one large gift of $103 having been made by the young ladies of Gunston Hall, who have always been most generous in their contributions, sending every year a donation of over $100 to the society. A discussion took place about the causes of the increased number of persons who came under the care of the society, and the agent stated, in response to an inquiry made by one of the members, that undoubtedly it was due to the presence of the moving pictures. A protracted argument ensued, and finally it was agreed to send a resolution to the commissioners of the district by a committee of three laymen, asking them to do something to restrict the operation of the theaters showing them. The meeting was large and enthusiastic, a number of new members joining and the society was much encouraged.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Death of the Rev. Dr. Weaver.

After a long and painful illness, the Rev. Clinton H. Weaver, M. D., D. D., peacefully fell asleep at his home in Toccoa, Ga. (diocese of Atlanta), just at eventide, March 25, 1915, in the fifty-fourth year of his age. The funeral took place on the 29th in St. Matthias' church, Toccoa, the Rev. Thomas Duck, of Atlanta, and the Rev. I. M. Merlinjones, D. D., of Gainesville, Ga., officiating. Bishop Nelson was prevented by illness from attending. The interment was in Manchester, Conn.

Dr. Weaver was born in Manchester, Conn., June 21, 1861. Having graduated as a physician he practiced a few years, but soon turned to the sacred ministry and was ordered deacon by Bishop Lyman, of North Carolina, in 1890, and priest by Bishop Watson, of East Carolina, in 1892. For two years he was assistant at St. James church, Wilmington, N .C., then rector of the church in Lyons, Ia., for a year and a half, rector of Trinity church, Davenport, Ia., for seven years, of Christ church, Pompton, N. J., seven years and of St. Andrew's Princess Anne, Md., six years. Seeking a Southern climate, he has charge of St. Stephen's church, Milledgeville, diocese of Atlanta, a few months, and came to Toccoa July 1, 1914.

Besides his wife, he leaves two daughters, Miss Carol Weaver, of New York city, and Miss Jane Weaver, who is in the this year's graduating class of the Toccoa high school.

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

The Bishop has just returned from a visitation through the central part of the State. He had services at Austin, Eureka and Tuscarora. In the early days we had ministers at both Austin and Eureka, but now the towns are not in such a prosperous condition; very little work is being done in the mines, and it is not possible to support a clergyman in either place, or in both together. In Austin we have a fine brick rectory, and a brick church with a splendid pipe organ, all built over forty years ago, and still preserved in excellent shape. At the service here, the Bishop administered both baptism and confirmation. At Eureka, we have a stone church, kept in the best condition by the loving labors of the Woman's Guild. Here there are over forty communicants, and a Sunday School of forty scholars. Under ordinary circumstances this should support a mini ter, but it cannot be done now. Both these towns are almost a hundred miles from the main line of the Southern Pacific Railroad. There have been no regular services in these places for about five years. Tuscarora is 56 miles from the railroad by stage —a hard trip for a missionary in the winter. We have never had property in this camp, but negotiations are under way to purchase the "Union" Church, and to fit it out for our services. We have the use of this building now for our occasional services. These three places, Austin, Eureka, and Tuscarora, have promised subscriptions which will pay the expenses of a missionary who will go there once a month, and which also will give him a substantial increase of a too meagre stipend from the Bishop. Until a volunteer can be had to cover this field, the Rev. Ernest H. Price has consented to go once a month to Austin, Eureka, Tuscarora, Wells and Clover Valley for services, in addition to his work as rector of St. Paul's Parish, Elko.

The Rev. Percival S. Smith, who has already served several years in this District, is coming from Pomona, Cal., to take charge of the work at Las Vegas and vicinity. He will have services at Beatty, Pioche and Caliente. This work in the southern part of the State has been without a leader for a year and a half. It is certain that under the able guidance of Mr. Smith the work in Las Vegas will take on new life.

The Bishop visited Virginia City for services on Good Friday and Easter, and will have an afternoon service at Silver City on Easter.

Bishop Hunting has been presented with a ring, engraved with the seal of the District, by friends in the Eighth Province, at the suggestion of Mrs. W. W. Street, of Berkeley, Cal. The ring is all gold.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.
Rt. Rev. Wm. T. Capers, D. D., Bishop.

Visits of the Provincial Secretary.

Since the beginning of the year the Rev. Edward Henry Eckel, Sr., provincial secretary of the Southwest, has made a number of visits in the Diocese of West Texas, an extensive visitation in the Diocese of Texts, which will be extended further the latter part of April, and is now engaged in a visitation of the Diocese of Arkansas which embraces all the principal towns and cities of the entire State and many of the county missions. In February Mr. Eckel conducted the annual Lenten quiet day of the Woman's Auxiliary of the Diocese of Missouri in Christ Church Cathedral, St. Louis, taking for the general topic of his five addresses: "Knowing God. This is life eternal, that they should know Thee the only true God, and him whom Thou didst send, even Jesus Christ. (St. John 17: 3, A. V. R.)" The subjects of the several addresses were: 1. God and Missions. 2. God and Nature. 3. God and Revelation. 4. God and Personality. 5. God and Civilization. The three middle addresses were based on the 19th Psalm.

DELAWARE.

Rt. Rev. T. J. Kinsman, D. D., Bishop.

Mission at Marshallton: During Holy Week Bishop Kinsman conducted a series of special services in St. Barnabas' Mission, Marshallton, which were well attended.

Holy Week Well Observed: The attendance at all services during Holy Week was exceptionally good throughout the diocese. At Old Swedes' Wilmington, the three hours' service was preached by the Rev. A. E. Clattenberg. The bishop conducted the three hours in Immanuel, New Castle.

Communion Silver For St. John's: A full set of communion silver for St. John's, Wilmington, has been given by Mrs. Lammot du Pont in memory of her mother, Mrs. Andrew Gray Wilson, for many years president of the Altar Guild, to replace that which was stolen from the church on All Saints' Day. The bishop held a special service of benediction at the celebration of holy communion on Maundy Thursday.

Christ Church, Christiana Hundred, Reopened: After undergoing extensive alterations and improvements, Christ church, Christiana Hundred, the Rev. William H. Laird, rector was reopened on Easter morning. Bishop Kinsman conducted a brief service of dedication, which was followed by the celebration of holy communion. In spite of unusually heavy snow-drifts, in which several carriages and automobiles were actually stalled for a season, a goodly number of people managed to reach the church and thoroughly enjoyed the beautiful service in its rarely beautiful setting. The alterations, which were carried through under the direction of Mr. Henry F. du Pont, were designed as memorials to members of the du Pont family, who have been active in the work of the parish since its inception in 1855. The changes are extensive and display throughout exceptional taste and judgment. Mr. F. Burrall Hoffman, of New York, was the architect. A new chancel with Corinthian columns of brownstone has been added; the aisles and chancel have been tiled; a delicate wrought-iron communion rail has been placed, beautiful windows put in throughout the church, new pews installed, and the whole of the interior exquisitely decorated. The decoration of the roof-timbers copies that of St. Thomas' church in Wells, England. The building is now unique in this diocese in the harmony of its decoration, the dignity of its architectural detail, and quality of the workmanship.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. Cabell Brown, D. D., Coadjutor.

Christ Church, Winchester: The Rev. W. D. Smith, D. D., rector, has had a successful and helpful Lent. The attendance at all services has been large and regular (that of the men being most encouraging). The spirit of worship and thoughtfulness has been manifest, and many have gotten a larger vision and a deeper realization of the Christian life. The offerings for missions in Lent and on Easter Day amounted to about $1,600, and for the year will total $3,000. Nor have the parish finances suffered for, after all obligations have been met, there will be a large balance in the treasury.

St. Thomas, Middletown: The rector of Christ church, Winchester, held a mission at St. Thomas during Lent, preaching every night to large and attentive congregations. There is a fine Sunday-school at St. Thomas and much interest in the work.

A Record of Service.—At the last meeting, March 8, 1915, of the Monumental Chapter of the Brotherhood of St. Andrew the following was ordered to be placed upon the records of the chapter:

"In almost every organization there is one personality acting as the moving spirit of the whole, corresponding to a power house furnishing motive power, of which the moving machinery is the outward manifestation. In the Monumental Chapter of the Brotherhood of St. Andrew this motive power is personified in our faithful secretary, Mr. R. H. Meade, who for a quarter of a century has served this chapter with a fidelity and loyalty which should be an inspiration to every member. At a meeting of six young men held on November 14, 1889, at the home of Dr. John B. Newton, at that time rector of the Monumental church, Monumental Chapter, No. 388, of the Brotherhood of St. Andrew, was organized. Mr. R. H. Meade was elected secretary and for twenty-five years has held that position, during all that time he has never been absent from the meetings unless prevented by sickness, or absence from the city. He has attended faithfully to every detail of his office with that same conscientiousness, efficiency and quiet modesty which has characterized him in every sphere of usefulness. In addition to the manifold details of his office, such as keeping the minutes of the chapter meetings, sending out postal cards, listing the names and addresses of strangers and assigning these lists to the different members, that the persons named might be visited and reported on, he more than anyone else has carried the work of this chapter upon his mind and heart. So it is with a sense of appreciation of a service long and well performed that this testimonial is spread upon the minutes of this chapter, and with the hope that he may remain with us to continue his work for many years to come."

"The Great Trail" will be presented in the parish house of St. James church, Richmond, on Friday night, April 9th, at 8 o'clock, and again on Saturday afternoon, April 10th, at 3 o'clock, for the benefit of the teachers' salaries in the Ragged Mountains of this diocese. This beautiful Indian mystery play is being given by all the junior auxiliaries of Richmond, and is by Marie E. J. Hobart, who also wrote "The Little Pilgrim" and "The Book Beloved," which was presented with such success for the past two years.

Notices.

The spring meeting of the Rappahannock Valley Convocation will be held at The Hague, Cople Parish, Westmoreland County, beginning Wednesday, April 28th. Members of the Convocation should promptly notify the rector, the Rev. Charles E. Crusoe, Hague post-office, of their intention of attending.

William Nelson Meade,
Secretary.

The Valey Convocation will meet at Woodstock with the Rev. Giles B. Palmer on April 20th. Auxiliary Day on Thursday. Clergy will please bring vestments.

J. R. Ellis, Secretary.

The Rev. Dr. W. R. Bowie and the Rev. Dr. Berryman Green have in turn resigned the chairmanship of the Social Service Commission of this diocese. I therefore appoint the Rev. George McL. Brydon, convener of the said commission in a meeting to be held at such time and place as may allow the commission to prepare a report for the council to be held May 19th. When this meeting takes place the commission will elect its own chairman.

Robert A. Gibson,
Bishop of the Diocese.

March 31, 1915.

Notes.

Bishop Gibson made a visitation to St. Mark's church, Richmond, the Rev. S. Roger Tyler, rector, on Thursday, March 31st, and confirmed twenty-one persons. Two were confirmed in private a few days before. The class was one of the largest confirmed in this church in many years. Mr. Tyler's work in St. Mark's has been given general praise; the services are attractive and the sermons of a high order.

The bishop was unable to keep his appointment at Woodstock and Mt. Jackson on Easter Day. He expects to be in Alexandria on Sunday, the 11th, visiting Christ church in the morning, and St. Paul's in the evening. On Thursday, April 15th, he will visit Weddell Memorial church, Richmond.

The Rev. Paca Kennedy, D. D., of the Theological Seminary, preached in St. James church, Richmond on Easter Day. The Rev. S. Roger Tyler, of St. Mark's, addressed the Sunday-school of St. James at the children's service on the afternoon of Easter Day.

The congregation of St. Paul's church, Richmond, recently presented the rector, the Rev. W. Russell Bowie, D. D., with an automobile and a handsome check for its upkeep.

The Diocesan Missionary Society will meet in Richmond on Tuesday, April 13th.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

St. John's, Bedford: Easter Day dawned clear and cold, with snow covered ground. The bright weather, however, brought out the people. At the early communion there was a goodly number. At the midday service there was an overflowing congregation and a large communion. The children's service in the afernoon brought out another large congregation. The carols

(Continued on page 24.)

Christianity and the Community

Thy Kingdom Come on Earth

One of the most extraordinary developments in connection with the present war has been the tremendous awakening in many countries to the social havoc of strong drink. The powerful sentiment aroused has resulted already in aggressive action in some of the countries, the most notable being the nation-wide prohibition in Russia of the sale of all intoxicants. As far as the present testimony goes, this very drastic action in Russia seems to have been greatly beneficial, and is stimulating in other countries the forces that would like to imitate Russia's example.

But larger than the fact of the likelihood of this or that particular legislative action is the general fact already referred to of the awakening of public desire to grapple with the whole problem which strong drink presents. At this time, when there is urgent and vital need of human efficiency, it has been made dramatically evident that drink destroys efficiency. The effect of this acute realization cannot wholly pass away when the war shall have ended. For the physical, mental and moral fitness of the people, though the immoderate necessity for it may be more dramatic in time of war, is equally vital for the times of peace if a nation is to endure.

The most recent illustrations of the general considerations just expressed come from the reports from England which the press dispatches have carried this week.

Here is one of the last day of March:

LONDON, March 31.—Drink is blamed to a large extent by King George for England's inability to obtain necessary war materials for the army in the field, in a letter sent by the king's private secretary, Lord Stamfordham, to Chancellor of the Exchequer Lloyd-George.

His majesty "feels that nothing but the most vigorous measures will successfully cope with the grave situation now existing in our armament factories," the letter says, and "if it is deemed advisable will be prepared to set an example by giving up all alcoholic liquor himself and by issuing orders against its consumption in the royal households."

The letter says:

"The king thanks you for so promptly letting him have a full report of the proceedings at yesterday's meeting of the deputation of the employees. His majesty has read it with intense interest, but also with the deepest concern. He feels that nothing but the most vigorous measures will successfully cope with the grave situation now existing in our armament factories.

Drink Problem Cause of Serious Delays.

"We have before us the statements, not merely of the employers, but of the admiralty and the war office, which are responsible for munitions of war and for the transport of troops and their food and ammunition. From this evidence, it is without doubt largely due to drink that we are unable to secure the output of war material indispensable to meet the requirements of the army in the field, and that there have been such serious delays, in consequence of the necessary re-enforcements of supplies, to aid our gallant troops at the front.

"A continuance of such a state of things must inevitably result in the prolongation of the horrors and burdens of this terrible war.

"I am instructed to add, that if it be deemed advisable, the king will be prepared to set an example by giving up all alcoholic liquor himself and by issuing orders against its consumption in the royal households so that no difference shall be made, so far as his majesty is concerned, between the treatment of the rich and the poor in this question.

(Signed) "Lord Stamfordham,
"The King's Private Secretary."

The question of drink and its effect on work, considered necessary for the successful prosecution of the war, overshadows everything else in public interest. The press and the public favor drastic measures, most of the newspapers expressing the belief that total prohibition is necessary. The government, however, has reached no decision, although if Lloyd-George and Lord Kitchener have their way, it is believed that there will be total prohibition. To bring this about, the government must have an act of Parliament passed.

Here is another dispatch:

"We are fighting Germany, Austria and drink, and so far as I can see the greatest of these three deadly foes is drink," said David Lloyd-George, Chancellor of the Exchequer, replying to-day to a deputation of the Ship-Building Employers' Federation, who urged a total prohibition during the period of the war, of the sale of intoxicating liquors. The deputation asked that the prohibition should apply not only to public houses, but also to private clubs, to operate equally with all classes of the community.

It was stated that despite the fact that work was being carried on night and day, seven days in the week, the total working time on the average in nearly all British shipyards was actually less than before the war, and that the average productiveness had decreased. There were many men doing splendid and strenuous work, probably as good as the men in the trenches, but many did not even approximate this.

Notwithstanding the curtailment of the hours they are allowed to keep open, the receipts of the public houses in the neighborhood of the shipyards had increased. The case of a battleship coming in for immediate repairs was cited. She was delayed a whole day by the absence of riveters, who were drinking and carousing.

In one yard the riveters have been working on the average only forty hours a week, and in another yard only thirty-six hours.

In conclusion, the deputation, which included representatives of the leading shipbuilders of the country, cited the example set by France and Russia, and urged drastic action.

The chancellor in the course of his reply said the reason why the government had not taken more drastic action on the liquor question was because they must feel that it had every class behind it, when interfering with individual liberties. But now he was sure that the country was beginning to realize the gravity of the situation.

"I have a growing conviction," said the chancellor, "that nothing but root-and-branch methods would be of the slightest avail in dealing with the evil. I believe it is the general feeling that if we are to settle German militarism, we first of all must settle with drink."

Lloyd-George intimated that Lord Kitchener and Field Marshal French were of the same opinion, and he promised to lay the statements of the deputation before the cabinet.

And here is the latest report:

LONDON, April 5.—Teetotalism will be enforced in all the king's households beginning Wednesday. An official announcement just issued, dated April 6th, says:

"By the king's command no wines or spirits will be consumed in any of his majesty's houses after to-day."

With King George's definite decision to abandon the use of alcohol, Great Britain has moved one step nearer to prohibition.

The cabinet will meet on Wednesday, when it is expected government action will be decided on, and public announcement will follow immediately.

Total prohibition is not likely to be the outcome of the cabinet's deliberation, but a compromise in the shape of stoppage of the sale of spirits, with full liberty in the use of light ales, is almost certain.

Meanwhile, Chancellor Lloyd-George has been inundated by letters from persons of all sorts and conditions, pledging themselves to abstinence during the war. His mail during the last two days has contained 70,000 such pledges.

The king's example certainly will give his impetus to the movement.

One of the finest instances we know of of the way in which an institution can stimulate hope and progress and social betterment in its neighborhood is the influence of St. Paul's Normal and Industrial School for colored boys and girls at Lawrenceville, Virginia.

Here is one item from the school's last report:

Through the constant efforts of the school leagues the forty-four county public schools now have the same number of improvement league with about 1,000 members. The total amount raised by colored teachers in these leagues, aside from what is paid in taxes for the general educational improvement of conditions in this county has been as follows: For extending the school term one month, $800.00 ($320.00 of this was paid into the county treasury and paid out to the teachers on county warrants): For improvement and erection of school buildings and equipment, $1,375.00. Total, $2.175.000. During the past four years more than $4,000 has been raised for the above named purposes.

The Farmers' Conference, the greatest agency of the school at work in the county, continues to do good work. Standards of living and of farming are being improved rapidly. The highest price received for tobacco in the county last year, 79½ cents per pound, was paid to an executive committeeman of the Farmers' Conference, a young colored man and a staunch worker for social and economic uplift.

At the last meeting of the Farmers' Conference definite action was taken ratifying a charter for the establishment of a co-operative fertilizer and land company with a capital stock of $15,000. It is the purpose of the farmers, in addition to buying the fertilizer for themselves, to float their own obligations and purchase large tracts of land, cutting them up into smaller tracts and selling them to themselves, and also to standardize all kinds of machinery and farm implements so that they can be purchased in quantities. Much good is expected of this company.

Church Knowledge and Nurture

Teacher's Problems

(Continued)

The worship of the Sunday School forms a problem in which all the teachers with the superintendent have a real share. The Rev. Dr. Hartell, editor of the Church Sunday School Lesson Helps for the Franklin Press, has this to say of Worship:

What attracts as much as anything is a lively, spirited service. This has a tremendous educational and molding influence on the young; and if it is made Churchly and attractive, it has a tremendous influence for good.

(a) Let this service be taken from the Prayer-Book; for a Church Sunday School is a Prayer-Book Sunday School. That Book contains all we need, and will teach the child the use of the Book, and prepare it for its proper use in Church. Let the service vary from Sunday to Sunday, for monotony is killing; but always keeping the essential elements of worship.

(b) Let it be as short as possible, so as to give as much time as possible to the lesson; enough to make it worship, not enough to make it seem a substitute for the Church service.

(c) Let it be choral. Children love singing, and this will make the Sunday School attractive when nothing else will. Let two or three hymns follow each other. Ask the children which hymns they wish to sing; and in this and other ways make them feel that they and you are partners, and you will soon get them to love to come to Sunday School.

(d) Let the rector or his assistant give a short talk on the lesson, in which any moral or spiritual truths found in the lesson are driven home. This talk should be carefully prepared, yet in a style that will appeal to a child. Bishop Bedell used to say that a pastor should spend more time on his Sunday School work than on his sermon.

* * *

Adult scholars coming into a Bible class late in life present problems to the most skilful teacher. They have in many cases little knowledge of the Bible, and no experience in expressing their thoughts. The class helps these in a way the pulpit cannot, for they are in close practical touch with the teacher, and while so close, yet the relationship may be impersonal. Some may take part later in the lesson; others remain always listeners. One teacher who felt he could only use the lecture method with such a class, would at the end of a subdivision, throw the subject open for remarks or questions. After three or four minutes he would return to the lesson. If no one responded, he would use one or two rapid-fire questions, sure to bring answers; and then continue the lesson. Ere the hour was finished, he reserved a few minutes for questions or remarks. Thus any who would not come if compelled to ask or answer questions, were not afraid to come regularly; and those who wanted to ask or answer questions had their full share of attention.

* * *

The Old Testament seems to be less popular in many classes than the New; and the teacher is met by the difficulty of making its importance for present-day needs felt by the pupils to whom knowledge of Jesus Christ and his words seem to be enough. But this is to deprive them of instructions the Holy Spirit inspired, and Providence thought it worth while to bring to us (2 Timo. 3: 16). The Old Testament by its historical narratives and sometimes through direct counsels in them sets forth principles for guidance today thoroughly applicable to many present-day conditions national and individual. In these it can also throw light on some present-day Providences, men without use of the Old Testament will utterly fail to understand, and will ignorantly criticise. Many human laws today are based on the teaching of this Book, and amid the temptations today to lawlessness, the influence of Holy Scripture is quite worth while. Under some laws of Exodus, Israel developed national life. Under those of Deuteronomy they began this life in their own land. Necessarily many of these laws in detail cannot apply to modern life. But basic rules can and do. Let the class consider laws against afflicting the widow and the fatherless, being an unrighteous witness, wresting justice, taking a bribe, permitting dangerous places to go unguarded and numbers of others. Lay these alongside our own laws, and see how well they coincide. Discussions and conversations on resemblances and differences, and especially on the ease with which our own laws are broken or evaded cannot fail to awaken a new and more active patriotism.

Such a study will impress the justice of God, and rightly conceived, justice is always love. Another supplementary study will be of the sanitary laws given to Israel, and a comparison of them with our systems of sanitation.

* * *

Class of work by the scholars is one safeguard for the teacher against inattention. "Yes, I attended the Sunday School Convention at O.," said Mrs. Woolsey. "It was the best expenditure of time and money I ever made. 'What did I like best?' Oh, the music was fine, the speakers were grand, the sight of so many who seemed to be making Sunday School work a business, gave one a new inspiration. I liked it all. But"—and Mrs. Woolsey's face fell as if she were some what ashamed of what she must truthfully add—"there was something that really helped me more than any or all of these great things."

"Yes, I may as well tell it, for my own Sunday School work has been happier and more successful ever since, because of what dear little Miss Scott told me. She was just a commonplace sort of a Sunday School teacher, from the little town of W. She couldn't have made a speech at the Convention if she had been paid $100 for it. We were entertained at the same house, and she told me all about her class of boys—they must be as nearly like mine as two peas in a pod. We talked way into the night as she told me how she got 'silly Willie' transformed into 'our honored president, Mr. Brown,' and made Joe Cassidy's everlasting picture-making serve as a drawing card when she got a small blackboard and set him to drawing upon that, instead of in the hymn books and on other boys' shirt sleeves.

"And would you believe it? I had a letter from Miss Scott just yesterday. She said she could not thank me enough for telling her about how I got Franz Munday to study his lessons, for she had tried the same way with John Segrin, and it worked beautifully. The idea that I could help her!"—The New Century.

CHILDREN'S CORNER.

Dear Boys and Girls:

How many of you go to schools every week? I hope you all go to one from Monday to Friday. I hope you all go to another every Sunday. I hope you think your "day school" important enough to study for good marks, if you choose, but especially for storing up in memory good information to be used in the life-years God may give you. Your lessons will do more than this, they will train your brain to think and reason as well as remember.

I hope you think your Sunday School even more important; because you learn there what you will have to use in life-years before you, and the life which has no years to be counted, it is so long. Think of living forever, if you can. You have been thinking about a Saviour who died and rose again and lives forever. He said: "Because I live, ye shall live also." What did he mean? How does he live now? How will you live forever? How, if you do not know or care for him? How, if you do not trust and love him? Surely you would like answers to these questions. In the Sunday School you can learn them. I know many of you are wide awake enough to want answers; so you are able to understand how important is your Sunday School and its lessons. You will not learn the answers in a lesson or two. Indeed you will want to study them more and more long as you live. But you will begin in your Sunday School, and regular attendance will help you to take more interest, there is so much to know about them. Some answers you will find as:

Juniors in St. John Gospel, chapter 10.

Seniors in the Epistle to the Romans, chapter 6.

Answers for March 27th.

Junior: Angels said Jesus rose. Matt. 28: 6.

Enemies bore witness also. Matt. 28: 11.

Senior: Jesus' friends who buried him believed him to be dead. Matt. 27: 58-61. He was buried in a sealed tomb (Matt. 27: 66); with enough spices to have suffocated him, if he had not died.

The Centurion and Pilate knew he was dead (Mark 15: 45); and the Pharisees (Matt. 27: 63).

Mary Magdalene (Mark 16: 9-11) and the disciples (Jno. 20: 20) and S. Thomas (John 20: 28) saw him alive, and recognized him.

Answer for April 3d.

G O D I S L O V E.
1 2 3 4 5 6 7 8 9

Scriptural Enigma.

14 12 2 17 8 2 15 spell the name of a friend of Jacob's son Joseph.
1 18 10 9 spell the name of the grandfather of the prophet Zechariah.
11 16 6 3 A son of Noah.
4 5 9 3 2 11 The doubting Apostle.
14 1 11 7 2 12 The mount whence Moses viewed the Promised Land.

The whole is what Christ called himself.

Your friend,

K. J. H.

Family Department

For the Southern Churchman.

"The Mountains Shall Bring Peace."

By Kate C. Shipps.

When I am worn with earth and all its ills,
And weary of dull tasks that never cease,
I lift mine eyes up to the everlasting hills,
And gaze with longing on the mountains that bring peace.

At dawn, when night has brought no rest from care,
Nor given the aching heart one hour's surcease,
How heavenly sweet to see the morning rise so fair
And drive the darkness from the mountains that bring peace.

At noon day, mid the heat, and toil and strife,
The mountains speak of shady bowers green;
They tell of those, who toiling upward, have found life
On those pure heights that seem so peaceful, so serene.

And when the westward sinking sun does throw
Its last light on the mountain's lofty crest,
And when the silver white, fair evening star hangs low,
That gracious hour ne'er fails to bring me peace and rest.

When purple shade lies deep on mountain side
And comes to me the call that means release
From earth's sad plane, may heavenly portals, opening wide,
Light with their radiant glow the mountains that bring peace.

For the Southern Churchman.

Sally's Achievement.

V. C. Castleman.

Sally was standing in front of the bakery one wintry afternoon as I passed along Main Street. Her eager eyes were fastened upon a batch of buns temptingly displayed in the window. I "hesitated and was lost." Entering the store, I laid a nickel upon the counter, receiving in exchange the half dozen buns in a paper bag.

"Won't you take these buns home with you, Sally?" I asked, putting the bag into her outstretched hands.

"Thankee ma'am, thankee ma'am!" she exclaimed with a beaming countenance. "It's Saturday, an' I was thinkin' I'd like to have some buns for Sunday, but I hadn't quite made up my mind to buy 'em. There ain't any stove in my room, Mis' Elkridge, so's I can't do my own bakin', even if I had the time, with my work places an' all every day in the week."

We walked along the street together, Sally holding the bag of buns in one hand and clutching wildly at her ragged skirts with the other. Her disheveled appearance, fraved seams and missing fastenings indicated slovenliness and poverty; yet Sally was neither extremely poor nor was she apparently ever idle. Indeed, it was rumored that she had a small bank account, and there was work in plenty; nevertheless, so pathetic a figure did she make that the kind-hearted village folk invariably classed her among the charity recipients of the place, many giving her work out of sheer pity. Always busy was Sally; it was scrub, scrub, scrub, from morning until night, either at the wash-tub or cleaning floors in a loose-jointed fashion of her own, accompanied by a ceaseless chatter.

Up the hill we went together that Saturday toward the cottage where Sally roomed—you could hardly call it "light housekeeping," for she was usually fed at her work places.

"You will have a rest tomorrow, Sally," I said, as our ways parted.

"Oh, yes! I never work Sundays," was her reply. "I'll rest and eat my buns—ha! ha!" and the charwoman sped gaily homeward, leaving me to pursue my course, my mind dwelling upon Sally's case, for she was a village problem. Why should Sally slave for money when she had money at interest, enough for her slender needs? There was a keenness in her glance, a shrewdness in her speech that at times belied the common verdict that she was half-witted. Was it the inherited industrial instinct of the transplanted New Englander that fed her spirit with its untiring industry? I would try to find out for my own satisfaction the true status of this lonely being, who wandered like a lost spirit in and out of the homes of our little Virginia town.

One day in March Sally came to tidy up my kitchen, a weekly job requiring supervision on my part, for she was by no means an expert cleaner; so I waited around, somewhat exasperated by her slipshod methods under the semblance of hard labor. Sally's manner of mopping the floor had for me a certain fascination.

"I'm not above gittin' down to it with a floorcloth, like some women!" she ejaculated that afternoon, setting to work with a rush, the water in the pail spattering in every direction as she moved along.

"Be careful, Sally!" I cried in dismay; "you're leaving a big bare spot behind; it isn't washed a bit."

"A big, bare spot, eh?" said Sally, looking wildly around. "Oh yes! so I did," she acknowledged, stepping back into a puddle of water.

"I wonder how that happened; can you tell me?" Her little black eyes darted so keen a look at me that I felt a thrill of dismay. A truthful answer was evidently necessary to our peace of mind.

"Yes, Sally, I'm afraid you are a little careless at times, or perhaps you hurry too much."

"That's what my mother used to say. 'Be careful, Sally, don't hurry too much!' I wish I had minded her better, indeed I do. Everybody tells me 'not to hurry'; but how can I help it? There's so much to do, and sometimes I forget and promise to go to two or three places the same day, an' I always try to keep my word, don't I, ma'am?"

"That you do, Sally," I replied soothingly, watching her progress with anxiety, as the kitchen floor was my pride and Sally was slopping along at a fearful rate; so I ventured a quotation by way of caution:

"A thing worth doing at all, is worth doing well."

"That's what my father used to tell me," Sally remarked earnestly. "Did you know my father was a preacher and lived at Clayville, in the 'manse'? It was a pretty house, and comfortable, too, was the manse," and Sally wiped away a tear with a corner of her torn apron.

I had heard her sad story, but wished it told by her own lips, only this was not the fitting hour, with my kitchen floor in a half deluged state; so I proposed an adjournment until tea time.

"At tea time, eh?" Sally repeated, jubilantly. 'Oh, yes! a cup of tea and some biscuit will be fine to talk by, ma'am. I'll try my best to make this room look nice while you're gone," she promised, as I was needed elsewhere.

About dusk, the cleaning done for the day, Sally seated herself beside the kitchen stove to rest, to warm herself, and ruminate on past history. The kettle was boiling cherrily when I entered the room, and I proceeded to brew the tea for my charwoman to sip with her biscuit, her favorite method being to dip the bread in the liquid before attempting to masticate it with her toothless gums; and as she sipped, Sally loved to talk, when she could find a listener sufficiently interested to give ear to her chatter.

Today, I determined to take the time to listen to the original of the oft-told village tale.

"You recollec', Mis' Elkridge," she began, "I tol' you that my father was a preacher, an' we lived in the old manse in Clayville. Clayville used to be a fine town when I was a child; the gentry lived there, an' folks rolled aroun' in their kerridges, an' lots of people come there in summertime for the mountain air. The manse was a tidy place—fine, large rooms and bright fires in the wintertime." Here Sally's gaze grew wistful and she paused reflectively. "An' there was five of us," she continued presently; "Father, Mother, Aunt Sue, Bob—he's my brother, Bob is—an' Tilly, she was the youngest child, an' we had a pleasant home, Mis' Elkridge. I was the oldest child, an' Father an' Mother hoped for me to be a teacher, but I disappointed them right along, seems like. I couldn't learn like the others. Bob, he could learn, and little Tilly was the brightest child roun'; but I couldn't learn"—here poor Sally shook her head sadly—"I was always forgettin', an' that careless; poor Mother cried about it many a time; and Father, he tried his own self to learn me from books, but he had to give up"—Sally's voice sank to a whisper—"Mis' Elkridge, I'm ashamed to tell it—I never could write a letter, an' my father a preacher, too! I can't tell why 'twas, but it's truth I'm tellin' you," and the poor, worn face worked convulsively as Sally tried to explain what she herself could never understand—her inability to learn. It was pitiful to think of her struggle against fate. I waited for her to speak again, and presently, rallying her feeble wits, she repeated:

"There were five of us, Mis' Elkridge, at the manse. Mother said she would show me how to keep house, an' I did learn after a fashion, but I was always a careless girl, same as now, only more so, an' I wanted pretty clothes more'n anythin' else. I always loved pretty clothes an' bright colors. My father used to say, 'Sally, don't get what you can't pay for;' he taught me how to save for a rainy day. Father did. I ain't never forgot that."

"Is that the reason you do not like to spend your money now-a-days, Sally, for good, warm clothes?" I asked. "Oh, Sally! Your father would want you to be comfortable and neat."

"So he would—'comfortable and neat'—seems like them's his very words. He used to say, 'dress comfortable an' neat, Sally, but no finery.' I'll tell you why I've been savin' my money, Mis' Elkridge," she added in a burst of confidence. "It's to pay my funeral expenses, that's why. I don't want to be buried on charity, but to have a decent funeral and money left to pay for it. Ain't that right, ma'am?" Sally eyed me furtively, apparently anxious for my approval. I looked as I felt, somewhat shocked over this revelation. Here was Sally willing to live on charity, but unwilling to be buried in the same way. I tried to explain this to her without hurting her feelings. She looked very serious, as if turning over in her mind this new phase of the subject.

"I am going to buy me some new clothes—real bright colors, I like"—

I shook my head gravely. "A minister's daughter should wear neat, plain clothes, Sally, not gaudy things; that would be finery."

"Then I won't get finery, ma'am; folks give me so many clothes, but I don't have time to fix up, even if I knew how; and I love to work—my kind of work, I mean," she continued, sipping her second cup of tea with great relish.

"You didn't tell me about your sister Tilly," I ventured, wishing to lead her mind back to the original topic.

"So I didn't. My sister Tilly was a bright, pretty girl; she grew to be sixteen, an' then died of the fever. It broke Mother's heart, Tilly's dying did. Mother was never the same again."

"How about Bob?" I queried, by way of encouragement.

"My brother Bob, he was a good boy as ever was; but he left us when he was grown; he went back to Massachusetts where our folks come from, an' he married up there, an's lived there ever sence. You've seen Bob, hain't you, Mis' Elkridge? He come down here las' summer an' took me drivin' over to Clayville to visit the old graveyard there. An' that drive set me to thinkin' of many things. I've had it on my mind many times that I would like to do something to show how sorry I am that I was a disappointment to them that's dead an' gone. Seems like I would rather have a plainer funeral, as you say, Mis' Elkridge, an' do something worth while 'fore I die."

"You may live a good many years yet, Sally, and do lots of good with your earnings," I answered, hoping to encourage her to a different mode of life. "Your brother is so kind to you, would he not be the best person to consult as to your plans?"

"Bob's kind; yes, Bob's kind enough, but I'd like to do somethin' my own self, with the money I earns by working at my cleaning. Wouldn't that be right?"

"Remember your rent and your fuel, Sally," I cautioned.

"They're paid up all right, ma'am," was her cheerful rejoinder. "You see it's this way: Where I work I gets my meals; an' I ain't no fuel to pay for 'cause Mr. Baker won't let me have nothin' but the stovepipe runnin' through my room, for fear I'd burn the house down; an' maybe I would, bein' so careless-like—that saves me buying wood, Mis' Elkridge," and Sally's black eyes twinkled; "an' I've enough clothes give me time to—yes, I will have them fixed up some pretty soon now. I've a plan in my head, but it ain't jes' ripe for tellin', an' maybe the folks would laugh at poor Sally, ma'am, an' poke fun like some does, I know that. In a week or two, I'll come an' talk again, thankee, ma'am. I know you'll not laugh at me, you've been so kind. thankee ma'am, for my tea and biscuit, an' I hope you like your kitchen floor's look this time."

"It does look nice, Sally; as tidy as can be. I'm sure you took pains today to do your best."

Sally's face brightened, and she went away smiling to herself over her secret, which "some day" I was to know before "the res' of the folks."

About this time Sally became a regular attendant at the Episcopal Church, sitting high up in front and apparently deeply interested in the service, the vested choir and the sermon.

Her Sunday best was a purple gown, illy made, an old black lace mantle draped coquettishly over one shoulder, and a hat—well! Sally's hats were always marvels of bad taste. Despite her grotesque appearance, there was an earnestness of face and manner that hushed our laughter. She had the heart of a child and the reverence of one religiously brought up; and this attitude entitled her to respect, notwithstanding her eccentricities. So we came to look for her every Sunday in her corner of the front pew, a place she loved to fill. Doubtless, she was in imagination living over again her girlhood in the little Clayville chapel.

The subject of Sally's savings was not again referred to during her weekly visitations; and, having many weightier matters on my mind, I left Sally's secret for time to solve, not dreaming that anything of importance would result from our confidences over the tea-cups.

One memorable summer day, I saw a livery team draw up at my gate and from the vehicle emerged Sally!—not Sally, the charwoman—I noted that at a glance; but a new Sally, respectably attired in a plain black dress; at her neck, a neat white frill of lace fastened with an old cameo brooch, her one heirloom; on her head, a simple black sailor hat.

I hastened to meet her as she advanced somewhat timidly. My hearty greeting pleased her; and she exclaimed with something of her old manner:

"Mis' Elkridge, I thought I'd do as you said, an' I got 'Mandy Smith to fix over this dress for me 'gainst this day; an' I'm come to ask you to go drivin' with me today." Her voice pleaded for her, and in spite of many reasons to keep me at home that morning, I yielded to her request, my curiosity being not a little piqued, and my delight in Sally's transformation overwhelming. It was Sally's Red Letter day. We drove a long distance over country roads, through the Big Forest to the hamlet beyond, the once thriving town of Clayville, now a "Deserted Village," in truth; yet peaceful amid its ruins. On the hilltop, before we reached the village proper, a little brown frame chapel stood as the guardian of the nearby cemetery. I looked around. Was Sally about to show me a tombstone? No newly made monuments were in sight. At the church door, we alighted. Several persons awaited our approach; and an elderly lady came forward to meet us, greeting Sally like an old friend.

"This is Mis' Brady, Mother's friend, Mis' Elkridge," was Sally's introduction, as the old lady moved out from the shadow, holding out both hands in kindly greeting.

"I would know you from Sally's description," she said in a tremulous voice. "Isn't it wonderful, Sally's achievement?" she queried softly.

I looked my astonishment, but held my peace. Not so Sally.

"Mis' Elkridge don't know about it yet," she whispered loudly, motioning me to follow her up the aisle. We passed on in a quiet procession.

In the east alcove of the chapel I saw it—the white marble font in memory of Sally's parents. It was almost an exact reproduction of the one in our church at home. My eyes filled with tears.

"It is beautiful, Sally. How did you ever manage it?"

"I wanted to s'prise you, Mis' Elkridge," she answered with a dignity unusual to her; "that's why I didn't tell you sooner, an' ask you to help. Mis' Brady, she helped me, an' it's Sally's own savin's, too. Bob, he don't know yet. I want to ask you to write a pretty letter for me to tell Bob about it; he'll be glad, I think."

We were silent for the moment, our hearts too deeply touched for words.

Presently Sally drew nearer to my side and asked in whispered entreaty:

"Do you think they know?"

"They know, they understand," I answered, surprised at the certainty of my voice; "they are happy in your gift."

A radiant smile lighted the worn countenance, making its homeliness beautiful for the time. I pressed the rough hand by way of expressing sympathy.

"I'm happy, too," she echoed simply. "I don't mind all the hard work ef they understand. Ain't it a beautiful 'fount,' Mis' Elkridge?"

Cross-Bearing.

Bear well thy cross; 'tis but a little while
Till Jesus comes to take His children home;
Morning shall dawn, and all thy woes beguile,
While joy shall banish every sorrow known.

Bear well thy cross; we are but waiting here
The call of welcome from beyond the skies;
What though ths way is rough or nath is drear,
While just beyond are gleams of Paradise?

Bear well thy cross, nor lay the burden down
Till Christ shall come to give the weary rest;
When prayer shall turn to praise and cross to crown,
And rest be long and sweet on Jesus' breast.

Bear well thy cross, nor let the world dismay;
Jesus knows all thy sorrows and thy care;
Strength shall be given for each weary day,
And thorns shall turn to blossoms sweet and rare.

Bear well thy cross; thy labors soon shall cease,
And weary feet shall tread earth's paths no more,
But in the kingdom of eternal peace
Find rest at last on heaven's shining shore.

—L. D. Santee.

For the Young Folks

For the Southern Churchman.

Jesus Calls You.

Jesus calls the little ones,
Low and tenderly;
Listen, listen, children dear,
And his gentle voiee you'll hear;
"Come to me."

Listen to the voie divine,
Listen and obey.
Keep your heart from every sin,
Watch lest evil enter in,
Watch and pray.

—The Lutheran.

For the Southern Churchman.

Little White Violet.

Mabel S. Merrill.

Hal and Daisy were out in Mr. Perry's pasture looking for violets. It was Saturday and they were on a visit to the Perry farm.

"There must be violets somewhere in this big pasture," declared Daisy, "but we haven't found one yet. Oh, Hal, what is that noise—like a baby crying?"

"It's down over this steep bank, whatever it is," answered Hal. "Let's go and see."

They tiptoed to the top of the bank and looked over. On the green grass below stood a pretty white lamb, crying like a lost child. She had slid down the steep ledge which formed the bank, and could not get up again. All around the soft green spot where she stood were low bushes so thickly set together that she could not push her way through. So there she was, a prisoner.

"She isn't hurt—she's only lonesome and frightened at being lost away from the rest of the sheep," said Hal. "Let's climb down and see what we can do to help her."

It was more of a tumble than a climb, the rock was so steep and slippery. But they landed, all safe, on the soft grass.

"No wonder she couldn't climb up," said Hal, as he looked back at the rock. "We can't either, I guess, but I can make a path through these thick bushes and get her out that way."

"Let's not hurry," begged Daisy. "It's such a pretty place down here; and, oh Hal, look at the violets!"

The ground under foot was bright with the little flowers for which they had looked in vain all the morning.

The lost lamb seemed glad to see these new friends. When they sat down on the grass she came and crowded her head under Hal's arm, and nibbled at the buttercups Daisy had stuck in the buttonhole of her sweater.

"She's a pet; that's why she got lost," said Hal. "She isn't used to taking care of herself in this big pasture."

They filled their baskets with violets and made a wreath of them to hang around the lamb's neck.

"How pretty she looks in it," cried Daisy. "Let's call her little White Violet, because we found her down here where they grow."

And then she whispered quickly: "Oh, Hal, what's that?"

It was the sharp bark of a dog at the top of the ledge. As they looked up they saw a great black head with two bright eyes peering down at them.

"Oh, dear, what does he want?" whispered Daisy. "He acts as if he meant to eat us right up."

"Dogs can't climb like cats," said Hal. "I don't believe he can get down here. Anyway, I hope not. White Violet would be just scared out of her wits."

"So should I," declared Daisy. "He's so big and black and looks so fierce—oh, oh!"

The great dog had come scrambling down the ledge right into the midst of the little group among the violets. Daisy put her hands over her mouth to keep back a scream and Hal tried to get between the dog and White Violet. It was too bad the little thing should be frightened so, he thought, even if the big dog did not mean to hurt her.

"Why look!" cried Daisy suddenly. "She isn't a bit afraid of him."

It was true that White Violet seemed rather glad to see the big black fellow. She danced at him sideways and capered around him and threw her little heels in the air until the frightened children had to sit down and laugh at her antics.

Then the big dog wagged his tail politely and sat down between them, and White Violet came and cuddled against his shaggy coat.

"Oh, I know!" exclaimed Hal. "This is Mr. Perry's shepherd dog. Don't you remember what he told us about him this morning? He takes care of the sheep and hunts up the lost ones. Of course he and White Violet are old friends. That is why he was excited and barked so, when he found her down here."

"Perhaps he wants to take her home, but he doesn't seem in any hurry," laughed Daisy.

However, when Hal had made a path through the thick bushes and started to carry White Violet out into the open pasture, Shep followed at his heels with Daisy beside him. When they all came out on the green hillside the dog gave a joyful bark. There before them was the whole flock of sheep crowding around Mr. Perry, who was giving them salt from a big pail.

"Lost again, was she?" asked Mr. Perry, as he saw White Violet coming along with the children and the dog. "Well, I guess she is too little to go by herself in the pasture. Suppose you take her up to the barn and keep her there to play with while you stay."

Learning or Love.

It was a warm September evening. The East Side streets were thronged with people. No one stayed indoors on a night like this, and especially were the children in evidence.

A crowd of boys and a crowd of girls some few years older than the little ones who played on the sidewalk were clustering at the doors of a public school; for this was the first opening of the night schools, and many of those who worked hard all day tried to get a little learning at night.

Just as the doors opened and the boys were falling into line to enter, a girl of eighteen, with a shawl over her head, seized the arm of a pale, thin, undersized lad, who stood at the end of the line.

"Fritz, come home! Your sister is ill," she said; then she ran over to her own imperiled place in the girls' line. She had come up very late.

Fritz, as she had called him, was even paler than before. For weeks he had looked forward to this evening, and now he must lose all its promised joys.

He retraced his steps slowly—slowly. When he reached the top of the steps leading to the basement room that he called "home" they were slower still.

Yet it was home. For the neighborh od, it was clean. The poor bits of furniture shone with rubbing, and the bed in the corner had sheets, a quite uncommon luxury.

Lying on the bed was a woman of about thirty, the eldest of that family of which Fritz was the youngest.

"Ah, Fritz, I am so sorry, but the pain—the pain!" she said, faintly.

Then something hard and angry in the boy's heart seemed to break and melt.

"It is nothing if you need me," he said. "See, I will make you the hot drink."

He lit the little gas stove, and made her a hot drink with the boiling water and the medicine in a bottle that the doctor had left.

"That, that is better," she said. "But, oh, Fritz, do not leave me if it comes again. Oh, it is so bad to be alone then!"

In a little while she slept. Fritz went up the steps and sat there, looking out at the people who came and went in a never-ending procession.

As his sister, who had been mother, father, all to him, slept on, his heartache returned again. It meant so much to lose this first night.

He could recall that Germany, that dear Vaterland, which he longed to see again.

He remembered the voyage in the pent, close steerage quarters, the joy of the hours on deck, the relief of landing, and then this strange, crowded, noisy world of East New York. It had seemed only another prison.

He had not been slow to find out that he must learn if he were to "get on," and he must get on if he would ever see Germany again.

But Margarethe was not strong enough to work long or continuously. He, fifteen, must labor for both, and the learning would have to be done at night. He was very grateful to the new country that offered him teaching for nothing.

"But I cannot go, I cannot go regularly," was his despairing thought.

For Easter Weddings

USE

Our Marriage Vow

The Church Service from the Prayer Book; and a handsomely engraved Certificate, to be filled up by the Clergyman. Printed in pica type, 16mo (4½ x 6¾), rubricated. Each copy in white cardboard box.

No.		Net Price
1.	White leatherette, gilt edges	$0.75
4.	White French seal	2.50
5.	White French calf	2.50
6.	White Morocco	3.50
7.	White calf	3.50
20.	White parchment boards, gold lines, gilt top, uncut edges	1.00

Church Literature Press,

SELECTED BOOKS AND CARDS

Postage, 5 cents additional.

TWO-BIBLE HOUSE - NEW YORK

"And I earn only one dollar a week till I know more."

As Margarethe slept on, and it seemed that he need not have stayed, Fritz grew bitter in his thoughts again. It was so hard that no one else could have come in and given her that hot drink, so hard that he could never be sure of an evening!

"Never shall I learn," he said to himself, "and always we shall live like this—if we do not go down, down."

He sat there on the top step with revolt in his heart. How he longed to be with the other boys—one or two were very friendly—and how he longed to hear the teacher's words! He sat there, hungry for the knowledge he was losing.

A man came by—a big man—stepping heavily. Fritz looked up at him, started, started, then rose to his feet and raced after him—not that he needed to race.

"Herr Schmidt! Herr Schmidt!" he cried. The big man turned.

"Fritz! Fritz!" he exclaimed. Then he spoke eagerly, and the passersby—chiefly Russians and Poles—turned at the German flood of words.

"Oh, it is like all the Vaterland to see you," cried Fritz. "When did you come?"

"I have been here three weeks, three long weeks," answered Herr Schmidt, looking about him, as he sat on the steps beside Fritz. "Und I say tomorrow I go back if I not find her."

"You are looking for someone?" politely inquired Fritz, his heart sinking at the words. "Go back? I wish you would stay in New York."

"I look for what I find now," said Herr Schmidt. "Now tell me how is Margarethe?"

"Sick, very sick," answered the boy, sadly. "Many times we have the doctor, and I—I cannot go to the night school."

"Ah, I think I can cure her."

"But you are not a doctor!" exclaimed Fritz, eagerly. "Are you?"

The big man smiled sadly.

"I am not a doctor," he said. "I am a hard man who is slow to say he is wrong. I have crossed the ocean to say it now."

"Fritz," called Margarethe from below, "where are you, mein lieber? I am better now, and so sorry that you have missed your school."

Fritz and the big man stood up. Margarethe climbed up slowly, and only a very rapid movement on the part of Herr Schmidt stopped her from falling back when she saw him.

"Margarethe," he said, "you were right to cross the sea for your brother's sake. I was wrong to be so angry about it. But now I have come, too, and we will leave this place, and you shall come with me to Brooklyn, where there are many Germans, and when the pastor has married us, we will send the boy to school; and he shall have the chance you promised your father to give him."

. . . . . .

Fritz did not know what to think of the tidy little flat in Brooklyn of the fact that he was to go to school in the daytime instead of working, of the fact that Margarethe sang over her household tasks. He was grateful, but puzzled.

Something happened one night, the second of their stay in Brooklyn, that made the boy resolve never to grumble again.

"When I think, my Margarethe," said the big man, "that I was coming down there to that East Side to talk to a man about my ticket back to Germany, ah, surely the good God sent Fritz to sit upon those steps to stop me."

And Fritz, remembering how angry he had been, how bitterly discontented, felt his heart swell with thankfulness. —Christian Register.

The Dishwashing Game.

On Monday, before I go to school,
I wash the dishes—it's mother's rule—
So Bridget can sort the clothes.
To help me get them quickly done,
I've made up a game that's lots of fun,
And here is the way it goes:

The forks are voyagers, and their wives
Are the tablespoons and the silver knives;
The teaspoons are babies wee;
Each platter, saucer and cup's a boat,
In which from the dishpan fort they float—
They're shipwrecked when out at sea.

The soapsuds breakers dash fierce and high,
But all hands are saved and rubbed till dry;
The wrecks are towed in to shore.
In closet harbor they safely stay
Till, sailing on another day,
They bravely embark once more.

And washing dishes in this way
Is nothing but fun. And I always say,
And mother agrees with me,
"If work's on hand, it's a splendid plan
To do it in the jolliest way you can."
Just try it yourself and see.
—Good Housekeeping.

Baby Boy's Tree.

It was the first week in March and the children were planting trees in the garden.

"My tree is an oak," said William. "and the oak is the king of trees."

"Mine is a pine tree," said Bertha. "I love to hear the pine tree sing!"

"I am going to plant a maple," said Rita as she flourished her little spade; "then it will have pretty red leaves in the autumn."

"I wish I had a little tree," said Baby Boy.

The children were busy, and did not notice Baby Boy till he came up and waved a long willow stick, with which William had been playing horse.

"I found a tree!" he said again and again.

Bertha and Rita smiled at each other while the baby dug a tiny hole, in which he set the willow branch; then he stamped down the earth with his little soft shoes.

"Don't tell him that his tree won't grow," whispered the thoughtful Bertha. "He will forget all about it tomorrow."

True enough, Baby Boy did forget his tree, and moreover, there came a week of rain, so that the children could not go into the garden. But the willow branch liked the rain; it pushed a little white root into the ground, and a little green leaf into the air, and it grew just as rapidly as it could.

"Why, see here!" cried Bertha, one day, when she was looking at the trees. "Baby's tree is alive and growing! Who ever heard of anything so queer?"

Every one wondered at the baby's tree when they saw it put out new leaves and shoot up so rapidly that it was soon far ahead of the slow maple and the slower oak. And when Baby Boy grew to be a tall lad his willow-tree was a great deal taller than he. The robins sat in it and sang, and built their nests in its branches.—Exchange.

When Polly Spoke.

This is a parrot story, told in a paper, recently, and good enough to repeat.

Polly was a newcomer in the family. She was a little gray parrot, anything but showy as to plumage, though her former owners laid great stress on her accomplishments. But from the start she made it clear that she had no vulgar desire to "show off." When one after another of the household urged her to express a desire for a cracker, and insinuatingly addressed her as "Pretty Poll," she put her head on one side and looked as if she found the situation amusing. The weeks went by and the silence continued. It began to look as if the change in Polly's surroundings had deprived her of the power of speech.

"Oh, dear!" fretted Mildred. "I thought it would be such fun to have a parrot in the house, and she doesn't talk any more than a Maltese kitten. There's always something wrong with our things."

Mildred's mother sighed. It was her opinion that the chief thing wrong was Mildred's disposition, which made so much of little vexations. She had done her best to cure her, but sometimes she was afraid that Mildred would grow into a discontented woman, making gray skies for herself and for others.

Then, one morning, Polly spoke. Mildred came into the dining room a little late. Polly, on her perch, cocked her head, and then said in a whining, fretful voice, "Oh, dear, dear, dear!"

The family roared and Mildred stood aghast. She had not paid so very much attention when her mother had pointed out the rapid progress of her besetting fault. But now it seemed that even Polly had noticed it. Even a gray parrot associated with her the thought of peevishness and fretfulness. She dropped into her chair, too stunned to make any comment, and Polly eyed her as she ate her muffins.

Polly has never lived up to her reputation for being talkative. Her lapses into conversation are very infrequent. But Mildred's father, noting the struggle his daughter is making against one serious fault, thinks that one speech of Polly's was worth the price he paid for her.—Exchange.

Grandmother and Me.

Grandmother dear is a very old lady;
Grandmother dear can't see,
But when she drops things or loses her spectacles,
Grandmother's eyes are—me.

Grandmother dear is a very old lady;
Sometimes she never hears,
But I always run when the postman comes ringing—
I can be grandmother's ears.

Grandmother dear likes houses all tidy,
Everything dusted and neat,
So I work with my little red broom and my duster—
I can be grandmother's feet.

Grandmother dear is a very old lady.
Can't walk, and can't hear, and can't see.
You never could tell, though, the fun we have playing.
Grandmother dear and me.
—The Canadian Churchman.

The religion of Christ can be fairly tested only in the case of those who are wholly under its influence.—Rev. E. Bayley.

WANTED

ONE PERSON

IN EACH PARISH to act as our local representative. Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

A New Disease.

Here is a new disease to which attention has been called:

Morbus Sabbaticus, or "Sunday Sickness," is a disease peculiar to church members.

First—The symptoms vary; but the disease never interferes with the appetite.

Second—It never lasts more than twenty-four hours.

Third—No physician is ever called; the pastor, however, is often blamed for not calling during the week.

Fourth—The disease always proves fatal in the end—to the soul.

Fifth—It is becoming fearfully prevalent and is destroying thousands every year.

The attack comes on suddenly, but only on Sunday; no symptoms are felt on Saturday night—the patient sleeps well and wakes up feeling well. He eats a hearty breakfast, but about church time the attack comes on violently and continues until the services are over for the morning.

Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to talk and walk and read the Sunday papers. He eats a hearty supper; but about church time in the evening he has another attack and stays at home. On Monday morning he is entirely able to go to work and does not have any symptoms of the disease until the following Sunday.—St. Paul's Calendar.

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become **chronic,** drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "no beneficial results.'" This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 64 F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price **in full** upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

How to Know the Will of God.

In answer to the question, "How to find out God's will?" Professor Drummond read the following from the flyleaf of his Testament:

"First, pray; second, think; third, talk to wise people, but don't regard their judgment as final; fourth, beware of the objection of your own will, but don't be too much afraid of it. God never unnecessarily thwarts a man's nature and likings—it is a mistake to think that His will is always in the line of the disagreeable; fifth, meanwhile do the next thing—for doing God's will in small things is the best preparation for doing it in great things; sixth, when decision and action are necessary, go ahead; seventh, you will probably not find out till afterwards, perhaps long afterwards, that you have been led at all."

"Then were the disciples glad when they saw the Lord." The vision of the risen Lord always makes us glad. For if he rose not from the dead, then is our faith vain. But if we see him, know him, talk with him, we know that "all the promises of God in him are yea and in him amen." The world would be sadly dark without its Easter. Human hearts would be unconsolable without the risen Jesus. Alas! that so many, even among those who have hope of eternal life through his death, fail to rejoice in the power of his resurrection! "Because I live, ye shall live also," he says. Life is ever victor over death. His life in us is daily victory over all that tends to death. It is victory over sin, triumph over pain, conquest over foes; it is life abundant. —The Christian Advocate.

Are You Going to the Exposition?

This is a question that is being asked by thousands. So we ask it also.

If you are going,
If you anticipate going,
or,
If you wish to go—
Read the following:

We will give you a free trip, if you will secure for us a certain number of subscribers. This you can easily do by July 1st, by getting your friends to help you.

You can join our party by paying cash, if you so desire.

Our purpose is to make our trip a success from start to finish, and our motto: **Personal Attention, Sociability, Comfort** and **Luxury,** together with every moment pleasant and enjoyable is all that we offer you.

IF POSSIBLE

one should not let the opportunity pass without visiting

THE EXPOSITION.

BY ALL MEANS GO TO THE EXPOSITION

and

GO WITH US.

This is the Route We Will Take to and from the EXPOSITION.

Take your map of the United States and follow the route—

From Richmond to Chicato. From Chicago directly southwest, passing through several cities to Albuquerque, New Mexico, to Grand Canyon to Riverside to Mt. Rubidoux, San Diego, Los Angeles, Mt. Low, Santa Catlina Island, Santa Barbara, Del Monte, Santa Cruz, SAN FRANCISCO, to Portland, Seattle, Victoria, Vancouver, Glacier, Lake Louise, Banff, St. Paul, Chicago to HOME.

Write immediately for full information and itinerary.

THE SOUTHERN CHURCHMAN
Richmond, Virginia.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

50—VISITING CARDS—27c.

50 neat pure white linen finish visiting cards (name only) of the latest style for 27c., postage prepaid. QUALITY PRINTING SHOP, P. O. Box 928, Richmond, Va.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies, infants and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Kodak Finishing.

Developing roll films 10 cents. Prints 1¼ x 4¼ and smaller, 3 cents each. Post cards, 4 cents each. Enlarging at reduced prices. W. F. HOBART,
737 E. Main St.,
Richmond, Virginia.

YOUR GARDEN.

SOUTHERN CHURCHMAN AND GARDEN Magazine, the two for $3.25.

ORGANIST AND CHOIR MASTER DESIRED.

WANTED, BY ST. PAUL'S CHURCH, Chattanooga, Tenn., a competent organist and choir master. Married man of middle age preferred. Kindly send references with application. Address Rector, St. Paul's, or Jno. E. Patton, Chairman Music Committee.

POSITIONS WANTED.

WELL EDUCATED LADY, CHEERFUL disposition, desires to accompany invalid or elderly person going West No objection to tuberculosis patient. References. Address 152, Southern Churchman.

REFINED YOUNG WOMAN DESIRES position as companion to child not under four years. Is thoroughly capable. Can give best references. Address 155, Southern Churchman.

POSITION AS HEAD OF CHILDREN'S home or industrial school by Churchwoman of experience in all modern methods of sanitation, dietetics, and industrial training. Good organizer, graduate kindergartner, some hospital training. South preferred. Address Superintendent, Southern Churchman.

POSITION AS COMPANION, HOUSEkeeper, or assistant in the home by young lady of refinement and education who has had experience. Address 156, care Southern Churchman.

APPEAL.

Deaconess Adams.

The Southern Churchman has received the following letter from a friend of Deaconess Adams, and, at the request of this friend, we take pleasure in printing it.

"I do not know whether you have any room for appeals, but if you could publish the following there might be many, especially who would gladly help little Deaconess Adams in her laborious work with very restricted facilities at her command:"

"The following letters were received by a friend from a little deaconess in Southwest Virginia, too modest to make her work and her wants known: It occurred to us that there are many church people who would be glad to make her their almoner. She teaches sewing, housekeeping, Bible classes, holds services, club meetings, dresses her Christmas tree five times, nurses the sick, assists in operations, clothes babies, children and grown-ups, buries the dead, and is the spiritual guide and consoler in a mining community of 2,000 souls. Besides the needs for clothing and mounted cards mentioned in the letters she would welcome scraps for rag carpets, possibly flannel left from Red cross cuttings. Address Deaconess Adams, Keokee, Lee county, Virginia, and I assure you it will be a joyful surprise to her.

Here are quotations from the letters: "Please give my love to the dear friends and thank them for their packet of Easter cards so neatly mounted. . . . There are only three work days a week and there is much distress and want . . . To-day I went to see a necessitous family. Father down with rheumatism all winter, six children, eldest a girl of 12, could not go outside cabin because she was without proper clothing and barefooted. The baby, not a month old, is named Goldie, and needs everything. There I can help a little, but for the two boys, 6 and 8, I have nothing."

"Thank you for the package of quilt pieces. I never have enough. . . . Times are very hard, only three days work a week. Men, women, boys, girls, babies come to me for clothes from head to foot. Any sizes of boots, slippers, shoes, rubbers, stockings and socks are in great demand, even old ones, for scarcely a family but what can and does mend shoes. The weather is still very cold here."

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000 00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

ACKNOWLEDGMENTS.

Serbian Ambulance Corps.

Through Miss Helen M. Coleman.

Previously acknowledged	$435.00
Miss Charlotte Ewell	1.00
Mrs. Mary W. Leigh	1.50
St. Peter's church, Port Royal, Va., through Rev. S. S. Ware	4.54
A friend	2.96
	$445.00

The above amounts have been forwarded. Further contributions will be thankfully received and duly acknowledged.

REV. JOHN F. COLMEAN,
St. Paul's Rectory,
Suffolk, Va.

Widows' and Orphans' Fund.

Richmond, Va., March 31, 1915.

Please asknowledge the following contributions to the Widows' and Orphans Fund, received during the month of March, 1915:

St. John's church, Mechanicsville, Louisa county	$ 3.00
Christ church, Charlottesville	9.53
St. Paul's church, Alexandria	14.35
St. John's chapel, Louisa county.	3.00
St. Paul's church, Hanover	5.00
All Saints church, Richmond	140.00
Emmanuel church, Henrico county.	563.09
Pohick church, Accotink	10.00
Holy Trinity church, Richmond	100.00
St. James church, Leesburg	50.00
Grace church, Richmond	11.02
Christ church, Alexandria	20.97
	$929.1

E. B. ADDISON, Treasurer.

Educational Society.

Please acknowledge the following contributions to the Educational Society in Virginia during March:

Johns Memorial, Farmville	$ 5.00
St. Paul's, Ivy Depot	5.00
St. James, Leesburg	10.00
Rev. Hunter Lewis	10.00
St. Paul's, Haymarket	10.00
St. Anne's Parish, Essex	4.87
St. John's, Chester	3.50
Mrs. T. C. Watkins	5.00
St. Paul's, University, Va.	10.00
Christ, Alexandria	12.18
	$75.55

P P. PHILLIPS, Treasurer.
Alexandria, Va., April 1, 1915.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

GAY.—March 26th, near Washington, D. C., MATOACA GAY, aged seventy-four years, daughter of the late Captain Edward S. Gay and Catherine Tazewell, his wife, formerly of Richmond, Va.

EVELYN COURTNEY B. LEWIS.

Entered into life eternal on Friday, March 26, 1915, EVELYN COURTNEY BRENT LEWIS, relict of the late Magnus M. Lewis, M. D., of Alexandria, Va., in the 79th year of her age.

"For if we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with Him."

After an appropriate private service in Baltimore, Md., where Mrs. Lewis had resided for some years past by the Rev. Arthur B. Kingsolving, D. D., rector of St. Paul's church, her body was brought to the residence of her nephew, Arthur Snowden, M. D., Alexandria, Va., where the burial service of the Church was read by the Rev. W. J. Mortin, rector of Christ church, assisted by the Rev. S. C. Wallis, D. D., of the Theological Seminary.

ELIPHALET FRASER ANDREWS.

Entered into rest, from his home in Washington, D. C., on Friday, March 19, 1915, ELIPHALET FRASER ANDREWS, in the 89th year of his age.

"After having served his generation according to the will of God, he fell asleep."

The interment was in Steubenville, Ohio, on Sunday evening, March 21st. Professor Andrews is survived by his wife, Mrs. Marietta Minnegerode Andrews, and a son and daughter who mourn the loss of a devoted husband and father.

JACOB HEFFELFINGER.

We, the members of the Ladies' Aid Society of St. John's church, Elizabeth City Parish, wish to express our sense of the loss we have sustained in the death of Mr. Jacob Heffelfinger, and to convey to his family our deepest sympathy in their sorrow.

For a number of years Mr. Heffelfinger paid dues as a regular member to help our society, and we felt we could always turn to him for advice in any perplexity, counting on his interest and sympathy in our work.

When he completed his history of Elizabeth City Parish, at the time of its tercentennial, he allowed us the privilege of printing his address for the benefit of our society. He expended much time, thought and labor on this work, which is not only of great interest to us but will be of lasting value historically.

The people of the parish he so dearly loved and devotedly served, even to the day of his death, return his love and mourn his loss, rejoicing that the righteous shall be had in everlasting remembrance.

These resolutions shall be recorded on the minute book and sent to the family.

KATE S. SCLATER,
NANNIE JONES,
FANNY MORGAN WALCOTT,

MRS. MARY HELEN SISSON.

Mrs. MARY HELEN SISSON, wife of Hon. T. U. Sisson, and oldest daughter of Mr. J. C. Furnell and Mrs. Jane Boyd Purnell (nee Hawkins), of Winona, Mississippi, was born in Winona, September 27th, 1874, and fell asleep in Jesus, surrounded by her loved family, in her beautiful home in Winona, March 27, 1915

In the Episcopal Church, which she so devotedly loved and in which she labored so faithfully, the funeral services were conducted by the Rev. Edward McCrady, locum tenens of Immanuel church, assisted by two of her former rectors, the Rev. D. T. Johnson, of Grace church, Canton, Mississippi, and Rev. E. S. Gunn, of Grace church, Memphis, Tennessee. The congregation who attended her funeral not only taxed to its limits the capacity of the church, but the suppressed emotion which filled every heart, expressed the deep affection and high esteem in which she was held by all who were present. In Oakwood Cemetery, Winona, she was lovingly laid to rest beneath a wealth of exquisite flowers, in the presence of a host of sorrow-stricken loved ones and most devoted friends.

In all the various relations of life Mrs. Sisson was a beautiful, lovable type of Christian womanhood, and had as a gift of nature, enriched by divine grace, the rare, sweet manners which are the "final and perfect flower of noble character." As a daughter her modest, loving deportment bound her, with the strongest chords to every heart, and her wise and sympathetic judgment won for her a position in her girlhood home which commanded the faith and confidence of her parents and her admiring brothers and sisters. Her actions among her associates were such that will perpetuate her memory; she gave her sweet friendship among them because she loved to give, as the flower pours out its perfume and it has been truly said of her that she "had a heart that never hardened, a temper that never tired, and a touch that never hurt." In her woman's realm —her own sweet home—her first care was for her husband and little children. She entered heartily and sympathetically into the plans, ambitions and purposes of her husband, and contributed unmistakably to the success which he has made as a leader of men. Despite her various church and social obligations, in which she was always a central figure and most efficient leader, motherly duties were first and sweetest: and true to the note of her daily life, she was heard to direct in her fevered delirium of her sickness, her little school boys and girl to whom she so lovingly ministered.

Among those who called to express their appreciation and sympathy when her spirit had winged its flight, were the poor and the rich, the obscure and the best known; and while the universal testimony was in terms of highest praise, no one spoke with deeper affection or greater gratitude than the poor, whom she had always befriended. "For never," said one of them, "was a suppliant turned empty-handed from Mrs. Sissons' door."

In Washington, where she visited as the wife of a congressman, she immediately won for herself a position of importance and commanded respect and affection among her new associates.

Mrs. Sisson was educated in Columbia, Tennessee, and graduated from the Columbia Female Institute in June, 1892. She had been confirmed in Calvary church, Memphis, Tennessee, on Palm Sunday in the year 1888, and her religious zeal found its work in her home church in Winona, Mississippi, where she organized and directed a surpliced choir. She was organist and Sunday-school teacher for many years, and president of the Woman's Auxiliary; a member of the United Daughters of the Confederacy, the Daughters of the American Revolution and Colonial Dames; alike an ornament and inspiration to each organization. No charitable undertaking that came before her failed to enlist her sympathetic aid. Beauteous, bounteous, and full of gracious sweetness in the routine of her daily life; a joy among her nearest and dearest who have the best right and most perfect knowledge with which to testify to her great, true worth —with a discernment and tact which endeared her to every kind and condition. it seemed her special province to live to "make people good." For a character that could touch humanity with such splendid influences to be taken is to us full of deepest mystery, but it is not for us to know the mysteries of God and verily can we trust Him to lead our beloved in the best, surest way to happiness so well deserved, despite our selfish desire to keep them because we so love and need them.

Mrs. Sisson leaves her husband, Hon. T. U. Sissons, and five little children: T. U. Sisson, Jr., James C., Charles A., Purnell and Mary Helen; her father and mother, Mr and Mrs. J. C Purnell, three brothers and two sisters, all of Winona, Mississippi. For the sorrow of these bereaved ones and a personal grief in her death, many hearts are burdened, and we echo with them these beautiful words:

"Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast,
We loved thee well, but Jesus loves thee best—
Goodnight.

E. S. G.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

"Not One Cent."

A pastor who worked up the envelope system with great care was astonished and grieved to have several men return the lists of objects, with this comment opposite the item of Foreign Missions: "Not one cent." That such persons may realize the actual significance of their words, let us state their position in detail. What it involves is this:

Not one cent for saving a soul outside of the United States.

Not one cent for giving the Bible to other nations.

Not one cent for revealing a God of love except to Americans.

Not one cent for making Christ known as a Saviour of all mankind.

Not one cent for giving the hope of heaven to a despairing world.

Not one cent for teaching the world the morals of Christ.

Not one cent for healing the sick beyond our borders.

Not one cent for education where it is needed most.

Not one cent for bettering the physical condition of earth's wretched ones.

Not one cent for giving to the world what God has first given to us.

Not one cent for anything which we as Americans are not to get something out of.

Not one cent in attestation of our faith that we have a universal religion.

Not one cent for fulfilling the very purpose of Christ in redemption.

Not one cent for obeying the last command of Christ.

No, these men did not think what they were saying when they wrote these words.—The Missionary Herald.



Royal Baking Powder contains no alum.



It is made from pure cream of tartar, which is derived from grapes. Hence, it assures wholesome and appetizing food, free from all adulterants that may go with inferior mixtures that may be offered as substitutes.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

The Object of Our Classified Department

is to furnish a meeting place for high class employers and employees; firms having high grade goods to sell and the buyer, etc., etc. The SOUTHERN CHURCHMAN will not knowingly permit any but legitimate use of these columns.

It will be worth your while to follow them each week.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Meditations

Silence is a great peacemaker.—Longfellow.

To get rid of your doubts, part with your sin.—J. Hamilton.

It is our best, not our worst, that is our despair.—Congreve.

It is the lifted face that feels the shining of the sun.—R. Browning.

When a man comes to his lowest estate, he will find Jesus beside him.

Patient waiting is often the highest way of doing God's will.—Robert Collyer.

Southern Railway

Premier Carrier of the South.

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

N. B.:—Following schedule figures published only as information, are not guaranteed.

6:00 A. M.—Daily. Local for Danville, Charlotte, Durham and Raleigh.

10:30 A. M.—Daily. For all points South.

3:00 P. M.—Ex. Sunday. Local for Durham, Raleigh and intermediate stations.

6:00 P. M.—Daily. For Danville, Atlanta and Birmingham, with through drawing room, electric-lighted Sleeping Cars.

11:30 P. M.—Daily. Limited for all points South. Pullman ready 9:00 P. M.

YORK RIVER LINE.

7:35 A. M.—Daily. Local to West Point.

5:10 P. M.—Local, daily. (Steamer Train.) Parlor Car. To West Point, connecting for Baltimore daily except Sunday.

TRAINS ARRIVE.

7:05 A. M., 8:00 A. M., 8:30 P. M.—Daily. From all South.

8:40 A. M.—Week days. Local from Keysville.

2:35 P. M.—Daily. From Charlotte, Greensboro and Danville. Week days from Chase City, Durham and Raleigh.

9:10 A. M.—Daily. Local. From—?-?-?

6:15 P. M.—Daily. Local from West Point.

H. L. BISHOP, D. P. A.
907 East Main Street, Richmond, Va.
Phone, Madison 272.

Full of sweet assurances,
And hope for all, the language is
That He remembereth we are dust!
—Selected.

He that chooses God for his delight and portion may conclude confidently that God hath chosen him; for our love of Him is but the return of the beams of His love shining upon us.—Leighton.

When will young men and old men, liberals and conservatives, broad Christians and narrow, learn to bear with one another; yea, to recognize each in the other the necessary complement of his own one-sidedness.—A. B. Bruce.

The evil of the world is not in the possession of more or less of its material produce or advantages; the evil lies in the soul which suffers these things to carry it captive, which becomes the slave instead of being the master of earthly things.—Selected.

What if joy or sorrow shall betide thee
If smooth or rugged paths thy feet have trod;
What matter by what way His hand shall guide thee,
So it be said of thee, "He walked with God?"
—Kate Tucker Goode.

World peace, if it is to be lasting and sincere, must await the realization of Christian Unity. When the Church of Christ can preach Christ with one heart and one voice, the kingdoms of this world will be the kingdoms of our Lord and of His Christ.—Rev. H. Cowley-Carroll.

In spite of all our shortcomings and failures in duty, in spite of all our coldness and indifference, our selfishness, individual and parochial, the work which we are set to do in the Church of Christ must go forward, and it will go forward if we will only follow our Leader, under the guidance of His Spirit.

There are those to whom this earth is sacred because Jesus Christ has trodden it; the sky is sacred because it has bent above him; history is sacred because his name is inscribed on it; the daily tasks of life are all sacred because they can be done in his name. But are there not multitudes, even in Christian lands, who live as if Christ had never lived, and to whom the question has never occurred. What difference does it make to us that Jesus died in this world of which we are inhabitants?—Stalker.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.40 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*7 10 A.M Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*7 27 A.M. Main St. Sta.	*6.25 P.M. Byrd St. Sta.
*8 40 A.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*10.25 A.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*12 01 noon Byrd St. Sta.	*11.15 P.M. Main St. Sta
*3.30 P.M. Byrd St. Sta.	*11.30 P.M. Byrd St. Sta.
*3.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Leave Elba Sta. 7.45 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.50 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 11.25 A. M. from Fredericksburg.

*Daily. †Weekdays.
All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.
Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write today for fu rticulars.
SO HERN CHURCHMAN,
UTRichmond, Va.

10 to 20 Per Cent. DISCOUNT.
To anyone presenting this advertisement in purchasing BIBLES, PRAYER-BOOKS and HYMNALS, Devotional or Religious Books.
THE CHURCH BOOK STORE
317 N. Charles St., Baltimore.
(With Lycett)
Headquarters for Church and Sunday School Supplies.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

LAKE CHAMPLAIN
Shore front camps for rent in the pines. $150 to $175 for season. Sand beaches for children. Magnificent drives, boating, bathing, fishing. **C. H. Easton,**
1 Broadway, New York City.



MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors,
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

The Rainy Funeral.

The pastor had been waiting for some time in the little country cemetery and he was wet and cold when he stepped from his buggy to hold the simple burial service at the grave. The doors of two of the carriages were opened during the prayer, but none of the occupants got out in the driving rain. It was a dreary, unfeeling burial, the minister mused, as he drove slowly homeward over the three miles of miry road, and a trace of bitterness crept into his heart. Nobody had spoken to him. Nobody had thanked him for losing a half-day from his books and his parish duties. Nobody had shown any grief for the dead or any courtesy to the living.

Six years passed, and the minister had quite forgotten the incident, when a letter came to him from a college student out West, whose name, even, the minister had never heard.

As a boy of sixteen, the young man said, he had attended the funeral of a great-aunt at L. He told how greatly the dark, leaden sky, the driving of the rain on the carriage windows, and the jolting of the slowly-moving vehicle had depressed him. Moreover, under their heavy mourning veils, the relatives had discussed the probable disposition of Aunt L.'s property, and the sordidness of it all had affected the boy's sensitive nature like a blow.

"Ours had never been a religious family," the letter went on, "and this was my first contact with the serious side of life. I don't think I heard a dozen words of the prayer, but for days I could see you just as you stood there, bare-headed in the pouring rain. I supposed at first that you were paid for the service, and when I learned from a light remark on the way back that you weren't, I wondered why you came. I couldn't understand why a man should do what brought him neither pleasure nor profit—why he should do it for total strangers, at all events.

"By degrees, I came to see that the kind of life I was most familiar with went to pieces when misfortunte or death came. Father was always nervous and restless for days after any of the men in his business circle died, and then I'd think of you, standing so calm and quiet out there in the rain, praying, not because you were paid for doing it, but because you believed in prayer. That seemed to point to something higher, and I began reading the New Testament to find the next step.

"Father was displeased when I joined the church and decided to study for the ministry. He had other plans for me, but I couldn't see my duty anywhere except in the Church, and so I'm here, working my way through college. I've written this to tell you where the good impulse was started—a place where you might at the time have thought there was the least chance of exerting any spiritual influence.—The Lutheran.

Joy.

A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh problem; they do a better thing than that, they practically demonstrate the great Theorem of the Liveableness of Life.—R. L. Stevenson.

To Thyself.

A solemn proverb haunts my mind,
With meaning deep and vast,
The mill will never grind again
With waters that are past.

Take the lesson to thyself,
Loving heart and true;
Golden years are passing by,
Life is ebbing, too;

Learn to make the most of life.
Lose no happy day,
Time can never bring thee back
Chances swept away.

Leave no tender words unsaid,
Love while life shall last.
The mill will never grind again
With waters that are past.

—Selected.

Personal Notes

After the second Sunday in April the address of the Rev. A. W. Brooks will be changed from Princeton, West Virginia, to Uniontown, Kentucky.

The address of the Rev. J. P. Lytton is changed from Topeka, Kansas, to Salina, Kansas.

The Rev. J. F. Hamaker, of Visalia, California, has accepted a call to St. Paul's church, Greensboro, Alabama.

The address of the Rev. Edward R. Rich, D. D., is changed from Franklin Street to 751 West North Avenue, corner Bolton Street, Baltimore, Maryland.

The Rev. John H. Robinette, of Providence, Rhode Island, has accepted the rectorship of Trinity church, Pawtuxet, Rhode Island.

SOUTHERN VIRGINIA.

(Continued from page 13.)

were led by the junior choir and were unusually sweet. The children's mite boxes seemed to be full, and the church collection for missions was good.

As a result of the compaign of personal evangelism conducted in the churches of the town during Lent, and the manifest impression made, the rector of St. John's, the Rev. T. C. Page, will form at once a confirmation class. On Wednesday night, April 7th, a men's supper and conference took place in the parish house as a preliminary to an Every Member Canvass. The address was made by Mr. David H. Brown, of Richmond.

Mr. Jacob Heffelfinger, a prominent churchman of Hampton, Va., died on April 1st, aged seventy-five years. Mr. Heffelfinger was for thirty years a vestryman of St. John's church, for twenty years superintendent of the Sunday-school, and during most of this period the deputy of the parish to the Diocesan Council. He took a keen interest in the history of the church, and uncovered the foundation of the first Kecoughtan church on the Tabb farm which has since been given to the parish, enclosed with an iron fence and a monument erected upon the plot. This was a feature at the tercentenary of the church celebrated two years ago. At this time Mr. Heffelfinger delivered an address which has since been published in book form. The funeral took place on Saturday morning from St. John's church, being conducted by Rev. Edwin R. Carter, rector.

Chapel to Be Built in Norfolk County: The church people of Larchmont, Algonquin Park and Lochaven, held a meeting recently in the Country Clubhouse with the view of securing funds and members wherewith to start a chapel in that section.

There were twenty-seven persons present, and these made a start toward their object by raising $500 toward building a chapel. H. H. Little was appointed chairman of the ways and means committee, which will be appointed to push the project.

The Rev. Flournoy Bouldin, of the Bishop Payne Divinity School, Petersburg, holds services on the second and fourth Sundays of each month in the church at Surry Courthouse.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1889
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Every temptation to evil temper which can assail us today will be an opportunity to decide the question whether we shall gain the calmness and the rest of Christ, or whether we shall be tossed by the restlessness and agitation of the world. Nay, the very vicissitudes of the seasons, day and night, heat and cold, affecting us variably, and producing exhiliration or depression, are so contrived as to conduce towards the being which we become, and decide whether we shall be master of ourselves, or whether we shall be swept at the mercy of accident and circumstance, miserably susceptible of merely outward influences. —F. W. Robertson.

I am sorry for men who do not read the Bible every day; I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance.—Woodrow Wilson.

MINISTERS SHOULD RECOMMEND the Southern Churchman to their congregations. Because: First, it is your Church paper. Second: To introduce the Southern Churchman into a home where there is no church paper, especially where there are little children, is like sowing a seed of kindness, because there is nothing in the Southern Churchman that will hurt, but much that will help.

The Admonition of a Friend

Often calls to our attention things which we have intended to do but have neglected. As a friendly suggestion, this Bank wants to remind you that a checking account is a convenience and an economy, and costs you nothing.

THE AMERICAN NATIONAL BANK
of Richmond, Virginia.
Capital and Surplus. . . $1,600,000.00
Resources 9,500,000.00
Security and Service.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. LXXX. RICHMOND, VA., APRIL 17, 1915 No. 16

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

GRAFTON HALL
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics,
Music. Art, and Library Courses.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

ST. ALBANS
National Cathedral School for Boys
Purpose: To prepare boys of 12 years and over for college, with careful attention to their moral and physical development.
Equipment: Modern fire-proof building, 25 acres of campus, woodland, athletic fields, on a hill 500 feet above the city of Washington.
School Life: Healthful outdoor life of a country school combined with the cultural advantages of a National Capital. Outdoor sports all the year. Boys always under the supervision of a teacher, both in study and recreation.
Instruction: A large faculty of specially trained teachers—more than one resident master to every 4 boarding pupils—permits personal interest in each boy's individual needs.
Tuition: Endowment permits moderate tuition.
Bishop of Washington, President of Board of Trustees
For catalogue and detailed information, address
E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

National Cathedral School for Girls.
Fireproof building in Cathedral Close of 40 acres' 100 resident pupils. College certificate privilege. Music, Art, Advanced and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C.

STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.
Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt

Gunston Hall 1928 Florida Ave. Washington, D. C.
A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Domestic Science. Building especially planned. Requir d athletics under trained supervision.
MRS. BEVERLEY R. MASON, Principal.



SWEET BRIAR COLLEGE
For Women Sweet Briar, Va.
The College—offers a four-year course leading to degree of A. B. 1,000 feet high in the foothills of the Blue Ridge Mountains on estate of 3,000 acres. Health conditions unsurpassed. Modern equipment; capacity for 300 students. Art, Music, Domestic Science.
The Academy—offers preparatory courses. On main line of Southern Railroad. 10th year begins September 21, 1915. For catalog and book of views address
The Secretary, Sweet Briar College.

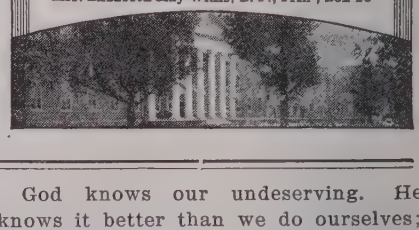
The Protestant Episcopal Theological Seminary in Virginia
The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

ST. MARY'S SCHOOL FOR GIRLS
Preparatory and College Courses.
The Diocesan School of the Carolinas.
REV. GEO. W. LAY, Rector, Box 19' Raleigh, N.C.

University of Virginia Summer School.
June 22d-August 5th. Preparatory, College, Professional and Montessori Methods Courses. Attendance from 34 States. Beautiful Campus—Delightfu Climate—Tuition $12 for non-Virginians. Reduced Fare. Excursions to Washington, Luray Caverns, Old Point Comfort, etc. For illustrated Circular apply Director Summer School, Virginia University

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue

CHATHAM Episcopal Institute
For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector
Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.
Mrs. Elizabeth May Willis, B. P., Prin , Box 13



The Luncheon Bell.

Bess has a little black dog named Topsy. Topsy has been taught to come and have her milk when a little bell is rung.

One summer Bess and her family took Topsy when they went to the country for a month. Every day the hired man found Topsy in the pasture with the cows. And why do you suppose it was? Well, when Topsy heard the cow-bell tinkling she thought it meant that she was going to be fed. So she hurried after the cow that wore the bell!—Shepherd's Arms.

ANOTHER CHANCE.

If I could begin life ag'in,
Knowing what has bin;
If I could open the door,
An' see a nice clean floor,
I'd keep the cobwebs of Doubt,
An' Pride an' Envy out.
I'd close the shutters tight an' fast
On Suspicion's cruel blast.
I'd build the fires of Love so high,
They'd cheer all who come nigh.
Nothin' ugly should hide at all
Behind orn'ments on my wall.
I'd fight hard ag'in Pelf,
An' a sheep-clothed wolf—Self.

God knows our undeserving. He knows it better than we do ourselves; yet He bids us come. And when we see what our sin has cost Him, we can venture home. The door of our Father's house stands open, and there is nothing that can keep us out. This is the Gospel, and is it not glad tidings? A broken and a contrite heart is all that we need to bring. Ay, but there is more than that in the Atonement, more than your broken heart and mine. There is the Heart that broke on Calvary.—Rev. David Smith.

Do You Know a Superior Summer School Faculty?

Agriculture.—K. C. Davis, Ph. D., W. L. Hutchinson, M. S., L. R. Neel, B. S., J. L. Randall, M. S., Edwin H. Scott, M. S.

Biology.—R. A. Budington, A. M., C. O. Chambers, Ph. D.

Chemistry.—H. E. Cude, A. M., W. H. Hollinshead, D. Sc., J. H. Yoe, M. S.

Classical Languages.—L. P. Chamberlayne, Ph. D., C. E. Little, Ph. D., Eugene Tavenner, A. M., H. C. Tolman, Ph. D.

Economics.—Alexander E. Cance, Ph. D., John Lee Coulter, Ph. D., Gus W. Dyer, Ph. D.

Education.—Carter Alexander, Ph. D., Thomas Alexander, A. B., Eugene Clyde Brooks, A. B., Corinne Brown, A. M., Hetty S. Browne, Sybil Browne, A. S., Katherine Dopp, Ph. D., Fletcher B. Dresslar, Ph. D., Marion Hanckel, Cornelius J. Heatwole, A. M., Paul W. Horn, A. M., Frances Jenkins, Margaret Lemon, Charles A. McMurry, Ph. D., Joseph Roemer, A. B., William F. Russell, Ph. D., William Knox Tate, A. M.

Geography.—Mary Dopp, M. S., Harold B. Ward, B. D.

Home Economics.—Cynthia Baucom, Ada M. Field, A. M., Clara Hasslock, A. M., Blanche E. Hyde, B. S., Maria W. Hilliard, Margaret Lowry, Laura Gladys McGill, Ola Powell, Mary Rose, A. B., M. N. Straughn, Ph. D., Eliza T. Thompson, Flora M. Thurston, Margaret Whittemore, B. S., Betty Lyles Wilson.

Forty-nine additional names could not be given for lack of space.

Summer School will consist practically of a double ordinary summer school. A student can, therefore, attend summer school from June 17 to July 23, or from July 24 to August 28, or he may attend both terms. Students may register for three courses in each term, thus gaining nine units credits in one term, or eighteen in two terms. Thus one-third of a college year's work may be accomplished.

Country teachers should note especially that a demonstration rural school, in addition to a demonstration kindergarten and city grammar school, will be conducted by Mrs. Hetty S. Browne, Principal of the Farm School, Rock Hill, S. C., under the general direction of Prof. W. K. Tate. A number of special courses dealing with *rural* problems will be given in connection with this demonstration work.

Two extra *scholarships* for the summer quarter will be awarded by the State superintendent of education of each of the Southern States. Write him for particulars.

George Peabody College For Teachers

NASHVILLE, TENN.

The Baltimore Oriole.

"O, just see that yellow blackbird!" cried the twins.

Mr. Baltimore Oriole laughed as he swung on the high elm bough. "Not a bad name for me," sang he, "for the blackbird is my cousin."

"But you're prettier," declared Little Girl Twin, which pleased the oriole very much, for he was proud of his handsome orange-and-black suit.

"What is your name, please?" asked Little Boy Twin politely. "I've never seen you before."

"Well," sang the gay little fellow, "some call me golden robin, firebird, or hang-nest; but I'd rather you'd call me Baltimore oriole."

"You are the color of gold or fire," agreed the twins, "but you're smaller than the robin."

"How did you get the long name that begins with B?" asked Little Girl Twin.

"My orange and black were the colors of the livery of the first Lord Baltimore. You'll read about him in your history some day," explained the oriole politely.

"And the hang-nest?" asked the puzzled Little Girl Twin.

"Just look on the other side of the elm," whistled the oriole, "and you'll see why. That hanging nest is my last year's home."

"I've seen that nest, but didn't know it was yours. We never steal nests," said Little Boy Twin proudly.

"That's nice of you," whistled the oriole. "But you may have ours. We never use last year's nest."

So Little Boy Twin took the long apple picker pole and at last got the nest down. Such a pretty, soft nest it was!

"How nice and fine you wove it!" said the twins, admiringly.

"It was my wife that made it," said Mr. Oriole proudly. "She is called one of the best nest builders in the world. Don't you know the rhyme.

"'Of all the weavers that I know,
The oriole is best;
High on the branches of the elm
She hangs her cozy nest'?"

"What do you make it of?" asked the children.

"Milkweed and horsehair and grass and strings. It is lined with soft feathers and grass. I gather the things, and my mate weaves the nest. She will soon be here. I am a May Day bird. I come the first of May. She follows a few days later. There, I must catch that bug. Good-by till she comes." And off he flew.

Next week Mrs. Oriole joined her gay little mate. But she wore such a sober brown-and-olive suit that the twins would never have known she was an oriole if her mate had not told them.

It took Mrs. Oriole a week to build the cozy little nest, but it was woven so nicely that not a drop of rain could get through it. And it was fastened so strongly to the elm bough that the hardest, naughtiest wind couldn't tear it loose.

Soon there were six little white eggs dotted with black and brown in the nest. Sometimes you will find eight. And now Mr. Oriole stopped his saucy whistle and kept right by his little mate, to guard her.

By and by the baby orioles came. Oh, what hungry mouths to feed! And the number of bugs, grubs, worms, flies, and caterpillars the babies could devour in a single day! Papa Oriole and Mamma Oriole hadn't a single minute for singing or anything else but filling those hungry little mouths till the baby birds were big enough to fly away.—Primary Plans.

This poem, written for the Southern Churchman ten years ago by Miss Walke, of Norfolk, Va., who, on April 2nd last, passed beyond the veil and now sees the King in his beauty, is reproduced, by request.

WE WOULD SEE JESUS.

John. 12:21. Acts 8:35. Rev. 22:16-20.

"We would see Jesus," with the soul's true vision,
The spotless Lamb of God for sinners' slain.
It may be then our hearts may make decision
For truth and right, against all earthly gain.
Oh, ye to whom is given this sacred trust,
Speak to us of His life, so true and just.

"We would see Jesus," hold Him, then, before us,
Before our earthly eyes this Perfect Man,
Until the darkness that hath settled o'er us
Be scattered far, and our poor hearts may scan
The beauty of that life so rich and free,
The pattern of what mortal life should be.

"We would see Jesus," the sinner's one true friend,
The hope of our salvation and our guide,
Throughout this life of sin until the end,
Oh, make us see Him ever at our side,
Ready to help us on each weary day,
Our one Redeemer and our only way.

"We would see Jesus," tell again the story,
The story sad of our great sin and loss,
Of how our hopes of future life and glory,
Rest only on His dying on the cross.
To struggling souls make this truth ever clear,
That Jesus waits to save them, always near.

"We would see Jesus," not in passing glances,
As one afar whose glory is obscured,
But as the One who His own life advances
To bless our lives, who hath all things endured
That we at length may reign with Him in heaven,
Exalted, saved, because through Him forgiven.

"We would see Jesus," in His tender pity,
Offering His life as sacrifice for sin,
Willing to leave His home in that fair city
Of which He is the Light, to come and win
Back to the fold the erring sheep that stray,
Without a shepherd on life's steep highway.

"We would see Jesus," when our flesh is ailing,
When slowly sinks the vital spark away,
Would have Him guide us, when our strength is failing,
Through the dark valley to the perfect day.
May He who through all ages is the same,
Receive us then in Jesus' Holy Name.

—Mary Ingram Walke.

READERS OF THE SOUTHERN Churchman: Your keen appreciation of its value is bound to awaken others to this fact. Will you not send us the names of friends to whom we may send sample copies and tell them that you have requested us to do so?

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., APRIL 17, 1915. Vol. LXXX. No. 16

EDITORIALS

A TERM OF MISSIONARY SERVICE FOR THE YOUNGER CLERGY.

Many of our readers have doubtless been interested in the letters which have lately appeared on this subject in our correspondence columns. The proposition that candidates for holy orders, especially those who are aided during their seminary course by the education societies, should pledge themselves, or be obligated, for a term of years to missionary work under the direction of their bishops, is not a new one, and apparently much is to be said in favor of such a plan. Unquestionably every bishop would rejoice in even a small body of young clergymen willing to "bear the yoke in their youth," and who would "stay put" where he sends them for a definite period in excess of their diaconate. The weak parishes and mission fields would then have a chance to test their capacity for development under better conditions than those of the short and occasional pastorates which are now their lot; while the young parsons themselves would avoid certain temptations for a while and gain something of the grace of constancy, and perhaps receive the very best training for larger fields of service in the future. There are obvious reasons, however, why no fixed rule in this matter would be desirable, even if it were practicable. The end sought must be approached in other ways than by compulsion of whatever kind.

It is easy to charge one class, in this case candidates for orders or young clergymen, with blame which should be more widely distributed. It is not altogether their fault if the weak places are left unmanned while they seem to be seeking larger things for themselves. Young men who offer themselves for the ministry of the Church, as a rule with few exceptions, do so with a single and hearty desire to serve the cause of Christ where and how they best can. The heroic element enters largely into their thinking, and they are honestly willing to endure hardness as good soldiers. If their training at a theological seminary is not sadly at fault this purpose is confirmed in them there. Some of them surrender dearest ties and without hope of preferment give themselves to foreign missionary work, to the envy oftentimes of those who are unable, or feel themselves unfitted, to undertake that task. Others give themselves to domestic missionary work in perhaps less inviting fields. The rest would think shame on themselves if they felt that either ambition or cowardice were holding them back, but they are left for the absolutely necessary work at home. When they take their vows and feel apostolic hands upon their heads they have but one ambition which, at least, they will acknowledge to themselves. They want work; hard, aggressive work that will tell and upon which they can expend all their energy and enthusiasm. They are thinking very little about pay, and if the thoughts of one or another will recur to a bright-eyed maiden somewhere who feels that ordination service is in some sort her own he is quite sure that she is of one mind with him in the matter.

Now these young fellows have little ripeness of wisdom, no doubt. But we cannot believe that within a twelve months their enthusiasm has vanished and the oil of their consecration has evaporated because they are restless and unsatisfied in the little field in which they have been placed. Their fault, at worst, is but the impatience of youth and inexperience. They do not leave their first charge because the work is too hard, but because it is too easy. It is not the pay but the prospect that is too small. They want to find their place and try out their powers, to make the best use of what is in them. Moreover the whole Church is calling them to what they honestly think are larger opportunities. They receive more "calls" during the first five years of their priesthood than they will receive in all the years that are to follow, and they know this instinctively. Even the large churches are seeking young men. Gray hairs are a positive bar to promotion. Ten years in a small country parish and, unless they are exceptional men, or bestir themselves very vigorously, they are small country parsons for life. It is not a bad fate and not without its recompenses in quiet growth and large usefulness, but it is not what most of our young clergy are looking for, and there is little that appeals to the imagination as heroic in having missed one's opportunity.

It seems, therefore, hardly reasonable that these young clergymen or prospective clergymen should promise everything, as it seems to them, for a term of years and the Church, through her authorities, promise nothing. But if the bishop should take these eager young fellows into his confidence, should learn their special aptitudes and desires, and who had old mothers to support and who expected to be married and when, and should promise them two things; first, that for the time they were asked to place themselves under his command they should have just a sufficient stipend to live on decently, and just as much of the hardest kind of work as they could do, with every facility for doing it untrammeled and to the best purpose; and, second, that when this term has expired they should not be overlooked and their service forgotten, but that every assistance should be afforded them in getting other and more desirable and renumerative work if they want it; we believe in that case that the response would be prompt and the desired end be gained. No candidate who was at liberty to do so, and who was worthy of acceptance, would fail to volunteer, the need being wisely presented, whether he were a beneficiary of the education societies or not. The appeal to all that was manly and soldierly in him as well as the esprit de corps would constrain him strongly to make this contribution to the missionary efficiency of his diocese and offer this pledge of loyalty to his superior officer.

Nor would the status of the young minister in such a case be an undesirable one. His position as a missionary would be recognized and his motives honored. His continuance in an

obscure field would be known to be a matter willing choice and not of untoward necessity. He would be free from perplexing as to his place of duty. If "calls" came to entice him they would be referred to the bishop. As a good soldier he could give himself to his present duty without distraction during his term of enlistment, and at its end he might find himself so wedded to his work that he would be glad to re-enlist.

Not by constraint, however, but willingly and of a ready mind must this corps of diocesan missionaries be recruited.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

RELIGIOUS INSTRUCTION OF SOUTHERN SLAVES.

Mr. Editor: You may object to a multitude of testimonials, but articles on this subject in late numbers of the Southern Churchman encourage one who has such dear associations with the region which has been specially mentioned in connection with the religious instruction of the Southern slaves. During the whole period of the war and for a year after my father was rector of a parish on the Upper Santee. There was, in addition a deacon, the Rev. Mr. Anderson, whose work was among the negroes of the plantations. I myself had a Sunday-school for them at the summer settlement where the church and rectory were located.

Our negroes were swept away from us on one dreadful day by Potter's raiders, under threat of death. They were taken to the coast amid sad scenes. The house-boy, who still corresponds with us, sends me word that he still remembers my Sunday-school. He is said to be a fine man, and a professing Christian. His little brother's dying words to his mother were, "Let us go back to Miss ————," my mother. His mother, on one Christmas after service, was accosted with the words, "I thought you were a Baptist, but I saw you take communion today at our church." "So I is," was her reply, "but I's boun' to take communion once a year with my maussa." There was nothing thus binding her but a loving reverence. She was a most cheerful Christian and of much independence of character. Her husband, much older than she, had never come to the family prayers, it not being my father's way to insist upon this; but about the time he held in his hand the musket brought by his wounded young "boss" from the battle of Bull Run he began to come with a stool and sit in the hall just outside the room where we were gathered for daily prayer. Missing him one morning my brother was sent to see him. He returned, saying, "Mother, I think Daddy Peter is dead"; and so he was. Other negroes, not in the enemy's line of march, were very helpful to us after the exodus. These things do not indicate lack of teaching on the one side, or of appreciation on the other. Those were days of warm and dear ties.

(We again waive the rule printed at the head of this column in favor of a Southern lady, whose name, if given, would be recognized as that of one entitled to speak on this interesting subject. The facts given and illustrated in these letters, of which we would like to have more, are thoroughly familiar to the older generation of Southerners; but so radical have been the changes produced by a forcible emancipation and the subsequent alienation of the negroes that they are likely to be clean forgotten. The true story of the relations between the Southern people and the negroes in slavery times will perhaps never be understood outside of the South, so widely has it been misrepresented; but that chapter of the story relating to the work of christianizing these people is one that, for the honor of our fathers, should be preserved.—Editor Southern Churchman.

To C. V. W.—There is no canon of the Episcopal Church giving the permission to which you refer.—Ed. S. C.

Christ and the Overcharged Heart.

A great preacher once said that he had been in the ministry over thirty years before he came to a full appreciation of Christ's sympathy. Certain ranges of it he had explored and exhibited, but not until he had lived a long time did he realize how many situations Christ had entered into and touched with his feeling for the men who should come into them. There are many situations in our lives which seem not to be religious situations at all. There are some stock experiences which by now all men recognize to have a religious significance, but the Christian life grows by bringing at last everything within the scope of Christ. There are too many who think that Christ finds his office only where there has been serious transgression or flagrant sin. If those things are not apparent in our lives we are apt to think that Christ is not concerned.

Yet he brought his sympathy into experiences which fall far short of flagrant sin. He bore down upon the dangers of care and anxiety as strongly as he did upon drunkenness and gluttony. When the New Testament talks about worldliness it by no means alludes only to the more obvious and physical forms of it, for there are plenty who have never touched a drop of drink, nor broken out in vile practices, whose hearts have yet been just as corroded or hardened as the hearts of those who have. Men toil or worry until they too have no heart for higher things, and on one occasion Christ puts these vices of drunkenness and worry into the same category.

He himself knew what was in man. He knew that men always believed themselves stronger than they were, that they easily took too much upon themselves. He found them burdened and struggling under loads which no one could carry. There are ambitions which none can carry through, and yet some ignorant hearted man will adopt one of these ambitions and overcharge his heart with it and spoil his life. Christ did not deal only with sins, he reached out to touch mistakes which were often almost as cruel in their results. Everywhere he saw men trying to do too much; he saw them boldly venturing upon things which he himself could not think of and would not dare. Looking around upon the ambitions which were ruling so many lives, they appeared to him like so many monsters which gradually put out of commission one heart after another. For himself he once compared his own influence to something as small as a seed, and was willing to let it work out in the same obscure way that the seed does.

Today we see too often the phenomenon of the overcharged heart. When Christ has stirred a life into action and spiritual ambition the life is soon tempted to believe it can do anything and everything. There is much careless and exaggerated talk which is calculated to make us think that. It is not often today that one hears such a confession as that of John Wesley, who said that the secret of his wonderful activity was that he had been able to achieve it by never laying out for himself more than he could do. There is today a tyrannical demand for quantity, and the hasty and unbelieving strain their very soults to achieve a great output. And from that hour peace departs. The heart cannot stand it and is overcome.

How different from all this is the quiet statement of one of the choicest spirits in the ministry who, as he fronted a high service, looked not at its glamor but at his own heart and calculated what it could stand. He said: "Mine is a very small engine, but it revolves at terrific speed and is always in danger of flying to pieces," and he greatly distrusted his own power to meet this promotion. This steaming, ambitious world of ours has even wrested Christ's quiet, sober words to make of them a goad to success, and to put him on the side of the same fevered and excited plans which we ourselves so naturally conceive.

We are practically told in many quarters today that we cannot have too many interests. If we are quietly pursuing to its finish osme one thing that we have been at work upon we are apt to be tormented with a sense of narrowness. Thousands of men and women are today trying to carry out programs which a demi-god could not accomplish. If in Christ's time, with its comparatively simple situation, the heart easily found itself overmastered, how much more in ours!

Down in our hearts the best of us strongly doubt whether such a life is the will of God or serves His purpose.

It was a part of Christ's wonderful influence that he allayed these fevers and rested may souls to whom life had been an unceasing strain. They had gotten it wrong, and he gave it back to them rightened and composed and satisfied. They did not quite know how it was done, but their minds were brought to rest, a new start was given them and energy and calm together. Our natural way of solving our problems is to try to think them all out to the finish. The thing can never be done. The farther we go in that direction the more elements will crowd in to be considered. But it is a matter of experience that once one submits and surrenders to Christ a few great motives seem to take control of his life and order it into strength and effectiveness. Thousands of trifles disappear altogether. Thought is not constantly frustrated and turned back upon itself. As Christ takes away the sin of the world he also takes away its care.

It may be that we have tried to the p int of distraction to marshal into some sort of order and system our thronging thoughts. Most of us have been bred to believe that it is almost a Christian's duty to hold all his ideas in a compact system, and we suffer from it. Few except philosophers can do it, and most of them are sooner or later overwhelmed by the new experiences which refuse to be packed into the framework they have devised. The Psalmist told how it all came right when he said, "in the multitude of my thoughts within me thy comforts delight my soul." Christ was very powerful, and is still, toward the overweighted mind, the brain that is proudly but conscientiously trying the impossible and the heart that has undertaken to hold too much and to love incompatible things. Luther was often vexed with Melancthon because he "tried to run the whole world," and had often to persuade him that he could not do everything or be responsible for everything. Today when men almost pride themselves on the problems they have, it is a great temptation to try to run the whole world, and even in God's service one may become the prey of anxiety and fretting.

There are some things in which we cannot much help God. We have to ask of Him some things about which we have not the least idea how He will accomplish them. We have simply to declare our need, pray without ceasing, and then go on about our ordinary business, doing as occasion serves us, and leaving it all to Him how He is to bring it about. We know that the overcharged heart is no plan of the Father, but comes from the influence of the world, and we are justified in believing that He who has commanded us to be careful and anxious about nothing will show us the way to be so.—Sunday School Times.

The Satisfaction of the Suppressed Judgment.

The satisfaction of expressing our judgments is what we are most apt to feel we should like. A man stands before us whom in the course of events we have come to appraise—and the appraisal is not entirely commendatory. We have penetrated his interiors and found undesirable things there. We have measured his stature and discovered him here and there short measure; weighed him in a balance and found him wanting. We have him "sized up."

Now we should like the luxury of telling about it. We should like to exhibit the keenness of our penetration, the balance and poise of our moral judgment, upon this notable case of deficiency. We should like to show the world what sort of man this is who so bravely parades before them. Or we should be pleased to expose him and exploit our powers, before a select few. Often we covet the luxury of "telling him just what we think of him." Of if consideration, or cowardice, or thought of the good of the cause deters us, we say nothing, but we still enjoy the satisfaction of thinking, "Well, I have you weighed and measured and placed."

What a satisfaction all that is! But, thank God, there is a higher delight than the delight of expression; it is the delight of suppression. It is the power of standing over against that judgment of ours and saying to it, "I see you; you are clear enough. Maybe you have some substance. Maybe you have a real foundation. Never mind. Down you go! Get down into that sub-region of my mind where you will never appear again. Or at any rate get back into such a place in my mechanism that you will be only a cog, a subordinate spring, so checked and belted that you cannot stir an evil emotion, but only form a part of the great movement of love and thoughtfulness and good will."

Now what a satisfaction all that would be if we were able to rise to it! And ought we not always to rise to it?

When in such fashion we suppress a judgment, we are doing it in the interest of our love for the morally beautiful and splendid. Of course, the way most natural and pleasant to the critical and spiteful "old Adam" in us is to express our love for the morally beautiful by expressing our detestation for the morally base. And indeed, real love for the beautiful is not possible without accompanying repugnance for its opposite. But it is never good to live much in negatives. To Christian love, conscientious and accurate fault-finding is rare necessity, impelled to only by a faithful conscience, and abandoned for the other side of service as soon as possible, and with what a feeling of glad relief! The change is a breath of fresh air. "Thanks be to God, I do not have to discover faults now. I do not have to strike balances. I can get away out of the dark into the daylight, into the breezy uplands among the flowers and fragrance of the love and earnestness and grace which I can see if I will."

Another legitimate gratification in these suppressed judgments is that we are realizing the meaning of self-mastery, self-control. We are enabled to hold off an unpleasant thought, to put it out of mind entirely, or to maintain it only in a subordinate position. When we can hold our judgments thus in their proper places we are men at last, reasonable souls, rulers of ourselves. Most people are mere reflectors; their feeling toward any person at the moment is determined chiefly by the particular quality that person is just then exerting toward them. Is it a zephyr? They dimple with delight. A north wind? They shiver. A sirocco? They shrivel. But the man—that is to say, the Christian—has his feelings and his judgments under the rein of his will. Is his food scorched? He shuts out of consideration the taste of the scorch and permits to come to his mental palate only the finer, delightsome flavors of the dish. A high attainment? Very. And there is satisfaction in it, if it represent, not your power, but Christ's. You have put awa childish things; you have become a man.

That we have also entered the realm of the real beauty and pleasure that can be found if we search long enough in any human character whatever, is a surpassingly great gain. To be mastered by the scorched taste, so that you cannot think of anything else, is unworthy of a man or a Christian. To "inhibit" unpleasant emotions, shut them out, is to enjoy what God meant us to enjoy, the best qualities of our fellowmen. But to keep in some ready pocket a handful of the old "scorch," and, whenever the flavor of our brother's life becomes unusually rich and pleasant, to drop that into the dish, is as foolish as it is common. "Forget it" is one of the phrases which slang temporarily borrowed from good English; with regard to many things it is the highest philosophy of life, and the open door into unknown and uncalculable pleasures.

There is an added satisfaction in the suppressed judgment which some of us may not readily think of. It is the luxury of abandoning a task which is too much for us, which is rarely or never ours, and which usually we are forbidden to perform. A certain amount of appraisal of our fellow-men may be necessary in order to adjust our action to the real situation; we may be in official or other positions where we must estimate the fitness of a given human instrument to a given task. But aside from such things it ought to be a great relief to know that no one has commissioned us as a perpetual committee of investigation for the discovery and weighing and ticketing of our fellow-men. That is a self-imposed task; an unnecessary task; an unauthorized task; a costly task. "Judge not that ye be not judged." It is an inexpressible comfort to be able to leave judgment to God; and we are both invited and commanded to do it.

What we are bidden to do is to appreciate and enjoy the best in our fellow-men. That ought to keep us busy at a delightsome labor. What we do not understand is that when we seek the materials for adverse judgments (strange that "judgment" and "condemnation" should be so often synonymous) we are cultivating our souls downward, and in just the opposite direction from what God intended. It is said that if hunting-dogs bred to scent and follow "noble" game are once trained to smell out any lower quarry they never cease their downward trend, but soon come to stop and follow any scent, however mean or insignificant. God meant us in our fellowmen to trail truth, love, hope, virtue, unselfishness. God help us if we cannot nobly pass by the little enticing odors of ignoble things that invite condemnatory investigation, and press on to whatsoever things are true, whatsoever things are honorable, whatsoever things are lovely, whatsoever things are of good report.

But the chief glory of the suppressed judgment is that it is the triumph of love over hate, of Christ over self. These censorious judgments, or any gratuitous judgments at all, are really the product of self, of pride, of spite, of an assertion somehow of our own worthless authority or ability. It is only very slightly a keen moral sense that makes us "judge"; it is nine-tenths wounded ambition, or envy, or jealousy, or malice. Love may sometimes have to probe in order to know where or what the wound or the ulcer is, but love never "judges" the way our human nature does. "Judge" usually implies "grudge." Love never does that. If it has to form an unfavorable estimate it betters or balances or buries it as soon as it can. If we cannot keep that past condemnation from perpetually sticking up its head in the present field of vision, yes, even when some revelation of the man himself brings it up, if we cannot put hands on it and resolutely thrust it back, our love surely lacks its full growth, for love "taketh not account of evil—hopeth all things, believeth all things." Look at that man Faults I have seen in him, faults undeniable, even faults mountainous! By the grace of God and the indwelling Christ I will flood those faults, submerge them fathoms deep, in the tide of my yearning, blessing, hopeful, undying love, received of Jesus Christ. That is what God is doing to me; and I am "likest God" when I in Christ do it to my fellowman.—Sunday-School Times.

The Problem of the Church.

My brother parson was opening the riches of a great experience for my advantage, and I listened to his words.

"We hear continually," he said, "of the problems confronting the Church, and of the obstacles to her progress. Some intellectual friend urges that the trouble with the Church is that men are absorbed in advanced scientific speculation that discredit the Church. We hear that the Church has lost her hold upon the masses because of her cold respectability. We hear that the thousand interests which absorb men leave no time for the more remote interest with which they declare the Church to be occupied. We hear that ministers are given to the theorizing or to petty parochial activities and do not face the real issues of living."

"On the other hand, we are told that the remedy lies in this or that program or method. A hundred suggestions are made, every one of which, we are assured, will make the Church stronger."

"Don't be misled by these, my boy. There are two fundamental and overwhelming causes for the weakness of a parish," he continued, "and there are two simple remedies. The two greatset obstacles to the growth of the kingdom of God on earth to-day are, simply, that so many people do not go to Church on Sunday mornings and that the people do not voluntarily support it."

He was warmed up now.

"You can easily see how it is. How can you teach if you have no disciples? How can you inspire if the congregation is at home, each concerned about his own affairs? And do you not spend a vast portion of your time devising means to get people to do that which they ought to do of their own accord, go to church in which they claim membership? Think of the appeals you make, of the houses you visit, of the labor spent in providing attractive music. And all for the purpose of getting people to church. Is it any wonder that the minister is stirred by a feeling of success when the congregation grows a little? Yet the very first obligation of the people is to put the minister above all these methods and to be in its place, ready for the words, the leadership, the grace that shall set the vast army of Christian people against the enemies of our race and nations. So devastating has become this stay-away habit that the ordinary parson has only strength and zeal sufficient partly to accomplish a result which ought to be the starting point of his labors and not the end of them.

"Every stay-at-home is casting a vote against the Church; is urging that its ministers be dismissed and its doors closed; is prompting the downfall of God's kingdom.

"The relatively minor problems of the Church would disappear were each one who professed and called himself a Christian to be in his place on Sunday morning. The parson would be relieved of a vast measure of his heart-breaking labor.

"And again, vast numbers of our people do not pay toward the support of the Church. If it were not for the generous and great hearted few our churches would die of poverty. The condition of the alms bason on a Sunday almost justifies the thought of the parson, about to announce the offering after the sermon, 'Here is where I get a penny for my thoughts.'

"By reason of this we are involved in a great scramble for money. Chicken suppers and bazars abound. Catch-penny devices are promoted on all hands. The Church is a furor of worldliness.

"Nor does it respect the rights of others. Every business man will tell you that the habit of sending beggars for church's among the merchants has become a nuisance, only tolerated from fear of lack of patronage. It is a species of blackmail for which religion pays a heavy toll in the end.

"Why is it? Simply for the reason that many of our people fail to pay their pledged obligations. They are deaf to every appeal. The minister urges and pleads but they resist. They drag the very heart out of him by their indifference. They make him do the labors of Hercules to keep the credit of the Church good.

"And again false pride seizes them. They forget the lesson of the widow's mite. Aside from those who pledge and pay not, there are those who do not realize that the ones who might give a small sum each week, and fail to do so, are the ones who in the aggregate create the crushing deficits. The Church, far from despising small gifts, welcomes them and promotes the givers to places of honor among the larger contributors.

"The remedies are simple. If each person would attend his church, and pay his part, much of the burden resting upon the parson would go rolling on its way to oblivion. The church, with steam up and bunkers full of coal, would face the storms that now threaten to engulf her."

My friend paused and looked at me for endorsement of what he said. I found refuge in a question.

"What would the parson do then?" I asked.

"Do!! do!! He would do his real work. He would feel the inspiration that comes from whole-hearted support. He would have a hearing and a chance. He would not feel like the promoter that Holmes tells us of, who arranged that every one on the earth shout, "Boo" at the same minute in hopes that the vast sound would be heard in the moon. But every one became so interested in hearing this tremendous noise that when the time came no one uttered a sound, except a deaf woman in the Fiji Islands. The earth was never so still before. Each one is willing that all the others should do their duty and that would be a huge result. But I must go home. I have to send out notices to make sure of a choir for Sunday, and to write an appeal for a large Easter offering for our deficit. I must take this to the printer's and then return and address three hundred envelopes. To-morrow I shall fold and inclose the appeals, and mail them. Our deficit by the way is just a little luxury that our people permit themselves, because it adds a certain zest to the Easter service to have the opportunity of raising it, to arouse their interest. Good-bye."—Church Life.

Comfort in Christ.

C. H. Wetherbe.

In Paul's letter to the Philippian Christians he speaks of "comfort in Christ." It is a very significant expression. It suggests the fact that all people are in need of comfort. It means that all Christians frequently yearn for the comfort which comes from outside of themselves. And if it be true that Christians have need of comfort, it is certainly true that those who are not Christians have hours when they long for somebody or something to comfort their hearts. But there is a distinct difference between Christians, and those who are not such, in respect to the source and supply of comfort. The Christian obtains his supply of comfort in Christ, while the one who is not a Christian is without such a supply. One must needs be in Christ, if he would have his comfort. The unbeliever is spiritually separate from Christ, and therefore he is disconnected from the source and supply of divine comfort. Whatever comfort an unbeliever obtains, it must come from some human source. In his sorrow he may receive comfort from the words of his friends. He may be comforted by the tender ministrations of sympathetic companions, by his neighbors, or by his acquaintances. The bereaved heart of many an unconverted person has been much comforted by such means. And the Christian is also comforted in like manner. And yet, there is no comfort to a sad soul that is equal to that which is obtained by one's being in spiritual union and communion with Christ. He is the inexhaustible well-spring of the greatest, the purest, the most solacing comfort. It makes the heart rejoice in the midst of weeping and sad lonliness. There is nothing like it to lift up the anguished spirit into the light of radiant hope and healing cheer.

What Think Ye of Christ?

Pharisees! with what have you to reproach Jesus?

"He eateth with publicans and sinners."

And you, Caiaphas, what say you of him?

"He is guilty; he is a blasphemer, because he said, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'"

Pilate, what is your opinion?

"I find no fault in this man."

And you, Judas, who have sold your Master for silver, have you some fearful charge to hurl against him?

"I have sinned in that I have betrayed the innocent blood."

And you, centurion and soldiers who led him to the cross, what have you to say against him?

"Truly this was the Son of God."

And you, demons?

"He is the Son of God."

John the Baptist, what think you of Christ?

"Behold the Lamb of God."

And you, John?

"He is the bright and morning star."

Peter, what say you of your Master?

"Thou art the Christ, the Son of the living God."

And you, Thomas?

"My Lord and my God."

Paul, you have persecuted him; what testify you of him?

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Angels of heaven, what think ye of Jesus?

"Unto you is born a Saviour, which is Christ the Lord."

And thou, Father in heaven, who who knowest all things?

"This is My beloved Son, in whom I am well pleased."

Beloved reader, what think you of Christ?—From the Spanish.

We may begin, in our weakness, with being Thomases, clinging eagerly to every spar of external evidence to save ourselves from drowning, and end with a faith amounting almost to sight, rejoicing in Jesus as our Lord and God, with a joy unspeakable and full of glory.—Selected.

CHURCH INTELLIGENCE

Calendar for April.

1. Maundy Thursday.
2. Good Friday.
4. Easter Day.
11. First Sunday after Easter.
18. Second Sunday after Easter.
25. Third Sunday after Easter. St. Mark.
30. Friday.

Collect for Second Sunday After Easter.

Almighty God, who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life, give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

World Conference on Faith and Order.

Since the last bulletin of the progress in preparing the way for Christian unity through the World Conference on Faith and Order, five new commissions have been appointed, namely: The Congregational Union of Australasia, the United Free Church of Scotland, the Churches of Christ in Great Britain, the Queensland Conference of the Methodist Church of Australasia, and the Church of England of the Province of South Africa.

The Commission of the Episcopal Church in the United States has asked the bishops of that Church to recommend to their clergy the observance of Sunday, May 16th, as a day of special intercession with a sermon on behalf of Christian unity and the World Conference Movement. A majority of the bishops have already approved the suggestion.

The Episcopal Commission is just issuing a pamphlet entitled, "The Object and Method of Conference," and has in press a manual of prayer for unity, compiled from many sources, ancient and modern. Copies of these may be had on application to Robert H. Gardiner, Postoffice Box 1153, Gardiner, Maine.

Correspondence as to the World Conference was naturally interrupted by the war in Europe, but has now been resumed, and an increasing number of letters are received, showing a world-wide recognition of the necessity of a visibly united Church in order to make Christ's law of peace, righteousness and love effective. Indirectly, the war is showing the superiority of the conference method, or rather the hopelessness of the method of controversy. Too often the various Christian communions, in what they consider to be efforts for reunion, have followed diplomatic methods such as failed to prevent the war. The world is beginning to see that the diplomatic methods of the past must be discarded if peace is to be established and maintained, and Christians are beginning to see that they must set the world the example of an earnest and sincere effort to understand the needs and positions of others.

The Episcopal Commission has appointed a new deputation, consisting of the Rt. Rev. Dr. Anderson, bishop of Chicago; the Rt. Rev. Dr. Brewster, bishop of Connecticut; the Rt. Rev. Dr. Rhinelander, bishop of Pennsylvania; the Rev. Dr. Manning, rector of Trinity church, New York, and Mr. George Wharton Pepper, of Philadelphia, to be ready to proceed to Europe as soon as conditions permit. Meantime, efforts are being made to get in touch with individuals in Europe and the East, and those efforts are meeting with a very cordial reception. A number of sympathetic letters have been received this winter from very eminent officials of the Roman and Eastern churches and of important Protestant communions throughout the world.

Easter Service for Deaf Mutes.

On Easter Sunday a beautiful service for the deaf mutes of Baltimore was held in the chapel of Grace and St. Peter's church. The congregation, which consisted entirely of deaf mute people, was very large, the profusion of Easter flowers was abundant and the number who received their Easter communion was such as to attest to the devotion of the deaf mutes to their risen Lord. At the conclusion of the services a congregational meeting was held, and the lenten and Easter offerings were designated for foreign, domestic, diocesan and parish objects. The Easter sermon was preached in the sign language by the Rev. O. J. Whildin, priest in charge of the mission.

During the past month, Rev. Mr. Whildin, who is the general missionary to the deaf mutes in the South, has been traveling throughout his large field almost continuously. He expects to continue his work during the present month, visiting his stations in the dioceses of West Virginia, Tennessee Mississippi, Louisiana, Atlanta and Arkansas. He hopes also to visit the numerous large State schools for deaf mute children in the above dioceses and to make addresses in their chapels.

World's Bible Congress.

The American Bible Society has acceded to the request of the Panama-Pacific Exposition to hold in San Francisco a World's Bible Congress. The date has been fixed for August 1st to 4th, and President Wilson has accepted the honorary presidency of it. The actual president will be Mr. James Wood, president of the society. In extent of influence, and in diversity of testimony concerning the power, place and influence of the Bible from many great religious bodies of the world this Congress will be unlike any ever held

While the Turkish empire is at war the Synod of the Eastern Orthodox Greek Church met at Constantinople. The patriarch of Constantinople informed the Synod that he had been invited by the American Bible Society to take part in this Congress. The Synod cordially accepted and named to act with him the bishop of Nicea, the leading member of the Synod; the bishop of Sardes, who is the director of the Greek National College, and the bishop of Seleuceia, the director of the Theological Seminary at Halki. In hardly less warlike circumstances the Rev. Dr. Abraham Kuyper, of Holland, also accepts. He was once prime minister, and is now a senator and editor of a newspaper. He was also the founder and first president of the University of Amsterdam.

Professor Benjamin B. Warfield, of Princeton Seminary, a famous theologian; Professor Giovanni Luzzi, of Florence, a reviser of the Italian Bible version; agents of the Bible Society in Constantinople, China and Siam; translators of the Bible into Spanish, Portuguese and Italian, and missionaries from many fields will be heard in this Congress.

It is one hundred years since the American Bible Society was formed, and in this city on May 8 to 11, 1916, the anniversary is to be celebrated. The Rev. Henry O. Dwight, of the society, is preparing a history of one hundred years of the Bible in America, and he will offer at the Congress a paper on the same eneral theme.

The society will also have an exhibit of its Bibles continuing throughout the exposition. There will be picture lectures on Bible work in various countries given in a picture theater, which has been specially constructed for the use of missionary societies.

Peculiarly appropriate at the Panama-Pacific Exposition will be an address at the Congress by the society's agent at Panama, where the society is about to erect a Bible house similar to the one built by the British and Foreign Bible Society at Suez. The Rev. Mr. Hayter, the agent of the American Bible Society at Panama, was sent by the society to Suez to study the methods employed, and he will tell of this at the Congress.

The society also hopes to secure a paper from an eminent Roman Catholic scholar in Europe on the Latin Bible. There is now a Papal Commission revising its text. A committee under the auspices of the American and British societies is now sitting in Madrid, revising and perfecting the Spanish translation of the Bible, and the Rev. Dr. Drees, a well-known Methodist, who is one of the revisers, will contribute a paper. There will also be one by the Rev. Francisco Diez, a native Spaniard, who has been a reviser of the Spanish Version, recently called to be pastor of a Spanish congregation in New York city.

Church Socialist League.

Beginning with the convention of the diocese of Massachusetts April 21st, the Rev. A. L. Byron-Curtis will visit during a few weeks following as many of the conventions of the dioceses in the East as possible, in the interest of the Church Socialist League.

Baltimore Conference of Charities and Corrections.

Announcement has been made from the headquarters of the National Conference of Charities and Correction of the revised program of its forty-second annual session, to be held at Baltimore, Md., May 12-19, 1915. The program includes the names of more than two hundred speakers. The character of this extensive series of discussions will be largely affected by social welfare legislation recently enacted in many States, by the reports of special State and municipal commissions during the winter, and by the recent emergence of many national issues of a social nature, such as have been disclosed in the investigations of the Federal Industrial Relations Commission. In addition, a growing conviction of the social bases of international amity has led to a greater definiteness in outlining fundamental issues in the United States. Hence considerable importance attaches to the subject of the keynote address of this conference, "A Prelude to Peace," to be given by the president, Mrs. John M. Glenn, of New York.

The coming of the conference is being anticipated by the city of Baltimore, which is making a survey of local social conditions to be set forth in a public exhibit. Preparations are being made

to entertain twenty-five hundred guests. The address of welcome will be made by President Frank J. Goodnow, of Johns Hopkins University.

Of scarcely secondary importance to the National Conference program are the meetings of a series of related organizations, nine of which have published programs. These include the American Red Cross, the Association of Officials of Charity and Correction, the National Federation of Settlements, the National Probation Association, the Association of Jewish Social Workers, and the Societies for Organizing Charity.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Memorials.

A bronze tablet was unveiled on March 14th at St. Mark's church, Newark. It is Gothic in design, with lettering in old Gothic English, and bears the following inscription: "To the glory of God and in loving memory of Joel H. Prescott, 1815-1902. One of the founders and for more than fifty years vestryman and warden of St. Mark's church."

At St. John's church, Phelps, a marble tablet was recently erected in memory of Mrs. Francis Bellamy Partridge by her children. The tablet is placed beneath a similar one erected by Mrs. Partridge in memory of her husband. Both Mr and Mrs. Partridge were prominent benefactors of the parish.

On Easter Day, at St. Stephen's church, Olean, a very beautiful three-panelled window was unveiled. The window is a memorial to the late Governor Frank Wayland Higgins, formerly a vestryman of the church, and was presented by his widow. The central lancet represents the first Christian martyr, St. Stephen, while those on either side represent respectively, a scene from the first Easter morning, and the conversion of St. Paul. While in the rose, which is very large, stands a beautiful figure of the divine Redeemer surrounded by a glory of adoring angels.

Two memorial gifts were presented to the Church of the Advent, Kenmore, on Easter Day; a communion rail of polished brass and an exquisite altar finished in white enamel. Both of these gifts are from the warden, Mr. H. O. Sonntag, in memory of his wife.

For the first time on Easter were used at Trinity church, Buffalo, a new set of chancel prayer-books, for use of the clergy. These were given by Mrs. T. Guilford Smith in memory of her mother, Charlotte Brownell Ives, and replace the old books which were the same memorial. A new white altar-cloth was also used upon the chapel altar, the gift of Miss Margaret Gould, of New York, in memory of Katherine Gould Clifton.

By the will of Miss Sarah Shelton, the sum of $1,000 has been left to Christ church, Rochester, as a grateful memorial for the inspiration and comfort she received from her church.

Noon-day Lenten Services: The chairman of the Lenten noon-day services at St. Paul's, Buffalo, reports that there was an increase of 30 per cent in the attendance of men this year over that of last year while the general attendance has also shown very marked increase. Many of the denominational pastors announced these services to their congregations, urging them to attend, while delegates from the Brotherhood of St. Andrew were sent to various religious men's organizations to invite all to attend. The ratio of women was computed as three to one man.

Easter Offerings and Services.

The sum of $500 was asked as an Easter offering from the congregation of St. Matthias' church, East Aurora, to wipe out the mortgage on the church property. The generous response of $665 was the result of the people's gifts on Easter Day.

At Christ church, Hornell, an offering of $1,500 was received which will wipe out the final debt upon the parish; while at St. Peter's, Geneva, $1,646.19 was the offering for missions, $258.78 being the Sunday-school mite-box offering.

Special services for the Knights Templar were held on Easter Day in the evening at Trinity church, Geneva, when the rector, the Rev. C. M. Sills, D. D., preached an appropriate sermon. A special feature of the service was that of the Sir Knights forming a double arch of presented swords up the aisle of the church through which passed the three choirs and the clergy. And again at the reciting of the Creed swords were presented to symbolize their willingness to fight for the faith.

About 300 delegates from four commanderies attended service at St. Mark's church, North Tonawanda, on Easter afternoon. The service was conducted by the rector, the Rev. G. Sherman Burrows, who is likewise grand prelate of the grand commandery of the State. He preached on the Doctrine of Immortality and a special musical service was rendered by the full choir.

Meeting of Rochester District of the Woman's Auxiliary.

The spring meeting of the Rochester district of the Woman's Auxiliary was held on Thursday, April 8th, at St. Paul's church, Rochester, the Rev. W. A. R. Goodwin, rector. After a celebration of the Holy Communion a business meeting was held. A "Quiet Hour" was conducted by the Rev. David L. Ferris, who spoke on "Being a Witness to the Faith." The principal address was made by Bishop Brewer, of Montana, who spoke of his work on the frontier.

Electric Lights Installed: Several of the Buffalo churches have recently installed electric lights, among them being St. Luke's, St. Jude's, St. Clement's and St. James'.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. Cabell Brown, D. D., Coadjutor.

St. Luke's Church, Richmond.

This little church, with a membership of about seventy-five, is doing a very great work. Its record in the past few months is unsurpassed. The latter part of January the Bishop paid a visit and confirmed a class of fifteen, and since that time four more have been confirmed—three in Epiphany and one in Holy Trinity—making a total of nineteen new members.

Its Bible class, under the care of Mr. E. T. Jordan, is increasing each Sunday. Beginning with a membership of ten, it now has a regular attendance of twenty-five.

"The Guild," an organization composed of the women of the church, do a good work among the poor and sick, and through the efforts of these ladies electric lights have recently been installed and the chancel carpeted.

A vested choir has recently been organized, starting with a membership of seven, and now having fifteen members.

The parish is under the care of the Rev. G. Peyton Craighill, who recently succeeded the Rev. Roger Tyler, resigned.

On Sunday last this congregation presented Mr. Tyler with a gold cross charm, in appreciation for his faithful service as their rector for the past four years.

Bremo Bluff: At a meeting of the congregation of Grace church, Bremo Bluff, Rivanna Parish, Fluvanna county, the following were chosen members of the vestry: Lewis W. Cabell, John H. Cocke, John C. Doswell, T. T. Ranson, Perkins Glover, Howard Ranson. The work at Grace church is now in charge of the Rev. Nelson P. Dame.

Bishop Gibson's Visitations: Bishop Gibson made a visitation to St. Stephen's church, Westhampton, Richmond, the Rev. T. Hubert-Jones, rector, on April 6th, and confirmed three persons. He visited Monumental church, Richmond, on the evening of April 7th, and confirmed a class of fourteen, presented by the rector, the Rev. James W. Morris, D. D. He went to Alexandria on Sunday, April 11th, visiting Christ church in the morning and confirming a class of twenty; and St. Paul's church at night, confirming eight.

Junior Clubs. Miss Susan Preston, who is private secretary to Archdeacon Neve at Ivy, has visited the Girls' Schools in Virginia, Maryland, and Washington, and established Junior Clubs, whose members pay an annual fee of twenty-five cents and pledge themselves to help support a teacher at Pocasan Mission. The total expense of this mission will be assumed by these clubs. The interest has been lively, especially at Miss Preston's alma mater, Stuart Hall, Staunton.

NOTES.

The sixty-fourth semi-annual meeting of the Richmond Convocation will be held in St. James' church, Ashland, Va., the Rev. E. L. Goodwin, D. D., rector, on April 27th to 29th, inclusive.

Sunday afternoon, April 18th, there will be a mass-meeting of all the Sunday-schools of the Church in the city of Richmond at St. Paul's church, at 4 o'clock, at which the Lenten Offering will be announced. Bishop Gibson will preside and addresses will be delivered by the Rev. W. Russell Bowie, D. D., rector of the church, and the Rev. S. Roger Tyler.

The Rev. Morris S. Eagle has resigned the charge of Haymarket Parish and will go to Emporia, in the Diocese of Southern Virginia.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

At St. Paul's church, Baltimore, on Good Friday, following the regular service and sermon, there was held a Three Hours Preaching of the Passion, conducted by the rector, Dr. Arthur B. Kinsolving. The large church was filled throughout the solemn meditations.

The music at the Easter Festival service was very noble and devotional. The features of the service were Hodges' "Christ our Passover," Handel's "Hallelujah Chorus," and Gounod's "Sanctus."

In the church and chapel 933 persons made their communions during the day.

Recently eighty-four persons were confirmed in the parish, of whom fifty-nine were presented at St. Paul's chapel by the assistant in charge, the Rev. F. H. Staples.

The daily noon-day Lenten services were well attended throughout the season. The congregations grow from year to year.

PITTSBURG

Rt. Rev. C. Whitehead, D. D., Bishop.

Easter day in Pittsburg was bright and clear, and was characterized by large congregations in all the parishes. There was a record-breaking attendance at the holy communion in nearly all of the churches, and the offerings in the congregation and from the Lenten mite boxes were exceedingly good.

During Holy Week the noon day services at Trinity church drew great crowds, the addresses during the first four days being by the Rev. G. B. Richards, of Emmanuel church. On Good Friday the rector, the Rev. E. S. Travers gave the noon day address as part of the three hours' service. At the **Church of the Ascension,** the three hours' service was conducted by the Rt. Rev. J. H. Van Buren, D. D., and the Rev. Mr. Fairlie, the former making three and the latter four of the seven addresses. The bishop of Pittsburg officiated at the same service in **St. Paul's church, Kittanning.**

At St. Barnabas' church, Tarentum, March 12th, at the visit of Bishop Whitehead, an oak pulpit was unveiled and dedicated, in memory of the Rev. John Lloyd Taylor, priest in charge from 1899 to 1905. The gift was provided mainly by contributions from persons baptized and confirmed during Mr. Taylor's incumbency.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Christ Church, Point Pleasant: The Rt. Rev. W. L. Gravatt occupied the pulpit at Christ church Thursday evening, April 1st; and after delivering an eloquent, forceful sermon to an unusually large and attentive congregation, confirmed the class of nine, presented by Rev. C. F. Magee, rector of the church. Never in the history of Christ church have the Lenten services been so faithfully attended, or the church's obligations so strictly observed.

A splendid congregation tested the capacity of the church at the regular Easter day celebration. The Knights Templar in full uniform, augmented by quite a number of visiting Knights from Gallipolis, Ohio, attended in a body.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop.

Illness of the Rev. Mr. Hepburn.

The Rev. Sewell S. Hepburn, of Kennedyville, Mo., has been very ill for the past four weeks with erysipelas in the face, and a great sufferer. At last account, however, he was considerably improved, and every hope is entertained for his complete recovery. His son, Dr. Sewell S. Hepburn, is with him.

SOUTH CAROLINA.

Rt. Rev. Wm. A. Guerry, D. D., Bishop.

Appeal For Colored Work.

The archdeacon for the work among colored people in the diocese of South Carolina has sent a circular letter to the white clergy of the diocese and to some of the friends of the work without the diocese. The object of the letter is to raise enough funds to make ends meet in the urgent missionary work among the negroes. The letter follows:

To the Friends of Honest Work Among the Negroes:

In the presence of financial distress, we are compelled to appeal for funds by which to meet the cost of carrying on urgent missionary work in the schools and missions among the negroes in this diocese. These funds are necessary in part to make pressing repairs on some of the school buildings and to maintain needed industrial features in the schools; and in part to meet a deficit in the funds for the colored work, and to save us from the painful task of reducing the pay of missionaries who, for the most part, are receiving small salaries. One of our schools has already been ordered not to open this school year.

We are glad to say, however, that the colored people are doing all they can to help themselves. During the last conciliar year, they raised from all sources, $7,739.04; but the cotton crisis this year will make it well-nigh impossible for them to give us any substantial aid in our hour of great need. Therefore, we are forced to appeal to our friends within and without the diocese to assist us in raising at least $2,500 to enable us to keep all of our forces in the field during this time of our struggle to make ends meet.

Please send whatever you may give for this worthy cause to the undersigned, 54 Bogard Street, Charleston, S. C.

E. L. BASKERVILL,
Archdeacon.

The Bishop's Endorsement.

Dear Friends: I cannot too strongly endorse the work of Archdeacon Baskervill. He has my confidence and support and I hope the friends of the Church's work among negroes throughout the South and elsewhere, will respond to his appeal and come to our relief in this crisis.

Yours very sincerely,
WM. A. GUERRY,
Bishop.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

Easter Services.

Ohio was favored with glorious sunshine and a mild temperature on Easter day. Reports indicate that the attendance, both in the congregations and at the altars, and offerings in the aggregate, far exceeded those of any previous year in the history of the diocese. In the churches there were from one to three celebrations of the Holy Eucharist, and in a majority special services for children and the ingathering of Lenten savings for general missions.

Steubenville: At St. Stephen's 175 persons received the holy communion at two celebrations. This parish is organizing its forces for the erection of an addition to their church building to cost $7,000, and the offering was for that purpose. At **St. Paul's** more than 250 persons received at two celebrations and the offering somewhat in excess of $1,000 was a special one for the new wing of the parish house. At **St. Peter's, Ashtabula,** 200 received at two celebrations, and at **Grace, Sandusky,** there were more than 200 communions at two celebrations, and the offering was undesignated. **St. Timothy's, Massillon,** had three celebrations, 225 communions, an offering of nearly $2,000, and a special service for Knights Templar in the evening. At **St. Paul's, Canton,** nearly 150 received at two celebrations, and the offering was $500, and at **St. Paul's,** Norwalk, 229 received at two celebrations, and the offering was undesignated. In **Toledo, at Trinity church,** more than 3,000 persons attended the services of the day; there were three celebrations and offerings somewhat in excess of the amount asked for, $5,000.

At St. Mark's 500 made their communions at two celebrations, and the offering was $4,000, and at **St. Alban's** Bishop DuMoulin, administered confirmation, preached the sermon and celebrated the holy communion.

Cleveland: At the Cathedral there were three celebrations and something more than 600 communions. Offerings requested were $4,000; the amount received was $5,500. Bishop Leonard preached the sermon, and celebrated the holy communion at the mid-day service. At **Emmanuel** there were three celebrations and 630 communions. The offerings in this parish, including special Easter pledges, will reach nearly $5,000, and the children's offerings for general missions in the aggregate will be about $200. In **St. Paul's** there were two celebrations, at which 450 received communion, and the offering was $5,000. A feature of the evening service was the offertory anthem, a sacred cantata, "Death and Life," sung by a superior vested choir.

Akron: At the Church of Our Saviour 376 persons received at three celebrations, and the offering was $1,000. At **St. Paul's** there were three celebrations, more than 300 communions and offerings amounting to what the rector and vestry asked for, $3,000.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

The missionary campaign for the Apportionment and the Emergency Fund has been arranged by the bishop and the Diocesan Committee, and includes a letter from the bishop to all the clergy, asking them to do all they can, and to present upon Rogation Sunday, in a large way, the missionary obligation; another letter to the vestries and advisory boards of all the parishes and missions, asking them to feel a responsibility for their parish offerings and to present the subject personally to the people in the parish; a division of all the parishes among the members of the Diocesan Committee for visits or exhortation; the presentation of the subject at the archdeaconry meetings and the Diocesan Convention, and the gathering in of the offerings, special and general, in the churches on Whit Sunday. There will be a strong effort to make the record of the diocese a good one.

The Rev. Stephen H. Granberry has resigned the rectorship of St. Barnabas church, Newark, after service of more than thirty years, and has been chosen rector emeritus, the resignation to take effect August 1st.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

Easter day was beautiful in Michigan in point of weather, and the congregations and offerings large. At Emmanuel church, Hastings, the Rev. Carroll L. Bates, rector, both Holy Week and Easter were remarkable for the spiritual response shown. Ten adults, five of them men, presented themselves for baptism, and the rector is preparing a confirmation class to number over twenty, all adults, his second class this

year. This parish gave also the largest Easter offering in its history, $429.72.

Holy Trinity Church, Benton Harbor: Easter day was made memorable by the payment of an aged parish debt of $250 by some 300 offerings, averaging less than one dollar each. The early communions were especially well attended, ninety-five per cent. of those receiving being communicated at the first two services. The present rector, the Rev. Wallace Herbert Blake, was called to the parish two weeks before the beginning of Lent.

Grace Church, Grand Rapids, the Rev. G. P. T. Sargent, rector, is receiving the congratulations of its friends. It almost entirely freed itself during Lent of a debt of long standing, amounting to $1,800. The most of this was accomplished at a single service by the personal initiative of the rector.

Death of Prominent Laymen: The diocese has recently been bereaved by the death of several of its prominent laymen, among whom may be named Judge W. J. Stuart, long connected with the diocese, and having held many offices of honor. Judge Stuart had been for many years senior warden of St. Mark's Pro-Cathedral, Grand Rapids. His was a familiar and prominent figure at every diocesan convention, where his counsels were highly valued, and will be greatly missed. His death occurred at about the beginning of Lent. Mr. Sidney B. Drake, a pioneer identified with the early days of Grand Rapids history, died about the middle of Lent. At the time of his death he was the treasurer of the diocese. Mr. J. S. Goodyear, senior warden of Emmanuel church, Hastings, died upon Palm Sunday. Mr. Goodyear came to Hastings in 1855. He was consecrated to the interests of the Church, and had a winning and attractive personality. He left a bequest of $300 to his parish.

Noon-day services were held throughout Lent at St. Mark's Pro-Cathedral. Bishop McCormick was the speaker at these meetings from March 15th to 20th, his subject being "Love."

Dean Francis S. White, of the Pro-Cathedral, Grand Rapids, was the speaker at the noon-day Lenten services at the Majestic Theater, Chicago, from March 15th to 20th.

Bishop McCormick made an Eastern trip at the end of Lent, speaking in the Church of the Advent, Boston, upon Good Friday.

EAST CAROLINA.

Rt. Rev. T. D. Darst, D. D., Bishop.

The one hundred and sixty-seventh session of the convocation of Edenton met in Holy Trinity church, Hartford, April 6th-8th. The preachers were Bishop Darst, Ven. T. P. Noe, Dr. R. B. Drone and the Rev. Morrison Bethed. "The Forward Movement" and the grouping and administration of missionary cures were discussed by Archdeacon T. P. Noe. This diocese has taken a lead in putting through "The Forward Movement," and it has greatly increased the revenue of the diocese, and has rejuvenated many parishes. One parish was referred to which formerly gave $5 for missions, and is now pledged for $135. The Woman's Auxiliary met at the same time, and was an interesting feature of convocation.

The Sunday-school children of Holy Trinity, Hertford, the Rev. C. P. Parker, rector, numbering thirty-eight, raised $166.96 in Lent for missions. The bishop referred to this as the best record he has ever heard of. The superintendent worked out a scheme which appealed to the children, and with the encouragement of the rector they raised the large sum for so small a band.

Windsor: No rector has been secured for the splendid country cure centering at Windsor. These churches have taken themselves off of the missionary aid list, and are pushing ahead rapidly. Windsor, where the rectory is situated, is a delightful town of about two thousand people.

The Bishop's Visitation: Easter the bishop visited Holy Trinity church, Hertford, in the morning and confirmed six presented by the Rev. C. P. Parker, and in the evening confirmed twelve at Christ church, Elizabeth City, the Rev. C. A. Ashby, rector. Large congregations greeted the bishop at both places. The bishop commended the fine work being done by the Rev. C. P. Parker at Hertford, Plymouth and Belhaven, which has so increased the interest of these congregations as to make the field too large for one man, and may lead to the establishment of a permanent priest at Belhaven.

ARKANSAS.

Rt. Rev. Jos. R. Winchester, D. D., Bishop

Trinity Cathedral, Little Rock: By unanimous consent of the vestry and chapter of Trinity Cathedral, Little Rock, a call has been extended the Rev. Walter G. Parker, of Woodberry Forest, Virginia, to the rectorship of the Cathedral. This is the most important work in the diocese of Arkansas, and it is the earnest hope of the vestry and chapter that Mr. Parker will accept the call.

The former dean, Rev. George B. Myers, left Little Rock to take charge of the Cathedral at Havana, Cuba. For the past six months the Rev. George Edwards, D. D., has acted as **locum tenens** at Trinity, doing splendid work in preparing the way for a permanent dean. Trinity Cathedral is in a growing section of Little Rock and offers a field in which there is great work to be accomplished.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. H. Burch, D. D., Suffragan.

Easter Offerings: The largest Easter offering reported thus far is that of Grace parish, the Rev. Dr. Slattery. It amounted to $40,000 and is toward an endowment of $500,000 for music of choir, school and parish. St. Bartholomew's offering amounted to $14,500, Holy Trinity, Harlem, to $9,000, and there was a special offering at the Incarnation, apart from the regular one, of $1,800 for summer work. St. George's had offering of $3,500 also for summer work.

Recent Bequests: Miss Anna E. Smith, leaving an estate of $800,000, willed $200,000 to the Peabody Home for Aged and Indigent Women. This Home is located in the Bronx, and in it, struggling for many years in its behalf, were the late Mrs. Henry L. Tiffany, of St. Peter's, Westchester, and women of Grace, West Farms. Miss Smith also willed $10,000 to Barnard College, a part of Columbia University, $7,500 to St. Luke's Hospital, and the same sum to the House of Rest for Consumptives.

Religious Awakening: Bishop Courtney, while far from well, is taking keen interest and doing what he can to help religious awakening in New York. His vicar, Mr. Chalmers, at Holy Trinity, is also co-operating, and in various parts of the city district meetings are planned, or have been held. At St. John the Evangelist church, the Rev. J. A. Wade, invited all lower West Side ministers to attend his Good Friday service. Many responded. A similar district meeting is planned for Harlem, and last Monday a Baptist church, throwing away its close communion ideas, invited all to the Lord's Supper. Many came. While the New York efforts do not count on the Rev. "Billy" Sunday, reports of his sermons and of the near by Paterson meetings, published in the New York papers fully, have marked effect.

The Seamen's Institute campaign to pay off the $150,000 debt on its $1,250,000 building has resulted to date in $38,500 subscriptions, with the campaign on to last a month yet. The managers, who are trustees of the institute, base their hopes in part on a marked improvement in the financial situation in New York, which they profess to see, especially in the Wall Street section.

St. Stephen's church, the Rev. Dr. Nathan A. Seagle, has just celebrated its one hundred and tenth anniversary. A sermon was preached, setting forth its unique history, and there was a dinner, at which Bishop Burch, the Rev. Dr. Cyrus Townsend Brady and others were speakers. The parish dates from 1805 and started on the lower East Side. It moved to the West Side, at what was then up town, and fifteen years ago went to Sixty-ninth street, doing so only after much contention with neighboring parishes. It has prospered in a difficult field, wherein others have failed. In part endowed, and for years in legal difficulty over the title to its present site, it is stronger to-day than at any time.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Church Work Among the Colored People.

The church work among the colored people in the North, as in the South, in spite of the many difficulties, has made steady progress.

Three thriving churches, located in Brooklyn, two of them archdeaconry missions, mark the high water mark of the work.

During the past year St. Phoebe's Mission, the Rev. M. F. Duty, missionary, an archdeaconry mission, acquired two eligible lots immediately opposite the present rented quarters at a cost of $2,500, and arrangements were made to begin the construction of a basement on borrowed money.

The more pretentious archdeaconry mission, St. Philips, the Rev. N. P. Boyd, minister, is about to occupy its new church building, May 1st, the twelfth anniversary, being set apart for the formal opening of the structure.

Twelve years ago the Rev. N. P. Boyd, a graduate of St. Paul's Normal and Industrial School, Lawrenceville, Va., Archdeacon James S. Russell, founder and principal, assumed charge of a colored mission. Nineteen discouraged Church people were worshipping in a small, dilapidated frame building, valued at $200. To-day they have a beautiful church building, designed by Mr. Boyd himself, erected by colored labor, under his leadership, he himself doing all manner of work, from digging the cellar, to setting the cross. This church is Gothic in style. The front is constructed of white cream bricks. It is fifty by one hundred and four feet, and is complete

in every way. There is a commodious basement, seating five hundred people.

During the years of Dr. Boyd's ministrations, he has baptized three hundred and thirty two persons, ranging in ages from eighty-eight years down, presented two hundred persons for confirmation, married one hundred and eighteen couples and officiated at one hundred eighty-two funerals.

On a lot at the side of the church is a brick parish house. The lower floor contains a hall, and rooms utilized by the various institutional activities and church societies. Six rooms on the second floor are at the disposal of the missionary and his family.

Among the various parochial activities is a well equipped printing and publishing company, recently incorporated, and manned entirely by members of the parish.

Mr. Boyd is held in high esteem among the white people. On his tenth anniversary a number of the Brooklyn clergy presented him with a purse of $75 in gold.

The money value of this property is about $30,000.

None can estimate its religious and moral effect on the colored people who are usually so greatly neglected by their own race.

The Diocesan Apportionment Committee on Missions are now arranging an Every Member Canvass to cover the whole diocese, to begin simultaneously on Sunday, April 25th, and end on Sunday, May 2nd. Committees will be appointed by the local rectors to co-operate with this plan.

It is hoped that this plan will enable the diocese to meet the 100 per cent. resolution recently adopted by the Diocesan Committee. Much interest has already been aroused in the diocese.

The confirmation classes this year have been better than last, not only in numbers, but in personnel. The Easter offerings averaged up well with last year. There was a more general observance of Holy Week, Good Friday and Easter by the different denominations than ever before.

During Holy Week, the Greek Orthodox church held services in the parish house of St. Peter's church, State street near Broad, the Rev. William George McCready, D. D., rector.

The attendance was very large. The bishop came on from Boston to attend the last service.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Settlement Work at Atlantic City.

Under the control of Ascension Parish, Atlantic City, the Rev. Charles Martin Niles, D. D., rector, settlement work has been instituted for the general welfare of the community. It is the special care of the women of the parish, and is immediately under the direction of a deaconess who resides in the Parish House. Money is provided by the Rector's Guild, together with a special offering by an unknown donor.

It is said locally, "We are doing this work in the name of our blessed Lord. The movement is distinctly religious. We have no idea of concealing Jesus Christ under the guise of philanthropy. With us he is first; and because of him we become lovers of men and women. We believe this to be the only Christian way to attack social problems."

Notes from Parishes and Missions.

Many items of spiritual and material advance have recently been chronicled in the diocese.

In St. Peter's Parish, Clarksboro, improvements have been made to the rectory, and a barn is being built, which is so fashioned that it can be used also for some parish purposes. The Rev. Thos. L. Josephs is the new rector of this parish, and also has charge of St. James church, Paulsboro.

St. Andrew's church, Highlands, the Rev. M. R. Crawford deacon in charge, is becoming a strong mission. A neighborhood house for Sunday-school and club purposes is being erected. There is a large and growing Sunday-school, and attendance at church services is increasing.

A chapel, the gift of Mrs. Alexander, has been built for the Woman's Reformatory at Clinton, and the Rev. Thomas A. Conover, of Bernardsville, has been appointed supervising chaplain.

The work for Hungarians in Trenton, formerly mentioned in these columns, has now been definitely organized as a mission of St. Paul's Parish. Mr. St. Clare, a Hungarian layman, formerly of the diocese of Albany, and a postulant for holy orders, is conducting services and systematically visiting the people.

Point Pleasant: Needed improvements have recently been made in St. Mary's church, Point Pleasant, and all paid for at a cost of $400.

Sea Girt: A window memorial of the late Bishop Scarborough has been erected in the sacristy of St. Uriel's church, Sea Girt.

At Christ church, South Amboy, the Rev. Chapman S. Lewis rector, "an every member canvass" has recently been made with important results of increase of income and attendance. There have been organized by the rector a St. Martha's Guild of 130 women and a Men's Club of 80 members, the latter being especially efficient in giving aid to a large number of poor families in the community. There has been the expenditure of five hundred dollars on the rectory and three hundred on the Parish House, together with the purchase of a stereopticon for three hundred dollars.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Sunday-School Pageant: At Parson's Theatre, Hartford, on March 26th and 27th, the most remarkable Sunday-school pageant ever presented in this State was given by the united Sunday-schools of churches of several different denominations. Over thirty branches were represented. Christ church, Rev. James J. Goodwin, rector, and St. Thomas' church, Rev. J. F. Miller, rector, presented two highly interesting pageants. The entire program, which lasted over two and a half hours, included a representation of every branch of Sunday-school work, even including the cradle roll and adult departments, which a few schools have. Besides our own church, the Sunday-schools from Methodist, Baptist, Congregational and other schools of various denominations took part. Christ church is one of the largest parishes in this State, having well over 1,000 communicants and a Sunday-school of about 500 pupils.

The Clergy and Prohibition: The clergy in this diocese, as a whole, are taking a most commendable attitude in regard to the prohibition question. At a recent mass-meeting in Hartford, addressed by Prof. Hopkins, of New York, which was held on a Sunday afternoon, the Rev. J. Franklin Miller, rector of St. Thomas' church in that city, was the master of ceremonies, and Rev. Mr. Jackson, of the Open Hearth and rector of another parish in Hartford, delivered the opening prayers. There have been many huge mass meetings in favor of prohibition recently, and the Connecticut Committee on Constitutional Amendments is now considering whether or not they will report favorably upon the bill recently introduced, which provides that the matter be submitted to the people of the State.

Notes: The united services held in Hartford, New Haven, Bridgeport, Waterbury, and in other large cities of this diocese, were very successful and in most cases the congregations were very large.

"The Crucifixion" was given by the Christ church choir, Hartford, on Good Friday evening.

St. Paul's church, Wallingford, celebrated its one hundred and seventy-fifth anniversary on Passion Sunday. Bishop Brewster was present and confirmed a class of thirty-seven, and also gave an interesting address.

Among the largest classes confirmed by Bishop Brewster this year were those of St. John's church, Waterbury, where the class contained 100 persons, and of Trinity church, New Haven, with eighty-one.

The annual Diocesan Convention will be held at Christ church, Hartford, Tuesday and Wednesday, June 8th and 9th.

The Rev. Henry Harte, of Wethersfield, has received a call to another parish in this State.

The Rev. Harry Robbins, formerly rector of St. James' church, West Hartford, and who gained a State-wide reputation because of his unsuccessful attempt to manage one of the largest motion picture theatres in the State, is now engaged in secular work.

The Rev. George T. Linsley, editor of "The Connecticut Churchman," preached at several different large parishes during Lent.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Inasmuch Mission.

Having drifted into the Galilee Mission as he expresses himself a derilict gone beyond science and all human aid, a physical, moral and mental wreck, George Long, on July 20, 1909, found there a Saviour in Christ. Then was born the Inasmuch Mission, for he then began the work of reclaiming such derilicts as he himself had been. The district chosen was one of the worst in the city, and was known as "Hell's Half Acre." It is so no more. On March 24, 1911, the Mission was begun in old delapidated houses. These have given place to what is probably the most substantial and best equipped Rescue Mission in the land. The buildings and grounds represent an outlay of $125,000 beside the furnishings. It is a four-story, reinforced concrete structure. In its life as a Mission in four years 237,444.72 have attended the services, 11,659 have professed conversion, there have been 83,807 free lodgings, and 129,137 free meals. The bread line, which began on December 18th, was continued until Monday in Easter week. From December 18th to March

(Continued on page 21.)

Christianity and the Community

Thy Kingdom Come on Earth

One result of recent investigations into the social evil in the cities of Richmond and Norfolk, Virginia, has been the calling of a conference to form a Virginia Social Hygiene Association, which conference is meeting in Richmond at the time this paper goes to press.

The conference grew immediately out of the following resolution which was adopted at the State Conference of Charities and Corrections at Portsmouth in February:

Whereas, The revelations made during the last several years by numerous vice commissions have brought to the attention of the people of this country a prevalence of social immorality, commercialized vice and social diseases that is arousing concern throughout the entire nation; and

Whereas, A national organization, the American Social Hygiene Association, has been formed to study vice conditions, and carry on a propaganda against commercialized vice and to promote the cause of social purity; and

Whereas, In a number of States there have been formed and chartered State associations working on lines analagous to those of the national organization; and

Whereas, We of the group, called together during the session of the Virginia State Conference of Charities and Corrections, are deeply convinced that the time has come in Virginia for organized and co-ordinated effort in dealing with the Social Evil in this State; therefore;

Resolved, That we request the chairman of this meeting, Dr. J. T. Mastin, Secretary of the State Board of Charities and Corrections, to appoint a committee of five, who shall be charged with the duty of calling an Organizing Conference with a view to the formation of a Virginia Social Hygiene Association. They shall select and invite to the Conference representatives from the various sections of the State, and shall make all necessary provision for said Conference.

The chairman appointed the following committee: Dr. J. J. Gravatt, Richmond, Va.; Prof. Francis Bacon, Norfolk, Va.; Dr. W. B. Foster, Roanoke, Va.; Dr. R. W. Garrett, Portsmouth, Va.; Rev. J. W. Shackford, Richmond, Va.

This committee has invited to the Conference one hundred representatives from all parts of the State.

✠

Such a movement as the one outlined above is another evidence of the growing realization among earnest people everywhere that the hideous realities of social vice is not to be cured by the policy of silence and evasion. but only by a clear and fearless facing of facts and a determination in the light of facts to try to find and apply right remedies for the conditions existing.

✠

In this connection it is interesting to note that the American Social Hygiene Association has been enabled by the Metropolitan Life Insurance Company to offer a prize of $1,000 for the best original pamphlet on Social Hygiene suitable to be read by boys and girls of from 12 to 16 years of age.

The manuscripts are to be not more than 3,500 words in length, and are to be typewritten.

The Metropolitan Life Insurance Company and the American Social Hygiene Association are to have the right to purchase at five cents a word any manuscripts submitted but not awarded the prize.

Further detailed information as to this contest, which closes July 31st, may be obtained from the American Social Hygiene Association, 105 West Fortieth Street, New York.

✠

If anyone asks why a life insurance company makes this particular offer, the answer is found in the following paragraph from a recent notable address by Dr. Lee K. Frankel, one of the vice-presidents of the Metropolitan:

"The question at issue is this: Can the social hygiene program be popularized; can pamphlets and literature of any kind be placed in the hands of the great masses of workingmen and women in the United States written in a popular way and not give offence? We have made several attempts to have pamphlets of this kind prepared for us to be used among our industrial policyholders, but until now have not found anything in the literature of the subject that we have felt we could use with impunity. . . . Whenever literature can be presented which will meet the requirements mentioned above, which can be distributed in the average American home without danger and which, in a dignified, ethical way will present the fundamental principles which the Social Hygiene Association advocates, insurance companies generally will be only too glad to co-operate with them and utilize the machinery at their disposal for the distribution of such literature among the millions of men, women and children in the United States, who to-day are policy-holders in the life insurance companies."

✠

Three of the most helpful and suggestive pamphlets at the present moment available for leaders in rural communities are the three reports just published by the U. S. Department of Agriculture, and to be had on request, entitled the "Domestic Needs of Farm Women," the "Educational Needs of Farm Women," and the "Economic Needs of Farm Women."

These pamphlets are made up chiefly of extracts from letters received in answer to an inquiry "How Can the U. S. Department of Agriculture Better Meet the Needs of Farm Housewives?"

✠

In the awful war now raging, there is much to sadden Christian idealism; and it is therefore a matter for peculiar rejoicing when out of the midst of it there comes evidence that within the peoples of the warring countries there is stirring even now a spirit which if it prevails will assure that the peace to follow the war shall be build upon those foundations of justice and mutual consideration which alone can endure.

Here is an article published recently in the "British Labor Leader," showing the attitude of a part of the British people toward the peace program of the German Socialists of Munich:

"More than once we have declared our conviction that the settlement of the war which the Socialists of Germany desire is practically identical with that desired by Democrats in Britain, and, indeed, in all the belligerent countries. In his work, 'International Socialism and the War,' A. W. Humphrey gives the peace program, adopted by the Social Democratic party of Munich, which, it will be seen, is very similar to ours, and which would certainly be endorsed in all essential particulars by the Socialists of the allied countries. The program is as follows:

1. Peace on terms that will heal fresh wounds.
   (a) No humiliation, no mutual recrimination.
   (b) Indemnifications determined by just claims and financial responsibilties.
   (c) Restitution of territory occupied during the war: Belgium, German colonies.
2. Peace on terms that will heal old wounds
   (a) Adjustment of States by nationality.
   (b) Plebiscite conducted by international committee in disputed territories: Alsace-Lorraine, Schleswig, Russian Baltic provinces, Finland, Poland, Trentino, Balkans.
3. Peace on terms that give lasting security.
   (a) Confederation of European states.
   (b) Alliance of all against aggressor.
   (c) International parliament and international permanent committees in place of secret diplomacy.
   (d) International police and international law courts for minor international offences, espionage, assault, etc.
   (e) International possession of European states: Bosphorus, Dardanelles, Suez Canal, Gibraltar, Kiel Canal.
   (f) Limitations of armies and navies.
   (g) Guarantees for democratic government: Universal suffrage, equality of electoral districts, redistribution every ten years, proportional representation, payment of members.

"It will be noticed how scrupulously just this programme is; it demands the restoration of German colonies, but also of Belgium; it demands a plebiscite to decide the future of the Russian-Baltic provinces, Finland, Trentino, and the Balkans, but also of Alsace-Lorraine, Schleswig, and Poland; it demands the neutralization of the Bosphorus, the Dardanelles, Gibraltar straits, and the Suez Canal, but also of Kiel Canal. In a word the programme is labelled not in the interests of Germany, but of Europe—not to represent the triumph of one nation, but of all. That is the spirit in which the peace treaty must be drawn up and signed, if it is to inaugurate an era of permanent peace. That is the spirit, we sincerely believe, which still animates the Socialists of all lands. Then why, in the name of everything for which we stand, cannot our representatives meet together, agree upon a common programme, and return to their respective countries to organize a campaign to popularize its principles? That is a question we shall continue to ask until some action is taken, and we hope the Socialists of other countries will ask it, too."—(British Labor Leader.)

John Ruskin's mother required him to memorize some Scripture every day. All the chapters she had him learn aggregate 20,000 words. Ruskin says of this: "I count it very confidently the most precious and on the whole, the one essential part of all my education."

Church Knowledge and Nurture

After the Easter Offering?

The children's offering for missions has been made. It represents gifts, self-denial, work, enthusiasm: sometimes these with information, sometimes only these. But they annually bring full missionary boxes to the Easter church service for the children, and their offerings have grown year by year till they reached the generous sum sent to the Board of Missions in 1914, a monument of the zeal and sacrifice of an army of Sunday-school members. What about next Lenten season's efforts? Some will say: That is too far ahead; let us rest now. Why so? It is not time now for missionary boxes or pennies. But idleness and indifference indulged mean loss of the interest and momentum in zeal and energy of this year for missionary gifts. Should this be, after all the earnest efforts to create it? Shall we allow it to go to waste, or use it towards the next offering in Easter 1916? Those in charge of our schools must decide. Use it if possible, do not waste it. Then—

* * *

Superintendents and teachers must lead in this. Theirs it is to plan the year's campaign which will find its finish in the special efforts of Lent 1916. This is the time not for gathering pennies; but for scattering **information** systematically about missions. Under the rector's leadership, the teacher's class for mission study at intervals, say once a month, can be taught by capable parishioner. In the school a monthly missionary lesson briefly used in part of the lesson period will not supplant the regular Bible lesson. It will lend a pleasant variety to the scriptural instruction and inform young minds about the growth of the kingdom, and sometimes touch young hearts with love for what the Master loved. "The Spirit of Missions," subscribed to by the **individual** teacher rather than by the school, for all to read in turn, will prove, even with self-denial for the price, a profitable investment. Fresh news will come to hand and be read with increasing appetite. The story of "Lives That Have Helped" will bring more than missionary information to the hearts of earnest teachers, even inspiration for their work; while it appeals to the sense of the heroic in the child-heart. The magazine will also bring the subscriber in touch with the Educational Department of the Board of Missions, a helpful agency for the teachers' meeting and the school's missionary efforts. "If it were possible for all the Sunday-school teachers in the land to come under the influence of the great publicity campaign now being carried on in centers from North to South and coast to coast, by the united efforts of all denominations, in the interest of missions, and could adopt some of the plans to their own field, the work would soon bear fruit. Unfortunately only a small per cent. can be reached." "To cultivate the missionary spirit missionary education is imperatively necessary, and the conclusion to be insisted on is this: That the same power will attend the effort of every pupil whose heart is filled with the desire to do good. True missionary education is the development of the spirit of love, that specially seeks those that need love the most. The missionary spirit is not carried about in purse or check book, not prisoned there by any means, but in the loving heart, the open, willing hand, the eyes that look for a chance to do a kindly deed, the tongue willing to speak a helpful word."

* * *

Scholars taught and informed about missions habitually will realize the missionary cause means more than an annual appeal for pennies. One already quoted adds this: "The ordinary selfishness of the child must be cured not by talking against it, but by teaching and training him to know and feel the world's need, the needs of other boys and girls. Our boys and girls need missions as much, perhaps more, than the missions need them. We can do them the greatest good by filling their minds, hearts, and hands **full** of what **they** can do in this great problem of world evangelization; in other words, training each child to be a missionary. The time is past when a missionary means a man called of God to go to distant fields in far-away countries and preach the gospel. To-day home missions have become foreign missions. Under our flag are people of every nation, and we own some of the "isles of the sea." Eighty-four per cent. of the Italians who come here are wage earners over seventeen years of age. A public library in one New Jersey city gathered one thousand volumes in eleven different languages, and could not supply the demands of the readers. The board of managers found it cheaper to employ tutors to teach these would-be readers English, than to buy enough books in their own language to satisfy them. Surely there is a field here where by tactful arrangement some of our older scholars could be missionaries at home to those ignorant of the gospel. Inspire a boy with an earnest desire to help one other boy to know about Jesus Christ, or a girl to tell her neighbor in the public school, bringing her on Sunday to her Sunday-school, and you have two home missionaries actually at work." The other boy or girl does not have to be of foreign birth or nationality. It is only needful that he know less or nothing about Christ than does his teacher.

* * *

The Junior Auxiliary depends on missionary interest and effort for its very life. Its relationship to the Sunday-school in membership enables it to influence and to help the missionary side of the school's life for it. Monthly meetings are the rule, and these mean monthly mile stones of progress in the Auxiliary, whose leader has the spirit of missions. Unless she has, she is in her wrong place. Then the annual meeting of all the branches in the diocese, with speakers of experience from a distance, the recognition and presence of the bishop, the sympathy and help of the chief diocesan workers with the Auxiliary officers, a service of reverent worship, prayer for missions, and inspiring hymns, all make this a grand seed sowing time, whose reaping appears in the life of the individual and parochial branches afterwards.

With thi must be included the annual missionary meeting in a united service of all the Sunday-schools of a city or neighborhood, when the Easter offerings of these schools are made unitedly, and stirring missionary addresses are made. If 25 or 50 per cent. even of the school's membership come together to this service, it means enthusiasm. Kindled anew, and the spirit of each school is the stronger in missionary zeal. The news columns of the Church papers report these services, giving one opportunity to discover the natural connection between the earnest use of means and generous diocesan offerings the next Easter for missions.

* * *

The Children's Corner.

My Dear Friends: If I ask you who do you love best, I would expect you to say: "Mother!" If I asked you why? You would answer: "Because she loves me, and is ever showing her love," so out of this answer would grow another, because I know her best and her love. If you ever wonder why she wants you to go so regularly to Sunday-school, one reason is that you may know better your heavenly Father and His love, and also how He is daily showing it to you. Out of this knowledge will grow love in your heart for Him (1 John 4:19). Then your love must show itself in doing something to please Him. Obedience is the way to succeed in this. It means obedience to the fifth commandment in school and at home, indeed to all the commandments, if temptation to break them comes to you. Obedience to the ninth if tempted to be untruthful; to the tenth if tempted to want what is not one's own. It can also mean service, bringing playmates to Sunday-school and church, being kind to them in unselfishness, and for children beyond your reach, sending your missionary gifts for those who teach them. In this paper you have a missionary verse to find which St. Paul obeyed.

11, 16, 17, 19, a name of the Master St. Paul served.

20, 6, 12, 5, 2, 27, 13, the city where he helped St. Barnabas.

27, 8, 24, 5, 21, 12, 13, a city to whose church he wrote two epistles.

15, 20, 5, 12, the second thing he did on reaching Athens.

18, 20, 22, 8, 5, 27, 25, 26, a town he writes of to the Colossians.

23, 28, 5, 10, 5, 23, 23, 5, the first town he visited in Europe.

23, 28, 24, 3, 1, 5, 9, a country he visited in Asia Minor.

7, 3, 24, 4, a city to which he sailed near the end of his third missionary journey.

27, 17, 14, 7, 3, an island he visited on his way to Rome.

Answers for April 10th.

Junior: John 10:9, 10, 28.

Senior: Romans 6:12, 16, 23, 4, 8, 22.

Enigma Text: I am the good Shepherd.

Your friend,
K. J. HAMMOND.

THIS DAY.

Listen to the exhortation of the Dawn,
Look to this day!
For it is life, the very life of life!
In its brief course lies all the realities
and verities of your existence,
The bliss of growth,
The glory of action,
The splendor of beauty;
For yesterday is but a dream,
And to-morrow is only a vision;
But to-day well lived makes yesterday
a dream of happiness,
And every to-morrow a vision of hope.
Look well, therefore, to this day!
Such is the salutation of the Dawn!

—From the Sanskrit.

Family Department

For the Southern Churchman.

A Prayer.

By M. E. Seffrea.

Lord of the Sabbath day,
And giver of all our days,
Teach us to know Thy way,
Help us to sing Thy praise.

Nothing but blessings are
Intended for our lot.
Lord! be it still Thy care
That sin beguile us not,

Make Thou our pathway straight,
Keep Thou us in the road,
That with Thy guidance, soon or late,
Will lead to that abode,

Where sin and sorrow cease,
Where, all life's wanderings o'er,
There will remain a Sabbath peace,
With Christ forevermore.

Mary Ellen's United Offering Box.

The little iron gate, which breaks the green of the solid ivy-clad stone hedge, is a most attractive place. Yesterday, as I walked along the lane looking for the yellow gleam of the golden-rod, my attention was arrested by seeing Mary Ellen standing at the moss rose bush nearest the gate. I raised the latch and entered.

But Mary Ellen apparently had something very unusual on her mind. Though she was distinctly friendly and courteous to me, she showed me quite plainly that she hoped I had not come to disturb her preoccupation by telling me that her mother was sewing in the parlor window.

And there the dear, sweet little woman was, sitting by the wide, low window which gathers all the afternoon sun. She was engaged at nothing more romantic than darning some of Mary Ellen's stockings. That precocious, dainty lassie may take the credit of developing in her mother a very remarkable talent for artistic darning. Mary Ellen truly possesses the making of an athletic girl; she can climb up the highest trees, with no greater mishap than gaping wounds in the knees of her stockings. It is only the mother whose daughters develop the proper basketball kick against the cradle blankets that knows just what a fine training in stocking darning that kick may furnish.

I know no pleasanter place to spend an hour than with Mary Ellen's mother in her parlor window. From it one gets a long sweeping view of the orchard, the fields which rise up to the white town, with a haze of blue smoke ever hanging over it, and a gleam of gold high above all, where the sun brightens the new cross on the old colonial church.

It is a good town to those who live in it. One of the charms of the whole surrounding country, as viewed from that parlor window, is the impression it gives that it was in just such a peaceful valley our Master's home, in all its simplicity, must have been.

What a lovely picture Mary Ellen's mother makes, with the sweet face that her patient life has made beautiful, bending over her piles of small stockings! And when she raises her eyes, there is the light of God in them, which is made of purity and knowledge. She raised them now, with a smile of welcome in their dark, violet depths. As I seated myself in the wicker rocker, there was a sound of flying gravel, which always accompanies a certain small tom-boy's transit up and down the avenue.

"That's Mary Ellen!" said Mary's mother.

"Yes, that's Mary Ellen," I replied. Before I had the sentence completed, Mary Ellen was in the room.

But Mary Ellen ignored our existence. That was a most unusual proceeding with Mary Ellen, who invariably is courtesy itself. Like a whirlwind she rushed to the fireplace; like a whirlwind she took from the mantelpiece a little blue united offering box; like a whirlwind the excited child dropped into the depths something which thudded five times against the box's previous contents, and like a whirlwind she was off again! As for Mary Ellen's mother, she let her needle fall from her hands; in her beautiful eyes tear-drops sparkled.

Then she told me the meaning of it all: Mary Ellen's preoccupation at the gate, the blue mite box, the whirlwind descent upon it, the five pennies dropped into it, and Mary Ellen's mother's tears.

Every March and September since Mary Ellen was a wee little lassie, and first learned the value of a penny, the little blue box has been her especial possession on the mantelpiece. And Mary Ellen has learned to value its silent appeal: "That Thy power, Thy glory and the mightiness of Thy kingdom might be known unto men," without the prompting from her mother. Every day during the year has Mary Ellen added to the contents of the box. And never a March, and never a September has passed that the contents of the little blue box, spoils of Mary Ellen's combats with her girlish appetite for pleasures, have not furnished a small mound of coppers to help send news of the love of a Saviour, somewhere, among those who know him not.

Now, yesterday, Mary Ellen, passing Mr. Lee's drugstore, saw a new flavor of ice-cream soda advertised. And Mary Ellen's soul longed for a taste of it. The thought of that delicious draught was in sole possession of her mind when Aunt Bess gave her five new bright pennies for going to the post-office and bringing home the mail. The gift was an unexpected happiness. The blue box also claimed a corner in Mary Ellen's memory. But she wanted the soda, she thought, far more than the heathen needed the gospel. Mary Ellen's conscience had a most uncomfortable habit of teasing her at times.

Three different times had Mary Ellen ventured down the avenue towards the drugstore. Three different times had she stopped at the moss rose bush, drawn by the sweetness of sacrifice embodied in the little blue united offering box.

On the first occasion Mary Ellen had found her mother all alone with the piles of stockings. Though she is a big, rough and tumble, healthy girl of eleven years, it seemed to her just then that she needed her mother.

"Mother, would it be any harm not to put Aunt Bess' pennies in the box?"

"Why, no, dear! Of course it would not!" was her mother's reply.

"But, mother, they are extra pennies. Wouldn't it be selfish not to share with the heathen?"

"But, dearie, they are your own pennies, even if it would be selfish to keep them all."

"Wouldn't it be any harm to buy soda water with it?"

"No, dear! No harm!"

Not another word did the wise mother say, though Mary Ellen lingered. Suddenly Mary Ellen turned away from her mother, and hastened down the avenue towards the tempting drugstore. Perhaps there was a little prayer for her harum-scarum little daughter sewed into the stocking. Perhaps there was time for even two or three prayers before Mary Ellen was heard on the gravel again.

"Back again, Mary Ellen?"

"Yes, mother! You see, when I got to the gate, I thought of the heathen, and the little blue box. Please tell me what to do, mother?"

The mother yearned to speak the decisive word, but that would make the dilemma too easy for Mary Ellen. When Aunt Bess had given her the pennies, nothing was said about the blue box. Mary Ellen had thought of it herself. And her mother knew that the blue box drew all its meaning from the fact that this wealth was all Mary Ellen's own.

"You must do as you think best, dear," said her mother, caressingly.

Again Mary Ellen hesitated. The appealing faces of little heathen children flashed before her mind, followed by the rapturous vision of herself enjoying the foaming soda water. The soda water drew the child to the gate, where conscience once more impeded her footsteps.

I should like to think of that little blue united offering box standing on Mary Ellen's mantelpiece when she is a woman. Who knows what varied denials of worldly interest, of pleasure, of advancement Mary Ellen may be called upon to render in the cause of truth, justice, or high ideals of honor? I know she will find strength for it, if her eyes chance to fall on the little blue united offering box, into which I saw her drop every one of Aunt Bess' five pennies.—Eugenie du Maurier, in the Young Churchman.

The Little Bird That is Just Beginning to Fly.

Isabel C. Mathews.

Sitting at my window one bright June morning, watching two bluebirds that were teaching their young to fly, I could not but compare them with some human parents of my acquaintance. I was impressed with the care which these parent birds bestowed upon each little nestling as it showed a desire to spread its wings and try life in the Unknown World.

They seemed to tell them just where danger lay, and to teach by their action the proper course to pursue. And such a cheeping when the little ones proved apt pupils! Their encouragement of these first timid flutterings taught me a lesson. I thought of the chariness with which we give words of approval and how often a diffident girl or boy might be helped over some rough going on the path of growth and development by a few words of praise and cheer. The quick instinct with which the parent birds scented danger and the immediate warning which gave their children showed more alertness than we human fathers and mothers always do.

Too often the happiness of a young man or woman is wrecked by the indifference of parents to the associates



of their children, or the kind of books they read. Of course, we older ones are not too old to have forgotten the days of our youth, and can appreciate the desire of the "young folks" to company with others of their years without being too much under the sober eye of an elder. But let us always, no matter how tired or busy we may be, learn to know and be sociable with the friends of our children or of those whose guardians we are; and never say "I can always trust my daughter's or son's judgment in deciding to go where it is well to be, and to do that which is right." For this is contrary to human nature and most young people are very human; nor should they be expected to discriminate in such matters as their parents do.

We have journeyed the paths which our children are treading; let us remember in how many places they are beset with thorns. We have buffeted the winds of adverse circumstances; let us teach our birdlings how to fly in strength and safety.

What is Worth While?

"The Missionary Society will meet with Miss Brown," announces the pastor. Miss Smith says mentally, "I must 'phone Miss G— to go."

Miss Wilson also says mentally, "Pshaw, I have half promised Genevieve to go calling with her" (mind you the missionary meeting is a previous engagement, being a regular one with the Lord), "and Genevieve would think it foolishness in me to break it for a missionary meeting."

Little Miss Burford silently resolved, "I surely will try to get to this one, Miss Brown has so often and so cordially asked me."

Sadie White likewise thinks, "I will go by and take Lida to that meeting. I want her to get interested in that work."

There runs through the mind of Mrs. Newly-Wed, who has quit teaching and married, "I have plenty of time now. I ought to take up some charitable work, and Miss Brown has asked me to come and join them, so I'll go."

After services Miss Brown slips quietly through the pews to the south aisle, and in her sweet, winning voice, smilingly says to Miss Danforth, "You will not forget us Tuesday afternoon?"

"To be sure I mean to come!" replies Miss Danforth.

Tuesday afternoon arrives. Miss Smith gets busy with housekeeping all Tuesday morning and planting flower seed Tuesday afternoon till barely time to rush there herself, and forgets all about 'phoning Miss G——. Forgets! Forgets that Miss G—— needs the seed of missionary culture sown in her heart, and which seed sowing do you think was most worth while? On her way to the meeting she meets Miss Wilson in a limousine out calling with Genevieve; a rather confused look passes over her face as she meets Miss Smith, knowing just where the latter is going, but she forces a smile and forgets all about it the next minute. To her mind it was not worth while.

Little Miss Burford meant to be good, but the resolve did not go very deep Sunday, and so on Tuesday afternoon she lies down to sleep. This kind of indifference rarely wakes one from a nap, and the only excuse she has is, "She just overslept." Is a nap so worth while?

Sadie White's intentions were also good, but she found on picking up Monday's daily that the Reading Club meets Tuesday afternoon, and that, you know, is so interesting (and that gives one the feeling of being learned). My! but if the Young Women's Missionary Society should start its members out on such a research as some of the Reading Club's Program Committees do, you would hear such a howl as would almost wake the dead. Sadie goes to the Reading Club, Lida stays at home. The next meeting is rained out, and by the second meeting Lida has moved away, and her interest in missions is still unaroused. Ah! Is the Reading Club most "worth while"?

Mrs. Newly-Wed likes the idea of going, she has a beautiful new linen suit to wear, has a fat contribution of which she is somewhat exaggeratedly proud. But just as she is nearly ready, in walks Mr. Newly-Wed home early, unexpectedly. "Going out, dear?" "Oh, nothing important," and settles herself back in her chair to entertain him the rest of the afternoon. Of course she could not leave him.

Miss Danforth is there on time, which is the one bright ray in Miss Brown's endeavors—one prayer answered anyway. The meeting was by no means a failure. The twenty faithful members were there—a course there should have been forty, for a membership of thirty-five should have at least five visitors as prospective members.

Miss Brown had put as much care and thought upon this meeting as she would have upon any of her social receptions, and the committee had a most unique and excellent program. No wonder Miss Brown's hospitality was known far and wide.

But hearken, ye women as ye pass by these commonplaces to the sequel of my story! What is the future of the Missionary Society?

Judging from its past, it is history making. It is a special culturist training the members in that broad humanitarian spirit which will reach out to help the downtrodden, to lift up the fallen, to love the unlovely as the Master himself did. It is the hot-bed of love that expresses itself in giving—the highest type of love!

It is not building for time, but laying polished stones in that temple whose walls are of jasper, its gates of pearl.

What, in plain terms, not in figures of speech, is the Missionary Society's future? It is studying the needs of the lost until the hearts of the members become so afire with their immediate danger that many shall rise up and exclaim, "Here am I, send me," and those who cannot go—mind you, I say "cannot"—shall cry out and say, "We will send you!"

Then comes the epoch making time when the gospel people lay their imprint on the heathen lands, shaping and moulding nations according to God's pattern.

One writer has said, "True spiritual vision sweeps the universe and sees things in their right proportion." Then let us consider, "What is worth while?"

Hearken again, ye women, as we lead your gaze back to the paltry things that divert our attention from this noble enterprise! Set over against this mighty work the distracting things which called us away—the details of housekeeping, gardening, making calls, sleeping, &c., the thousand and one things that deter one from helping on this work, and are they not as chaff—yes, even as froth—by comparison?

Answer honestly, "Which is worth while?"—Presbyterian of the South.

Curious Clocks.

From the earliest time in human history men have felt the need of finding some way to tell the time of day. Before clocks were invented people used the sun dials. The sun dial throws a shadow, and as the sun changes its position in the sky, so the shadow moves on the sun dial, and by marking the places on which the shadow falls at different hours of the day, people could tell the time. But there was one great drawback to the use of the sun dial. If the day was cloudy, then the sun could not throw its shadow on the sun dial, and so a different method of keeping the time had to be found for rainy days.

The sand glass was another ancient timekeeper. By putting a lot of sand in a large glass vessel with a tiny opening at the bottom, and measuring the quantity of sand that would run out in an hour, the time could be measured. But there were objections to the sand glass, for sometimes the sand would clog, and some clever person invented an instrument called a clepsydra or water clock. This measured time by the quantity of water that escaped from a small hole in a reservoir. Great pains were taken in manufacturing these water clocks, and they were made so skillfully that they answered the purpose very well.

The first clocks that were run by machinery such as we have now were made many hundreds of years ago. Some of the cathedral clocks in England that are in use to-day, were made five or six hundred years ago.

The works of a clock are very interesting, and if you have never done so ask your father some day to show you the works of one of the clocks in your home, and perhaps he will explain to you just what it is that makes the hands go round, so that they tell us the correct time of day.—Exchange.

The Tide is Sure to Win.

On the far reef the breakers
Recoil in shattered foam,
But still the sea behind them
Urges its forces home.
Its chant of triumph surges
Through all the thund'rous din,
The wave may break in failure,
But the tide is sure to win.

The reef is strong and cruel,
Upon its jagged wall,
One wave, a score, a hundred,
Broken and beaten fall;
But in defeat they conquer,
The sea comes flooding in,
Wave upon wave is routed,
But the tide is sure to win.

O mighty sea, thy message,
In clanging spray is cast,
Within God's plan of progress,
It matters not at last
How wide the shores of evil,
How strong the reefs of sin,
The wave may be defeated,
But the tide is sure to win.

—Christian Observer.

For the Young Folks

For the Southern Churchman.

The Wiffenpouf.

Ina Duvall Singleton.

Oh, have you heard of the Wiffenpouf?
It lives in the midst of the sea.
A more remarkable beast, my child,
I'm sure there will never be.

A Wiffenpouf is a sort of a fish,
With a tail like a Chinaman's queue
If you'd like to catch one, I'll tell you how.
'Tis a secret 'twixt me and you.

First, procure a piece of cheese, so green,
(You'll get that from the Man in the Moon),
And a gimlet pink, with a ribbon blue.
And a stirling silver spoon.

Then get in a boat with a silken sail,
And sail till you reach the middle
Of the ocean deep—I forgot to state,
You must **not** forget a Fiddle.

Now bore a hole with your gimlet pink,
Tied up with your ribbon blue,
And play a tune on your Fiddle brown,
And you'll find that my tale is true

For the Wiffenpoufs will climb through the hole.
From your spoon, they will eat the cheese,
And you'll find, if you speak in accents mild,
They'll become quite tame by degrees.

Then sail straight home with your Wiffenpoufs,
And when you have reached the land,
You'll find that these pretty household pets,
Will be greatly in demand.

For the Southern Churchman

Mother's Quest.

By M. G. B.

Part I.

Mother had just finished reading one of the beautiful stories in Allen's new book. It was all about a wonderful king who lived long, long ago. His name was King Arthur, and he ruled over a country where there were many robber chiefs, and wild, lawless people who cared nothing for the rights of others, and were the cause of much violence and disorder thoughout the land.

Now the good and true men in the kingdom had banded themselves together to aid the king to put down wickedness, and to establish order and justice. These men were called knights. The best and bravest of them, who were always near the king and helped him most, were called Knights of the Round Table, because of a wonderful enchanted table around which they often sat and feasted or talked together of the brave deeds they hoped to do for their country and their king.

It was of one of these Knights of the Round Table that mother had read. The story told how he rescued a beautiful lady from the power of a bad chief. How he killed the chief, and forced his way into the strong castle, where he found many poor knights and maidens whom the wicked chief had imprisoned. These he set free, after he had made them promise to be loyal subjects of King Arthur.

Allen and Edgar had listened to every word with shining eyes.

"Gee! I wish I had lived in those days," said Allen, as mother closed the book, "Wouldn't it be fine to dress up in shiny armor, and carry a big sword, and go riding around the country on a fine horse."

"With squires always ready to wait on you and help you buckle your armor," added Edgar, who never enjoyed waiting on himself.

"And think what a lot of brave deeds those fellows did, mother," Allen went on. "Fighting bad men and rescuing ladies, and—and all that. Nobody has a chance to fight bad men these days, except maybe policemen, and even they don't carry swords."

Mother laughed, and then as she noticed Allen's sober face, her own grew serious. "Don't think, for a moment, that there isn't just as much room in the world for true knights to-day, as ever there was in King Arthur's time, little son," she said. "They may not wear armor, nor carry shields and spears, but as long as the world lasts there will be true knights with the same earnest desire to fight for the right and to give help to the needy. Why," she added "there are quests waiting every day, even for such small knights as you and Edgar, if only you were wise enough to find them."

"Oh, mother, do tell us," cried Allen.

"Yes, mother, do. I'd love to do a quest, and I could be a knight as well as Allen—couldn't I?" said Edgar.

"Wait until to-morrow and we'll see," replied mother, pattting the rosy face of her small knight, who had climbed up into her lap while they were talking.

"But come now, its bedtime for little boys. Kiss daddy goodnight and run along—and remember, just fifteen minutes before mother comes to turn out the light."

The next day was Saturday—a bright, beautiful day, all golden with autumn sunshine, and with just enough frostiness in the air to make the blood tingle for adventure.

The little boys had been out-of-doors since breakfast, and mother was still busy with her household tasks; when, suddenly, the door burst open, and there they were—Allen and Edgar in the lead, closely followed by Bob and Jamie Gray, their two little cousins, and by Donald McGruder, who lived next door. Two eager, winsome little maids, Dorothy McGruder and Mary Gray, brought up the rear.

"Why, dear me! What's all this?" asked mother, turning from the big kitchen table, where she was preparing to mix a cake, and dusting flour from her hands. "Come here, Mary Gray, and kiss Aunt Bess. Now what is it you little folks want? Not cookies, I hope, for they aren't made yet."

"No, mother, it's heap more important than that. We're going to be knights, and we want you to give us the quest—you said you would last night, you know," Allen explained.

"Well, that is important," answered his mother. "come along into the library, children, and let's talk about this new play."

They were soon grouped around her chair in the library, little Mary standing close and holding fast to her hand, and Edgar leaning against the other side of her chair.

"Allen thinks he ought to be King Arthur, because he thought of the game, and Donald thinks he ought to, because he's the oldest," volunteered Bob.

"And they say Jamie and me must be squires, 'cause we're little'n they are; but I want to be a knight just dreadful bad!" Edgar's voice was pleading.

"Can't we be part of the quest too, Aunt Bess?" little Mary joined in eagerly. "We could be squires and hold all the shields while the knights are fighting."

"No, mother," said Allen, "we don't want them. They're always tagging behind and getting in the way."

"My son," mother spoke reproachfully, "aren't you forgetting a knight's first duty? Do you think you would worthily perform a quest if you started out by being selfish and inconsiderate toward the little girls who are your playmates?"

Allen hung his head; and after a pause, mother turned with a bright smile to the little group about her.

"Now," she said, "I am the queen, and each of you must be what I say. Allen shall be King Arthur this time. The rest of you boys are knights, and Mary and Dorothy are your squires."

"Oh, goody, goody!" cried Mary and Dorothy together.

"And what can we do for shields and spears?" asked Bob.

"The spears you can find for yourselves out-of-doors. The shields—let me see—Allen, run upstairs and look on the shelf in the closet and bring me those pasteboard laundry boxes and my big scissors."

Allen was soon back with the boxes. His mother took them, and while the knights looked on with eager interest, she cut the shields, fastening a piece of cord on the inside of each that it might be hung over the arm. Helmets were fashioned out of newspapers, and upon each hero's breast the queen fastened her colors—knots of red and white ribbon. The knights were overjoyed; and the squires surveyed them with beaming admiration.

"And now the quest, mother. You've forgotten the quest," said Allen.

"Yes, yes, tell us the quest!"

"Give us a beautiful quest."

"One that will last all day—this is a splendid play," came from the others.

The queen looked puzzled for a moment; then as she glanced out of the window, as if seeking inspiration, her face brightened. "Oh, boys," she said, "there goes your quest—the very thing!"

(To be concluded.)

The Daughter Worth Having.

Two gentlemen friends, who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off; I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer, tenderly; "a daughter. But she is a darling."

And then they parted, the stranger getting into the street car for the park. After a block or two a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately decorated lunch basket. Each was well dressed. They, too, were going to the park for a picnic. They

seemed happy and amiable until the car stopped, this time letting in a pale-faced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he had heard one of them say, with a look of disdain: "I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?" This from another girl.

"No, indeed; but there is no accounting for taste. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry. Just then the exclamation: "Why, there is Nettie! wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood, beckoning to the motorman. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Whom are they for?" asked another.

"I'm on my way to Belle Clarke's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car, she saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked his sister:

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the little girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied, in a law voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any to bring. Him—he's our brother—he saved pennies so as Freddie could ride to the park and back. I guess mebbe Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived, and wrote the address in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hands, while the sick boy, with a radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper: "She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back:

"It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant.

At two o'clock sharp, the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly, introducing the comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in a cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you call her a darling. She is a darling, and no mistake. God bless her!"

And then he told his friends what he had seen and heard in the street car.—Exchange.

Rocking His Kitty to Sleep.

Hearing a song that was sweet to hear
From a dear little boy in a rocking-chair,
I tipped to the door to take a peep,
And found he was rocking his kitty to sleep.

He held her close to his baby breast,
Singing, "The birdies have gone to rest,
And dear little kitty must say good-night,
And close her eyes to the fading light."

Then I moved away to my tasks again,
Listening long to the sweet refrain
Till the voice grew still, and I did not hear
A sound from the lad in the rocking-
A sound from the lad in the rocking-chair.

So I tipped to the door, once more to peep,
And found the little boy fast asleep,
While kitty, perched proudly upon his knee,
With wide-awake eyes looked up to me.

—Selected.

A Bedtime Story for Little Folks.

"Oh, dear, I wish I wasn't a little boy," said Rob. And what do you think made him say it? It was because his mamma had just told him to put away his blocks and to take Prince to the stable and give him some oats. Prince is his rocking horse, and the stable is the corner between the rocking chair and the south window. Every night Rob ties Prince to the chair, and holds a saucer of birdseed under his nose till he has eaten as much supper as a rocking horse ought to eat. It doesn't take long, and he likes to feed his pony; but he knows his bread and milk are ready by that time, and his bedtime has come. That is why he said, "Oh, dear!"

"Why, what should I do if I hadn't any little boy?" said mamma, "and what would you do if you hadn't any little bed?"

Rob thought a minute, and then said: "If I was a little bird, I shouldn't want one. Oh, mamma, may I play I am a bird?"

His mamma said, "Yes, you may be a robin." So he began to hop about on the floor flapping his arms for wings. When he was tired of doing that, she told him to stand on one foot, and put his head down on one side and go to sleep.

"Why, mamma," he said, "I can't sleep in that way. Besides, I'm hungry."

"Are you?" said his mamma. "Well, here are some crumbs left from a cooky my little boy had. You may eat them: if you are a robin, you must sleep as robins do."

Rob stood on one foot for two minutes. He thought it was an hour, he was so tired; and then he said he would rather be a cat, because he could lie down. His mamma poured some milk into a saucer, and put it on the floor, and said, "Come, kitty, kitty;" but he couldn't drink it as pussy did, and he tipped it over before he had tasted a drop. Then he lay down on the rug before the fire. He tried to curl himself up in a little ball; but he bumped his head, and couldn't lie still and purr, though he tried very hard.

In a few minutes he jumped up, and said: "Mamma, I don't want to be a little boy yet. What else can I be?" Mamma smiled, and said: "Do you want to be a flower?"

"Oh, yes," said Rob. "I will be a morning glory." He had heard his mamma call his baby sister her little morning glory as she lay cooing to herself in her crib, and he thought it was a very sweet name.

"Well," said mamma, "the morning glories have all gone to sleep by this time. So you must come and stand by me, and go to sleep, too."

Rob went to her, and stood very still to show he was on a stem. Mamma put his arm through hers, because that flower always puts out little runners to hold on by. Then she told him how it twists itself up when its early bedtime comes, and Rob shut his eyes so tight and puckered his lips so close that his little face was as red as a rose.

Just then nurse came into the room with a bowl of bread and milk, and mamma said, "Shall I sprinkle my flower with water or shall I give my little boy his supper?"

"Oh, I'll eat my supper," said Rob. "I'd rather you'd be my mamma than anything else."

So he sat in his mamma's lap while he ate his bread and milk, and she told him he was her little robin.

And then she washed his face and hands and called him her little kitten, because the mother cat always washes her kittens.

And, when she put on his nightgown, she said he was her little flower and wore a white dress, like the other flowers.

And then she kissed him, and said, "My darling little boy;" and that was the best of all.

When he had said, "Now I lay me," and the prayer mamma made for him, he asked if he might say one more. Mamma smiled, "Yes;" and he said, "Dear heavenly Father, I thank you for making me a little boy."

Then he shut his eyes, and in two minutes he didn't know whether he was a bird or a boy or a kitten or a morning glory.—The Pacific.

A Morning Prayer.

I am awake, dear Jesus,
Oh, hear my little prayer!
I want to kneel and thank Thee
For all Thy tender care—

To thank Thee for the daylight.
The sunny skies above,
The kindly friends around me,
And, most of all, Thy love.
I want to tell Thee, Jesus,
My little heart is Thine;
Oh, make it glad and willing
To do Thy will, not mine—
That when the day is over
I then may truly say,
I have been serving Jesus,
And not myself to-day.

—The Christian.

WANTED

ONE PERSON IN EACH PARISH to act as our local representative. Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

One Way of Helping.

Ned and Lillian were very fond of pets, so one day Aunt Rhoda sent them a shiny black puppy. Of course they named him Nigger. He was so fat that it was hard work for him to walk, let alone trying to climb. One day he wanted to get up onto the sofa very badly, but the sofa was much too high. So Lillian suggested that they help him. They piled cushions in front of the sofa, and in a moment Nigger was scrambling up in great delight. But after all, he couldn't quite get onto the sofa from the top cushion. "I'll have to encourage him," laughed Lillian; and she brought a small cake from the pantry and held it up. Although Nigger was so very young, he loved sweet things; and when he saw the cake held just above him, he made a great effort indeed, and that time he landed on the sofa. Then he had the cake. Sometimes it is a good deal like that with us—we do seem hard. Therefore we must never forget that others need encouragement or praise, too. Whenever we possibly can, we should speak some little kind word of encouragement or praise to those who are busy about life's business. God is always encouraging us, even though we may not be able to hear Him.—The Shepherd's Arms.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent. of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days). and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivars liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 64 G, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....

Hymn for Alaska.

(Written at the request of Archdeacon Stuck by Rev. Louis Tucker, of Demopolis, Ala.)

Lord Who all the land beholding
Sees our hearts by day and night,
In Thy love our lives enfolding
Lead us to eternal light.
In the darkness be Thou near us,
Keep and stay us or we fall,
Oh uphold us, feed us, cheer us,
Guide and guard us safe through all.
Give us grace of Thy salvation,
Hold us safe through all distress,
Make of us a mighty nation
Founded on Thy righteousness.
Temper us that He may choose us,
Make us tools to fit His hand,
Christ the Carpenter, to use us
Building here a Godly land.

"If after kirk ye bide a weew
There's some would like to speak wi'ye,
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat wi' ye
Is stranger here than you maybe.
All here hae got their fears and cares.
Add you your soul unto our prayers,
Be you an angel unawares."

It may seem strange and paradoxical, but it is a fact, that man's spirit is never so strong as when it feels that apart from God, it is very weak; never so magnificently independent as when it knows it is utterly dependent on Him; never capable of so much as when conscious that it can do little without His aid; and never so rich and resourceful as when it realizes that except for Him it has nothing.—Arthur Chambers.

Are You Going to the Exposition?

This is a question that is being asked by thousands. So we ask it also.

If you are going,
If you anticipate goine,
or,
If you wish to go—
Read the following:

We will give you a free trip, if you will secure for us a certain number of subscribers. This you can easily do by July 1st, by getting your friends to help you.

You can join our party by paying cash, if you so desire.

Our purpose is to make our trip a success from start to finish, and our motto: **Personal Attention, Sociability, Comfort** and **Luxury,** together with every moment pleasant and enjoyable is all that we offer you.

IF POSSIBLE

one should not let the opportunity pass without visiting

THE EXPOSITION.

BY ALL MEANS GO TO THE EXPOSITION

and

GO WITH US.

This is the Route We Will Take to and from the EXPOSITION.

Take your map of the United States and follow the route—

From Richmond to Chicato. From Chicago directly southwest, passing through several cities to Albuquerque, New Mexico, to Grand Canyon to Riverside to Mt. Rubidoux, San Diego, Los Angeles, Mt. Low, Santa Catlina Island, Santa Barbara, Del Monte, Santa Cruz, SAN FRANCISCO, to Portland, Seattle, Victoria, Vancouver, Glacier, Lake Louise, Banff, St. Paul, Chicago to HOME.

Write immediately for full information and itinerary.

THE SOUTHERN CHURCHMAN
Richmond, Virginia.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is ntended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies, infants and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Kodak Finishing.

Developing roll films 10 cents. Prints 1¼ x 4¼ and smaller, 3 cents each. Post cards, 4 cents each. Enlarging at reduced prices. W. F. HOBART,
737 E. Main St.,
Richmond, Virginia.

YOUR GARDEN.

SOUTHERN CHURCHMAN AND GARDEN Magazine, the two for $3.25.

POSITIONS WANTED.

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut. New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Good traveler. Excellent references. Address H. W. Wilkins, Dixondale, Virginia.

HELP WANTED.

YOUNG WOMAN ACCUSTOMED TO work with girls, to take charge of home for twelve working girls as volunteer worker. Address M. A. I., 1436 N. St., Washington, D. C.

HOUSEKEEPER WANTED BY A GENtleman living in the country, fifteen miles from Philadelphia, Penn. Only a gentlewoman of education, ability and cheerful disposition and who is familiar with managing servants and can be contented with the country solitude, would suit this usually good opportunity. William Norris, Erdenheim, Pa.

An Appeal.

While we are inthe process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

MINISTERS SHOULD RECOMMEND the Southern Churchman to their congregations. Because: First, it is your Church paper. Second: To introduce the Southern Churchman into a home where there is no church paper, especially where there are little children, is like sowing a seed of kindness, because there is nothing in the Southern Churchman that will hurt, but much that will help.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

CARY.—ROBERT AITCHESON GRAY, aged 84, died on Easter Sunday, at his home, Eastwood, Stafford county, Va.

WILLIAM FITZHUGH RANDOLPH.

Entered into rest, on Saturday, April 3d, at his home, "Athlone," Millwood, Clarke county, Va., WILLIAM FITZHUGH RANDOLPH, son of the late Major and Mrs. Beverley Randolph, of "The Moorings." He is survived by his widow, Rosalie O'Fallon; five sons, Beverley, Benjamin O'Fallon, William Fitzhugh, Eston and Percy Charrington, one daughter, Mrs. C. W. Grandy, Jr., and his sister, Mrs. Ernest Astley-Cooper.

MRS. MARY ANNA PAGE.

On March 17th Mrs. MARY ANN PAGE, the beloved president of our Ladies' Aid Society, passed away at her home, "Brookland," Powhatan county, Va., aged 80 years.

She was the daughter of the late Thos. L. and Virginia Hobson and the widow of Mann Page, of Albemarle. She is survived by three brothers, Capt. Joseph Hobson, Alexander and Cary T. Hobson, two sisters, Mrs. Clara Nash and Mrs. George Guthrie, one grand-daughter and two great-grandchildren.

With the graciousness of a lady of the old school, Mrs. Page had a strength of character that was wonderful. After the death of her husband and three of her children she returned to the old homestead here, where for more than forty years she spent her life in unselfish service to her family, her church and the community.

Mrs. Page was the truest type of an earnest, devoted Christian, and was loved and revered by all.

We, as a society, will miss her wise counsel and faithful guidance. We feel that the noblest tribute we can pay to her memory is to endeavor to follow in her footsteps as she followed Christ.

Funeral services at Emmanuel church March 19th, conducted by the Rev. D. P. Chockley.

Signed,
MRS. FIELDING LEWIS,
Secretary Ladies' Aid Society Emmanuel Church.

MRS. LUCY T. BOYD.

At a meeting of the Pastoral Aid Society, of St. James P. E. church, Boydton, Va., held on April 8, 1915, the following resolutions were unanimously adopted:

Whereas it has pleased our heavenly Father to take to her eternal home our beloved friend and co-worker, Mrs. LUCY T. BOYD, we, the members of the Pastoral Aid Society of St. James P. E. church, of Boydton, Va., do hereby express our deep sorrow for the loss of one who was ever ready with her sympathy and generosity to assist us in our work. Always glad to do her Master's bidding, she has entered "into the joy of her Lord" and received the blessed welcome of "the good and faithful servant." We shall miss her greatly, but rejoice in the memory and example of this faithful worker in the Master's vineyard. Therefore be it

Resolved, That this be placed upon the records of the Pastoral Aid Society and Woman's Auxiliary, published in "The Southern Churchman," and sent to the members of the family.

MRS. C. J. FAULKNER,
President.
MRS. W. G. PLEASANTS,
Vice-President.
MISS J. F. HAM,
Secretary and Treasurer.

ORDINATIONS.

On April 1st, at Christ church, Eagle Lake, Texas, Bishop Kinsolving ordained to the priesthood the Rev. Alfred J. Gayner Banks. The sermon was preached by the Rev. William Hart, rector of St. Thomas' church, Wharton, who also presented the candidate. The Rev. Mr. Banks has been charge of Christ church, Eagle Lake, since last June, and will continue as rector of this parish and minister in charge of St. John's church, Sealy.

Mr. Austin H. Reed was ordained deacon at St. Paul's church, Concord, New Hampshire, by Bishop Parker, on March 9th. He will have charge of Littleton and Lisbon, succeeding the Dr. T. W. Harris.

On April 7th, in Zion and St. Timothy's church, New York city, Bishop Vincent, of Southern Ohio, ordained to the priesthood the Rev. S. M. Cleveland, curate of the parish, and the Rev. Frank Gavin, of the General Theological Seminary. The sermon was preached by the Rev. Henry Lubeck, rector of the parish.

A Religion Without Backbone.

A missionary who had returned to this country after an absence of some years was being shown about among the churches by a friend, who asked the missionary what struck him as the one most marked change that he had noted as having occurred in the years of his he is abroad. The man who "takes it moment's hesitation the missionary replied, "The loss of backbone in your religion." He found many ministers, he said, who believed nothing positively and many church members who accepted salvation, but few who could be called upon for any duty which required any self-denial. "Sweetness and light," said the missionary, were everywhere in evidence, but they seemed to be accompanied by credal indifference and lack of moral vigor. The first article in every church confession with some people seems to be this, "I believe that nothing matters very much," and only in a Christian community afflicted with such a spiritual anemia, he thought, could the illogical, unphilosophical and unscriptural heresies of the day find an easy entrance and a prompt acceptance. "No negative religion," he added, "ever inaugurated, no such religion can long carry on our missionary enterprises." His host did not even venture to challenge his guest's diagnosis of the situation.—Lutheran Church Work.

The Overworked Mother.

It is a mother's constant temptation to serve her children in lesser deeds that rob her life of its most important property—to forget herself and waste her soul in the routine demands made by her children. But let every mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when these little ones will need more than the sacrifices of the nursery. Some day they will need her companionship. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her.

Happy is that mother who grows with her children! Happy she who keeps to herself in their childhood sacred hours for her own self-culture, renewing ever the oil in her lamp that to them her supreme gift may be a constant and increasing light!—Christian Century.

PENNSYLVANIA.

(Continued from page 12.)

1st, 65,486 were in it. Mr. Long is ably seconded in his work as superintendent by his wife, who is called "the Angel of Hell's Half Acre."

Memorial to Mr. Geo. C. Thomas. Steps are being taken by the Church of the Holy Apostles to build a splendid church for its Chapel of the Mediator as a memorial of the late Mr. George C. Thomas, who was a member of the Board of Foreign and Domestic Missions, and for thirteen years its treasurer; for twenty-four years deputy to the General Convention from the Diocese of Pennsylvania; founder of the Sunday-school Association; and for forty-one years warden of the Church of the Holy Apostles and superintendent of the Sunday-school. The Chapel of the Mediator is at Fifty-first and Spruce streets, in a rapidly growing neighborhood, where there are already 57,000 persons residing. It has 400 communicants. There are beside four hundred communicants of the mother church, five hundred communicants not affiliated with any neighboring Episcopal church. Under the new vicar, who took charge on Low Sunday, it will become a strong missionary centre. It is hoped that contributions will come from all who recognize the great work which Mr. Thomas did for the Church.

The annual meeting of the Sunday-school auxiliary to the Board of Missions, Diocese of Pennsylvania, for the presentation of the Lenten offerings will be held in St. Matthew's church on Saturday afternoon, April 24th, at 3 o'clock.

Course of Lectures: The Rev. Stuart L. Tyson, M. A., is giving a course of five lectures to the clergy of the diocese on successive Monday afternoons, in the Church House, at 2:30 P. M. His general topic is "The Influence of the Vulgate on New Testament Theology." He began the lectures on April 12th.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

St. Luke's church, Norfolk: The congregation of St. Luke's church may justly feel that the Lent just past has been a fruitful one for them. On Palm Sunday, at the evening service Bishop Randolph confirmed a class of thirty-two; almost the same in number as that presented in the morning of the same day at Christ church.

On Good Friday the large attendance at the three-hour service, from 12 to 3 P. M., was noteworthy; and the Easter services were well attended, both early and late, and large numbers received the communion. The Easter offertory amounted to about $4,500, a sum which frees the church from all indebtedness. At the Sunday-school celebration in the afternoon, the contents of the mite-boxes came to as much as $500.

Easter Offerings: Large offerings were received at the other churches too: In Christ church, $2,300; in St. Paul's nearly $1,500; in St. Andrew's $456.65; of which $277.30 will go to missions, as well as $193.54, from the Sunday-school. As is customary, vestrymen were elected in most of the churches on Easter Monday.

At Trinity church, Portsmouth, on the evening of the 31st of March, Bishop Randolph confirmed a class of twenty-three. In this parish an Every Member Canvass is being made by the laymen, in which great interest is manifested. The Easter services were well attended; and offerings were made to the amount of $671 from the congregation, and $72, from the Sunday-school.

The Ninety-sixth Session of the Convocation of Southwestern Virginia will meet in St. Mark's church, Fincastle, the Rev. J. Scott Meredith, rector, April 19th to 22d, inclusive.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Memorial Window: On Sunday, March 28th, there was unveiled in Christ church, Oil City (Rev. J. E. Reilly, D. D., rector), a window in memory of Mr. B. F. Brundred, the above date being the anniversary of his death in 1914. Erected by his widow, it was executed in the Lamb studios, New York.

Comfortable to Live With.

We respectfully submit this wholesome discourse from Zion's Herald for your serious consideration. It is told of an aged New Englander that soon after he had lost his wife, a truly good woman, a neighbor, made him a visit of condolence, and said much in praise of the departed one. The bereft husband made no response to all this laudation of his wife until the caller had said all that she had to say. Then he added, "Yes, Lucindy was real comfortable to live with."

It was brief but high praise. The individual of whom it can be said that he or she is "real comfortable to live with" is a joy and a blessing to any home. Only the other day the writer attended the funeral of a man who stood high in the community. He was regarded as a good citizen. He was interested in the common good of the community. He was a faithful attendant at church, and his character was above reproach. It is pleasant to think of his many deeds of kindness. But the fact remains that he was not "real comfortable to live with." His family had convincing proof of this fact. He was that curious compound, a man of many most admirable traits of character, combined with frequent lapses into pettiness of spirit and petty tyranny when he was in his own home. He was not "real comfortable to live with." Are you? Do you present a smiling, kindly, cheerful front to the world, and reserve your scowls, your sharp words, your petty complaints, for your own family? The man who does this, the woman who does this, is in a certain sense a hypocrite.

A little girl who was the daughter of a man of this type was in the home of a neighbor who began to praise her father for being such a good-natured, altogether agreeable man, and such a good neighbor. Then she added:

"It must be delightful to live in the same house with a man like your papa."

To this the little girl replied. "Well, it is sometimes, but when he can't find the things he's looking for, it's awful."

Only the suffering members of some households know how "awful" it is to live with a man who allows the evil that is in him to run riot in his own home and curbs it with constant care when out of his family" when things go wrong with him is not a very high type of Christian manhood, even though his name be enrolled on the books of the church. He may be a man who is a "good provider," for a man of this type is apt to be mindful of his own comfort. He may be a man prominent in good works. He may be entirely above reproach when it comes to the integrity of his character as the world knows him; but, if he is not "comfortable to live with" in his own home, he stands in need of more of the grace of God than he has yet acquired.

The Evidence Convincing.

Dr. Thomas Arnold, professor of history at Oxford (England), speaking once of the certainty of the historical evidence on which the resurrection of Christ rests, said: "Thousands and tens of thousands have gone through it piece by piece, as carefully as ever judge summed up in a most important legal cause. I have myself done it many times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer."—Selected.

Jesus does not leave us to the loneliness of self-communion, but bids us enjoy fellowship with himself all along the way. This is the joy of the Christian life. If we were shut up to communion with our own selves and had not the privilege of communion with God, our souls would be unhappy and our lives full of discontent and sorrow. There is so much that is unworthy in ourselves, that we require something nobler and better than ourselves to awaken the best that is in us.—Christian Observer.

LAKE CHAMPLAIN

Shore front camps for rent in the pines. $150 to $175 for season. Sand beaches for children. Magnificent drives, boating, bathing, fishing. **C. H. Easton,** 1 Broadway, New York City.

The Object of Our Classified Department

is to furnish a meeting place for high class employers and employees; firms having high grade goods to sell and the buyer, etc., etc. The SOUTHERN CHURCHMAN will not knowingly permit any but legitimate use of these columns.

It will be worth your while to follow them each week.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Meditations

He that prayeth for another is heard for himself.—Ex.

A brave man hazards his life, but not his conscience.—Schiller.

To love is to admire with the heart; to admire is to love with the mind.

Missions are expensive, but it appears that they are not so costly to any church as the lack of them.

Who goeth in the way which Christ hath gone,
Is much more sure to meet with Him than one
That travelleth by-wayes.
—George Herbert.

He who would do more for a human friend than he would do for Christ is not worthy of Christ's friendship. Let us not profess to be Christ's friends if we are unwilling to do our best for him.—C. H. Wetherbe.

No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the word of God . . . for the righteousness of nations, like the righteousness of men, must take its sources from these foundations of inspiration.—Woodrow Wilson.

If we succeed without suffering it is because some one has suffered before us; if we suffer without success it is because some one will succeed after us."—Edward Judson.

Whenever we leave the station where God has placed us, be it for never so seemingly self-sacrificing and saintly an end, we are yielding most utterly to that very self-will which we are pretending to abjure.—Charles Kingsley.

A man may fall into a thousand perplexities, but if his heart be upright, he will issue from them all without dishonor.—Stevenson.

"Everything we endure patiently is a key to something beautiful that we could never enter otherwise. By the toilsome road of study a scholar learns to get joy out of books and stones and trees. By the hard road of discipline a man learns to get joy out of everyday living."

"I know this earth is not my sphere,
For I cannot so narrow me, but that
I shall exceed it."
—R. Browning.

Whatever may be Christ's silences to those who deserve them, he is never really silent to those who desire his salvation, and bear his cross, and trust his love. It is easier for the sun to fall out of the sky than for him to be hard, or cold, or indifferent to the humblest soul that seeks his face.—Bishop Thorold.

The saving work of Jesus is the work of raising a spirit into Godlikeness. We may liken it to a ladder of many rungs, of which the topmost one is perfection. Step by step, in this world and beyond, every rung of that ladder must be trodden by us. Repentance and faith plant us only on the first run. We must mount upward. There are any number of moral imperfections to be eradicated; any number of graces to be called into existence and developed. The ladder is a long one—there must be no stopping at the first rung, we must make for the higher and the goal.—Arthur Chambers.

He that serves God with gladness in the morning, will find in God his peace when the day is far spent.—Selected.

If the prodigal can detect his own rags in a world where all are prodigals, surely he must have in him the heredity of another world. Surely he must have been born to wear the garment of Christ's righteousness and to be clothed in the livery of the house of God.—Geo. Matheson.

SOUTHERN RAILWAY

Premier Carrier of the South.

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

YORK RIVER LINE TO BALTIMORE.

A most delightful overnight sea ride. Leave Richmond, Main Street Station at convenient hour, 5 P. M., daily except Sunday, arrive Baltimore 7 A. M. Fare, only $2.50 one way or $4.50 round trip, limited thirty days.

The York River Line with its new and luxurious steamers affording superior service is daily growing in popularity, and this is an especially desirable route of travel at this season.

For further information address
H. L. BISHOP,
Division Passenger Agent,
Southern Railway Co.
907 E. Main St.,
Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*3.30 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.28 A.M Byrd St. Sta.	*6 25 P.M. Byrd St. Sta.
*12 01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*6.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.15 A. M. from Fredericksburg

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

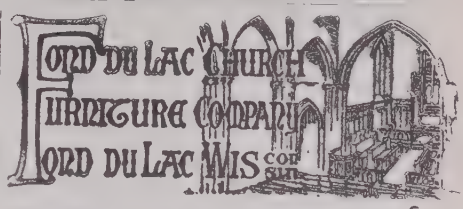
Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.




Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.

MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors,
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.


GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

For the Southern Churchman.

Importance of Little Things.

Alan Pressley Wilson, President Society for Social Advance, Baltimore, Md.

The Scotch, worthy people that they are, have a saying that "Many a mickle makes a muckle." But the Scotch are not the only people who have proven the worth of this truism; albeit many of us are just waking to a realization of the fact that if we do not look after the little things we will not have any of the larger things to engage our attention. Nor is this all, if we do not exercise ourselves in caring for the little things we will deprive ourselves of the very discipline so necessary to the preparation for the accomplishment of the larger things of life. The doing of little things is necessary, then, for two reasons: (1) Because the conservation of our civic and political interests demands it, and (2) because their achievement provides the very training we need to fit us for the execution of the larger things.

The history of large corporations and business houses, for the last five years, shows a marked attention to the little things over the history of commercial enterprises for a period of, say, twenty years previous. This is the day when competition and rivalry in business are reducing the cost of production to the minimum: when producer is pitted against producer in the determination to put on the market a better article at a cheaper rate. To do this it is necessary to put every particle of raw material to the best possible use, and manufacturers are to-day giving to the world better articles from the by-products than their predecessors made out of the original products. Waste products of a few years ago are utilized now; what we then threw away, we now consider valuable, and this scientific investigation will continue until nothing will be wasted: for everything there will be found a good use.

This principle of making use of little things—of turning to account what might otherwise be wasted—is the principle upon which all successful ventures must be conducted. Whether our efforts are put forth in the direction of domestic, civic, commercial or agricultural accomplishments we cannot achieve the highest success unless we watch carefully the conservation of the little things. This is especially true in agricultural life. We must not despise the day of small things. Whatever can be made to serve a useful purpose should be carefully nourished until it adds to the glory of the finished product.

It is not possible in a small space to point out any one way in which we are wasteful; but, take this principle of the conservation of little things into consideration and, in the light of the truth it carries, you will see wherein you have been prodigal of some of nature's richest gifts.

Those who buy tobacco in the cloth sacks or bags (or, who have friends who do), may put these little bags to excellent use in numerous ways. Let me recite the way we use them. First and foremost they are used at the beginning of summer to hold moth balls and hang on the hooks of closets among the winter garments that one does not want or cannot put away. This is much better than filling the pockets of the clothes with the moth balls and is more effective. We also use some of the bags in the closet drawers in and around garments that are folded and laid away.

Another way in which we use these bags is to give them to our boys for holding their marbles, jacks and other small playthings. In this way the sets of marbles, etc., are not broken, nor are these little things left scattered over the floor.

Again, at the close of summer, there are always plants that have bloomed so well, or are so strong and hardy that we want to save the seeds for another year. Accordingly, the seeds are dried and put in these tobacco bags, on the drawing string of which a label is placed. This label, which may be cut from a piece of cardboard, contains a description of the plant, valuable data, etc. Small bulbs or tubers may likewise be placed in these bags and hung in some dry place to rest during the winter.

Other uses for these bags suggest themselves, such as padding for ironholders, patches for rough undergarments or bed clothes, or wadding for the baseball gloves that boys use.

Personal Notes

The Rev. Gaylord G. Bennett, of St. James church, Bozeman, Montana, has accepted the rectorship of the Church of the Incarnation, Great Falls, Montana.

The address of the Rev. E. P. Hooper is 555 Palisade Avenue, Jersey City, New Jersey.

The Rev. W. L. Kinsolving, rector of Trinity church, Winchester, and St. Barnabas, Tullahoma, Tennessee, has declined the call to St. Stephen's church, Milledgeville, Georgia.

The address of the Rev. C. O. Wright is changed from Lemmon, South Dakota, to Haynes, North Dakota.

The Rev. Allen C. Prescott, who has accepted a call to Red Lodge, and other missions in Carbon County, Montana, will take charge about the middle of May.

The Rev. Hiram R. Bennitt entered upon his duties as rector of Grace church, Greenville, New Jersey, on April 11th.

The Rev. M. P. Bowie has entered upon his duties as rector of Zion church, Windsor, New York.

The Rev. A. A. Breesee, of Lehighton, Pennsylvania, expects to enter upon his duties as rector of Zion church, Greene, New York, on May 21st.

The Rev. Arthur C. Clarke has been elected rector of Trinity church, Boonville, New York.

The Rev. Stanley Cleveland, who has been appointed minister in charge of the mission at Wyoming, a suburb of Cincinnati, will also act as chaplain at Bethany Home, Glendale, Ohio.

The Rev. Kenneth S. Guthrie, A. M., Ph. D., M. D., has been appointed by Bishop Greer, rector of the Church of All Saints. New York city, vicar in charge of it. He has entered upon his duties and should be addressed 292 Henry Street, New York city.

The Rev. William J. Wright, formerly rector of Christ church, Chaptico, Maryland, has been elected assistant to Archdeacon Helfenstein at St. Peter's church, Ellicott City, Maryland.

The address of the Rev. Walter R. Noe is changed from Windsor, North Carolina, to 511 Queen Street, Wilmington, North Carolina.

Rev. Wyatt Brown, of Asheville, N. C., has been invited to preach the baccalaureate sermon on May 30th for the University of Alabama.

Every promise of Scripture is a writing of God, which may be pleaded before him with this reasonable request: "Do as Thou hast said." The Creator will not cheat His creature who depends upon His truth; and, far more, the heavenly Father will not break His word to His own child. "Remember the word unto thy servant on which thou hast caused me to hope," is most prevalent pleading. It is a double argument; it is Thy word, wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it, wilt Thou disappoint the hope which Thou hast thyself begotten in me?—Spurgeon.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1889
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

SECURE AND SAFE
Knowing your money is surely and safely deposited here relieves you of constant anxiety and worry. Practice this sensible, time-tried method of accumulating your fortune, with the advantage of having your money obtainable in case of need.
Consider carefully these facts—then act.
We cordially invite your account.
Planters National Bank
Surplus and Profits, $1,485,000.
Capital $300,000.
RICHMOND, VA.



Land Credit Loans
made on choice Virginia farms under strict safeguarded rules laid down by the United States Government governing National Banks, affords an ideal investment for idle funds to earn six per cent.
We will be pleased to extend this splendid service to any one having funds they desire to yield 6 per cent. CONSULTATION FREE.
The American National Bank
Of Richmond, Virginia

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., APRIL 24, 1915 No. 17

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Memorial Gifts for AscensionDay

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

GRAFTON HALL
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics,
Music. Art, and Library Courses.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Chatham Episcopal Institute for Girls
Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.
Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt

The Protestant Episcopal Theological Seminary in Virginia
The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

St. Alban's National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Gunston Hall 1928 Florida Ave., Washington, D. C.
School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art. Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley. A. B. (Vassar), Associates



FOR WOMEN. Four years' course leads to A. B. degree. Strong Music and Art Departments. THE ACADEMY offers preparatory and general courses. Modern equipment, capacity for 300 students, estate of 3,000 acres in Piedmont section on main line of Southern R. R. Address Secretary, Sweet Briar, Va.

BOOK NOTICES.

The Origins and Destiny of Imperial Britain. By the late J. A. Cramb, M. A., professor of modern history, Queens' College, London. E. P. Dutton & Company, 681 Fifth Avenue, New York. Pp. 276. Price, $1.50.

The lectures contained in this volume were delivered fifteen years ago, during the progress of the war in South Africa, and had their inspiration in that struggle. They are "now reprinted in the hope that they may be not without service to the whole English-speaking world," as the publishers inform us. Regarding which hope we cannot fully sympathize.

The work is written in charming style and eloquent language, marred for the general reader, however, after the fashion of Macauley, by frequent allusions to names and incidents with which he is assumed to be familiar, but of which, in fact, he has perhaps never heard. Part I, on the development and content of the imperialistic ideal in Britain, is a worthy study in the philosophy of history; and indeed the whole book is an excellent example of the true uses of that science in the interpretation of the present. It is here the author is at his best, and one follows with delight the hand of a master tracing to their source the characteristics of a great people and marking the origin and growth of the consciousness of a mighty empire. In Part II, in which the destiny of Imperial Britain is more especially dealt with, we follow with less confidence. The ideal is a high one, but the end to be attained is vague, and the means unsatisfying. War is magnified; not only justified as a necessary evil or accepted as a fixed condition of human progress, but glorified as the attestation by a nation of its devotion to the highest good, its consecration of itself to its self-fulfillment in perfect freedom. Nor does the author hesitate to appeal to religion and to the doctrines of Christ in defense of this theory. He makes the discovery that the teachings of Christ are silent on this subject as on all matters affecting politics and the relations of State to State. "The peace upon which Christ dwells in one great phrase after another is not the amity of States, but a profounder, a more intimate thing. It is the peace which arises within the soul, ineffable, wondrous, from a sense of reconciliation, of harmony with the divine, a peace which may, which does, exist on the battlefield as in the hermit's cell, in the fury of the onset as deep and tranquil as in the heart of him who rides alone in the desert beneath the midnight stars."

But our author fails to grasp the very genius of the religion of the New Testament. The peace of reconciliation, of harmony with the divine, of which he speaks as arising within the soul cannot find its completion there nor end in the quietness of the individual heart toward God. It is based not upon private maxims or personal counsels, but upon facts and principles eternally vital and divinely energized, and universal in their application to mankind. The half-unconscious striving of a nation or of man toward freedom and the fulfillment of their highest destiny in the world is but one manifestation of the divine seed growing secretly in the earth, and the peace of God in the individual soul is another; but both grow from the same root. As a man comes to perfectness through this peace so must men come as empires and as a race. Warfare is indeed the condition of human progress, and the man in whom the peace of God dwells finds war, but not the warfare of emulation and greed and hatred, but warfare against the evil, in the armor of righteousness and with weapons of truth, self-sacrifice and charity. So too, shall the nations learn war when the truce of God has been achieved and therein find the method of their highest development and the fulfillment of their supreme ideals. Our author indeed reads history well up to a certain point. But he fails to

apprehend the vital influence of the religion of the Prince of Peace or to realize the ever increasing power which it shall wield in the empire of Britain and of mankind ere the imperialism of our race shall be realized.

The Christian Year: Its Purpose and History. By the Rev. Walker Gwynne, D. D. Longmans, Green and Company, New York. Pp. 143. Price, 75 cents.

Dr. Gwynne has performed a good service in providing this manual, which is both comprehensive, well arranged and attractive in matter and style. The reason and history of the Church year and its value are first presented, the calendar is explained and the feasts and fasts are taken up in order. The book is primarily designed for teacher training classes, and is provided with questions for examination or review, but it is no less useful and interesting for the general reader, and the index makes it valuable as a book of reference for which it is sufficiently complete for all practical purposes. It might well be placed in all Sunday-school and parish libraries and on the book shelves of every person desiring to be well informed concerning the customs of the Church and the reasons therefor.

Why We Should Attend Church.

The Rev. Dr. A. Z. Conrad, of Boston, gives the following reasons why we should attend church:

Because the church is the mightiest agency on earth for the realization of human progress.

It is the efficient advocate and ally of every great reform of our day.

It stands for the highest thinking and the most sacrificial doing.

It presents the noblest ideals of life, and points the way to their realization.

It furnishes the motive and the incentive for the expression of sympathy and compassion.

It is the supreme character-making institution in the world. It is the only organization under the sun doing business for God exclusively.

It is the divinely appointed and accredited agency for the realization of the kingdom of God on the earth.

It is the avenue through which men and women walk up the heights to God.

It relates mankind to God savingly and satisfyingly, and to one another in joyful fellowship.

In its advocacy of civic and social righteousness, it does more than all other organizations or institutions combined to make crime difficult and virtue easy.—St. Andrew's Cross.

One of the most characteristic phrases in Paul's epistles is his frequent request to be remembered in the prayers of the Christians to whom he wrote. St. Paul appreciated the truth, which so many of us are slow to learn, that no Christian ever rises to the highest possible point of efficiency unless he is interceding for some other persons that they, too, may be more efficient. As Dr. G. A. Johnston Ross once pointed out, a prayer for personal endowment with power can scarcely be cleansed from selfishness, and selfishness is always weakness. Are we always consciously praying that some servant of God other than ourselves may be endowed with greater power and efficiency?—Christian Observer.

Missionary Education in China.

A spirit of great friendliness exists between the government of China and the mission schools, and missionaries have been almost overwhelmed with opportunities for carrying out the recommendations of the national missionary conference of 1913 in favor of the co-operation of missionary institutions with the government.

The Shansi education officials recently offered the entire charge of the public school system in eight counties with a population of 4,000,000 to the American board of commissioners for foreign missions, full liberty being granted to teach Christianity.

The board has sent missionaries to take charge. In Fukien appeals are being made to missionaries all over the province to undertake the direction of schools. One village has given them its Buddhist monastery, the endowment of which is to be devoted to a Christian school.

A Prayer.

"Not more of light I ask, O God,
But eyes to see what is.
Not sweeter songs, but ears to hear
The present melodies.
Not more of strength, but how to use
The power that I possess.
Not more of love, but skill to turn
A frown to a caress.
Not more of joy, but how to feel
Its kindly presence near.
To give to others all I have
Of courage and of cheer.
No other gifts, dear God, I ask,
But only sense to see,
How best those precious gifts to use
Thou hast bestowed on me.

The man who glorifies past heroisms at the expense of modern fidelity would have traduced past heroes had he lived in the same town with them. The man who cannot see opportunity at his feet because of his upturned face and dreamy forelook, will probably stumble into his grave without realizing he has left his cradle. The cynic who sneers at attempts to mend the world is in a fair way to reach a world as incapable as himself of being mended. The pietist who is intent upon his mansion in the skies, but is indifferent to the suffering and crime and sin around him; who will pay his dollars to a missionary society, but never lifts a finger to change and elevate the conditions under which men live in his own city, is not to be argued with; he is to be pitied—denounced. The awful eloquence of Christ against the Pharisees was not intended to be set to dulcet music and sung without a shudder by their modern descendants. Christ meant every word of it, and the meaning is neither exhausted nor inapplicable to modern life. God has placed us here and now, that now and here we may do His work. The judgment to come will be a judgment of the deeds done, or not done, in the body. Now is the accepted time, the time of service and discipline, the time to think and act. Our work lies in what is called "to-day." To understand the signs of the times, to see heavenly obligation in every earthly opportunity, to do the task which plainly lies next to our hand, to serve our own generation in submission to the will of God, is the highest wisdom, the truest piety, the noblest service.—Examiner.

READERS OF THE SOUTHERN Churchman: Your keen appreciation of its value is bound to awaken others to this fact. Will you not send us the names of friends to whom we may send sample copies and tell them that you have requested us to do so?

Peace.

What was the first prophetic word that rang
When down the starry sky the angels sang,
That night they came as envoys of the Birth—
What Word but peace, "peace and good will on earth"?

And what was the last word the Master said
That parting night when they broke brother-bread,
That night he knew men would not let Him live—
Oh, what but "peace I leave," and "peace I give"?

And yet behold; near twice a thousand years
And still the battle-wrath, the grief, the tears.
Let mercy speed the hour when swords shall cease,
And men cry back to God, "There shall be peace!"

—Edwin Markham, in "The Nautilus."

The discoverer of prussic acid was instantly killed by inhaling one whiff of his own handiwork.

Pure prussic acid is never sold or handled. The smell of it is always fatal. It kills the instant it enters the lungs as a gas. The mixture ordinarily sold as prussic acid is 98 parts water to 2 parts of the drug. Even in this form it is very deadly. A 20 per cent. mixture of the acid would kill nearly as quickly as if pure.

Atropine, though it has no harmful odor, is so deadly that as much of it as would adhere to the end of a moistened forefinger would instantly cause death.

Cyanide of potassium has a pleasant smell, which is not injurious, but a small quantity swallowed kills at once.

Pure ammonia if inhaled would cause death almost as quickly as prussic acid.

When a carboy of nitric acid is broken some one has to suffer. It will burn wood, eat through iron plates and destroy whatever it touches. Such an accident happened once in an acid factory. Every one ran away, leaving the acid to amuse itself by setting fire to things. Soon it was seen that the building would be destroyed, and hundreds of people thrown out of work, and four men volunteered to put out the fire in the acid room. They succeeded and came out all right. Five hours later all were dead.

Safe Steering.

Danger is doubly dangerous when we do not know that it exists. A concealed enemy has a deadly advantage. Years ago a Pacific steamship went down off the coast of Alaska by striking an uncharted rock. Four hundred lives were lost. A man who was able to swim ashore through the numbing slush-ice, saving himself and another, told later of the criticism that was expressed, after the accident, because there were any unchartered rocks in that course. There are no uncharted rocks in our life course. God has made the chart; it is our Bible. Better still, we may have on board and in undisputed control all the time a Pilot who has been this way before and who knows all the rocks and perils. God has done all that He can to keep every human life from ever knowing the meaning of the word "wreck." And He has done enough. It is for us to decide whether we will accept His guidance and safety.—Sunday-School Times.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., APRIL 24, 1915. Vol. LXXX. No. 17

EDITORIALS

KEEPING THE FAITH.

An old-fashioned Churchman, who keeps up with the books put forth by clergymen of the English and American churches in these days has his bad quarter of an hour now and then, wondering what the end is to be. Is there any longer a "Doctrine of Christ, —as this Church hath received the same?" Has the teaching and defence of the faith become a lost art? Or are the speculations of our universities, or the mediaeval mysticism of our new-fangled monasteries, to take the place of the strong and definite beliefs of our fathers, because the Church has lost its grip on the great fundamentals of Christian theology? One has but to examine the output for a late series of years of the publishing houses which specialize in "Church" or religious books, outside of the denominational and one or two strictly evangelical book concerns, to realize that these question are not unreasonable. As in the days of the preacher "of making many books there is no end"; the Church is being flooded with them, and occasionally one hails with delight a new publication emanating from a source within our Church which is strong, positive, constructive, in accord with the teachings of Scripture and of this Church, and really worth while. But of a very large portion the reverse is true; weak, trivial and reactionary, or negative and destructive. If this is the intellectual pabulum upon which our clergy feed, as in many cases it is, one ceases to wonder at the "uncertain sound" which too often comes from pulpits which once gave forth the strong, clear notes of an assured and certain faith.

Comes now our contemporary, the Canadian Churchman, with the following statements and comment in regard to the Bampton Lectures for the present year:

"One of the best-known lectureships is that associated with the name of John Bampton at Oxford. Nearly all other lectureships on both sides of the Atlantic have been modelled on the Bampton Foundation. The original intention was a series of eight lectures in support of the Faith, some subject being taken that was thought to be confirmatory of the Christian religion. The subject this year is the Atonement, and is being delivered by Dr. Rashdall, a well-known Oxford scholar. But the curious thing is that so far from it being confirmatory of the Faith, it is practically destructive of it. Reports and comments from High Church and evangelical sources bear testimony to this. Canon Rashdall, while admitting that St. Paul teaches expiation, considers this is an element that the modern conscience cannot accept, and he urges that there are some things in the teaching of St. Paul 'which we must either reject altogether or understand with very considerable freedom of interpretation.' So reports the 'Guardian,' in giving an account of the third lecture. It is unutterably sad that those who were responsible for the appointment should have selected so rationalistic and impossible a lecturer. They might have known from Canon Rashdall's earlier pronouncements what to expect from him, especially on such a subject as the Atonement. It is breadth of this kind that gives opportunity for the sneer that nowadays anything can be believed and taught in the Church of England. While, therefore, all earnest Church people who love the truth as it is found in the New Testament and who still believe, in spite of Canon Rashdall, in the unique authority and inspiration of St. Paul, will give attention to these lectures, they will learn from them by contrast what Christian truth is, and will feel more and more determined to follow the example and counsel of the apostle to 'contend earnestly for the Faith once delivered to the saints.'"

We sincerely trust that our contemporary's hope will be fulfilled. Sooner or later the extremes to which error leads its votaries come to view and there is a recoil and an awakening to its dangers. In the meantime, however, immense harm has been done which can never be undone. Unstable souls have slipped from their moorings and are left adrift without chart or anchor. Doubts have insinuated themselves into minds unprepared to cope with them while some self-constituted interpreter of the "modern conscience" expounds his lofty objections to the moral concepts of the great apostle to the Gentiles. In time the Bampton Lectures of 1915 will take their place among the curiosities of literature, and doubtless new methods of escaping from the network of divine truth will have their day, but in eternity souls will be the poorer because once robbed of their simple faith in God's word.

We are not of those who fear any truth because of its consequences, and we feel that a foul blow has been struck when any teaching is disallowed simply because it is supposed to be dangerous. Yet the consequences of a teaching must be considered in respect of their bearing upon other truths in order that its truthfulness or its error may be established. Truth is one; and especially is this true of that peculiarly divine system of truth which we call the Faith. Our interpretation or application of this or that article of the faith must be tested, not by its results as affecting that article alone, but by its consistency with the body of truth which is knit together in a perfect whole. Truth cannot contradict itself, immediately or remotely, in fact or in consequence. If modern learning or the modern conscience does not coincide in its conclusions with those of a philosophic writer of the first century whom we call St. Paul, then let the issue be tried to the utmost and let the truth prevail. Yea, let it be so in any event, but let us know what the issue is that is joined. If behind the opinion of St. Paul stands the promise of the Christ that his apostles should be led into all the truth in these matters, and the integrity of the Holy Spirit of truth himself in making the revelation, and the highest consciousness of millions of earth's purest and best bearing witness to the truth of the written word, then perhaps it were fitting that the modern conscience and twentieth century learning should keep vigil for a night before they enter the lists. This anvil has worn out many hammers. St. Paul has a large reserve force behind him, and all must go down with him for there is a wonderful solidarity in Christian doctrine.

Would it not be well for these modern champions of the truth to sit down first and count the cost of their proposed tower and the comparative strength of their ten thousand, and to re-learn the first lesson of all wisdom, which is, humility of mind and godly fear? A little learning on a narrow line is very apt to mistake its own size and importance. Pride of intellect or of learning and mental acumen exercised for its own sake upon sacred topics are closely akin to an "evil heart of unbelief." If these could see the sum of revealed truth in its magnificent and perfect wholeness they would shrivel and die, but it is hid from their eyes. Fortunate is it if there remains some loyalty and love to which the Incarnate Wisdom can appeal. "Become not faithless, but believing."

Let us return again and again to the sure and deep foundations, and among them the absolute truth of the Holy Scriptures inspired of God, asking for our guidance "not the words which mans' wisdom teacheth, but which the Holy Ghost teacheth," "Who spake by the prophets."

Contributions

THE WAR AND THE SINS OF THE CHURCH.

By Thomas W. Hall.

This great war, strange and unique in many aspects, differs from all other wars of ancient or modern times in one special feature, namely, that not even the ablest minds have been able to state its direct and bottom cause. Heretofore the causes of all wars could be clearly seen and stated. But this one seems to be the result of the operation of forces gathering strength from occult causes far back in the past. No nation had accused any other of those usual grievances which bring on war. The only reason seems to have been the expectation that one nation would attempt to hinder another from trampling upon some other, or from some ultimate diabolical design. But can we suppose these nations were sinners above the rest of the world because of these things?

There must be something deeper underlying this great conflagration than what appears to our political vision.

If war be not actual sin in itself it certainly may be the result of sin. There are cases in which war may be justifiable and necessary. If the nations were truly Christian there could be no wars between them, though even Christians may at times be compelled to take up arms. This present war, more than all other wars put together, has been regarded by many as proving the entire failure of Christianity.

The Christian Church was placed here with a mission to carry the gospel message of redemption to all people, to offset the works of Satan and to make or fashion men of good will. Has it failed to fulfill its purpose? Our schools and enlightenment, our hospitals and homes of charity, the Red Cross Society, with other good works are effects of its influence for good and do not indicate failure. But Christianity certainly has not completely succeeded; it has not so imbued men's minds with the teachings of Christ as to make impossible such a war. Why? It can only be because of sin, in and of the great and once universal (Catholic) Church itself. And the effects are division upon division, uncharitable wrangling and non-complete success followed by war and its consequences. It is not division which hinders the full work of the church in its mission, but sin which caused the divisions. In the meantime the true Catholic Church of Christ has flown into wilderness hidden by the smoke and dust of contentions and apostacy but nourished there until the proper time comes for her to appear in her glorious apparel. In proof of this there is no man or authority upon earth today who can point the world to what is the true visible Catholic Church, in a way to make it clear and acceptable. I may be settled in my own Catholic belief, others in theirs, but we cannot make each other think our way, neither can Pope Benedict XV. make Russia, or either of us, think his way, nor will Protestant Christendom believe with any of these. We are living in an age of Babylonian confusion, the Laodicean age of the Church. Now such being the effects who can disprove or deny the cause? Sin inside, not forces outside; theories, doctrines or practices obnoxious in the sight of God. Even as Christ warned the seven churches in Asia that they were guilty of evil deeds and doctrines; which warnings I believe were prophetic for the Church of succeeding generations, as well as locally applicable for that day. If the churches could sin in the earliest days as shown by the words of the "Spirit to the Churches," how much more likely in later days. No Christian is willing to concede that God would allow outside forces to hinder or checkmate His work. The Hebrew Church and nation was promised a perpetual continuance, but it was the sins of the Hebrew nation, after repeated warnings, that finally broke up and scattered that people. But they are here yet, with the Jewish religion still alive in their hearts. The history of Christianity is a counterpart of the history of the Jews. And so it is on account of abominations within that God has allowed so much dire judgment to come upon His Church; first Mohammedism, then the dark ages, followed by latter day wrangling and wars. There was a time during the great pagan Roman empire when peace reigned over the whole world for nigh a hundred years, but never since Christianity was established has that same region been at peace for more than 40 years at a time. Consider now, where have the great battles of controversial Christianity been fought? Why, in that part of the earth once known as the Roman empire, which empire was succeeded by a politico-spiritual empire in the same entire territory, which also then comprised the whole of Christendom; and it is this same world region, since divided into several different nations, which is now engaged in this most horrid, murderous war. Does not such wonderful coincidence strike one as remarkable? And each and all are involved in one or another aspect of national apostacy.

Now consider further; the Christian religion was planted at a time when the whole then known world was governed by one great pagan power, practically a one-man power. In two or three centuries this new religion had spread over that whole domain. Then gradually this empire, although seemingly divided into different kingdoms, was succeeded, practically, by a new one-man power, semi-spiritual, semi-secular in its administration. For centuries this same empire-territory constituted the whole of Christendom, having only added a part of Russia, parts of Germany and perhaps Scandinavia, and it was not until away down into the sixteenth century that any large domain, separated from the original, both as regards distance and enthrallment, was added, and that was America. Of course there were great missions to the heathen, but no other large territory, as such, was added. And does it not seem as if America inherited her theological confusions and factions from those old world contests? In this twentieth century can America be called a Godly nation, although blessed with a fair leaven of pure religion?

In the meantime Christendom was barely six centuries old when it lost all Palestine, parts of Arabia, Asia Minor, Egypt, Northern Africa and afterward Turkey in Europe and never regained them. I am not stating all these unfavorable conditions to show the failure of the Church, for I believe in the Catholic Church, but to prove my contention that the visible Church early imbibed errors and departed from some first principles of the gospel; as witness "What the Spirit saith unto the Churches." Rev. 2:4—"Nevertheless I have somewhat against thee, because thou hast left thy first love."

I do not mean to underrate the inestimable value to mankind of the Christian Church, both in its Catholic and Protestant methods, in the good accomplished in spite of past errors, false theories, division and strife. Neither shall I presume to advise the Church or to name what those special sins and errors might have been. These points are beyond my province. I am calling attention to facts, as can be shown clearly by history.

For aught we know this very war may be the beginning of that end. Should not the Church wake up to the fact that we may now be living within the number of years of that prophesied time of great trouble? We should now be looking for the fulfillment of the remaining prophecies concerning the Jews. Great things may be looked for. "When ye see these things come to pass then look up, and lift up your heads, for your redemption draweth nigh." For any evidence that I can see the Catholic branches are totally unconcerned, as to times and seasons. We are too self-satisfied. "Thou sayest I am rich and increased with goods, and knowest not thou art poor and miserable and blind and naked?" The midnight cry is being left for Pastor Russell, the Seventh Day Adventists and other such to put forth. True, we know not the day or the hour, but we are expressly told the time would come when certain great signs would be manifested. I cannot find, nor can I conceive, that Christ ever designed that the true Church should be taken by surprise. "But ye, brethren, are not in darkness, that that day should over-

take you as a thief." "Ye are all children of the light." "Therefore, let us not sleep as do others." Is the Church in such a state of watchful preparedness to-day? But despite all this, I hold to the belief that there is a true Catholic Church, untarnished, existent upon earth to-day, but submerged to human sight within the other. And I firmly believe it is because of the sins of the visible organization that God has allowed these dire judgments to come down upon the Church and this war upon the nations. Every division, both in the Catholic and Protestant world to-day, can be traced to the extremes of the once universal Church. For centuries the whole of that same region of politico-spiritual empire cried for reform, incessant and unceasing; universities, kings, nations, councils, even the Pope, yet the Catholic Church herself instituted no reform. It was pressed upon her by individual effort—Wickliffe, Huss, Luther and others—but the Catholic Church burned at the stakes all she could lay hold upon who differed from the papal decrees or dared any reform. But in spite of the papacy reform spread until God sent the great Reformation, from which time on the great papal power has steadily gone down unto its present aspect of acknowledged impotence, creating in its wake hundreds of divisions and heresies.

Now then, what has the Reformed Church of England to show? That Church was given by the Reformation a chance to renew once more a pure Catholic faith upon earth. And how has she performed the task? True, she has maintained her ancient Catholic organization, sometime, however, allowing herself to be nearly driven off her foundations by counter influences, with lethargy and lukewarmness; until at the last God granted her one more grand opportunity in the great revivals which awoke her from sleep and set her once more upon the true path. Then for a considerable time she sprang forth with a great new light showing itself clear around the globe. But again, unsatisfied with that great awakening and a further success to which it might have attained as a pure leaven to enlighten mankind, she seems now to be wasting and losing its strength by a kind of reaction verging toward pre-reformation ideas and practices. The Church of England is stirred up from steeple to base by renewed contentions, by parliamentarianism, and by hundreds of unorthodox pubications, issuing from many of her own members heretofore supposed to be eminently sound in the faith, till one is almost unable clearly to answer the question, for what does she stand.

And what have the Reformed Churches of eGrmany to say? Have they not been more like blind leaders of the blind? Have they fashioned the German people into Christlikeness or have they been superseded by Treitschke, Bernhardi, etc.? Where is or where was the Church of France before the war? Has she held up that country to its ancient title of "Most Catholic Nation?" Is the Russian Church reaching out to lead the world, in the true faith, to Christ? Is she not hugging up in her own bosom what she calls "The Orthodox Faith," that, is, hiding her light under a bushel?

We may, if we will, discern that the signs of the times are growing clear. Has not the long-suffering of God been tried very hard, as in the days of Noah? Had we not better trim our lamps and look also to see if the "inside of the cup" is clean? Are we not busying ourselves too much about the circumference and margin and leaving the centre and focus? While some of us are contending for a certain six points and other more extreme practices, others are throwing doubt upon and denying the truth and inspiration of the Bible, and even the incarnation itself. Is it any wonder the Church is scourged by wars among the nations which she would have made more Christlike, except for her own sins and shortcomings?

Let us get back to the focus and hold to it, the great central truths of "The faith once delivered," and "let us humbly confess our sins to Almighty God."

CHURCH INTELLIGENCE

Calendar for April.

1. Maundy Thursday.
2. Good Friday.
4. Easter Day.
11. First Sunday after Easter.
18. Second Sunday after Easter.
25. Third Sunday after Easter. St. Mark.
30. Friday.

Collect For the Third Sunday After Easter.

Almighty God, who showest to them that are in error, the light of Thy truth, to the intent that they may return into the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

Collect For St. Mark's Day.

O Almighty God, who hast instructed Thy holy Church with the heavenly doctrine of Thy evangelist, Saint Mark; give us grace that, being not like children, carried away with every blast of vain doctrine, we may be established in the truth of Thy holy gospel; through Jesus Christ our Lord. Amen.

New Sunday-School Lesson Courses Authorized by the G. B. R. E.

The first step in responding to a very widespread demand for lesson courses embodying the principles of the Standard Curriculum, was taken by the G. B. R. E. at a meeting of the Parochial Department, held in New York on April 15th and 16th.

The department prepared an outline of principles on which schedules of lessons for beginners, primary and junior departments are to be constructed. The actual development of these schedules will be entrusted to two councils of experts, one of whom is to prepare the beginners and primary and the other the junior.

Ultimate arrangements for publication have not, as yet, been made. Some months must, of course, elapse while the councils are working on the schedules, and the outlines, when completed, will be further revised by the Parochial Department.

Emergency Fund.

The amount received in gifts and pledges to the Emergency Fund is now about $71,000. Of this amount the Diocese of New York gives $14,290.40. Up until Easter the Fund grew at the rate of $1,000 a day. Since that time the gifts have been in larger ratio. These offerings range from twenty-five cents to five thousand dollars and come from every quarter of America. Who can tell what self-denial and sacrifice is represented in this effort to further the kingdom of God?

Some Facts About Emergency Fund.

Up to April 6th

2	persons have given $5,000.
2	persons have given $2,000.
4	persons have given $1,000.
9	persons have given $500.
29	persons have given $100.
4	persons have given $75.
35	persons have given $50.
57	persons have given $25.
156	persons have given $10.
170	persons have given $5.
85	persons have given $1.

What one day's income will do:

$1 will support a hospital bed in China for a week.

$2 will support a hospital bed in Alaska for a week.

$3 will support two boys or girls for a week in one of our Indian boarding schools in South Dakota.

$25 will pay a month's salary of one of our workers among the southern mountaineers, or one of our Indian priests in South Dakota.

$50 will pay the expense for five weeks of the launch "Pelican," which carries Bishop Rowe and Archdeacon Stuck up and down the Yukon river, in Alaska.

$75 will pay the running expenses of a day school in China for a year.

$100 will pay for the training of a young negro man or woman in St. Paul's Industrial School, Lawrenceville, Va., for a year.

Now that Easter is past, parishes everywhere are turning their attention to the Emergency Fund Appeal. In some cases Diocesan efforts are being made. Whitsunday is the objective of many—notably Bethlehem, where Bishop Talbot and the Missionary Committee are urging an every-member canvass in each parish and mission. Such a plan will surely meet with devotional and intelligent response. Newark and Utah are bending every effort towards Whitsunday. In Pennsylvania and Connecticut a Sunday in April has been selected; the former is striving to double all missionary gifts for 1915; in the latter a general exchange of pulpits will be made on the third Sunday after Easter. Pittsburgh and Springfield have appointed Sundays in May: Bishop Osborne ask his Diocese to raise at least $1,000 of the fund and that the offerings of the various parishes be gathered and presented at the opening meeting of the Diocesan Synod. In the Fifth Province a general letter has gone forth in addition to the one sent out by the Board of Missions. Such evidences of enthusiastic co-operation encourages the belief that this crisis in the Church's great work at home and abroad will, with continued prayer, be averted and the bounds of the Kingdom enlarged.

How American Churchmen feel and appreciate the blessings of peace is

being evinced by the way in which many are using the Emergency Fund as an object for thank offerings. The following comes from the Connecticut Diocesan Missionary Committee: "The action of the Board of Missions in calling upon every member of the Church to contribute one day's income to the Emergency Fund cannot but appeal to the Church at large. There is something stimulating and heartening in this call. Never before have people's hearts been more touched than in this period of international strife and stress and pain. A great wave of sympathy has passed over the civilized world. Men and women in Christian nations are giving to the relief of physical suffering as they have never given before. They are learning the blessedness of giving and are actually making sacrifices in order to help other people.

And now comes this glorious appeal for spiritual help—for the upbuilding of the Kingdom of God throughout the world. It gives one a certain thrill as he thinks about it. It places the burden of responsibility where it belongs, which is on the shoulders of all the people. It presents our opportunity and our obligation before us in a very plan way. Each one of us knows what is expected—**a day's income.** Your committee earnestly hopes that Connecticut will rise to this God-given opportunity.

Bishop Brewster has appointed Sunday, April 25th, as the day for making the One Day's Income gift. A general exchange of pulpits is being arranged, and, previous to the appointed day, community meetings of neighboring parishes for prayer and education are being held wherever possible.

Gifts and pledges to the Emergency Fund, now totaling $71,000, indicate the favor with which the appeal is being received. People are welcoming the chance to do something definite, and one layman has expressed delight that the Church has at last brought the call down to the individual. The weakness of the apportionment plan is that every man makes his offering not according to his ability but according to the amount his parish is apportioned. The result is that we have cramped the vision of what our duty and privilege is in the cause of extending Christ's Kingdom. The apportionment plan has had a great educational effect and has enabled the Church to move forward in her work, but "what is everybody's business is nobody's business" and we have lost the stimulus of personal responsibility in making the parish the unit instead of the individual. The "One Day's Income" idea is correcting this weakness.

Many instances could be cited of widespread interest in this Emergency Appeal. A notable one is that of a Southern negro clergyman who is scrupulous about the tithe and has pledged $50 of his salary to be paid in bi-monthly installments. Such things distinctly indicate the abiding presence of the Holy Spirit.

Warning.

For about ten years a young man named Willard D. Lowry has been using my name to obtain money from our clergy. He uses numerous aliases. I have received as many as three telegrams in one day about him. He is a smooth talker and of good address. Knows Chattanooga and something about our people, but I do not think he has been here since he started using my name. Rev. J. W. C. Johnson, of Roanoke, Va., got him on the chain gang for a while. Rev. H. J. Mikell, of Nashville, tried to land him for robbing a cash register, but he is so slick that he leaves at once when his victim wires or writes me. He operates mainly in the East and must realize well for his labors.

WM. C. ROBERTSON,
Rector Christ Church,
Chattanooga.

AUKING, CHINA.

Rt. Rev. D. T. Huntington, D. D., Bishop.

Meeting of the Synod.

The second Synod of the Missionary District of Auking, was held in the city of Auking, February 25-28th. There were present the Bishop, five foreign clergymen, two foreign laymen, six Chinese clergymen, four delegates from among the catechists, four delegates from the school teachers, and ten delegates representing the largest congregations of Christians in the district.

On the day before the Synod opened Rev. Rankin Ras was ordained to the priesthood in the Cathedral. Almost all of the clergymen of the district were present and took part in the service. Mr. Ras has been doing very good work as a deacon in Wuchu. He is a graduate of Boone University and is a most promising man.

Each day of the council began with the Holy Communion in the Cathedral at 7:30 A. M. The morning sessions began at 9:30 A. M. and closed at noon with noonday prayers for missions, which are also read every day in our large stations. The afternoon sessions began at 2 P. M. and closed at 4 with evening prayer. At 12:30 all the delegates, foreign and Chinese, ate Chinese food together in the guest room. Each night there was a special evangelistic service in the church, to which members of all the principal guilds and clubs in the city were invited. These services were conducted by visiting clergymen.

In his opening address the Bishop spoke of the many and important political changes which have taken place in China since our first Synod three years ago, and then told of the growth of the Church during this time. The figures he gave were most encouraging, showing a steady and healthy advance along all lines. Three years ago there were 372 catechumens, now there are 779. Baptized members have increased from 811 to 1,251; communicants from 362 to 550; scholars in day schools and boarding schools from 558 to 1,162; Sunday-school scholars from 518 to 1,451; catechists from 14 to 22; Bible women from 4 to 5; teachers from 34 to 61; clergymen from 10 to 12; the Chinese contributions from $385 to $800 (gold).

Many subjects of interest and importance, such as how to raise the standard of education in our schools, how to encourage self-support, how to increase missionary work, etc., were discussed; the standing committee was elected and delegates were elected to attend the general meeting of all Anglicans in China, which meets in Shanghai on April 14th. There was a good spirit shown throughout the meetings and the delegates went back to their work with a better conception of what the Church is striving to do in China. with a fuller realization of the part the Chinese themselves must take in the growth of the work, and with a determination to do theilr share in rousing the Christians to greater zeal.

Auking is the youngest missionary district of our Church in the East, the workers are few and work in most places comparatively new. There is urgent need for more foreign workers to strengthen the work already being done and to open new places.

CUBA.

Rt. Rev. H. R. Hulse, Bishop.

Holy Trinity Cathedral, Havana, has experienced the most satisfactory and help ful Lent and Easter in its existence. The congregations were larger than ever, and the addresses were most helpful Lent and Easter in its existlems of life. Every week there was a mission study class conducted by Dean Myers, with an increasingly large attendance. In addition to these classes the Dean has been conducting a Bible class at his residence in the Vedado.

At the regular monthly meeting of the Chapter of the Cathedral on April 5th it was announced that the Easter offering would amount to about $600. The major part of this offering will be devoted to missions. At this same meeting arrangements were made to meet the annual payment of $1,000 on the debt upon the building, and the interest on the balance which this year was $500. The debt is now reduced to $16,000, and one of the vestrymen offered to be one of sixteen person to pay $1,000 each towards the final discharge of the entire indebtedness. It is hoped that other members of the congregation may be found with the willingness and the ability to second this offer, so that very soon the Cathedral parish may be free from all indebtedness.

Santa Cruz del Norte: Practically this whole village is interested in the services of the Church, and could we but have a good building there we could take possession of the place. At present the services are held in a rented house, which does not provide for the congregations, and it does not suggest that stability needed in order to awaken that confidence in the permanence of the work necessary for its best success. The only religious services of any sort are those of the Church, and these are but once a month, held by Canon Diaz of Holy Trinity Cathedral, Havana. There is, however, a good Sunday School conducted by one of the Church members living there. The service held recently was attended by two congregations, one inside t he house, and the other at the doors and windows, for the building was too small for the people. A class of fourteen was confirmed.

Bacuranao: The Bishop completed his visitation of the missions of the District with that of Bacuranao, a small place of 300 population ten miles to the east of Havana. We have a very small chapel here, and practically all the children in the place attend the Sunday School. The chapel is so small that there is no room in it for any teachers, so that the minister in charge must do the best he can with a school of rarely less than sixty children.

HARRISBURG.

Rt. Rev. J. H. Darlington. D. D., Bishop.

Christ Church, Williamsport: Many beautiful memorials and gifts, mostly for the altar and sanctuary, have recently been presented to Christ Church, Williamsport, Pa.

These .memorials and gifts were

blessed on Easter even by the Rector, the Rev. Charles Noyes Tyndell, and first used at the services on Easter day.

The Rev. Mr. Tyndell became Rector of Christ Church in December, 1914, and in this short time has very largely increased the spiritual and material interest in the parish, services being unusually well attended and enthusiasm prevailing in all departments of the Church work. This old parish is the mother of all the parishes in Williamsport, and one of the strongest in the Diocese.

St. Paul's Church, Panama.

The New St. Paul's Church, Panama, was used for the first time on Palm Sunday. Almost the entire congregation was present at the early morning service, and it was estimated that upwards of a thousand attended the night service. The cornerstone of this church was laid on the First Sunday in Advent, and the Consecration will take place on the occasion of Bishop Knight's visit early in the summer.

The building is of reinforced concrete, large and spacious in proportions and attractively furnished throughout, and is the third edifice to be erected in the course of twenty years. There have been over four hundred baptisms within the last eight months, and the confirmation class, now being prepared by the rector, will probably reach one hundred. The Rev. H. R. Carson, chaplain of the Ancon Hospital, is the minister in charge.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Norfolk Convocation: The convocation of Norfolk was held on April 13th at St. Paul's church. The convocation opened at 10:30 o'clock with the administration of holy communion. The officers were chosen as follows: Rev. William A. Brown, rector of St. John's church, Portsmouth, president; Rev. James D. Gibson, rector of St. Paul's church, Berkeley, secretary; Rev. M. B. Marshall, rector of St. Andrews church, Norfolk, treasurer.

The finance and other committees connected with the business of the convocation were selected and attention was also given to the Episcopal Sunday-School Normal to be held in Norfolk at St. Paul's church June 14th-18th. The faculty of this normal was announced as follows: Rev. William E. Gardner, secretary of the General Board of Religious Education; Rev. Berryman Green, Rev. William E. Rollins, Rev. Mr. Jeffreys, Rev. G. C. Bratenhal, Rev. Llewellyn N. Caley, Rev. Howard W. Dillar, Rev. S. N. Mitman and Mrs. Hewins and Miss Fontleroy. The ministers bespoke a large attendance.

The subjects to be discussed are pedagogy and methods, with illustrated classes, Bible missions and methods of teaching in the Sunday-schools, and illustrate Church history with stereopticon slides. The tuition fee for the courses will be $2. Railroad fare and hotel arrangements have also been made.

There was a spirited discussion of the pension clergy fund.

There were eighteen ministers present at the convocation.

The next meeting of the convocation will be held at Suffolk, Va., October 18th-20th.

IOWA.

Rt. Rev. Theo. V. Morrison, D. D., Bishop
Rt. Rev. H. S. Longley, D. D., Suffragan.

Request for Bishop Coadjutor: Iowa will probably elect a coadjutor bishop at the coming convention, which will be held in Des Moines on May 17th and 18th. For some time past this subject has been agitated and has now been brought to a head by the issuance of the two following letters by the bishop of the diocese. They explain themselves. These letters have been mailed to the rectors, wardens and vestrymen of the various parishes in the diocese:

"In accordance with the provisions of Article 11, Sections 2 and 3 of the Constitution of the diocese of Iowa, I hereby give notice that at the annual convention of the diocese of Iowa on Monday and Tuesday, May 17 and 18, 1915, I will ask the convention to elect a coadjutor bishop for the diocese of Iowa.

"In case such a request is granted, the convention will proceed under the Constitution to an election of a coadjutor bishop.

"Faithfully yours,
"THEODORE N. MORRISON,
"Bishop of Iowa."

April 10, 1915.

To the Reverend Clergy and Faithful Laity of the Diocese of Iowa:

"Three years ago, at the sixtieth convention of the diocese of Iowa, we elected Harry S. Longley, D. D., to be the suffragan bishop of Iowa. We are satisfied that we made no mistake in electing a suffragan bishop rather than dividing the diocese, or at that time electing a coadjutor. Bishop Longley agrees with me that the diocese of Iowa ought not to be divided. The Church in Iowa is not strong enough for two vigorous dioceses. Even if the bishop of Iowa were a young man the effective administration of the diocese would require a suffragan bishop. It is not, therefore, because the suffragan idea has not worked well that I am sending out the enclosed notice.

"I am asking for a coadjutor because I know that the diocese has been more than satisfied with the work of Bishop Longley, and already recognizes his ability as an administrator; and, having found out his worth as a man and as a bishop, wants to settle him beyond all question in the diocese of Iowa.

"The fear has been expressed that Iowa might lose Bishop Longley, and I have received a statement, signed by nearly all of the clergy, informing me that whenever I am ready to ask that Bishop Longley be elected coadjutor of the diocese of Iowa the clergy who signed the paper are ready to vote for him.

"Many of the laity have also expressed themselves to me as desiring that Bishop Longley be made coadjutor, and suggested that the matter be settled at this time.

"As you may imagine, I am more than willing to have Bishop Longley elected coadjutor. I realize that while my general health is much improved, I would be unequal to the demands which the constant travel and other work would make on my strength were I working alone as bishop of Iowa. I have not only perfect confidence in Bishop Longley, I have grown to have a personal affection for him. Our relations have ever been that of coworkers and brothers in the Lord. I find myself of the same mind as the clergy and laity, who have asked me to see that Bishop Longley be made, if God be willing, my successor as the bishop of Iowa.

"Bishop Longley's election as coadjutor will not materially change his work. I purpose to give him jurisdiction over all parishes and missions receiving aid from the Board of Missions, and in general make him responsible for all missionary work.

"The visitations will be made as heretofore, and my personal relations to all the clergy and laity will be what they have always been.

"Faithfully yours,
"THEODORE N. MORRISON."

Notes.

The sad intelligence has been received of the death of Mrs. Buxton, the wife of the rector of St. Paul's church, Council Bluffs, the Rev. A. G. A. Buxton, who passed to her rest on April 12th. Mrs. Buxton's charming personality and gracious hospitality made her many friends in her husband's parish, where she was greatly beloved. The sympathy of the whole diocese is expressed for Dr. Buxton and his family.

Very Rev. Marmaduke Hare, D. D., dean of Trinity Cathedral, Davenport, who has been seriously ill for some months past and was recently operated upon, is slowly recovering. He leaves his parish for an extended rest for the purpose of recuperation about May 1st, and it is expected that upon his return he will be in excellent health, as the operation promises to be very successful. This is pleasant news to the many friends of Dean Hare, who rejoice in his recovery.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Missionary Mass Meeting: A rousing and inspiring missionary mass meeting of the Sunday-schools of the city of Richmond was held in St. Paul's church at four o'clock on Sunday afternoon, April 18th. There was a very large attendance. The Rev. George McL. Brydon presided, and stirring addresses were made by the Rev. S. Roger Tyler, rector of St. Mark's church, and the Rev. W. R. Bowie, D. D., rector of St. Paul's. It was reported at this meeting that the Lenten and Easter offerings to date of the Sunday-schools amounted to $2,710.00. The music was well rendered by a choir of fifty or sixty voices, composed entirely of children from the different Sunday-schools.

Meeting of Executive Committee of Diocesan Missionary Society: At a late meeting of the Executive Committee of the Diocesan Missionary Society, in response to a resolution of the committee, the bishop appointed a committee consisting of the Rev. Messrs. W. D. Smith, D. D., W. R. Bowie, D. D., E. L. Goodwin, D. D., and George McL. Brydon, and Messrs. John M. Taylor and John R. Wheat, M. D., to formulate plans for conducting an Every Member Canvass throughout the diocese during the coming summer and fall. This committee has met and will associate a number of other clergymen and laymen with themselves in this work. The first step will be a careful study of the methods of conducting such a campaign and this has already been undertaken. This matter will be presented by members of the committee at the various spring convocations and at the council.

The City Missionary Society met on April 19th. It was a small but very interesting meeting. The congregations of

the city were urged to remember that the fiscal year ends May 31st, and all contributions should be paid before that time. Great interest was expressed in the Every Member Canvass to be held in the city and diocese. It was reported at this meeting that in the past three months, the Rev. G. McL. Brydon, city missionary, held one hundred services.

Bishop Gibson's Visitations: On Thursday, April 15th, the bishop visited Weddell Memorial church, Richmond, and confirmed a class of thirteen presented by the rector, the Rev. H. W. Sublett. On Sunday morning, April 18th, at Grace church, Richmond, he confirmed ten persons presented by the Rev. L. R. Mason, D. D., rector. Sunday night he made a visitation to St. Andrew's church, Richmond, the Rev. J. F. Ribble, rector, and confirmed a class of fifty-one.

Memorial Service: On April 29th, in St. James church, Richmond, at 8 P. M., there will be a memorial service to the late Rev. William Meade Clark, D. D. This is the anniversary of Dr. Clark's death, and these services will be conducted under the auspices of the Richmond Clericus at the request of the vestry of St. James' church. The Richmond convocation will adjourn to attend this service in a body.

Albemarle Convocation: By the kind invitation of the Rev. Robb White, the spring meeting of the Albemarle convocation will be held at St. Luke's church, Simeon, near Charlottesville, the first week in May. The opening service will be on Tuesday evening, May the 4th, at 8 o'clock.

H. H. WILLIAMS,
Secretary University of Virginia.

Notes.

On April 19th, 20th and 21st the Rev. Henry S. Coffin, D. D., of the Madison Avenue Presbyterian church, New York city, preached to large congregations in St. Paul's church, Richmond, at a half hour service each day at one o'clock, and at an evening service at 8 o'clock.

The Rev. W. S. L. Romilly, rector of Grace church, Cleveland, Ohio, has been called to the rectorship of Washington parish, Westmoreland County.

St. James Church, Boydton: For more than a year St. James church, Boydton, Virginia, has been without a rector, yet the good work goes on and its doors are open every Sunday for lay service and the Sunday-school. Its noble band of women are never idle.

Last fall the Pastoral Aid Society sent $31.00 to the Belgian sufferers. They also presented to the church a handsome oaken bishop's chair in memory of the deceased members of the society.

The St. James Guild, composed of the younger ladies of the church, have lovingly done their part. Last fall they placed in the church a prayer desk and seat and a beautiful set of choir stalls, and Easter of this year they presented to the church a clergy seat to match the bishop's chair, in memory of the three saints of God, former rectors of this church, Revs. Robert Archer Goodwin, William Meade Clark and Frank Stringfellow, all of whom, after lives of faithful service in the Church of God, which service was begun by the first two in this church, were called to their reward in the year 1914.

Three miles from Boydton is Christ chapel, a mission of St. James, and there, too, the work has gone on. Under the care of its faithful superintendent, Mr. C. T. Baskervill, and a corps of earnest and efficient teachers from St. James church, a large and interesting Sunday-school has been kept up. Within the past twelve months a new organ has been installed by means of the contributions of friends, also a marble font, and a neat carpet has been placed on the chancel floor. The carpet was purchased with the pennies of the members of the chapel congregation, the majority of whom are very poor and with bare floors in their humble homes.

In spite of the activity of its members, the churches in the county sadly need a rector. Only two of the four churches here have the privilege of Sunday services. In St. James, Boydton, services are conducted every Sunday by Mr. C. J. Faulkner, who has been its lay reader for more than thirty years, and in St. John's, Chase City, Mr. C. J. Faulkner, Jr., who has recently removed there, also conducts lay service every first Sunday.

We hope to secure a rector in the near future.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Missionary Meeting: A great meeting in the interest of missions was held in Synod Hall on April 20th. Bishop Greer presided, and the speakers were the Rev. Dr. William T. Manning and George Gordon Battle, the well known Ascension parish layman. In common with other dioceses, this one is doing its utmost to help the general Board of Missions end its year in August without deficit, and to raise its emergency fund of $400,000. It was reported that $70,000 has already been secured on this latter fund. More than one hundred and fifty parishes and missions sent accredited delegates to Synod Hall, and many other laymen attended to show interest.

Work For Missions: Marked advance work is in progress in the diocese. The Diocesan Missionary Committee is exerting its utmost in behalf of missions, especially general missions. The Social Service Commission has ordered a survey of Putnam County, following upon several parish surveys already made. The Board of Religious Education announces institutes throughout the diocese, and a model Sunday-school in St. Mary's church, Manhattan. In the latter wholesale changes in parish house have been made. There has just been formed a Bronx Laymen's League, aiming to help rectors and archdeacons in arousing and training laymen. It grows out of former Bronx societies of laymen, and is believed now to be on a sound basis. More than half of all Bronx parishes have men in it. The Laymen's Efficiency League has just held conferences with laymen of Kingston, Hyde Park, Newburg, Yonkers, Mamaroneck, Staten Island and eight Manhattan parishes. Under the new plan of meetings and exhibits during the diocesan convention, on lines of the general convention, the league is responsible for one of the evening meetings during the November convention.

Bronx Church House: An event affecting the entire Bronx has just come off at the Bronx Church House. It is an annual custom to hold a home talent show, and this one, lasting two nights, was more creditable in its talent and more largely attended than on any previous years. A former vicar, the Rev. Kenneth A. Bray, now rector of St. Peter's church, Geneva, returned for the affair. The house is more and more the social center of the Church in the Bronx, and in certain lines, especially in Bible work and work for foreign speaking peoples, the religious center. At one mission class, confirmed by Bishop Burch last week, out of thirty-nine, four were Jews and six Roman Catholics.

Financial State of Other Religious Bodies: While the Church's Board of Missions is engrossed in a $400,000 campaign, boards of other religious bodies, closing their books on April 1, report deficiencies also. Year before last Presbyterian boards north, home and foreign, fell into debt $430,000. This past year they sought to wipe it out, but raised only $125,000 toward it. Now, just closing their books, the home board alone falls behind $258,000, and it is rumored the foreign one is even worse off. Strenuous efforts are making to wipe out some of the big deficit, unprecedented in the history of missions in America, and a final statement is withheld.

Year before last Baptists north, three societies, fell behind $276,000. This past year they wiped out every dollar of the debt, and their home society came out without debt this year now just ended. Their foreign and women's societies fell behind $46,000, and a campaign is now on to wipe that balance out before their meeting in Los Angeles in May. Congregational home work came out with a balance of $229. Southern Presbyterian and Baptist boards report better results than northern ones. All say that the regions where wheat grows have helped most, while the southern cotton regions have affected the gifts from churches adversely, and New York and New England churches have come up poorest of all.

Bishop Greer Consecrates a Chapel for the Insane on Ward's Island: To the unitiated it must seem a strange thing to erect a "chapel for the irresponsible." For the appeal of Christianity is made to those with moral control.

But it is not incongruous when one learns the nature of these cases, and the likelihood of cure in many of them. The experts declare that the most violently insane are the easiest to cure, and hundreds in our asylums are demented on only one subject. Then hosts of others are irrational at intervals and compass long stretches of time without any sign of irresponsibility. From the Ward's Island institution, called the Manhattan State Hospital for the Insane, we are informed that three hundred are "discharged cured" each year.

Moreover, there are few inmates among these 5,000 patients on Ward's Island who are not comforted and cheered and perhaps aided to the recovery of mental health to some extent by seeing and sharing the offices of the Christian religion, when exercised particularly by chaplains of these places, who have learned the secret of a reverent and quiet method of ministration.

The chapel for the insane, and the vicarage were built through the efforts of the Altar Guild of the City Mission, and under the direction of Mr. F. DeL. Robinson, the architect, who supervised every detail of the work without a dollar of cost to the Guild. At the consecration services on Friday, April 9th, Bishop Greer had charge of the program and was its celebrant. He made a brief address, thanking the members of the Altar Guild for the "adequate and beautiful house of worship," and the architect for his labor of love.

The chapel itself—both without and within—is a most fitting token of the Church's love toward those whose sun has gone behind a cloud until the day when it may shine forth again in all its effulgence.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Christ Church Debt Paid.

At the close of the morning service on Easter day at Christ church, Baltimore, the Rev. Edwin B. Niven, D. D., rector, it was announced that the debt of $24,000 on the property had been wiped out by pledges made by members of the congregation, the last being made at the Easter offering. This is regarded as a notable achievement, as the entire time devoted to the collection of the fund was not more than ten days. The amount subscribed on the night of the business meeting of the congregation was about $15,000. This was increased by $2,000 the next morning. On Easter morning when the rector made his announcement, he stated that only $1,500 remained to be pledged. This was given before those present left their pews. The improvements to the church, which brought about the debt, involved the expenditure of $55,000, of which one of the vestry, Mr. John Glenn, Jr., gave $11,500.

Public Forum and Dance Hall Under Church Auspices.

The Arcade Amusement Auditorium, Inc., of which Mr. William F. Cochran, one of the most prominent churchmen of the diocese, is president, has recently acquired property in the heart of the business section of Baltimore, which will be used for conventions and mass meetings for the various civic interests which are without an adequate meeting place, and also for conducting a public open forum and dance hall. The Rev. Richard W. Hogue, rector of the Church of the Ascension, who has conducted an open forum in his church weekly for several months, has agreed to take charge of the open forum at the new hall on condition that a strong and representative advisory board be appointed. This has been done. The new forum will be conducted along the lines of the Ford Hall Open Forum of Boston, which is under the direction of the Baptist church.

Two Churches to Unite.

Announcement has just been made that beginning May 1st, Holy Cross church, Baltimore, will come under the care of St. Luke's church. The Rev. Edward D. Evans, rector of St. Luke's church, will serve both churches, having a curate, who will live at St. Luke's rectory, to take charge of the services at Holy Cross. Each church will continue to have a separate vestry. Many years ago Holy Cross church was organized as a mission of St. Luke's. The Rev. James F. Aitkins, rector of Holy Cross, has resigned and officiated on Easter day for the last time. He goes to the diocese of Newark.

Death of Charles W. Hoff.

Charles Worthington Hoff, a prominent insurance agent, died suddenly at his home in Baltimore on April 11th of pneumonia, after an illness of only three days, aged sixty-one years. Mr. Hoff was a life long and devoted churchman, a son of the late Rev. Dr. John F. Hoff, for twenty-three years rector of Trinity church, Towson, of which church Mr. Hoff had been a member of the vestry for many years. The funeral took place from Trinity church, Towson, on April 13th, the rector, the Rev. W. H. Powers, D. D., officiating.

Other Diocese News.

The Clerical Association of Baltimore met on Monday, April 12th, at Holy Trinity church, Baltimore. The appointed speaker was the Rev. John I. Yellott, Jr., rector of Emmanuel church, Belair, Hartford County.

The April meeting of the Maryland Senior Assembly of the Brotherhood of St. Andrew, was held on Tuesday evening, April 13th, at the Church of the Holy Innocents, Baltimore. The Rev. E. Ashby Gerhard, vicar of St. Andrew's church, made a very helpful address on "He first findeth his own brother."

At the time of the bishop's visitation at the Church of the Transfiguration, West Arlington, on the evening of March 31st, a solid silver alms basin was presented to the church by James McDonnell Price, Jr., in memory of his grandparents, Wingfield S. and Elizabeth McDonnell Price.

By the will of Mrs. Constance Coffield, who died on March 28th, the vestry of the Memorial church, Baltimore, is bequeathed the sum of $3,000.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Morgantown: A class of nine persons was confirmed at Trinity church Sunday evening, April 11th, by Bishop Gravatt. The class was presented by the rector, the Rev. P. N. McDonald, and the bishop spoke with much feeling on his subject, "What is Your Life?" The sermon being primarily for the new members of the church, but reaching every person present.

Sunday morning the bishop confirmed a large class at Christ church, Fairmont, of which the Rev. A. H. Beavin is rector.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. T. F. Johnson, D. D., Coadjutor

Lenten and Easter Services: The officers of the Brotherhood of St. Andrew, under whose auspices the noonday Lenten services were held in a down-town theatre, report that the average attendance at the services was something over 400. The gross attendance was about 19,000, twice the attendance of Lent a year ago. The reports from various parts of the diocese tell of largely attended Easter services following a spiritually well-kept Lent. The weather on Easter day was quite ideal.

Southern Convocation: The spring meeting of the Southern Convocation will be held in Holy Trinity, Thayer, the Rev. A. E. Woodward, minister in charge, the last week in April. The Hanibal Convocation has its spring meeting at Columbia the first week in May.

SALINA.

Rt. Rev. S. M. Griswold, D. D., Bishop

Easter Offerings: All the parishes and missions throughout the district report large and enthusiastic Easter congregations with good offerings. The early Eucharists were particularly well attended, there being about 100 communions made at the aCthedral, and about 40 each at Ellsworth and Beloit, and in all three cases there were additional communion at later celebrations. Offerings were generally good, that at the Cathedral amounted to $244; Beloit $115, and Ellsworth about $50. These last two places have about fifty and sixty communicants respectively.

Grace Parish, Hutchinson, of which the Rev. M. L. Kain is rector, recently made a successful "Every Member Canvass." Pledges were secured for both parochial and non-parochial support on a weekly basis, and a number of new subscriptions were secured to the "Watchman," the district Church paper. The net result, aside from the wealth of fresh and accurate information secured, has been to double the organized efficiency of the parish, which is now assured of a minimum income sufficient to cover the parish budget, embracing all absolutely necessary items. One interesting feature was a map of Hutchinson, prepared by the rector, which shows the actual residence and distribution of all communicants and baptized persons, and which also revealed large areas without a single representative of the church living therein, a condition which the "follow-up committee" and the rector will endeavor to change.

Notes.

Plans are being made generally for the collection of the offerings for the "Emergency Fund" of the Board of Missions. So far about $125 has been contributed.

The Rev. S. S. Thompson, in deacon's orders, formerly of the Phillipines, son of the Rev. Frederick Thompson, Ph. D., of Hays and Wakeeney, has been assigned work at Medicine Lodge.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Sunday-School Institute Meeting.

The Camden District of the New Jersey Sunday-School Institute, held a successful meeting, with afternoon and evening sessions, in St. Paul's church, Camden, the Rev. R. E. Brestell, rector, on Thursday, April 15th. Between the sessions supper was served in the parish house. The Rev. Martin S. Stockett, of Camden, president of the district, presided and the attendance included representatives from a majority of the schools in the district.

At the afternoon session addresses were made by Mrs. Lester Bradner on "Solving Senior Problems," and the Rev. Thomas A. Conover on "Worship and the Prayer Book." The evening speakers were the Rev. Professor Charles H. Boynton, of the General Theological Seminary, and the Rev. Charles S. Lewis, rector of St. Mary's parish, Burlington, on the themes respectively "The Importance of Religious Pedagogy for the Teacher" and "How to Study the Life of Christ in the Sunday-School."

Men's Dinner at Woodbury.

In Christ church parish house, Woodbury, on Tuesday, April 13th, a dinner was given at which the honor guest was the Bishop of the diocese. Other invited guests were the Rev. Geo. L. Richardson, D. D., rector of St. aMry's parish, Philadelphia, Dr. J. Nicholas Mitchell, of Philadelphia. and the Rev. Howard E. Thompson, of Woodbury, secretary of the diocese.

The rector of the parish, the Rev. H. M. Stuckert, was assisted by the vestry in receiving the guests and introducing them to the Bishop. The rector presided at the dinner and about sixty men were present. The dinner

was prepared and served by a large committee of ladies. Addresses were made by Dr. Richardson, Dr. Mitchell and the Bishop.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Patterson School, Yadkin Valley.

April 6th and 7th brought to an end the term of 1914-15 of this institution. Tuesday evening the 6th an entertainment by the boys gave great satisfaction. This consisted of two plays, well rendered, in some cases to a suggestion of dramatic genius. Between the dramatics came an address by Mr. Stuart Grier, on the topic of "Community Life Among the Men Behind the Plow." It was a timely talk, well conceived and presented.

On the morning of the 7th came the real finals, a short and fitting religious service by the principal, the Rev. H. A. Dobbin, and then the annual address by the Rev. Wyatt Brown, rector of Trinity church, Asheville. The theme threading through was service, and it was treated in aspects serious and humorous, practical and inspiring. Mr. Brown's presence and good felowship with the teachers, the boys and the neighbors will help to make his visit memorable.

Prizes were presented to four of the boys, Raymond Smith, DeWitt McCollough, Robert Bean and Mark Bryant. After this the principal made a brief closing address, and Mr. Brown said a benediction.

The term ends this year three weeks ahead of time, because there is no money for the teachers for a longer time, and extraordinary conditions require attention to the farm. There have been twenty-five boys at school and at work, and a few day pupils. The faculty has been faithful, some of the teachers doing double duty, that is, both in school room and on the farm. Mr. Dobbin happily succeeded in restoring the flour-making part of the water mill, which has been a great resource in grinding the wheat of the school and neighborhood. The advantages will be vastly more in the future.

The principal now has his head set on bringing that wasting flow of water into use for making electricity, the application of which would be manifold and economical. With $3,000, with the material already at hand, this could be done. This addition to the equipment of the school ought to be provided as soon as practicable.

Taking this institution through and through it offers remarkable opportunities to the boys and young men of the mountains. What parallel has it? A Christian and a statesman, with his wife, turns over this whole vast estate to the Church, with the old homestead, Palmyra, that it might be placed at the service of the young men of the highlands who need and want, yet lack the facilities of a practical training. Here it is; here is a faithful man at its head, wrestling over the problems, as to how to make it fulfil its blessed aims. Christians and citizens alike ought to put the right value on this thing, and shame themselves that the struggle has to be so long and hard, to come into its own, which it will do, let no one doubt.

Holy Cross Church, Tyron: During the past year the interior of Holy Cross church, Tyron, the Rev. H. Norwood Bowne rector, has been made much more churchly. The chancel has been entirely rebuilt, and the altar raised, full sets of hangings have been given, electric lights installed, the chancel rail completed, and a fine brass pulpit blessed at Christmas. This latter is the gift of one of the winter visitors. Extra pews have been placed in the church to meet the growing demand and now plans are under way to build an apse and install a memorial pipe organ. The money for these last was given during the Easter season. Tyron is a growing town in the mountains of North aCrolina, and in winter the resort of people from many parts of the North, and in summer from the South. The same people come year after year, and say that one of the chief attractions is the little church.

PITTSBURG

Rt. Rev. C. Whitehead, D. D., Bishop.

Officers' Conference: On Tuesday, April 13th, the Diocesan Officers of the Pittsburgh Branch of the Woman's Auxiliary held a Conference at Calvary Parish House, for the officers of the parochial branches. There was a very good attendance, most of the city parishes having representatives. And delegates being present also from Oakmont, Bellevue, Wilkinsburg, Canonsburg, Beaver Falls, Washington, Brookline, and other outlying points. A program had been prepared by the Diocesan President, Mrs. Marcellin C. Adams, under three heads, "Parish Affairs," "Diocesan Activities," and "Provincial Matters." All the topics were discussed with interest, and special stress was laid by the Auxiliary President on the "One Day's Income Plan." At the close of the Conference afternoon tea was served by the Young Woman's Auxiliary of Calvary Church, and a social hour was spent most pleasantly. This year has shown increased activity and interest in all departments of Auxiliary work, new branches have been organized in the Auxiliary and the Junior Auxiliary, and the contributions have been unusually generous.

For the Emergency Fund: Bishop Whitehead has issued the following pastoral letter with regard to the raising of $400,000 for the Emergency Fund by means of "One Day's Income Plan."

To the Clergy and Laity of the Diocese:

Dear Brethren:

Let us all try to set ourselves right with the Board of Missions, and to put our Diocese in line with the grand movement to give to the Missionary Cause, before the first of June, ONE DAY'S INCOME, from every man, woman and child in our Diocese. We have 15,000 communicants. Counting them, and also the many adherents of the Church who are not communicants, we ought to be able to send $50,000, without hurting anybody.

Let the clergy speak about it every Sunday. Let the Sunday School teachers enlarge upon it. Let the Woman's Auxiliary and the Junior Auxiliary make it a topic of conversation. Let us all agree that **on the Sunday after the Ascension Day, May 16th,** in every Sunday School and in every congregation there shall be given by every member, a sum equal to One Day's Income, one three hundred and sixty-fifth of the income of the last year. What a fine thing it would be if this Diocese took hold of the matter with energy and generosity, and in addition to all other contributions made this special offering to God. Now, as of old, "the Lord sits over against the treasury, and marks how the people cast their money into it." As in His sight, let us give.

Faithfully, your friend and Bishop,
CORTLANDT WHITEHEAD.
Eastertide, 1915.

Church Club Dinner: The Spring Dinner of the Church Club of the Diocese was held at the Hotel Schenley, on Monday evening, April 12th, Mr. Charles S. Shoemaker, President of the Club being toastmaster. The subject of the addresses was "The Church Pension Fund," incorporated April 3, 1914. The addresses were by the Rev. Dr. J. H. McIlvaine, chairman of the Diocesan Committee on Clergy Relief and Pensions; and Mr. Monell Sayre, Secretary of the Church Pension Fund, their subjects respectively being "The General Convention and the Church Pension Fund," and "The System of the Fund."

Memorial Tablet: On Easter Monday, April 5th, the vestry of St. John's Church, Pittsburgh, unveiled a bronze Memorial Tablet, made by the James Matthews Company, of Pittsburgh, in loving memory of the late rector, the Rev. Thomas Jefferson Danner.

The former rectory of the parish has lately been remodeled into a parish house by means of funds provided by the family of the Rev. Mr. Danner, and the tablet was erected on the wall of the centre hall on the first floor. The inscription on the tablet is as follows:

This Parish House is Dedicated by the Vestry of St. John's Church in Loving Memory of Thomas Jefferson Danner, Rector, 1892-1910; Rector Emeritus, 1911; Rector, 1912-1913. The Rest of the Just is Blessed.

St. Peter's Church, Uniontown, has been again bereaved by the death within three months of each other, of Dr. Alonzo P. Bowie, which occurred on April 15th, and of his wife, which took place more than two months ago. Dr. Bowie was prominent in the work of St. Peter's parish, was one of the Lay Readers whose devoted attention was bestowed on the Missions cared for by that church. He represented the parish almost constantly for many years in the Diocesan Convention, and was a valued member of the Board of Trustees for the Diocese. Mrs. Bowie was much interested in parochial matters, and was for twenty-five years prominent in connection with the Children's Aid Society of Western Pennsylvania. The funeral of Dr. Bowie took place on Saturday afternoon, April 17th, the rector of the parish, the Rev. A. N. Slayton officiating.

DELAWARE.

Rt. Rev. T. J. Kinsman, D. D., Bishop.

Dedication of Immanuel Church, Wilmington: The congregation of Immanuel Church, Wilmington, Rev. William H. Laird, rector, took possession of its handsome new church on the Sunday after Easter. The service for Benediction was conducted by Bishop Kinsman, who also preached and celebrated the Holy Communion. He was assisted by the rector and vicar of the parish. the Rev. A. E. Chattenburg, the Rev. Kensey J. Hammond, former rector of the parish, and the Rev. Hubert W. Wells. The services were beautiful and impressive.

The new structure takes the place of the building consecrated by Bishop

Lee in 1884 from which the consecration was formally removed by Bishop Kinsman prior to the occupation of the new church. In the old church Mr. Hammond ministered for twenty-five years, successfully and faithfully laying the foundations of this now large and substantial work. It was a great joy to the congregation to have him present for a share in this happy event.

The building is constructed of stone from the quarries near Chestnut Hill, Philadelphia, trimmed with buff Bedford stone, the interior walls showing the natural stone finish. The style of architecture is Early English, beautiful and correct in detail and proportions. The window-traceries are of Bedford stone, and the panelling and ceiling of brown fumed oak. The aisles and chancel are laid in Welsh tile wrought with tasteful designs in mercerized tile. A system of concealed lighting has been employed. The north transept forms a chapel for small services, though part of the main auditorium. The church is one of the most beautiful in Wilmington. The architect was Mr. Frederick M. Mann, of Minneapolis, Minnesota, the supervising architect, Mr. Walter Stewart Brown, of Wilmington.

At the evening service the church was again full. The Rev. Mr. Hammond preached from the 28th verse of the 12th chapter of St. John's Gospel.

After describing the circumstances under which Christ spoke these words, the preacher showed the place Christ gave to his Sacrifice on Calvary, at this crisis in his life. What did it mean that instead of devoting years to touring the known world, living an ideal and uplifting **example** before all men, and preaching truth to them, he chose to bring that life to a sudden close? With splendid opportunity to save souls by his example, why did he decide to save them by his death? And having thus chosen to effect his work and glorify the Father, surely his ambassador today should earnestly and constantly preach Christ's death as an At-one-ment. The pulpit of this church opened today for the first time will be used to the glory of God as its message continues to declare the deliverance from sin's guilt by Christ's death, no less than deliverance from sin's power by following his life example in the Spirit's gracious help. The speaker congratulated rector and people on planning and building to the glory of God, urging, as a practical lesson, that it be so used in the future that it might prove a constant help to their efforts in parish, home, and community to glorify God.

EAST CAROLINA.

Rt. Rev. T. D. Darst, D. D., Bishop.

The Bishop's Visitation: On Sunday, April 11th, the bishop preached to a large congregation in St. James church, Wilmington, and confirmed eighteen presented by the rector, the Rev. W. H. Milton, D. D. The bishop preached from Zephaniah 3:9: "They shall save him with one shoulder." The bishop confirmed six in the public school at Hertford on April 8th, presented by the Rev. Heritage, who is building up a good colored work here.

On the night of April 11th the bishop confirmed fifteen in the Church of the Good Shepherd, presented by the rector, the Rev. W. R. Noe. The music at this service was unusually good.

The convocation of Wilmington met in St. Paul's church, Wilmington, the Rev. E. De F. Heald, rector, April 13th-15th. The preachers were Rev. J. H. Griffith, Rev. A. Boogher and the bishop. Wednesday night "The East Carolina Forward Movement" was discussed by Rev. C. P. Parker, and Messrs. B. R. Huske, J. G. Bragaw, Jr., J. A. Taylor and William Dunn, Jr. Two interesting features of the program were the discussions of "Our Unused Assets—The Laymen," led by Mr. V. R. C. King, of Wilmington, and "The Young People—Our Opportunity," led by Mrs. Donald MacRae, of Wilmington. The Woman's Auxiliary met with convocation.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

An interesting event of the coming month will be the annual convention o the diocese, to be held in Columbia beginning Wednesday, May 5th. Bishop Gailor will preside at the convention.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Death of Mr. Edward J. Fitzhugh. The funeral services over the remains of the late Edward Jackson Fitzhugh were said in St. Michael's Church, High Street, Brooklyn, on Saturday afternoon, April 10th, by the Rev. R. T. Homans, rector of Grace Church, Jamaica, assisetd by the Rev. Arthur L. Bumpus, A. M., rector of St. Michel's Church. Mr. Fitzhugh was in his 82d year. He had served as organist at St. Luke's, St. James, the Church of the Redeemer, and St. Michael's, Brooklyn, and St. Mark's Church, Manhattan.

He is said to have been the first organist to introduce Sunday evening musical services in Brooklyn.

Under the will of the late Mrs. Sarah Jones, of Cold Spring Harbor, St. John's Church, Cold Spring Harbor, receives $1,000 for the maintenance and support of that church.

MISSISSIPPI.

Rt. Rev. Theo. Du Bose Bratton, D. D., Bishop.

Christ Church, Vicksburg: Bishop Bratton confirmed a class of thirty-two at Christ church Sunday morning, April 11th, and preached an able and helpful sermon on the resurrection, which was greatly enjoyed by the large congregation present.

There was a special confirmation for three candidates a few months ago presented by the rector, Rev. Charles E. Woodson, making thirty-five confirmed in the past six months, which is most encouraging to the rector and congregation. The majority of the class Sunday were men and it was the largest class ever present in the history of the old church for confirmation.

In the afternoon the bishop confirmed a class of five at All Saints' College, and made a beautiful address to the class. He preached at Trinity church at night and confirmed five.

EASTERN OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

Muskogee: Mrs. Hobart's mystery play, "The Great Trail," will be given in the Hinton Theater on the first evening of the Southern Commercial Congress, to be held in Muskogee April 26th to 30th. Rehearsals, during Lent, by the seventy young people in the play have prepared them for the coming of Miss Margaret Jeffreys Hobart, who will take the part of Mother Church. The bishop, the rector and all the members of Grace church parish are looking eagerly forward to welcoming many of our church members among the delegates and visitors to the congress.

The church will be open all day, and each day during the sessions, for rest and prayer and worship. A brief organ recital will be held each afternoon. In the parish house rooms for reading, writing and resting are provided, with attendants who will look after little children whose parents may desire to leave them there. A trained nurse from our hospital, All Saints, McAlester, will be present to respond to any calls, and a number of the ladies of the parish will serve tea each afternoon to those of our friends, church members and others who may come. Indeed, it is the plan that by worship in the church, by hospitality in the parish house and in our homes, as well as by the mystery play in the theater, we may render service to our guests.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

A missionary mass meeting was held in the Academy of Music on Friday evening, April 16th. It was arranged by the Central Missionary Committee of the diocese. The Right Rev. Dr. Philip M. Rhinelander presided. Prayers were said by the Right Rev. T. J. Garland. The Right Rev. Dr. L. R. Brewer took as his topic, "The Emergency," showing the need of raising $400,000, in addition to the regular apportionment, to wipe out the deficiency of $254,000, and to meet this year's needs.

Bishop Rhinelander, in his opening remarks, urged all present to give at least one day's income. Secretary G. Sherwood Eddy, of the Committee of Foreign Missions of the Y. M. C. A. in Asia, told of the work of the mission fields of China, where he has spent twenty years, making a strong appeal for workers and funds to carry on the work. He said that his own son and daughter were going there as soon as they had finished college in this country.

Episcopal Academy: Bishop Rhinelander made the address at the commendation of the students of the Episcopal Academy on Friday morning, April 16th, dwelling upon the importance of Christian education. The address to the middle and lower classes was delivered in the afternoon by Mr. Albert Altee Jackson. The Delancey School is to combine with the Episcopal Academy. Dr. William H. Klapp retiring as head-master, but remaining on the factulty. The Rev. Francis J. Steinmetz, Jr., is to succeed him as head-master.

Church of the Crucifixion: A will of a few words bequeathed the entire estate of Louisa Johnson, who died in the Mercy Hospital on April 8th, amounting to $5,000, to the Church of the Crucifixion.

Divinity School Reception: The Rev. Dr. William M. Graton, dean, and the faculty of the divinity school in Philadelphia gave a reception on Wednesday afternoon to the friends of the school to meet the students and instructors. There are forty-two in the classes, and in addition there are forty-five post graduate students.

The Clerical Brotherhood, at its meet-

(Continued on page 13.)

Christianity and the Community

Thy Kingdom Come on Earth

In these columns of the Southern Churchman of last week mention was made of the anticipated conference among prominent citizens of the State for the purpose of forming "The Virginia Social Hygiene Association." This conference has met and a temporary organization effected which will conduct the campaign for members and for the organizing of local associations until a regular meeting is held in the fall. In the Constitution adopted at this recent meeting the purposes of the association are set forth as follows:

"The purpose of this association shall be to organize the social educational, scientific, moral and religious forces of Virginia in behalf of a new and more enlightened public conscience on the subject of social vice and of a more fundamental consideration of all those social obligations immediately related to this subject."

The present program of the association calls for hard work and some funds. Members will be asked to contribute for the present and in the future, probably a certain fee for membership will be charged.

Immediate action will be taken by the committees, directors and officers toward extending the work throughout the State by means of local organizations. It will be a part of the policy of the association to encourage investigation of the social evil in the State and to collect facts and information bearing upon the subject.

The association will undertake to discover at once what additional legislation may be needed for more effective dealing with the social evil and to make law enforcement less difficult. For this work committees on finance, on investigation and social surveys and on legislation have been named and, in addition, there have been appointed a committee on public health for leading the war against disease of immoral origin, and a committee on education.

✠

The Richmond Juvenile Protective Society has done and is doing a valuable work not only for the future citizenship of Richmond, but for the State at large.

Ever since April, 1912, when, under an ordinance of the council a "special session" of the police court was opened for the consideration of the cases involving juvenile offenders, a splendidly constructive work has been accomplished. The society has made the individual cases it has handled the basis of its investigations and conclusions as to the causes of delinquency, and in this way, through its report, is making its experience profitable to the rest of the State.

It has shown that perhaps the chief cause of delinquency is bad home surroundings where the parent may be simply weak and unable to control the child, or actually dissipated, vicious or immoral. Bad companions is another cause of juvenile mistakes. Dime novels, yellow magazines and the wrong kind of moving pictures are sources of vicious suggestions to the childish mind.

Bad mental or physical conditions are potent causes of juvenile crime. The court has discovered that a large per cent. of cases show decided lack of intelligence. No adequate State provision has yet been made for these feebleminded cases. In cases of physical disability the court has the child examined by a physician, and if necessary placed in a hospital for treatment.

The report ends with an appeal for the establishment by the council of a separate juvenile court where these neglected children can be handled with the care and study their condition demands.

✠

A book recently published by the Macmillan Company and entitled "Problems of Child Welfare," by the director of the St. Louis School of Civics, George B. Mangold, is one which cannot be overlooked by any one interested in social service of whatever kind. It is not a mere popular appeal but a sound and scholarly treatment of the fundamental problems relating to children. The chapters include such broad topics as "Conservation of Life," "Health and Physique," "Juvenile Delinquency, etc." Says the "New Republic": "Every city government, every State and local board of health, every reformatory and juvenile court, every school teacher, woman's club leader and religious society should have this mine of information on the ready reference table." And adds further: "We are slow to recover from the fatalisms of centuries in regard to child protection, and the consolations of religion are still popularly offered to those who, through social neglect, are robbed of their children through contagion or digestive disorders. To put the matter in plain terms, we are still complacently discussing the question, as though it were perplexing, when shall we kill the baby?" There may be—doubtless are—obscure factors in the problem, but they are so unimportant in comparison with what is obvious that we can hardly excuse delay. Impure water and dirty milk, meagre wages and the crowded tenement, the wage-earning mother and necessary neglect, are the prize reapers before whose unerring stroke this tender harvest falls" * * * and again·

"It is interesting, as an answer to those cotton manufacturers who have heralded the mill as the only salvation of the ignorant Southern mountaineer, to read that while the total illiteracy of native whites above ten years of age is 8.2 per cent. in Virginia, in the mills the working children, fourteen to sixteen years of age, are 57.0 per cent. illiterate. In Georgia the figures are 8 per cent. for the whole, 28.2 per cent. for the mill children; in Alabama 10.1 per cent. for the whole, 46.5 per cent for mill children."

A Prayer at Eventide.

Be present, O merciful God, and protect us through the silent hours of this night, so that we who are fatigued by the changes and chances of this fleeting world, may repose upon Thy eternal changelessness: through Jesus Christ our Lord. Amen.—Selected.

Christ's mission was not only to the individual soul; it was one of world-conquest to the will of God—to rule the nations. Slowly but surely He is moving on to victory. The darkness over the world to-day is not the darkness of approaching night; it is the darkness of the hour just before dawn. The world's golden days are not behind it, but before it, and toward those days we are moving now.—Rev. Herbert Shipman.

This is My Friend.

Let me tell you how I made his acquaintance.

I had heard much of him, but took no heed.

He sent daily gifts and presents, but I never thanked him.

He often seemed to want my friendship, but I remained cold.

I was homeless and wretched and starving, and in peril every hour, and he offered me shelter and comfort and food and safety, but I was ungrateful still.

At last he crossed my path, and with tears in his eyes he besought me, saying, "Come and abide with me."

Let me tell you how he treats me now:

He supplies all my wants.

He gives me more than I dare ask.

He anticipates my every need.

He begs me to ask for more.

He never reminds me of my past ingratitude.—Selected.

"He Shall Walk and Not Faint."

As life goes on, most of us come to see that it is much harder, and therefore a much greater thing, to walk and not faint than to soar on winged hopes or run on tireless feet. In the first flush of ambition we recognize no obstacles, and we can therefore mount as on the wings of eagles. In midmanhood we recognize obstacles, indeed, but rejoice in their conquest, for our tasks are equalled by our capabilities and we run and are not weary. The really hard part of life is reached when we have to learn how to walk and not faint; and that part of our journey confronts us very often before age has overtaken us.—Selected.

PENNSYLVANIA.

(Continued from page 12.)

ing on Monday morning, April 12th, gave careful consideration of the changes in canons and rules of order proposed by the Church Club and rejected them. Among the propositions was that the nominations of all officers should be in the hands of the secretary of the convention by April 15th, and be signed by fifteen clergymen and ten laymen, and that the elections should be triennial instead of annual. It was also recommended that the convention be held on the second Tuesday in May instead of the first.

Offerings For Missions: The two Sunday-schools of the diocese making the largest Lenten and Easter offerings for missions were that of the Church of the Holy Apostles, $5,734.45, and Gloria Dei, Old Swedes, $2,443.18.

Washington Memorial Chapel: With the exception of the inscription, the Connecticut Bay of the cloister of the colonies of the Washington Memorial chapel, Valley Forge, has been completed. There remain only five more bays to be built to complete the cloister: New Hampshire, Rhode Island, North Caroline, South Carolina and Georgia. The committee having charge of the windows in the chapel have decided to recommend the medallion form, the Rev. W. Herbert Burk and Mr. Milton B. Medary, Jr., were appointed a committee to draw up a scheme of subjects for the windows. Historians and others are asked to give expert advice so that the windows may be made thoroughly representative of American history.

The chapel will be completed in a few months, when steps will be taken to secure funds for and the erection of the Patriot's Hall, which will be the second unit of the memorial group.

Church Knowledge and Nurture

PARENTAL PRIVILEGE.

General information is a part of the child's equipment to-day that he ought not be allowed to pick up hap-hazard, but be helped to acquire in some definite way. The public schools attempt this. Parents surely should know whether the schools do or do not. One friend of children writes: "At last it is regarded as necessary to teach live children about live subjects." Many children have no chance for this in their homes, and have been encouraged to give time and thought merely to lessons in school. The war has been the exception, and the young folk do seem to have decided opinions upon it. They also show a new interest in geography and history in consequence. In a test taken recently in one school, the boys were found to be the better newspaper readers. But both boys and girls showed a freshness in their knowledge of the rulers of Europe and their family histories quite interesting. When miscellaneous questions were included, the information acquired was also found to be encouraging. Carranza, Pasteur, Von Hindenberg, William Sunday, the Panama Exposition and reasons for it were well known. Lukewarm interest in "current events" is really evidence of the same lack in those adults with whom the children associate. Teachers with a prescribed routine of lesson material to impart can hardly be expected in the limited time measured by school hours to do this. But parents have both time and obligations here, with the incentive of interest in their children's growth mentally, and fellowship with them.

I was much impressed a little while ago when visiting in another city by the interest a father took in the baseball news, in which his son, a boy just growing up, was deeply concerned. I knew that the man never had played baseball nor cared anything for it, yet for his boy's sake he actually wished to know more about it and asked many questions.

To prove my statement that reciprocity is needed for a better understanding of the young folks' side and possibly for the older ones as well, I may say that I watched the same boy as he listened while his father talked to some other men on the present condition of the South since its failure to realize on the cotton crop. The speaker, who had recently returned from Georgia and Texas, knew what he was talking about and talked well. His son never took his eyes off of his father's face, and afterward asked one or two modest but intelligent questions.

Greater is the parental obligation to take an interest in religious truth for the child's sake. That truth reaches the child in conversation, newspaper, magazine, Sunday-school and church service. The child is more or less awake to it, and will form his own ideas, influenced by the personality of the sources of his information. He will understand or misunderstand in the degree in which the truth reaches him clearly or obscurely.

Teachers can do a great deal to awaken interest. All that I have met have appreciated the few children in their classes who seemed to have picked up some crumbs of general information at home, and could therefore show some signs of intelligence when subjects of current interest were mentioned.

But parents must take an interest in bringing religious truth to their children, and seeing that they not only know, but know clearly, what part of this truth, simply expressed, can be received. It was a busy business man and non-church goer who said to his pastor: "My eight-year-old boy is asking questions about the Bible I cannot answer. Tell me some book of simple explanations of its teachings I can use to help him." That boy was fortunate in having a father willing to take this trouble. May thousands of children find their fathers equally willing.—Condensed from the Public Ledger, Philadelphia.



"For our children's sake, and because we love them we are beginning another year of work in our school of religious education. The life of the parish depends upon how well we shall do this work. If our children are trained to know and love God, and to find pleasure in doing what they know pleases Him, the future of the Church is secure. If they are permitted to be indifferent, or have no training at all, it will be a sorry day for the Church, and especially for them.

"The responsibility for the children's future lies upon the parents. No one can relieve them. They brought the children into the world. They are bound to give them true ideals of life, and to give them a foundation upon which they can build to those ideals. Parents who shirk their religious training of their children will have an awful awakening when they face the Judge. What do you suppose the parents who never pray, who never teach their children to pray, who never read their Bibles, and never help their children to read theirs, who utterly disregard the Lord's day, who are so selfish and lazy that they will not get up on Sunday morning, who really are training their children to think that God and religion are of little account—what, do you suppose, these parents will think when they face the Judge and He asks them where are the children He has given them? We suspect that one of the terrible pains of hell will be caused by finding there some whom we might have helped had we wanted to, while on earth.

"We begin every session with the worship of God in His house. We place first things first in training the boys and girls. The services are arranged attractively, and we believe our children love them. They do certainly enter heartily into them and say and sing their parts with vigor. Since we have given them this opportunity for learning how to worship, more boys and girls attend the other services than before. Parents can do a great deal to make worship a strong factor in the lives of the boys and girls by encouraging them to enter reverently into this service.

"We are teaching them to support the Church and her work by systematic offerings. All children from the fifth grade upward receive a package of small duplex envelopes with one end for parish and the other for missionary gifts. Talk over with your boys and girls the privilege it is to help in this way, and aid them in determining what they shall give. Get away from the idea of pennies for children. They spend nickels, dimes and quarters for pleasure. Let them do as much for God."—Christ Church Messenger, Chicago.



The move for a million Testaments to be sent to soldiers in Europe has met with a response from every State in the Union. The World's Sunday-school Association sent it out. So great a blessing has this disinterested Christian service proved to the Sunday-school scholars who have been contributing, that the World's Sunday-School Association has decided not to stop with just a million, but to continue with the movement as long as there are scholars in our American Sunday-schools who desire to help in the work. If there was reason for sending Testaments to the soldiers two months ago there is far greater reason now. The million Testaments will not supply the requirements of the wounded alone, to say nothing of the hundreds of thousands of war prisoners who have plenty of time to read, and who have special need of the gospel message.

Stories of the way the book is helping the soldiers are coming to this country every week. The British Scripture Gift Mission reports that one poor fellow in a Scotch regiment, wounded mortally, cried out to his comrades at his side, also wounded, "Can you tell me anything about God?" and he replied, "I am afraid I can't; but I have a little book here which might help you," and gave him a copy of the gospel of John. He turned over page after page, and said, "This is just what I want," and seemed to grasp God's provision of salvation in Christ Jesus before he passed away.

It is not too late to help. Superintendents are asked to present the appeal to their Sunday-schools and teachers to take it up with their classes. Send remittances to Mr. Arthur M. Harris, treasurer, World's Sunday-School Association, 216 Metropolitan Tower, New York City, and ask for bookmark receipts to cover the number of nickels given. Every scholar's nickel buys a Testament. Expenses of distributing the Testaments are borne by the American Bible Society. Postage and similar expenses involved in promoting the plan are met by gifts from those who designate their money for that purpose, and contributions to help in this way will be gladly received.



THE CHILDREN'S CORNER.

Dear Boys and Girls: Each one who was in church Easter morning and used a Prayer Book may remember that special psalms were read by the minister and congregation suitable for the day. If any of you could not find these three psalms then, and simply stood up, wondering as you heard others reading what part of the book they were using, I want you now to find in your book where the table of special psalms is and the numbers of these three. And you who were able to find and use them, I am asking to look at them again and select from each one or more verses you think make these psalms appropriate for our Easter day worship.

Answer for April 17th.

GO YE INTO ALL THE
1 2 3 4 5 6 7 8 9 10 11 12 13 14
WORLD AND
15 16 17 18 19 20 21 22
PREACH
23 24 25 26 27 28

Your friend, K. J. H.

Family Department

For the Southern Churchman

De Profundis.

By Eugenie du Maurier.

Out of the depths of our weakness and pain,
Out of the waters of darkness and strife,
From the bitter storm and the dashing rain,
We call to the Lord of life!

Out from the waves that roll so high,
Out from the dim night's mystic veil,
When our barks are tossed from earth to sky,
By the wild and wailing gale.

Out of the deep, Lord, yes, to Thee!
Bid Thou the tempest's fury cease!
As the winds were stilled on Galilee,
That our souls may find Thy peace.

"Were There Not Ten Cleansed?"

Little Miss Hattie, walking to the station with the wind in her face, sighed a little. She had been to the oculist in the city to be fitted for her first glasses, and the knowledge of it was not inspiring. She was growing old—old and poor, too, for Miss Hattie sewed for a living, and while she did her work well and neatly, newer and more fashionable dressmakers had invaded her little town, thereby taking away some of Miss Hattie's patrons.

She was a small, slight woman with a sweet, kindly face, and hair that was just beginning to frost at the temples. She recalled somewhat dismally the fact that she would be forty-six her next birthday, and with this thought came another, and that was, that she had been teaching in Sunday-school for over twenty years.

Miss Hattie wondered, as the wind tugged at her shabby hat, if all Sunday-school teachers were as much discouraged as she.

Sunday after Sunday found her at her post, ever faithful, ever punctual, and yet to-day, in the face of the bitter wind, and the fact that she was no longer young, it occurred to her that out of the great number of her Sunday-school pupils not one had ever come to her and said, "Miss Hattie, you have helped me."

She recalled the long procession of boys that had passed from under her teaching into larger and more advanced classes.

"I wonder where some of them are now?" drearily thought Miss Hattie, still struggling against the wind. "Perhaps my teaching never was of benefit to them. If it had been, surely out of all that number one at least would have told me. I suppose I ought never to have tried to be a Sunday-school teacher after all."

An automobile whizzed by just in front of her, and Miss Hattie nervously started back.

"Be careful, Miss Hattie," said a voice, "automobiles are dangerous things."

And then Miss Hattie felt at that moment her arm taken in a firm, strong clasp.

She looked up to meet the smiling gaze of a young broad-shouldered man in a long overcoat and cap.

"Don't you know me, Miss Hattie?" asked the young man.

Miss Hattie beamed. She had forgotten all about the automobile and her fright.

"Know you, Harold Allen? I should say I did. Do you suppose I ever forget one of my boys?"

"No, I don't think you do," was the quick reply, "and I am quite safe in saying, Miss Hattie, that they never forget you. I would have known you anywhere. What are you doing in the city, Miss Hattie, this cold day?"

Miss Hattie smiled again.

"It is cold, isn't it? But my eyes have been troubling me lately, and I had to come in to the oculist. There wasn't anything the trouble with them, so he told me; it was just that I need-

"Old! Nonsense!" cried the young man; "you couldn't grow old, Miss Hattie, if you lived a hundred years. Your contact with young people will keep you youthful no matter what your age. Are you still teaching, Miss Hattie?"

ed glasses. Think of it, me with spectacles. It makes me feel as if I were indeed growing old."

Miss Hattie nodded.

"Yes," she replied, slowly.

"Good; I am glad of that—but I know I need not have asked. As long as you are able you will be in your place in the Sunday-school. It is so good to see you again. It brings me back again to the time when I, as a little bashful fellow, sat in the corner of your Sunday-school class."

"You were the shyest boy," replied Miss Hattie, still smiling. "Do you remember how we all learned the Twenty-third psalm, and how you always would stumble over 'paths of righteousness?' But you finally mastered it."

"Yes," smiled Harold Allen, "and I can repeat it now, Miss Hattie, thanks to you."

He looked at the little shabby figure by his side.

"I remember a good many other things, too, Miss Hattie," he said gently. "Among them are your unfailing kindness to a little bashful boy who had come a stranger to your town. I can remember, even now, how good the little treats were you sometimes gave us on Saturday afternoon, and I still recall the joy your little gifts gave me at Christmas time. I remember one Christmas you gave us each a little candy dog. I kept mine for several days, which is a pretty good record for a boy. I finally began at his tail and ended on one of his fore feet. It was the best candy I ever tasted."

Miss Hattie laughed. "To think you remember those candy dogs," she said.

"Another thing, Miss Hattie. Perhaps I have never told you, but I am still living up to your teachings. The city is not a good place as a usual thing for young men; perhaps you know it. There are more or less dangers and pitfalls, but in the face of these things I was never able to do away with the truths you taught me when I sat a small boy in your Sunday-school class. I could still see your dear, kind face as you used to sit among your boys, with your Bible on your lap. And I came out a victor, Miss Hattie; I want you to know it. Such a person as you is never forgotten, Miss Hattie, for your memory lives forever in the hearts of the boys whose steps you turned toward 'Him'."

Poor little Miss Hattie was quite speechless with joy. It was all so blessed and unexpected.

"I have a class of boys myself," went on the manly voice, "and I only hope I may do as well by them as you have done by yours, Miss Hattie."

Miss Hattie flushed all over her pale little face, her hands trembled, her heart beat happily. Somehow the discouragement had all rolled away. Had she really been of service after all?

She looked up at the broad-shouldered young man beside her.

"You make me so happy, so happy," she said, tremulously.

"Do I? Well, you deserve it and more, Miss Hattie. I am going to see you safely aboard your car, too, but I have an errand just here. Walk on slowly; I won't be a minute."

He darted into a shop near-by. Miss Hattie did not have time to miss him until he was back again.

And so arm in arm, braced and cheered and encouraged, Miss Hattie walked to the car with one of her boys.

He helped her in, found her a seat, then laid in her lap a big white box.

He smiled down at her. "Chocolates," he said, "to repay you for the little candy dog you once gave me. Chocolates used to be your favorite candy, I remember."

"They are still," acknowledged Miss Hattie, but she did not mention the fact that she rarely bought any, because she could not afford them. She flushed as she looked at the big white box lying in her lap.

"You shouldn't have bought such a large box, Harold," she said. "Why, I never had such a present in all my life. I'm not used to it."

Harold Allen smiled. "All the more need for you to have them," he said, gaily.

"Another thing I want to speak of before I go. Don't ever get discouraged, Miss Hattie, about your Sunday-school work. Boys are careless creatures as a general rule. They don't like to admit too much, but I imagine when you get up 'yonder' you will be surprised at the beauty of your crown. There will be more than one star in it. Many a little fellow has left your Sunday-school class with the truth so grounded in his heart he could not step aside if he would. You remember," he added, "about the healing of the ten lepers? Only one returned to thank the Master. Perhaps your boys are like that, but they are 'healed' nevertheless."

Miss Hattie brushed a tear away. Her little worn hands were trembling. "Harold," she cried. "how lovely of you to say that. I'll never be discouraged about my Sunday-school work again."

"Do not be. Now, I must go. Goodbye, Miss Hattie, and don't forget me, I'm one of your boys, remember."

With a bright smile and a warm hand clasp Miss Hattie's boy stepped off the car. The next moment Miss Hattie was speeding back to the little home in which she had lived for over thirty years. She looked out of the window with eyes that were blurred with tears. "The Lord forgive me," she whispered, humbly.—Presbyterian Advance.

ROYAL
Baking Powder
is indispensable to the preparation of the finest cake, hot-breads, rolls and muffins.



HAS NO SUBSTITUTE

No other baking powder equals it in strength, purity and wholesomeness.

A Heathen Baby.

A heathen baby—that is all—
A woman's lips that wildly plead;
Poor lips that never learned to call
On Christ, in woman's time of need!

Poor lips that never did repeat
Through quiet tears, "Thy will be done,"
That never knew the story sweet
Of Mary, and the Infant Son.

An emptied cradle, and a grave—
A little grave—cut through the sod;
O Jesus, pitiful to save,
Make known to her the mother's God.

O Spirit of the heavenly Love,
Stir some dear heart at home to-day,
An earnest thought to lift above,
For mother-hearts so far away.

That all may know the mercy mild
Of Him who did the nurselings bless,
The heathen and the home-born child
Are one in that great tenderness.
—Woman's Work.

First Aid Materials in the Home.

In every home a few first aid materials should be found. It is best that they be placed in a cabinet, as otherwise they will be lost and so will not be available in time of need. In this cabinet, too, should be placed any medicine prescribed by the family physician. After such medicines have served their purpose, however, the only place for them is the trash pile. Intended only for a particular case of illness, they may be dangerous for anything else.

Medicine cabinets may of course be purchased, and there are a few good ones on the market. Some are dangerous, as they contain powerful drugs which should be used only under a doctor's direction.

The following drugs and appliances are suggested for the home medicine cabinet:

Alcohol.
Aromatic Spirits of Ammonia (rubber cork).
Castor oil.
Seidlitz Powders.
Mustard, powdered.
Syrup of Ginger.
Syrup of Ipecac.
Five-grain Bismuth Subnitrate tablets, fifty in bottle.
Carbonated Petrolatum, one tube.
Boracic Acid, one ounce.
Chlorate of Potash tablets, twenty-five in bottle.
One bottle Soda Mint tablets, fifty in bottle.
One-dram bottle Oil of Cloves, labeled poison.
One small package Antiseptic Gauze.
One tin Talcum Powder.
One-quarter pound Absorbent cotton.
Six Guaze Roller Bandages, three large, three small.
Two Red Cross first Aid Outfits.
One small bottle Collodion with brush.
One box Tooth Plasters.
One box Corn Plasters.
One Sharp Knife.
One pair Scissors.
One Clinical Thermometer.
Pins, common and safety.—N. C. Health Bulletin.

The Strong Ass.

"Issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and he bowed his shoulder to bear, and became a servant under tribute." So reads the words of old Jacob in the forty-ninth chapter of Genesis.

Issachar was greatly favored in the lot assigned him in Canaan. Much of the fertile plain of Esdraelon fell to him. The fruits were abundant and luscious. The land yielded generously. He did not need to exert himself very much, and so, following out a well known principle of human action, he did not exert himself much. Hostile tribes around coveted his land. And he, instead of defending in a manly way his heritage, bought the enemy off. It was easier, and he was well able to do it; but it robbed him of his manly independence and reduced him to a nation of tribute payers. The strong ass lay down between the burden of prosperity on one hand, and opposition on the other, and "became a servant unto tribute."

Issachar's history is one more illustration of the familiar truth that prosperity is often more of a hindrance than a help to spiritual advancement. Prosperity is what all men want. Nothing is more generally and heartily bewailed when it disappears than prosperity. Men pray more for the return of prosperity than they do for the outpouring of the Holy Spirit. And yet it is certainly true, if we are to take history for our guide, that nothing is worse for the stamina and morals of a people than a prolonged era of unbroken prosperity. Here was Issachar. Men of insight, capable, with considerable reserve of capacity and power, reduced to tribute payers because they were so favorably circumstanced. If they had been situated where they had to wring a scanty living out of the reluctant soil they would have been strong and worthy men. But they were rich and so they lolled around in shameful idleness and paid tribute to their inferiors.

The other side of this lesson is that some amount of trial is essential to the noblest development of humanity. Trial is moral exercise. It is necessary to the moral fibre. The emperor moth is the most beautiful of his species. One day a student was touched with pity as he watched the struggles of the moth to escape from the cocoon. In his kindness of heart he assisted it, only to see the moth fall to the floor, limp and helpless. Had he left it alone, its struggles would have forced the blood to the utmost tip of its gaudy wings. Strength would have come to it, and it would have sailed away in beauty. Multitudes have come to their best only through suffering. Israel before the Babylonish captivity was never free of idolatry. After the captivity there is no more idol worship. Who knows how large a part the seven-fold heated furnace and the den of lions played in their conversion?

Christ as our Redeemer was made perfect through suffering. And "If we suffer we shall also reign with him." How many a sweet face, how many a gentle voice, how many a kindly disposition is the residue after trial has done its work? Some one has said, "Woe to the man who grows hard under suffering." It is well said. He has not yet seen the point of view. He is on the wrong side. Nothing purifies like fire. What it does not purify it will destroy.—Presbyterian of the South.

Christian standards have not broken down; in fact, they are higher in the thoughts of men to-day than ever before. In which era of history has the world at large been so insistent as to-day in its demand for perfection? The very men who are protesting most loudly that Christianity has broken down are judging their fellows by Christian ideals. They are taking for granted that faith and hope and love, as interpreted by the cross, are the true standards for life; and because the world has grievously failed to approach those spiritual standards, these men are saying that the standards themselves have fallen.—Christian Observer.

Progress in missions is no longer an open question. The president of the Chinese republic has appointed a day of prayer for peace in Europe. The largest theological seminary in the world is at Pyeng-Yang, in Korea. The World's Sunday-School Association will hold its eighth convention at Tokyo, Japan, in October, 1916. There are now two hundred Christian schools in Egypt, enrolling seventeen thousand students.—Presbyterian.

For the Young Folks

All.

Laid on Thine altar, O my God divine,
Accept my gifts this day, for Jesus' sake,
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small,
Yet thou alone, O Lord, canst understand
How when I yield Thee this, I yield mine all.

—The Presbyterian.

For the Southern Churchman

Mother's Quest.

By M. G. B.

PART II.

The boys crowded to the window.

"I don't see anything that looks like a quest," said Donald.

"There goes old Mrs. Wetherly, but I don't guess she's a quest," returned Allen, with a laugh.

"That's where you are wrong, Sir Knight," replied mother. "She is the very one that this quest is to help. Now listen, boys. You know how hard that poor old woman has to work to lay by enough money to keep her through the winter, when she is often too crippled up with rheumatism to go out. Watch how slowly she walks, and how hard it is for her to get up the hill, even with her stick to help her. And yet I saw her yesterday dragging home a great bundle of sticks she had picked up in the woods for her firewood. They were so heavy for her she had to stop and rest every few minutes, and by the time she reached her cabin she was worn out. Now what a beautiful quest, for you knights to go down to the woods and gather up the fallen branches and drag them to the cabin for her. You can take your wagon, and Jamie and Edgar can haul chips—you know how many there are, where the men have been cutting down trees.

"Mrs. Wetherly is going up to Mrs. Brown's now. You know she works there every Saturday, so she will be away from home all day, and you can get in a splendid pile for her before she gets back.

"Now, what do you think of that for a quest?"

As she finished speaking the old woman whom they were watching, slowly and painfully reached the top of the hill. There she stopped and rested for a moment, leaning heavily on her stick.

She removed her old calico, slat sunbonnet and wiped her face with a worn handkerchief. Then replacing the bonnet she entered Mrs. Brown's gate, entirely unconscious of the group of sturdy knights watching her from the window of the big white house on the other side of the road.

"If we do that we'll be almost like sure enough knights," said thoughtful Donald.

"It's a good, hard quest, and that's no joke," said Allen.

"What shall we do with our spears and shields?" asked Jamie.

"Carry them along to fight any enemies you meet while on the way. And you must hurry, boys—excuse me, Sir Knights—or you quest will not be fully done; and the queen won't have her cake baked before luncheon, either," laughed mother.

She led them to the door, and waved goodbye as they hurried toward the back yard to find stick horses and spears.

Soon, fully equipped, they were marching down the lane that led to the words. Mounted on prancing steeds, with spears held aloft, shields over their arms and helmets on their heads, they made a brave little company.

Allen led the way, and Mary and Dorothy, entirely content with their humble lot, brought up the rear, drawing the wagon behind them.

Mrs. Wetherly's cabin lay in a little sheltered hollow, not far from the edge of the woods. And it was not a hard matter for the boys to draw the broken branches that were so plentiful in the woods, over the short, level stretch of road that led past her dooryard.

Arrived at their destination, helmets, shields and spears were safely stowed beneath the trees, and knights and squires went to work with a will. Dead sticks were made into bundles and fastened with cord, so that they might be dragged over the road. They searched everywhere for fallen branches, each boy eager to discover the largest, and these they dragged, one by one, to the cabin. The squires were ordered to help the smallest knights fill the wagon with chips, and they proved themselves most valuable helpers.

Once during their busy morning an old red cow wandered into the woods. Then the knights made a dash for their weapons, and after a heroic assault, old Buttercup was driven from the field of battle, lashing her tail in indignant surprise.

At one o'clock the faint sound of a bell told them it was luncheon time. But it was not long before they were back at Mrs. Wetherly's and working harder than before.

During the afternoon mother sent Jim, the colored boy, down with the wheelbarrow to help them. The boys hailed him with shouts of delight. Jim could carry splendid big loads with his wheelbarrow, and, in addition, would give a ride to a small knight or squire on the return trip. They called him Sir Bors, and Jim grinned appreciatively, and enjoyed himself as much as any member of the party.

The sun was sinking behind the tops of the tall trees, when at last the knights stood before a pile of wood in Mrs. Wetherly's yard, that reached as high as Donald's head, and was "ever so big around," Edgar said. Beside it stood a pile of chips that was to mean many a bright blaze for the poor, lonely old woman in the frosty evenings to come.

"I just wonder what she will say when she sees it," said Allen.

"I bet she'll think 'twas fairies put it there," little Mary jumped up and down at the idea.

"You chilluns better be comin' long home now," suggested Sir Bors. "Hits gettin' late, an' I got my milkin' to do."

"Yes, and Mrs. Wetherly will be coming back soon, and if she sees us she will know who has been doing this, so we must hurry," added Bob.

"All right, get your weapons and fall in, Sir Knights," commanded the king.

So after a short search for the neglected armour and weapons, the knights were again upon the road, marching toward home. Mary and Dorothy had a ride in the wheelbarrow, thanks to good-natured Jim. Donald pulled the wagon and the others followed behind. They were quieter and less buoyant than when they set out in the morning—rather a tired little crowd after the hard day's work, but each little heart was happy with the consciousness of a kind deed done.

When they reached Allen's and Edgar's home, mother was standing on the porch. "Come in, all of you," she called. "The knights must not disperse without a feast at the Round Table."

There were shouts of approval at this command of the queen. And soon, with faces and hands washed clean, they were sitting around the dining room table, enjoying, with all the zest of hungry childhood, the feast of sandwiches, spread thick with peanut-butter, crisp brown ginger cookies, golden doughnuts and hot cocoa. The queen stood watching with a smiling face. "Did you really enjoy your day?" she asked.

"Yes, ma'am," said Donald heartily. "It was hard work, but it was good fun, too."

"I picked up so many chips my back's most broke, but I kept right on," boasted Edgar.

"I like this part best of all," said Jamie, his mouth full of doughnut.

"And I liked the rides in the wheelbarrow," said Dorothy.

"But the best part of all is thinking how glad Mrs. Wetherly will be when she sees that wood," was what Allen thought.

O-yo-shi-san.

What a funny word! Yes, but it is the name of a real little Japanese girl, who lives in Tokio today.

It was Sunday evening, and a missionary was holding a little service for the poor mothers and children of that part of the city of Tokio. Among those gathered about her was a child of nine years, barefooted and with hands and face, oh, so dirty! Although it was cold, she had only a thin cotton dress on. How would you like, every time you washed, to have to go to a public well and wait your turn, when sometimes it was so cold that the water froze and formed ice around the well? That was what these little Japanese girls had to do.

"Sensei, may I go home with you?"

"Why, yes," said the missionary, smiling. "I shall be glad to have you." Slipping her hand into the teacher's, the child walked proudly by her side, calling out to her friends on the street, "I am going home with the big teacher."

When they reached the house where the teacher lived the little girl said:

"Now, Sensei, I must go back, but when may I come to visit you?"

"Let me see. You may come next Saturday at two o'clock."

"When is Saturday?" O-Yo-shi-San asked eagerly.

"Put up your fingers and count six days, and then you may come.

"I see, Sensei; but when is two o'clock?"

"Oh, after your second meal, O-Yo-shi-San." Then off the little girl ran quite happily.

The poor little thing had not much of a home. Her mother baked little cakes on the street and sold them, so she was away all day, while her father took too much wine and so forgot to care for his little daughter.

Saturday came at last, and O-Yo-shi-San, with two little friends, stood at the door of Sensei's room, asking to be allowed to enter, for you know they do not knock in Japan, as we do. When the "big teacher" opened the door there was such a change in her little friend that she scarcely knew her. She had on a pretty new gown, with big flowers all over it, and such a funny pair of stockings that looked just like white socks, only there was a place for the big toe to fit into. She also wore a pair of wooden shoes with a strap into which you slip the toes; but, of course, these must be left outside the door.

O-Yo-shi-San had never seen a room like this before, and was quite curious to know what the big thing on four legs was. "That is my bed," the teacher explained.

"But are you not afraid of falling out of it?" the child asked, wonderingly. Her little bed at home was just two rugs—one under and one over to cover her, so if she fell out of bed, she would only roll over on the floor.

Then Sensei put the other two children on her bed, while O-Yo-shi-San, very much frightened, crept under it to see if it was strong enough to bear them. Next she lifted them into the rocking chair, but they did not like it, and said it was as bad as a boat and made them sick.

But what pleased O-Yo-shi-San most of all was the large mirror. She stood for a long time, looking at herself and then she cried: "Oh, Sensei, I never knew I was so beautiful before." In Japan they use only little tiny round looking-glasses, such as we sometimes carry in our pockets.

Then the children had tea and bread and butter. The bread and butter they did not like at all. They had never tasted it before and thought it very bad. However, they put it in little paper handkerhciefs, and tucked it into the pocket in their long flowing sleeves to take home, as is their custom.

At last the visit was over and the children went away, full of wonder at the strange things they had seen.

A few days after this the teacher heard that O-Yo-shi-San was ill, and, going to see her, found her very sick indeed. Her father had sent her for some wine, and on her way she had slipped on the ice around the well and had hurt her hip badly. But not a moan fell from her lips, not one word of complaint, for Japanese children are taught never to cry or show any signs of pain. That is one reason why the men make such good soldiers. Poor little O-Yo-shi-San was sent to the hospital, and all day long she said softly to herself the little hymn Sensei had taught her—"Jesus loves me."

"Waga wo Jesu ware wo aisu."

The other sick people about her learned it from her, and began to sing it, too. After a few weeks O-Yo-shi-San became quite well again and was able to go home.

"O-Yo-shi-San, you say Jesus loves you; does he love me, too?" asked her mother one day.

"Oh, yes; he loves you, too, mother, but I think he loves little children very dearly, because he said, 'Suffer the little children to come unto me.'"

"Then I must go to the mission and learn about him, too," said the mother. And one day O-Yo-shi-San's mother came just inside the door of the church and said: "I am not worthy to come in, but I want to thank the good God for His kindness to me."

Then the father learned about Jesus also. And so little O-Yo-shi-San was the means of bringing both her father and mother to the Lord Jesus Christ.

"Waga shu Jesu ware wo aisu"—Selected.

Angels, Sing!

God hath sent His angels
To the earth again,
Bringing joyful tidings
To the sons of men.

They who first at Christmas
Thronged the heavenly way,
Now beside the tomb-door
Sit on Easter Day.

Angels, sing His triumph
As you sang His birth:
"Christ the Lord is risen,
Peace, good will on earth."

—The Lutheran.

Our Daily Forgiveness of Others.

When our Lord was upon earth, St. Peter one day came to him and asked him about forgiving those who wrong us. He wanted to know if we ought to forgive people seven times. But our Lord told him, no, not seven times, but seventy times seven.

Now, he did not mean just exactly that number and no more, of course. He meant that we are to forgive people always, as many times as they do us a wrong. And then he told Peter a story.

Once upon a time there was a king, our Lord went on to say. This king had a servant who owed him a great deal of money—over twelve million dollars.

Now, the king wished to be paid, but the servant did not have the money to pay him with. So the king commanded that the servant and all his family and all that he had should be sold, and the money paid over to him. But the servant begged him to have pity; and because the king was a good king, he forgave the servant all the debt. Wasn't that a good and great thing to do?

But it happened that the servant had a friend who owed him some money—not nearly so much as he had owed the king. And because the friend could not pay it back, the servant had him put into prison, although the friend begged him to have mercy and wait a little while.

When the king heard of it, he called the servant to him. He asked the servant to remember how he had forgiven him a debt of over twelve million dollars, yet the servant had not been willing to forgive his friend anything! So the king told the servant that after all he would have to pay his big debt, because he had been so hard on his friend.

Our Lord tells us that that is the way with God: if we are kind and forgiving to others, He will be kind and forgiving to us. For it would not be good for us to go on being hard and hateful towards people, and still be forgiven by God all the time, would it? We would soon grow harder and more unkind; and being so, we could not possibly love God, who is all sweetness and kindness and love. Our sins are the debt we owe God.

You see, God loves us so much that He wants us to come and live with Him always after we are through with this world. But unless our souls are sweet and beautiful we cannot possibly live in heaven, where He and the blessed angels are; for no one can ever pass into heaven, being still ugly or hateful towards anyone.—Shepherd's Arms.

Bobwhite.

Robert and John were greatly excited when they saw a brown bird, flecked with white and black, flutter out of a small brush pile in the wheat field, to come and see the nest. When found a cunning little nest full of eggs the shape and color of hen eggs, only many times smaller. They did not touch the eggs, but ran and asked their father, who was in another part of the zeld, to come and see the nest. When their father saw it, he told the boys that it belonged to a bobwhite, our common quail, or partridge, as he is called in the South.

"Bobwhite is the farmer's best friend," said their father; "so we must not disturb his nest. After a while all these eggs will be little bobwhites; and as they grow to be big birds they will be of great help to us. They will eat the insects and weed seeds that would injure our crops."

"I wish we could have some birds in our garden," said Robert, "for, you know, the insects are bad on our vegetables."

"Bobwhites make splendid pets," continued their father, "and would be useful in the garden. I remember I raised a covey once when I was about your age, and they were the most interesting pets I ever had."

"How did you get them?" exclaimed the boys.

"During harvest we found a nest that had to be disturbed, so I took the eggs home and set them under a little bantam hen. She hatched twelve birds from the fifteen eggs, and eight of them lived to be grown."

"O father," said John, "if you find any nests while harvesting this year, may we take the eggs and raise some bobwhite pets?"

"Yes, you may try; but you may not have a hen sitting at the time."

"Wouldn't mamma let us use her incubator?" asked Robert.

"Certainly, that would do," replied their father. "There is a slight difference in the adjusting of the incubator to suit birds' eggs, but we could manage that. We'll try to raise some bobwhites, and I hope it will teach you the same lesson that my experience taught me—never wantonly to kill a bird or destroy a nest. It is not only cruel, but it is a great loss in money."
—Julia Ramsey Davis, in the Child's Hour.

Trees.

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

. . .

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

—Joyce Kilmer.

-:- FINANCIAL -:-

National State and City Bank

RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-Presidents.
JULIEN H. HILL, Cashier.

INCORPORATED 1889

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Personal Notes

The Rev. H. J. Johnson, of Alamosa, has been placed in charge of the work at La Junta, Colorado. The Rev. J. H. Darling, who formerly had charge of this work, his resigned.

The Rev. Samuel N. Kent has been appointed warden of Leonard Hall, South Bethlehem, Pa.

The address of the Rev. Charles E. Maimann is changed from Gallup, New Mexico, to Yuma, Arizona.

The Rev. Brian C. Roberts will shortly assume his duties as rector of St. Stephen's Church, Westboro, Massachusetts.

The address of the Rev. Thos. L. Cole is 431 Union Street, Hudson, New York.

The Rev. W. E. Potwine, formerly in charge of St. Elizabeth's Church, Honolulu, has accepted the rectorship of the Church of the Incarnation, Santa Rosa, California.

Until further notice, the address of the Rev. H. M. Saville is East Greenwich, R. I.

The address of the Rev. George P. Christian, assistant minister of St. James' Church, Washington, D. C., is 116 Sixth Street, N. E.

The Rev. George N. Holcomb has resigned the rectorship of St. Stephen's Church, East Haddam, Connecticut, and accepted work in the Diocese of Pennsylvania.

The Rev. William B. Lusk, who has been elected rector of St. Stephen's Church, Ridgefield, Connecticut, will assume his duties on May 2d.

Perfect Protection

Capital and Surplus

$3,000,000.00

First National Bank,

Ninth and Main.

Land Credit Loans

made on choice Virginia farms under strict safeguarded rules laid down by the United States Government governing National Banks, affords an ideal investment for idle funds to earn six per cent.

We will be pleased to extend this splendid service to any one having funds they desire to yield 6 per cent. CONSULTATION FREE.

The American National Bank
Of Richmond, Virginia

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

ORDINATIONS.

On March 12th, St. Matthew's Church, Fairbanks, Alaska, Mr. Guy H. Madara, who has served for three years as lay missionary in Tanana Valley, was ordained to the diaconate by Bishop Rowe. The candidate was presented by the Rev. H. H. Lumpkin, rector of St. Matthew's, Fairbanks.

In St. Paul's Church, Brooklyn, New York, on Wednesday, March 31st, the Bishop of Quincy, acting for the Bishop of Fon du Lac, ordained to the diaconate Mr. Harrison Frederick Rockwell, of the General Theological Seminary. The candidate was presented by the Rev. A. C. Wilson, rector of the church, and the sermon was preached by the associate rector, the Rev. E. A. W. H. Wilson.

On Tuesday, April 6th, in St. Stephen's Church, Providence, Rhode Island, Mr. Lester Phillips, B. A., was ordained deacon by Bishop Perry. The candidate was presented by the rector of the church, the Rev. Dr. Fiske, and the sermon was preached by the Rev. R. B. T. Anderson, O. H. C.

DEATHS.

On Wednesday, April 7th, at his home, 65 East 57th Street, the Rev. J. Newton Perkins died in his seventy-fifth year. He was a graduate of Trinity College, Hartford, Connecticut, and was ordained deacon in 1877 and priest in 1879 by Bishop Alonzo Potter. He was secretary of the American Church Building Fund Commission, and a member of the Society of Colonial Wars. The funeral took place from the Church of the Heavenly Rest and the interment was at Norwich, Connecticut.

A woman was shopping one unpleasant day in a great New York store. As she stood at a counter a mother and a child came by. The mother was tired and impatient. The child was weary and complaining. The mother turned and shook the child, and the little one began to cry. The woman who was observing was distressed, and meditated what she could do tactfully, when suddenly she heard a voice, and saw a nicely-dressed lady stop and look at the mother and child, take it all in at a glance, and then say softly, "It is hard work, isn't it? And the little ones do get tired. I know, I had a little daughter once, and she was just the age of your little girl." That was enough. The lines went out of the tired mother's face. Her arm slipped around her little girl. The little one snuggled up to her mother's side. A fragrance as of spring-time seemed to come into the air. A simple deed of loving service had been done. It took only a word of tactful love.—The Sunday-School Times.

MINISTERS SHOULD RECOMMEND the Southern Churchman to their congregations. Because: First, it is your Church paper. Second: To introduce the Southern Churchman into a home where there is no church paper, especially where there are little children, is like sowing a seed of kindness, because there is nothing in the Southern Churchman that will hurt, but much that will help.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

YOUR RENEWAL and a subscription to the Century Magazine for $5.50. Subscription Department, SOUTHERN scription Department, SOUTHERN CHURCHMAN.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies', infants' and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

THE CENTURY MAGAZINE for six months to new subscribers, and MARION CRAIG WENTWORTH'S new book WAR BRIDES for $2.00. Send all orders to Subscription Department, SOUTHERN CHURCHMAN.

KODAK FINISHING.

Developing roll films 10 cents. Prints 1¼ x 4¼ and smaller, 3 cents each. Post cards, 4 cents each. Enlarging at reduced prices.

W. F. HOBART,
737 E. Main St.,
Richmond, Virginia.

YOUR GARDEN.

SOUTHERN CHURCHMAN AND GARDEN Magazine, the two for $3.25

SOUTHERN PROGRESS, regular subscription price 50c. per year, and the Southern Churchman—the two—$2.25. Subscription Department, SOUTHERN CHURCHMAN.

POSITIONS WANTED.

LADY DESIRES POSITION AS COMPANION or housekeeper for elderly lady or childless family. References Rev. C. R. D. Crittenton, Weatherford, Texas; and Rev. Luke M. White, Shreveport, La. Address, MRS. W. F. DRANNON, care Mrs. R. W. Hyde, Mineral Wells, Texas.

BY YOUNG LADY, POSITION AS COMPANION or nursery governess. Best references.

MISS H.,
Mt. Landing, Va.

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Good traveler. Excellent references. Address H. W. Wilkins, Dixondale, Virginia.

YOUR RENEWAL, and a six months subscription to Everybody's Magazine—$2.50 Subscription Department, SOUTHERN CHURCHMAN.

BOOKS.

WE BUY AND SELL THEOLOGICAL Libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 132 East Twenty-third street, New York.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

ACKNOWLEDGMENTS.

Serbian Ambulance Corps, through Miss Helen M. Coleman.	
Previously acknowledged	$445.00
Mrs. W. C. Preston, Fort Springs, W. Va.	1.00
James Caskie, Richmond, Va.....	5.00
Two sympathizers, Washington, D. C.	7.00
	$458.00

The above amounts have been forwarded. Further contributions will be thankfully received and duly acknowledged.

REV. JOHN F. COLEMAN,
St. Paul's Rectory,
Suffolk, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

HOFF.—Entered into life, on April 11, 1915, at his home in Baltimore, CHARLES WORTHINGTON HOFF, aged sixty-one years, son of the late Rev. John F. Hoff, D. D., and the late Juliana J. Hoff. He is survived by his widow, who was Violet Hand Browne, and four children—two daughters and two sons.

"Precious in the sight of the Lord is the death of his saints."—Psalm 116:15.

WINGFIELD.—Entered into life eternal, April 1, 1915, MISS CHARLOTTE H. WINGFIELD, daughter of the late Hon. G. A. Wingfield, of Bedford county, and his wife, Charlotte Griffin Wingfield.

"In the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor of her God, and in perfect charity with the world."

CHARLES WORTHINGTON HOFF.

In the early morning of April 11th, the soul of CHARLES WORTHINGTON HOFF entered into life eternal. The sudden summons found him ready. "To depart and be with Christ is far better" than to abide here. Assured that he has heard his Lord's approving "Well done," we can but rejoice that "the laborer's task is o'er." He will be greatly missed by dear ones; a faithful husband, a loving father, a helpful brother, a true and trusted friend. Nowhere will his going away be more felt than in the church of which he was so many years a loyal member, where his discharge of all duties as vestryman and treasurer was constant evidence of his devotion to the cause of his Lord and Master, Jesus Christ.

God grant us all grace so to follow his good example that we, with him may come to those unspeakable joys which he is preparing for those who unfeignedly love him.

Here, "some few drops of joy enter into us; There, we shall enter into joy."

W. H. H. P.

MR. J. A. C. KEITH.

Resolutions adopted by the vestry of St. James Church, Warrenton, Va.

Resolved, That we, the vestry of St. James Episcopal church, Warrenton, Virginia, bowing to the will of our heavenly Father, in the death of J. A. C. Keith, desire to express our sincere sorrow and high appreciation of our friend, associate, and brother.

For a number of years Mr. Keith was a communicant of St. James church and a member of the vestry.

He loved the church, and manifested a deep interest in everything which contributed to the spiritual and material welfare of the parish. His counsel was always helpful, conservative and valued.

In his death the vestry has lost a true and sympathetic associate; St. James church a consistent member and loyal supporter; the community, a citizen of honor and rare ability.

To the family and relatives we tender our sincere sympathy in their bereavement.

It is further Resolved, That these resolutions be recorded in the minutes of the vestry, a copy sent to the family, and printed in the Warrenton newspapers and the Southern Churchman.

REV. W. G. PENDLETON,
Rector.
SAMUEL A. APPLETON,
JOS. W. BLACKWELL,
DR. M. G. DOUGLAS,
S. C. BRITTLE,
H. C. GROOME,
A. F. ROSE,
R. W. HILLEARY,
B. D. SPILMAN,
HUGH HAMILTON,
R. H. MONTGOMERY,
EDWARD CARTER,
Vestrymen.

ANNE MASSIE GAGE.

At Lakewood, New Jersey, on Sunday night, April 11, 1915, ANNE MASSIE GAGE, wife of Lieut.-Col. Moreton Foley Gage (English Army), and daughter of the late William Everard Strong and Alice C. Strong, of New York City.

For the inspiration of those who shall read these lines, we here record the passing of one of God's children who has left an uncommon example of all that makes for purest womanhood.

Anne Massie Gage has been called from earth in the fullness of life's crowning blessings and in the deep enjoyment of its most sacred ties. A devoted wife and mother, she laid aside her individual happiness and yielded her consent to separate from her husband and see him journey forth to do battle in his country's cause. But the pangs of parting and the anxieties attendant upon his exposure to the dangers of active service in this present European War, so wrought upon her, that she has faded from our midst, after languishing from the hour of her last good-bye to her soldier-husband. During this long and painful illness she was ministered to by her faithful mother, whose untiring vigilance knew no sleeping—and all that love and medical skill could do were lavished in vain for her recovery.

What a priceless heritage has she left to her two English sons in the memory of their now sainted mother! She was a devoted daughter and sister, a loyal relative and friend, kind and generous and courteous to all—one whose highest joy was to give pleasure to those she loved. Her gentle heart went out to all weak and helpless things and "to do good and to distribute" was its first impulse.

She has gone from us, but, who can tell the blessedness of the welcome of her Saviour:

"Well I know thy trouble,
Oh! my servant true:
Thou art very weary,
I was weary too;
But that toil shall make thee
This day all mine own,
And the end of sorrow
Shall be near my throne."

Near that throne her emancipated spirit is now basking in the endless day of heaven.

"There shall be no night there—for the Lord God giveth them light: and they shall reign for ever and ever."

M. V. S.

MARTHA KING BUGG.

MRS. MARTHA KING BUGG died at her home in Farmville, on the 9th day of April, in the seventy-seventh year of her age. She was born and married in England, and in mid-life moved to and settled in Farmville, where she resided until her death. She carried with her to her new home the love for the Mother Church, and, with her late husband, Charles Bugg, was largely instrumental in establishing John's Memorial church. She is survived by eight children and many grandchildren; and many mourn her departure. All who knew her rise up and bless her name.

RECTOR JOHN'S MEMORIAL.

DR. MASON GRAHAM ELLZEY.

Entered upon his rest at his home in Richmond, on March 18, 1915, DR. MASON GRAHAM ELLZEY, in the seventy-sixth year of his age. Dr. Ellzey was a man of first-rate intellectual gifts, of beautiful literary taste, and of a high order culture. He was a graduate of the Virginia Military Institute, and later of the Medical College of Virginia. Both of these branches of his education enabled him to render valuable

service to his State during the Confederate War—first as adjutant of the Eighth Virginia Regiment, and later as a valuable member of the medical staff of the Army of Northern Virginia. He was a reader of wide but discriminating range, and a remarkably terse and vigorous writer. His literary tastes, his love of domestic life, and natural modesty, doubtless resulted in his being much less known and distinguished in the field of medical science than his skill and proficiency deserved.

Dr. Ellzey was descended from two families of the earliest settlers in Virginia. Colonel Wm. Ellzey, of Fairfax county, and George Mason, of Gunston Hall, in the same county. He was the great-grandson of George Mason, author of the Virginia Declaration of Right and the Virginia Constitution, on one side, and of Capt. Lewis Ellzey, who served with conspicuous gallantry, together with George Washington, at the time of Braddock's defeat, on the other. But what is more, he proved himself, in the field of literature, in the sterner arena of war and in the sphere of medical science, a descendant worthy of such sires.

Dr. Ellzey was a most agreeable companion, a conversationalist of rare charm, and above all a true and loyal friend. All who knew him will feel that there is a gap made in their circle of friends and acquaintances that will not be filled in this world. We can only tender our sincerest sympathy to the members of his family, and hope and pray for a reunion in a home where the shocks and heart aches of such partings will be experiences unknown.

IN MEMORIAM.

William D. Baldwin.

At a special meeting of the vestry of the Church of the Epiphany, called by the rector on the ninth day of March, A. D. 1915, to take suitable action upon the death of WILLIAM D. BALDWIN, late senior warden of this church, the following resolutions, reported by a committee consisting of George Truesdell, Nathaniel Wilson and Henry D. Fry, were unanimously adopted:

"Resolved, That the rector and vestry have heard with deep sorrow and regret that their much beloved and greatly respected associate and brother, William D. Baldwin, the senior warden of this church, departed this life in this city on Monday morning, the eighth instant, after a long illness.

Mr. Baldwin was in length of service the oldest member of this vestry and one of the oldest and most active members of the church, having been prominent in all of its activities for more than half a century. The records show that for several years beginning as far back as 1863, he acted as secretary at the annual meetings of the congregation for election of wardens and vestrymen.

At a special meeting of the vestry held July 27, 1872, he was unanimously elected junior warden to fill the vacancy occasioned by the death of General St. John B. L. Skinner. In October, 1906, by the unanimous vote of the vestry, he was elected senior warden to fill the vacancy caused by the death of Lewis J. Davis. He was for many years the efficient superintendent of the Sunday-school, member of the Board of Trustees of the Epiphany Church Home, and president of the Board of Trustees of the Lenthal Home. For nearly fifty consecutive years he represented this parish as one of its lay delegates in the Diocesan Conventions of this diocese, bearing an honorable and prominent part in their deliberations. Mr. Baldwin was a man of unusual ability and energy, which he devoted unsparingly, and with full sense of his personal responsibility, to the work of the Master, discharging every duty to which the Church called him faithfully, conscientiously and well.

In paying this official tribute to the memory of our departed associate and friend, we feel that it would be incomplete without some reference to his important and useful work in his chosen profession in which he achieved great prominence and conspicuous success. In this connection we quote from the resolutions passed by The American Patent Law Association:

'The American Patent Law Association desires to pay this tribute to the memory of the late

William D. Baldwin,

and to express its appreciation of his high character and of the services which he has rendered to the profession at large, to the public and to his clients.

Mr. Baldwin was one of the charter members of the Washington Patent Law Association, its second vice-president in 1897, its vice-president in 1898, and its president for 1899 and 1900.

He was born in Franklin, Tennessee, September 30, 1834, came to Washington in 1851, was admitted to the bar of the Supreme Court of the District of Columbia in 1863, and the bar of the Supreme Court of the United States in 1869.

Mr. Baldwin was connected with the litigation over the Bell telephone inventions and was after its termination counsel for many other prominent inventors, such as Lord Kelvin, Sir Oliver Lodge and Marconi, whose first patent in wireless telegraphy he secured. He was co-editor with Mr. Woodbury Lowery in the valuable Patent Digest, published in 1896, at Vol. 25 of Myers' Federal Decisions, and the author of other papers relating to patent law.

Of his professional attainments it is hardly necessary to speak to the members of this Association, for all who knew him recognized his wide and profound knowledge of the law, his high sense of responsibility, his integrity, industry and devotion to the ethics of the profession. His whole private and professional life has been an inspiration to his professional brethren. Kind, generous, patient, he was ever ready to assist others in every possible way. By his death this Association loses a member valued as a man of power and force, the community loses a worthy citizen, and his business associates a true comrade and adviser.'

Mr. Baldwin was a man of convictions and he had the courage to express them freely upon all questions upon which he was required to act, but always courteously and with due respect for the opinions of those who differed with him. His whole life as a citizen, lawyer and churchman has exemplified in a remarkable degree the best type of the Christian gentleman, and has been an inspiration to his associates in and out of the church.

Resolved, That a copy of these resolutions be sent to Mr. Baldwin's family and be published in The Parish Guide and Church papers.

Signed,

GEO. TRUESDELL,
NATHANIEL WILSON,
HENRY D. FRY."

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

aLEADING JEWELERS. 921 East Main St., Richmond, Va.

WANTED

ONE PERSON

IN EACH PARISH to act as our local representative.

Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

LAKE CHAMPLAIN

Shore front camps for rent in the pines. $150 to $175 for season. Sand beaches for children. Magnificent drives, boating, bathing, fishing. C. H. Easton, 1 Broadway, New York City.

BLUE RIDGE WATER

Relieves inligestion, sour stomach or kidney troubles. The constant duplication of first order is the best evidence of its virtue. Address

PHILIP F. BROWN,
Blue Ridge Springs, Va.

The Object of Our Classified Department

is to furnish a meeting place for high class employers and employees; firms having high grade goods to sell and the buyer, etc., etc. The SOUTHERN CHURCHMAN will not knowingly permit any but legitimate use of these columns.

It will be worth your while to follow them each week.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Mother's Love.

"Oh, mother, see what I have!"

"Why, Billy Grover, where in the world did you get those little birds?"

"Down in a nest under the bush. And the nest was crowded so full! There are three more in it; may I go and get another one, mother?"

"And what would the poor mother bird think?"

"Oh, there'll be two left, and she'll never know the difference. And the nest was so full before, mother, that I don't see how in the world she could keep all of them warm. Maybe she'd be glad if I would take some of them away."

Just then the door-bell rang, and mother did not have time to talk any more with her little son. Billy took the two birds he had up to his room, and when he came back Aunt Kate was there.

"And how's Billy boy?" she said.

"Fine," said Billy.

"And are you going home with me this time?"

"I don't think mother could spare me."

"Oh, she has Fred and Gretna left and she'll never miss you, and the house is so crowded, may be she would be glad if I should take you away."

Now don't you think it was very, very strange that Aunt Kate said almost the same words about Billy's mother as he had said about the little birds' mother?

Billy didn't say another word, but I can tell you what he did. He went right up to his room and he got those litte birds, and then he ran down the walk to the bush, just as fast as his little feet could patter, and he put those birds back into the nest, and you should have seen how happy that mother bird looked.

And now I'll tell you a secret, if you'll never tell Billy that I told you. When he came back again to his room he knelt down by the bed and whispered:

"Please, dear God, if you will forgive me for taking those birds this time, I do not think I shall ever want to take any more little birds away from their mothers, and I'll try not to let any other boys do it, either, if I can stop them."—Olive Plants.

A School Teacher's Victory.

On a transatlantic liner, during a recent voyage from Liverpool to New York, there was a dapper little fellow from London whose unlimited conceit made him anything but popular with his fellow passengers. He was so ready of wit that he usually had the best of it in repartee. Each time, of course, he became more conceited than before. It was a bright Brooklyn school-teacher who finally wrought his downfall.

One day, in a sheltered spot on the deck, some of the passengers were passing the time by playing a game of quotations. As they sat in a semicircle, each in turn gave a quotation—the first quotation beginning with "A," the second with "B," and so on. The special point was to give a quotation suggested in some way by the preceding one or by the person who had given it. Chance brought the Brooklyn school-teacher seventh in line, next to the young man from London. When the young man's turn came, he looked round with a superior smile, and quoted:

"Frailty, thy name is woman."

There was an instant's hesitation; then the clear, level tones of the young teacher were heard:

"God made him; therefore let him pass for a man!"

The roar of laughter that followed broke up the game. For the rest of the voyage the dapper young man thought more and talked less.—The Youth's Companion.

A skeptic who was trying to confuse a Christian colored man by the seemingly contradictory passages in the Bible, asked how it could be that we were in the Spirit and the Spirit in us, received the reply: "Oh, dar's no puzzle 'bout dat. It's like dat poker. I puts it in de fire till it gets red hot. Now, de poker's in de fire, an' de fire's in de poker. A profound theologian could not have made a better reply.—Parish Leaflet.

SOUTHERN RAILWAY

Premier Carrier of the South.

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

YORK RIVER LINE TO BALTIMORE.

A most delightful overnight sea ride. Leave Richmond, Main Street Station, at convenient hour, 5 P. M., daily except Sunday, arrive Baltimore 7 A. M. Fare, only $2.50 one way or $4.50 round trip, limited thirty days.

The York River Line with its new and luxurious steamers affording superior service is daily growing in popularity, and this is an especially desirable route of travel at this season.

For further information address
H. L. BISHOP,
Division Passenger Agent,
Southern Railway Co.
907 E. Main St.,
Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
3 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8 4 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.28 A.M Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*12 01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.3 P. M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Th d Street, Milwaukee, Wis.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



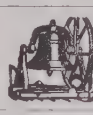
GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors, ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

"A praying people makes a preaching minister."

Be what you wish to make others become. Let your life, not your words, be a sermon.—Selected.

It must needs be that those who look much into his face will become like him.—Charles H. Brent.

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be loved of many friends.—Euripides.

Before any man can do his best, he must be his best.

The worst consequence of sin is not suffering but sinfulness.

"Old age is a blessed time. It gives us leisure to put off our earthly garments one by one and dress ourselves for heaven."

"Not myself, but the truth that in life
I have spoken,
Not myself, but the seed that in life
I have sown,
Shall pass on to ages—all about me
forgotten,
Save the truth I have spoken, the
good I have done."

We best prepare for to-morrow when we make to-day beautiful with truth and faithfulness.—J. R. Miller.

The most uncomfortable truth in the long run is a safer companion than the pleasantest falsehood.—Selected.

Man takes account of our failure, but God of our striving.—Elizabeth Gibson.

Our vanity would do all things at once; God takes His time and puts us all to shame.—Aaron Watson.

Why should we do ourselves this
wrong
Or others—that we are not always
strong,
That we are ever overborne with care,
That we should ever weak or heartless
be,
Anxious or troubled, when with us is
prayer,
And joy and strength, and courage are
with Thee?

It is easier to steel oneself into indifference to suffering and death and grow callous, than to keep gentle and pay the awful price of tenderness, a heart which bleeds afresh for each soul. —Paul Bull.

There is nothing that people take so long to learn as the kind of work that is best worth doing for God. We all want to do some great thing—to do what prophets, saints, heroes and martyrs have done. But the little, trivial thing, the commonplace thing, in the routine of business, home or school—that seems poor work to do for God. But it is what He wants us to do.—C. J. Perry.

We learn, through the struggle with difficulty, the exposure to suffering and the hard lesson of sorrow, to be pure in conscience and strong in will and trustful in faith; and because God has some higher thing in store for us than simple ease and comfort and freedom from pain, He brings us, through the discipline of earth, into a nearer likeness of Himself.—Selected.

Much insincerity grows upon us through the habit of easy and shallow excuses. For we seem to think that almost any excuse will do if only the people we give it to will take it. Far better was Dr. Johnson's reply to the woman who inquired why he made a certain mistake in his dictionary, when he said, "Pure ignorance, madam!" Our ignorance may sometimes be quite pure, but our attempts to disguise it never can be.—Sunday-School Times.

Whoever looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults; we should love our friends in like manner.—Selected.

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring



THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy,

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 64T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name_____

P. O._____

Express Office_____

Please write distinctly.

Buena Vista, Va., Oct, 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days. I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years, She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Southern Churchman

Vol. LXXX. RICHMOND, VA., MAY 1, 1915 No. 18

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.
✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.
Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J & R LAMB — Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

GRAFTON HALL
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics, Music. Art, and Library Courses.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D., Dean.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

CHATHAM Episcopal Institute
For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector
Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.
Mrs. Elizabeth May Willis, B. P., Prin., Box 13



STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.
Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.



Sweet Briar College for Women
The College—offers a four-year course leading to the degree of A.B. 1000 feet high in the foothills of the Blue Ridge Mountains on an estate of 3000 acres. Modern equipment. Enrollment limited to 300 students. Art, Music, Domestic Science.
The Academy—offers courses preparatory to the college and general courses. Music and Art. Health conditions unsurpassed. On main line of Southern Railroad. 10th year begins September 21, 1915. For catalog and book of views address
The Secretary, Sweet Briar College, Sweet Briar, Va.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church. Fairfax county, Va.

The Protestant Episcopal Theological Seminary in Virginia
The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

St. Alban's National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Gunston Hall 1928 Florida Ave., Washington, D. C.
School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art, Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

ST. MARY'S SCHOOL FOR GIRLS
Preparatory and College Courses.
The Diocesan School of the Carolinas.
REV. GEO. W. LAY, Rector, Box 19 Raleigh, N.C.

National Cathedral School for Girls.
Fireproof building in Cathedral Close of 40 acres' 100 resident pupils. College certificate privilege. Music, Art, Advanced and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt.

Christianity in Japan.

The growth of the Christian Church in Japan has been marked. The number of missionaries has increased during the past fifty years from 10 to 900; the Christians, from none to 189,000, including 66,689 Roman Catholic and 32,246 Greek Catholic Christians; while the Christian community of adherents is two or three times as large as this. The Sunday-schools grew from none to 1,600, with 100,000 children under instruction. A leading Japanese estimates "that there are in Japan 1,000,000 persons who are fashioning their conduct according to the principles of Jesus Christ." Fifty years ago there was no Bible in public circulation; to-day its circulation is numbered by millions. There was then hardly a hospital or asylum in the land. Christianity has been the pioneer in establishing homes, hospitals and refuges for the poor, the blind, the fatherless, the insane, the leper, the outcast and the criminal. Such institutions were practically unknown in old Japan. Revenge was one of the cardinal virtues of Bushido, the moral code of the upper classes; but new Japan praises Christianity for its philanthropic fruits, and the adherents of the old faiths pay to it the tribute of imitation.—Sherwood Eddy.

It is said that Fra Angelico, the devout monk of San Marco, Florence, never began one of his paintings without kneeling before the cross, and that he never corrected a painting thus begun. To him it would have seemed like trying to better that which the divine friend had done for him, or had helped him to do. May we not learn a lesson from this gentle trust? Should we not rest in whatever result or service we have sought God's blessing upon? Does not the lack of such restfulness indicate our dissatisfaction with what Christ has helped us to do? Let prayer precede the attempted task and calmness and gratitude follow it.

BOOK NOTICES.

The Parables of the Gospel: An Exegetical and Practical Explanation. By Leopold Fonck, S. J., translated from the third German edition. Edited by George O'Neill, S. J., M. A. Frederick Pustet & Company, New York. Lexicon 8vo. Pp. 829. Price, $3.50.

The author of this worthy volume is, as we are informed in the editor's preface, a teacher of great repute in the Roman Church, being appointed by Pope Pius X to the first place in the Biblical Institute near the Vatican. A Protestant reader is, therefore, the more gratified to find therein so much that he can accept without hesitation not only in its critical but in its exegetical features. One instinctively compares it with Archbishop Trench's classical work on the same subject, and while the two are wholly unlike in their structure and method the leading principles of interpretation are much the same. Our present author covers a much wider range, including among the parables all "illustrations of a supernatural truth by means of a simile given in a complete self-dependent discourse." Hence he treats seventy-two parables as against the thirty of Trench and others, including such similes as "The Mote and the Beam," "The Thief in the Night," "The Corn of Wheat," &c. The passage in every case is given in Greek, Latin and English from each gospel in which it appears, with critical notes on the Greek text. The parabolic setting is elucidated with Germanic thoroughness and learning, but with strict loyalty to the text. In the interpretation of the Master's meaning the author, of course, is guided by the teachings of his own Church, but these are not intruded unduly, and in very large part his practical lessons could be preached with profit from any pulpit or pondered in any closet. The tone throughout is decidedly spiritual. The work abounds in choice quotations from the great preachers of the early Church, and the learned writer has not disdained light from any quarter. A complete bibliography and index closes a volume which will prove of real value to the discriminating student of the gospels.

We have received from the Rev. Edmund Banks Smith, of St. Cornelius chapel, Governor's Island, New York, a large and handsome printed chart showing the Episcopal succession of each bishop of this church from Bishop Seabury down. It is an artistic piece of work, which many will doubtless wish to possess. Each bishop is represented by a shield bearing his name, and a number of blank shields are left to be filled on future consecrations.

The Sermon Conductor.

I was standing the other day at the door of a large public hall, while the audience was assembling, and watching them take their seats. At least four-fifths of them took back seats, and as the hall filled up and finally got closely packed at the back, the late comers went forward with unmistakeable reluctance to the front seats. This sort of thing is universal in Canada, and I imagine, all over the continent, and is very noticeable in our churches. In nine cases out of ten there is a rush for the back seats. Why this widespread and apparently incurable modesty and diffidence? Americans and Canadians are not supposed to be chronically affected in that way. The typical "American," using the term in its widest, and I believe, legitimate sense, is not, as a rule, of a shrinking, self-effacing disposition. Why then is he so averse to taking the "chief seats" in the synagogue?

For my own part I am decidedly skeptical as to this plea of modesty. It arises from a morbid self-consciousness, which in itself is a species of vanity. The plain truth of the matter is that those people, who are too "modest" and unassuming to go to the front, and who scuttle into the back seats or pews as the rabbit seeks its hole, are really absurdly over persuaded of their own importance in the eyes of others, and of the sensation their entrance creates. They have an uncomfortable feeling that they are the cynosure of hundreds of pairs of eyes, and the target for innumerable unspoken criticisms. Whereas, if the truth were known, very few people are bothering their heads about them. Contrast your own state of mind, when somebody else walks up the aisle, and the very casual, languid interest you take in him, with the intense concentrated interest you fondly imagine your own advent produces. Think it out for a moment and your dread of taking a front seat will be very considerably lessened, if not altogether dispelled.

There is a really practical side to this question as it affects the clergy. One of the most depressing duties is to preach to a congregation bunched up at the back of the church, and across an empty void of unoccupied seats. As I heard one parson once say, it is like trying to fight a man across a table, or fishing with too short a line. To me it seems like firing at a target outside of the range. You may hit it with a spent bullet, but you can do no effective work. No one, who is not accustomed to public speaking, can understand what a strain this sort of thing entails upon a speaker, and how it interferes with the effectiveness of what he says. It is not a question of the largeness or smallness of the congregation, but of its distribution and arrangement. A congregation placed up and down the church, with a certain proportion well in front is far easier to speak to, than another half as large again, packed, like herrings in a barrel, into the furtherest half of the building, with a great gaping void between them and the parson, across which the unfortunate man has to painfully project himself, his hearers meanwhile huddling away from him as if they were anxious to put every possible inch between him and them. I am sure if our people generally realized how profoundly the clergy are affected in the delivery of their sermons by the arrangement of the congregations, matters would greatly mend. One front bencher is worth at least two back benchers in this respect. When next you go to church, where the pews are free, bear this in mind, and gladden the parson, especially at the evening service, by coming well up to the front, and so act like a sort of conductor or carrier between the man in the pulpit and the crowd in the back of the church.—Canadian Churchman.

"The Church to Teach, The Bible to Prove."

It is unhistorical to ignore a Society of eighteen centuries founded by Christ himself; it is illogical to set up the Bible as a make-weight to the Church, when it is the Church which has brought us the Bible, and appears upon the scene in our generation, after its long course down the centuries, with the Bible in its hand. On the other hand, it is equally foolish to ignore the extreme value of the written record as a check on teaching and a test to which doctrine may be brought. It is surely a design of Providence to defeat the self-will and imagination of man, who, but for that, might develop doctrine into something not easily recognized as Christian truth.

The English Church has been—at any rate, since the Reformation—loyal to both sides of the Truth. It dare not disown its unbroken history of so many centuries, or its commission from its Founder, as fresh to-day as it was eighteen centuries ago; but on the other hand, it never hides away its Bible. It says: "Search the Scriptures, and see if these things are so;" it never has a service without many passages of Scripture, and almost every prayer has an allusion to something in the Bible; and it is because in the midst of a divided Christendom, it stands firm and unmoved on the rock of history with the Bible in its hand, that the one hope of a united Christendom seems to be this—that it may one day be reunited under the banner of the English Church.—Bishop of London.

Every preacher of the gospel, and, indeed, every teacher of truth, unless unkind fate has driven him to exceptionally sterile soil, has before him spirits as responsive, as a frank and quick apprehension allows to any truth he brings. What could any public teacher do without the spiritual sympathy of some around him, who give back the swift unspoken response? In every gathering of people there are some elect souls who thrill to a touch, some whom sorrow has chastened or joy purified, and these are the great sustainers of the preacher's message. If he attains any summit of mental or spiritual exaltation, they are beside him, perhaps far beyond him, at his very best. If ever he stumbles on the deep things of God, they are certain to precede him with sure step, for they have long since faced the innermost mystery. And there is no better discipline for a preacher than the fear that he should ever offer to such people stones for bread, sentiment for reality, or professional theology instead of Christ. A congregation can never pay its debts to those of its number who first catch the light of the morning.

If you would have a lesson in spiritual diagnosis, and probe deep into the subtleties of human nature, I counsel you to make a study of the obstacles Paul encountered in his passionate quest for the human soul; and if you would revive your faith in the supremacy of the Spirit and the divine aptitude of the gospel of Jesus for the work it professes to do, you have but to follow Paul, in one of his numerous ventures, to carry Christ's saving grace within the citadel of a human life.—Rev. Alexander Connell, D. D.

O. M. V.
Means
OUR MARRIAGE VOW
The Episcopal Marriage Service in Book form. Contains the Marriage Certificate, and pages for guests and witnesses, followed by space for "Family Records". Made in the following styles:—
White Leatherette—$ .75 and $1.00 White Leather—$2.50 and $3.50
Carriage extra—5 cents
Church Literature Press - PUB. - 52 BIBLE HOUSE - NEW YORK

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., MAY 1, 1915. Vol. LXXX. No. 18

EDITORIALS

THE WAY OF TRUTH.

In commenting some weeks ago upon the questionaire submitted to the Southern Bishops and diocesan councils by the Joint Commission on the Racial Episcopate upon the matter of negro bishops, we ventured to express the belief that the General Convention would readily acquiesce in whatever solution of this question seemed most advisable to the Churchmen of the South. The editor of "The Western Methodist" makes note of this statement with gratification, and comments as follows:

"The General Convention believes that it is a question which chiefly concerns the work in the South and those who are dealing with it are best prepared to suggest wise action. It is thought that the General Convention will accept the recommendation of its Southern representatives. It is this disposition which enabled this church, temporarily divided by the war between the States, quickly to reunite and act as one throughout the nation. Is there not a lesson here for Methodists and Presbyterians? Why should one section dictate to another in questions of customs and social relations when fundamental principles are not involved?"

Why, indeed? The question is a very broad one. It is a curious disposition of human nature to wish to regulate not only one's own affairs but those of others; to insist upon a certain uniformity of opinion and practice, the norm being one's own views in the matter. Everyone knows how often this has broken friendships and disturbed the peace of family life and the neighborly fellowship of small communities. On a larger scale it has rent countries in twain and deluged fair lands in blood. In the Church this tendency is especially strong. It has been the fruitful source of uncharitableness, of persecution and of schism. It has set Christians in opposite camps, hating and devouring one another. It is the prolific mother of prejudice, contemptuousness and obstinacy, which are perhaps the besetting sins of the divided household of God.

This propensity is the more subtle and dangerous because it is so easily mistaken for what it professes to be, and often really supposes itself to be,—loyalty to truth and rightcousness. We are rightly constrained to maintain very faithfully what we believe to be true for the truth's sake and to seek to make it both plain and convincing to others. To "contend earnestly for the faith which was once for all delivered unto the saints" is an imperative duty of a Christian man. But how easy it is for such contention to degenerate into mere contentiousness. How apt we are to mistake our opinions or judgments or prejudices for the faith itself. How hard to know where pure and honest loyalty ends and where pride and jealousy and other selfish considerations begin. And when these have entered in how quickly is the truth obscured or travestied beyond recognition; how readily does the simple clear issue become involved with secondary issues and presently with personalities and other impertinencies.

Such has been the story of theological debates and ecclesiastical controversies times without number and such is always their tendency. "Why should one section," geographical or otherwise, of God's Church "dictate to another—when fundamental principles are not involved?" The question is wisely asked. If the Episcopal Church has ever set a righteous example in this respect it is something to be grateful for. If to-day this Church is showing forth the possibility of brethren who think very differently dwelling and working together in unity, and is manifesting "a more excellent way" than that of insistance upon a uniformity of view and of method, she is perhaps fulfilling no small part of her mission to a divided Christendom. If she is indeed seeking to approach, and by gentleness and love to win her sister Churches to approach, the questions that divide us clothed absolutely and only in the armor of humility and charity, then much of the result of past "strife, jealousy, wraths and factions" may be overcome. For these two, humility and love, are the handmaidens of truth, and unless they possess the hearts of her champions their very victories will be but defeat and disaster.

THE CHRISTIAN FAITH.

Christ is the same yesterday, and to-day, and forever—unchanging in his love and his saving grace. But he is not the same in a like sense as is a beautiful piece of statuary, with its perfect but motionless limbs and immobile face. He is expressing himself to-day; his divine Spirit is teaching now—not only the old truths, but new truths too. The new is not always the true; very often it is false and crude. But why should we, therefore, fear? The Holy Spirit is ours to guide us into all **truth,** and if we have faith in that guiding there is no place for fear. Christ has opened our eyes in many senses; we still only "see men as trees walking" but as the years roll by the vision clears.

Is not the spirit of inquiry, yes, even of criticism, a cause for thankfulness? No man can deny it but he who has misgivings about the certainty of the faith he believes, he who has a lurking dread that something he accepts as true may prove false on inquiry, he who has a Bluebeard's Chamber in his heart.

But surely such anxiety is both discreditable to us and dishonoring to God? We do not mean to suggest that anything but disaster and shipwreck awaits the person who without compass or chart embarks upon the sea of present-day inquiry and criticism. But we do mean that the man who has a living faith and a personal experience of Christ in his heart, and who trustfully asks his guidance and help, can go forth upon that voyage of discovery certain that he will not only lose that which he has, but that he will gain a deeper and a fuller knowledge of the things belonging to the kingdom of God.

Nothing is more fatal to a robust faith than the disquieting and haunting dread that things most surely believed among us are not reliable. It may be found on inquiry that readjustment is needed in some directions, that criticism and new light compel us to rearrange our thoughts and express our belief in different terms. But if this should prove to be the case, nothing can

shake our personal faith in Christ and our assurance of our union with him, for no logomachy, nor logic, nor philosophy, can overthow that which we know from our deepest personal experience to be as true as our own existence.

"Let us once and for all have done with the apprehension that that which shines and burns among us as the very life of our life, closer to us than breathing, and nearer than hands and feet, can ever be 'disproved,' 'refuted,' or filched from us in any way, by the digging up of an old scrap of papyrus, or the ingenious lucubrations of some German professor." So writes one of the great prophets of our day.

We need therefore have no apprehensions. This dread that faith is crumbling to pieces, and that we are soon to be left floundering in a sea of doubt and despair, is simply the creation of an hysterical imagination, fostered by timid and anxious souls who certainly appear to have misgivings about the security of their religion. We have no such fear. Christ was not unwilling, in the days of his flesh, to meet the honest inquirer, and why should we fear for him to-day? The Lord who said "Handle me, and see," would not to-day deny the right of those who would try and examine him, his claims and his power.—The Churchman (English).

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Mr. Editor: The greatness of the work and the shortness of the time must be my excuse for asking our Church people to give the Emergency Fund of the Board of Missions definite place, first in their prayers, then in their offerings, then in endeavor to interest others.

On April 19th, we were told that about $80,000 had been given for the Emergency Fund towards the $400,000 needed, while $50,000, already reported, had been added to the Reserve Funds of the Missionary Society. There is real danger lest, as in some former general Church projects, we go on far enough to relieve the situation and then stop. In many parts of the Church men and women with great zeal and self-denial are working to give their apportionment and to build up this Emergency Fund, and it is hardly fair to them that anywhere our people should be indifferent. Why should laymen in Massachusetts give up large part of their summer vacation, as in recent years, to make sure that the diocesan apportionment is fully paid and men in the province of New York and New Jersey take their holiday and allow all of our seven dioceses to be in arrears? It is not a time to reproach any diocese or parish for deficiency in the past and not a time to complain. It would seem to be a time for all of us, throughout the whole Church, to put in the best work we can now in these few weeks before mid-summer, get our apportionments in and build up the Emergency Fund also. We are told that it is a "bad year" to raise money, but if we get the whole Church interested no part of it will be unduly burdened. Because in what we now call "good years" we did not give what was needed, now in what we call a "bad year" we must try to meet a great emergency. It is probably true, that a minority of our Church people support the missionary work. Why should not some of us in that minority, having done our duty, try to put the case before those who are not interested and ask them to help. Anyone who knows how our Church people spend their money knows that there are resources which we do not touch and which we ought to be wise enough to reach. Whoever knows how people of very moderate means are sending in their "one day's wage or income" for the Emergency Fund must feel as if he ought to try to get the appeal before every member of the Church in every diocese and parish.

Edwin S. Lines, Chairman.

Newark, N. J.

RELIGIOUS INSTRUCTION OF SOUTHERN SLAVES.

Mr. Editor: The statement in a recent issue of your paper, that you would be pleased to get further information in regard to the religious instruction of Southern slaves, induces me to add a few facts to those already published.

When I took charge of St. Paul's here, September 1, 1861, it was agreed between the vestry and myself that the afternoon service on every Sunday should be given to the negroes. This plan was carried out. The church building was thrown open to them without any restriction; the pews used by the white congregation in the morning were placed at their disposal; the organist and choir were in place, and every effort was made to instruct them. The parish register contains records of baptisms, confirmations, marriages and funerals among these people, showing that so far as the work of the church was concerned, the slaves enjoyed all the privileges of the white race. At the close of the war other influences began to be felt; old associations were broken up, and, forming religious societies among themselves, they decided to take the instruction of their race into their own hands.

2. The Rev. W. A. Stickney, one of the most devoted and efficient priests in the diocese of Alabama, was placed by Bishop Weimer in charge of the religious instruction of the slaves in two counties of our State. There were four large plantations under his immediate care. On two of these were beautiful chapels, built especially for the slaves, and on the other two appropriate rooms were set apart for worship. The missionary gave his entire time to this work, and no congregation in the diocese was more faithfully taught than these negroes.

In what was known as the "Ogelthorpe Settlement," near Savannah, Ga., the Rev. Mr. Williams was employed as chaplain upon four large estates. He was recognized as next in authority to the owners of the land, with power to arrange services as he thought best. In addition the entire discipline on these estates was placed in his hands. Every offense was investigated by him and no punishment was allowed without his approval. As the result of his work there were fifteen hundred communicants on his list at the beginning of the war.

I had these facts from Mr. Williams himself when, on one occasion, he came to Montgomery, Ala., as a member of the board of trustees of the University of the South.

Greensboro, Ala. R. H. Cobbs.

Contributions

ARCHBISHOP LEIGHTON: HIS TIMES AND HIS CAREER.

By Rev. Edward S. Cross.

In attempting to give an account—necessarily inadequate—of the one man who, in the history of the Anglican communion since the Reformation, has been the most famous, for the sanctity and beauty of his character, I will speak in the present article of Leighton's Times and Career, and in my next and last of his character.

After the restoration, in the year 1660, of King Charles the Second to the throne of England and that of Scotland, we find the Scottish people parted into two antagonistic sections. On the one hand were the Presbyterians, largely in the majority, but divided in policy between the compromising element, submissive to the Stuart government in Scotland and England, and a smaller element of militant irreconcilables—the extreme wing of the Covenanters; dauntless, heroic and sincere, but often fiercely fanatical and furiously bigoted. Sir Walter Scott—one of the noblest and most lovable of the world's writers—who was bred a Presbyterian, but became an Episcopalian, evinces in his great historical novel, "Old Mortality," not a little sympathy and respect for the heroic and martyred Covenanters, but, on the other hand, he speaks in a private letter of the "stupidity, treachery and cruelty" of the Covenanters.

In those stormy and changeful days the character of a man was often a strange combination. Samuel Rutherford, in Leighton's earlier years, was one of the Covenanting leaders. Dean Stanley pronounced him "the true saint of the Covenant," and he was one of the most impassioned and most exquisite of devotional writers, whose lofty thoughts and glowing words are still cherished, and yet Samuel Rutherford wrote and published "A Testimony Against Toleration!" Possibly if Rutherford had lived a few years longer, and witnessed the atrocious persecutions waged against his co-religionists by such cruel tyrants as Archbishop Sharp, Graham of Claverhouse, who was afterwards made Viscount Dundee, and the Duke of York, afterwards King James the Second; had Rutherford beheld the horrors and the utter failure, in the end, of a policy of intolerance directed against his ecclesiastical notions, possibly his views on tolerance might have undergone some modification. Of all the Presbyterians who have ever become Episcopalians undoubtedly the worst was Archbishop Sharp, of St. Andrews. When he was assassinated by a fierce band of fanatical Covenanters, who firmly believed that Sharp was in league with the devil, the assassins opened his snuff box and a bee flew out of it, and this they agreed was his familiar spirit!

As Sharp was clearly the worst, so his fellow archbishop, Robert Leighton,

was assuredly the best Presbyterian who ever entered the Episcopal Church of Scotland, and the Anglican communion of the world.

As compared with the Presbyterians (or more especially their extreme Covenanting wing), the few Scottish Episcopalians of that day were less fanatical, but more worldly; while their leaders mainly in the Scottish Parliaments, were atrocious tyrants and persecutors, without even the poor excuse of frenzied fanaticism. One of the worst of these tyrants was the great scholar and elegant philosopher, Sir George Mackenzie, Lord Advocate. He was nicknamed "Bluidy Mackenzie," and after his death it was the sport of Scottish school boys to dare him to come forth from his tomb.

Such was the frightful condition of the realm of Scotland, when, like an angel descending from heaven, the blessed Leighton, hating ambition, shrinking from strife and utterly indifferent to riches or to fame, strove vainly, alas! to impart to his distracted country that divine peace that filled his own breast, and shed a benison around him.

Gently grave as Leighton was he had yet a little vein of that "pawky" humor, for which the Scots are distinguished. He was once accosted by a Presbyterian countryman, who said to him:

"Sir, I hear your grandfather was a Papist, your father a Presbyterian, and you a bishop—what a mixture is this!" "It's true, sir," replied Leighton, "and my grandfather was the honestest man of the three."

(I hope that many of my readers are familiar with the Lowland Scotch accent, which is essential to the humorous effect of this colloguy.)

Robert Leighton, born in Edinburgh in the year 1611, was the son of a Presbyterian minister, Dr. Alexander Leighton, who, for a furious pamphlet against Episcopacy, was cruelly punished by mutilation, being sentenced thereto by that iniquitous tribunal of King Charles First, and Archbishop Land, the Star Chamber, whose very name has become a synonym for violent legalized tyranny. It is one of the strange contrasts of history that the son of this violent and hot-headed enemy of Episcopacy, should have become the gentlest and meekest of archbishops!

Leighton, being designed by his father for the Presbyterian ministry of the Scottish Established Kirk, studied at the University of Edinburgh, and then travelled abroad, still studying, for several years. Returning to Scotland he was ordained at the ripe age of thirty years, and was appointed minister of Newbattle, near Edinburgh. Here he soon got tired of his Presbyterian clerical brethren. His devoted friend and follower, the celebrated Bishop Burnet, says of Leighton and his brethren: "He found they were not capable of large thoughts; theirs were narrow, as their tempers were sour. So he grew weary of mixing with them. He scarce ever went to their meetings, and lived in great retirement, minding only the care of his own parish at Newbattle, near Edinburgh. Yet all the opposition that he made to them was that he preached up a more exact rule of life than seemed to them consistent with human nature, but his own practice did even outshine his doctrine."

Dr. Cheever, a Congregationalist, an earnest and combative man, whose temper and whose intensely anti-slavery views combined to embroil his ministry, was one of the foremost of Americans in his admiration and reverence for Leighton, whose methods and temper were so different from his own. He says of Leighton: "It was not strange that a man of his uncommon mildness should find his situation an unpleasant one. Besides having a predilection for the Episcopalian form of worship he could not endure the spiritual despotism, nor the fierce zeal, prevalent among the members of the Presbyterian Church of Scotland."

Such was the man who made it the deliberate purpose of his life to reconcile and unite in his native land the Episcopalian and Presbyterian churches. He remained at Newbattle until 1652, and was soon afterwards chosen principal of the University of Edinburgh. Here Bishop Burnet says: "He had generally the reputation of a saint, and of something above human nature in him." This position, disconnected with the Kirk, he took from his dissatisfaction with his brethren in the ministry. Here, however, he preached both in English and Latin (for he was a great linguist), to crowds of students and others who were drawn by his eloquence.

In 1662 he reluctantly exchanged his happy and peaceful academic career for a troublesome and unsatisfactory one as a bishop. He had come to prefer the Episcopal form of Church government, although he did not hold it essential, and Charles the Second, after his restoration, urged him to accept a bishopric. Reluctantly, but with a hope of uniting the Episcopalian and Presbyterian parties by conciliation and mutual concessions, Leighton consented to be made a bishop, but picked out —with his usual unworldliness—the poorest diocese he could find, that of Dunblane. He dreaded to undertake his discouraging task, but he had this comfort, that if he failed his friends would think more poorly of him! A strange consolation, truly, but Leighton was a strange man, as everyone who is so much like Christ must be.

At Dunblane Leighton undertook his life task of reconciliation, and when in 1670 he was made archbishop of Glasgow (a poverty-stricken archdiocese, and accordingly thus far after Leighton's own heart), he still labored at his impracticable task. The archbishopric, however, he retained for only about three years; in 1673 he retired in weariness of the world, and despondency as to the Church from a position whose prominence was offensive to his humility and whose opportunities for usefulness were hampered by the ungodliness, the fanaticism and the public disorder around him. The remainder of his life, until his death in 1684, was spent chiefly in the south of England, where he had charge of a country parish.

St. Francis de Sales, one of the most lovable and charming of the saints of the Roman Calendar, had expressed a desire to die in an inn, so as to avoid troubling his friends with the care of him. Leighton expressed a like desire, not wishing his dying meditations disturbed by the attention of friends and viewing this life as an inn for the Christian pilgrim. His desire was granted; he died at the Bell Inn in Warwick Lane, London, June 25, 1684, in the seventy-fourth year of his age. He left neither property nor debts, thanks to his benevolence, on the one hand, and his prudence on the other.

CHURCH INTELLIGENCE

Calendar for May.

1. Saturday. SS. Philip and James.
2. Fourth Sunday after Easter.
9. Fifth (Rogation) Sunday after Easter.
10, 11, 12. Rogation Days.
13. Thursday, Ascension Day.
16. Sunday after Ascension.
23. Whit Sunday.
26, 28, 29. Ember Days.
30. Trinity Sunday.
31. Monday.

Collect for St. Philip and St. James Day.

O Almighty God, whom truly to know is everlasting life, grant us perfectly to know Thy Son Jesus Christ to be the way, the truth and the life; that, following in the steps of Thy holy apostles, St. Philip and St. James, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy son Jesus Christ our Lord.

Collect for the Fourth Sunday After Easter.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

Board of Religious Education of the Province of Washington.

The Committee on Organization of the Board, made up of the chairmen of all the committees, met at 9:30 A. M., April 20th, in the guild hall of St. Alban's church, Washington, D. C., and the Board met at 10 o'clock. There were present the Bishop of Maryland, president of the Synod, the Bishop of Erie, president of the Board, and all but one of the other officers and members. Reports of the field secretary, the treasurer, and the committees on teacher training, summer schools, correspondence and publicity, organization, religious nurture in the home, and educational institutions were read and acted upon. The Rev. S. U. Mitman, field secretary, reported that during the past ten months he had traveled 10,587 miles throughout the ten dioceses of the Province, preached 81 sermons (chiefly on educational topics), delivered 26 illustrated lectures, held 55 conferences with officers and teachers, and made 91 addresses. He recommended, as supplying the greatest needs of the Sunday-schools, first, the organization of the institute work of the Diocesan Boards on a thoroughly systematic basis and a sufficient number of such institutes to cover the entire field at least twice each year; second, the training of additional leaders for institute and summer school work. For the 75 per cent. of small schools frequent stimulation by means of the local institute is an absolute necessity. The Committee on Teacher Training, the Rev. L. N. Caley, B. D., chairman, submitted a form of diploma to be awarded by the Provincial Board to teachers satisfactorily completing the three-year course; this will probably bear reproductions of the painting showing the first service of Holy Communion at Jamestown and of the Washington Cathedral. The Committee on Summer Schools, the Rev. H. W. Diller, chairman, reported that arrangements had been made for four schools during 1915, one at Mount Saint Alban, Washington, D. C., one at Norfolk and one at Bedford

City, Va., and one at South Bethlehem, Pa. It is expected, also, that one will be held at some locality in the Diocese of Erie to be announced later. The Committee on Religious Nurture in the Home, Dr. H. C. Westervelt, chairman, recommended the publication of a brief pamphlet for parents, the circulation of an attractively printed card entitled, "Ideals of Parenthood," and the enactment in each diocese of a canon on religious education in the home, and its more general enforcement where already enacted. The Committee on Educational Institutions within the Province, the Rev. Frederic Gardiner, L. H. D., chairman, presented a very full and interesting report. Nineteen of the more important colleges and 25 secondary schools were visited and replies to a very complete questionaire sent out to all the colleges and all the secondary Church schools were summarized. Voluntary Bible study is carried on in most of the colleges under the direction of the Christian Associations, but it is a part of the curriculum in very few. The most complete course, with an endowed professorship, is in the University of Virginia. There is an unquestioned need for some method of standardizing the preparation for the teaching of religious studies in educational institutions, and a very generally expressed desire for some standard course for use in secondary schools. The provision for the teaching of Missions and Social Service in most of the Church schools, especially in the boys' schools, is very inadequate. The National Cathedral School for Girls probably has the most efficient system for teaching Missions, and hope was expressed that it might be put in print for the benefit of other schools. Some form of community service is attempted in some schools, but none has regular instruction in Social Service problems. It was pointed out that some of the strongest schools in the Province, although Church schools in every true sense, decline to use this term for fear of being confused with diocesan schools proper. The Board will endeavor to devise some plan whereby schools so desiring may be brought into official relations with the Province. Tentative plans have been made for holding a conference of Church students next October for the purpose of organizing; plans have also been made for gathering the heads of Church schools into one organization. It was recommended that the faculty of each school organize the Church parents connected with the school with a view of combining eventually into one organization. The Committee on Organization reported a program for "Education Week" (the third and fourth Sundays in October and an intervening week day), with selected topics and suggested outlines and data for sermons and addresses in each parish. The observance of this week is to be brought directly to the attention of each rector. Canon De Vries was appointed chairman of a committee to arrange for a conference of examining chaplains, looking to their organization.

At the meeting of the Committee on Sunday-School Education, the Rev. H. W. Diller, chairman, held in the afternoon, there were present the Rev. Messrs. L. N. Caley, W. L. De Vries, H. W. Diller, Kensey J. Hammond, Charles H. Holmead, William C. Hicks, G. F. G. Hoyt, G. Otis Mead and Stewart U. Mitman, and Messrs. Robert E. Anderson, Rolla P. Currie, Clarence K. Klink and F. G. Stibgen. This committee is composed of two representatives from each diocese whose function it is to convey to the respective diocesan boards the recommendations of the Provincial Board and its Sunday-School Committee. The members of the committee, by resolution, were instructed (1) to aid their respective diocesan boards in organizing series of Sunday-school institutes, the committee pledging its co-operation in furnishing speakers and leaders; (2) to aid in promoting enrollment in the summer schools; (3) to recommend to the diocesan boards the fostering of the adult Bible class movement and the Home Department; (4) to recommend that each diocese, through its Board of Religious Education or Sunday-School Commission, appoint a diocesan secretary for each of the following departments of parochial educational work, namely, Font or Cradle Roll, Primary, Junior, Senior, Adult, Home and Teacher Training; (5) to recommend that there be a Parochial Board of Education in each parish.

At 8 o'clock in the evening, in the parish hall of the Church of the Epiphany, a well attended public meeting was held under the auspices of the Provincial Board and the Sunday-School Institute of the diocese. The Rt. Rev. Rogers Israel, D. D., bishop of Erie and president of the board, spoke on "The Parents' Relation to the Sunday-School." This relationship was treated as both indirect and direct. The fundamental preparation for the training in the Sunday-school should be given in the home between the ages of one and four years, with the parents as teachers. Religiously this period is of supreme importance. The first altar for the child is the mother's arms; the second, the mother's knee; the third, the family altar, with the father as priest. If these altars have not been consecrated to the worship and service of the one true God as revealed in His Son, Jesus Christ, what have the Sunday-school teacher and the rector to build upon? Turning to the direct relationship Bishop Israel contrasted the interest manifested by parents in their children's day school with that shown in the Sunday-school. Do you know your children's Sunday-school teachers? Do you know what is their next Sunday-school lesson? Have you studied it with them? Do you go with them to **and into** the Sunday-school, taking your part as an officer, teacher, or member of adult Bible class? If so, your boy, when he becomes a young man, will not be likely to turn his back upon it. When parents are taxed for their children's religious instruction, as they are for that of the day school, they will come to have an interest in the former as well as the latter. The Rev. Howard W. Diller, rector of Trinity church, Pottsville, Pa., and executive officer of the board, then spoke on "Parochial Teacher Training Classes." After alluding to the necessity of intellectual as well as spiritual preparation for Sunday-school teaching he mentioned the various means by which this preparation may be given. Of these the best is the parochial teacher training class with the rector, or, if this is impracticable, a qualified layman or woman, as leader He recommended books and courses with which to begin the work in the training class.

The board and the Sunday-School Committee will meet next at Richmond Va., in November, in connection with the Provincial Synod.

The Emergency Fund.

In the past week the Emergency Fund has increased $14,000, and now totals over $85,000. The smallest gift was a two cent stamp from a little orphan girl; the largest was $4,000. The numerous diocesan plans which are to be brought into action in May are expected to increase materially the number of gifts which are pouring into the Missions House daily.

From far-off Hawaii comes a message of cheer and co-operation. Bishop Restarick writes: "We are few, comparatively, in these islands, but if I could show the people how a congregation in Honolulu, not one member of which, except its priest and teachers, were Christian people twelve years ago, gave to missions through its Sunday-school on Easter Day, $238, they would see how those who have newly found Christ value the gospel. On Easter Day we had the Cathedral filled with children, white, Hawaiian, Chinese, Japanese, Korean, and the offering of those Sunday-schools was $1,052, and yet the parents of these, or the grandparents at least, have never heard of Christ, excepting only the white children who form, perhaps, one-fifth of the whole, and they gave less, per capita, than the others. I have appointed a committee, consisting of three white men, one Chinese, one Japanese, one Korean and one Hawaiian, who are to have charge of the campaign to collect one day's income. You will hear from us in due time, and you may be sure we will do our share."

Probably never before has the great body of the Church responded with such enthusiasm and good will as in the present crisis. Children, stable boys, gardeners, miners, factory women, bookkeepers, business and professional men —people in every walk and condition of life are sending their one day's wage or income. One man who has had but one month's work this year was advised that he should not feel obliged to give $5 to the fund. In a New York State parish as the preacher reached the climax of his appeal for the Emergency Fund he was interrupted by a six-year-old girl walking up the aisle and handing him a twenty-five cents piece. A prominent layman in an eastern city thinks the "one day's income" idea so good that he hopes to see it as thoroughly treated from the pulpit as "self-denial day" for the unemployed was advertised in the newspapers of Philadelphia and other cities; he hopes also for equally splendid results.

This same zeal and spirit was evinced last Monday at the open meeting of the Emergency Committee at the Missions House. Five dioceses were represented at that meeting, a large number of lay men and women being present. The Women's Auxiliary reports, made at that meeting, show that that organization is espousing this cause with more than its usual devotion. A "self-denial week" has been observed in New York and similar plans are on foot in other dioceses. The next meeting of the committee will be held on Monday, May 3rd, at 2 P. M.

A CONVENTION FOR ALL CHURCHMEN.

Los Angeles, August 25-29, 1915—Thirtieth National Convention of the Brotherhood of St. Andrew.

Under the auspices and direction of the Brotherhood of St. Andrew, a great churchmen's convention will be held from August 25th to 29th, inclusive, at Los Angeles, California. Officially, it is a Brotherhood of St. Andrew Convention. In reality, it is to be wide open to every interested churchman. California invites the world to its two great expositions. Los Angeles bids churchmen to its exposition of practical Christianity. By all means, visit the exposition, but by no means neglect to attend this convention.

Three things characterize the national conventions of the Brotherhood. First. The fact that the routine business of the organization occupies only a comparatively short part of the sessions. Sec-

ond. The fact that these conventions are primarily conferences, training schools, rallies and corporate communions of busy churchmen, for the attainment of greater efficiency in the spreading of Christ's kingdom among men. Third. The remarkable care and attention given to the arrangement of the program and the securing of speakers of nation-wide distinction, so that the sessions will be an inspiration and help to any who attend. The problems dealt with are the problems which confront every churchman and church boy in the practice of his religion. For thirty years the Brotherhood has been feeling its way in getting the best results from conventions, and it has profited by the experience of those years, so it is an assured fact that this coming convention will embody the best of all those which preceded it.

An information bureau for the use of all churchmen, is maintained at the Brotherhood of St. Andrew Convention Headquarters, 635 Merchants' National Bank Building, Los Angeles.

DIVINITY SCHOOL STUDENTS' CONFERENCE.

Inspiring Addresses on the Call of the Christian Ministry.

A conference of seminary and college students on the general subject of the call of the Christian ministry to young men, following the lines of a similar gathering last year, was held on Friday and Saturday at the Berkeley Divinity School. Students were in attendance by invitation from Yale University, Wesleyan University, Trinity College and Amherst College, and much enthusiasm was shown. After even song in the chapel of St. Luke on the first day, the visitors, with the faculty and students of Berkeley, about sixty in all, dined together. George L. Barnes, of the senior class, introduced the speakers. They were Dean Samuel Hart, who gave an address of welcome and exhortation; Dr. Walter G. Cady, professor of physics at Wesleyan, who spoke of the inspiration which science gives to religion and religion to science; Professor Anthon T. Gesner, of Berkeley, who laid stress on the need of earnestness and manliness in the ministry; and Rev. Ellis Bishop, rector of Grace church, Amherst, who spoke of the work of church students in college towns. Those present then adjourned to the parish house of the Church of the Holy Trinity, when the Rev. Samuel S. Drury, B. D., Berkeley, 1910, rector of St. Paul's School, Concord, N. H., made an earnest address on "The Ministry as a Vocation and as a Life Work," presenting many points for serious consideration. This led to a discussion by way of conference, in which representatives of all the colleges, with others, took part, and which lasted until 10:30 o'clock. A collation was then provided in the dean's house, and the out-of-town visitors were the guests of the school over night.

Saturday morning, after the holy communion at 7 o'clock, breakfast, and morning prayer, a conference on topics of social service was held in the Williams library. Professor Wilbur M. Urban, of Trinity College, presided, and made a strong and inspiring address on the reconciling and mediatorial work of the church. He was followed by Rev. George B. Gilbert, of Middletown, who illustrated the service needed in country districts and the way in which it might be rendered; Charles G. Baird, instructor in the Massachusetts Agricultural College, who showed other aspects of the same subject; E. Kent Hubbard, Jr., of Middletown, who spoke instructively and earnestly from the standpoint of a manufacturer and of a trustee of a modern reformatory; Rufus D. S. Putney, a student in the school, who told of his experience as secretary of the Big Brother Movement in New York, and Eustace P. Ziegler, a missionary on furlough, also a student in the school, who spoke from his experience of the church's work in Alaska. The conference, which was in every way successful, adjourned after a service of intercession at noon-day in the chapel, at which Rev. Professor Ladd officiated.

Letter From Metropolitan of Serbia.

The Metropolitan of Serbia sends the following letter of thanks for gifts recently sent for the relief of the Serbian people, through Mr. Charles G. Saunders, of Boston:

Dear Sir:

I have received your letter of the 27-11--1915, with the enclosed draft of the American Express Company on the Banque Andriyevitch and Company.

Very deeply moved by the kindness shown to my country people in distress, please to express, both to the friends that had the initiative of collecting and to the good people who gave their contribution, my warm, heartfelt thanks

I pray God to reward them for their Christian love and send them my fatherly blessing.

With kindest regards,

(Signed) THE ARCHBISHOP OF BELGRADE AND METROPOLITAN OF SERBIA.

Nish. 14-27-III-1915.

Bible Sunday.

At the annual meeting of the executive officers of the Bible Societies of New England and New York, held at the Park Avenue Hotel on April 13th and 14th, a resolution was unanimously passed adopting the second Sunday in Advent as Bible Sunday. An appeal will be sent out by these societies urging the congregations in their respective fields to observe the day by special services and sermons.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Bishop Brown Spends Week at Theological Seminary.

Bishop Brown spent a week, beginning April 16th, at the Theological Seminary, near Alexandria, for the purpose of making a series of visitations for confirmation at the Seminary chapel and a number of missions around the Seminary.

On Sunday morning, April 18th, he preached at the Seminary chapel and confirmed fourteen boys from the Episcopal High School, presented by Prof. Kennedy, and four persons presented by Dr. Wallis. In the afternoon Bishop Brown visited the Chapel of the Holy Spirit, Howardsville, and confirmed eight candidates. At night he visited St. George's church, Farlee, and confirmed eleven persons, one coming from the Church of the Epiphany, Cherrydale. On Monday night he visited St. Paul's mission, Bailey's, and confirmed three; on Wednesday night he went to Trinity chapel, Arlington, and confirmed eleven; on Thursday afternoon he visited Christ chapel, Groveton, and confirmed three, and at night he confirmed two at St. John's chapel, Glencarlyn. Before the confirmation service the Bishop held a service of benediction for the chapel, as there had been no dedication service at its opening, and this was the first visitation of a Bishop since the new chapel had been built. Bishop Brown preached at each service. His sermons were much appreciated for their earnestness, directness, and spiritual practical interpretation of the Scriptures. During his visitations Bishop Brown was the guest of Prof. Wallis.

Historical Service: Sunday, April 25th, being St. Mark's Day and the fiftieth anniversary of St. Mark's church, Richmond, an appropriate historical service was held, in which the rector, the Rev. S. Roger Tyler, reviewed the history of this congregation from its foundation by Dr. T. G. Dashiell, in 1865, to the present day.

A very interesting meeting, in the interest of Sunday-school work, was held Tuesday night, April 20th, in Prayer Hall, Theological Seminary. The meeting was largely attended by the professors and students of the Seminary and High School. Stirring addresses, showing how modern methods of Sunday-school work, with teachers of consecrated personality, are revolutionizing the standards of efficiency in Sunday-schools, were made by Mr. Houghton, of Corning, New York; Mr. Sibley, of Rochester, N. Y., and the Rev. W. A. R. Goodwin, D. D., rector, of St. Paul's church, Rochester. Mr. Houghton and Mr. Sibley are not only prominent in the commercial community of each city, but are Sunday-school superintendents in their respective churches. Dean Crawford presided at this meeting and introduced the speakers.

Bishop Gibson's Visitations: Begining with the second Sunday after Easter Bishop Gibson had six services in eight days, confirming one hundred and fifty people, as follows:

Sunday, April 18th, A. M.—Grace church, Richmond, made an address and confirmed ten.

Sunday, April 18th, P. M.—St. Andrew's church, Richmond, made and address and confirmed fifty-one.

Wednesday, April 21st, P. M.—Christ church, Richmond, made and address and confirmed twenty-two.

Friday, April 23d, P. M.—St. Paul's church, Richmond, made an address and confirmed twenty-three.

Sunday, April 25th, A. M.—All Saints church, Richmond, made and address and confirmed thirteen.

Sunday, April 25th, P. M.—St. John's church, Richmond, made an address and confirmed thirty-one.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Southwest Convocation.

The ninety-sixth annual meeting of Southwest Convocation was held at Fincastle April 19-22. There was a full attendance and the people in Fincastle seem to vie in showing hospitality to the visitors. The church was crowded for the evening services and even at the business meeting many came to enjoy the proceedings of the convocation. The Rev. R. B. Nelson, of Blacksburg, preached the opening sermon Monday evening on the Unchanged Character and Presence of Christ. The Rev. Harwood Huntington, rector of Hot Springs, preached on Tuesday evening and the Rev. T. Carter Page, of Bedford, on Wednesday evening, and the Rev. C. A. E. Marshall preached the convocation sermon on Wednesday morning at 11 o'clock. All of these sermons were inspiring and helpful.

On Thursday night was the missionary meeting, which was presided over by the dean, the Rev. J. S. Meredith. The first speaker was Rev. G. Otis Mead, of Roanoke, telling of the work in the diocese of South Virginia. The chief

speaker was the Rev. J. W. Morris, D. D., of Richmond, who spoke on general missions, especially the work which was done in Brazil. Dr. Morris held a large congregation with intense interest as he told the marvelous progress of the Church during the twenty years of its establishment in Brazil.

The essay on the Place of the Church in the Social Uplift of the World was read by the Rev. G. Floyd Rogers, of Lynchburg, who brought out a great need in the world to-day for the living and inspiring influence of the Church, and it was the Church's place to make a strong stand and have a definite program to meet the demands coming upon her. The speakers on the essay were the Rev. Thomas Opie and the Rev. Oscar Randolph, the Rev. Claude Smith and the Rev. R. C. Jett. The discussion was much enjoyed and proved to be very helpful.

The devotional meetings were conducted by the Rev. Claude F. Smith, of Lynchburg, who spoke in three meetings. The first, on the Pastoral Relations of the Clergy; second, on Prayer, and thirdly, on the Devotional Study of the Bible.

At the business meeting the financial condition of the convocation was found to be in good order, the clergy making encouraging reports from the several parishes and the usual detail business which would come before these meetings. Reports from Home for Homeless Boys, the Episcopal Boys' School, the Normal School for Sunday-School Workers were made and the claims pressed upon the convocation. Also the men who had been appointed by the Bishop to stir up interest in the congregations for missions, diocesan and general, stated to the convocation the progress made and hoped there should be in every parish a Missionary Committee and forward methods as suggested by the general board adopted.

The rector of the church at Christiansburg gave a most cordial invitation to meet in that town in the fall, which was accepted.

Meeting of the Norfolk Convocation: The spring meeting of the Norfolk Convocation, one restricted to business alone, was held at St. Paul's church, Norfolk, April 13, 1915. After the Holy Communion, administered by the dean of the convovation, and the rector of the parish, the convocation was called to order by the dean in the rector's study in the parish house. Nineteen members of the convocation were present. A welcome to the convocation was extended to those clergymen who have lately come into the diocese, Messrs. Head, Cook and Joralemon. The Convocation Reporter having made a statement of what he had done, a discussion arose from which it was evident that dissatisfaction was felt because news from the eastern part of the diocese had not been presented as fully in the Church press as might be desired, and the sentiment was that such news, both more frequent and more full, be put before the public. The report of the treasurer was read and referred to the Committee on Finance, and to this committee all requests for appropriations were referred. The election of officers for the ensuing year resulted in the re-election of the incumbents: Dean, Rev. W. A. Brown, of Portsmouth; secretary, Rev. James D. Gibson, of Norfolk, and treasurer, Rev. M. B. Marshall, of Norfolk. The Rev. Mr. Covington invited the convocation to make St. Paul's church the regular place for the spring meeting of the convocation on the second Tuesday after Easter; which invitation was accepted by a rising vote. The Rev. Mr. Coleman invited the convocation to meet in Suffolk next November, which was accepted. The Committee on the State of the Church was continued, with instructions to report at the next convocation.

The Rev. Mr. Carter, of Hampton, brought up the matter of the Summer Normal for Sunday-School Workers, to be held at St. Paul's church next June, and asked for a hearty support of it by the clergy and those interested in Sunday-school work. He dwelt on the benefit derived from the normal held last summer, and felt confident that with a hearty co-operation in the proposed program our Sunday-schools would be improved and strengthened in the efficiency of the teachers, in the unification of the courses of instruction, and in a fuller sense of the vast importance of the work of religious instruction in general. In this connection interesting remarks were made by the Rev. Mr. Jones, of Williamsburg, on the matter of having a superintendent of religious instruction, a salaried officer, on the same footing as the superintendent of secular instruction. Such an officer, it was said, is already employed in the city of DesMoines, who administers his work in a strictly undenominational way. A request from the Bishop was presented that every congregation in the convocation meet its apportionment for Diocesan Missions. Mr. Thomson spoke on the finances of the Diocesan Missionary Society, after which the following resolution was adopted: That Mr. Thomson suggest to the Committee of the Council on Apportionments for Diocesan Missions, that they request the treasurer of the Diocesan Missionary Society, to send statements to each congregation, giving them the amount of their apportionments, and showing payments made thereon, with a request that the authorities of each congregation take steps to make payments in full before April 20th of each year. This was followed by a lengthy discussion of the conditions in certain rural districts, the outcome of which was to report to the Bishop and ask him to make investigation. The report of the Finance Committee was presented, showing the treasurer's accounts to be correct, and the following applications for aid were recommended to the convocation: Old Donation church, $50; St. James', Portsmouth (colored), $25; Grace church (colored), $25; Yorktown, $25; St. James', Accomac, $25; Bishop Payne Divinity School, $37.50; Franklin, 25; this list was made up to $50 by private subscription

After the luncheon, served by the ladies of St. Paul, discussion of the division of the diocese was held, and that was followed by some explanation and discussion of the newly proposed Clergy Pension Scheme. Thereafter the convocation adjourned.

Emanuel Church, Staunton: Rev. E. P. Dandridge, of St. Paul's church, Petersburg, has just closed a mission at Emanuel church, Staunton, for the rector, Rev. W. G. McDowell, Jr. Three services were held each day from Monday to Friday, inclusive, and at all services the deepest interest was manifested. Mr. Dandridge is an impressive speaker and one who has the faculty of saying just the thing to leave a strong impression for good, causing his hearers to make a resolve to be of more service to the King and to help those with whom they are thrown in daily contact.

The Rev. W. G. McDowell, Jr., has been doing a noble work since he took charge, about eighteen months ago, and has greatly endeared himself to his flock. He is a splendid preacher and is popular with all denominations. The church building has just been refreshed by having the walls and woodwork repainted, the carpet removed and new carpet put down in the aisles. The church is free from debt and is in a most encouraging condition.

Randolph Parish: On Sunday, April 25th, Bishop Tucker visited Grace church, News Ferry, and confirmed four candidates presented by the Rev. Hunter Lewis.

Mr. Lewis is rector of Trinity church, South Boston, and gives occasional services at Grace church. Bishop Tucker visited Trinity church on Good Friday and confirmed a class of thirteen. Though small, it is the largest class church.

Trinity church has a men's Bible class of eighteen members, and a troop of eighteen Boy Scouts.

A mission has been opened in the cotton mill district, with a weekly attendance of 35. This fills a long-felt need in the community.

An Every Member Canvass has been made and $19 sent towards the Emergency Fund.

Settlement Work.

It is with great pleasure that we are able to announce that a sufficient sum of money has been offered to the Rector's Guild to warrant the starting of the settlement work in Atlantic City, near Norfolk. The donor desires to remain unknown. This sum, together with the money in hand, the result of a canvass among the women of the congregation, will enable the rector to secure the assistance of a capable deaconess and begin work at once. This work is to be the special care of the women of the Church, and while we are thinking of the results of their labors elsewhere, we are concerned and interested in the reflex effect upon them. This venture is to be our contribution toward the general welfare. For it is doubtful if our particular Church and congregation will derive any benefit from this social work. It is kin to the impulse to give a cup of cold water to the thirsty, in the name of Christ. All we can now say is, that we are doing this work in the name of our blessed Lord, who went about doing good. The house is to be a distinctly religious movement. We have no idea of concealing Jesus Christ under the guise of philanthrophy. With us he is first, and because of him we become lovers of men and women. We believe this to be the only Christian way to attack social problems.—Christ Church Chronicle (Norfolk).

SOUTH CAROLINA.

Rt. Rev. Wm. A. Guerry, D. D., Bishop.

Greenville Convocation.

The 106th meeting of Greeneville Convocation was held in St. James' church, Greenville, April 20th to 22d. The opening sermon was preached by Bishop Guerry. Prayer Book Revision was the general topic of discussion. The vicar of St. James, the Rev. F. H. J. Coffin, and the Rev. J. H. Gibboney, led with very interesting papers. The Witness of the Prayer Book was lucidly explained by the Rev. R. M. Marshall. The Rev. C. H. Jordan shewed the need of rubical changes in the service for the Holy Communion.

Enrichment of the Prayer Book was discussed by the Rev. Tracy Walsh.

On the afternoon of the second day the Rev. C. E. Betticher, Jr., gave a very interesting address on the work of the Church in Alaska.

St. James' Memorial church is a new building of granite, and undoubtedly one of the most satisfactory church edifices in the diocese. The vicar and congregation are to be congratulated.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Trinity Church, Asheville: There were 214 communicants at the early Easter celebration in Trinity church, Asheville, and nearly as many again at the late celebration. On the Sunday after Easter Bishop Horner confirmed a class of fifty-six, only eleven of them being children from the Junior Department of the Sunday-school. There were twenty-four men in the class. The communicant list now numbers over six hundred, which is two hundred more than when the Rev. Wyatt Brown became rector in May, not yet two years ago. The Rev. W. S. Cain, who has been assistant for several months, has done much to advance the work of the parish.

IOWA.

Rt. Rev. Theo. V. Morrison, D. D., Bishop
Rt. Rev. H. S. Longley, D. D., Suffragan

Bishop Lloyd's Visit: The Rt. Rev. Arthur S. Lloyd, D. D., president of the Board of Missions, entered upon his tour through the Sixth Province with a series of meetings held in St. John's parish, Keokuk (the Rev. John C. Sage, rector), Wednesday, April 15th. In the early afternoon he made an address to the women of the colored church of St. Mary the Virgin, which is under the care of the rector of St. John's parish. Later in the afternoon he addressed a large women's meeting under the auspices of St. John's Branch of the Woman's Auxiliary. Visitors were present from Christ church, Burlington; St. Luke's church, Fort Madison; St. Barnabas' church, Montrose, and St. Paul's church, Warsaw (diocese of Quincy). in the evening a dinner was served which was largely attended, when Bishop Lloyd made another stirring address.

Bishop Lloyd was accompanied by the Rev. Charles C. Rollit, D. D., secretary of the Sixth Province, who also addressed these meetings with strong appeals for the missionary cause. The visit of Bishop Lloyd and Dr. Rollit has done much for this section of the Diocese of Iowa, and particularly for St. John's parish, whose guests they were.

PITTSBURG

Rt. Rev. C. Whitehead, D. D., Bishop.

Diocesan Announcements: The semi-centennial anniversary of the organization of the diocese will take place on the evening of May 12th, at Christ church, Pittsburgh, when a historical address will be delivered by the Rev. Dr. J. R. Wightman.

The annual convention will be held at the Church of the Ascension, Pittsburgh, on May 13th and 14th.

The annual rally of the Sunday-schools of the diocese will occur on Whit Sunday afternoon, May 23rd, at Trinity church, Pittsburgh.

Clerical Union: The April meeting of the Clerical Union took place on Monday, the 19th, at St. Peter's parish house, when the Rev. C. M. Young, of Oakmont, made an address on "How the Efficiency of the Diocesan Convention May Be Increased."

Memorial Gifts: St. Thomas' church. Canonsburg, at Easter time received several memorial and other gifts: A brass altar desk, given in memory of Mrs. Elizabeth Stremmell by her family; a complete set of altar linen, in memory of William A. Jones, given by Mrs. F. W. Townrow; a cabinet for the communion silver, by Mr. and Mrs. Albert Kiddie, and hymn boards, by Mr. Beazell. There was also given as a thank offering, by Mr. John M. Swem, a local artist, a handsome reproduction of Plockhurst's "The Good Shepherd," which formed the center of a new reredos of oak panelling lately put in place by the men of the parish.

Woman's Auxiliary Gatherings: Miss Grace Lindley, one of the associate secretaries of the Auxiliary at the Church Missions House, spent April 19th and 20th in Pittsburgh. On Monday evening she made a very helpful address at a reunion of the Diocesan Mission Study Classes of the last two seasons, presided over by the educational secretary, Mrs. H. P. Allen, at Calvary parish house. Reports were received from the various classes telling of great interest and enthusiasm excited.

At the close of the meeting tea was served by the ladies of the parish.

On Tuesday afternoon, Miss Lindley spoke at a parlor meeting and tea, at the residence of Bishop and Mrs. Whitehead, which was called to consider the expediency of organizing the young women of the diocese into a Young Woman's Auxiliary, some society to take in the young folks who have outgrown the Junior Auxiliary, and would find the Woman's Auxiliary rather unsuited to their needs. A number of parishes sent representatives, and a committee was appointed to have the matter in charge. The diocese already has one branch of the proposed organization, the very flourishing and prosperous Young Woman's Auxiliary of Calvary parish.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Memorial Service: On the second Sunday after Easter, in Grace church, Jersey City, a memorial service for the late Rev. George S. Bennitt, D. D., was held, for twenty-eight years rector of the parish. Addresses were made by the bishop of the diocese, the Rev. Dr. Edward L. Stoddard, and the Rev. William P. Brush, all bearing testimony to the faithfulness and devotion of Dr. Bennitt and the large place he held in the community as well as in the diocese. The service was a very sincere recognition of a very devoted servant of the Church.

The annual Sunday-school convention of the diocese was held in Trinity church, Newark, April 21st, and was largely attended. The reports concerning the Diocesan Training School, by Archdeacon Carter, were especially encouraging. The addresses in the afternoon were by State Superintendent of Schools Calvin W. Kendall, on "Co-operation in Education," and by Abbott Porter Leland, of New York city, on "Sunday-School and Christian Service." A very striking address on "The Sunday-School Festival" was made in the evening by Rev. Frederick Eowards, of New York city. Archdeacon Carter was elected president, the Rev. T. A. Hyde, secretary, and Mr. Thomas H. Smith, treasurer, and the Rev. E. J. Cleveland a member of the Provincial Board of Religious Education.

Notes.

The election of Rev. Percy St. George Bissell as rector of Grace church, Jersey City, is announced. Mr. Bissell has been an assistant in the parish for four years.

The Sunday-school presentation service of Lenten offerings is appointed for May 8th at 3:30 in Grace church, Newark.

Announcement is made, to the very great sorrow of the parish at Summit, that Rev. P. J. Steinmetz, Jr., may accept the election which has been given him, to be the head master of the Episcopal Academy in Philadelphia.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. H. Burch, D. D., Suffragan.

Missionary Mass Meeting: At the missionary mass meeting held in Synod Hall on Tuesday evening, April 20th, under the auspices of the Diocesan Missionary Committee (of which mention was made in our last issue), the Rev. Dr. William T. Manning, rector of Trinity church, declared that war is at times not only right but a clear Christian duty. Bishop David H. Greer and delegations from practically all the parishes of the New York diocese were in attendance.

Dr. Manning's address was on the subject, "The Present Crisis and the Church's Opportunity." Following his discussion of war, Dr. Manning severely criticised the social structure, declaring that "the present distribution of wealth is a disproportionate and unreasonable one." He said that excessive riches are often worse for a man than poverty, and that honest pay for service is far more desirable to society than are the charities of wealthy men.

Dr. Manning said in part: "Here in our own land and all the world over there are evidences that this time of sorrow and suffering is producing a great spiritual awakening. Judging from all present indications when this war ends the Church will have the greatest opportunity in all her history to bring the world to the feet of Jesus Christ. The Church will have an opportunity without precedent to make her voice heard for the establishment of true and lasting peace.

"I do not believe that the use of force is never justifiable. I believe that there are cases in which it is not only right but our clear Christian duty to use force. I believe that the Church ought to strive with her whole strength for the elimination of the causes of war, and to bring an end to the whole system of armed militarism which has so long prevailed. But peace must be built on righteousness.

"It is not much good talking about world peace unless we are willing to lay the foundation for it in our own immediate relationships. We all know how much there is in our industrial and commercial life that is not in accordance with the law of Christ. When we have made every proper allowance for difference of reward, according to difference and quality of service, we all know that the present distribution of wealth is a disproportionate and unreasonable one. We know that the excessive riches of a man who has too much are as bad and often worse for him than poverty is for the man who has too little.

"We know that it is far better for money to be paid out in honest pay for honest service than that huge fortunes should be piled up in the hands of particular individuals, even though these fortunes may some of them be later dispensed in charities and benevolences. The first thing for every man to do who believes in world peace is to stand for social justice, and to begin by bringing Christ into his own industrial commercial relationships."

Dr. Manning was followed by George Gordon Battle, who spoke on "The Organization to Meet Christ." Among other things Mr. Battle said "The tendency of our modern religion is to lay stress upon works at the expense of faith. There has never been a time in history when men were so keenly alive

to their obligations toward their weaker brothers. Never have there been such stupendous schemes of benevolence and of philanthrophy. Never have there been such efforts to heal the sick, to visit and relieve the prisoner and captive, to care for the desolate and the oppressed. There has never been a time when the spirit of social service was so insistent and so universal. It is the era of the hospital, of the social settlement, of all manner of philanthropic enterprises. The government has recognized obligations which would have seemed madness to those in charge of public affairs, even to the most enlightened, one hundred years ago. The passage of the Workmen's Compensation Acts, the acts for Widow's Pensions, for Old Age Pensions, the Factory Statutes and a host of other similar enactments show the spirit of the age in our country.

"Our religious belief must now square with our reason. It must not fly in the face of accepted truths of science. But there has never been a time when the relations between science and religion were more hopeful than the present. Science has withdrawn the boastful and arrogant claims which it set forth a half century ago. No longer is it cockshur of its own sufficiency. The tendency of the great scienists of the present is to humbly acknowledge that their investigations can but lead to the threshold of another world, the laws of which are not to be known by our finite understandings. The organization, therefore, which must meet this crisis is an organization which will recognize both aspects of religion, which will carry forward, with even greater zeal, the effort to help our brothers who are weaker, and which will, on the other hand, recognize and provide for the spiritual side of our religious life."

Meeting of the Cathedral League: Nearly four hundred members of the Cathedral League, including those of the Women's Diocesan Auxiliary, attended the annual meeting in Synod Hall to hear Ralph Adams Cram tell of the proposed construction of the nave. Drawings of the nave, both interior and exterior, were shown. A model of the proposed construction was promised, but was not finished in time for this meeting. Mr. Cram said:

"The cathedral building is the most important piece of architectural art now being built anywhere in the world. It is the largest and most expensive, and can never be completed except in response to an intelligent public opinion, which shall say how it will look. We are concerned now only with the imperative need of the building of the nave."

Bishop Greer presided. Dr. George F. Nelson, of the cathedral staff, and George MacCullough Miller reported that a history of the cathedral had been begun and progress had been made within the past year. This is the first effort toward any history of the cathedral.

The report of the treasurer, Mr. Charles F. Hoffman, showed the total cost of the cathedral to date to be $2,201,000. Total contributions to all buildings and work to the cathedral trustees to be to date, $6,500,000. It cost $87,000 to maintain the cathedral last year. Collections amounted to a little over $12,000.

Dean Grosvenor answered the many criticisms and complaints made by the small missions and churches regarding the expenditure of money for the building of the cathedral, when they were so hard up and had as big field of labor as the cathedral. The dean said that he knew personally practically everybody who had contributed to the cathedral and knew that if they had not given to the cathedral that they would not have given the money to anything else. He said many were giving money to missions all the time and had always responded to bishop's appeals for money.

The officers elected were: President, Robert G. Hone; vice-president, Charles F. Hoffman; secretary, Henry L. Hobart; treasurer, Henry W. Munroe.

Clerical Changes: Clergy changes continue. The Rev. Frederick Edwards, who came to New York from Milwaukee as special preacher at Grace church, and after the death of Mr. Bottome became vicar of Grace chapel, has resigned from October. The Rev. John F. Steen, of Ascension Memorial church, has become chaplain-general of the Actors' Church Alliance, but will not give up his rectorship. His church has become headquarters for the Alliance. The Rev. M. C. Stone, of St. Michael's church, has received a call to a western rectorship. A new curate in St. Paul's chapel of Trinity is the Rev. J. D. Cummins, formerly of St. Peter's, Albany. The Rev. Henry A. Dexter has become rector of All Saints' church, Briarcliff. The Rev. J. J. Bott, lately at St. Mary's, Manhattanville, and going to Holy Spirit parish, Kingston, five months ago, has built up the parish in a remarkable manner. A class of twenty-five has just been confirmed, and the financial income has doubled.

Fourth Anniversary Observed: The Rev. Theodore Sedgwick celebrated last Sunday the fourth anniversary of his rectorship of Calvary parish. He came to it from St. John the Evangelist, St. Paul. The occasion was marked with a special plea in behalf of the general board's emergency fund.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

St. Mary's Conference: Preparations are completed for the St. Mary's Conference, held at St. Mary's School, Raleigh. This conference has become one of the most important that the Church has in the whole country, and this is its fifth session. The clergy, laymen and laywomen of North and South Carolina are entertained at the school during the conference, which occurs this year in the week beginning May 31st.

The Rev. Augustine Elmendorf, executive secretary of the Commission on Social Service of the diocese of Newark, will speak each day on social service, and the Rev. Lester Bradner, Ph. D., director of the Department of Parochial Education, under the General Board of Religious Education, will speak on subjects connected with the Sunday-school. There will be other speakers on various subjects to be arranged later. An important part of the conference consists in the informal conferences arranged by the members themselves at different hours of the afternoon and evening. An even larger attendance than ever is expected this year.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

The twenty-first annual convocation has been called to meet at St. Andrews church, Las Cruces, with the opening service at 10:30 A. M. on Tuesday, May 4th.

Notes.

The Rev. William R. Agate, M. D., lately from Chicago, is now in charge of the church at Clovis, and also at Messilla Park.

At Clovis a neat prayer desk has been received, having been given by the Junior Auxiliary of St. Joseph, Mo., through the efforts of Mrs. Reed, of that city. It was used during Holy Week and at Easter.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Annual Convention: About 350 delegates are expected to attend the annual diocesan convention which will be held at Christ church, Hartford, during the second week of June. It is expected to last at least three days, and many matters of the utmost importance will be considered.

In a letter addressed to the diocese Bishop Brewster expresses himself as follows in regard to a suffragan:

"Our diocesan situation it has been my endeavor conscientiously to study from all standpoints. The result of careful and earnest thought is to confirm me in my conviction that the diocese should elect a suffragan bishop. There are, I am confident, men of the first class in calibre and equipment who would accept that opportunity of service to the Church, if elected thereto. Accordingly, I announce my intention, God willing, to ask at the next convention of the diocese for the assistance of a suffragan bishop."

The salary of the suffragan bishop would be $4,000 per annum, and it is probable that an additional sum would be allowed for rental.

The Emergency Fund: In an attempt to raise an emergency fund of $400,000 the bishop has requested church members of this diocese to devote at least one day's income for this purpose. Sunday, April 25th, was especially set aside for this cause; on that date there was a general exchange of pulpits among the clergy throughout the diocese in response to the bishop's request, and in practically all parishes the topic of the sermons was on missionary subjects.

An exchange of pulpits took place between the Rev. James J. Goodwin, of Christ church, Hartford, and the Rev. Edward C. Reynolds, rector of St. James church, South Glastonbury. The Rev. Franklin H. Miller, of St. Thomas, Hartford, exchanged with Rev. E. C. Thomas, of St. James church.

The Trinity College Corporation held a meeting last week. Business of a routine nature was discussed and matters pertaining to the future were discussed. Bishop Chauncey B. Brewster, Rev. Samuel Hart, D. D., Rev. James J. Goodwin, Rev. Francis Goodwin, Rev. Dr. Henry Ferguson and President Flavel S. Luther, of Trinity College, were among those present. The present position of this college is most gratifying, and the attendance is much above the average.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

St. Mark's Church, Frankford: Some years ago comprehensive plans were prepared for the entire rebuilding of the property of St. Mark's church, Frankford. Old English Gothic of the sixteenth century was chosen, and has been faithfully carried out. The large and well appointed parish building was first erected. Then steps were taken to secure funds for and to build the church, which was finished several years ago. It is a beautiful structure and its massive tower is a land mark for miles. It will seat one thousand persons. Numerous handsome me-

morials are in all parts of the church The tower, the chimes, altar and reredos, the wood screen, pulpit, sanctuary rail, the bishop's throne and predien, the sedilia and credence are some of the richly carved stone memorials. All the windows are memorials. The church is built of Port Deposit granite, with Indiana limestone trimmings. The altar and reredos are a memorial of the late Harvey Roland, Jr., who was for many years the accounting warden. The chime of fourteen large bells in the tower are the gift of Mrs. John S. Wilbraham, in memory of her husband. On a tablet placed prominently in front of the church is inscribed:

"St. Mark's church. Built by the free will offerings of a united parish, in memory of its faithful members."

A unique feature among the memorial is the carving in the stone wall of the church the names of those parishioners who served in the Civil War. The seven handsome sanctuary lamps were made in Frankford by members of the parish, and all the rich embroidery is the work of the young women, many of whom are mill girls. The church and chimes were consecrated by Bishop Rhinelander on St. Mark's Day, April 25th. In the afternoon he addressed the Sunday-school and at night confirmed a large class.

Other News.

Rich music is a feature of the Sunday afternoon services at the Church of St. Luke and the Epiphany. That on Sunday afternoon was composed entirely of Russian Church music, virtually all of which has been translated and transposed for use in the American Church within the past year. The instrumental features were the two organs, the harp and violin. The address was made by the rector, the Rev. D. M. Steele.

The Rev. Phillips S. Osgood entered upon his duties as vicar of the Chapel of the Mediator of the parish of the Holy Apostles, on Sunday, April 18th.

On Tuesday, April 20th, Mrs. Elizabeth Waln Kempton entered into rest at the advanced age of ninety-six. She was for years prominent in many charitable organizations of the Church and was one of the early patrons of the children's hospital. She was instrumental in building the parish house and rectory of the Church of St. James the Less, Falls of Schuylkil, of which her husband was one of the founders.

On Saturday afternoon, Arip 24th, Bishop Rhinelander dedicated the Neighborhood House of St. Michael's chapel. Its purpose is to further the social and religious work of the chapel. It is thoroughly equipped, having an excellent library and reading rooms, and other appointments to interest the young.

The annual meeting for the presentation of the Easter and Lenten offerings of the Sunday-schools of the diocese was held in St. Matthew's church on Saturday afternoon, April 24th. The Rev. Llewellyn N. Caley presided; the address was made by the rector, the Rev. Dr. C. C. Pierce, in which he showed the need of our evangelizing the world for our own sakes. The list of offerings was read by Mr. George W. Jacobs, treasurer. The total amount of cash received was $29,867.62. Beside this there were pledges amounting to $1,048.15, making a grand total of $30,915.77, with a number of schools to be heard from.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Interesting Service by Guild of Organists: A notable musical service was given on Tuesday evening, April 20th, at Emmanuel church, Baltimore, the Rev. Dr. Hugh Birckhead, rector, under the auspices of the Maryland Chapter of the American Guild of Organists. The service consisted of full choral evensong, the lesson being read by the Rev. Romilly F. Humphries, rector, of Grace and St. Peter's church, and the Rev. Richard W. Hogue, rector of the Church of the Ascension, and the Rev. Francis H. Smith, of St. Paul's church, doing the intoning. Bishop Murray was present and pronounced the benediction. A large mixed chorus rendered the music, assisted by vocal soloists and organists of some of the city's prominent churches.

Probably the most interesting person present was the Rev. Dr. J. S. Hodges, rector emeritus of Old St. Paul's church, now in his eighty-sixth year, who was recently made an honorary associate of the American Guild of Organists, in recognition of his signal services to the cause of church music in America.

General Observance of Good Friday in Cumberland: At a meeting of the Church Club of Emmanuel parish, Cumberland, early in Lent, the rector, the Rev. William C. Hicks, requested that a committee of five be appointed to co-operate with him in securing a general observance of Good Friday in Cumberland. This committee secured the co-operation of the Ministerial Association, and the mayor issued a proclamation calling upon the business houses of the town to close their doors on Good Friday between the hours of twelve and three. This request was generally observed, even the saloons closing their doors during the hours named. Two union services were held, modeled after the three hours' service with which we are familiar, and the attendance at both churches was very gratifying. The three hours' service was held as usual at the parish church, with excellent attendance, the Rev. Jeter F. Lange, vicar of Holy Cross chapel, preaching on "The Words From the Cross."

Death of a Devoted Churchwoman: Miss Caroline Fischer, a life long member of St. Paul's church, Baltimore, died recently at the home of her nephew in her eighty-sixth year. She was active in many forms of parish work as long as her strength permitted. She was buried from St. Paul's church, the Rev. Dr. A. B. Kinsolving, assisted by the Rev. J. S. B. Hodges, D. D., officiating.

Memorials Presented to St. Paul's Chapel: St. Paul's chapel, Baltimore, (the Rev. Frank H. Staples, vicar), has recently been enriched by several very beautiful memorials. A bishop's chair was presented in memory of Mr. Eugene Van Ness, a silver ciborium for the communion bread, in memory of Miss Catharine F. Bockelman, who was confirmed in the Guild House Chapel, and for a long time was a faithful teacher in the Sunday-school. This ciborium is the handiwork of Miss Mary Rice, one of the Sunday-school teachers at the chapel. A new white silk hone and veil, and also lace for a fair linen cloth, made by one of the young women of the congregation, have also been given. During the month of March six opalescent glass windows were placed in the west side of the chapel. The whole amount needed for this purpose was given, without any special attempt to raise it, by the St. Hilda's Guild, the Sunday-school, various clubs at the Guild House and many individuals.

Other Diocesan Notes.

The annual service of the Bishop's Guild of the diocese was held on Sunday evening, April 18th, at the Church of the Ascension, Baltimore, with a special sermon by the rector, the Rev. Richard W. Hogue.

One of the most interesting departments of work at St. Paul's Chapel, Baltimore, is the stencil class for boys, under the guidance of Miss Lucy Rice, which has just closed a very successful season. A number of pieces of their work, such as table covers, bags, pillow tops and hand-colored postal cards, are on exhibition and for sale at the Handicraft Club Exhibit at the Peabody Institute, Baltimore.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

St. Paul's Church, Hickman, the Rev. W. F. Rennenberg, rector, had for the first time a three hours service on Good Friday. Before the cross, meditating upon the Seven Last Words of our Redeemer, many a new lesson was learned and the solemnity of it left a deep impression. A gift of white and red hangings for the altar and lectern was from Mrs. T. T. Swayne.

At Calvary Church, Louisville, the Rev. Harris Mallinckrodt, rector, a class of thirty-eight was confirmed by the Bishop Palm Sunday. A class of six had been presented in December.

The Easter offering was very large and was for missions. A boy choir, trained by Mr. Mallinckrodt, at Calvary's mission on the Point, sang for the first time at a night service Easter and did remarkably well. Their vestments were made and given by St. Elizabeth Guild, of Calvary.

The Convocation of Western Kentucky recently met at Trinity church, Owensboro, the Rev. George Leckenby, rector. The address of Bishop and delegates were an added inspiration to the blessedness of the Lenten season. The first three hour Passion service ever held in Trinity parish was conducted by the rector Good Friday.

The Annual Council of the diocese will meet in Grace church, Paducah, on Monday, May 24th, and great preparations are being made for that event. A great many delegates are going and many matters of vital interest to the Church will be discussed. Anticipations are that it will be one of the most helpful and inspiring councils ever held in the diocese.

An addition has been built to the parish house. Four extra class rooms have been added, a modern kitchen with all its equipments, also a gymnasium playroom for the boys of the church. The contract will cost $2,265, of which $1,600 is pledged, the remainder to be settled soon.

The Easter Festival of the Sunday-school at St. Stephens church, Louisville, the Rev. Frank W. Hardy, rector, was an impressive sight. Each class, after the processional hymn, recited a text relating to the resurrection, and it being also Children's Day the rector's sermon was to them, its subject, "The Meaning of the Resurrection." At the communion service was used for the first time a set of linen given by the members of the Norton-Mason class of the Sunday-school. The flowers were abundant and beautiful and after the services were divided and taken to the sick of the parish.

All Souls' Mission, for the benefit of deaf mutes, was organized many years ago at Christ Church Cathedral. During his lifetime the Rev. Mr. Mann had charge of the work, after his death the

(Continued on page 21.)

Christianity and the Community

Thy Kingdom Come on Earth

There is always good hope for progress toward the solution of any given social problem when the facts regarding it begin to command general understanding and general concern.

The very great and grave matter of feeble-mindedness has now reached this point. There was a time, not long ago, when people noticed and pitied the individual half-witted or "afflicted" person, but had not begun to associate these individuals as instances of a general tendency, the causes and inter-relationships of which could be studied and controlled. Now the students of sosial phenomena have become more alert to the truth. They know that the presence, and the increase, of feeble-mindedness is no accident, but the result of definite and tracable influences; and the realization is growing that society, if it would save itself from degeneracy, must begin to mark these influences and control them.

But it is still true that the facts in regard to feeble-mindedness and the challenge it presents—though clearly known to the experts—are very vague in the general mind. There is need of education if the forces of public opinion, and, therefore, of public action, are to be roused to effectiveness. For this reason a clear statement of what the problem of feeble-mindedness is, and of how it may be grappled with, is a valuable thing to circulate widely.

Such a statement, in popular form, was printed the other day in connection with the investigation now being made in Virginia by the State Board of Charities and Corrections to the end that the State legislature may be brought to see the need of providing custodial care for the feeble-minded.

"The whole subject of feeble-mindedness," says this statement, "is one which has rushed into the limelight of late because of its obvious and vital importance in our whole national life. In its abolition science sees the solving of half our social problems.

The basis of the idea is Mendel's famous law of heredity and its application to this particular subject.

In the fourteenth century an old monk, Gregor Mendel, began experimenting by crossing giant and dwarf peas, and discovered that there was a regular law to determine the results. It was later discovered that this law could be applied to all animals. When brought to bear on the subject of inherited feeble-mindedness, it may be stated in this way: If a feeble-minded man marries a normal woman, or vice versa, from four children, one will be normal, one an idiot and two half-witted.

Exact statistics were obtained several years ago on the subject by minute investigation into the genealogy of an actual family, known for convenience sake by the fictitious name of the Kallikak family, a Greek word meaning "good and bad."

Field workers for the Vineland Institution became interested in a half-witted girl, who had been brought there when a child. They undertook to trace her ancestry, and went back as far as her great-great-great-grandmother, a feeble minded girl whom her great-great-great-grandfather, a Revolutionary soldier, had met in a tavern. Investigation of the descendants of this soldier by his legal wife, a normal, highbred girl, revealed a healthy, normal family, moving in high walks of life and with a record to be proud of.

On the other hand, the descendants of the same soldier and the feeble-minded girl had among their numbers an appalling number of defectives, alcoholics, epileptics, criminals and degenerates. From 480 who have been investigated, 143 are, or were, feeble-minded, and the mentality of many of the rest is in doubt.

This investigation, together with many others, made it distressingly obvious that feeble-mindedness is purely hereditary, and not only hereditary, but an absolutely certain result of a union in which one, or maybe both, of the parents are afflicted.

There are many characteristics of the mentally weak which make them peculiarly unfit members of society, not only a burden, but a menace. Their moral sense is, for one thing, almost completely lacking, allowing them to easily fall, a prey to their own desires, or to the evil designs of others.

✠

As to the actual extent of feeble-mindedness, and its relation to backwardness, delinquency and crime, the investigations made in Virginia for the State Board of Charities by Miss Elizabeth Webb give answers which combine with the results of similar investigations in other places to arrest a startled attention.

Miss Webb came last year to Richmond and gave mental tests to children in the public schools, the first that had ever been given in Virginia, with the idea of having all those found to be mentally deficient put in separate classes. Though the statistics obtained at that time have not been made public, it is known that the per cent. found in schools of other cities is about 3 to 4 per cent. of the school population, and there is no reason to suppose that Richmond is better off than they.

Under the auspices of the Association of St. Paul's church, which provided the necessary funds, Miss Webb also tested last year practically all of the women in the segregated district, and made the appalling discovery, corroborated by other similar investigations in different cities, that 100 from every 120 were feeble-minded.

It is estimated that nearly 70 per cent. of our moral degenerates are feeble minded, over 50 per cent. of our criminals and almost all the inmates of our almshouses.

If these unfortunate ones, these great, big, blundering, stupid children, could be gathered together by a maternal government, cared for and shielded from evil influences, instead of left to their own devices and punished when they unwittingly break laws they do not understand, it would be the greatest blessing to humanity that any age has been able to produce since the first century produced the Perfect Man.

✠

We commented two weeks ago on one heartening thing that had recently helped to offset the darkness and moral discouragement in which the present war sometimes threatens to wrap our ideals. That was the tenor of the peace proposals put forward by German socialists and echoed by certain British labor leaders. Here is another consideration of a different kind which also helps turn our thoughts to encouraging things. It is the commentary of an English publicist on the way in which the spirit of America has responded to the suffering which the war has caused. The speaker is Mr. Harry E. V. Brittain, a member of the Belgian Finance Committee and chairman of the Overseas Committee in London.

"I can speak," he said last Saturday in New York, "most emphatically in behalf of my fellow-countrymen when I say how sincerely we have appreciated the magnificent way in which America, without the need of any appeal, has come forward to help in every way the sick and suffering in Europe. As individuals, in groups, and as a nation you have put us under a debt of gratitude we can never repay. In ways far too numerous to detail we are your debtors, but what has more than all else touched our hearts is your magnificent philanthropy in feeding the Belgian people. It has fallen to my lot to see a great deal of the working of the American Commission for Relief, and the remarkable efficiency of what has been done has filled me with admiration.

"Consider for a moment what this commission has done. A handful of Americans with no previous experience of this kind of work is feeding 10,000,000 people—7,000,000 Belgians and 3,000,000 French. In other words, with no hope of reward, save the inarticulate thanks of a nation half-throttled and daily in danger of starvation, your countrymen, in England and Belgium, backed, of course, by yourselves, have tackled a job bigger than that which confronts the commissariat of any army in Europe. And it is the privilege of every Britisher to tell you you have stepped in where war prevented us from going.

"If for no other reason, for this alone the neutrality of the United States should be welcomed by every one of my fellow-countrymen. Through your neutrality you have been able to accomplish the greatest feat of the war. Mr. Hoover's commission has become the one power—the really one neutral power—respected by all nations. It was organized by Americans. It is run by Americans, and if any one ever says that the neutrality of the United States in the greatest of all wars was merely passive circumspection, history will haul him up as a liar and fling in his face an achievement that General Grant or General Lee would have admitted to be more to their credit than any of the victories they gained by strategic genius.

✠

"Under the Stars and Stripes a distressed civilian army, greater than the combined militant armies of France and Germany, is being kept alive. Impelled by humanity and guided by an efficiency that is the envy of every European government, you have pierced the lines of all armies, broken all blockades, and gained the first really decisive victory of the war.

"You have protested against our naval measures, and we have endeavored to modify or explain. The one thing in this war that entails no protest and surpasses all explanation is the amazing way in which the American people, without the slightest breach of neutrality, have stepped unofficially into Armageddon and saved a nation."

MINISTERS SHOULD RECOMMEND the Southern Churchman to their congregations. Because: First, it is your Church paper. Second: To introduce the Southern Churchman into a home where there is no church paper, especially where there are little children, is like sowing a seed of kindness, because there is nothing in the Southern Churchman that will hurt, but much that will help.

Church Knowledge and Nurture

PRAYER FOR EARTHLY MERCIES.

Rogation Days may be overlooked in the use of the Church year, yet it is to be hoped they are at least observed in the use of the prayers on page 41 of the Book of Common Prayer. If there be no service in the church on these days, he who values providential care in "blessing the earth that it should be fruitful and bring forth whatever is needful for the life of man" may privately pray for that care anew. These days will soon come again, and with them the opportunity to be improved for teaching children a practical lesson in seeking providential care, while an interesting and worthy season of the Church year is made known to them. Only a few children may care to know of the institution of these Rogation Days in 452 by Mamerbus, bishop of Vienne, or that the first and local reason for observing them was a special calamity of fire and earthquake, whose repetition was earnestly prayed against by the sufferers in solemn litanies said or sung by worshippers walking in procession around the bounds of the parish. The reformed Church saw fit to keep these days, and they are our heritage for a different purpose which soon grew out of the original one. It being our present use of the days and prayers, all children can wisely be taught our dependence on a heavenly Father's love for a supply of food for another year. When made to see its necessity, they can be interested in praying for it. They should be taught where in the Prayer Book to find these prayers (Rogation), and also where in the table of feasts and fasts to find what days they are. The service on Thanksgiving Day will mean more to them if in the spring they have asked for the harvests for which they then give thanks.

⚜

Temporal and earthly mercies in the largest variety for bodily needs may not seem to children to be as worthy objects for prayer as spiritual ones. With a lesson about prayer for harvest or food supplies may be included one for earthly blessings in a wider circle of needs. Indeed this will accord with the earlier idea and use of this season. When homilies or sermons were provided to be read at the church services on these days, the general title read: "That all good things cometh from God." The first sermon treated of "natural good things"; the second of "good things of fortune and circumstance"; the third of "spiritual good things," and the fourth of the harvests and fruits of the earth. True, a lesson in prayer for temporal benefits must needs be taught more carefully than about spiritual mercies. Yet the teacher knows the subject will appeal to the pupil far more directly. His bodily wants fill the horizon of his life more largely than his spiritual. A prayer lesson about them will bring the teacher his attention far more directly as well as earnestly, and will seem more practical to him. The danger of misunderstanding must be guarded against. Said a middle-aged man one day to the writer: "When I was twelve years old I prayed earnestly and long for something I wanted, oh, so much. I did not get it. I have not prayed since." The man had not seen his inconsistency, having been quite willing to ask his earthly father for some needed thing, even though refused some other thing by that father the day before. Teach the pupil that prayer is asking for something in human ignorance from divine wisdom as to what is best. Tell him the spirit of prayer is always submissive, and behind every petition must be felt and meant: "Thy will be done." Then request for temporal mercies need no other limitation, and a growing child-faith will ask, and be strong enough to watch for the answer the Father sends. Teach the pupil to make thanks for each special or daily mercy or benefit he has enjoyed a part of his prayers, and he will be better able to recognize answers to his petitions as they come. Prayer will have a less formal and more real relation to his everyday life.

⚜

Prayer for missions is simply prayer for spiritual harvests from the Lord of the harvest. Mission study all the year was suggested two weeks ago, in the desire to conserve the efforts of the Lenten season. Prayer must be associated with study, self-denial and gifts for missions. The pupil who prays that the kingdom come will put his efforts for it in a right relation to it, and his whole view of it will be of its true relation to the Lord of the harvest. He will understand better the divine side of the growth of this harvest, and work more wisely and hopefully on the human side himself. The Sunday-school to which he belongs must consecrate its methods with prayer, and prayer for the work of the missionaries should form a regular part of its devotional exercises at least once a month.

⚜

Methods for imparting information or arousing interest may vary. In one school the method of "the movies" illustrating songs was adapted to "Greenland's Icy Mountains." Instead of moving pictures upon it, moving lessons were used. First a talk on Reginald Heber, and the circumstances under which the hymn was written. The second Sunday the pupils brought all the information each could find about Greenland, the teacher promising to have additional items. In this lesson the geography and natural history specially attracted the boys, and the heroism of Hans Egede appealed to them. On the third Sunday the class told all they knew of India. Ceylon's isle brought out the interest of all promptly. The cinnamon "garden" and "spicy breezes" carrying perfumes far seaward illustrated the far-reaching and attractive influences of the gospel. When the series of lessons was finished, the class was ready to sing heartily:

"Waft, waft ye winds his story,
And you, ye waters, roll,
Till like a sea of glory,
It spreads from pole to pole."

In another school several classes who wished to hold sales or sociables to secure funds for a class offering, were allowed to choose dates, so scattered that they did not interfere with each other in their appeal to friendly generosity in the parish. Their Easter offering proved the largest in the diocese, though they had not the largest school in it, until another school initiated them, and the efforts of the children being scattered over months instead of weeks, their interest and zeal was maintained a longer time.

One successful method lies in making the children gather information for the teacher, though it will be the teacher's business to know where to direct the child to hunt for knowledge. The public library, the Sunday-school library, neighbor's book shelves, the offered volume by the friend who is told for what you are seeking, all are available in some places, some of these in most places. John Paton's experience in digging a well and finding water which he had promised beforehand amid the laughter and jeers of the heathen will interest any hearty, unprejudiced boy, and the more so when he learns wells dug all around Mr. Paton's afterwards were dry. Religious papers, magazines sometimes and often new books will furnish outline in full of history of the missionary work. Playmate's lesson papers, not of their own country, may furnish information unexpectedly, and so will the daily newspaper, when anything unusual happens in the mission field. Some training and suggestions on the teacher's part will help, and the pupil when he or she does find a missionary item will bring his contribution to the class fund of information with the pride of a discoverer.

⚜

CHILDREN'S CORNER.

Dear Boys and Girls:

When one of you last wrote a letter to some good friend asking a favor, I know you expected an answer if your request seemed reasonable. If that person loved you, you did receive an answer, either just what you wanted or something better, or at any rate a letter and lovely words you were glad to read. Now before you pray each day stop and think just a moment: "I am going to ask something from my heavenly Father, who greatly loves me, and desires my happiness." Then ask for what you want, and watch for His answer, believing it will be what you desired, or what in His wisdom will be better for you. Every prayer must be like our Lord's, ending with or having in it, "Thy will be done."

Junior Question: For what earthly benefit did many Christian people once meet to pray, and received it? (Acts, chapter 12.)

Senior Question: Write down the seven conditions under which God answers prayer: Without, Psalm 66:18, and James 4:3; with James 1:6, Luke 18:1, Matt 26:41, Psalm 91:14, 15, and in John 16:23, 24.

Answers for April 24th:

Junior: Prayer Book, p. 328: Psalms 2, 57, 111.

Senior: Psalm 2:6 8; 57:6, 10, 12; 111:6, 9.

Your friend,
H. J. HAMMOND.

When we have yielded wholly to Christ, and are trusting Christ to live his life in us and to live our life for us, this does not mean that our identity or individuality is gone. It means that now, joined in literal union with Christ, we have God Himself within us and enfolding us, and that He will not only take the initiative, but will carry through to the end, all that we do. We have an energy, an irresistible power, a dynamic, creative force constituting our life such as no one can ever know until Christ is permitted to become one's whole life. God may, indeed, bid us be still, and cease from activity in certain directions or in every direction, yet none the less God's own life and power are ours. We know the meaning of the omnipotent life when we are nothing and Christ is all.—Sunday-School Times.

Family Department

The Cross.

"God laid upon my back a grievious load—
A heavy cross to bear along the road.
I staggered on, till, lo! one weary day
An angry lion leaped across my way!
I prayed to God, and swift, at His command,
The cross became a weapon in my hand!
It slew my raging enemy, and then
It leaped upon my back, a cross again.
I faltered many a league, until at length,
Groaning, I fell and found no further strength.
I cried: 'O, God! I am so weak and lame,'
And swift the cross a winged staff became!
It swept me on till I retrieved my loss,
Then leaped upon my back again a cross.
I reached a desert; on its burning track
I still preserved the cross upon my back.
No shade was there, and in the burning sun
I sank me down and thought my day was done;
But God's grace works many a sweet surprise,
The cross became a tree before my eyes!
I slept, awoke and had the strength of ten,
Then felt the cross upon my back again.
And thus through all my days, from that to this,
The cross, my burden, has become my bliss —
Nor shall I ever lay my burden down,
For God shall one day make my cross my crown."

—Anon.

Ye Cruise of Ye Goode Ship S. & S.

When one starts on a journey in Alaska, all ahead is uncertainty as to time and place. So many delays may occur that it is utterly impossible to calculate accurately. Thus it has happened the past summer, and a journey which took two weeks last year occupied eight weeks this year.

Saint Timothy's Mission at Tanana Crossing is in some ways the most isolated point which the Church occupies in Alaska. There is no mail at any time in the year, except that which the solitary steamboat or the passing traveler is courteous enough to carry. There is no schedule as to sailing dates. There is no stage travel in winter. The telegraph line is about equally distant in three directions—Eagle on the Yukon, McCarty on the Tanana, and Gulkana on towards the coast. (If this were a railroad folder we would insert here the suggestion that you "refer to our map on the front cover." But as our map does not show these places, we shall have to refer you elsewhere.)

The landing of supplies for a place like Saint Timothy's is a problem as to expense and method. The expense is a fixed one and would be the same at any distant point. The character of the Tanana river, however, makes the method a peculiar problem. There are few of the steamboats which can make the trip. Tanana Crossing is about three hundred miles above Fairbanks. In many places the water is very shallow, and in most places it is very swift. A peculiar character of boat is therefore required. Many of the boats that could make the trip would not do so for so small a load of freight as we have to send—about four or five tons. It happened, therefore, this year, that we made the trip on a little boat which last year had made the same run in record time. Mr. Madara arranged to have the freight in promptly, so that we could take advantage of the best stage of water. But even so there were the usual delays. And after we had actually started there were the unusual delays.

Deaconess Pick, who has gone in to Saint Timothy's to take up Miss Graves' work, was on her way up the Tanana from the Yukon. It was the plan for her to come out the overland trail and join us somewhere before the trail branches away from the river (92 miles from Fairbanks). But there was a breakdown within sight of town, almost, and so Miss Pick joined us there.

The boat and barge are covered with canvas. Hence the Indians have affectionately called it the "gunnysack boat." On the "gunnysack" therefore, we started. Some had named the boat "Slow and Sloppy," but we had insisted on its being "Steady and Sure." The men had arranged staterooms on the barge. Celia Wright had come down to Fairbanks, and was returning to her work at Saint Timothy's. She, Deaconess Pick and I were the official passengers, but the "crew" were good enough to allow us to join their ranks before long. Celia, being an excellent hand in any sort of water craft, took the wheel when it was necessary for Captain Fisher to get out on the barge when we were in a tight place. Deaconess Pick made an excellent quartermaster. I was used as a sort of subdeckhand, but worked under the title of "Purser." The "official" crew consisted of Captain Fisher, Mr. Pursinger (engineer), Mr. Stacer (fireman), and Mr. Claussen (mate).

Shortly before we left Fairbanks there had been a very high stage of water. We had this difficulty from the start, and as we got farther along we found that in many places the channels had not yet cut their way. Not a day but had its setback, and sometimes its accident. Once or twice we were in serious danger. And we were given every sort of weather—rain, snow, clouds, glorious sunshine, and clear nights. The picture of the sunset will give a faint idea of the clouds and sky and water. At this particular point the river is very swift. The right-hand bank shows how the water is cutting its way, felling tree after tree into the river. The channel at this place takes an almost right-angle turn to the left, and then follows along the distant bank behind the farthest island.

It would be impossible in so limited a space to tell of the many incidents of the trip. It is enough to recite the all-important fact that, after seven weeks of hard work, the little boat was safely landed at Saint Timothy's, and that which everyone had told Mr. Fisher he could not do had been done.

After three all-too-short days at the mission, Miss Graves and I, with the others of the S. & S., started down river, this time on another little steamer, which left Fairbanks long after we had begun our journey. The incident of chief interest on the way back was the shooting of two moose. We were within a few hours of Fairbanks when the men saw two moose on the bank. Although the first shots wounded them so that they could not run away, there was too much excitement aboard to allow me time to snap a picture of the animals standing in the brush; so I had to content myself with a picture of a dead one.

A few hours and we were in Chena, and then Fairbanks, and the cruise of the 'S. & S." was over.—The Alaskan Churchman.

De Profundis.

How wilt Thou strengthen me, Thy wavering child?
"Out of the knowledge deep of human frailty
"I learned upon the mountain in the wild,
"What time the Prince of Darkness three times tempted me."

How wilt Thou comfort me, Thy stricken child?
"Out of my agony beneath the olive trees
"Before my angel, strong and undefiled,
"Came with his tender ministry to give me ease."

How wilt Thou save me, Lord, thy sin-cursed child?
"Out of my utter desolation on the tree,
"Black darkness, anguish upon anguish piled
"With these, oh! my beloved, have I ransomed thee."

—Dorothy Gurney, in Holy Cross Magazine.

A Forgotten Prescription.

Perhaps it has not been forgotten so much as simply neglected. But what is it? It is the Master's prescription for the cure of the Church's lack of ministers.

For some years now we have heard much about this lack. On every side the complaint is made that not enough young men are offering themselves for the ministry. Scarcely enough young men are entering the ministry each year to make up for the losses by death and disability or retirement.

Many physicians have sought to diagnose this malady of the Church and to prescribe remedies. Some have said that salaries are too small, and that if better salaries were paid more young men of ability and promise would be attracted to the pulpit. Others have said that the demands made on the ministers are too many and too pressing in these days, and that the way to get more ministers is to make the work easier and more attractive. Still others have said that this is a materialistic and money-

Wholesale Prices to Churches for Carpets, Cushions, Windows, Furniture, Inside and Outside Painting

Address for Appointment

J. MURRAY QUINBY, care JAMES I. WINGATE & SON, 400-402 Boylston St., Boston

Interior Decorators



loving age, and that consequently parents and their sons are too intent on getting rich to consider the needs of the Church, or to heed her call for men to preach the gospel. These say that what we need is a genuine revival of religion and a deepening of spiritual life; then young men will give themselves to the ministry. Some of the young men themselves say that the Church, and especially the theological seminaries, are too conservative and too slow to accept the teachings of modern science and modern philosophy, and the conclusions of modern scholars in biblical criticism and theology, and that therefore the brightest and best young men turn aside to other professions and vocations in which they can have more liberty of thought and expression.

It would be easy to go on in this strain indefinitely, reciting the various reasons given for the lack of ministers and the remedies proposed. But to what profit? All the time this discussion has been going on the situation has been growing worse rather than better. Even where the proposed remedies have been tried they seem to have done little or no good. The Church has been much like the woman with the issue of blood, of whom we read in the gospel that she "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." But by and by she heard of Jesus and came in the crowd and touched the hem of his garment, with the hand of faith, and instantly "she was healed of her plague."

Might it not be well for the Church to follow her example in this matter? Might it not be well to go to Jesus with our need, and reaching out the hands of prayer and faith touch the true source of all power and healing? Jesus never said anything about paying better salaries to attract men into the ministry. He never recommended less work and an easier and pleasanter time as a remedy for scarcity of ministers. He never even suggested the getting up of a revival. He had just one remedy to offer. When he saw that the harvest was plenteous and the laborers few, he said to his disciples, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." That was all he said. That was all he ever said on this subject. But was it not enough? "Pray the Lord of the harvest."

True, it was a long time ago that Jesus spoke these words to his disciples, and under very different circumstances from those under which we are living to-day. But if his other words spoken then are still valid for the Church of to-day, and under modern conditions, why not these? Did he not know what he was talking about? Did he not know what the needs of his Church would be to-day as well as then, and what would be the best way to meet them? He certainly did.

Might it not be well, then, to try his prescription for the lack of ministers, and to begin to pray the Lord of the harvest to send laborers into his harvest? No doubt many have prayed. But we need more general, more earnest, concerted, persistent, importunate prayer. We need to have the whole Church on its knees, crying mightily unto God. God has never failed to make His word good. He will not fail now. Shall we try Him?—Lutheran Church Work.

When Doris Sang.

"I felt so sorry for Miss Trask this afternoon," said Doris' mother as they walked home from Sunday school together.

"Why, mother?" Doris opened her eyes wide.

"She seemed so mortified when she had to sing that piece all alone," said Mrs. Webster.

"Oh, you mean the piece the Primary Department sang," said Doris.

"I didn't see any of the Primary Department singing. It was just Miss Trask," said her mother. "She was the only one who sang, and her face got so red and she looked so ashamed."

"Well, you see," explained Doris, "all the good singers have been promoted; I heard Miss Henderson, who plays the piano for us, say so. There don't seem to be any good singers left."

"I know one little girl who can sing the Sunday-school pieces very nicely," said her mother, meaningly.

Doris blushed.

"But, I'm only one, mother," she answered, "and you don't know how queer it sounds to hear your own voice when none of the others are singing. I just feel ashamed and so I stop, too."

"That's the way they all feel, I think," answered mother, "but I know there are plenty of good singers left in the Primary Department. Why, the children can sing and shout loud enough at other times. Why is it they have such weak voices or no voices at all when it comes to singing in Sunday-school?"

Doris shook her head.

"Don't you want to help Miss Trask?" asked her mother.

"Yes, indeed," Doris answered quickly. Of all people she loved, Miss Trask was one of the dearest. "I'd do anything for her."

"Then, why don't you help her with the singing? If you sang out bravely you may be sure some other children would hear you and take courage and sing, too, and before you knew it the whole department would be singing."

"But, I'm only one," persisted Doris.

"Don't you remember the story of the one little raindrop? It was only one, too, and the others said it wouldn't amount to much if it dropped down on the thirsty earth, but it was brave and did what it could, then the others followed, and there was quite a shower and all the people were so glad."

Doris looked very thoughtful and she thought a good deal about it during the week.

The next Sunday when it came time for the Primary Department to sing their piece Doris noticed Miss Trask looked very anxious. She hated to see her teacher look troubled. She would, yes, like the one little raindrop in the story, she would "do what she could," So, with the first notes of the hymn Doris' voice rang out strong and clear. For a moment the sound frightened her and her voice dropped, but the little girl next to her heard her start and had been emboldened to sing out, too. She took it up with a will, and the little boy next to her, and the children just beyond. Before Doris realized it, the whole department was singing just as loud as ever "the good singers who had been promoted" had ever sung.

Miss Trask flushed with pleasure and her eyes shone with pride, especially when the superintendent said:

"That's the best the little folks have ever done. We didn't know what good singers we had there. I am sure their teacher is proud of them."

When they were all together in their own class room how happy they all felt when Miss Trask told them how pleased she was and how proud, and that she knew all along there were good voices but they never had sung out before, and she hoped they would always sing out as they had done that day.

"It was like the little raindrop, mother," said Doris afterwards. "Just as soon as I sang out all the children around me began singing out, too, and the whole class sang out loud."

"You see it was just as I told you," said her mother. "They only needed someone to start out brave and strong, then they had courage to sing, too, and because one little girl tried to do what she could it made the whole class sing and made Miss Trask and everyone else happy."—Presbyterian Banner.

The Sun as Lamplighter.

Among the most wonderful inventions of modern times is the sun valve. Its inventor, Gustaf Dalen, of Stockholm, Sweden, recently received the Nobel prize. His invention has already been adopted for the lighting of the Panama Canal.

It seems odd to think of the sun as both lighting and extinguishing lamps, yet that is exactly what the sun is going to do for the Panama Canal, and all because of Dr. Dalen's remarkable invention. There will be a series of small lighthouses in the shape of gas buoys, which will mark the channel. Each of these lighthouses will have a lamp. These lamps will be regularly lit and extinguished without the aid of human hands. It is estimated that they will have to be inspected once a month.

The sun valve attached to these lamps, by means of which they are lighted and extinguished, is operated upon the principle of expansion and contraction. Controlling the valve are two small polished rods and one large blackened one. When the sun shines on these rods, the black one absorbs the heat and expands, while the polished ones only reflect the sun's rays. The rod that expands moves a lever on which it rests, and the lever thus acted upon closes the gas valve. The closing of the valve extinguishes the light, with exception of the tiniest jet known as "the pilot light." The heat of the sun, acting on the blackened rod, keeps the valve closed during the day. At the going down of the sun, becoming cooler, it contracts, and thus opens the valve again. This allows the gas to pass up from the tanks at the bottom of the buoy, and relights the lamp by means of the pilot kept burning. The black rod can be so adjusted as to be effective in any climate and under any atmospheric conditions. In short, Dr. Dalen's invention is of such nature that every condition of weather will be automatically met. During a fog the lights will go on burning, and will not be extinguished until the sun's rays fall upon the black rod.

Thus these miniature lighthouses, by means of the sun valve, can be operated at a minimum of expense. Old Sol, playing lamplighter, will never trouble Uncle Sam with a bill for services.—Visitor.

For the Young Folks

Do Your Best.

Do your best, your very best,
And do it every day,
Little boys and little girls;
That's the wisest way.
Whatever work comes to your hand,
At home, or at your school,
Do your best with right good will;
It is a Golden Rule.

Still do your best, if but at taw
You join the merry ring;
Or if you play at battledoor;
Or if you skip, or swing.

Or if you write your copy-book,
Or if you read or spell,
Or if you seam, or hem, or knit,
Be sure you do it well.

For he who always does his best,
His best will better grow;
But he who shirks or slights his task,
He lets the better go.

What if your lessons should be hard?
You need not yield to sorrow;
For he who bravely works to-day,
His tasks grow light to-morrow.

—Selected.

For the Southern Churchman

The Pleasure That Cost.

By Frances Harmer.

It was a dull day. Gray clouds covered the sky. The wind whistled unpleasantly. Dust came flying along the street and got into your eyes. Oh, it was not a nice day!

"I wish I had something to do," sighed Mabel Kitteredge, as she flung down her school books, and let her hat—I regret to say—fall to the floor. "Friday afternoon ought to be a kind of a treat day, but it never is for me."

Mrs. Kitteredge smiled pleasantly at the clouded little face.

"Suppose you find a nice book, and read aloud to me, while I sew for you," she suggested, "that is, for half an hour, or perhaps an hour. I am due at the missionary meeting then."

"It's so tiring to read aloud," objected Mabel, "I'd like to go and see how Elsie Jones is, mother. Don't say no?"

"I don't wish you to do that, dear," Mrs. Kitteredge answered.

"Oh, why not, mother?"

"I am not sure what is the matter with her. It may be something infectious."

"It's only a cold—when I telephoned, her mother said grippe."

"I don't want you missing any school days with grippe," Mrs. Kitteredge spoke quite decidedly, "if Clare Harvey can come in, you may make some candy."

Mabel felt inclined to say that that was better than nothing, but she checked the ungracious impulse in time and ran to the telephone, for it was better than nothing.

But the telephone rang before she reached it, and Clare herself was at the other end. Mabel listened breathlessly, and then said:

"Wait! I'll ask mother."

She ran breathlessly to Mrs. Kitteredge.

"Oh, mother! They've those beautiful moving pictures—about Captain Scott—the ones you said you wanted me to see. Can I go?"

"With Clare?"

"Yes, mother! Do say 'yes.'"

"Dear, I'd always rather your friends came and saw you here than that you should go about with them. Where are these pictures?"

Mabel's voice faltered a little.

"At—at—Hersonsville."

"Hersonsville? You'd have to take a train!"

"Just three-quarters of an hour."

"No, my dear, decidedly no. I can't have you and another girl going off to another town. You could not return till after eight."

Mabel knew too well that her mother meant what she said to argue. She went back, rather fretfully, to the telephone.

"Hello, Clare! No, I can't go."

She received her friend's condolences, and hung up the receiver. Without speaking any more, she went to her room, and presently heard the front door close, and knew that her mother had gone to the missionary meeting.

Mabel sat upright in her little rocker. She was feeling hurt and aggrieved. Presently, she put on her hat and went for a walk. The walk took her by the Jones' door. It opened, as she passed, and her friend, Clare, came out.

"Oh, have you been to see Elsie?" asked Mabel, stopping.

"They wouldn't let me see her—they're afraid she isn't any better. I wanted Lily Jones to come with me to Hersonsville, but she can't be spared. Oh, I do wish you could come."

"Well, I can't," answered Mabel, gloomily, "where are you going now?"

"Round to the Brights, to see if Winnie can come. Mother won't let me go to Hersonsville alone. Goodbye."

She ran off. Mabel waited a minute, and then deliberately went up the steps. She didn't care if she **did** catch cold!

Lily Jones came to her, sneezing violently.

"I don't believe you ought to come near me," she said, as Mabel kissed her. "Mother's sent for the doctor, Elsie seems so bad. What are you doing to-day?"

"Nothing," Mabel answered, quite savagely, "nothing to do, in this place. I wish I lived in a big town."

"Well, I'd be content if I felt well," said poor Lily, "oh, ker-shew, kershew, kershew!!"

Mabel stayed some time, and accepted part of a box of chocolates which no longer tempted their owner, and then she went home.

"Supper ready?" her mother's voice asked brightly, as Mrs. Kitteredge came in.

"Nearly," Mabel answered, for she always prepared supper on missionary meeting nights.

She settled down to her lessons, after the meal.

"I'm glad to see you doing that," said Mrs. Kitteredge, 'you may be very glad of your time to-morrow."

"Oh," Mabel felt a little ashamed of her sulkiness—she always did, after the fit—"have you been planning anything, mother?"

"I've been trying to," said Mrs. Kitteredge, smiling mysteriously. "I'll tell you when I'm sure. There's one hindrance, possible—just one."

"You're going over to Hersonville to-morrow, and you're going to take me," cried Mabel, prophesying from the light of past history.

Mrs. Kitteredge smiled.

"I may not know till to-morrow morning," she said, "but you shall know as soon as I do."

Mabel had to be content. But she knew very well that something nice would probably happen on the morrow, so she finished all her lessons, and went cheerfully to bed, giving her mother an extra hug of repentance for having been not very nice over her disappointment.

Just as she was slipping into bed, she remembered that she had not mentioned her visit to the Jones. It was not an intentional withholding—she really had forgotten.

"I'll tell her in the morning," she murmured, and went to sleep.

But before morning she woke with a sore throat and a burning head. By ten her mother had called in the doctor, who pronounced it a slight case of tonsilitis.

"It will mean quiet for some days," he admonished her, and went away.

"Mother," Mabel was weeping now, "it's my own fault—I did—I did—go to the Jones."

"I am sorry, of course," her mother smoothed the pillow—one can't scold a person with a temperature! "Now, dear, try to sleep."

"Please tell me the treat you had planned," begged Mabel.

"An automobile trip to Hersonsville with Mrs. Bright, who is taking Winnie and Edith to see the Scott pictures," said her mother. "They **had** asked a cousin, who would have taken the last vacant seat in the automobile, but she is not going, and they would have been glad to take you. Never mind, dear. You won't do it again!"

And Mabel, hoarse and hot and uncomfortable, promised herself that she would not.

Grumble Day.

"No salt in the oatmeal," growled Ned.

"Flatter than sawdust," sighed Gertrude.

"Of course," said mother quietly. "What else did you expect on Grumble Day?"

"Grumble Day!" exclaimed both children at the same time.

"Yes, Grumble Day. I have decided to observe it as often as there is a demand for it."

"What do you mean?" asked Gertrude.

"We have Thanksgiving Day," replied mother. "Then we count up our blessings. On that day we have an unusual number of temporal things. We rest, and feast, and have a good time. Grumble Day is just the opposite. If we feel like grumbling when we get out of bed, we start a Grumble Day. On such a day we shall have only the most necessary things to eat, the plainest food, and the hardest work."

Gertrude and Ned looked at each other in dismay. "Will just one grumble mean that we shall observe Grumble Day?" asked Ned.

"One grumble is enough," said mother, "when we have so much to be thankful for."

"Does everybody have to go without because one person grumbles?" asked Gertrude.

"Do you think it would be polite for part of us to eat more and have a greater variety than the other, even if we deserved more?" asked mother.

"This is excellent toast," said Ned, without waiting for Gertrude to reply.

"Yes, too good for Grumble Day,"

said father, as he slyly slipped another piece on Ned's plate.

At dinner they had only one or two substantial dishes, with no dessert, and for supper brown bread and milk; and the children made no complaint. They knew that mother could be relied on to carry out what she undertook. That night Ned and Gertrude made a vow not to make one word of complaint ever again.

Next morning Ned, being in a hurry, took a large spoonful of hot cereal in his mouth.

"Phew!" he exclaimed, "that oatmeal is"—here Gertrude kicked him under the table—"is lovely and hot!" he added, and the family laughed.

They both remembered after that, and for three or four days no complaint was heard in the family. They were both sure that they were completely cured of grumbling.

"Bread rolls!" whined Gertrude. "I'm sick of them; why don't we ever have waffles?" Then she clapped her hand over her motuh. Ned was looking inexpressibly disgusted.

"But the bread rolls are lovely and light," she added cheerfully.

"Too late," said mother, and they had another Grumble Day.

That night mother talked it over with them. "I want to give you just what you like best," she said, "provided it is good for you. I try very hard to plan to have you suggest things that you would like. But when everything is served, and it is impossible to change it for anything else, complaint does no good, and certainly does the complainer harm."

Three or four Grumble Days completely cured Ned and Gertrude, and now Gertrude says that they have Thanksgiving Day every day in the year. —The Christian Guardian.

Tripping Into Town.

A little lass with golden hair,
  A little lass with brown,
A little lass with raven locks,
  Went tripping into town.
I like the golden hair the best!"
  "And I prefer the brown!"
"And I the black!" three sparrows said—
  Three sparrows of the town.

"Tu-whit! Tu-whit!" an old cried,
  From the belfry of the town;
'Glad-hearted lassies need not mind
  If locks be gold, black, brown!
"Tu-whit! Tu-whit!" an old owl cried,
  The sands of life run down.
"And soon, so soon, three white-haired dames
  Will totter through the town;
Gone then, for aye, the raven locks
  The golden hair, the brown,
And she will fairest be whose face
  Has never worn a frown!"

—Exchange.

"Just Folks."

Bobbie Hensen peeped through the wire fence marking the boundary line between his home and that of the new people just moving in. His bright, observant eyes were busy taking notes of all the unusual things about the cottage, for he was exceedingly curious.

At breakfast the status of the newcomers had been given airily—and Bobbie thought mysteriously—by his sister Lu in words something like these: "They're stylish enough, goodness knows; too grand for our homey street."

And then she had added with such a big, deep sigh, "I presume the side gate will moss over this summer, for I never did take to aristocrats, and that's what they are, aristocrats."

Having delivered this peppery gossip Sister Lu, who was in the eighth grade and knew something, settled down to the appetizing breakfast and left Bobbie, a wee kindergartner, to cudgel his brains and exercise his imagination in regard to the new folks next door.

So while the rest of the family finished breakfast, he slipped quietly out and went to investigate for himself.

What was it Sister Lu called them? O, yes, wisty-cats. She must have found that queerish word in the big brand new dictionary; it must be a brand new word, something like the folks. Wisty-cats? Yes.

While he was investigating a prettily dressed boy and girl came down the walk toward him, trundling a baby cart after them.

Bobbie looked eagerly for the baby which should have been in it, but was not there. The cart was full of dolls; nothing but dolls, to his deep disgust. But when the children came closer Bobbie could not help calling out cheerily, "Hello, there."

They came over to the fence at once, bent on getting acquainted, and sized up their wee caller in a friendly way. He shrank down into his worn shoes and returned their advances warily enough at first. But he soon forgot social lines, no one holding them but himself, and asked, "Where's the baby?"

"We're all the babies mamma has," answered the girl, smiling on the inquisitive Bobbie, "and the dollies are our babies, Lanty's and mine." With a flourish she then introduced the dolls. "This is Angelina, this is Refina, and this is Seraphina," touching each one in turn.

"Goodness!" gasped Bobbie. "Are they wisty-cats, too?"

"W-h-a-t?" queried the boy in astonishment, and Bobbie thought he hadn't got the word exactly right, but it was the best he could do.

"O, I see!" and the girl flung up her hand with a pretty gold ring on the middle finger. "I see, Lanty; he means the cats. No; our cats are Persian, Bobbie. Come over and see them; you'll like them, I know."

"I tant dit ober," confessed Bobbie; "tause I tant tlimb wiahs."

"There's a big hole in the fence up this way. I saw it this morning." And the girl left Angelina, Refina and Seraphina to look out for themselves while she flew along the woven wire, bounding like a bird.

"Here it is, Bobbie!" she said, parting a tangle of wisteria to let her tiny neighbor through.

"And this is the way to the Persian cats," said Lanty, leading the way to the tool house, while his sister went after the dolls.

"My! they're boo'ful," exclaimed Bobbie, hugging first one and then another of the three roly poly kittens enjoying the sunshine on a big rug with their mamma.

For an hour the children admired the feline family, dwelling on the differences between nice Persian cats and the "yeowly" stray ones in the neighborhood.

"Carol!" called a mother voice; "come to luncheon, and bring your little friend with you."

"My doodness! I isn't dwessed up," and Bobbie surveyed his threadbare knickerbockers in confusion.

"What s the difference?" asked Lanty good naturedly, "the main thing is, are you hungry?"

"I dess I is," cooed Bobbie, "I didn't has much beksas, taus Lu said sings."

"Said things," and Carol looked puzzled.

"Yes," returned Bobbie, wisely; "she said oo people was too drand for our street taus oo was wisty-cats."

"O," laughed Carol. "I see; she was meaning the Persian kittens, they are pretty grand, but they don't feel so."

Bobbie did not contradict. He knew it was not polite, so he smiled and fell into luncheon line.

On the viney porch Mrs. Percival had arranged a tiny table for the ice cream and cake.

"And it's all home-made," she said; "just the thing for children," and she tucked a napkin under Bobbie's chin, as if he was "all dressed up."

Then she went on talking pleasantly, never noticing the visitor's old shoes or his shabby cap that he kicked under his chair.

What a "boo'ful" neighbor Bobbie had. She wasn't too "drand" for their street at all; she was just like a sweet sunshine ball. Each bite of cake and each spoonful of delicious "home-made" attested her loveliness.

After luncheon Carol and Lanty "went a piece" with Bobbie, saw him safely through the big hole under the wisteria and went back to perambulate the doll family.

"'Em people at tummed to live by us is dess boo'ful;" jubilated Bobbie, getting into his high chair by the table while he made "further remarks."

"An' a dess loved me an' smiled, an' div me take an' ice tream an' bossie milk. An' a was so dood to me, too, mamma. A let me hud e wisty-cats an' ems mamma too."

"Hug wha-t?" and Mrs. Hensen took up the cookie cutter, but forgot to cut.

"W'y, Lu said 'em peoples was wisty-cats, an' I tole 'em so, an' a said she meant Persycats. "An' I tole 'em," went on Bobbie, "at Lu said 'a was too drand for iss street, an' a said, 'ess, Persycats was drand in a way.'

"An' I don't b'leve a is wisty-cats at all, a dess folks; dood folks too. A said tum adin, Bobbie, pleas!' an' I'm doin', tant I, muver?"

Bobbie's mother did not answer him. She forgot the cookies and went over by the window and sat down. Then she looked at Bobbie and beyond Bobbie, thinking hard.

The morning's criticism was—unjust, wicked. She should have checked the gossip tendency in her daughter long ago.

Perhaps—well, "Bobbie," she called, but he had disappeared.

"I've learned a lesson this morning," she said, thoughtfully turning to the forgotten dough; "and a wee kindergartner has taught it to me. Our neighbors are 'just folks,' and good folks, too."—Michigan Christian Advocate.

Heroism Without Dying.

Giving one's life for others does not necessarily mean embracing death. The life that is regularly given for others may still remain one's own. Indeed, it may grow all the greater while it is being spent; even as the yield of flowers and fruitage is greatest and longest enduring in those trees and bushes which are regularly robbed of their fruit do not merely emit its fragrant perfume and furnish its pleasant appearance. "There is that scattereth and yet increaseth."

FRATERNITY OF PRAYER.
Cloth Pocket Prayer Book. Family Prayers. Compiled by late Rev. Dr. Huntington. Admirable for presentations. Ten cents, post free. $1.00 dozen. Fourth edition.
SEABURY SOCIETY,
49 East 25th Street, New York.

WANTED

ONE PERSON IN EACH PARISH to act as our local representative.

Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

Our Duty to the Indians in the United States.

Did any of you ever see an Indian? I do not mean one of the Indians who travel with Wild West shows and that sort of thing, but an Indian who lives in a tepee or wigwam, and who hunts and fishes and paints himself when he goes to war.

I dare say very few children have ever seen this sort of an Indian in these days. But that is the way real Indians lived not many years ago. They did not build houses or have cities or farms, like white people do. They were used to living out of doors, and moving on whenever they felt like it, or when the weather changed. In many ways that was a very beautiful way to live, was it not?

In those times they were the only people in this part of America. But white people began to come from other countries, and it wasn't many years before the Indians were driven back away from the sea. Of course they felt wronged, and I think they were. For money didn't mean anything to them, while their own wild lands did. There are some things that cannot be bought and paid for in this world.

But white people were the strongest, so they have tried to make the Indians live in their way, which I do not think is very comfortable or fair to the Indians. Now, instead of hunting and fishing and living outdoors, white men have given the Indians small farms, and tried to teach them to keep house and do farm work. That is the best thing white people can think of, but the Indians had rather live in their own way.

Now, when white people have taken away so much from the Indians that is natural and dear to them, it seems that the most splendid thing we can do to repay is to try to give the Indians something better than they have ever had before. And that is not a hard thing to think up, when we remember that our blessed Lord came to save everybody in the world who would love and serve him.

We must try to give all the pennies we can to help the good missionaries to live near the Indians and teach them about Christ and his Church. You see, they never hear about the Lord Jesus until Christians tell them, for they have not been brought up as we have been. The dear Church makes many of them glad and happy. There are schools, too, where the Indian boys and girls can learn our ways and our blessed religion, and the pennies help keep up all these good things.—Shepherd's Arms.

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but **knows** from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by several thousands of sufferers in all parts of the U. S. and his records show that only two in a hundred, on the average, report no benefit.

If you suffer with dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 64-H, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____
Address _____
Shipping Point _____

There is no neutral position between God and the world; there is no neutral position between the service of God and the refusal and persistent neglect to serve God. Indifference is not only unmoral, it is immoral, because it is a sin. It is the most dangerous form of all sin, for it bears none of the distressing or disturbing elements which often turn men from their sins, but it lures them on pleasantly and calmly until they are entangled in the meshes of the unpardonable sin, which is nothing more than the rejection of God, and the refusal to respond to the promptings of His Holy Spirit.—H. B. Wilson.

ST. JAMES SCHOOL

Near Hagerstown, Maryland.

St. James School, with its beautiful grounds and buildings, will be opened from June 25 to September 10 to receive a limited number of guests. Large swimming pool, tennis courts, etc. Business and social references required. For further particulars, address **ST. JAMES SCHOOL, Maryland.**

Refined Home

With board, offered girl students desiring to study music and art—or attend summer session at Columbia University. References given and required.

Address **MISS JORDAN, 425 Riverside Drive, New York, N. Y.**

LAKE CHAMPLAIN

Shore front camps for rent in the pines. $150 to $175 for season. Sand beaches for children. Magnificent drives, boating, bathing, fishing. **C. H. Easton,** 1 Broadway, New York City.

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Chancellor Lloyd-George, of England, is one of the conspicuous figures in the world of affairs just now, and in a Christmas message to the Methodist Times of London, speaks of the way in which the spirit of mercy breaks through the rude barbarities of war. He writes: "I recently visited one of the battlefields of France. I saw in a village being shelled by German guns a prisoner of war just being brought into the French lines. He was in a motor car under guard. He was wounded and looked ill and in pain. The French general with whom I had gone to the front went up to the wounded Prussian and told him he need not worry; he would be taken straight to the hospital and looked after as if he were one of our own men. The Prussian replied: 'We treated your wounded in exactly the same way.' It was a curious rivalry under these conditions; for you could hear the 'wizzle' of the German shells and the shuddering crack with which they exploded, dealing out death and destruction in the French trenches close by. A little further on I marvelled that this exhibition of good-will among men who were sworn foes should be possible amid such surroundings, until my eyes happened to wander down a lane where I saw a long row of wagons, each marked with a great Red Cross. Then I knew who had taught these brave men the lesson of humanity that will gradually, surely overthrow the reign of hate. Christ had not died in vain."

READERS OF THE SOUTHERN Churchman: Your keen appreciation of its value is bound to awaken others to this fact. Will you not send us the names of friends to whom we may send sample copies and tell them that you have requested us to do so?

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

YOUR RENEWAL and a subscription to the Century Magazine for $5.50. Subscription Department, SOUTHERN CHURCHMAN.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies', infants' and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

THE CENTURY MAGAZINE for six months to new subscribers, and MARION CRAIG WENTWORTH'S new book WAR BRIDES for $2.00. Send all orders to Subscription Department, SOUTHERN CHURCHMAN.

KODAK FINISHING.

Developing roll films 10 cents. Prints 1¼ x 4¼ and smaller, 3 cents each. Post cards, 4 cents each. Enlarging at reduced prices. W. F. HOBART,
737 E. Main St.,
Richmond, Virginia.

YOUR GARDEN.

SOUTHERN CHURCHMAN AND GARDEN Magazine, the two for $3.25.

SOUTHERN PROGRESS, regular subscription price 50c. per year, and the Southern Churchman—the two—$2.25. Subscription Department, SOUTHERN CHURCHMAN.

BOOKS.

WE BUY AND SELL THEOLOGICAL Libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 132 East Twenty-third street, New York.

POSITIONS WANTED.

LADY DESIRES POSITION AS COMPANION or housekeeper for elderly lady or childless family. References Rev. C. R. D. Crittenton, Weatherford, Texas; and Rev. Luke M. White, Shreveport, La. Address, MRS. W. F. DRANNON, care Mrs. R. W. Hyde, Mineral Wells, Texas.

BY YOUNG LADY, POSITION AS COMPANION or nursery governess. Best references. MISS H.,
Mt. Landing, Va.

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Good traveler. Excellent references. Address H. W. Wilkins, Dixondale, Virginia.

YOUR RENEWAL, and a six months subscription to Everybody's Magazine—$2.50 Subscription Department, SOUTHERN CHURCHMAN.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

ACKNOWLEDGMENTS.

Siberian Ambulance Corps, through Miss Helen M. Coleman:

Previously acknowledged	$458.00
An invalid lady from Virginia	3.00
Two friends, North Braddock, Alexandria, Va.	1.50
The Woman's Auxiliary Grace church, New Market, Md.	16.00
	$478.50

The above amounts have been forwarded. Further contributions will be thankfully received and duly acknowledged.

REV. JOHN F. COLEMAN,
St. Paul's Rectory, Suffolk, Va.

Contributions to Leper Mission Since February 1st.

Mrs. James Pleasants	$ 5.00
Misses Plummer	5.00
Three members of Leper Mission	3.00
Mrs. Frederick Hahr	25.00
St. John's S. S., Richmond	10.00
E. P. Longworth & Co.	20.00
Woman's Auxiliary, Lawrenceville, Va.	6.00
March Mission meeting	6.25
Mrs. M. B. Dupuy	5.00
Miss Cornelia Watkins	1.00
Mr. T. G. Winn	1.00
Miss M. B. Poindexter	1.00
Mr. R. R Harrison	1.00
Mrs. and Miss Chaffin	1.00
Mrs. T. W. Wood	2.00
Mrs. C. W. Warren	2.00
St. Paul's S. S., Alexandria	5.00
	$100.25

MRS. LANDON R. MASON.
President and Treasurer of Richmond Branch.

The work of the Leper Mission was greater in the year 1914 than at any previous time.

Ninety leper stations in the East and two leper colonies in the United States are now receiving the help of our mission. Almost all of the ninety, in the East, are asylums, built and entirely supported by the mission's funds. In these over twelve thousand lepers, and hundreds of their isolated untainted children, are supported.

Thirty of these asylums are run by missionaries direct from the United States.

The wonderful work of Mary Reed, the leper, now running her great asylum, "Chanday," in the Himalayas, the splendid work of Sam Higginbottom, and Dr. Wilson, the former having built, and now running, the Allahabad Asylum in India, the latter (from Atlanta, Ga.) having built and now running the superb modern leper hospital in Corea. These three magnificent illustrations of missionary achievement are only specimens of the thirty missionaries from the United States now giving their lives to the lepers.

The Leper Auxiliaries of Virginia sent $1,160 in 1914, besides other contributions from individuals. This State is one of the best contributors in the Union. I fear that 1915 will be a very dark year for our lepers. The call of the Red Cross, of the Belgians, of our own unemployed poor, and many others, have drawn heavily upon our people, and Great Britain, which has largely supported the lepers, is under immense financial pressure at present.

Will this great mission, with its grand army of consecrated workers, with its hosts of suffering patients and its hundreds of now isolated untainted children, will it languish, perhaps wilt away, after its unimaginably vast work of nearly fifty years? If all churches of every denomination would include this object among their2 missionary appropriations just a very little from each one would continue our Master's own work of "cleansing the leper."

MRS. LANDON R. MASON.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

GOODWIN.—Died, in Ashland, Va., at the home of her brother, Rev. Edward L. Goodwin, D. D., on Monday morning, April 26, 1915, MISS SALLIE ANDERSON GOODWIN, of Wytheville, Va., daughter of the late Rev. F. D. Goodwin and Mary Archer his wife, in the sixty-eighth year of her age.

Burial at Wytheville on Tuesday, April 27th

RESOLUTIONS IN REGARD TO THE DEATH OF MR. JACOB HEFFELFINGER, HAMPTON, VA.

Whereas, in the wise providence of our heavenly Father He has seen fit to call to his eternal reward the soul of His servant and our friend, Jacob Heffelfinger; and

Whereas, since October 4, 1881, he has been a member of the vestry of Elizabeth City parish and treasurer of St. John's church since April 18, 1882; and

Whereas his advice and judgment has always been most wise, and his duties as treasurer have always been most punctually and faithfully performed; and

Whereas, we have always felt him to be our loyal friend as well as faithful coworker.

We do hereby desire to express the keenness of the loss we feel in his death and to extend to his bereaved family our deepest sympathy, praying God that through Christ He might comfort them with His own comfort and sanctify to them His Fatherly correction, pointing them to the great truth, taught by our Saviour Christ, that "it is not death to die," but that death is only a door that leads to life eternal.

Copies of these resolutions are to be sent to the family of Mr. Jacob Heffelfinger and published in Elizabeth City parish news, the Daily Press and The Southern Churchman and spread on the minutes of the vestry meetings of Elizabeth City parish.

VESTRY ELIZABETH CITY PARISH,
Hampton, Va.

COLONEL CHARLES FENTON DAY.

At the Johns Hopkins Hospital, Baltimore, whither he had gone for treatment, March 3, 1915, C. FENTON DAY, of Smithfield, Isle of Wight county, Va., in the 67th year of his age. The end came suddenly, as doubtless he would have had it come, whilst he was reading the morning's paper.

Mr. Day came of an old and prominent family in his county, his ancestors having settled at Day's Point, on James River, in the early colonial times. In the county in which he was born he spent his whole life, and it was a source of regret to him that at his going the name would cease in Isle of Wight, for he was the last to bear it.

In early manhood he married Miss Emily Virginia Jordan, of the same county, and for more than forty years they lived what may justly be termed the ideal married life. Of this happy union were born three children, Lucy Day Martin, wife of Senator Thomas S. Martin, whose lamented death a little over two months ago doubtless hastened his own, Charles Fenton, Jr., who died a number of years ago, and Gracie Day Ralston, of Florida, who, with her mother, survives him.

Mr. Day never sought public place, but was content to live the life of a country gentleman. By Governor O'Ferrall he was appointed to an honorary place on his staff and he was chosen mayor by his fellow townsmen, but he sought no position of public trust. He was, too, an active Mason and for twenty-five years filled the office of secretary of his lodge, his

The Object of Our Classified Department

is to furnish a meeting place for high class employers and employees; firms having high grade goods to sell and the buyer, etc., etc. The SOUTHERN CHURCHMAN will not knowingly permit any but legitimate use of these columns.

It will be worth your while to follow them each week.

resignation though often tendered being always refused

This, in briefest outline, is the record of his life. Now, that his life has closed, it is difficult for one who knew him well and loved him to speak of him with due restraint. In his home he was the faithful and devoted husband, the loving and tender father whose very soul was wrapped up in the welfare and happiness of his loved ones. In the community he was a citizen imbued with every patriotic instinct, ready to serve and serving his State with rare loyalty and zeal in everything that made for the common good. In the Church, though not a communicant, he showed his faith by his works. Reverent in demeanor, regular in attendance, liberal in its support, the congregation of Christ church, Smithfield, has lost in him a faithful helper. To the pastors of the flock, as in succession they came and went, he ministered in things temporal with unstinted and unvarying generosity. Much more than this, he was to one of them; at least, counsellor and friend, brave, honest, faithful and true. But the words are too poor to express all that he was to one whose privilege once it was to be his minister. "Thou shalt show me the path of life." "In Thy light shall we see light."

KENTUCKY.

(Continued from page 12.)

Rev. B. R. Allabaugh. Mr. Mueller, a deaf mute, was also licensed as a lay reader by Bishop Woodcock to assist Mr. Allabaugh. Recently he has organized a branch of the Men's Club and the deaf mutes in that way have found both recreation and pleasure in their meetings at the Cathedral house.

Mrs. R. F. Davis, a member of St. Paul's church, who speaks the sign language, has, with the co-operation of her rector, Rev. David C. Wright, organized a Friday Afternoon Woman's Club among the deaf mutes. She has also been made the parish visitor among them.

The advantages of the Cathedral house are extended to all, thus affording pleasure which they truly appreciate. Beside the clubs Mrs. Davis has a Bible class for both men and women which meets every Sunday evening in the Men's Club roof. Friday evenings there is a millinery class for the women. With Mrs. Davis as interpreter the deaf mutes can enjoy well known speakers who discuss interesting topics of the day. The avenues for usefulness and pleasure are many, which are being opened up for the unfortunates so cut off from everything of a social nature.

At St. Mark's Church, Louisville, the Rev. R. L. McCready, rector, on March 24th, Bishop Woodcock confirmed a class of thirty-one, the greater number being children. During Lent the Sunday-school was earnestly working for a generous Easter offering. At the beginning of the season $150.00 was pledged. Each class undertook a certain portion of the amount and the progress made by each was reported to the Sunday-school every Sunday. At Easter, with a few of the mite boxes still to be heard from, $214.00 was the offering.

At St. Andrew's Church, Louisville, the Rev. James Owens, rector, the response to the $2,500 Easter offering desired went beyond that sum.

At St. Albans, Garnettsville, and at Grahamton, the Rev. Arthur Gorter, missionary, reports much interest shown in his visits, when the people can have the church services and the sacrament of Holy Communion.

Good Shepherd Mission: Mr. Thomas Y. Flournoy, former parishioner of Grace church, Paducah, has presented its mission, Good Shepherd mission, with a bell. Plans are being drawn for a belfry and the bell will soon be ready for use.

Spring Shop: From April 29-30th there will be a Spring Shop at the Cathedral house for which the various organizations have been working for four months. The women of the deaf and dumb mission have found interest and pleasure in making paper flowers for the decorations to be used.

The whole undertaking is under the management of the Woman's Endowment Association and the amount realized will be turned into the treasury of the Endowment Fund. Three handsome oil paintings and a Bible have been presented to the Cathedral house by Miss Sallie Sevier, in memory of her sister.

Missions and Peace.

The audiences at the great missionary anniversaries this month and next will probably be larger than ever, and the attention more critical and expectant. The continent of Europe, the United States, and it may be even the Nearer and Farther East, will take note of what is said. Perhaps never before have the speakers had so great a chance of speaking out the message of goodwill. Not only can the message of love and of forgiveness find expression, but the belligerent and neutral nations looking on will be able to detect, with that sensitiveness which the war is developing in us all, whether hands unseen are being stretched across the chasm to grasp the hands of brothers on the other side. The cause for which the missionary societies exist—the kingdom of God—is greater than the cause which rends Christendom at the moment. The societies will each have their own burden to bear, their own perils to share with their supporters; but who if not the missionary societies, with all their developed international relationships, can shoulder the greater burden and be mediaries between distracted brethren of conflicting Christian lands? The wounds of the Church of Christ can be bound up before statesmen have signed treaties; it may be that we are waiting for the succession of great anniversaries to do this for us through their selected speakers, who may be to the world not only the voice of the Church but of the Master. The spirit of the meetings will be as important as the spoken words. Is it not conceivable that at all the great meetings time should definitely be allotted for prayer for the speedy coming of a righteous peace and of a restored and deepened brotherhood? — The Churchman (English).

The surrender of the mind to Christ, so that he may bring every thought into captivity, does not degrade or limit our independence. No man can be master of himself or his thoughts until he has first surrendered himself to the Lord. Then when the Lord has purified that man's nature, he gives him back to himself, that he may rule over himself as the representative of Christ. Such a man is the only one who enjoys full liberty. If any one would think of the things which are pure and lovely and noble and of good report, it must be by making his thoughts the captives of Christ. He alone has the power to purify the thoughts and keep them in proper bounds.—United Presbyterian.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

The Lord is My Helper.

Life has its incessant demands, its many expenditures, its constant waste. Unless under these circumstances there be a steady renewal of strength in the physical, mental and moral spheres, life will run out rather than run on. But the man who, speaking out of his daily experience, can truly say, "The Lord is my helper!" has found, if not the fountain of perpetual youth, yet a source of perennial spiritual invigoration and joy, which will ever keep him young in heart, full of hope, and undaunted in moral purpose. Strength for life must be sought and brought from the strongest. There need be no failure in us, since there is no lack in God. "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Look upward and onward for promised strength.—Selected.

For the Southern Churchman

Mother Spring's House Warming.

By Mrs. Sada Foute Richmond.

Mother Spring is moving now
Into winter's dreary halls;
Soon she'll have green carpets spread,
And flowery pictures on her walls.

She has sat the dogwood out,
Bordering all the fields with white;
She has lit the red-bud tapers,
In her rooms they're shining bright.

Streamers long and feathery
On the willows she has hung,
And on the gnarled old apple tree,
A scarf of white and pink is flung!

All Winter's art could not produce
Snowballs more round and white than hers,
And the snow of cherry blooms
Is fair and soft as Winter's furs.

Oh, such merriment and singing
In old Winter's halls are heard;
The flowers are glad that Spring's moved in,
And every little happy bird.

BOARD.

A quiet resting place for the summer. A few boarders taken in the foothills of the Blue Ridge. Pleasant surroundings. Home comforts.

THE MISSES PENDLETON,
Delaplane, Fauquier County, Va.

BLUE RIDGE WATER

Relieves inligestion, sour stomach or kidney troubles. The constant duplication of first order is the best evidence of its virtue. Address

PHILIP F. BROWN,
Blue Ridge Springs, Va.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

The Fear of Death.

Dr. Samuel Johnson, the celebrated literary man and author of the English Dictionary and other noted works, was subject to a morbid fear of death all his life long. A victim of ill-health and of much poverty and many hardships, he "was sick of life; but he was afraid of death; and he shuddered at every sight or sound which reminded him of the inevitable hour. In religion he found little comfort during his long and frequent fits of dejection; for his religion partook of his own character." "The light from heaven shone on him indeed," continues Lord Macaulay in his biography of Johnson, "but not in a direct line, or with its own pure splendor. The rays had to struggle through a disturbing medium; they reached him refracted, dulled and discolored by the thick gloom which had settled on his soul, and though they might be sufficiently clear to guide him, were too dim to cheer him." Yet this unhappy and fearful man found all his fears baseless when he came to die. "When the moment dreaded through so many years, came close, the dark cloud passed away from Johnson's mind." The servant who sat up with him during his last night declared that "no man could appear more collected, more devout or less terrified at the thoughts of the approaching minute." In the morning "he was still able to give his blessing," and he passed away peacefully. So ended all his life-long fears. They were the projection of his own morbid mind, the spectres his diseased imagination cast upon the horizon of his future. When he came up to these spectres they were not there. This is in nearly every case the experience of those who live in fear of death. Religious faith triumphs and nature is kind in the last hour. Jesus passed through the gates of death that he might "deliver them who through fear of death were all their lifetime subject to bondage." Christian faith and courage will give us this victory and freedom.

A missionary in India tells of visiting a village that had never been reached by the gospel. The people listened eagerly to the message. When it was finished they asked to have it repeated, and again the story was told, and again they asked to have it repeated. At last one of them asked how long it had been since this Jesus had died. "Was it two years or three?" "Do you wonder," says the missionary, "that I felt ashamed to tell those people how many centuries had passed since God so manifested His love for the world?"

St. John's gospel is a memorial of witnesses to Jesus. It is a collection of human cries of faith, wrung from human hearts by the sweet surprises of emotion or by the resistless evidence of fact. It contains the confession of a series of representations of humanity, saying what they have to say in the presence of Jesus. And those confessions are recorded with such perfect naturalness that if the old man of Ephesus was not recording fact, he was among the first of dramatic geniuses. The gospel of St. John is like a phonograph. It catches and preserves tones of awe, love, wonder, worship. It seems to say to every susceptible reader, "Listen! you shall hear what music Jesus drew from the chords of the human heart, what strain each statue gave forth as it was touched by the dawn. O weary, sinful, doubting human soul! thou, too, mayest be able to say something not altogether unlike." The witness of the Baptist, of Andrew, of Philip, of Nathaniel, of Nicodemus, of the Samaritan woman, of Peter, of the officer, of the blind man, of Martha, reaches its culminating point in the adoring confession of Thomas. Thus, at the beginning and end of the gospel its loftiest peaks stand up over the whole gorge through which faith has to pass. "The word was God—"My Lord and my God!"—Bishop Alexander.

SOUTHERN RAILWAY

Premier Carrier of the South.

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

LOW WEEK-END FARES TO BALTIMORE.

York River Line, effective May 1st, and continuing each Friday and Saturday thereafter until September 25th, inclusive, Southern Railway will sell from Richmond and points between Amelia and West Point low rate week-end tickets to Baltimore and return via York River Line, these tickets limited leaving Baltimore Monday following date of sale.

The trip, West Point to Baltimore and return via Chesapeake Steamship Company's new steamers, "City of Richmond" and "City of Annapolis," is a very attractive and enjoyable one, especially is this true during the spring and summer months.

For further information call on nearest Southern Railway ticket agent, or write

H. L. BISHOP, Div. Pass. Agt.,
Southern Rwy. Co.,
Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.30 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.30 P.M. Byrd St. Sta.
*9.28 A.M Byrd St. Sta.	*6 25 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*10.00 P. M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 66
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.



MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors,
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

Prayer is less asking than taking. "It is impossible to drift into Christ-likeness."

It is no burst of enthusiasm that God demands, but the working of a patient life.—E. Thring.

The gr at need of our time is a deeper understanding of Jesus, a nearer vision of his face.

It does not matter much how clumsy your feet are if they are pointed in the right direction, and moving.

Most of us have the grace to know what we ought to do, but we lack the grace to do it cheerfully.—Exchange.

The thought of our immortality should be more awake, alive, stimulating in our minds, more than latent, not merely in the conviction of our understanding, but ardently ever in our heart.

There is no end of the many little crosses, which, if quietly borne in a Christian way, will, by God's grace, do the work of affliction, and help to tame our proud wills by little and little.—Keble.

We may search long to find where God is, but we shall find Him in those who keep the words of Christ. For the Lord Christ saith: "If any man love me, he will keep my words, and we will make our abode with him."—Martin Luther.

O, a trouble's a ton or a trouble's an ounce,
Or a trouble is what you make it!
And it isn't the fact that you're hurt that counts,
But only—how did you take it?
—Edmund C. Vance.

Peter's fall, which is typical of what we are all tempted to do, has in it a gracious message; for it proclaims the possibility of recovery from any depth of descent and of coming back again from any distance of wandering.—Alexander Maclaren.

"Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Fall on our paths at night.
So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Along the paths of men."

The divine Spirit, who guides into all truth, has not finished teaching us; the Lord, who had many things to say, has not ceased to speak; former times were not "able to bear" all his utterances, and our own time and future times will hear more and more of his words.—Selected.

If God gave you gayety and cheer of spirits, lift up the care-worn by it. Wherever you go, shine and sing. In every household there is drudgery. In every household there is sorrow. If you come as a prince with a cheerful, buoyant nature . . . do not lay aside those royal robes of yours. Let humor bedew duty.—Henry Ward Beecher.

The war between good and evil is real. Christ calls every one to take his side openly, firmly, actively. He will have no idlers or cowards. He disowns those who will not own him. None can be neutral; those who do not help, hinder; those who do not work with Christ are "scatterers." The choice is plainly before us. On one side is the Saviour; on the other is the enemy from whose power he died to save us.—Bishop Coxe.

We live in a bigger world than our fathers knew; our interest are wider, our knowledge in many fields more extensive and exact. This generation has been on tour in many lands and has gathered many new impressions; but it has lost its hold, if not its memory, of the simple pieties and gracious gospel which once filled so large a place. It sometimes plays with the delusion that it has outdistanced Jesus, whereas the exact opposite is the truth. He has traveled faster than we, and is somewhat beyond our ken. Our desperate need is to see him again, and move in step with him on his great march.—Dr. Alexander Connell.

We are but the chisels to carve God's statues in this world.—Phillips Brooks.

Personal Notes

The address of the Rev. A. G. Grinnan is changed from Falls Church, Va., to West Falls Church, Va.

The Rev. James H. Davet has resigned from St. John's church, Tallahassee, Fla., to take charge of Holy Trinity church, Bartow, Fla.

The Rev. William W. Shearer, rector of St. Matthew's church, Oakland, Md., has accepted the invitation to become the assistant in St. Alban's Parish, and in charge of St. Columba's chapel, Tenleytown, D. C., after May 1st. Mr. Shearer's address will be 4040 Davenport, street, Tenleytown, D. C.

The Rev. A. de F. Snively, of Springfield, Mass., has accepted a call to the rectorship of St. Philip's church, Easthampton, Mass., and will enter upon his duties August 1st.

After May 1st the address of the Rev. Robert Scott will be changed from DeLand, Fla., to Williamstown, Mass.

The Rev. H. H. Shires has entered upon his duties as rector of St. Luke's church, Phoenix, Ariz.

The address of the Rt. Rev. Thos. F. Davies is the Carr Building, 25 Harrison street, Springfield, Mass.

The Rev. F. W. Merrill, of Kohala, Hawaii, has been appointed to succeed the Rev. W. E. Potwine at St. Elizabeth's church, Honolulu, T. H.

During the absence of the rector, the Rev. Oscar F. Moore, from St. George's church, Lee, Mass., the Rev. H. O. Nash, of Southern Pines, N. C., has charge. The Rev. Mr. Moore is spending a six weeks' vacation with his family in Florida.

The Rev. George W. Phillips, until recently rector of St. James' church, Winstead, Conn., has accepted a call to Helmetta, N. J. He will assume his new duties immediately.

The address of the Rev. Jesse Higgins, rector of St. George's church, Utica, N. Y., is 4 Henry street.

The Rev. Harry Idle has accepted the call to become curate of St. Luke's parish, Rochester, N. Y.

The address of the Rev. H. E. Robbins is changed from West Hartford, Conn., to Canaseraga, N. Y.

The address of the Rev. Albert W. Stanley is 35 Oakland Road, Atlanta, Ga.

The address of the Rev. J. F. Weinmann is changed from 1729 North Twenty-ninth street, Philadelphia, to Sellersville, Pa.

ORDINATIONS.

In St. Clement's church, Philadelphia, on April 14th, Bishop Rhinelander, of Pennsylvania, acting for and at the request of Bishop Tuttle, of Missouri, ordained to the diaconate Mr. Carl Ludwig Tiedeman, M. A. The rector of the parish, the Rev. Charles S. Hutchinson, presented the candidate and preached the sermon.

DEATHS.

The Rev. William S. Dennis died at St. Barnabas' Hospital, Minneapolis, Minn., on April 15th, after an illness of about two weeks. He was buried from Gethsemane church on Saturday, the interment being in Lakewood Cemetery.

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1889

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

SECURE AND SAFE

Knowing your money is surely and safely deposited here relieves you of constant anxiety and worry. Practice this sensible, time-tried method of accumulating your fortune, with the advantage of having your money obtainable in case of need.

Consider carefully these facts—then act.

We cordially invite your account.



Planters National Bank

Surplus and Profits, $1,485,000.
Capital $300,000.
RICHMOND, VA.

Real Estate Bonds

Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.

Write for full information.

American National Bank
Richmond, Va.

Capital & Surplus.....$1,600,000
Resources over 9,000,000

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Perfect Protection

Capital and Surplus

$3,000,000.00

First National Bank,

Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., MAY 8, 1915 No. 19

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.
Church
Furniture
Furnishings
Decorations
Fabrics and Embroideries.
Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J. & R. LAMB — Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to **THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.**

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal) Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. **MARIAH PENDLETON DUVAL, Principal,** past 16 years principal of Stuart Hall, Va.

The Protestant Episcopal Theological Seminary in Virginia
The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.
Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

Chatham Episcopal Institute for Girls
Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 13.

GRAFTON HALL
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics,
Music, Art, and Library Courses.

St. Alban's National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Gunston Hall 1928 Florida Ave., Washington, D. C.
School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art. Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E. M. Clark, M.A., LL. A., Miss Clara A. Beatley, A. B. (Vassar), Associates

The Call Obeyed.

Not long ago a workingman received a letter from his master, saying: "Come to me in my office to-morrow at 6 o'clock. I wish to speak to you."

Thomas D—— was rather puzzled as to this especial call; he was not aware of any omission of duty on his part, but being of rather a morbid temperament he could not keep his thoughts

As soon as working-hours were over he hastened home, dressed in his best, and with the letter in his hand presented himself at the office door. His timid knock was followed by the order to come in. Mr. B—— was seated at his writing desk, evidently very much engaged. He took no notice whatever of Thomas D——'s entrance, but continued looking over papers and writing busily. At last he looked up, apparently accidentally, and said, "What do you want, my man?" as if in a hurry for reply.

Thomas D—— looked down and up, and then said uncertainly, "You told me to call, sir; here is the letter."

"Oh," said Mr. B——, "then you thought you ought to come because I wrote to tell you to do so?"

"Yes, sir, please, sir," said the poor man, bewildered.

"You did right," said his master; "and now listen to me. I sent for you for a purpose. You think my letter sufficient warrant for you to come to my office; you have no doubt I wrote it; you take me at my word. Why not do the same with your Master in heaven? You have his word for it: 'Come unto me, and I will give you rest.' 'Him that cometh to me I will in no wise cast out.' You know it is his command to you; you do not doubt it; yet you will not take him at his word. For long you have delayed to settle this momentous question. As he has said, 'Ye will not come to me, that ye may have life.' Delay no longer. Is my written word more to be obeyed and trusted than the written word of your God? Shame on you, Thomas D——!"

The man left his master's presence ashamed and convinced. He went home. This last of many attempts on Mr. A——'s part, was blessed to him. He took God at his word; he came to him and found it all true. He never regretted this step, but often after thanked his master for his faithful yet strange summons that day.

The Blind Child.

I know what mother's face is like,
Although I cannot see;
It's like the music of a bell
It's like the way the roses smell,
It's like the secrets fairies tell—
All these it's like to me.
I know what father's face is like.
I'm sure I know it all:
It's like his step upon the stair,
It's like his whistle on the air.
It's like his arms that take such care.
And never let me fall.

So I can tell what God is like,
The God whom no one sees:
He's everything my mother means,
He's everything my father seems,
He's like my very sweetest dreams,
But greater than all these.
—"The Little Singer."

Church Union in Canada.

The efforts at union with the Congregationalists, Methodists and Presbyterians in Canada is still moving on. One very commendable feature in this movement has been the exemplification of patience. There has been no attempt at sharpness, no endeavor to force through a misunderstanding. The result is that thus far good feeling and confidence has been preserved, and if union results, it will be in good feeling and mutual confidence. If it fails, there will be mutual confidence and hope for the future.

Another union which has been accomplished in Canada has been that between the Baptists and the Free Baptists. A similar union has also taken place between the same denominations in America. This latter is the kind of union which is most natural and most hopeful. May it prosper.—The Presbyterian.

Sometimes we find great satisfaction in the fact that we have done our best. To do one's best would seem to be a good rule for life. And yet the best that any one of us can do in our own strength will prove a failure, for, as some one has said: "We are failures, and the best efforts of one who is himself a failure are bound to fail." The sin that mars our whole being carries failure to all our unaided acts. But there is something better than doing our best; it is to let God do His best for us, in us and through us. When we have let God do this, then success is assured.—Christian Observer..

Lovest Thou the Jew?

Twelve men once walked in Palestine,
They saw the Saviour still the sea;
They marked the miracles he wrought
In old Judea and Galilee.
And each one gave his life that we
The gospel story sweet might hear;
And suffered untold agonies,
That we might know the Saviour dear.

Each one of these was just a Jew.
Dost owe them aught? Ah, what think you?

One day in loved Jerusalem,
There rushed a shrieking, maddened crowd
Upon a lowly kneeling form,
Before his God and Saviour bowed.
And when with cruel stones they crushed
His beautiful and gentle life,
He prayed the Father to forgive
Their ignorance, and raging strife.

This man was Stephen, lo, a Jew,
Who died for Christ. Would I? Would you?

See, far upon a lonely isle,
An aged man with snowy locks,
Exiled to labor in the mines,
His only temple wind-swept rocks.
Ah, once he leaned on Jesus' breast,
And gazed with fond adoring eyes
Into that face, where love divine
Still beams upon us from the skies.

This man was John, beloved, a Jew,
Witness for Christ. Am I? Are you?

A Galilean fisher stood
Amidst a fierce and angry throng:
No tremor spoke of hidden fear,
His face was peaceful, calm, and strong.
And when they nailed him to a cross,
As they had nailed his blessed Lord,
He gloried thus to die for Christ,
And counted it a rich reward.

This man was Peter, yes, a Jew,
Who died for Christ. Would I? Would you?

A captive bound was brought one day
To Nero's judgment seat at Rome;
For Christ he wore the heavy chain,
For Christ he had nor wealth nor home;
The noblest martyr Rome could boast,
Of all the thousands that she slew,
The great apostle sent of God

To Gentiles, with the message true.
This man was Paul, e'en Paul, the Jew,
Who died for Christ. Would I? Would you?

When Jesus veiled his glory bright
In human flesh, that he might bear
Our sins, and died that we might live,
And all his radiant heaven share,
He came in Jewish flesh and blood;
A Jewish mother's tender arms
Encircled his sweet babyhood,
His Jewish life of sad alarms.

And this is Jesus Christ, the Jew,
By whom we're saved, both I, and you.
—Exchange.

For the Southern Churchman

BIRDS IN THE BIBLE.

By E. C. A. B.

In spring we are constantly led to observe nature more than at other times, as the quick change to warm weather brings out the trees and flowers; as the birds return to us and as each day we welcome a new note or the flash of some long banished wing. Then as we read our Bibles we are unusually observant of allusions to these things. To-day, just after talking about birds with a friend, I went into study the Old Testament. There I read again Isaiah's wonderful prophecy of Sennacherib's invasion of Judea, and of God's promised protection of this people and their king.

In Isaiah 31:5 came the text, "As birds flying (or hovering, R. V.), so will the Lord of hosts defend Jerusalem."

This verse brought to mind a plate in the back of the Teachers' Bible where on an "Extract from a Cuneiform Text recording the Siege of Jerusalem, inscribed on a clay cylinder of the Annals of Sennacherib (B. C. 705-681), now in the British Museum." there is an interpretation which among other things boasts: "In his house in Jerusalem I shut up Hezekiah like a bird in a cage."

Then I see:

To the heathen king, with his earthly vision, Hezekiah is a bird shut up in a cage.

To the prophet, with his heavenly vision, Hezekiah is a bird shut up in the nest under the shadow of God's wing, sheltered by His parental care in time of storm, and protected by His quick interposition when threatened by a foe.

Who has not seen "birds flying" to protect their offspring?

MISSION NOTES.

Our American Church in Paris, whose rector, the Rev. Dr. Watson, is also chairman of the American Ambulance, is doing wonderful work in relieving the distress and suffering of the French and Belgium people. Strangely enough the latest appeal is for wooden legs. One thousand are needed for poor fellows who are awaiting in hospitals this mechanical device which will make it possible for them to get about and do something for themselves and others.

The time of Summer Conferences is close at hand. Residents of the First and Second Provinces are reminded that excellent Conferences are to be held at the Episcopal Theological School, Cambridge, Mass., June 24th-July 8th, and at Hobart College, Geneva, N. Y., July 4th-10th. There are also the splendid Conferences of the Missionary Educational Movement, held at the following points throughout the United States:

Blue Ridge N. C., June 25th to July 4th.

Asilomar, Cal., July 2d to July 11th.

Silver Bay, N. Y., July 9th to July 18th.

Estes Park, Colo., July 16th to July 25th.

Ocean Park, Maine, July 22d to July 30th.

Lake Geneva, Wis., August 6th to August 15th.

In the cathedral at Hankow, China, on January 5th, was witnessed a suggestive scene when a chorus of foreigners sang Gaul's "Holy City." The words had been translated into Chinese for the benefit of the hearers. Tickets were distributed in the London and Wesleyan missions, as well as our own. Some twenty blind boys and young men from the Wesleyan school were among the most appreciative listeners. This is surely a beautiful and suggestive way to "tell it out among the heathen that the Lord is King."

The Bishop of Porto Rico recently made a trip to Haiti, which is under his charge. He says: "I passed through a revolution while there, and so have had most of the experiences which a traveler in that country has reason to expect. I saw the troops which were engaged. There were soldiers whose only weapon was a wooden pole sharpened at the end."

The situation in Mexico is so kaleidoscopic in character that it is difficult to give any assurance of anything concerning it. We have at present no American workers except in Mexico City and Guadalajara. In other places there are clergy of the native Mexican Church at work, and many of our chapels are maintaining their services, but not a few of the missions are entirely cut off from touch with the bishop. Conditions, however, at the present writing are slightly relieved.

Our missionary at Point Hope, the Rev. Mr. Hoare, made a journey of fifty days this winter, in the midst of the arctic night, to the very top of the continent, reaching hundreds of Eskimo and baptizing sixty-seven. The hardships encountered by himself and his companion in their 1,000 mile trip were of a heroic sort.

A splendid response is being made by the Church to the call of the One Day's Income plan. By the time that this is in print it will, at the present rate of increase have reached $100,000. Under such conditions there is every reason to hope that the goal set before the Church will be reached.

"The object of love is a person, and a person who is real, living and near. There is only one 'whom not having seen we love.' And there is no love comparable to the love which he has inspired in the breasts of the children of men. Think of St. Francis of Assisi. It was a vision of Jesus that transformed him; and it is told how 'from that hour his heart was wounded and melted at the remembrance of the Lord's Passion.' Think of St. Thomas Aquinas. 'Thou hast written well of St. Thomas,' said the voice from the crucifix as he bowed in prayer; 'what recompense dost thou desire?' 'None other,' answered the saint, 'than thyself, O Lord.' "—Professor David Smith.

The following brewery advertisement appeared in an American paper a few months ago:

Alexander the Great drank beer and conquered the world before he was 32; perhaps he could have done it sooner if he had not drunk beer, but you'd better take no chances.

A reply advertisement was immediately inserted by the Anti-Saloon League as follows:

Alexander the Great died in a drunken debauch at the age of 33. You'd better take no chances.—Canadian Churchman.

O. M. V.
Means
OUR MARRIAGE VOW
The Episcopal Marriage Service in Book form. Contains the Marriage Certificate, and pages for guests and witnesses, followed by space for "Family Records". Made in the following styles:—
White Leatherette—$ .75 and $1.00 White Leather—$2.50 and $3.50
Carriage extra—5 cents
Church Literature Press - PUB. - 52 BIBLE HOUSE - NEW YORK

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., MAY 8, 1915. Vol. LXXX. No. 19

EDITORIALS

WILLIAM MEADE CLARK, D. D.

It was a fitting thing that on the anniversary of his passing from us his old congregation and friends, with his Bishop and clerical brethren, should meet together to honor the memory of Dr. Clark and to render high praise and hearty thanks for what he was, and is. Such was the service held on the evening of April 29th at Saint James' Church in this city. Its simplicity was significant of its sincerity, as became any memorial of such a man. No spoken eulogy could have been so eloquent as the occasion itself, no encomium so worthy as the silent tribute in the breast of the great assembly, no requiem so meet as the comfortable words of Holy Scripture and the stately hymns and prayers of the Church. The friends whose privilege it was to speak a few simple, honest words had no need but to voice the memories which crowded upon every heart and interpret the light which shone in every upturned face before them.

This man, like the fallen prince of old, "seems taller since he is dead." So transparent was he in his life, so natural and human and so close to his fellows, that the proper perspective was lacking for a true estimate of his stature among men. Now that the well-rounded pillar is removed its measure is seen in the void that is left. He who never sought places of honor or ease left vacant many places of service which are more easily supplied than filled. Men who supposed that they loved him for the charm of his companionship know now that they loved the strength of his manliness and the beauty of his character. Very redolent of good is the memory he has left, and long will his name be had in honor and affection.

THE EMERGENCY FUND.

"One Day's Income."

We trust that all the readers of the Southern Churchman are interested in the letters and statements which appear from time to time in our columns in regard to this fund. We are glad to publish this matter as it comes to us fresh from the headquarters of the fund and from the hands of those who have in charge the bringing of this cause urgently before the mind of the Church, because it is **news**. We cannot publish everything that is sent to our office by our excellent correspondents, for it would often overflow our pages. It is the task of one of our staff to cull out the most important and generally interesting items, to condense and frequently rewrite them, so that we may give, week by week, as broad and comprehensive a view as we can of what the Church is doing. We consider that the raising of this Emergency Fund, the response of the Church to this special appeal, is the most important news of the Church which is coming in at this time. It is a big item in the current history of the day. And it is strictly religious news too, with a real spiritual import, addressing itself, not only to the intelligence and imagination, but to the conscience and good will of Christian people. This is a matter of greater significance than merely adding $400,000 to the Church's missionary funds. It is a test. It will show us in a measure how far the Church has gotten in the prosecution of a great task, that of educating her children to be interested in and to set forward the great cause committed to her and to them by the Divine Master. For many years this has been her constant endeavor. She has known that behind the lethargy and indifference and apparent selfishness of her people in regard to missions they really want to do the will of Christ; but there has existed this one barrier,—simple ignorance. They didn't care because they didn't know. So she has been trying, by every agency at her command which she has yet learned to use, to teach the truth and so inculcate the duty of missions. How far has she succeeded and what progress is she making?

That is the question which is constantly before the General Board of Missions and every provincial and diocesan board or commission having this work of the Church in charge. The receptiveness and consequent response of the people are indicated chiefly by their prayers and their offerings for this cause. The latter is the only test available to the Missionary Board. They have tried to keep their apportionment within the easy reach of the slowly rising tide of interest and giving, and their expenditures within the limit of the offerings which the people seemed willing to make. No one, we think, can justly charge them with having been over-sanguine or setting too high a mark. But their income was found to fluctuate somewhat and their estimates could not be made with exactness. For several years a small deficit has had to be carried over, slowly accumulating. For this year of many demands upon the liberality of our people a larger deficit threatened, and the amount received from legacies is much smaller than usual. The Board faced the fact that by the end of summer they would probably be $400,000 behind; which means that their reserve fund, the balance wheel which enables the great machine to run regularly and efficiently, would be exhausted. Does this mean that the Church is either unable or unwilling to support the missionary work it has undertaken, and must not only call a halt but sound a retreat; or is it only that the avenues between the ever increasing willingness of Christ's people and the ever growing needs of His great cause have not been widely enough opened; that the people have not known that their gifts were falling short; that the demands which were required were not made upon them, and the call for larger effort and a little more self-denial did not reach them? The Board believed, it could but believe, that the latter was the case. And so it has sent out this call with equal urgency and confidence. It is seeking to have it reach the ear and attention of every member of this Church. Four Hundred Thousand Dollars needed at once, to supply the Church's deficiency in duty of the past few years and to make good her obligations. That is the simple proposition. There is nothing in

it alarming or impracticable. The only point is to get it before the people, to let them know just what is asked of them and why, and how they can meet it. To this end the Board makes this practical suggestion, that each person give to this emergency fund his or her income or wage for a single day. Of course if all our communicants would do this the fund would be raised many times over, but many are yet so deficient in their religious education that they will fail to rise to the occasion; so let us say "one day's income" from those whose hearts the Lord hath opened to respond. Surely there are enough of them, if they do not put it off or forget it. Do it now. If your rector is not already busy about the matter, or if you have no rector, a check or money order payable to George Gordon King, 281 Fourth Avenue, New York, will settle the business. And then see that your neighbor, and all the good people around, know what is asked of them as a special, extraordinary offering to the Lord who gives us our wages day by day.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE APPROACHING ANNIVERSARY OF THE SIGNING OF THE MAGNA CHARTA.

Mr. Editor: Attention has been called to the fact that the seven hundredth anniversary of the signing of the Magna Charta occurs on the 15th of June next, and it has been suggested that this event should be celebrated by the delivery of sermons at that time in our churches all over the land, to set forth the claims of the Protestant Episcopal Church as the daughter and heir of the Church of England, whose rights and privileges and freedom were so strongly affirmed in that immortal instrument. The occasion affords an opportunity that ought to be embraced to remind the American people that the Church of England, from whose loins we are sprung, was not a mission of the Roman Church, but had an independent, probably a Gallic origin, having been established in the British Isles four or five centuries before the landing of the Roman missionaries in Kent, in the year 597, and that in the thirteenth century, three hundred years before the Reformation, she claimed and vindicated her right to be free of the domination of the Pope, by the action of the Barons at Runnimede, headed by Stephen Langton, the Archbishop of Canterbury. This is the more important because the most venerable of the Roman Catholic Cardinals in America has again and again declared that this nation is indebted to the Roman Church for the vindication of the principles of liberty and free government, on the ground that the Barons who extorted the Magna Charta from King John were members of the Roman Church. The futility of this claim is at once apparent when it is observed that Pope Innocent III sent his commissioners to England to declare the Magna Charta null and void, and to restrain King John from giving it effect, and when it is further recalled that when Stephen Langton, Archbishop of Canterbury, refused to execute this Bull and stood forth as the champion of the rights and liberties of the people of England against the despotism of King John, the Pope suspended him from his archiepiscopal office, and drove him into exile.

Now as the Pope is the head of the Roman Church, his voice and his act authoritatively represent that Church, so that it stands upon the page of history as the deadly opponent of the liberties secured to the people of England by the Magna Charta.

The first provision of that renowned document (a copy of which hangs upon the wall close to my study door) runs thus: "The Church of England shall be free and hold her rights entire and her liberties inviolate"; and it concludes with the reassertion of the same principle, "that the Church of England be free, and that all men have and hold the aforesaid liberties, truly and peaceably, freely and quietly, and wholly in all things and in all places forever."

Thus did the Church of England, although in bondage, assert her freedom and independence three hundred years before the Reformation, when the yoke of Rome was thrown off and the great Protest made, not only against the tyranny, but against the unscriptural and unprimitive doctrines of that Church.

RANDOLPH H. McKIM.

Washington, D. C.

SUPPLYING WEAK CHURCHES.

Mr. Editor: The article that appeared under the above heading in your issue of April 3rd, was very interesting to the present writer. A few years ago, before his ordination, he lived in a country district of Virginia, and had then a chance to experience the insufficiency of church services in the remote places of the State. Since ordination, the thought of the great need in this respect that must prevail throughout the entire South has recurred to him not infrequently; and with this thought others relative thereto have readily suggested themselves.

Mr. Dandridge suggests that "the ecclesiastical authorities of each diocese should have complete power of mission over all its clergy during the first two years after ordination to the priesthood." I not only agree with him as to the exercise of "power," but think that the bishop of the diocese should have restored to him, what the Church of Rome still retains for her bishops, the faculty Mittere, but unlimited as to time or other circumstances; because, as your writer says, the bishop, having an undivided interest in, knowledge and oversight of, the whole diocese, is better able to judge of the requirements of its parts. To this I may add that the less authority the bishop has, where his knowledge, interest and responsibility are concerned, the less, proportionately, will there be of the true spirit of mission, and the more apparent will be that unhappy condition by which the efficiency of the Church is now greatly hampered, viz.: a large number of unemployed clergy, and a large number of vacant churches. And in this connection permit me to say that it is both painful and disgusting to see in nearly every issue of our leading Church papers the advertisements of priests on the one hand, of parishes or missions on the other; the virtues and efficiency offered by the one, and the oftentimes ridiculous demands of the other; all of which is so inconsistent with the true priestly function that, I repeat, it makes very painful and humiliating reading for those whose churchly ideals are above all such claptrap exhibitions, the inevitable result of which must be that the real shepherding of the sheep principle, upon which depends the solidarity of Christianity, will cease. Divorces between pastor and people are becoming quite as common as divorces between man and wife.

But, failing the bishops' authority in this matter, here is my suggestion. Small farms in the South, capable of providing a good living for an ordinary sized family, are still numerous and cheap. Many such can be secured near vacant churches and on easy terms of payment. Many of our priests in good standing, but who have been forced out of the more active Church work because of age or some slight physical infirmity, might appreciate a little farm home in the good old southland, with the sure products of the soil and the help of a very small salary, such as a poor mission could afford. He would thus be assured of a living and of continued usefulness to the Church. The saddest condition in the world must be that of a priest deprived of the power to exercise his office. But one elderly clergyman said to me, "Very few of us know how to farm." To which my reply was, and is, You don't have to know. Only just prepare yourself to experience the delights of having your own seeds planted in your own ground, and watching them grow, and finally mature into a perfect harvest, just as you watch the young children grow, under your care, into good and loyal Christians. There are young colored men, both capable and reliable, who can be hired for twelve dollars a month to do all of the heavy work, and whose wages will be provided for out of the clergyman's little stipend, thus leaving the total income from the products of the farm free for the support of the family. For example, only a few years ago a realty company was offering twenty-five acres of land, with a new three-room house, near a village in Virginia, for $500, on easy payments. To-day, this progressive little town, having a population of about one thousand, has a nice little church but no clergyman to care for the people. The impression prevailing in the North that the land of the old South is worn out and will not produce, and that there are no good markets in the South, is not true. The soil with proper treatment is very productive, and the live city of Richmond, for example, is as good a market town as can be found anywhere in the United States.

May I be pardoned for the suggestion that some of our bishops try this plan, first by securing an option on a few cheap places, ready for occupancy, in favorable localities, as an inducement for out-of-work clergymen who want to pass their declining years, or to recover their health, near to nature's heart in a mild climate, where they can still continue to exercise their God-given faculty of the priesthood.

JOHN E. SHEA.

Orleans, Cal.

SUMMER RESORTS AND BOARD

The SOUTHERN CHURCHMAN reaches the homes of thousands of persons who spend the summer away from home. No better medium can be found for advertising Resorts than the SOUTHERN CHURCHMAN.

CHURCH INTELLIGENCE

Calendar for May.

1. Saturday. SS. Philip and James.
2. Fourth Sunday after Easter.
9. Fifth (Rogation) Sunday after Easter.
10, 11, 12. Rogation Days.
13. Thursday, Ascension Day.
16. Sunday after Ascension.
23. Whit Sunday.
26, 28, 29. Ember Days.
30. Trinity Sunday.
31. Monday.

Collect for Fifth Sunday After Easter.

O Lord, from whom all good things do come; grant to us Thy humble servants, that by Thy holy inspiration we may think those things that are good; and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

Collect for Ascension Day.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son, our Lord Jesus Christ, to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell; who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The "One Day's Income" Campaign.

Reports from the Church Missions House are that on April 30th, $95,000 had been received for the Emergency Fund. One of the "by-products" of the campaign is the stimulus which is being given to the raising of the apportionment. It is, of course, impossible to state the concrete results of this stimulus, but it is certain that a greater effort and zeal to meet the apportionment has been created in the majority of parishes, and it will come much nearer being met than it otherwise would have. The $95,000 total, therefore, does not fully represent the financial fruits of the emergency appeal.

Furthermore, most of the parishes are striving to give more than their apportionment. It is not unusual for Bishop Lines to receive a number of letters daily telling of fifty per cent. increase in the weaker parishes and missions. Sunday-school offerings have been likewise affected. One rector writes that the children in his parish doubled their usual offering on Easter as a result of the emergency appeal. The Sunday-school of Calvary church. New York, is a notable instance of this. It is composed of children of poor families on the East Side—really a mission Sunday-school, whose scholars can hardly boast of a dollar of their own. Their usual offering is about $350; this year, due to the presentation of the emergency appeal by a special speaker early in Lent, they gave $616.

Some people have doubted the wisdom of allowing gifts to the Emergency Fund to be credited upon parish apportionments if desired. This should not confuse anyone; the emergency appeal is for gifts "in addition to all usual offerings" for missions. In the case of the individual this is very plain and direct. In the case of a parish or diocese—whether, in the past, it has underpaid, paid, or overpaid its apportionment—it means gifts in excess of last year. The apportionment is the **minimum** necessary to carry on the Father's business in the mission fields. Too often it is considered as the **maximum** to be attained, and the meeting or almost meeting of it is regarded as the full discharge of a set duty. This confusion of maximum and minimum is one of the reasons why the board now finds it necessary to raise an Emergency Fund. When we keep in mind the real nature of the apportionment, there is no confusion about crediting Emergency Fund gifts to it.

Continued interest in the appeal is being manifested. A Connecticut clergyman says that never in his experience of twenty-five years in the ministry has he found so inspiring and enthusiastic a response to any call from the Church at large as has been given to the call for the Emergency Fund. People with large incomes and people with small ones, bank presidents and bank clerks, superintendents of factories and men at the benches, gardeners and workmen, men, women and children—all have joined in a fine fellowship of self-denial and giving in order that they may have a share in saving the Church's work from setback and disaster. From North Carolina comes the news of how four branches of the Junior Auxiliary in missions of the Asheville district collectively raised $1.00. The plan was explained by the teacher of each branch, and each girl gave two cents earned by her own personal effort. The amount may seem small, but those who are acquainted with mountain life and conditions, will appreciate the devotion which lay behind this.

The month of May will see numerous diocesan-wide plans put into operation which will materially increase the rapidity of the fund's growth. As Bishop Tuttle says, "a long pull, a strong pull and a pull altogether and we will get the Emergency Fund."

OBJECTS FOR OUR MUSEUMS.

The Egyptian Research Account (Society) yearly distributes the monumental and other "objects," which are discovered in Egypt by Professor Petrie and its other explorers, among the museums.

The colossal Sphinx in the courtyard of the museum of the University of Pennsylvania, and the two mummies from Hawara, with portraits "taken from life," in the museum at Boston, are among the more recent acquisitions from the Research Account. The pre-dynastic "objects" discovered are peculiarly interesting. The Sunday-School Times editorially remarks: "It was Professor Petrie who first pushed Egyptian research back into pre-historic times. * * * No other explorer has done so much work of research in that distant period." The Living Church editorially says: "Dr. Winslow is right in urging the importance of Professor Petrie's research work in Egypt. * * * One wishes that Americans could support it more liberally." The Churchman, in an editorial on "American Help in Egyptian Exploration," remarks: "Dr. Winslow, whose record as a furtherer of Egyptian research and exploration is a matter of pride to churchmen and Americans generally, is untiringly active in promoting the cause to which he has devoted more than thirty years of his life." And Records of the Past (Washington) has said of him that "in the whole history of exploration there is not to be found another such example of self-sacrifice and devotion." The services of all officials, both in the United States and in England, are all freely given. As the Churchman said, "The principles followed are economy of administration and intelligence in exploration." In this way the museums receive substantial returns from the Research Account.

CHINA APPEALS TO CHRISTIAN AMERICA.

To our Fellow Christians in America:

A dark hour has come upon China. Our very independence as a nation is threatened.

Also the future of America's religious and commercial interests in our nation is imperilled.

No better evidence is needed of the gravity of the present hour than the extraordinary fact that eminent American missionaries in China, representing the leading denominations, have cabled a long message to the Government at Washington, appealing to America to succor China straightway.

The Mission body has also sent Bishop Bashford, of the Methodist Church, as a special envoy to this country, to appeal for the moral help of the United States in China's dire emergency.

Our fellow Chinese Christians in our homeland have also sent a special appeal to the Christian President of your country, and to the Christan people of America.

Now we, Chinese students and business men resident in the United States, communicant members of Christian churches of various names, knowing the depth and sincerity of Christian America's interest in our native land, cry out to the brotherhood for succor for our beloved China.

It was the aroused Christians of America who recently delivered our fellow disciples in Korea from prison, torture and probable death at the hands of the Japanese. You can do as much for imperilled China, if you will but again lift aloft the day's white standard of Christian justice and brotherhood for nations as for men.

This is America's opportunity to play the Good Samaritan to China, which is being robbed and beaten on the world's highway.

The case is clear and simple, although we invite you to corroborate our statement of it by independent investigation. Japan drove the Germans out of Tsing Tau, after solemnly promising civilization, through the lips of her highest ministers, that she would return to China the land wrested from Germany. She ruthlessly invaded our neutral territory, outside the sphere claimed by Germany, and grossly abused our people and property.

Then, while the attention of the Great Powers was focused on the war in Europe, she made a series of twenty-one amazing and well-nigh incredible demands upon our Government. Acceptance of these would not only destroy China's sovereignty and integrity, but also the guaranteed rights of other nations.

Surely it is beyond argument that if Japan had earned the right to make demands—though why upon China, a neutral and non-combatant nation?—these should be made at the close of the war, when the conditions of peace are being settled. Is Japan not willing to abide

by the fairness of her allies, and of world opinion?

Alas, Japan's demands could not survive for an hour in the clear light of an international conference. They are a deed of darkness, dependent wholly for their success upon the fact that other nations are engrossed in the European war, and unable to give serious attention to China. If under cover of the world turmoil, Japan can overthrow China's rights, she will have perpetrated a wrong that will set back peace and progress in the Far East for many generations.

Now there is one power which the Japanese Government fears. This is shown by the lengths to which she has gone to propitiate it. That power is public opinion in the United States. And that opinion is dominated by Christian ideals.

So in our extremity we turn to you, fellow Christians in our sister Republic. We ask you to think and pray and speak and write about China's dire peril. Discuss the facts in your missionary meetings, in your Bible classes, and perhaps even in the pulpit. Make them a subject of conversation in your homes. Inquire about them of any Chinese whom you may know; or of the China missionaries; or of the public men whom you may be able to reach.

For we are assured that if once our burden may be transferred to the generous, chivalrous and fearless heart of Christian America, a way will be found to deliver China from the pit that has been digged for her.

Brethren, pray for us, that in this trying time our faith may fail not; and that we may prove true Christians and true patriots and true friends of all mankind.

With gratitude for all that we owe to our Christian teachers from America, we subscribe ourselves, in behalf of our fellow Chinese Christians in the United States,

Yours fraternally,

W. K. CHUNG, Dean of Canton Christian College.
S. K. WONG, Wah Tai Co., New York.
K. P. AU, Columbia University, New York.
L. K. KAO, University of Pennsylvania,
HUIE KIN, Pastor of Chinese Presbyterian church, New York.
Philadelphia, Pa.
J. U. IY, University of Pennsylvania, Philadelphia, Pa.
HENRY T. S. KO, Seminary, Temple University, Philadelphia, Pa.
C. W. LOW, Jefferson Medical College, Philadelphia, Pa.
H. A. PAN, University of Pennsylvania, Philadelphia, Pa.
L. H. T. WEI, Philadelphia Textile School, Philadelphia, Pa.
P. W. CHEN, University of Pennsylvania, Philadelphia, Pa.
P. T. LAU, University of Pennsylvania, Philadelphia, Pa.

TOKYO, JAPAN.

Rt. Rev. John McKim, D. D., Bishop.

Miss Mann's Work.

Nikko, Japan, March 16, 1915.

My Dear Friend: I am sure you will be interested in hearing something of the work of my sister, Miss Irene P. Mann, with whom I am staying. She has two missionary stations, Utsunomiya and Nikko, twenty-five miles apart. She has kindergartens at both places, and nearly one hundred children in the two. At Utsunomiya they have a very good building, which they use for school and church, and at Nikko, you know, they are building a new church. On the lot they secured for the church there is a very good Japanese house, and this they use for kindergarten and parish house.

The cornerstone of the church was laid last fall, and the first of April they will begin on the building proper, and hope to have it finished in order to have the consecration early in August. When she returned here last summer she found they could not lease land upon which to build the church, as they had expected to do before she left for America, so it was necessary for them to buy land. She had only raised enough money for the building itself, so she made herself personally responsible for the price of the land, $2,000.00, and this amount will have to be paid before the church can be consecrated when it is finished.

The kindergartens are very interesting and encouraging work, as it opens up many homes to the missionary that it would be impossible to get into in any other way. Recently an entire family came into the church here at Nikko through the direct influence of the little girl in the kindergarten. She has two Japanese teachers in each school. The Japanese are very fond of changing and traveling. The first of April is the beginning of all school work here, and all of her teachers at both schools have decided to make a change. Some are answering the call to matrimony. Hence, with the getting of new teachers, installing them at their respective posts, having farewell meetings for the departing ones, welcome meetings for the incoming ones, besides the current work from day to day, my sister's life is pretty active. She has been very well this winter, with the exception of some trouble with her throat when I first came, and still dashes into the work with her old time energy and vim. In all of the moving of the Japanese she keeps steadily on the even tenor of her way, and the foreign worker is apparently the hub around which all their varying fluctuations revolve.

Nikko is a center of Buddhism, there being several hundred temples here devoted exclusively to this worship. Today is a national holiday, which has something to do with the Fox God. All day yesterday and all night last night they have been beating drums and making many uncanny noises, with the view of wakening Buddha, the Fox God, or somebody else ready for the ceremonies to-day. I can say they kept us awake a good deal of the night, but whether Buddha is roused or not I do not know. I do not know just what the Fox God is supposed to represent, and know they don't either, but I think their belief is that he looks after the rice crops. Many of the homes have stone images of the fox in the yard, and many have some other kind of shrine, upon which prayers are pasted at certain seasons. There are several children of the priests of the temples in the school here at Nikko, so you see they are hoping eventually to make some impression upon the thought as now prevailing, and, of course, in many instances already have done so.

Since I have been here a marriage took place at Utsunomiya between the assistant clergyman and a woman whom he had never seen until they were introduced at the church the night they were married. They were introduced by the clergyman who was to perform the ceremony, and proceeded at once to the altar. He walked in first, "dressed to kill" in foreign clothes, followed by his best man. Then came the dame of honor, followed by the bride in full Japanese dress. They went out of the church in the same manner, the bride bringing up the rear, and if I am to understand the customs of the country aright, that is where she is everlastingly kept.

All marriages are made by "go-betweens," and in order that the marriage may be what they call legal, these "go-betweens" should be some one outside of the family. Not long ago my sister was talking with a girl here at Nikko who is the assistant teacher in the kindergarten. She told her she would like her to go to the training school and study kindergarten as she seemed to have talent. "But," she said, "you know you are married and the training school does not take married women." The girl said, "O, that marriage is all off, it was made by my father, and we have not paid any attention to it. He (the supposed husband) has gone into the army, and I am going on teaching now all the time." Hence it was decided to send her to the training school, as she will be much more satisfactory than an unmarried woman; having already had the experience her family will likely let her alone in peace.

The Japanese do everything just opposite from the way we do it. The carpenter in using a plane pulls it towards him. The cook in turning a cake holds the turner so that she is working with it towards her. In sewing they hold the needle perfectly still and work the cloth up and down and do not use a thimble. They tie their horses front legs together in the streets when hitching them. They never carry a child in their arms but always tied on their backs, and, I wonder if I would be telling you the truth if I said there were more children in Japan than there is in all the rest of the world. Anyway that is the way it looks to me, and every time we go out we have a small army following us.

A few days ago we had over a foot of snow here, and all the plum trees were in full blossom. They looked beautiful. A little later will be the cherry blossom season, and I am looking forward to that with much pleasure. Neither the plum nor the cherry are fruit bearing, but are for the beauty of the bloom only.

One more little item I want to tell you, to show how lightly women are held in this country, regardless of the amount of piety a man has. Recently my sister had some pipes fixed at the home of the assistant clergyman here at Nikko, to carry water to his bathroom, and she asked him how they worked. He said, "Why I am not using them at all. You know I have married a wife who is very strong and she carries all the water for my baths now (a distance of nearly half a block), and I do not need the pipes at all." Needless to say the foreign lady told him a few things as to the treatment of women. He said, "Please excuse me," which is their invariable apology when they have done something particularly heinous.

MARY MANN.

PORTO RICO.

Rt. Rev. C. B. Colmore, D. D., Bishop.

An Appreciated Gift: The Church of St. John the Baptist, San Juan, has recently been presented with a beautiful processional cross, the gift of a visiting American. The winter months bring many tourists to Porto Rico, and our churchmen of the States are glad to avail themselves of the services.

Others, in times past, have also made gifts, as they have seen the need, and such interest is truly appreciated.

Easter at St. John's: The bishop and the Rev. Samuel C. Sutcliffe have been devoting much personal time and thought to the church in San Juan, and have succeeded in arousing greater interest and enlivening all departments of the work there. As a result, the Easter offerings were much larger than a year ago, that of the Sunday-school amounting to over $25, and of the church over $194, and, best of all, proving the earnestness and appreciation of the members. The services on Easter day were beautiful, and the church was filled with people.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Service in Memory of Rev. Dr. Clark: With the bishop of Virginia presiding, most of the Episcopal clergy of Richmond and the immediate vicinity and a large number of the laity assembled in St. James church on the evening of April 29th, and joined in an appropriately simply service in commemoration of the death, just one year ago yesterday, of Rev. William Meade Clark, D. D., the eminent churchman who was, for nearly eighteen years, rector of that church and pastor of its congregation.

Preceded by the choir, the bishop and clergy entered the church in silence and proceeded to their places in the chancel. The bishop announced the opening hymn, "How Firm a Foundation," and the clergy and congregation, led by the choir, sang the brave words of the triumphant hymn of faith with a mighty volume of sound that rang and echoed through the big church. The Rev. Mr. Tyler read a versicle, and Dr. Downman continued the service with the authorized prayers, including the Lord's Prayer.

The selected psalms, 130, 121 and 23, were read by Dr. Bowie. Dr. Bryan read the antiphon, "I heard a voice from heaven, saying unto me, write, from henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors." The lesson, from St. John 5, was read by Dr. Gravatt, and Mr. Chamberlayne led in the Nicene Creed.

After the singing of another majestic hymn, "For All th Saints Who From Their Labors Rest," the Rev. James W. Morris, an intimate friend of the clergyman in whose memory the service was held, made a brief address. He said he was not there to pronounce a eulogy; that no one would depreciate such an effort more than his dear friend; that he merely wanted to speak of the man, rather than of the churchman. No man, he said, ever made less claim to sainthood than Dr. Clark, yet that no man had, under an apparently light-hearted exterior, possessed more truly the serious elements that make the true saint. Dr. Morris quoted Milton's phrase, "cheerful Godliness," in speaking of one of Dr. Clark's dominant traits, declaring that the phrase expressed that quality that made him so powerful a help to his friends and to his brethren. "He never complained or demanded sympathy; on the contrary, his strong, stanch spirit had strength and cheer to give to the despondent and the discouraged. From his buoyant and trustful soul, disheartened men caught inspiration."

"Dr. Clark loved life," continued his friend, "he loved the normal, wholesome pleasures that a happy life brought him; yet, when he came to die, he said, 'I want the Lord to give me what he wants me to have,' and went to his Master unafraid." Dr. Morris' address was filled with the expression of a very tender memory, and contained many things that brought vividly to the minds of those who heard him the lovableness, the helpfulness and the unfaltering courage that distinguished the man of whom he spoke.

At the conclusion of Dr. Morris' address, and after the hymn, "Ten Thousand Times Ten Thousand," had been sung, the Rev. Dr. E. L. Goodwin, who succeeded Dr. Clark as editor of the Southern Churchman, and who had been a close friend of Dr. Clark's for nearly forty years, spoke of him in even a more personal and intimate manner.

Dr. Goodwin went back to their boyhood days at the University of Virginia, when they were introduced by Dr. McBride, the chaplain of the university, with the suggestion that they ought to be friends, since they were both sons of clergymen, and both intended to go into the ministry. "He could not have known," said Dr. Goodwin, "how completely his suggestion would be fulfilled."

And he talked of the intimate things that their long friendship had made known to him; of the injury in Dr. Clark's youth, suffered during his first efforts at that missionary work in which he was always so deeply interested; of the leadership, unsought by him, that his high courage, his quick sense of honor and his broad sympathy, aside from his attainments, had brought him at college and at the seminary, and of the rare qualities that had long caused him to be recognized as "the first clergyman of the diocese."

Dr. Clark's geniality the speaker also touched upon, saying that the word "optimistic" was trite, but in the best sense Dr. Clark was an optimist. He loved, not only humanity, but individual men and believed in them. He believed in God and in goodness and righteousness and truth, with a confidence never shaken. His religious character, he said, was simply his everyday character; they were not separable. "Was he consecrated?" he asked, and replied, "As he set himself to the doing of every task with all that was in him, so he set himself to living his life as his Master would have him live it, with all that was in him, and so his consecration was not a part of his life; it was his life."

Of his friend's achievements as a churchman, Dr. Goodwin spoke with certain knowledge. He told of Dr. Clark's strength in the Richmond Clericus; of the practical wisdom of his work on the Executive Committee of the Diocesan Missionary Society; of his election to a professorate in the Virginia Theological Seminary, which he declined that he might be with people; of his distinguished service in the General Convention of the Church, in which he had represented the diocese of Virginia for eighteen years; of how in its sessions men from all over the country, and of every school of thought, consulted him; of his activities as a member of the Board of Missions, to which he was chosen by the General Convention, and of the great importance of his membership on the Commission on Faith and Order, the body to which was delegated by the Church at large the duty of seeking to bring about church unity.

And of what he was to his people, Dr. Goodwin said he need not speak. "They knew," said he, "how he had gone in and out among them, and that at the end he lay down on his untarnished shield, at his side his sword as pure and bright as Galahad's."

The bishop offered a prayer and pronounced the benediction, and the choir and clergy marched out of the church, singing one of Dr. Clark's best loved hymns, "The Son of God Goes Forth to War."

RICHMOND CONVOCATION.

The Richmond Convocation met in St. James church, Ashland, Tuesday morning, April 27th, and remained in session three days. About fifteen of the clergy were in attendance. Six country parishes within the bounds of the Convocation are at this moment vacant, and hence the attendance was not as large as it otherwise would have been. The rector, the Rev. E. L. Goodwin, D. D. was absent on the first day on account of the funeral of his sister in Wytheville, and a telegram of sympathy was sent to him, also to the Rev. S. S. Hepburn, of Kennedyville, Maryland, a former valued member of this Convocation, who has himself been ill, and has recently suffered the loss of a son. Tuesday afternoon a conference in the interest of Sunday-schools was held, and an interesting paper was read by Mr. J. Jordan Leake, of Richmond, and an address on the "Sunday-School Teacher" by Mrs. Ernest E. Osgood. On Wednesday the holy communion was celebrated, and the Convocation sermon preached by the Rev. H. W. Sublett. Wednesday afternoon an interesting discussion of the topic, "The Church as a Factor in Community Life," was held, addresses being made by the Rev. E. E. Osgood, the Rev. Thomas G. Faulkner, the Rev. J. J. Norwood, the Rev. William B. Lee and others. The Rev. Thomas Carter Page, of Bedford, spoke in the interest of the Normal School for Sunday-School Teachers to be held at that place in June. Wednesday night the Rev. W. Russell Bowie, D. D., and Mr. Oliver J. Sands addressed a large congregation on missions. Dr. Goodwin spoke briefly on the "Every Member Canvass," which is to be undertaken in the diocese. The Convocation adjourned on Thursday morning to attend the service in memory of Dr. Clark at St. James church, Richmond. During the sessions, excellent sermons were preached by the Rev. F. E. Warren, the Rev. Thomas Hubert Jones and the Rev. Charles W. Sydnor. Luncheon was served each day in the parish house by the ladies of the congregation.

Piedmont Convocation.

The ninety-sixth semi-annual meeting of the Piedmont Convocation was held in Grace church, Whittle parish, The Plains, Virginia, April 2729, 1915.

Beginning with morning prayer at 11 A. M. when the sermon was preached by the Rev. A. Wallis, D. D., the Convocation proceeded to business; in the absence of the dean, the Rev. Roberts Coles, the Rev. E. L. Woodward, rector of the parish, invited the Rev. John McGill, D. D., to take the chair, and on motion, Dr. McGill was elected chairman pro tem, to serve until the new officers were elected.

After luncheon the Convocation proceeded to the election of officers, which resulted as follows: Dean, the Rev. Roberts Coles; secretary, the Rev. A. S. Gibson; treasurer, the Rev. Kensey J. Hammond. The dean having been kept away from this meeting by an accident, which temporarily incapacitated him, Dr. S. A. Wallis was designated chairman, and presided most acceptably throughout the balance of the Convocation.

Committees were appointed as follows: Subjects, the Rev. Messrs. Grin-

nan and Woodward; Finance, the Rev. Messrs. Burwell and Pendleton; Associations, the Rev. Messrs. McGill, Burkhardt and Galt.

The Rev. W. D. Smith, D. D., of Winchester, was then invited to speak in regard to the Missionary Apportionment and the Every Member Canvass. He gave a most interesting and instructive talk, and one well calculated to inspire zeal and enthusiasm, and, on motion, the thanks of the Convocation were extended to him for the clear and able presentation of the need and the means to be adopted to meet it.

At 8 P. M. evening prayer was said, and the Rev. Berryman Green, D. D., preached from Rev. 3:17.

At 9:30 A. M. Wednesday the Rt. Rev. William Cabell Brown, D. D., conducted a quiet hour for the clergy, taking as his theme Psalm 31:19: "Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee."

At 11 A. M. the holy communion was celebrated, and the Convocation sermon preached by the Rev. W. J. Morton from Genesis 13:12.

On invitation of the Rev. Alexander Galt it was decided to hold the fall meeting of the Convocation at Brandy, on October 19th.

The Rev. E. L. Woodward was elected essayist; the Rev. W. G. Pendleton, alternate, and the Rev. Messrs. Morton and Burkhardt, speakers on the essay. The subject selected was "The Place of Current Church Literature in the Parish." The Rev. Kensey J. Hammond spoke of the work of the Provincial Board of Religious Education; the Rev. W. H. Burkhardt was nominated as representative on the Executive Committee of the Diocesan Missionary Society.

The following communication was received from the Albemarle Convocation:

Report of Boundary Committee.

Your committee, to whom was referred the matter of changing the present bounds of the Convocations, beg to propose the following:

Resolved, That this committee respectfully requests the Council to appoint a committee which shall represent the several Convocations, to consider the expediency of changing the bounds of the Convocations so as to make them more nearly equal numerically, financially and territorially.

(Signed)
H. B. LEE,
F. L. ROBINSON,
R. S. CARTER,
Committee.

On motion it was determined that no action be taken on this communication at the present time.

At the request of the Convocation Bishop Brown spoke on the subject presented Tuesday by the Rev. W. D. Smith, D. D., "An Every Member Canvass of the Diocese." He told of some of the benefits which had accrued where such a canvass had been held.

The missionary service was held at 8 P. M., Bishop Brown was the speaker, taking as his subject the work of our Church in Brazil.

Thursday was Sunday-School Institute Day, and this proved to be such a valuable and interesting feature it was decided to devote one day of each meeting to a Sunday-School Institute. At 9:30 A. M. the Rev. A. G. Grinnan gave a most helpful talk on the rector's duty to the Sunday-school.

At 11 A. M. morning prayer was said, and a most practical and helpful sermon preached by the Rev. Kensey Johns Hammond on "Children's Prayers in Home, Sunday-School and Church." At 3 P. M. Miss Louisa Davis, of Leesburg, spoke of the plan, scope and work of the organized Bible class. This talk was most interesting, helpful and suggestive. A question box with answers by the Rev. Messrs. Hammond and Burkhardt was a valuable feature, as it brought up the subject of suitable leaflets and lesson helps.

At 8 P. M. evening prayer was said and the closing sermon preached by the Rev. W. H. Burkhardt.

The sixth annual Convocation of the colored missionary jurisdiction of the diocese of Virginia met in Meade Memorial chapel, Alexandria, on April 27th, the opening service being conducted by the Rt. Rev. William Cabell Brown, D. D., bishop coadjutor, and the Rev. G. McLaren Brydon, archdeacon of the colored work. The Convocation sermon was preached by the Rev. Charles L. Somers, rector of St. Philip's church, Richmond. The Convocation was organized for business immediately after the service, Bishop Brown presiding. The roll call showed the presence of every one of the five colored ministers of the diocese and of three lay delegates. The Rev. Charles L. Somers was elected secretary and treasurer, and on the withdrawal of Bishop Brown, the Rev. John H. Scott was elected president pro tem.

Reports were made by each of the ministers, which showed the work to be in splendid condition, with much promise of improvement and growth. The archdeacon made a report covering the work throughout the diocese and spoke of several places in the diocese where it is expected that new work among the colored people will be started in the near future. There are at present in the diocese five colored clergymen holding services at ten places; about two hundred and seventy-eight colored communicants; sixteen Sunday-schools with six hundred scholars; four parish schools with an enrollment of one hundred and forty-one. Seven of these Sunday-schools are conducted by white communicants for the colored children; the other work is done by the colored people themselves.

The Convocation voted to request the Board of Apportionment to make an apportionment of certain amounts for the colored churches to apply on the diocesan apportionment, as heretofore no apportionment has been made to colored churches.

Delegates as follows were elected to represent the colored missionary jurisdiction in the annual diocesan Council: The Rev. Joseph F. Mitchell, of Alexandria; the Rev. Charles L. Somers, of Richmond, clerical, and the Rev. John H. Scott, of Essex County, alternate. Lay delegates: Byron Hopkins and W. P. Johnson; alternate, J. B. Brown.

After the appointment of special committees to report at the next meeting, the Convocation adjourned to meet in St. Paul's church, Gordonsville, on April 25, 1916.

In the evening there was an inspiring missionary service, at which addresses were made by the delegates to the Convocation.

The Rev. G. Freeland Peter, rector of St. Matthew's church, Wheeling, West Virginia, who has accepted the call recently extended him by St. James church, Richmond, will take up his duties about June 1st.

Mr. Peter, a native of Georgetown, D. C., is a man of highest culture, having received his education at the University of the South, Sewanee, the General Theological Seminary of New York and Oxford University, England, where he was a post-graduate student. He was assistant for several years to the Rev. Dr. Randolph McKim, rector of Epiphany church, Washington. From there he went to his present charge. Mr. Peter is a churchman of wide reputation, and St. James church is fortunate in securing him as its rector.

Mr. Peter will feel very much at home in Virginia, being a connection of the Washington, Custis, Lee and Kennon families, and having many warm friends in this diocese.

On Sunday, May 2nd, the Rev. Samuel A. Wallis, D. D., of the Theological Seminary, preached at both services in St. James church, Richmond. Dr. Wallis also addressed the Richmond Clericus on Monday morning, giving an interesting account of affairs at the seminary.

Mission at Montross: Beginning on Tuesday, April 19th, and extending through the following Sunday the Rev. Nelson P. Dame held a mission at St. James church, Montross, Virginia. The parish has been vacant for nearly two years. Mr. Dame's splendid preaching of the glorious things of the Christian faith has given new life and fervor to the religious life of the whole community, and has been of inestimable benefit to the work of the Church. The services were well attended by the whole community, and great interest was manifested even by those whom the churches had hitherto failed to reach.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Edgewater: A new church building is in process of construction at Edgewater, near the Fort Lee Ferry, as the outcome of long study of the situation and preparation. The old church, the mother of all the churches in the northeastern part of Bergen county, is at the southern end of Edgewater, with great factories coming about it. Services will not be given up there, but it has been necessary to have a church building where the town has developed. The Rev. Francis W. Kirwan is the rector, with charge also of the church at Fort Lee, where a very useful Parish House has recently been built.

Archdeaconries Meeting: More than forty of the clergy were at the Archdeaconries meeting of Newark and Morristown at Summit, on April 29th. In the morning reports from the missionaries were made, the Rev. George H. Young and the Rev. Charles B. Scovil. An Intercessory Service for the General Mission Work of the Church and the Emergency, was held by the Bishop, who spoke of the work and the duty of the diocese. In the afternoon two very interesting subjects were presented, with written papers: "The Recruiting and Use of the Ministry," by the Rev. James T. Lodge and the Rev. Charles T. Walkley; "Christian Teaching Concerning Patriotism," by the Rev. Victor W. Mori and the Rev. Charles L. Gomph.

A significant incident which marks the progress of our theological seminaries in enlarging the vision of those persons who are to go forth in the Lord's vineyard to present the Church as a living organism, was presented at the Divinity School of Kenyon College, located at Gambier, Ohio. The Rev. Edwin A. White, D. C. L., rector of Christ church, Bloomfield, delivered a course of ten lectures on Ecclesiastical Law, beginning April 19th and closing the 27th of April. These lectures were received with much enthusiasm.

HARRISBURG.

Rt. Rev. J. H. Darlington. D. D., Bishop.

Calvary Church, Camp Hill: Four years ago there was an indebtedness here of $2,400.00. At the present date $1,100.00 are owing on a note, and there is $50.00 of floating debt. In the meantime the lawn has been graded; the building, which is of stone, has been thoroughly painted; pews have been secured and located, replacing the chairs; the basement has been excavated and finished for choir and Sunday-school and other purposes, a stairway has been put in, connecting the basement with the nave; and choir stalls have been secured and are in use.

St. Augustine's Church (colored), Harrisburg: On Monday evening, April 26th, a "mortgage burning" took place. The mortgage indebtedness had been cancelled by the efforts of the bishop, assisted by several good friends. Among the addresses made was one by Dr. Oxley, which was by far the gem of the evening. He said that up to date all floating indebtedness had been paid, the rector was paid up to date, the rector's salary had been increased by $100.00 a year, and forty dollars was pledged toward the endowment fund of the diocese. Those who know the conditions recognize this is specially fine.

To Celebrate Anniversary: This diocese will celebrate the tenth anniversary of its existence and of the consecration of its first bishop May 10th to 13th. Several bishops will be present, including the lord bishop of Toronto. The Diocesan Convention will be held at the same time in St. Stephen's church. A very interesting order of events is being arranged. At the same time the Woman's Auxiliary of the diocese will celebrate its tenth anniversary in St. Andrew's church.

PITTSBURG.

Rt. Rev. C. Whitehead, D. D., Bishop.

The Woman's Auxiliary: The members of the various parochial and diocesan branches of the Auxiliary made "a pilgrimage" to the St. Margaret Memorial Hospital on Sunday afternoon, St. Mark's Day. From 3 until 4 o'clock was spent in an inspection of the hospital. At 4 o'clock the semi-annual meeting of the Auxiliary was held in the chapel of the hospital. The chaplain of the hospital, the Rev. Dr. Yates, the archdeacon of Pittsburgh, the Rev. T. J. Bigham and the Rev. Dr. Thompson, read the service, and the address was made by the Rt. Rev. Dr. J. H. Van Buren, late bishop of Porto Rico. The music was led by the large vested choir of Trinity church, and the singing of the hymns was hearty and inspiring. One of the most interesting features of the gathering was the presentation of the third semi-annual ingathering of the united offering, amounting to something over six hundred and twenty-five dollars, with several places still to be heard from. When all have reported, there will probably be almost two thousand dollars in hand for that object.

On Tuesday, April 27th, the Woman's Auxiliary held an all day sewing for the benefit of the St. Margaret Memorial Hospital, in one of the large rooms used on several days during each week as a free dispensary. Eighteen parish branches were represented by one hundred and thirty-six women. A large number of sewing machines were procured for the day, and a considerable amount of work done, many articles being added to the hospital supplies. A buffet luncheon was served at a reasonable rate, so that there was no expense incurred by the hospital. Those present also paid for the material that was made up.

Mr. Edsall, the superintendent, is anxious to have all the diocesan organizations become acquainted with the work and needs of the diocesan hospital. The most pressing need now is the erection of a suitable nurses' home, to which the nurses could remove, setting free the third floor for rooms for private patients, which are very much in demand. Equipment is also desired for a children's ward, and for a maternity department.

Notes.

On the completion of a rectorship of fifteen years, at Calvary church, Pittsburgh, the Rev. Dr. J. H. McIlvaine has been granted a leave of absence, extending from April 15th to September 1st. He has gone to California to visit the expositions at San Francisco and San Diego, and will go later to later to Honolulu, and possibly during the summer will visit Alaska. The parish is at present in charge of the Rev. Warren Lincoln Rogers, the assistant.

LOUISIANA.

Rt. Rev. David Sessums, D. D, Bishop.

Seventy-Seventh Annual Council: A number of progressive measures were adopted at the seventy-seventh annual session of the Council, held April 21st to 23rd in Christ Church Cathedral, New Orleans. A diocesan board of religious education was created by standing resolution of the Council; rotation in office for members of the Standing Committee was recommended by a resolution, the basis of assessment on the parishes and mission for diocesan support was made entirely upon the reports of current expenses, without reference to the number of communicants, and the apportionment of the General Board of Religious Education was accepted. Much routine work was carried out, and reports showed a fairly healthy condition of affairs in the diocese.

The council sermon, preached by Rev. R. S. Coupland, D. D., of Trinity church, New Orleans, was a strong plea for social service work by the Church, as a means of regaining hold on the masses of the people. The bishop's address, with a review of the work of the diocese, gave also an interpretation of world-politic, with a defence of the Christian Church, and an arraignment of the pagan forces that have produced the world-war.

The change in the incidents of assessments to the straight-out financial basis was hard fought, but finally carried by a substantial majority. The creation of a diocesan board, to take the work of the old Sunday-School Commission with enlarged scope, was also warmly contested, but finally prevailed by a large majority.

The Church Pension Fund was also discussed, and a committee was appointed to take the matter under advisement and report to the next Council.

The canon on new parishes was changed, to require the payment of a regular stipend of $1,200.00 to the resident minister, as a condition prerequisite to the admission of any congregation to the rank of a self-supporting parish.

The bishop reported the confirmation of 511 persons, and the reception of 11 from the Roman Catholic communion. St. Paul's, New Orleans, had achieved the consecration of its church edifice during the year, after paying off a debt of many years' standing.

The Committee on Apportionment reported that the diocese had contributed over $5,000.00 during the year for general missions—much larger than ever before, though not the full amount of the apportionment.

The Committee on Necrology presented a memorial on the death of Hon. James McConnell, who died during the year. Judge McConnell was one of the oldest churchmen in the country, one of the veterans of the Diocesan Council of the General Convention, intimately connected with St. Paul's church, New Orleans, for half a century, and prominent in many other branches of Church life.

Among the officers and important committees elected and appointed are the following: Secretary, Ven. Herman C. Duncan, S. T. D.; treasurer, Edwin Belknap; chancellor, Hon. Walter Guion; registrar, Rev. J. O. Miller; Standing Committee, Rev. A. R. Edbrooke, Rev. W. A. Barr, Rev. R. S. Coupland; G. R. Westfeldt, Walter H. Guion, Warren Kearny; trustees University of the South, Rev. C. B. K. Weed, Hunt Henderson, T. C. Barrett; Executive Committee, Rev. R. S. Coupland, G. R. Westfeldt, R. M. Walmsley, Fred. Adolph, Edwin Belknap, Walter Guion; Board of Religious Education, Rev. Messrs. W. A. Barr, G. L. Tucker, Byron Holley, A. R. Edbrooke, J. G. Buskie, S. L. Vail, Messrs. F. H. G. Fry, H. J. Carter, W. P. Johnson, Johnston Armstrong, J. N. Brittingham, G. W. Leland and E. A. Shields.

The Woman's Auxiliary held its annual meeting coincidently with the Council, having its sessions in the chapel of Christ Church Cathedral. The Auxiliary united with the Council in the corporate communion at the opening session.

A very large and enthusiastic number of delegates attended the meeting, and reports from the various parish branches showed vigorous life and growth in the organization. The officers are: Honorary president, Mrs. James McConnell; president, Mrs. Henry Leverich, Jr.; recording secretary, Mrs. Walter Oser; corresponding secretary, Mrs. George Allain; educational secretary, Mrs. William Lamb; treasurer, Mrs. Alfred D. McBryde; president of Juniors, Mrs. F. J. Foxley; president of Little Helpers, Mrs. W. J. Suthon.

GEORGIA.

Rt. Rev. T. F. Reese, D. D., Bishop.

St. James, Quitman: A beautiful brass altar cross has been presented to St. James church, Quitman, by Mrs. J. W. Spain, as a memorial to her husband, the late J. W. Spain, whose sad death occurred inJanuary. A brass altar desk was also given by the children as a memorial to their father. Mr. Spain was one of the most energetic, enterprising, and successful business men in South Georgia. The Sunday-school of St. James has placed an east window, St. Cecilia, in the church as a memorial to the late Mrs. Henry Turner, whose sainted life will ever be an inspiration to the congregation.

Large Confirmation Classes.

The bishop reports 116 confirmations

in Savannah as follows: St. John's church, the Rev. William T. Dakin, rector, 33; St. Stephen's church, colored, the Rev. J. L. Taylor, rector, 19; St. Paul's church, the Rev. S. B. McGlohon, rector, 33; Christ church, the Rev. M Johnstone, priest in charge, 24, of whom 4 were presented by the Rev. Mr. Percival from St. Andrew's Mission; St. Michael's church, the Rev. Mr. Percival, vicar, 7.

In Augusta twenty have recently been presented in the Church of the Good Shepherd by the rector, the Rev. William Johnson. During the convention year the Rev. G. Sherwood Whitney has presented thirty-six in St. Paul's church, and the Rev. Mr. Prentiss presented four in Christ church, making a total of sixty for Augusta, exclusive of those from the Church of the Atonement, and St. Mary's church.

St. Stephen's Church, Savannah: St. Stephen's Guild of St. Stephen's church, Savannah, has placed in the chancel as a memorial to the deceased members of the congregation a very attractive stained glass window, containing a representation of St. Stephen.

The Diocesan Convention: The ninety-third annual convention of the diocese of Georgia will meet in Christ church, Savannah, on May 19th. Every preparation is being made to make the convention a successful one. It is hoped that the business of the convention may be greatly expedited by having financial statements mailed at an early date to Mr. T. P. Ravenel, Savannah, chairman of the Permanent Finance Committee, and the parochial reports mailed to the chairman of the Permanent Committee on the State of the church, the Rev. William Johnson, 1010 Milledge Road, Augusta.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

A patriotic service and flag presentation was held in the Church of the Incarnation on Sunday evening, April 25th, when a beautiful American flag was presented to the church by the General E. D. Baker Post, G. A. R. This was the first flag presented to an Episcopal church, though many have been given to churches of other religious bodies. In his sermon, the rector, the Rev. Norman V. S. Levis, said we wanted true Americans, not hyphenated Americans. The presentation address was made by Judge F. Amedee Bregy. The flag was accepted by the rector.

The Drexel-Biddle Bible classes held their fourth annual service in the Church of the Holy Trinity on Thursday evening, April 29th. There were representatives from four foreign countries and the States of Delaware, New Jersey and Pennsylvania. Fully six hundred men and women were present in the march around Rittenhouse Square before the service. The annual address was made by the rector, the Rev. Floyd W. Tomkins, S. T. D. The other speakers were the Rt. Rev. Dr. James Henry Darlington, the Rev. Dr. Robert Hunter and the Rev. Dr. T. Howard Gray. Mr. A. T. Drexel-Biddle, founder and president of the Bible classes, repeated the prayer of consecration and made a short address.

Indian Hope Association: It is pointed out by the members of the Indian Hope Association that owing to a recent sale of land between St. Elizabeth's Boarding School for Indian Girls on Standing Rock Reservation, South Dakota, and the Missouri River, it is necessary to haul all the water four miles. This, with the thermometer 40 degrees below zero in winter, and in the burning sun in summer, is no easy task. To overcome the difficulty there must needs be an artisan well sunk, which will cost about $4,000. To raise a large part of this the members of the Indian Hope Association have pledged themselves and ask the aid of churchwomen in the enterprise.

Appeal for Missions: Bishop Rhinelander sent out a pastoral appealing for a special effort in doubling the missionary contributions of last year. The purpose was that the diocese do its full portion in raising the $1,000,000 asked of the province, and of the $400,000 needed to wipe out all deficits and insure the stability of our missionary work in all its parts. Sunday, April 25th, was set apart as the day when such offerings should be made, and one day's income over and above all missionary offerings should be given.

Clerical Brotherhood: Dr. John R. Mott, president of the Students' Volunteer Movement, addressed the Clerical Brotherhood on Monday morning, April 26th; he also made an address at a luncheon in the afternoon, at which Bishop Rhinelander presided. Dr. Mott reviewed his experience abroad during the present war. The Rev. Stewart L. Tyson addressed the clergy of the diocese later in the afternoon on the "Ethical and Religious Value of the Bible."

After placing a wreath on Washington's monument, 500 members of the Patriotic Order of the Sons of America marched to Old Christ church, and Judge John N. Patterson, presented the rector, the Rev. Dr. Louis C. Washburn, with a splendid American flag, and made an address, in which he said that Christ church was one of the truly American shrines of patriotic Christianity. The sermon was preached by the Rev. Dr. Washburn from the text, "Be of good cheer, for I have overcome the world."

Church Club: The Rev. James B. Halsey opened the discussion on the proposed revision of the Prayer Book before the Church Club of Philadelphia, at its April club night, April 26th. The annual meeting will be on Monday evening, May 10th, when the officers for the ensuing year will be elected.

VERMONT.

Rt. Rev. A. C. A. Hall, D. D., Bishop.
Rt. Rev. G. Y. Bliss, D. D., Coadjutor.

Consecration of the Rev. George Y. Bliss, D. D.: On April 21st, in St. Paul's church, Burlington, where he had labored for twenty-three years as assistant and rector, the Rev. George Yemens Bliss, D. D., was consecrated bishop coadjutor of Vermont.

At 11 o'clock the procession, consisting of all the bishops of the Province of New England, with the exception of Massachusetts, the bishops of Delaware, Montreal and Quebec, entered the church. The consecrators were Bishops Hall, of Vermont; Codman, of Maine, and Perry, of Rhode Island. The litany was read by Bishop Brewster, of Connecticut, and Bishop Kinsman, of Delaware, preached the sermon. Bishops Parker, of New Hampshire, and Davies, of Western Massachusetts, were the presenters; the attending presbyters were the Rev. Dr. Jenks and the Rev. F. M. Kirkus. The certificate of election and the testimonial of the convention were read by the secretary of the diocese, the Rev. W. C. Bernard. The Rev. Dr. Grint, president of the Standing Committee, certified the consent of the Standing Committee, and that of the House of Bishops was certified by the bishop of New Hampshire.

After the consecration the holy communion was celebrated by the bishop of Vermont, assisted by the newly elected bishop-coadjutor. The Rev. Nelson Kellog was the master of ceremonies. There was a luncheon in St. Paul's parish house at 1:30. Bishop Hall, in the name of the diocese, thanked the visiting bishops for their presence, and the new bishop was welcomed and wished Godspeed in his new work by the bishop of Connecticut. Bishop Bliss expressed the hope that he would go forward in the work with the same spirit in which his predecessor had labored.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

A Correction.

Our New Jersey correspondent was wrongly informed in regard to Settlement Work recently reported in these columns. There is such work being done in Atlantic City, New Jersey, but that to which we now refer must be accredited to Atlantic City, Virginia, under the auspices of Christ church, Norfolk, the Rev. Francis C. Steinmetz, S. T. D., rector.

ANNUAL SUNDAY SCHOOL CONVENTION.

The third annual Sunday School Convention of the Diocese of New Jersey occurred in St. Michael's church, Trenton, on Friday and Saturday, April 23rd and 24th. On Friday evening in the Diocesan House there was a Superintendents' Conference, led by the Rev. R. P. Kreitler, rector of St. Luke's church, Scranton.

The Holy Communion was celebrated early on Saturday morning in all the Trenton parishes.

At 9:30, in St. Michael's church, an address was made by the Bishop of the diocese. This was followed by a short business meeting.

Then followed a very helpful conference, largely attended by the teachers, on Primary, Junior and Senior Department Problems, at which the Archdeacon of the diocese presided, and addresses were made by Mr. Kreitler, Mrs. Loman and Mrs. Lester Bradner.

Moving pictures on Bible subjects were shown for the children at 11 o'clock in the Y. M. C. A. building.

At 2:30 P. M. came the climax of the day, the Presentation and Thanksgiving Service, when the Lent offerings were presented. A special office of thanksgiving was sung by the Rev. H. E. Thompson. The Bishop made a clear and strong address. The Rev. Thomas A. Conover, with the help of a well contrived electric device, told the story of "How the Cross goes around the world."

The offerings, as accounted and reported by the special treasurer, Mr. William S. F. Pierce, of Camden, amounted to $4,170.17, with many more places yet to report.

Prayers and the Bishop's blessing closed the order of the day.

Woman's Auxiliary Annual Meeting.

The fortieth annual meeting of the New Jersey branch of the Woman's Auxiliary was held in Christ church, Trenton, the Rev. R. W. Trenbath, rector, on Wednesday, April 28th.

An address was made by the Rev. Arthur M. Sherman, of Hankow, China.

After the divine service the Bishop gave a short address of greeting, and the business session was then organized.

Reports of committees showed much progress, especially that of the Committee on Domestic Missions, with an offering for the year of $6,703.91, the largest sum ever reported by this branch of the Auxiliary. Officers for the year were elected.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Summer School Normal for Sunday School Workers.

Session of 1915—June 14th to 18th.

The second session of the Tidewater Virginia Sunday School Normal for Sunday School Workers will be held under the management of the Board of Religious Education of the third department and the Sunday School Institute of the Convocation of Norfolk, Diocese of Southern Virginia.

The sessions will be held in Memorial Hall, located within the spacious grounds of Old St. Paul's church, corner of Church and Cove Streets, Norfolk.

The Faculty are leaders in educational work and all have had wide experience in Sunday Schools. The names presented as teachers and lecturers are the Rev. William E. Gardner, Secretary of the General Board of Religious Education; the Rev. Berryman Green, D. D., the Rev. William E. Rollins, the Rev. Mr. Jeffreys, the Rev. G. C. Bratenahl, the Rev. Llewellyn N. Caley, the Rev. Howard W. Dillar, the Rev. S. U. Mitman, Mrs. Hewins and Miss Fontleroy.

The subjects to be discussed are: Pedagogy and Methods, with illustrative classes; Bible, Missions and Methods of Teaching in Sunday School; Illustrated Church History (stereopticon slides).

Tuition fee on enrollment.....$2.00
Board: Breakfast, dinner and lodging, at $1.25 per day..... 5.00
Lunches, served in Memorial Hall, 25 cents each 1.00

Total expenses (exclusive of railroad fare) $8.00

The committee trusts in the hearty co-operation of all Sunday School Workers who can make it possible to attend the Sunday School Normal, and that the one hundred who attended last year may by accessions become two hundred this year.

The REV. E. ROYALL CARTER,
President, Hampton, Va.
The REV. H. H. COVINGTON,
Norfolk, Va.
MRS. F. W. DARLING,
Hampton, Va.
MR. W. W. ROBERTSON,
Norfolk, Va.
MR. H. N. CASTLE,
Secretary, Norfolk, Va.
Local Committee of Arrangements.

Bishop Tucker's Visitations: Bishop Tucker visited Roanoke and Salem for confirmation on Sunday, the 18th. Large congregation greeted the Bishop and he confirmed thirty at St. Johns, eighteen at Christ's church and five at Salem. As he had visited Christ church in December, confirming seventeen, it brings the number up to thirty-five for that parish. The Bishop preached to large and appreciative congregations at both places.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The religious education of the Province of Washington was a subject which was discussed by Rt. Rev. Rogers Israel, D. D., bishop of Erie and president of the Board of Religious Education of the Province of Washington, in a talk April 20th, before a joint meeting of the Sunday-School Institute of the diocese of Washington, the Board of Religious Education of the Province of Washington, and the Board of Religious Education of the diocese of Washington, held in the Church of the Epiphany. An address on parochial teachers' training classes was also delivered by the Rev. Howard W. Diller, rector of Trinity church, Pottsville, Pa. The Board of Religious Education of the Province had a particularly helpful and inspiring meeting during the day, of which the meeting at Epiphany church was the culmination.

The archdeaconry of Southern Maryland met on April 21st at Christ church, Chaptico, the session being inaugurated by a celebration of the holy communion, conducted by the president of the archdeaconry, Rev. Millard F. Minnick, assisted by Rev. D. W. Curran and Rev. J. H. Garner, who preached a well prepared sermon, which was listened to with great interest. At the business meeting held subsequently, the officers of the archdeaconry were all re-elected. The reports of the various officers and committees were heard with interest, one of them being the committee appointed last meeting to report on the feasibility of having simultaneous missions throughout the archdeaconry. There was a good deal of discussion over this report, which was finally referred back to an enlarged committee, consisting of Rev. Messrs. Curran, Wye and Marsh, to report again at the fall meeting, which is to be held at La Plata. After adjournment, the delegates were invited to lunch by the ladies of Christ church, after which, by a rising vote, they unanimously expressed the thanks of the archdeaconry for the hospitality tendered.

The National Cathedral Association held its annual meeting at Mount St. Alban on Wednesday, April 28th.

After a beautiful festival service in the Bethlehem chapel, with fine music by the cathedral choir, the bishop being assisted by the canons of the cathedral and Dean Grosvenor, of the New York Cathedral, the business session was held in St. Alban's Guild Hall, the bishop presiding.

The Massachusetts, Rhode Island, Central New York, New Jersey, Cleveland, New York, Annapolis and Washington Chapters were all represented, the latter by a very large delegation of men and women. Other chapters sent written reports.

Substantial progress in the object now on hand was reported; that is to secure funds to lay in the whole foundation of the cathedral at an early date. Of the total amount that the whole foundation will cost, viz., $250,000, all but $48,000 had been secured. To secure this the Washington Chapter, which has raised for the purpose $27,000 since March (of which $7,000 was given at the meeting on April 28th), has undertaken an active campaign with great hopes of obtaining the whole before the summer vacation period.

Dean Grosvenor, who represented the New York Chapter of the National Cathedral Association, stated that the amount raised during the past year for the National Cathedral project in his judgment is remarkable in view of the extraordinary conditions caused by the war and financial difficulties in this country. He stated that the New York Chapter expects to complete its pledge of $25,000 for the foundations of the southern transept before the meeting of April, 1916, and they had on hand the sum of $19,300, of which $2,000 had been collected in the past year.

Mrs. John McGowan reported that National Cathedral Mite Sunday had brought in, in the three years of this movement, $8,161, of which about one-half had been given by this diocese. Miss Mabel Boardman and others of the committee in charge very earnestly hope that a great many parishes in the land will become interested. So far the smaller, rather than the larger, ones have been the ones to participate.

The Little Builders' Chapter, composed of children interested in building the permanent baptistery of the cathedral, stated through its chairman, Mrs. J. Eakin Gadsby, that they had in bank $461, and in the course of the meeting two donations amounting to $200 were added to this.

Dean Grosvenor addressed the meeting, which was a representative one of the clergy, the men and women of the diocese of Washington, as well as of friends of the cathedral from other cities, and gave a superb tribute to the cathedral architect, Mr. Henry Vaughan, whom he has known personally for twenty-five years.

"This National Cathedral," said the dean, "is to be the most perfect and beautiful thing on the American Continent, and will grow rapidly as soon as the architect and chapter are able to put Mrs. Archibald D. Russell's gift of the sanctuary into stone. Dean Grosvenor also advocated the use of the cathedral as a center and dynamic force for the providing of great human interest as the great mediaeval cathedrals were. He said that he had been in every capital of Europe except Lisbon, and that the cathedrals in all of them were the best attended churches they had. The appeal of the cathedral is very great. For while St. Paul's church, Boston, as a parish church, was thinly attended for years, it was now crowded on Sundays and week days since it had become a cathedral.

"Finally," said the dean, "make the National Cathedral very beautiful and make all the people know that its chief aims are to serve humanity in its every need and promote the glory of God, and it will be a tremendous force in the city and in the nation."

In moving a standing vote of thanks to Dean Grosvenor for his address, the Rev. Dr. McKim pointed out, in amplification of Dean Grosvenor's words, that the public services of Washington Cathedral are enormously attended, and that it is only necessary for the bishop and chapter to announce a special and timely service, such as the one for peace in October, and for the Daughters of the American Revolution on April 18th to bring out great throngs, and the National Cathedral has a wonderful hold on the interests of the general public of Washington.

The meeting was followed by a large luncheon to the members as the guests of Miss McDonald and Miss Webster at the National Cathedral School for Girls.

Archdeaconry of Washington: On April 30th, the Archdeaconry of Washington held its preconvention meeting at St. John's Parish Hall, the Bishop of the Diocese presiding. The officers were all unanimously re-elected. The reports of the Archdeacon and other officers were encouraging, and the whole tone of the meeting was the best it has ever exhibited. Miss Oliver, the Diocesan Secretary of the Girls' Friendly Society, made a most

(Continued on page 21.)

Christianity and the Community

Thy Kingdom Come on Earth

The immediate opportunity calling on men and women interested in social advance is the great National Conference of Charities and Corrections, which meets this year in Baltimore for the eight days beginning next Wednesday, May 12th.

To this conference will come the leading social workers from all parts of the Union, and not less valuable than the regular meetings with their stated addresses is the opportunity afforded in this great gathering for personal acquaintance and conference with the men and the women whose experience would be most helpful to those who are interested in their own communities in any form of social betterment.

✠

The full program of the conference would be too long to print, but in order to suggest the vital nature of the subjects for discussion, we print two or three of the topical sub-divisions of the program—it being understood that these are only a fragment of the whole.

Corrections.

Chairman, Demarchus C. Brown, member Board of State Charities, Indianapolis, Ind.; vice-chairman, Joseph P. Byers, president American Prison Association, commissioner of Charities and Corrections of New Jersey.

General Session: The Toronto Plan, J. T. Gilmour, warden Central Prison, Toronto. The Parole Law Affecting Prisoners Sentenced to County Jails, Judge A. C. Backus, Milwaukee.

The Present Condition of Convict Camps in the South, ———.

Section Meetings:

I. Payments to Prisoners:
   - The Payment of Wages to Workhouse Prisoners, K. L. Schreiber, Board of Public Welfare, Kansas City, Missouri.
   - Payment, and the Development of Schemes for Payment, to Prisoners on the Basis of Service Rendered, ———.

II. Treatment of Inebriety:
   - The Practical Treatment of Inebriety in a State Institution, Dr. Irwin H. Neff, superintendent Forborough State Hospital, Mass.
   - Inebriety and Crime, Dr. G. Linthicum, Baltimore.

III. Police Department and the Social Problem.

Health.

Chairman, Richard C. Cabot, M. D., B ston; vice-chairman, Charles P. Emerson, M. D., dean of the Indiana University College of Medicine, Indianapolis.

General Session:

Social Responsibility of the Hospital. Duties of a Hospital to the Public Health, William H. Welch, M. D., Johns Hopkins Hospital, Baltimore.

Chairman's Report.

Discussion: Miss Katherine Tucker, New York, and others.

Section Meetings:

I. Newer Hospital Responsibilities:
   - A Pay Clinic for Persons of Moderate Means, ———.

II. The Distinction between "Intensive Cases" and "Short Service Cases" in Hospital Social Work: Round table.

III. Social Education of the Psysician: What Doctors Don't Know About Social Hygiene, Joseph Lee, Boston.
   - Social Education of the Medical Student, Charles P. Emerson, M. D., Indianapolis.
   - Discussion: Miss Ida M. Cannon and others.

Social Hygiene.

Chairman, Mrs. Martha P. Falconer, superintendent Girls' Department, Glen Mills' Schools, Darling, Pa.; vice-chairman. William F. Snow, M. D., secretary American Social Hygiene Association, New York.

General Topic: How Shall We Prevent Prostitution?

General Session: Educational.
   - A Survey of Educational Work, Katherine B. Davis, commissioner of correction, New York.
   - The Next Steps to be Taken, ———.

Section Meetings:

I. Protective:
   - (a) Protective League Work, Maude E. Miner, secretary Probation and Protective Association, New York.
   - (b) The Rural Community and Prostitution, C. C. Carstens, secretary Society for Prevention of Cruelty to Children, Boston.

II. Scientific:
   - (a) The Essentials of Scientific Investigation in This Field, ——.
   - (b) Scientific Studies of Prostitution, ———.

The chairman is planning a round table discussion on the value of plays and moving pictures whose subject matter is social hygiene.

The chairman would recall the fact that in 1912 the subject under discussion by the committee was "What Do We Know?"; in 1913, "How Shall We Educate the Public?"; in 1914, "How Shall We Suppress Prostitution?"

✠

Readers are encouraged to write for further information about the conference or its publications, or general questions of social improvement, directing inquiries to the central office at 315 Plymouth Court, Chicago, Illinois.

The headquarters in Baltimore will be the Hotel Belvidere, and the conference secretary, Mr. William H. Davenport, 514 Garrett Building.

✠

The British cabinet seems to be still groping irresolutely in their effort to find some solution for the drunkenness in England to which the needs of manufacture of munitions of war has called acute attention. Proposals and counter-proposals have been made, some involving nation-wide prohibition and others as strenuously opposing it, and so far nothing final seems to have been done.

But for the student of social conditions, the situation—whatever the solution ultimately attempted—is full of stimulating suggestion. No individual nor nation may quite venture to claim to be wise enough to know exactly how to handle the problem of drink; but we are moving forward when we cease to blink the problem and, instead of that, begin to understand its terrible and imperative urgency. When public opinion in general understands the actual facts of the extent to which alcoholism, and the commercial interests that breed it, corrupt and destroy human efficiency, then the will to find a way to destroy it will attain a new determination and therefore new likelihood of success.

Thus, the most interesting feature of the present agitation in England is the vigor of the testimony as to the way in which drink cripples a nation's strength. The latest expression of this is found in the following press report from London, published May 30th:

The serious effect that drink is having on the repairs to the warship and transport services and in the output of munitions is disclosed in reports from firms and officers throughout the country, which were published to-night in the form of a White Paper.

Vice-Admiral Sir John R. Jellicoe, commander-in-chief of the home fleets, and all the officers responsible for the navy are of the opinion that the short hours worked by the men in private yards is due to drink. They describe conditions as deplorable and urge on the government the necessity of adopting the total prohibition of alcoholic drinks or restrictions on the sale of intoxicants.

The slackness of the men, it is alleged, is due to the fact that they are earning more money than usual, and that while they have any to spend they will not work. Sunday work is condemned, on the ground that the double wages earned that day lead the men to lie off two days during the week.

Vice-Admiral Jellicoe, in a letter to the admiralty on the subject, says:

"I am very uneasy about the labor situation in the Clyde and the Tyne. I sent a telegram or two lately about it," the admiral adds. "You may think I am exceeding my sphere of action in doing so, but the efficiency of this fleet is so affected by it that I felt it my duty to wire to-day.

"An officer in a responsible position has arrived here, and his account of things on the Clyde is most disquieting. He said the men refused altogether to work on Saturday afternoon; that they took Wednesday afternoon off every week, if not the whole of Wednesday, and worked on Sunday because they got double pay for it. He said also that they only worked in a half-hearted manner.

"My destroyer dockings and refits are delayed in every case by these labor difficulties, and they take twice as long as they need to. I feel you ought to know the facts, and so I put them before you."

Rear-Admiral Frederick C. Tudor, Third Sea Lord, supplies a statement showing the effect of excessive drinking on the output of work as regards shipbuilding, repairs and munitions of war, which is being carried out by contract for the admiralty. Admiral Tudor says:

"Briefly the position is that now, while the country is at war, the men are doing less work than would be regarded as an ordinary week's work under normal peace conditions. Thus the problem is not how to get the workmen to increase their normal peace output, but how to get them to do an ordinary week's work of fifty-one or fifty-three hours, as the case may be.

"The reasons for the loss in time no doubt are various, but it is abundantly clear that the most potent reason is the facilities which exist for the men to obtain beer and spirits, with a high rate of wages and abundance of employment. Opinion on this point is practically unanimous."

Church Knowledge and Nurture

THE ASCENSION.

"The way Jesus went up into heaven was shown us once in moving pictures," said a child to his father. "Was the man who represented him pulled up from the ground by ropes? Or did they use stout wires that would not show?" So the children in these days may learn scriptural history in the most popular way, distracted by youthful desire to go behind the scenes and see the ropes pulled that move what is artificial even to them. Shall their elders allow this; or give them also holy truth directly in as attractive form as possible in home and Sunday-school. Shall the Ascension season pass with special effort to bring its truth into the heart and life of the children, or be neglected or half used? What is there in this day's event of the Church year for child-minds and hearts? Is it too heavenly or spiritual or exalted to be offered to them? Surely not. Historically there is the closing chapter of our Lord's earthly life, and it merits such careful study on the teacher's part that he can make it interesting historically to the child. More than this, it can become the connecting link in the child's knowledge of our Lord between that wonderful life and death and resurrestion that he experienced for that child's own salvation and the present life of our Lord. He is carefully taught earlier in the Church year of all that Christ **did** so as to become his Saviour. He is taught or he needs to be, what Christ **does** as his Saviour from this heavenly home now. Between these two most important lessons lies this one historically and practically. It should have its full value, in the opportunity now here seized and used. If, when taught will make more real the lessons of the Lord's present interest in saving the Child's soul, ever living above to be its intercessor, and sending his Spirit's promised assistance in living as a Christian child for him.

The S. S. Commission.

The Sunday-School Commission of the Provincial Board of Religious Education, at its meeting in Washington April 20th, consulted for the welfare of the work among and in the Sunday-schools of the province, making various recommendations. The field secretary, after making his report for the ten months since the last meeting of the committee, recommended that several schools in small communities meet together and hold institutes. Local needs could be discussed and plans made for them where co-operation would solve problems now burdening the individual school. Enthusiasm would also be aroused, and the strength that comes from united efforts. He also showed that many schools had unused materials, outgrown or laid aside, that different methods might be tried. Library books stood on shelves the children no longer read. Sunday-school hymn books and books on the catechism or on the Bible, picture rolls, teachers' help and scholars' leaflets, maps and charts—a variety of such aids to school work could be found, some in one school, some in another. This material is needed in other schools. In many places some part or other of these supplies if sent could be well used. He offered to place such helps where needed if told of them.

The growth of the adult Bible class movement in the Church was noted, and in parishes where now there are none, the formation of such classes was urged. The parish as well as the members of the class would be benefitted, and the class, though not in the Sunday-school, could greatly help that agency.

A delegate from Southern Virginia, where the Sunday-School Diocesan organization has been carefully developed, spoke of the benefit from having a superintendent over each department of the work. The commission recommended this for each diocese—a superintendent for that of the Font or Cradle Roll, the Primary, Junior and Senior, the Adult Bible Class, Teacher Training and Home Departments. It was also urged that this organization for the Home Study of Holy Scripture be developed, and the workers in every parish aim to enlist every one in it in some course of religious study. To help this every congregation should have a committee to take charge of the efforts made in the parish in any way for religious education. The commission adjourned to meet in Richmond in November when the Provincial Synod held its session there.

The Harvest Field.

Results of missionary effort may encourage every one. The American World Almanac for 1914 reports that of Protestant Foreign Missions there are under the care of these countries:

	United States	Britain and Canada	Europe
Stations	14,802	19,956	6,917
Workers	6,282	7,667	3,411
Native Wkrs	39,825	43,708	15,753
Communicants	972,655	736,154	542,482
Catechumens	450,158	851,807	304,473
Contributions	$11,549,390	$10,179,030	$3,374,956

Bishop Roots writes that some of our missionaries have offered to give 10 to 15 per cent. of their salaries to the support of workers from England and Europe, rather than see their work stop for lack of support from home.

Far off Philippinos are learning the Christian spirit of unselfishness and thoughts for others. From the nurses' training school, Manila, there came 476 pesos, from All Saints, Bontoc, 81 pesos, from St. Mary's Sagada, 90 pesos, from the Resurrection, Baguio, 46 pesos, through Bishop Brent and sent for Belgian relief. Igorots who had no money sent a battle axe, eggs, baskets. From Bontoc came a gold nugget worth 10 pesos. The Cathedral Sunday-school gave 28 pesos, one tiny pupil complaining, "The dean told us we were to give our money to the Red Cross. I did not see any Red Cross." 1,600 pesos were given by the Philippine Mission.

A Roll That Never Grows Stale.

It is an unusual roll that never becomes stale. Many people are so insistent upon having strictly fresh bread and rolls that they expect the baker to have them fresh not only every day but every morning and afternoon. Many Sunday-schools use rolls too—large picture rolls, containing thirteen pictures each, illustrating the lessons of a quarter.

These picture rolls are eagerly desired by every missionary on every foreign field. They are used in teaching the Bible, both in Sunday-schools and in the pulpit. A crowd can always be gathered on a street corner where one of these colored pictures is shown, and the gospel is preached with the pictured truth as the graphic text. The rolls thus become to many the very bread of life.

Have you some old picture rolls in your Sunday-school rubbish box or stored away in a closet accumulating dust? When they have served you please don't throw them away. You can send them out on another mission of blessing. The World's Sunday-School Association has a plan for keeping rolls fresh—a "Department for Utilizing Surplus Material"—which will assist you in placing these pictures and other gifts in the hands of a missionary of your own denomination. For full particulars address the superintendent of that department, Rev. Samuel D. Price, 216 Metropolitan Tower, New York. You should indicate your religious denomination by its full and exact name, and enclose a stamp for reply.

The Piedmont S. S. Institute.

The Question Box at this institute held these: How can you secure **home study of the lesson?**

The answers given were: (1) By the teacher's occasional visits to the parents, arousing their interest in their child's improvement in knowledge of divine truth, describing its importance, manifesting personal interest in their child's welfare, and a direct, earnest request that the child be persuaded in any way the parent may decide to study the lesson at home. (2) By giving a special lesson mark in school for home study. (3) By commending in class occasionally the pupil who shows evidence of home study.

How many children ought to be put in a class?

Answer: This depends entirely on the experience of the teacher. When an earnest volunteer begins work, let him or her have a class of three or four. As experience grows, the size of the class may be enlarged. Its members may bring a playmate from outside the school; after some time, another, who will feel more at home in that class through the friend already there. The experienced teacher can manage from ten to fifteen children, fewer of the class have both sexes in it. If the boys and girls are separated, and class rooms are used, the size of the class with a very experienced teacher, may be yet larger. The larger it is, the more does the teacher need the help of "class organization" for help in handling it and for esprit du corps.

His lamp am I,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for dark places of the earth
Where shame and wrong and crime have birth,
Or for the murky twilight gray
Where wandering sheep have gone astray,
Or where the light of faith grows dim
And souls are groping after Him.
And as sometimes a flame we find
Clear-shining through the night
So bright we do not see the lamp,
But only see the light,
So may I shine—His life the flame—
That men may glorify His name.

—Annie Johnston Flint.

Family Department

Would Ye Bring Them Back Again?

Gone to the land of life and light,
Those whom we loved for many a year;
Risen to mansions fair and bright,
Dwelling in God's eternal sight,
Those whom we held so dear—so dear.

What have they left us? Memories deep,
Memories holy, tender and true;
Yea, were death an endless sleep,
These would not slumber, these would keep
Safe from decay the forms we knew.

Deathless in God's diviner sphere,
Rapt and serene our loved ones dwell;
Complete in the bliss they prayed for here,
Perfect in love, in vision clear,
Who of their sacred joy can tell?

Wisdom and peace and truth are theirs,
Knowledge that deepens each passing hour;
Fruition to faith, and answer to prayers;
No conflict of soul, no weary cares;
In that high life of immortal power.

Would we demand their return again,
Dear as they were, to the strife once more?
Call them back to the grief and the pain,
Back to the toil, the fret and the stain,
Back to the world from the beautiful shore?

No. With the blessed let them be,
Safe and saved in the Saviour's smile;
Bending to him the adoring knee,
Singing to us from the crystal see,
"Here with us in a little while."

Aunt Jane's Diamond.

"That's a right pretty diamond, Ruth," Aunt Jane remarked, as she bent closer to examine the sparkling stone on her niece's finger.

Ruth blushed prettily. "It isn't very big," she answered, "but it's the best that Johin could afford, and I wouldn't trade it for the finest jewel in the world."

Aunt Jane sighed, and her usually happy face took on a wistful expression. "It has been the ambition of my life to have a diamond," she confided. "I've never said much to anyone about it, but I know you will understand."

Ruth nodded, though the idea of Aunt Jane's longing for anything as frivolous as a diamond had never entered her head.

"Hiram was chopping logs at a dollar and a quarter a day when we were engaged," Aunt Jane went on. "It was out of the question for him to think of buying a diamond, even as cheap as they were then, and I knew it. I made him believe that a plain ring would do as well, and tried to look the other way when Ann Walton got engaged to a city man and came out with a diamond as big as a pea.

"Well, after a while Hiram got quite a little pile of money laid by, and we were married and went to Chicago on our wedding trip. We happened to be walking past one of the big jewelry stores one day and the show window was full of diamond rings. I just stopped and gasped. I guess Hiram saw from the look on my face what I was thinking about. 'I never did get you a diamond yet, did I, Jane?' he said, with his good natured laugh. 'You pick out the one you want now and we'll go right in and get it. I've just been wondering what to do with that fifty dollars I made out of that horse trade with Squire Perkins.' He laughed heartily at that, for he was mightily pleased to think that he had beaten the old squire. Then he reached back to see if his wallet was still there, and you ought to have seen the look on his face. Yes, sir, his pocket had been picked, and I had just enough left in my purse to pay the hotel bill; so we had to leave for home on the first train.

"Of course, that was the end of my diamond, for there was two hundred dollars in that wallet. Hiram didn't say any more about the diamond for twenty years until we had the farm paid for. I didn't say anything either, though I did a good deal of thinking, and it seemed as if I wanted it worse every year. I don't know why, either, for I never was much of a hand for finery. It just seemed as if my heart was set on a diamond, and I couldn't be happy until I had one.

"One day a few weeks after the mortgage was paid Hiram came in and counted out twenty five-dollar bills on the table. 'That's for your diamond, Jane,' he said. 'I know how bad you've been wanting it, and I guess we've come to the place now where we can afford it.'

"I was so excited that I could hardly sleep that night, for I planned on having Hiram drive me to town the first thing in the morning so I could get that diamond. Before he got the team hitched up, though, there came the mail man, with a letter from my sister Emily in the West. Her husband was well-meaning, but between drought and grasshoppers he never seemed to get ahead any. She told about her oldest boy being lame on account of having hurt his knee on the ice, and how the doctor said he never would get any better without an operation, and that the operation would cost a hundred dollars, which they didn't have and didn't know how to get.

"It made the tears come to my eyes to read that letter, for I knew what a hard time Emily had always had. Then I thought about my diamond money, and I sat down thoughtful like, and began to take off my hat. I guess I took it off and put it on half a dozen times before Hiram finally drove up to the door. I handed him the letter. 'I guess a good leg on that boy is worth more than a diamond on one of my old fingers,' I told him when he had finished. 'You always was soft-hearted, Jane,' he said, 'but I guess maybe you're right,' and he went out and put the team away.

"Then Hiram lost his health and we had to sell out and move to town. What with doctor bills and taxes and all, there wasn't any more talk about the diamond. It was only about two years after that when Hiram was taken down sick abed and he never got up again. Just before he died he called me to him and said: 'I don't want you to decorate my grave with any fancy monument, Jane. I want you to put the money into a diamond instead.'

"Well, by the time things were straightened up and the bills all paid there wasn't very much left, for doctors' and lawyers' bills do count up fast. I had the house here and that was about all. I told Annie and her husband that they could have the house when I was gone if they would move here now and look after me a little. They moved in, and they have been mighty good to me ever since.

"But to get back to the diamond. I had just seventy-five dollars left when everything was settled. I knew it was foolish to spend my last cent for a piece of jewelry, but I just felt as if Hiram wouldn't rest easy in his grave unless I did. I had just about made up my mind what kind of diamond I was going to get, when one of Brother John's boys stopped off here to see us one day. He was on his way home from some eastern college where he had been studying to be an electrical engineer.

"He was a strong, manly young fellow, and I told him we'd all be mighty proud to have such a good looking engineer in the family, especially when he got to digging Panama Canals or building skyscrapers. He looked sort of grave at that. 'It doesn't look now as if I'd ever get to be an engineer,' he said, and then he told me about the bad luck his father had been having, the result of which was that he couldn't give the boy any more money to continue his schooling with. 'I could get along all right and earn my own way if I had a little start on,' he concluded, 'but it's hopeless trying to get a start without a cent to pay my entrance fee and buy my next term's books.'

"As soon as he had said that I knew Hiram wouldn't have any diamond ring for a monument for some time to come. I got up quick before I had time to change my mind and went and got that seventy-five dollars and gave it to the boy. He wouldn't think of taking it at first, but after I explained to him how it was and told him how much better monument it would be for Hiram to have an engineer in the family than for me to have a diamond, he finally gave in, and I could see that he was powerful happy at the idea of going back to school again. 'I won't forget this, Aunt Jane,' he said, as he left. 'I'm going to take half my first year's wages and buy you the biggest diamond on the market.' But you know how long it takes a boy to get a start."

"And you gave up the idea of having a diamond then?" Ruth asked sympathetically.

"Not entirely. I knew it wasn't much use to think of ever getting enough money together again at my time of life, though I felt as if I ought to try, as long as it was Hiram's last wish. I've been saving a little, though I don't have much to save from. Last spring when Annie was going to quit keeping chickens on account of the town's getting built up so and the roosters waking up the neighbors in the morning, I persuaded her to let me keep them for her on shares. I shut the roosters in a dark coop every night, and they don't have any idea that it is daylight until I turn them out about seven o'clock in the morning. If any of the neighbors want to sleep after seven they'll have to get used to the roosters' crowing. I have about thirty dollars saved up now, and if the chickens do well and the price keeps up, maybe I can get a small diamond this fall. I wouldn't care for a very big one." Aunt Jane smiled hopefully.

Ruth jumped up impulsively and kissed the old lady's wrinkled cheek. "I'm sure you deserve a diamond if anyone ever did," she exclaimed. "You

Food economy now, more than ever, demands the purchase and use of those food articles of known high quality and absolute purity and healthfulness.

ROYAL

Is a Pure, Cream of Tartar

BAKING POWDER

Contains No Alum

Perfectly leavens and makes the food more delicious and wholesome.

make me feel selfish every time I look at mine."

Several times that summer Ruth ran over to see how Aunt Jane's chickens were doing. They were growing at a prodigious rate, and the only cloud on Aunt Jane's horizon was the proposal of the city council to prohibit chicken-raising altogether within the city limits. This danger finally passed over, however, and the chickens reached frying age unmolested by law.

Ruth had been invited to spend the summer with a cousin in Manitoba, and it was late in September before she returned. Almost the first thing she did on reaching home was to go over to see Aunt Jane.

"Yes, I've sold the chickens," Aunt Jane said in reply to Ruth's question. She smiled and shook her head as Ruth glanced down at her hands. "No, I haven't bought my diamond," she said, in answer to Ruth's unspoken question. "The fact is, I've decided not to."

"Oh, Aunt Jane!" cried Ruth. "After waiting all this while—"

"Well, you see, it was this way," Aunt Jane explained. "I had sixty-four dollars after the chickens were sold, and I knew just where I could get a diamond ring for sixty, because I'd priced them before. I took my money and started down town yesterday afternoon, with my mind made up to get the diamond this time.

"I hadn't any more than got outside the door, though, when I saw the big policeman that is on this street come along and drive the boys out of that vacant lot on that corner where they meet every afternoon to play ball. They're good boys and don't do anybody any harm by playing ball on that lot, not half so much as if they were playing marbles or something in the street. I walked up to the policeman and asked him what he was doing that for, and he said that the man who owned the lot wasn't going to have it used for a ball park. He said he was real sorry, because he liked the boys, too, but he couldn't do anything but obey orders.

"Just then an idea came to me, and I left the policeman and went up town to see the owner of the lot. He didn't act very much pleased to see me, but I made him listen to what I had to say, and the upshot of it was that I rented the lot of him for two years for fifty dollars.

"Then I went back as fast as I could with the lease in my hand. The boys were playing catch in the street in a half-hearted way, feeling pretty bad because their playground was gone. I walked right up to the policeman and showed him the lease, and told him to let the boys play ball on that lot all they wanted to. Then I called the boys and told them what had happened. They gave three cheers for me and said I was a bully good fellow. Then the captain spoke up and said that if the lot was going to be theirs to play ball on without anyone to interfere they ought to name it and put up a sign, and another of the boys suggested that they call it 'Aunt Jane's Baseball Diamond.'

"You can see the sign over there now if you look out the east window. I have an idea that Hiram will be just as well satisfied with that kind of diamond for a monument as with one with more sparkle to it, and come to think of it, I believe I am going to enjoy it a good deal more."—Christian Observer.

Luck—Pluck.

"I wish you good luck," is no word to say;
"I wish you good pluck," is better.
For pluck means more in every way
Than just an additional letter.

It is good to believe in your luck, I know,
It is bad to be thought unlucky;
But the best of luck for us folk below
Is the habit of being plucky.

You can turn your luck,—if you have the pluck,—
You can conquer the ill that shakes it;
So I will not stop at a wish for luck,
But here's to your pluck that makes it!

—St. Nicholas.

For the Southern Churchman

A Mammoth Flag.

By Alan Pressley Wilson.

A mammoth flag, said to be the largest American flag ever made, was recently flown to the breeze in New York city. This bunting was constructed especially for the purpose by a New England manufacturing concern, and measures 95 feet long by 50 feet wide, and is flown from a flag-pole 285 feet in height.

The width of each of the thirteen stripes is nearly four feet; the blue "field" measures 38 feet in length and 27 feet 5 inches in width; while the stars are about three feet from point to point. These stars are placed in the field 4 feet 9 inches between centers lengthwise, and 4 feet 3 inches up and down. The weight of this huge flag is 200 pounds, the stars themselves weighing a total of nine pounds.

The flag's proportions are strictly in accordance with government regulation issued in an executive order by President Taft in 1912. These proportions are:

Hoist (width) of flag	1
Fly (length) of flag	1.9
Hoist (width) of Union	7x13
Fly (length) of Union	.76
Width of each stripe	1x13

One important government regulation—that of never letting the flag touch the ground—was carried out in raising this mammoth flag only after considerable difficulty. The dimensions and weight of this huge flag made it a very difficult matter to keep every part of it off of the ground, but this was eventually accomplished.

What Time Is It?

It was just a little before lunch in the offices of a great railroad. Some of the clerks were putting on their coats, some leaving for the wash room, some consulting the clock; some were still busy. Suddenly the "boss" entered. He glanced about him, and then approached the young bookkeeper.

The young man kept on figuring, and the boss put a hand on his desk and repeated the question.

Instantly the other looked up, surprised to see the chief at his elbow.

"I beg your pardon, were you speaking to me?" he asked.

"Merely inquired the time—that was all," said the other.

The bookkeeper glanced about the room, located the clock, and said, "It's ten minutes to twelve."

"Thank you," said the general manager and vice-president, and strolled out.

That conversation put the young bookkeeper in a higher office. Nine years later he was assistant general manager, and while still in the thirties became a general manager, full-fledged.—Ex.

A Small Boy's Philosophy.

I am practicing a new kind of economy," the little mother said merrily. "I had always saved and saved and saved. Even the best things for the table were saved for special occasions. One day my small son begged for preserved strawberries, of which he is very fond, and I said: 'We have only a few cans left, and if we use those up we will have to do without.' He was unusually quiet for a few moments, then he said: 'Mother, I'd much rather do without after they are gone than before they're gone, and, besides, one of us might die.' Well, of course, we had the berries. Since that time I have practiced his philosophy along a good many lines, and I believe it pays. Too many are holding in reserve their best things, our money, even our pleasures and friendships, meaning to enjoy them some day; but what if we should wake up some day to find that 'one of us' had gone beyond the need of our best? Enjoy the things that you have while you may, and if there is to be any doing without, let it be after you have enjoyed them."—Ex.

For the Young Folks

What the Sparrow Chirps.

I am only a little sparrow,
A bird of low degree,
My life is of little value,
But the dear Lord cares for me.

He gave me a coat of feathers,
It is very plain, I know,
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold and purple,
Perhaps it would make me vain.

By and by when the springtime comes,
I will build myself a nest,
With many a chirp of pleasure,
In the spot I like the best.

And God will give me wisdom
To build it of leaves most brown;
Warm and soft it must be for my birdies,
And so I will line it with down.

I have no barn nor storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
But never a seed to keep.

If my meal is sometimes scanty,
Close picking makes it sweet;
I have always enough to feed me,
And life is more than meat.

I know there are many sparrows,
All over the world they are found,
But our heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten,
Though weak, we are never afraid;
For we know that the dear Lord keepeth
The life of the creatures He made.

I fly through the tickest forests,
I light on many a spray,
I have no chart or compass,
But I never lose my way.

I fold my wings at twilight,
Wherever I happen to be,
For the Father above is watching,
And He will take care of me.

—Selected.

For the Southern Churchman

What Rags Put in the Bank.

By Mabel S. Merrill.

"He is up to so much mischief, I'm afraid we shall have to get rid of him," said father, looking at the little dog in the tent doorway.

He was half in fun as he spoke, but the children's faces grew anxious. Rags was a bother, there was no doubt of that. He had carried off Harry's cap and hidden it under the river bank. And Lora thought he must have made way with her rag doll, Dinah, who was missing since yesterday. Then this morning he had got hold of one of mother's new shoes and buried it in a sand bank out behind the tent.

"Dogs always like to bury things; he didn't mean any harm," argued Harry.

"We'll hide everything out of his way," pleaded Lora. "There isn't much we care about in the tent, anyway—only old camping-out things."

"No, there's nothing valuable except this bag with papa's watch and mine," added mother, showing the little satin bag on her arm. "When Master Rags isn't looking I'll hide it under the spruce boughs of the tent floor."

"Master Rags must behave himself pretty well if he wants to stay with us," said father.

Then they all laughed as the little dog came and stood on his hind legs and begged, as he always did if anybody scolded him.

The Carroll family were camping out on the banks of this big river with the spruce woods behind them. Their boat was at the water's edge, and when they were tired of staying here they could pull up the little tent, stow it away in the boat, and row up river to another place.

"It's the most fun of any vacation we ever had," Lora declared. "But it will spoil it, every bit, if Rags has to be sent away."

Rags was not to be sent away that day, at any rate. Mother hid the satin bag with the two watches under the boughs that covered the tent floor when she thought he was not looking, and they all went for a walk along the river shore. Nobody noticed that Rags was not following them, but when they came back they met him racing through the bushes to find them. He was barking and jumping about, and seemed much worried over something. He would run towards the tent a little way and then come running back to meet them.

"He acts as if there might be something wrong at the tent," said father, and they all pushed on in a hurry to see.

Something was wrong, indeed! The underbrush behind the tent was all on fire, and the blaze was creeping towards them with the wind to help it.

They had just time to pull up the tent, stow it in the boat, and jump in themselves before the fire swept over the spot where the camp had been. They pushed out to the middle of the river and watched the blaze burn down to the water's edge and go out.

And then mother said suddenly: "Oh my bag with the two watches! We forgot to take it."

"It must be burned and the watches spoiled, of course," said father. "But it is safe to go ashore now, and we'll look to see if we can find any trace."

They rowed ashore and looked all about the spot where the tent had stood. The boughs that had served for the tent floor were burned to ashes and there was no sign of any watches.

Then suddenly Lora noticed something sticking out of that sand bank behind where the tent had been. It was the scorched foot of the rag doll, Dinah, and when the little mother dug her out there beside her lay the satin bag with the two watches, quite safe.

"Rags must have seen me hide the bag after all," laughed mother, "and as soon as we were gone he went and got it and put it in his own private bank."

"Well," said father, "I shall have to own up that Rags is useful enough to stay with us, if he is a bother!"

The Pirate Cat.

Oh, once there was a pirate cat
As black as black could be,
He told the kittens thrilling tales
Of horrid things at sea.

He bragged of all the wrong he'd done
He yarned of wreck and fight,
And scared those little cats until
They could not sleep at night.

He said he'd seen cats walk the plank,
And cats hung up by their tails.
He'd helped kidnap a kitten once,
Despite the mother's wails.

"In fact," he said, "I really am
The baddest thing I know.
And when I come a-stealing round
It's time for you to go."

Just then the kitten's mistress came,
And, seeing him, cried "Scat,"
Which seemed to sadly disconcert
That wicked pirate cat.

Moral.

If any pirates, bad and black,
Bring wicked tales to you,
Just think of that and cry out "Scat,"
And see what they will do.

—Presbyterian Witness.

For the Southern Churchman

And a Little Child Shall Lead Them.

By Inez Hancock (thirteen years old).

And respectfully dedicated to my friend, Cornelya W. McGehee, who has taken such an interest in my work.

"Mamma, please don't ask me to go to Sunday-school to-day. It is so very warm, and I don't think I care to go."

"Why, little daughter," said Mrs. McNeal, "you know you do not mean you don't care to go to God's own house of prayer. What would you do if you did not go?"

"To play with Marion under the raspberry bushes, or in Pearl's new swing."

"I thought so. Now, then, you would rather go play with your little friends than go to Sunday-school?"

"O, no, mamma, I would not. Where are my hat and gloves? I did not think at first. I am ready to go."

Mrs. McNeal smiled as she saw little Irene going down the walk on her way to Sunday-school.

"I thought I could make her understand. She does not often refuse to do anything that way."

But now as to little Irene. She went on down the street, but she was thinking how wicked she was to have said she did not want to go to Sunday-school; she was certainly going to pray God to forgive her. Of course, He would. Then it would be all right again.

Just then, at a most terrific rate, a horse hitched to a carriage came tearing down the street. There was a man in the carriage, screaming to the horse and jerking the reins, but in vain. The horse was foaming at the mouth and making the paved street resound with his hoof beats. Then as little Irene saw it, she suddenly felt a courage come to her that not many grown men have. She felt as if she could; she would at least try. So she raised her small white parasol and rushing out in the path of the fiery steed, began waving and opening her little parasol. On he came, panting and blowing, and as he saw the little form in his way and the little parasol waving in the air, he stopped. He was tired anyway, and glad to stop.

Then the man descended from the carriage and, looking at the child, fal-

tered: "Child, how did you, you only a little girl not more than ten years old, I'm sure, have the courage to risk your little life that way, and for someone you did not even know?"

She was as calm and cool as before the stopping of the horse. "God gave it to me. I saw you then I hesitated, but I felt something, I know it was God, tell me, 'Go ahead, you shall not be harmed,' then I went ahead, and he did really stop. Were you on your way to Sunday-school? It is not too hot, for mamma said it was not. Come on with me to my Sunday-school. Do go with me! Please!"

The pleading look in the child's eyes and the little outstretched hand touched the man's cold heart.

"Yes, little missy, I'll go—only wait till I tie this horse."

"O now we have a new Sunday-school member, haven't we? I am so very glad. So will Mr. Miller be glad; he's our superintendent."

"I hope you have, little missy, and a true and loyal member, too. God grant it."

She reached up and took his hand and skipping along by his side led him to "her St. James." "That's where I go every Sunday to school."

Mr. Capers, the minister, came forward to meet them as they entered. Then little Irene ran up to him. "Good morning, Mr. Capers, here is a new Sunday-school member. I will leave him to you and go to Miss Clara, for she is ready for our class." She ran off leaving them together.

Then the man raised his eyes that hitherto had rested on the floor.

"Rector, for eight years I have been a wicked man. I have stolen, gambled and had in short forgotten my Lord. A while ago I was riding away with a horse, one I had stolen, to meet some comrades and engage in another unlawful expedition, and the horse ran away with me. I was sorely exhausted and it was this little child's bravery alone that saved my life. Upon asking her how she raised courage to brave the danger of risking her life she replied, 'God gave it to me.' Rector, in former days when I read my Bible and loved my Lord and Saviour I think I remember reading somewhere in my Bible that 'A little child shall lead them.' Rector, I want to become a good man again, to serve my God. I have been led."

In the School of I'll Try.

Oh, there's many a smile and there's many a sigh
In the school of I'll Try;
And there's many a wish and there's many a why
In the school of I'll Try.

But it's being and doing that win, after all,
Though many a failure and many a fall;
For they never drop back very far beyond call
In the school of I'll Try.

It's the truant and dullard that never gets far
In the school of I'll Try;
But the wise and the willing keep safe above par
In the school of I'll Try.

And it's Hopeful that asks just a bit of a start,
And it's Purpose that knows every line of his part,
And it's Caring and Daring that never lose heart
In the school of I'll Try.

—The King's Own.

November Roses.

"Mother, outdoors hasn't a single flower, to-day," said little Helen Dale, after she had for a long time looked thoughtfully at the dull, grey November sky, brown ground, bare-branched trees, and dry withered leaves fluttering in the wind hither and thither; "and often," she continued, "outdoors has so many flowers; but now the violet and lily-of-the-valley beds are nothing but dirt, and the apple trees are only big twisted sticks without a single pink and white blossom, and the lawn is keeping all the yellow and purple crocuses hidden away down under the dry grass. Don't you think, mother, that dear Outdoors must be lonely, and don't you think she would be glad to see my birthday roses? May I put them in the window?"

"Yes, Helen, perhaps your flowers would cheer Outdoors, and the day is not cold, so let us place them here in the open window."

Carefully Helen brought the pale green glass vase that held her seven bright pink birthday roses, with their lovely curling satiny petals.

"There, now, dear Outdoors," she cried, "look at my birthday roses and smell how sweet they are!"

On that mild grey November day, one of Outdoors' little creatures, a velvet-striped black and yellow bee, had crept from his winter nest in a hollow tree, and was flitting about, a sad little bee, since he could not find a flower to cheer him or give him a sup of honey, until, from somewhere the delicious fragrance of roses came to him, and guided him straight over the dead brown grass fields, and through the bare trees to the open window, where Helen found him nestled deep in the heart of a great pink rose.

"O mother, mother," she called, "one of Outdoors' little children has come to get his honey dinner in my roses! I am so glad I had them ready for him."

"What a wise little bee it is," said mother, "not to be sad because the crocuses, violets and apple blossoms are not here, but to find and be happy in the only pink roses that are in all his world!"—The Young Churchman.

Mother's Fairy Story.

Little Alice did so hate to have her hair combed!

It was fine and silky, and curled all over her head; and the comb pulled and the brush scratched, and it was all very dreadful.

It was quite dreadful for mother too, for she did not like to hurt Alice; but she knew the pretty hair had to be combed.

One morning she thought of a way to make Alice love to have her hair combed. She took the little girl upon her lap, and patted the yellow curls lovingly.

"I had a beautiful dream last night," she told Alice. "Shall I tell it to you?"

"Oh, yes," beamed Alice, for mother had told her lovely dreams before. "Was it about a green frog and a yellow canary?"

"No, this time it was about our glass water pitcher. Wasn't that a funny thing to dream about?"

"Was it on our table?" asked Alice, and her eyes were as big and blue as bachelor buttons.

"No, that was really the very queer part of it. It was in the conservatory where the geraniums are set the closest together."

"Oh!" breathed Alice. And she never knew that mother had parted her curls all nicely on one side of her head.

"And all along the top edge of the water pitcher perched a row of the most beautiful little fairies you can think of! Their wings were like delicate little scraps of colored gauze; and they wore lacey little scarfs about their shoulders that looked like tiny squares of dewy spider web. And what do you suppose they were doing there, in the middle of the night?"

"Oh, I never could guess!" declared Alice. "What were they doing, mother?"

"Why, they were painting the shiny little rain-drops, ready for a shower," replied mother, smoothing out Alice's hair-ribbon. "You see, they didn't have paints like the ones we use. All they had to do was to lean over and dip their little brushes into the water pitcher and then into a dainty curled-up green leaf, or a bright red geranium blossom, or a blue hyacinth bell, or a yellow crocus-cup, and they had all the colors they needed."

"What did they have for brushes?"

"Tiny feathers that the kind little birds had let fall."

"And is that how the rain-drops get all their lovely colors, mother?"

"Well, of course, this was only a dream. But it was a pretty dream, wasn't it?"

"Oh, I should think it was! Some day will you tell me another dream about fairies that paint with feathers?"

"I will," promised mother. And just then Alice found that her hair was all nicely combed. I don't wonder she believes in fairies, do you?

The Biscuits.

Five little biscuits sat in a row,
In a little square prison of tin;
They all were so fat
And so very round, that
Not one could see over his chin.

The five little biscuits were covered up tight,
Like little white eggs in a nest;
And they grew and they grew
Until, I tell you,
As close as sardines they were pressed.

But presently five little biscuits all smiled,
While each one stretched up tall and thin;
And then, do you know,
Each stood on tip-toe,
And peeped o'er the edge of the tin!

Then five little biscuits were put in to bake,
As snugly as snug could e'er be;
And Peggy and Tim
And wee little Jim
Had those little biscuits for tea!

President Yuan Shi Kai, of China, has given $4,000 to the West China Union University of the Methodist Episcopal Church.

FRATERNITY OF PRAYER.
Cloth Pocket Prayer Book. Family Prayers. Compiled by late Rev. Dr. Huntington. Admirable for presentations. Ten cents, post free. $1.00 dozen. Fourth edition.
SEABURY SOCIETY,
49 East 25th Street, New York.

READERS OF THE SOUTHERN Churchman: Your keen appreciation of its value is bound to awaken others to this fact Will you not send us the names of friends to whom we may send sample copies and tell them that you have requested us to do so?

WANTED

ONE PERSON IN EACH PARISH to act as our local representative.

Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

The Central Truth.

I never see a crowded assembly of men and women, or mark them in some day of popular excitement when they pass through the streets but I think of the privations and disappointments, the unsatisfied hungers and unalleviated sorrows which make up their lot. I never look out on any Christian congregation of which I have some knowledge, without recalling how much you have suffered, how much you have lost, how frequent have been your sicknesses and your bereavements, how humbling have been your defeats, how searching have been your mortifications and betrayals, how full of anxiety your outlook on life! I never sit and speak with an old man who opens out the story of his long life but I realize again how closely sealed the book of life is to a man himself. The story told is one of hope unfulfilled, work unfinished, love baffled, trial upon trial, sorrow upon sorrow, death upon death, impoverishing and shadowing life all the way through . . . But stand below the cross, and look up at the Lamb that was slain, and mark the course and issue of his passion and his death, and you will realize why the pages of your book are dark with sorrow and wet with tears. Out of life's battle comes conquest over self. Out of life's dark hours come light and strength and peace. Out of life's meek acceptance of death there comes life for ourselves and others. When the Lamb that was slain breaks the seal of our book of life, and reads its mystery, we can sing as George Matheson sang, when the light from Christ's death fell across the darkest page of his experience:

"O cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground these blossoms red
Life that shall endless be."

—W. M. Clow.

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of the Southern Churchman could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend. I am **absolutely convinced** that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the U. S. and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 64 J, Shelton, S. C.
Gentlemen,

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....

If I Knew.

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard
'Twould open, I know, for me.
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew the box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From the nursery, school and street;
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—American Jewess.

Resorts

ST. JAMES SCHOOL

Near Hagerstown, Maryland.

St. James School, with its beautiful grounds and buildings, will be opened from June 25 to September 10 to receive a limited number of guests. Large swimming pool, tennis courts, etc. Business and social references required. For further particulars, address **ST. JAMES SCHOOL, Maryland.**

Refined Home

With board, offered girl students desiring to study music and art—or attend summer session at Columbia University. References given and required.

Address **MISS JORDAN, 452 Riverside Drive, New York, N. Y.**

BOARD.

A quiet resting place for the summer. A few boarders taken in the foothills of the Blue Ridge. Pleasant surroundings. Home comforts.

THE MISSES PENDLETON,
Delaplane, Fauquier County, Va.

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Edge Hill Summer Home, Montvale, Va.

MRS. C. H. READ, Proprietor.

On the line of the Norfolk and Western Railroad, one-half mile from station. Large shady grounds; Iron and Lithia Water furnished guests; comfortable rooms; good service; excellent fare, bathrooms. Carriage and Wagonette will meet trains daily. Special rates for month of June.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

APARTMENT

FOR RENT for the summer. Furnished apartment in New York City, fine location in good street, near park. Seven rooms and bath; hot water; gas. $45 per month. Write REV. FRANK DAMROSCH, JR., 25 West 84th Street.

24th TOUR

(Personally Conducted)
— TO —
NIAGARA FALLS, TORONTO, BUFFALO, ATLANTIC CITY and WASHINGTON.

To Endow a Room
for Working Girls in the Retreat for the Sick, Richmond, Va.

For further information apply to the Chaperones: Miss Mary Norwood, President of Retreat, 108 N. Fifth St., Phone Madison 1899-W. Miss Bettie Ellyson, 10 E. Franklin St., Phone Madison 108. Mrs. Anna F. Rahm, 316 N. Harrison St., Phone Madison 1383-J. Miss Mary G. Rahm, 316 N. Harrison St., Phone Madison 1383-J.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

YOUR RENEWAL and a subscription to the Century Magazine for $5.50. Subscription Department, SOUTHERN CHURCHMAN.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies', infants' and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

For Sale. Large Pipe Organ with chimes. Cheap price. Easy terms. Only been in use for nine months. Address P. O. Box 168, Petersburg, Va.

THE CENTURY MAGAZINE for six months to new subscribers, and MARION CRAIG WENTWORTH'S new book WAR BRIDES for $2.00. Send all orders to Subscription Department, SOUTHERN CHURCHMAN.

YOUR GARDEN.

SOUTHERN CHURCHMAN AND GARDEN Magazine, the two for $3.25.

SOUTHERN PROGRESS, regular subscription price 50c. per year, and the Southern Churchman—the two—$2.25. Subscription Department, SOUTHERN CHURCHMAN.

POSITIONS WANTED.

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Good traveler. Excellent references. Address H. W. Wilkins, Dixondale, Virginia.

HELP WANTED.

A MIDDLE AGED LADY, STRONG, cheerful, and healthy, and a communicant of the Protestant Episcopal Church, is wanted as housekeeper for a private family. Monthly salary thirty dollars. References required. Box 43, Fredericksburg, Virginia.

CLERGYMAN OPEN FOR ENGAGEMENT.

New York deacon about to be advanced to priesthood, desires curacy or mission. Young, unmarried, experienced and successful. Extempore preacher. Good references. University and seminary graduate. Would like to correspond with Bishop or rector needing curate or missionary. Address, "EXCELSIOR," care Southern Churchman.

YOUR RENEWAL, and a six months subscription to Everybody's Magazine—$2.50 Subscription Department, SOUTHERN CHURCHMAN.

COUNTRY BOARD.

A few boarders wanted. One mile from railroad station. Situation high and healthy. Rural delivery. Good service. Convenient to churches. Address MRS. F. B. WHITING, SR., Boyce, Clarke County, Virginia. R. F. D. T. L.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

IF YOU ARE IN NEED of a companion, nurse or mother's helper, a little advertisement in our CLASSIFIED DEPARTMENT will bring you many replies.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

ACKNOWLEDGMENTS.

Acknowledgments.

Contributions to the Widows and Orphans Fund received during April, 1915:

Church of the Epiphany, Barton Heights, Richmond, Va.	$ 20.00
Calvary church, Front Royal, Va.	9.31
St. Paul's church, So. Farnham Parish, Va.	1.00
Christ church, Ridley Parish	5.00
St. Thomas church, Ginter Park, Richmond	15.00
Wickliffe church, Clarke Co., Va.	3.00
St. John's Missionary Society, Richmond, Va.	29.66
Trinity church, Manassas, Va.	3.37
Monumental church, Richmond, Va.	40.00
Christ church, Lucketts, Loudoun County, Va.	5.00
St. John's church, McLean's, Va.	3.00
Ware Parish, Gloucester, Va., Church of the Holy Comforter.	5.00
McGill Parish	1.12
Holy Trinity church, Richmond, Va.	50.00
St. James church, Ashland, Va.	10.00
Monumental church, Richmond, Va.	10.00
Theological Seminary, Va.	30.00
St. Peter's church, Purcellville, Loudon Co., Va.	5.00
Westover Parish, Roxbury P. O.	10.00
St. Andrew's church, Richmond, Va.	65.00
Leeds Parish, Va.	10.00
St. Paul's church, St. Paul's Parish Owen, Va.	1.00
Church of the Ascension, Highland Park, Richmond, Va.	5.00
St. James church, Richmond, Va.	165.00
St. Paul's church, Richmond, Va.	1.00
St. Paul's church, Haymarket, Va.	20.00
Grace church, Kilmarnock, Va.	3.00
St. Peter's church, Port Royal, Va.	10.00
Christ church, Charlottesville, Va.	20.00
Lunenburg Parish, Richmond Co.	12.00
St. Paul's church, Ivy, Va.	2.50
Kinston Parish, Mathews Co., Va.	10.00
St. Luke's church, Richmond, Va.	3.00
St. John's church, King George Co., Va.	3.00
St. Timothy's, Herndon, Va.	2.00

E. B. ADDISON, Treasurer.

Contributions to the Education Society in Virginia during April:

St. Mark's Culpeper	$ 10.00
Epiphany, Richmond	5.00
Leeds Parish	13.70
St. John's, So. Farnham Parish	5.00
Christ, Williamsport, Pa.	12.41
Bishop Temple	25.00
St. Helena's Parish, Texas	4.00
St. John's, Richmond	25.95
Holy Trinity, Richmond	70.00
St. Luke's, Blackstone	7.22
Westover Parish	5.00
St. John's Houston	15.00
Grace, Alexandria	10.00
Abingdon, Gloucester	5.00
Falls church, Fairfax Co.	5.00
St. John's, Portsmouth	3.81
St. Paul's, Richmond	85.00
St. Peter's, Port Royal	5.00
Christ, Charlottesville	25.00
Lunenberg, Richmond Co.	5.00
St. Paul's, Petersburg	80.00

P. P. PHILLIPS, Treasurer.

Alexandria, Va., May 1, 1915.

Amounts received for the Disabled Clergy Fund, Diocese of Virginia, from March 2, 1915, to April 27, 1915:

St. John's church, Mechanicsville, Louisa	$ 2.00
St. David's Branch, Woman's Auxiliary, Ayletts, Va.	2.00
St. John's chapel, Louisa Co.	2.00
St. Paul's church, Hanover Co.	5.00
St. James' church (additional), Miss E. C. Davis	2.00
All Saints church, Richmond	125.00
Grace church, Richmond	12.20
"S" Hollins, Va.	5.00
L. B. Chilton, Lakota	1.00
Pohick church, Virginia	800
Christ church, Alexandria	37.04
St. Paul's Memorial church, University of Virginia	15.00
St. Mark's church, Culpeper	15.17
Church of the Epiphany, Barton Heights	15.00
Monumental church, Richmond	35.00
St. Thomas church, Ginter Park	10.00
Ware parish, Gloucester	5.00
Zion Episcopal church, Fairfax	10.00
Holy Trinity, Richmond	40.00
Christ church, Lucketts	5.00
St. John's church, McLean, Va.	2.00
Trinity church, Manassas, Va.	8.00
Holy Comforter, McGill parish	5.00
Emmanuel church, Port Conway	3.00
Wyckliffe church, Wyckliffe parish	5.44
St. Paul's church, Ivy Depot	10.00
St. John's Memorial Society, Henrico parish (additional)	30.59
Westover parish	3.00
Church of Our Redeemer, Aldie	5.00
Monumental church, Richmond, (additional)	5.00
St. James church, Ashland, (additional)	10.00
Immanuel chapel, Theological Seminary	4.64
Leed's Parish, Hume, Virginia	8.00
St. Andrew's church, Richmond	60.00
Church of the Ascension, Highland Park	5.00

Very respectfully,
WM. H. PALMER,
Treasurer.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

LILE-TUCKER.—At the University of Virginia, April 20, 1915, in St. Paul's Memorial church, of which the groom is the rector, by the Right Rev. Beverly D. Tucker, bishop co-adjutor of the diocese of Southern Virginia, Eleanor, daughter of Professor and Mrs. William Minor Lile, of the university, to the Rev. Beverly Dandridge Tucker, Jr., second son of the bishop officiating.

JONES-HULL.—On April 26, 1915, by the Rev. Dr. G. C. F. Bratenahl, at the home of her great-aunt, Miss Jane Wilkes, in Washington, D. C., Miss Minta Lockwood Jones, of Charlotte, N. C., and Mr. Joseph Hull, Jr., of Savannah, Ga.

At home in Savannah, Ga., after May 10th.

Miss Jones is a granddaughter of the late John Wilkes, of Charlotte, N. C., who for over fifty years was an ardent supporter of the Church and prominent in diocesan and general conventions.

RUFFIN.—Died in Jonnson City, Tenn., at the home of his sister Saturday, April 24, 1915, WILLIAM PICKETT RUFFIN, aged twenty-six years and five days, son of Mary Harvie and Wilson Nicholas Ruffin.

"Gone to dwell in the house of the Lord forever."

CARTER.—Entered into life eternal January 23, 1915, Woodville, Miss., REV. JOHN ROE CARTER. Born in Queens County, Ireland, he came to Richmond, Va., in 1869. He is survived by his wife, Helen Marshall, of Vicksburg.

May light perpetual shine upon him.

HEPBURN.—Died in New York city April 16, 1915, CHARLES LEVEN, eldest

The Object of Our Classified Department

is to furnish a meeting place for high class employers and employees; firms having high grade goods to sell and the buyer, etc., etc. The SOUTHERN CHURCHMAN will not knowingly permit any but legitimate use of these columns.

It will be worth your while to follow them each week.

son of the Rev. Sewell S. and Nina Lloyd Powell Hepburn, aged forty-two years.

Standing alone at the open window of his apartment in the fourth story he fainted—as he had done the evening before at his office—pitched forward and fell unconscious to the pavement below. Eight hours later his pure spirit passed away. With fine intellect, strong, unselfish and tender, he was the comfort, support and stay of all dear to him.

God moves in a mysterious way and we bow to His holy will. Blessed are the dead who die in the Lord.

IN MEMORIAM.

At a meeting of the vestry of Trinity church, Towson, Md., held April 26, 1915, action was taken as follows.

Whereas it has seemed good to our heavenly Father, in His infinite wisdom and love, to take unto Himself the soul of our friend and fellow vestryman Charles Worthington Hoff, be it resolved, That while we bow in grateful trust to His gracious will, we extend our profound sympathy to his dear ones, in whose sorrow we also claim a share. We thank God for the example of his fidelity to every duty, and especially for his zeal and devotion in all that concerned the welfare of Trinity church, of which he was for so many years vestryman and treasurer.

A copy of this action was ordered sent to Mr. Hoff's family, to be entered on the church's records and printed in the Southern Churchman.

W. H. H. POWERS.
Rector.

FRANK EHLEN,
B. F. DEFORD,
D. G. McINTOSH, JR.,
Committee of the Vestry of Trinity Church.

WILLIE NASH TURNER.

At St. Luke's Hospital on Saturday morning, April 3, 1915, it pleased God to call to her heavenly home Willie Nash Turner, the wife of Richard C. Turner, and the youngest daughter of Mrs. Clara Nash, of Richmond, Va.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

On the hearts of those who were with her during the many weeks of her last illness, there is indelibly painted so beautiful a picture of true womanly courage and Christian self-sacrifice that words written now can add but little. For, although she suffered severe pain, at times almost beyond endurance, no one ever heard her murmur, or utter a word of complaint. Often she would speak of her fear of causing unnecessary worry and trouble, and was so grateful for all that was done for her.

Her smiling face and bright words were real beams of sunshine to the hearts of those who watched and waited, and she was quick to notice any look of despair on their faces and charge them to bear up, that she was sure she was feeling better.

To her mother and sister, to whom she was a constant and loving companion, and from whom seldom separated, her loss is greater than words can express.

She was to her husband ever true and faithful. She rejoiced with him in his successes and comforted and encouraged him in his reverses, always with that interest and devotion which only one with a dear and loving wife can appreciate, and know her priceless value.

She was to her little boy a slave in love and tenderness, and for his care and comfort she never spared herself. He has lost in her, all that is best expressed in "the loss of a devoted mother."

Truly a pure and noble character has been called from our midst, and whilst our hearts are well nigh broken by so great a loss, we are comforted by the great inspiration of love and faith in our dear Saviour, who has taken her from us, and whose suffering and death hers so beautifully typified, for she bore her cross without a murmur, and now she wears her "crown of life which the Lord hath promised to them that love him"

I heard the voice of Jesus say
"Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast."

ORDINATIONS.

On May 1, 1915, the Feast of St. Philip and St. James, the bishop of Newark ordained to the diaconate, in the chapel of the Good Shepherd, General Theological Seminary, New York city, Messrs. Frederick John Buttery, Edgar Leon Cooke, James Harold Flye, M. A., Walter Handley and Henry Attwell Post, B. A. Mr. Flye was a candidate from the diocese of Atlanta, the others from the diocese of Newark. Morning prayer was read by Rev. Professor William J. Seabury, D. D., and Rev. Professor Charles N. Shephard, D. D. The sermon was preached by the Rev. Herbert M. Denslow, D. D., subdean of the seminary. Mr. Buttery was presented by Rev. William G. Bennett, rector of St. John's church, Passaic; Mr. Cooke and Mr. Handley by Rev. Victor W. Mori, rector of Grace church, Madison, New Jersey; Mr. Flye by Rev. Professor Charles C. Edmunds, and Mr. Post by Rev. Edward C. Hooper, rector of Christ church, Pompton Lakes, New Jersey. The litany was sung by Rev. Louis E. M. Sills, curate at Trinity church, New York. Rev. Professor Francis B. Blodgett, B. D., acted as epistoler and master of ceremonies. Rev. Mr. Post was chosen to read the gospel. The newly made deacons are members of the senior class at the General Seminary

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. H. Burch, D. D., Suffragan.

Bishop Greer's Letter: Stirred by needs of the General Board of Missions, and the importance of New York's part in it, Bishop Greer issued a letter which was read in all churches on May 2nd, and naming Whit Sunday as a day for financial offerings. Many rectors made the letter the text of their sermons. It was by far the most vigorous and stirring address the bishop has written or spoken in years. Everybody praised it, and everybody expressed the opinion it will help the cause.

Bishop Greer expressed faith in the people, explained the needs of the General Board, but omitted figures, saying he wished to deal with the spirit, not with things that might cloud the understanding.

Lenten Sunday-School Offering: Twenty-five hundred children, coming from Manhattan, the Bronx and Westchester county, more than filled the cathedral on the afternoon of May 1st, to present on behalf of themselves and others the Lenten Sunday-school offerings to missions. Lenten choirs in vestments completely filled the great chancel, and the singing of missionary hymns was such as is rarely heard.

Christ church, Rye, secured the banner for the largest gift per child, amounting this year to $5.25. This banner is given by the Rev. Dr. Ernest M. Stires, of St. Thomas church. The winner of Bishop Greer's banner was Holy Trinity, Harlem, which school gave a total of $808.19. The next was Calvary, $630, and the third, Christ church, Rye, $556. The total was $9,805.94, a sum slightly in excess of last year. Bishop Hulse, of Cuba, made the address, telling the children the Church does not consist of buildings, not even cathedrals, but people, including men and women in the making—themselves.

King George's chaplain, the Rev. William Temple, rector of St. James church, Picadilly, London, is giving the Paddock lectures at the General Seminary. He is the guest of Dean W. L. Robbins, D. D., and has been much entertained. He is a son of a late archbishop of Canterbury.

WASHINGTON.

(Continued from page 12.)

enthusiastic address on the subject of that body, earnestly commending the work to the rectors present. It was determined that a strong recommendation be made to the Diocesan Convention to aid in rebuilding the chapel of the Good Shepherd, recently destroyed by fire, and it was also decided to extend the Social Settlement work in Glick's Alley, under the supervision of Canon De Vries, head of the Social Service Committee.

Missionary reports were made by several of the missionaries present, showing progress in the various fields.

Churchman's League: On April 26th the Churchman's League held its spring meeting at the Highlands, when the following officers were elected for the ensuing year: President, Mr. J. Holdsworth Gordon; vice-president, Commander Theodore F. Jewell, U. S. N.; treasurer, Dr. Charles Diedel; secretary, Mr. Ogle R. Singleton. An address was delivered by Mr. Frank Edward Johnson, F. R. G. S., Officier de l'Academie de France, on "Camp Fire Tales of Mohammedanism," which was highly enjoyed by those present. The evening closed with the usual buffet supper.

The Daughters of the American Revolution signalized the openeing of their annual meeting, which took place here by attending an open air service on the cathedral grounds, when the sermon was preached by Canon McKim, who rose to the occasion, as he always does, and preached a magnificent sermon. There was an unusually large attendance, the afternoon was beautiful, and the service was one which will be long remembered for its exquisite setting and intrinsic merit.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Doing the Impossible.

The day of miracles is not past. The impossible is being done every day in the week. A contemporary tells the old and amusing story of the hard chase of a woodchuck. Pressed sorely by dogs, and cut off in his retreat at every point, at last the animal was said to have climbed a tree to escape. A farmer boy, listening to the story, interposed with the statement that a woodchuck could not climb a tree. "Aye," said the narrator, "I know a woodchuck cannot climb a tree, but this one had to."

Normally and in the ordinary there are a great many things we cannot do, but we can do them just the same. Necessity takes us out of the normal and the ordinary sometimes. And there is no necessity like a moral necessity. We cannot do a thing until God's great ought reaches and grips us, and then we arise and do it. When the divine necessity is on a man, he is something more than a man, and it is easy to do the impossible when a man is a man plus God.—Selected.

A writer in an eastern paper tells anew the story of Dannaker, whose life was transformed by a vision of Christ. Johann Heinrich Dannaker (1758-1841), of Stuttgart, Germany, who after achieving eminent distinction in dealing with subjects of Greek mythology, turned his attention to a statue of Jesus Christ. Having, after years of toil, completed his task, he invited a little girl into his studio and pointing to it, said, "Who is that?" She answered, "Oh, some great man, I suppose." His heart sank within him: he had failed. But he renewed his labor for a long time, making in all eight years, then asked a child again, pointing to the statue, "Who is that?" After gazing in silence for a while, her curiosity deepened into awe and thoughtfulness, and bursting into tears she said in low and gentle tones, "Suffer little children to come unto me." The simple heart of the child had divined his meaning, and he knew his work was a success.—Presbyterian Standard.

Sympathy.

These splendid lines were written by the chief stoker of one of H. M. torpedo boat destroyers at present in the North Sea, and published in the "Westminster Gazette":

The middle watch. A wicked night
With storm and driving sleet;
A grim destroyer fights her way
Through breaking seas and blinding spray,
Alert and ready for "The Day"
That's promised to our Fleet.

A gun's crew standing by their gun
The spray completely drenches;
They stick it out—they do at sea,
And one man to his chum says he:
"What a cold, bitter night 't must be
For fellows in the trenches!"

Cancel the Unkind Words.

Some of the older boys and girls have doubtless studied cancellation in school. But there is another kind of cancellation that can be used by boys and girls of all ages. For example, two boys were speaking of another boy:

"He is so slow in games," said one.

"Yes," replied the other, "but he always plays fair."

"He is so stupid in school," said the first boy.

"But he always studied hard," answered the second.

Thus, you see every unkind word spoken by the first boy was cancelled by a kind word from the second. Suppose that the next time we hear an unkind word we try to cancel it by putting a kind one in its place.—Apples of Gold.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

SOUTHERN RAILWAY

Premier Carrier of the South.

TRAINS LEAVE RICHMOND—MAIN STREET DEPOT.

LOW WEEK-END FARES TO BALTIMORE.

York River Line, effective May 1st, and continuing each Friday and Saturday thereafter until September 25th, inclusive, Southern Railway will sell from Richmond and points between Amelia and West Point low rate week-end tickets to Baltimore and return via York River Line, these tickets limited leaving Baltimore Monday following date of sale.

The trip, West Point to Baltimore and return via Chesapeake Steamship Company's new steamers, "City of Richmond" and "City of Annapolis," is a very attractive and enjoyable one, especially is this true during the spring and summer months.

For further information call on nearest Southern Railway ticket agent, or write

H. L. BISHOP, Div. Pass. Agt.,
Southern Rwy. Co.,
Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
5.30 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.28 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P.M. for Fredericksburg; arrive Elba 10.15 A.M. from Fredericksburg

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND, VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors,
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

"Spring is an Epiphany of God."

We often lay a value upon time that really belongs to eternity.

Faith is prior and superior to intelligence, but not contradictory to it.

Some of us are never so modest as when we are asked to do something for the cause of Christ.

The Christian life that is joyless is a discredit to God and a disgrace to itself.—Maltbie D. Babcock.

Maker and High Priest,
I ask Thee not my joys to multiply,
Only to make me worthier of the least.
—Elizabeth Barrett Browning.

Men grasp nothing more closely than their hopes, and if given the choice of greater hope or small fulfillment, they choose the former.—Selected.

A monotonous life may be like a music student wearily practicing scales, or like a bird, so in love with one strain that he pours it out day after day.—Selected.

If we wanted nothing, we should not depend on God so closely, nor call upon Him so earnestly. How little would He hear from us, if we had what we would have!—Baxter.

The sweetest of all the joys in life results from service to others. Joy is a reflex of energy, and the soul that does greatest service to others will reap the keenest joy.—Ex.

God often giveth in one short moment that which He hath for a long time denied. He giveth sometimes in the end that which in the beginning of thy prayer He deferred to grant.—Thomas á Kempis.

It is not always easy to learn; schooltime is often a hard time for scholar and for teacher, too. But schooltime will not last forever. One day we shall have learned our lesson perfectly. —Mary Whiting.

Prayer is as it were a tryst with God. We bring what we can to the meeting place—our body, our will, our heart. It is a will which drives us to the place in spite of our lower will, and a heart which longs to feel its love, but cannot. If we thus keep the tryst, is it possible that God fails on His side to meet us?—Selected.

Christ comes quickly, according to announcement—as quickly as we permit. Every prophecy in history is the sound of his approaching feet; every outburst of virtue is a gleam from the radiance of his face; every word of wisdom is the whispering of his counsel; every triumph over opposing forces is an echo of his might.—Bishop Brent.

Long did I toil, and knew no earthly rest,
Far did I rove, and found no certain home,
At last I sought them in His sheltering breast,
Who lifts His voice and bids the weary come.
With him I found a home, a rest divine,
And I since then am His, and He is mine. —Selected.

There is no power but love. The teacher who does not love his pupil wastes the time of two. The leader who does not love is not loved and goes alone. The reformer who does not love even those he must oppose, with a love that yearns for their highest good, will effect nothing that can last. The discouragements of welfare work on the part of employers is that it lacks heart. The drawback of the labor movement is the hate there is in it. The only solution of any social problem is that all men shall love the souls of their fellows.—L. W. Sprague.

MINISTERS SHOULD RECOMMEND the Southern Churchman to their congregations. Because: First, it is your Church paper. Second: To introduce the Southern Churchman into a home where there is no church paper, especially where there are little children, is like sowing a seed of kindness, because there is nothing in the Southern Churchman that will hurt, but much that will help.

Personal Notes

The address of the Rev. William L. Braddock is Mechanicsville, St. Mary's County, Maryland.

The Rev. T. A. Houghton-Burke has resigned the rectorship of Prince George's parish, Maryland, to take effect July 1st.

The address of the Rev. W. P. Williams is changed from Modesto, California, to 48 Academy Avenue, Southington, Connecticut.

The Rev. Gerald A. Cornell has resigned the rectorship of St. Paul's church, Albany, Georgia, and will go to New York city.

The address of the Rev. William N. Baily is changed from Asbury Park, New Jersey, to 600 North Forty-eighth Street, Philadelphia.

The address of the Rev. T. A. Cheatham is changed from Pinehurst, North Carolina, to Calvary Rectory, Pittsburg, Pennsylvania.

The Rev. John A. Miller, who has been serving as rector of Christ church, Coudersport, Pa., has been appointed to St. Andrew's, Shippensburg, Pennsylvania.

The Rev. P. St. G. Bissell, after four years' service as assistant minister of Grace church, Van Vorst, Jersey City, has entered upon his duties as rector of that church.

The Rev. W. S. Romilly, rector of Grace church, South Cleveland, Ohio, has accepted the call to Washington and Montross parishes, Westmoreland County, diocese of Virginia.

The Rev. Lewis C. Morrison, lately ordered deacon, has accepted a call to St. Luke's Mount Joy, Pennsylvania, and will have charge of St. Elizabeth's, Elizabethtown. He is now in residence.

The Rev. David Sprague, rector of the Church of the Good Shepherd, Clinton, Mass., who has been spending several weeks in Asheville, North Carolina, for his health, is much improved.

The Rev. Lloyd B. Thomas, of Carson, Nevada, has been appointed by Governor Boyle a delegate to the National Child Labor Conference, to be held in San Francisco the latter part of May.

The Rev. Walter Capers, president of Columbia Institute, Columbia, Tennessee, has accepted an invitation to preach the baccalaureate sermon for the Alabama Girls' Technical Institute, Montevallo, Alabama, Sunday morning, May 16th.

The Rev. William Way, rector of Grace church, Charleston, S. C., has accepted an invitation to preach the baccalaureate sermon at Converse College, Spartanburg, S. C. Converse College is one of the leading colleges for women in the South.

The Rev. Charles S. Kitchin, late of St. Luke's church, Mt. Joy, Pa., has been placed in charge of a circuit in Tioga County, Pa., consisting of St. Luke's, Blossburg, Trinity, Antrim, and Christ church, Arnot. He has begun his work there.

The Rev. Walter G. Parker, chaplain and professor of history in Woodberry Forest School, Woodberry Forest, Virginia, has accepted the call extended him to become dean of Trinity Cathedral, Little Rock, Arkansas, and will enter upon his duties July 1st.

DEATHS.

On April 8th, at his residence in Narbeth, Pennsylvania, the Rev. Allan Sheldon Woodle, B. D., died at the age of sixty-nine. He was ordered deacon in 1873 by Bishop Armitage, and priest in 1874 by Bishop Whitehouse. The funeral was held from All Saints' church, near Narbeth, and the interment was in West Laurel Hill Cemetery.

The Rev. B. H. Abbott died on April 21, 1915, at his home in Carbondale, Pennsylvania.

NOTICE OF SUSPENSION.

The Standing Committee of Western Michigan having certified to me the fact that the Rev. Samuel Wilson Moran has abandoned the communion of this church by formal admission into a religious body not in communion with the same; on the 24th day of April, 1915, in accordance with canon 35 of the General Canons, Digest of 1913, I have suspended the said Samuel Wilson Moran for a period of six months; such suspension to be followed by a deposition, unless within the said period he shall have made retraction or disproved the facts as certified.

JOHN N. McCORMICK,
Bishop of Western Michigan.

FINANCIAL

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1889
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Real Estate Bonds
Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.
Write for full information.
American National Bank
Richmond, Va.
Capital & Surplus.....$1,600,000
Resources over 9,000,000

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., MAY 15, 1915 No. 20

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Protestant Episcopal Theological Seminary in Virginia
The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

CHATHAM Episcopal Institute
For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector
Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.
Mrs. Elizabeth May Willis, B. P., Prin , Box 13



STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.
Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

GRAFTON HALL
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics,
Music, Art, and Library Courses.

St. Alban's National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.



SWEET BRIAR COLLEGE
For Women Sweet Briar, Va.
The College—offers a four-year course leading to degree of A. B. 1,000 feet high in the foothills of the Blue Ridge Mountains on estate of 3,000 acres. Health conditions unsurpassed. Modern equipment; capacity for 300 students. Art, Music, Domestic Science.
The Academy—offers preparatory courses. On main line of Southern Railroad. 10th year begins September 21, 1915. For catalog and book of views address
The Secretary, Sweet Briar College.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,
Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.
REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

National Cathedral School for Girls.
Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C.

Gunston Hall 1928 Florida Ave., Washington, D. C.
School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art. Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin , Miss E. M. Clark, M. A., LL. A., Miss Clara A. Beatley. A. B. (Vassar), Associates

Little Brown Seeds.

It is wonderful that a little brown seed carried over through the winter, from last year, when planted will spring up into a plant, covered with beautiful blossoms that later grow into fifty or a hundred little brown seeds as perfect as the one from which they sprang.

And deeds are quite as wonderful! Many a little brown deed, common and uninteresting and hard to do, if planted by love, springs up in the hearts of people and yields scores of deeds as good and useful as the one planted.—Selected.

Cherish thankfulness with prayer. St. Paul gives us in two words this secret of peace. "In everything" (he excepts nothing, so do not you) "by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." He does not say it as a benediction only; he tells us, it "shall keep your hearts and minds." Do the one and God will do the other. Ask what you will, be thankful; and not peace only, but peace which passeth all which our poor minds can think, shall keep these poor, breaking, restless hearts—these ever wearying, worrying minds of ours—in Christ Jesus. —Pusey.

Savings of School Children.

Springfield (Ill.) school children, exclusive of the high school, have since the savings bank plan went into effect about four months ago saved a total of $17,863.03. The amount is divided as follows: Boys, $10,906.03; girls, $6,-956.95.

The figures indicate that the boys are better savers than the girls, since the relative number of the sexes enrolled on the school rosters is about the same.

The Lawrence junior high school leads the list with a total savings of $3,785.67.

A Prayer.

O give us strength to face our day
With courage, as Thy sons of old,
To lift our voice in prophecy
Against the gods of stone and gold;
Give us to see and understand
The heart of man and to forgive,
Give us the faith to touch Thy hand,
Teach us, O gentle Lord, to live. Amen.

READERS OF THE SOUTHERN Churchman: Your keen appreciation of its value is bound to awaken others to this fact Will you not send us the names of friends to whom we may send sample copies and tell them that you have requested us to do so?

Sick People Made Comfortable.

During the happy getting-well days every patient has time in a hospital to absorb much instruction without effort, and the lessons she learns ought to bear fruit all the rest of her life.

I blush with shame to think common sense did not teach me long before many of the lessons I had to wait to acquire at a sanitarium, but when I see amateur nurses now-a-days making the same mistakes that I once made, I feel that I was not alone in my ignorance.

Giving medicines was the first lesson I assimilated. The quiet nurse with the dose appeared at the right moment and without a word it went down. There was no talking about medicine time at all. The patient simply opened her mouth and the dose disappeared.

I once tried to persuade a mother that she was wasting her child's strength by coaxing the peevish little one to take her medicine instead of calmly forcing it down, but a look of scorn was all I received for my pains. The sufferer was burning with fever and gasping with pain, but there sat the mother kissing and caressing her and saying, "Darling, if you won't take this medicine you can't get well." Anyone who has witnessed a similar scene can imagine the condition of the child at the end of the struggle.

Next in order came the knowledge that hospitals depend upon simple remedies even more than homes do. This was quite a shock to me, as I had imagined that they resorted to drugs for everything.

Heat is used in almost every trouble, and there are dozens of hot-water bottles always in service. I learned that I had been ignoring two of the greatest agencies for relief in the world by not using hot water and dry heat.

A little sponge bath for a tired patient, a full bath for a fever sufferer, and dozens of local baths will give relief and save the dosing some amateur nurses think necessary, and hot applications will often induce sleep. To be sure, there are many cases when nothing but drugs will quiet the patient, but for all common cases tucking the body up warm in bed with plenty of hot blankets and hot water bottles for the "cold spots" will answer nicely.

I never allow a visitor to sit where the patient has to strain her eyes to see her. This eye-strain is one of the most annoying things that can happen in a sick room. I make sure there is no "crack" along the edge of the window to let in light, and I pin the curtains to the window and get rid of that long streak of light which so attracts and hurts a patient's eyes.

Regularity has a large place in my sick room system. Paths, rests, medicines, nourishment, run like clockwork, and the result is a satisfied patient. Well people can wait with passable patience if the meal is fifteen minutes late, but a peevish sick person is apt to regard a late meal as nothing short of a calamity. A bath delayed an hour or two means nothing to a hearty person, but to a peevish invalid wanting a nap immediately after the bath, the delay is tiresome in the extreme.

Sometimes I am tempted to believe that the most important lesson I learned was that sick people like to do things for themselves occasionally. Of course the patient must show a desire to do the little tasks before the privilege is granted, and, of course, he must not be allowed to overexert himself, but an hour alone with a letter or something of the kind will do a sick person a world of good.

To have everything done for one is a burden in sickness, particularly when the well-meaning nurse continually says: "Isn't there something I can do for you? I wish I could do something to make you more comfortable." I was so happy to be allowed to worry the peeling off an orange and put my own stamps on my letters and cut my own meat at the hospital that then and there I resolved to allow every sick person in my home ever after a measure of liberty.

I even go away and allow the patient a little solitude. I used to think that would show neglect; but, on the contrary, it shows common sense. Placing a little handbell within reach of the invalid, I stay invisible an hour or two, taking an occasional peep when the patient cannot see me.

I found out how to make the most of makeshifts in a home, how to use small blankets instead of big ones, how to use chairs to prop up sick people, how to use an old-fashioned rocking chair in getting a patient from one room to another, and how to make a bed without wrinkles. All these and many other useful bits of information come back to me as I am called upon to care for more or less serious diseases in my home.—Farm and Home.

A devoted churchwoman, who is conscientious in her stewardship of wealth, asks us: "What effect will the war have upon missionary giving?" The reply is: "That depends upon how fully churchmen believe in their missionary work." We unanimously deplore the horrors of war; many of us think them to be altogether avoidable, yet it is plain that neither civilization nor education, battleships nor standing armies, give any real guarantee of peace. There is only one agency which can abolish war, and that is the promulgation and practise, by nations as well as individuals, of the gospel of Jesus Christ. It is God only who can "make wars to cease in all the world." If, realizing its horrors, we desire to work for its abolishment, we certainly will not regard curtailment of income as an excuse for failing to spread the gospel of the Prince of Peace.—Spirit of Missions.

WANTED

ONE PERSON IN EACH PARISH to act as our local representative.

Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

Waiting.

Who hath not stood with wavering trust
In some obstructed way,
Where God refused to interpose
Or hasten our delay?

Perplexed with doubt, and sore distressed,
We breathe an earnest prayer
To heaven for help; but no appeal
Opens an entrance there.

And thus we stand, with eager hands,
And burning, restless feet,
Afraid to venture farther on,
Not daring to retreat.

But when at last we learn to trust,
And, trusting, to obey,
We look, and lo! an angel now
Has rolled the stone away.

All worthy he who prompt responds
Prepared for every fate;
But worthier he of higher praise
Who, trusting, learns to wait.

—Kate Flenniken, in S. S. Times.

In Mire But Not Wallowing.

Everybody falls, at one time or another, into the snare of temptation; but there are sinners and sinners, and the difference between them is put by Father Tabb in homely phrase:

"'Unc' Si, de Holy Bible say,
In speakin' ob de jus'
Dat he do fall sebben times a day;
Now, how's de sinner wuss?'

"'Well, chile, de slip may come to all;
But den de diff'ence foller;
For, if ye watch him when he fall,
De jus' man do not waller.'"

—Ex.

IF YOU ARE IN NEED of a companion, nurse or mother's helper, a little advertisement in our CLASSIFIED DEPARTMENT will bring you many replies.

O. M. V.
Means
OUR MARRIAGE VOW

The Episcopal Marriage Service in Book form. Contains the Marriage Certificate, and pages for guests and witnesses, followed by space for "Family Records". Made in the following styles:—
White Leatherette—$ .75 and $1.00 White Leather—$2.50 and $3.50
Carriage extra—5 cents
Church Literature Press - PUB. - 52 BIBLE HOUSE - NEW YORK

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., MAY 15, 1915. Vol. LXXX. No. 20

EDITORIALS

THE CHURCH PENSION FUND.

At most if not all of the diocesan councils or conventions to be held this year the question whether the diocese shall unite in the proposed pension system of the whole Church will be considered, and in many cases will be definitely answered. We understand that it is thought certain that a sufficient number of dioceses will give their adherence to the plan to insure its being put into operation as soon as practicable after the next General Convention in October, 1916. If any shall decline to join in the system they will lose its benefits for awhile, but the logic of events will be almost sure to bring them into line sooner or later. The prospects are bright for a definite and reasonable pension system for the whole Church being at last inaugurated.

It will be a consummation long desired. No cause has rested more persistently or more appealingly upon the heart and conscience of the Church than that of her aged and worn out clergy and their widows and orphans. The very beginnings of organized charity in the Church in our country were on this behalf. In October, 1754, at a Convention of the clergy in Virginia held at William and Mary College, the Reverend Commissary Dawson, in a touching appeal, recommended to their most serious consideration "the cause, the mournful cause, of the widows and children of our deceased brethren." Then and there was organized a "Scheme for the relief of poor Clergymen's Widows and Orphans," and fifty-three clergymen subscribed on the spot more than seventy-six pounds for this purpose. This society continued in existence for a number of years. As is well known, the first tentative steps towards the organization of the Protestant Episcopal Church in a General Convention were taken at a meeting of clergymen and laymen at New Brunswick, New Jersey, held in May, 1784, ostensibly "to take measures for the revival of the Corporation for the relief of the Widows and Orphans of the Clergy" in the States of New York, New Jersey and Pennsylvania, which corporation had acquired a considerable fund before the Revolution. From those days to the present many have been the schemes inaugurated and the funds founded in perhaps every diocese and in the Church at large with this pious end in view. Plainly the Church has been unwilling to suffer the reproach of seeing her aged servants and their dependants lack the necessaries of life when their working days were accomplished. And it is equally obvious that the Church has not been able to satisfy herself or to perform her full duty in this regard on the plans and by the methods heretofore pursued. A matter of universal obligation has been dealt with locally and incidentially and, worse than all, on the plane of a charity. It is high time that the whole Church should take hold of it, not as a "mournful cause" appealing to her sympathy, but as a normal factor in her life appealing to her practical wisdom and best business sense.

This point has been reached in the proposed Church Pension System, which has now for nearly two years been before the Church for consideration. It is the outcome of very long and careful study on the part of those intrusted with the task of devising a scheme at once possible, effective and permanent. It is based on the fundamental principles of life insurance which, after centuries of experiment and experience, have become fixed and understood. Broadly stated, each parish will be expected to pay an assessment, somewhat in the nature of an insurance premium, equal, say, to seven per cent of the salary paid, for the benefit of its minister for the time being. This is credited to him individually, and buys disability pension, or retiring pension at the age of sixty-eight, and annuities to his widow and orphans, according to a fixed and guaranteed scale. This premium or percentage of salary is assessed upon the parishes by the dioceses, which will be the unit of administration. The income of diocesan funds now established for clergy relief may be applied to reduce the ratio of assessments. If a diocese does not pay its assessments in full the pension of its clergy must be reduced proportionately; and so of each parish.

The benefits promised are; disability pensions equal to forty per cent of the average salary received by the clergyman for five years before the time the disability occurs, if before the age of sixty-eight, with a minimum of $600.00. Retiring pensions at the age of sixty-eight, estimated at half the average stipend received by the clergyman during his years of service if he was ordained at about the usual age; the minimum being fixed, however, at $600.00 and the maximum at $2,000.00. Widow's pensions, equal to one-half of that to which her husband would have been entitled from the date of marriage, with a minimum of $300.00. For orphans, annuities graded according to age: $100.00 for each child under seven, $200.00 from seven to fourteen, and $300.00 for each dependent minor over fourteen, thus providing for his or her education.

It is urged against this pension plan that the inequality in the stipends received by equally faithful and deserving ministers during their active life is perpetuated in their retiring pension and in that granted their widows. The ill-paid missionary, after his years of poverty, must retire on the minimum, while the rector of a large and wealthy parish retires on the maximum. If the system proposed were one for dispensing a charity the objection would certainly be a weighty one and would be sufficient to condemn it. But the Church has failed to handle this matter effectively on the basis of a charity. If, on the other hand, we are to inaugurate the principle of insurance, with certain modifications, then we must accept the fact that insurance or annuities have to be bought and paid for; and that as each parish is expected to pay the premiums for its own minister those which are able to pay the larger premiums will buy the more insurance for their beneficiaries. It is no more unjust than that they should pay larger salaries to their rectors. The differences

in the pensions, however, will be much smaller than that previously existing in salaries or stipends, on account of the provision for minimum and maximum amounts to be received and the equal amounts granted to orphans, so that the stronger parishes will help the weaker to a considerable amount.

The problem of "accrued liabilities," that is of pensions for clergymen whose term of active service has been already partly or wholly spent, and for whom no premiums or assessments have been paid and no reserve accumulated, is a most difficult one. This tremendous charge, however, is not to be fastened upon the pension system to be inaugurated, which would be to court bankruptcy, but will be segregated and handled separately by the Trustees of the Fund. The belief is expressed with confidence that if the Church will adopt the pension system now proposed, insuring that such accrued liabilities will never again arise as a result of past negligence, a sum will be raised by individual subscription sufficient to care for these in large part and secure even for the veterans about to drop from the ranks at least the minimum of benefits which to future generations of clergymen will come automatically and of inalienable right.

The above is but a crude outline of the Church Pension Fund, which is explained in minute detail in the pamphlet literature distributed to the clergy and delegates to the diocesan councils and conventions soon to meet. The Fund will be subject to the supervision of the Insurance Department of the State of New York, which will see that its calculations are scientific and that it will fulfill its promises. The system, while in some respects new, has been formulated with the assistance of some of the most eminent actuaries in the world and has met the approval of the soundest business men in the Church who attest its actuarial correctness. The Commission in charge of the work, and the experts who, with them, have expended upon it such unstinted labor, deserve and will receive the gratitude of the Church now and in future generations.

When crossing the Atlantic I noticed that our steamer was furnished with two compasses. One was fixed to the deck where the man at the wheel could see it. The other compass was fastened half way up one of the masts, and often a sailor would be seen climbing up to inspect it. I asked the captain, "Why do you have two compasses?" He said, "This is an iron vessel, and the compass on the deck is often affected by its surroundings. Such is not the case with the compass at the mast-head; that one is above the influence. We steer by the compass above." In the voyage of life we have two compasses. One is the compass of feeling, often sadly influenced by surroundings. The other is the compass of faith, above these influences, and ever pointing true through storm and sunshine to the course marked out on the eternal chart. Let us steer by the compass above!—David Devoir.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE PENSION FUND.

Mr. Editor: Will you please print the enclosed table, which shows that the burden of the proposed Pension Plan will fall squarely on the shoulders of the individual communicants of the poor parishes. It also disproves Mr. Sayre's contention that stipends "generally bear and should assuredly always bear a fairly consistent ratio to the resources of the parish. The assessment is therefore essentially an assessment according to financial strength."

PARISH	Gross Annual Income	Total Annual Salaries	Per ct. Salaries to Income	Per ct. Premium to Income	Per capita Cost of Pensions	Total Pension Received	Per capita Cost per Thousand Dollars' Worth of Pensions
TRINITY—New York	*$2,100,548.78	$33,885.00	.015	.001	----	$7,000.00	----
ST. THOMAS	250,000.00	21,000.00	.084	.006	.59	3,750.00	.15
EPIPHANY—Wash	46,260.11	8,000.00	.170	.013	.45	2,750.00	----
TRINITY—Wash	7,000.00	1,750.00	.250	.019	----	875.00	-
ST. AGNES—Wash	4,000.00	1,500.00	.375	.028	.48	750.00	-
WM. AND MARY—Maryland	1,006.00	960.00	.960	.072	1.80	600.00	3 00

*Taker from year book of Trinity Parish for year 1910, pages 64 and 56, the only book available to me.

Column three shows that this ratio instead of being fairly consistent varies from one and a half to 96 per cent. Column four shows that the premium paid by the poorest parish is seventy-two times higher a ratio to its financial strength than that of the richest parish. Column five shows that the wealthy, communicants of St. Thomas', New York, pay only fifty-nine cents apiece for $3,750 worth of pensions, while the poor communicants of the country parish of William and Mary pay $1.80 apiece for only $600 worth of pensions. In other words, the millionaires of St. Thomas', New York, are charged only fifteen cents per thousand dollars' worth of insurance, while the farm hands of the country parish are charged at the rate of $3.00 per thousand, twenty times as much. What would we say of a secular insurance company that gave such enormous rebates to the rich? The Federal authorities would deal with it.

Concerning the Washington vote of 70 to 11 in favor of the proposed plan it should be noted that this is a minority vote of the diocese, only 70 out of 153 delegates entitled to vote voted for the plan. Moreover, the vote was delayed until most of the country delegates had been compelled to leave the convention to catch their train, and much of the strongest feeling against the proposed plan existed among these delegates. Many remaining delegates simply did not vote. This would seem to be rather a shaky foundation upon which to build so important a piece of legislation.

C. W. WHITMORE.

Washington, D. C.

BILLY SUNDAY AND THE CHURCH.

Mr. Editor: Has not the time arrived for the American Church to realize and make use of the good (however much or little there may be) in the Billy Sunday movement? In spite of the vulgarity, irreverence and generally distasteful elements that characterize his efforts there is still something to be reckoned with "whether it be of God or of men" time alone will tell. But what if of God? Say what we will, Sunday is an evangelist who knows how to speak in the language of the people, the "vulgar tongue" forsooth and this is a talent which so few of our highly trained (and generally over-trained) preachers have failed to show. Few of us are vivid and fewer still electrical and Sunday is both and hence he moves souls for better or for worse. One thing he realizes to its full value and that is that in this country baseball pitchers, letter carriers, pugilists and preachers are all judged by their delivery. In this he is akin to genius As for the distasteful aspects, Wesleyanism must have appeared the same to the starched and dried up ecclesiasticism of the eighteenth century as did Lutheranism at the Reformation. "I can write," said Erasmus, "but Luther can burn." So can Sunday and so could all the Reformers because they were evangelists in the primitive sense. The order of preaching friars in the middle ages was a distinct restoration of the evangelistic office and the great missionary orders of the Roman Church were avowedly evangelistic in theory and practice. Evangelism was the womb that bore Methodism and a half-alive Church would never have suffered it to escape. Moreover apostolicism and evangelism are really synonymous terms. Then what is the matter with the Church? She is apostolic, but is she equally evangelistic? Need I ask the question? The root difficulty lies in the fact that all our men are trained in harness—the harness of rubrics and canons and all the impediments of ecclesiastical housekeeping. We have no room for the free lance. We simply do not know what to do with him and at bottom, we are afraid of him. Hence the inspirational power he might contribute is lost to the Church and for lack of expression he loses the vision and presently sinks to the grave. Are we not renowned for being cold and servers of piety on ice? The English Church is almost wholly a Caste Church (thanks to the establishment) while here we are far too respectable and the Church of the well to do, to catch the ear of the masses. We have too long emphasized the value of learning at the expense of the higher quality of burning. The Holy Ghost at Pentecost appeared as cloven tongues of flame. He set the apostles on fire and they turned the world upside down. His Church is still the same. We have all the machinery, but where is the fire? Authority, history, liturgy, liberty we have it all, no other body in the world is so well equipped, but, again, where is the fire? Romanism is top heavy with forms of thought which are daily becoming more and more obselete while Protestantism is no longer a protest but an internal disorder. Is Billy the last gasp? Anyway, along he comes with his partial truths, his Old Testament God, his limited theology, vulgar speech and moral "punch" and he sets cities aflame! He is like a lightning plow which cuts and digs and tears the indifferent soil, sodden with sin. But he can go no

further. He can plow but he cannot sow. Here then is the Church's great opportunity. Where he has done his work cannot our parishes combine and hold a great teaching mission of Catholic truth and life, confining effort within the wealth of the Catholic faith and leaving the question of ritual alone and to take care of itself? Forty years ago at a meeting of the Church Congress cheers were given for the inception of a preaching order similar to the Paulist Fathers in the Roman communion and still the Church goes on cheering. Meanwhile Protestant converts are only half converted; they have found Christ, but they need to find his way. In other words they need his Church for it was not the gospel alone he came to preach but the **gospel of the kingdom.** Man in short needs to be not twice but thrice born—naturally, spiritually and mystically so that he may not spend all his strength to save his soul but rather to maintain his fellowship in the mystical body of Christ. Our Church can best supply the missing link and so tie them up to God with His own divine, apostolic and sacramental methods. For the American Church, despite her many faults, is the freest, healthiest, least superstitious and most progressive and can alone fully supply the spiritual and social needs of men. Is it not about time that we made a start on a **large** scale? Personally, I stand ready to help whenever and wherever required.

"Must He come down from the clouds
Has He no instruments here?
Strike! God is waiting for you."

WALTER E. BENTLEY.
Ascension Rectory, Brooklyn, N. Y.

Contributions

ARCHBISHOP LEIGHTON: HIS CHARACTER.

By Rev. Edward S. Cross.

In my previous article I briefly sketched the times and the career of Robert Leighton, archbishop of Glasgow from 1670 to 1673. In the present, concluding article, I will speak of his character, already indicated, in some measure, in the consideration of his career.

The Rev. George B. Cheever, a well known Congregationalist preacher of a half century ago, was a sincere and zealous reformer, quite different in temperament from Leighton, while yet one of the archbishop's most ardent and most intelligent admirers. He says of Leighton: "He seems almost to have arrived at the highest degree of spirituality which it is possible for any human being to attain." Again, Cheever says: "A simple repetition of the beatitudes with which our divine Saviour opens his Sermon on the Mount, would perhaps be the most forcible and happy delineation of his moral character." And again: "In charity and liberality of mind, in kindness, gentleness and tenderness of heart and manners, perhaps he never had an equal." The memory of Leighton as bishop of Dunblane was fresh even in recent times. The celebrity of the bishop enshrined the memory of his servant, John, "whose idle pranks," it is said, "have earned him never dying fame in Dunblane and its neighborhood." A biographer of Leighton tells a story of this man servant: "Having a fancy one morning for the diversion of fishing he locked the door of the house and carried off the key, leaving his master imprisoned. He was too much engrossed in his sport to think of returning till the evening, when the only admonition he received for his gross behavior from the meek bishop was, 'John, when you next go a-fishing remember to leave the key in the door.'"

It was when Leighton reluctantly accepted the bishopric of Dunblane, in order that he might undertake the thankless task of reconciling the fanatical Presbyterians and the worldly Episcopalians of Scotland that he uttered these words, so characteristic that they differentiate him from almost the whole of mankind, yes, and of the Christian Church itself. He said of his uncongenial and well nigh hopeless undertaking: "Yet one benefit at least will arise from it. I shall break that little idol of estimation my friends have for me, and which I have been so long sick of." Bishop Burnet, who was probably the one person who best knew Leighton, says of him: "He seemed to have the lowest thoughts of himself possible, and to desire that all other persons should think as meanly of him as he did of himself, and he bore all sorts of ill-usage and reproach like a man that took pleasure in it." Is it not worth our while, to admonish ourselves by repeating this wonderful testimony: "He bore all sorts of ill-usage and reproach like a man that took pleasure in it."

Leighton was grave, though far from gloomy. Dr. Pearson shows us where he was most cheerful, namely, in the contemplation of death. He says: "To him, therefore, death had lost its sting: it was become a pleasant theme, and gave occasion to some of his most cheerful sayings. He would compare this heavy clod of clay, with which the soul is encumbered, to the miry boots of which the traveller gladly divests himself on finishing his journey, and he could not disguise his own wish to be speedily unclothed, instead of lingering below till his garments were worn out and dropped off through age. In general his temper was serene rather than gay, but his nephew states that if ever it rose to an unusual pitch of vivacity it was when some illness attacked him; when 'from the shaking of the prison doors he was led to hope that some of those brisk blasts would throw them open and give him the release he coveted.' Then, he seemd to stand tiptoe on the ma gin of eternity in a delightful amazement of spirit eagerly awaiting the summons to depart and feeding his soul with the prospect of immortal life and glory."

His biographer adds that Leighton did not pretend to absolute assurance of final salvation. Conversing with ardor one day on heaven, a near relative of Leighton's exclaimed: "Ah, but you have assurance!" To which Leighton replied: "No, truly, only a good hope, and a great desire to see what they are doing on the other side, for of this world I am heartily weary."

Dean Stanley, in his charming "Lectures on the History of the Church of Scotland," dwells especially upon the tolerant and comprehensive spirit and churchmanship of Leighton. The beloved dean of Westminster and its Abbey was himself a typical "Broad Churchman" of the most comprehensive and unpolenic sort. Leighton, on the other hand, was not so much a "Latitudinarian" (as they called the "Broad Churchmen" of that day) as one whose heart was little set either for or against dogma, and who exercised and expressed a charity, almost wholly unknown in that age, toward the views of other Christians who differed widely from him and among themselves. As a writer his chief work was his elaborate "Commentary on the First Epistle of St. Peter," written when a Presbyterian minister at Newbattle, and his writing was so little dogmatic and so intensely spiritual, devotional and practical that he seemed to choose that particular epistle for his comments attracted by its undogmatic character and by the notable lack of self-assertion, which marks the epistle, and was so in harmony with Leighton's humility. Leighton has been called a "Calvinist," but, if so, how different was his Calvinism from that of "great-souled hard-hearted John Calvin," as George MacDonald (the most spiritual of Scottish writers in the past generation) called him! One of the most striking of the many pithy sayings of Leighton was this: "I prefer an erroneous honest man before the most orthodox knave in the world; and I would rather convince a man that he has a soul to save and induce him to live up to that belief, than bring him over to my opinion in whatsoever else beside. Would to God that men were but as holy as they might be in the worst of forms now among us! Let us press them to be holy and miscarry if they can." Leighton never married. His sister, with whom he resided in England, thought him too munificent in his charity and too indifferent to earthly things, and said to him: "If you had a wife and children you must not act thus." Leighton replied: "I know not how it would be, but I know how it should be. 'Enoch walked with God, and begat sons and daughters.'" Dr. Pearson says: "In truth, his liberality was boundless. All he received was distributed to the poor, except the bare pittance which his necessities imperiously demanded for himself. Unwilling, however, to gain any credit for beneficence, he commonly dispensed his bounty through the hands of others; as we learn from Burnet, who afficiated as his almoner in London." Leighton himself said: "If we are born to worldly greatnesses, let us even take them and endeavor to make friends with them who shall stand us in good stead when we are put out of our stewardship; but to desire that our journey should be by the troublesome and dangerous road of worldly prosperity is a mighty folly."

There is a passage in his "commentary on the First Epistle of St. Peter" which I have already quoted in an article some time ago printed in the "Southern Churchman," but which from its serene beauty and edifying thought will bear repeating here. Leighton says: "It cannot be genuine, upright goodness that hath its dependence upon the goodness of others who are about us. * * * Such quiet and calm, if none provoke thee, is but an accidental, uncertain cessation of thy turbulent spirit unstirred, but move it and it exerts itself according to its nature, sending up that mud which lay at the bottom, whereas true grace doth then most manifest what it is when those things which are most contrary surround and assault it; it cannot correspond and hold game with injuries and railings; it hath no faculty for that, for answer-

ing evil with evil. A tongue inured to graciousness and mild speeches and blessings and a heart stored so within can vent no other, try and stir it as you will. * * * They who have malice and bitterness and cursings within, though these sleep, it may be, yet awake them with the like and the provision comes forth out of the abundance of the heart; give them an ill word and they have another, or two for one, in readiness for you. So, where the soul is furnished with spiritual blessings their blessings come forth, even in answer to reproaches and indignities. The mouth of the wise is a tree of life; it can bear no other fruit, but according to its kind and the nature of the root. An honest, spiritual heart, pluck at it who will, they can pull no other fruit than such fruit. Love and meekness lodge there, and, therefore, whosoever knocks these make the answer."

Bishop Burnet was a good and useful man in his way, but of a very different sort from Leighton. I quote, in conclusion, the two famous and eloquent eulogies of Burnet upon his spiritual master, Leighton. In the longer passage, Burnet says of Leighton: "He was accounted a saint from his youth up. He had great quickness of parts, a lively apprehension with a charming vivacity of thought and expression. He had the greatest command of the purest Latin that ever I knew in any man. He was a master both of Greek and Hebrew, and of the whole compass of theological learning, chiefly in the study of the Scriptures. But that which excelled all the rest was, he was possessed of the highest and noblest sense of divine things that I ever saw in any man. He had no regard for his person, unless it was to mortify it by a constant low diet that was like a perpetual fast. He had a contempt both of wealth and reputation. He seemed to have the lowest thoughts of himself possible, and to desire that all other persons should think as meanly of him as he did of himself; he bore all sorts of ill-usage and reproach like a man that took pleasure in it. He had so subdued the natural heat of his temper that in a great variety of accidents and in a course of twenty-two years' intimate conversation with him, I never observed the least sign of passion but upon one single occasion. He brought himself into so composed a gravity that I never saw him laugh and but seldom smile. And he kept himself in such a constant recollection that I do not remember that I ever heard him say one idle word. There was a visible tendency in all he said to raise his own mind and those he conversed with to serious reflections. He seemed to be in a perpetual meditation. And though the whole course of his life was strict and ascetical yet he had nothing of the sourness of temper that generally possesses men of that sort. He was the freest from superstition, from censuring others or imposing his own methods on them possible. So that he did not so much as recommend them to others. He said there was a diversity of tempers, and every man was to watch over his own and to turn it in the best manner he could. His thoughts were lively, oft out of the way and surprising, yet just and genuine. And he had laid together in his memory the greatest treasures of the best and wisest of all the ancient sayings of the heathens as well as Christians that I have ever known any man master of, and he used them in the aptest manner possible."

In the other passage Burnet speaks of Leighton as "a bishop that had the greatest elevation of soul, the largest compass of knowledge, the most mortified and most heavenly disposition that I ever yet saw in mortal; that had the greatest parts, as well as virtures, with the perfectest humility that I ever saw in man; and had a sublime strain in preaching, with so grave a gesture and such a majesty, both of thought, of language and of pronunciation, that I never once saw a wandering eye where he preached, and have seen whole assemblies often melt in tears before him, and of whom I can say with great truth that in a free and frequent conversation with him far above two and twenty years I never knew him say an idle word that had not a direct tendency to edification, and I never once saw him in any other temper but that which I wished to be in in the last moments of my life."

CHURCH INTELLIGENCE

Calendar for May.

1. Saturday. SS. Philip and James.
2. Fourth Sunday after Easter.
9. Fifth (Rogation) Sunday after Easter.
10, 11, 12. Rogation Days.
13. Thursday, Ascension Day.
16. Sunday after Ascension.
23. Whit Sunday.
26, 28, 29. Ember Days.
30. Trinity Sunday.
31. Monday.

Collect for Sunday After Ascension Day.

O God, the King of glory, who hast exalted Thine only Son, Jesus Christ, with great triumph unto Thy kingdom in heaven; we beseech Thee, leave us not comfortless, but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

EMERGENCY FUND.

Fifteen thousand dollars increase in the Emergency Fund through the one day's income plan up to May 7th, is the report from the Church Missions House. This makes a total of $110,000. It is interesting to note that every diocese and missionary district in America is represented except Eastern Oregon and Nevada. In the foreign districts Brazil, Cuba, Haiti, Hankow and Tokyo have sent gifts. About 2,000 individual, 300 parish, 140 Woman's Auxiliary and numerous Junior Auxiliary, Sunday-school and mission study class offerings, have netted the $110,000.

So far, very few returns have come in from the diocesan-wide movements. Those who have finished the campaign, have not yet sent in the offerings. The majority of campaigns do not end until Whit Sunday. New York, Newark, South Dakota, Bethlehem and others are concentrating on this date. Numerous large parishes in the middle west are just beginning to present the appeal. In fact, Whit Sunday seems to be the main objective of the Church. This should go a long way towards bringing the fund to its goal before the first of June. Many parishes have postponed action until July and August. These will not be too late to help swell the fund, since the board's fiscal year does not close until August 31st.

Many evidences of sustained interest continues to come in. The Connecticut campaign, from preliminary reports, was quite a success. One man writes that he has not had anything so inspiring in twenty-five years. Gifts continue to come from people in every walk of life. A working man who is out of employment sent in his dividend on his life insurance policy. This represented more than two days' usual income. The general feeling is that many a day's income cannot pay, and never will pay, for what the Church has done and stands ready to do for her people. It is not on that basis that churchmen are asked to give, but because the Church thinks that they will be very ready to give something to its need when that need has been pointed out. Surely before the campaign closes, it will be shown that the whole body of the Church realizes that its main business is to make the risen Lord known everywhere.

The following incident speaks for itself:

"One of our eastern clergymen recently visited a rural parish in order to present the claims of the emergency need of the Board of Missions. The following day he received a letter from a young woman who had heard him speak. She wrote: 'When you were speaking of the devotion of our missionaries both at home and abroad and of the great offering which they make to the Church, it brought to my mind that my grandfather and grandmother were both foreign missionaries and that all my life I had never made a real sacrifice for the cause to which they had given so much. I inclose herewith **one month's** income for the use of the board in its work, regretting that I have withheld so long my help to the cause.'"

CHURCH LEAGUE OF THE BAPTIZED.

We have received the report for last year of this organization, the object of which is to aid in the matter of Clergy Relief in somewhat the same way that the Woman's Auxiliary aids in the missionary work of the Church. Any baptized person may become a member by giving at the least ten cents yearly for this cause, a directress with her assistants in each parish being charged with enrolling members and making collections. More than $2,000.00 was contributed in this way last year. Mrs. L. W. Menocle, Upp r Montclair, N. J., is the general secretary, and would be glad to answer inquiries in regard to the purposes of the league.

The Yale Lectures on Preaching were delivered this year by a distinguished layman of the Episcopal Church, Mr. George Wharton Pepper, of Philadelphia. Pending the publication of these lectures in book form by the Yale University Press a full synopsis of them will be published in the Sunday-School Times of Philadelphia, Pa., during the next four months.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Spring Meeting of the Rappahannock Valley Convocation.

A preparatory service of the spring meeting of the Rappahannock Valley Convocation was held in Hague chapel, Cople parish, Hague, Rev. Charles E. Crusoe, rector, Tuesday, April 27th, at 8 P. M. The Rev. Nelson P. Dame, General Missioner of the diocese, who was in the neighborhood, preachd at this service. The first service of the Convocation was held Wednesday morning at 11 o'clock. The sermon was preached by the Rev. L. R. Combs.

In the afternoon a business meeting was held in the rector's study, and the usual routine business was transacted, and appointments made for the fall meeting.

The next meeting will be held in St. John's church, Tappahannock, October 19th-21st.

At 8 P. M. evening prayer was said, and the sermon was preached by the Rev. R. S. Litsinger.

Thursday, at 11 A. M., the holy communion was celebrated, and, in the absence of the Rev. J. J. Lanier, the Convocation preacher, the Rev. Wm. N. Meade preached the sermon.

In the evening, at 8 o'clock, the missionary service of the Convocation was held, and the Rev. George McL. Brydon, Secretary of the Diocesan Missionary Society, made an interesting address on Diocesan Missions.

It was to be regretted that so many of the members of the Convocation were unable to attend.

The meeting was one of the most pleasant the writer has ever attended.

The congregations were good at every service, and the cordiality and hospitality of people and rector could not be surpassed. Each day an ample and beautiful luncheon was served by the ladies of the parish at the rectory for the members and visitors of the Convocation. All who attended will long remember the pleasant days spent at the Hague Convocation, and will look forward with pleasure to meeting there again in the future.

Wm. NELSON MEADE,
Secretary.

The Wallace Prize Contents, open to members of the Senior Class at the Episcopal Theological Seminary, near Alexandria, took place recently in the chapel of the Episcopal High School. Six members of the Senior Class entered the contest. The subject chosen by the faculty was "The Social Aspects of Christianity." There were three prizes on this occasion, and the following were the successful contestants: Lloyd R. Craighill, of the diocese of Southern Virginia, William C. Marshall, of the diocese of Virginia, and Edward A. De Miller, of the diocese of Mississippi, awarded in the above order the first, second and third prize.

Judge Norton, chairman of the board of judges, announced the awards, and said that the judges considered the contest of a high order and reflected great credit on the members of the Senior Class who entered it.

Annual Council: The one hundred and twentieth annual council of the diocese of Virginia will be held in Christ church, Alexandria, May 19th to 21st. The first business session will be held on Wednesday at 10 A. M., but on Tuesday night at 8 o'clock there will be held a meeting in the interest of Sunday-school work.

The railroads have granted their usual concessions in the way of reduced rates, and tickets will be on sale on Tuesday, the 18th.

The Committee on Entertainment has sent out cards of inquiry to all clergymen of the diocese asking them to forward the names of the lay delegates from their several parishes, and in case of vacant parishes like cards of inquiry have been sent to some vestryman in these parishes. If through mistake or otherwise any clergyman in parish has failed to get the communication of the committee, please write at once to William J. Morton, rector of Christ church, Alexandria, Va.

Bishop Gibson's Visitations: Sunday, May 2nd, visited Woodstock in the morning and confirmed eleven; Mr. Jackson in the afternoon and confirmed three. Sunday, May 9th, Church of the Holy Comforter, Richmond, in the morning and confirmed ten persons. This is the second class presented since the first of January; Ascension church, Highland Park, Richmond, and confirmed fourteen.

The Rev. Robb White, Jr., has accepted a call to Haymarket parish and will take charge June 1st.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The third annual Normal School for Sunday-school workers of Southwestern Virginia will be held in Bedford June 21st-25th. This is held under the management of the Board of Religious Education of the Province of Washington and Southwest Virginia Convocation. The faculty are of wide and ripe experience. The following have consented to lecture or conduct conferences: The Rev. George C. Foley, D. D., professor of homiletics in Philadelphia Divinity School; the Rev. W. D. Smith, D. D., of Winchester; the Rev. Lester Bradner, Ph. D., member Board of Religious Education; the Rev. Churchill G. Chamberlayne, Ph. D., Richmond; the Rev. S. U. Mitman, Ph. D., the Rev. T. D. Lewis, professor biblical history, Sweetbrier College; Miss Helen I. Jennings and Miss Gladys Fauntleroy.

The tuition fee is $2.00. Board and lodging, $4.00.

These summer schools should strongly appeal to all interested in improved Sunday-school work, and it is hoped every parish will send at least one delegate.

The local committee is composed of the Rev. T. Carter Page, Mrs. E. D. Gregory, Mr. C. L. Mosby and Mr. J. A. Heuser, all of Bedford.

Staunton: On Sunday, May 2nd, the Rt. Rev. A. M. Randolph, D. D., visited the churches in Staunton. In the morning he preached at Emmanuel, the Rev. W. G. McDowell, Jr., rector, and confirmed twenty-one, nine being from the Staunton Military Academy, two from Stuart Hall and one from the Augusta Military Academy.

At night he preached at Trinity, the Rev. W. Q. Hullihen, rector, and confirmed ten, two from the Mary Baldwin Seminary and one from the Staunton Military Academy.

On Sunday, May 9th, the Rev. W. C. Parker, chaplain at Woodberry Forest, preached twice at Emmanuel church, exchanging with the Rev. W. G. McDowell, Jr.

Old "Merchants' Hope church," Prince George County, has come to the front recently. There is a large Sunday-school under the efficient and earnest leadership of Mr. F. H. Britton, with the earnest support of the faithful of the parish. At a recent congregational meeting the old vestry was re-elected, and Mr. Henry Harrison, the senior warden of forty years' standing, was elected to represent the parish at the approaching diocesan convention in Portsmouth. With an earnest rector brighter days could be promised to this old parish.

"The Central Convocation" met in Emmanuel church, Chatham, April 27th-29th. At roll call ten of the clergy answered to their names.

The devotional meetings, so prominent at all gatherings of the clergy of Virginia, were very helpful spiritually. A number of helpful sermons were preached by the clergy present, while reports showed an encouraging state of affairs within the bounds of the convocation. Especial attention was called to the importance of the work at City Point, and a committee appointed to cooperate with the diocese in providing for its work.

One of the most delightful experiences of the meeting was the splendid entertainment of the clergy at dinner in the spacious halls of Chatham Institute for Girls.

Epiphany church, Danville, is setting a splendid example to this restless age.

Bishop Tucker, at a recent visitation, spoke beautifully of the fact that Epiphany church had been served by but two rectors in seventy-five years. We know a parish near by which, in seventy-five years, has been served by about twenty-five rectors, and is now about one-tenth the size of Epiphany. The explanation is that in one the leading families were composed of true churchmen, while in the other they were very poor counterfeits. Don't always blame the clergy for numerous changes; they usually stay until they think it wise to leave.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Greensboro: Under the wise administration of the Rev. R. E. Roe, the parish of Holy Trinity has assumed new life. It is reported that the Sunday-school offering of this year was three times larger than last year, with a promise of a quadruple next year.

St. Andrews, under the safe guiding hand of the Rev. J. D. Miller, has completed the payments on the church, incident to the move of the church building, and this year directed the energies of the congregation toward missions instead of giving a recess.

St. Mary's church, High Point, is again making preparation to assume the duties and responsibilities of a parish. It is hoped that under the wise leadership of the present very energetic minister in charge, the Rev. L. W. Blackwelder, a brighter day may be in store for this important prospective parish.

EAST CAROLINA.

Rt. Rev. T. D. Darst, D. D., Bishop.

The Bishop's Visitations: On Sunday, April 25th. Bishop Darst visited Christ church, East Kinston, the Rev. John H. Griffith rector, and preached a sermon of beautiful thoughts, using clear logic and simple words. All stations of life were represented in the congregation, and among them were two very sleepy little girls, who sat almost at the bishop's feet. One of them found it impossible to stay awake, and the other, after fanning and lugging the sleeper until the task wearied her, led her out and returned for the rest of the sermon. The class that was con-

firmed lined the entire rail. One person was ill and the bishop confirmed her at home afterwards. Bishop Darst preached to a large congregation in St. Mary's and confirmed a class in the morning. He also confirmed a large class in St. Augustus' church (colored) in the afternoon. Twelve of the whites were baptized in Neuse river in the afternoon. Most of them were from Christ church. One barefooted chap, who cannot read and write, but who is determined to learn how, was among those to be presented at one of the services. The rector of St. Mary's did not hesitate to hug the lad, and the bishop was democratic in his greeting to an extent that delighted those around.

Sunday, the 25th, the bishop confirmed four at St. Mary's, Kinston, and the same night fifteen at Christ church, East Kinston. Both classes were presented by the rector, the Rev J. H. Griffith. The bishop was especially pleased with the great work Mr. Griffith is doing among the mill people of East Kinston. The Sunday-school and church here are unusually large, and are going ahead.

The bishop has been over the diocese, with the exception of Hyde County, and has confirmed 368 persons. He goes to Hyde County after council, visiting Swan quarter May 21st, Fairfield May 22nd and Lake Landing May 23d. On May 25th Bishop Darst will attend St. Mary's commencement, Raleigh; on the 30th he preaches in St. James church, Richmond, Va., and the same night at St. Paul's church, Newport News, Va.

The bishop has placed the Rev. R. B. Drane, D. D., in charge of the work at Nag's Head.

A laymen's meeting will be held in Goldsboro on May 19th.

Colonial Dames' Annual Pilgrimage: On May 6th the annual pilgrimage of the North Carolina Society of the Colonial Dames of America was made to old St. Philip's church in Brunswick County. The bishop, assisted by the Rev. A. R. Parshley, of Southport, conducted the services. The annual address was made by the Hon. J. O. Carr, of Wilmington.

The council meets May 15th in Christ church, New Bern.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. H. Burch, D. D., Suffragan.

Church Co-Operative Society: During the period of winter stress about unemployment, the Church Co-Operative Society, Bishop Greer chairman, gave work to hundreds of deserving men. It used the Diocesan House, the basement of Heavenly Rest church, and some other available rooms, and the men made compresses and bandages for the Red Cross. Fifty cents for five hours' work were paid, with luncheon thrown in. Now all of these men have found employment elsewhere, and the society has been reorganized. About $4,000 has been secured, and work is given to aged and crippled men on the same plan.

Work to be given these men will be the making of toys, which toys will be sold to Sunday-school and other committees. Miss Christine S. Foster, a well known worker of St. George's, is helping, of her own means, in providing apartments which the men have at ten cents per night. Men formerly helped have gone to the country. They were of many tongues and ages, and at most of the centers passed resolutions of gratitude just before breaking up.

The City Mission Society, the Rev. C. P. Tinker superintendent, has now started an annual dinner event for the superintendents of city hospitals and nurses' training schools, on lines long observed for keepers of prisons. There were present also most of the chaplains in the new work. The advantage of the dinner is the bringing of workers together, city and church. Lincoln Cromwell, treasurer of the society, presided at the dinner, and speakers were Bishop Courtney, former Congressman Bennet and Superintendent Conley, of the Metropolitan Hospital.

St. Stephen's church, the Rev. Dr. Nathan A. Seagle, rector, observed last Saturday and Sunday the one hundred and tenth year of its founding. The cornerstone laid in 1805, in the church at Broome and Chrystie streets, was shown. This stone was lost for half a century, and found in a cellar not long ago. The church moved to the lower West Side, in Thirty-fourth street, and fifteen years ago purchased from the Rev. Dr. Houghton, of the Church of the Transfiguration what had been Transfiguration chapel, a work built up not by the parish named but chiefly by its rector.

Holy Rood church, the Rev. Dr. Stuart Crockett, rector, was used for the first time formally on Sunday, May 9th, Bishop Burch taking part, together with other visiting clergy. The location is upper Broadway district, made famous by General Washington. High grade apartments are everywhere. The new plant consists of church and parish house on a fine corner, with space remaining for rectory and chapel. The church plan follows the lines of Hereford Cathedral, England, in some degree. Rough Indiana limestone is used for the exterior. There is a handsome Carrara marble altar. The whole plant is admirably adapted to work uptown.

The Men's Missionary League of Grace parish, the Rev. Dr. Slattery, rector, has dropped the word missionary from its name and become a Men's Club, not for social reasons, but that it might broaden its work to more than missions, and, if possible, bring into membership additional laymen of the parish. This year it has already given $400 to the Emergency Fund of the General Board, and at a meeting just held it voted an additional $550. The head of the club is Charles S. Butler.

The Seamen's Church Institute, whose trustees are serving as a campaign committee to wipe out a debt of $150,000, reports to date subscriptions amounting to $105,000. The campaign is to continue until June 1st, and already success is believe to be certain. The Institute building, the finest of its kind in the world, owes its existence to Church initiative, and has cost $1,150,000, including the land. In its care for merchant sailors it often entertains 500 a night.

St. Stephen's College has decided upon improvements that will enable it to receive one hundred additional students. The old dining hall becomes a gymnasium, the former home of the president a refectory. Rooms once taken up by furnaces become laboratories. The additional students have applied, and when received it is believed the college will come nearer to self-support. It $250,000 for endowment is planned on scientific lines, and that it will be launched as soon as business details are fixed.

Chapel of the Intercession: The service of consecration of the Chapel of the Intercession, Trinity parish, New York, recently completed at One Hundred and Fifty-fifth street and Broadway, will be held on May 25th at 10:30 A. M. This date is Tuesday of Whit-Sunday week. Bishop David H. Greer will preach the sermon and the clergy of Trinity church and other preachers of Trinity parish will be in attendance.

The May service of the New York Chapter of the Actors' Church Alliance will be held at the Chapel of the Intercession, Broadway and One Hundred and Fifty-fifth street, Rev. Milo H. Gates, D. D., vicar, on Sunday evening, May 16th, at 8 o'clock. The sermon will be preached by the Rev. Walter E. Bentley, rector of the Church of the Ascension, Brooklyn, and national secretary of the Alliance.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

Annual Convocation: The twenty-first annual convocation of the missionary district of New Mexico, including the portion of Texas west of the Pecos river, met in St. Andrew's church, Las Cruces, New Mexico, on May 4th, 5th and 6th. Besides the bishop, nine clergy of the district were present, and lay delegates from the more important parishes and missions.

The bishop, in his annual address, gave a detailed account of his visitations to the various parishes and missions, all of which he had visited once, and many of them two or three times during the year. During the year he has confirmed in the district 194 persons. While there had been some removals of clergy, several had been lately received in the district. The Rev. Z. T. Vincent is now in charge of work at Silver City and Deming, and the Rev. W. R. Agate at Mesilla Park and Las Cruces. The Rev. D. A. Sanford, who was formerly in New Mexico in the year 1880, has now returned and is in charge of work at Clovis and vicinity. The Rev. Kerstetter has recently taken the work at Marfa and Alpine, Texas. The Rev. Christopher Sargent, now living at El Paso, has also been received into the district.

Of the various subjects considered, mention may be made of addresses on the work of "Army Chaplains," by Chaplain Lloyd; on "The Sunday-School," by the Rev. Henry Easter, of El Paso, Texas, and on "What Can the Laymen Do For the Church in New Mexico?" by Hon. L. Bradford Prince, LL. D.

During the business sessions, a resolution was passed endorsing the effort to secure a larger number of chapels for the use of chaplains in the United States Army. Considerable discussion arose concerning a former rule, which had become almost a dead letter—that an annual offering should be made toward the support of the bishop. It was the general sentiment that this rule should be made effective and that envelopes should be prepared and distributed for use in making such annual contributions. It was further entered into the rules the suggestion that the people might make bequests in their wills toward the permanent fund for the support of the episcopate.

On Wednesday, May 5th, a meeting of the Woman's Auxiliary was held in rooms kindly offered by the Methodists. Officers were appointed by the bishop, looking toward a more permanent organization in the near future. Various gatherings, more or less of a social nature, were held. A reception, luncheon each day, a visit to the New Mexico Agricultural College at Mesilla Park. The service on one evening also was held in the beautiful church at that place.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Annual Convention: The twentieth annual convention of the diocese met at Bethlehem chapel, May 5th, at 10 A. M., and was opened with a celebration of the holy communion by the bishop, who was assisted by the president of the Standing Committee, the secretary of the diocese and Canons Roland Cotton Smith, C. Ernest Smith and Archdeacon Williams.

After the service, the convention was called to order at St. Alban's church, and after temporary organization, the bishop read his annual address, the principal points of which were the desirability of a diocesan mission, the calling of renewed attention to the responsibilities of wardens and vestrymen, the necessities and vital requirements of the Chapel of the Good Shepherd, which had recently suffered a most disastrous fire, the need in the diocese of a Budget Committee and calling attention to the splendid work of the Central Missionary Committee. He made feeling allusion to the losses sustained during the last year, by the Church at large and by the local body, in the deaths of the treasurer, Mr. W. H. Singleton, of Mr. W. D. Baldwin, Mr. J. H. Taylor and others.

That part of the address pertaining to a diocesan mission was referred to a committee instructed to report before the close of the convention, and the part alluding to the Chapel of the Good Shepherd to a committee with power to act. Other important matters were referred to appropriate committees. The convention was regularly organized by the election of the Rev. A. S. Johns, secretary, and the appointment of the Rev. H. Allen Griffith, Mr. John Lane Johns and Mr. Ogle Singleton, assistant secretaries.

At the afternoon session various reports of standing committees and of special committees were presented and the roll of parishes was called for the self-apportionment for diocesan missions. The self-apportionment resulted in a sum of over $8,000 being subscribed, which is the largest amount ever realized at the first roll call since the diocese adopted that method of raising the missionary money required for its home work. The convention then adjourned to meet again at 8 o'clock. A reception to the delegates and their ladies and other members of their families was given at the bishop's house from 5 to 6, which was largely attended.

At 8 o'clock the convention assembled, as a diocesan board of missions, at the Church of the Epiphany, where, after evening prayer, the members listened to the annual report of the board of managers, following which addresses were delivered by the Rev. Dr. McGraw, the Rev. C. P. Sparling and the Rev. F. I. A. Bennett. Dr. McGraw spoke on the earnestness of the appeal for missions, Mr. Sparling explained the methods of the "Every Member Canvass," and Mr. Bennett on work among colored people.

Second Day.—Morning prayer having been said, the convention proceeded to the order of the day, which was the discussion of the Pension Fund method adopted by the general convention of 1913. The report of the committee appointed to consider this scheme was read and explained by the Rev. Dr. McKim, and a minority report was presented and defended by Mr. G. S. Whitmore. Mr. Monell Sayre, the secretary of the board of trustees, was presented to the convention, and made a clear and concise statement of the main features of the proposed plan. After recess for luncheon, the Rev. C. W. Whitmore made a very earnest appeal to the convention not to adopt the majority report, on the ground that it was unfair, that the scheme proposed taxed the poor parishes for the benefit of the rich, and that clergymen of rich congregations derived greater benefits than their less well situated brethren, on the great age which a clergyman would be obliged to reach before partaking of the advantages of the plan, and on the ground that a person could go out into the open market and buy a life insurance policy with the same advantages at nearly the same cost. Mr. Monell Sayre replied to the arguments, and after some further discussion, the minority plan was rejected by an overwhelming vote, and the convention by an equally decisive vote approved of the majority report. Subsequently, on motion, a committee was appointed to draft a canon to put this into effect.

The second and third calls of the parishes for self-apportionment resulted in nearly the entire $10,000 asked for being subscribed. Mr. A. S. Browne was, by unanimous vote, confirmed as chancellor of the diocese, and Mr. H. L. Rust was, with equal unanimity, elected treasurer.

The following were elected members of the Standing Committee for the diocese: Rev. C. E. Buck, Rev. G. F. Dudley, Rev. H. S. Smith, Rev. R. H. McKim, W. M. Lewin, J. H. Gordon, W. C. Rives.

Delegates to the Provincial Synod: Rev. W. J. D. Thomas, Rev. Robert Talbott, Rev. J. H. W. Blake, Rev. G. H. McGrew, H. L. Rust, J. L. Weaver, S. R. Kramer and H. P. Blair.

These were elected members of the diocesan board of managers: Rev. C. E. Buck, Rev. E. S. Dunlap, Rev. G. C. F. Bratenahl, Rev. W. J. D. Thomas, Rev. J. W. Austin, Rev. F. I. A. Bennett, S. E. Kramer, W. M. Lewin, G. Truesdell, William C. Rives and Rear-Admiral Charles Herbert Stockton, U. S. N., retired, president of George Washington University.

St. Alban's School: At a recent meeting of the Cathedral Chapter, the resignation of Mr. Earl L. Gregg, headmaster of St. Alban's School, the National Cathedral School for Boys, was accepted with great regret, and Dr. John Henry Hobart Lyon chosen as his successor. Mr. Gregg goes to New York, where he will enter on a business career, with the best wishes of his many friends and associates in Washington. He leaves the school at the end of the most successful year in its history, with a record established for thoroughness, seldom equalled in so short a time, and an attendance that fills its class rooms. Dr. Lyon comes with a reputation unexcelled, with the highest recommendations, and an enthusiasm for teaching which is rare. We are sure that the school will maintain the high standard reached under Mr. Gregg, and that Dr. Lyon's successful work at Shattuck School, Faribault, and elsewhere will be followed by an equally successful career at St. Alban's School.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Death of the Rev. Dr. J. S. B. Hodges: The Rev. Dr. J. S. B. Hodges, rector emeritus of St. Paul's parish, Baltimore, died suddenly on Saturday evening, May 1st, at his apartments in Baltimore, in the eighty-sixth year of his age. His death was due to the infirmities of age. Dr. Hodges was born in Bristol, England, in 1830, in the cloisters of Bristol Cathedral, of which his father was the organist. He came to this country when about fifteen years old, and was educated at Columbia College, New York, and at the General Theological Seminary, from which he was graduated in 1854, and was the sole survivor of his class, which was a large and distinguished one. He was ordained deacon in 1854, and priest the following year. He served as assistant minister at Trinity church, Pittsburgh, as tutor at the Nashotah Theological Seminary and as rector of Grace church, Newark, N. J. He entered upon his duties as rector of St. Paul's parish on October 1, 1870, and continued in active charge for thirty-five years, when he resigned and was elected rector emeritus. For nearly half a century Dr. Hodges had been a notable figure in the religious life of Baltimore, and was respected and honored by men of all classes and beliefs. He had a striking personality, a man of strong convictions, simple life, sympathetic and wise in council. As a pastor he was revered and loved by his people. He was a "Catholic" churchman, in the best and true sense of that term, strong in the faith and wisely conservative as to worship and methods of work. Throughout his ministry he stood for the highest ideals and standards of Church teaching and worship, as is shown by the type of service which prevails in St. Paul's church, which is known throughout the land for its reverence and beauty. In 1873 Dr. Hodges organized at St. Paul's what is believed to have been the first permanent vested male choir in the United States, which he personally trained. He himself was a talented and skilled musician, and was the author of a large number of carols, hymn tunes and anthems which are widely known and used. In recognition of his valuable service to the Church music of this country he was recently elected an honorary associate of the American Guild of Organists. For many years Dr. Hodges was a prominent figure in the diocese, and a power in the diocesan convention, where he was greatly respected for his dignity, learning and conservatism, and was chosen for many years as a member of the Standing Committee of the Committee on Canons and for other positions of honor. He represented the diocese seven times as a delegate to the General Convention, and served there on many important committees. He is survived by five sons and one daughter. The funeral services were held in St. Paul's church on Tuesday, May 4th, and were most impressive and beautiful in their severe simplicity. In accordance with the written request of Dr. Hodges there was no music, either of choir or orgain. Following the reading of the burial service by Bishop Murray, there was a celebration of the holy communion by Bishop Harding, of Washington, who was Dr. Hodges' assistant for six years. About twenty clergymen, including a number of Dr. Hodges' former assistants and close friends, were vested and in the chancel, most of the diocesan clergy being seated in the church, which was crowded with men and women, representing all walks of life. Interment was made in Allegheny Cemetery, Pittsburg, Bishop Whitehead officiating.

Annual Meeting of the Junior Auxiliary: The annual spring meeting of

the Junior Auxiliary of the diocese was held on the afternoon of April 24th at St. John's parish house, Waverly. Several new branches have been organized during the year, and the entire enrollment of the parish branches is now forty-five. Three scholarships, two in China and one in South Dakota, are supported by three parish branches. and the work of the Auxiliary as a whole, as shown by the reports, has been most encouraging. The offerings were given for general missions. Following a helpful address by Bishop Murray, "The Vision, a Missionary Play," was beautifully given under the direction of the Rev. R. F. Humphries, rMs. N. C. Penniman and Miss Nettie O. Crane.

Meeting of the Social Service Commission of the Province: The Social Service Commission of the Province of Washington met on Tuesday, April 27th, at the diocesan house, Baltimore. Bishop Murray opened the meeting with suitable devotions and made a short address of welcome. Of the members of the commission there were present the Rev. W. J. T. Thomas, of Washington; the Rev. F. M. Kirkus, of Wilmington, Delaware; the Rev. R. F. Humphries, of Baltimore; Messrs. Henry Bonnell, of Philadelphia; Robert Johnston, of Bethlehem, Pa., and Severn P. Ker, of Sharon, Pa.; Deaconess Colesberry, of Philadelphia, and Mrs. John C. Boyd, of Washington. Sessions were held morning and afternoon. The Rev. R. F. Humphries presided. Two papers were read and discussed, the first by the Rev. Mr. Thomas on "Mining Conditions in This Province," and the second by Mr. S. P. Ker on "Employes and Industrial Relations."

Annual Meeting of the Churchman's Club: The annual meeting of the Churchman's Club of the diocese was held at the Baltimore Country Club, Roland Park, on the evening of April 29th. Officers for the coming year were elected.

A banquet followed the business meeting, at which were seated about 250 members of the club and their guests. Mr. R. Brent Keyser was toastmaster, and announced that the club now had an enrollment of 271 members. The guests of honor were Mr. Daniel Willard, president of the Baltimore and Ohio Railroad, who made a very interesting address on "Present and Future Industrial Conditions"; the Rev. Dr. William H. Van Allen, rector of the Church of the Advent, Boston, who made a striking address on "The Effect of the War on Organized Christianity," and the bish p of the diocese, who closed the meeting with an address of congratulation and encouragement.

Annual Convention of the Daughters of the King: The twenty-second annual convention of the Maryland Council of the Daughters of the King was held on Saturday, May 1st, at St. John's church, Havre de Grace. A special devotional service, preliminary to the meeting of the convention, was held on Monday evening, April 26th, at the Pro-Cathedral, Baltimore, with an address by the Rev. Dr. J. P. McComas, rector of St. Anne's church, Annapolis. At the opening session of the convention on Saturday afternoon, after an address of welcome by the Rev. L. B. Browne, rector of the parish, an inspiring "charge" to the Council was delivered by the bishop. There are eighteen chapters in the diocese, which report a total m mbership of about 350, and about 100 delegates, representing nearly every chapter, were present. Officers for the ensuing year were elected.

Other Diocesan News: The Rt. Rev. Dr. H. R. Hulse, bishop of Cuba, spent the third Sunday after Easter in Baltimore, preaching at Grace and St. Peter's church in the morning and at the Church of the Ascension at night.

The May meeting of the Clerical Association of Baltimore was held in Christ church parish house on Monday, May 3d. The Rev. R. F. Humphries, rector of Grace and St. Peter's church, delivered a very interesting address on "The Church and Economic Problems."

Announcement has just been made that the Rev. Oliver J. Whildin, who for the past fifteen years has been general missionary to the deaf mutes of the South, has accepted the position of missionary to the deaf mutes in the diocese of Maryland, which was recently offered him by Bishop Murray. A number of mission stations will be established in Baltimore and other towns where there are deaf mute communities. The work at Baltimore will center at Grace and St. Peter's church, where there has been a flourishing mission for many years, of which the Rev. Mr. Whildin is now in charge. He will turn over his Southern work to two young men who have just been ordained.

PITTSBURG.

Rt. Rev. C. Whitehead, D. D., Bishop.

Kingsley House: The Rev. Dr. George Hodges, dean of the Cambridge Divinity School, spent the week-end of May 8th in Pittsburg, the guest of Bishop Whitehead. He made the principal address on Saturday, May 8th, at the opening of the new Lilian Home for Convalescents, at Valencia Station, which is the latest addition to the activities of Kingsley House. The house already has a summer home for mothers and children at Valencia, which is situated in the country about twenty miles from Pittsburgh. Dr. Hodges, while rector of Calvary church, Pittsburgh, was instrumental in the organization of Kingsley House and has always kept up his interest in its welfare. On Sunday morning, May 9th, he preached in Calvary church.

Tuberculosis Hospital: This most useful and beneficient institution is about to expand its work by the erection of a separate building for the use of children. One of the wards for girls has been endowed by the Rev. J. H. McIlvaine, D. D., rector of Calvary church, in memory of his wife, and is to be known as "The Grace Biddle McIlvaine Memorial Ward."

Grace church, the Rev. William Porkess, rector, has recently made missionary records as far as the parish is concerned. The mite box offering was more than double the amount of the previous year. The united offering boxes considerably eclipsed anything of the past. The diocesan apportionment for the first time has been paid in full.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

Annual Convention.

Bishop Garland was the celebrant of the holy communion at the opening session of the one hundred and thirty-first annual convention of the Diocese of Pennsylvania, in the Church of St. Luke and the Epiphany on Tuesday morning, May 4th. The sermon was preached by Bishop Rhinelander from St. Luke 21: 28, "Look up and lift up your heads, for your redemption draweth nigh."

Immediately after the service the Bishop called the convention to order. The Rev. Charles L. Sulforth was elected secretary and the Rev. Charles S. Lyons assistant secretary.

The new order of business enabled the Bishops to deliver their addresses at the morning session. Bishop Rhinelander said that it would be difficult to measure the effect of the recent evangelical campaign in or on our congregations. The notable increase of confirmations—900 more than last year—might be taken as an index of a rising tide of spiritual earnestness and religious interests. He mentioned some notable events and improvements, among which were the consecration of St. Barnabas's church, Haddington, and St. Mark's church, Frankford, and the class of 105 confirmed at the Chapel of St. Simon the Syrenian, colored. That the European war has stimulated rather than retarded our spiritual life and benevolent activity. He called attention to the needs of the Episcopal Hospital, the promising future of the Episcopal Academy, the need of new church buildings for St. George's, Richmond, and Epiphany, Sherwood; of the work among the colored people, to what had been accomplished at the meeting of the Synod of Washington, the missionary situation, the desirability of the Church Pension Fund.

In his address Bishop Garland spoke of the needs of the Church Extension Fund, the Missionary Budget, the work among the Italians, the Jews, of the successful raising of the funds to complete the erection of the Washington Memorial chapel at Valley Forge, the various phases of the rural work in Bucks and Chester counties and in the Norristown Convocation, and of the prospect of new work being started at Drexel Hill and Cedar Hollow and the need of a chapel at Oxford. The elections resulted in the return of most of the former officers of the diocese. Before his election as treasurer, Mr. Ewing L. Miller gave notice of his desire to retire at the close of the convention year of 1915-16, he having been treasurer now for twenty years. The following were elected on the Standing Committee: the Rev. C. M. Armstrong, the Rev. S. Andrews Harris, S. T. D., the Rev. E. M. Jefferys, S. T. D., the Rev. J. DeWolf Perry, D. D., the Rev. Francis M. Taitt and Messrs Charles Biddle, E. H. Bonsall, W. W. Frazier, Samuel F. Houston, and R. Francis Wood.

The Rev. T. W. Davidson, secretary, read the report of the Diocesan Board of Missions, which included the missionary budget, calling for $37,600 for the coming year. This was adopted after considerable discussion showing great interest in its work.

A large part of the session of the morning of the second day was taken up with considering the permanent standing orders of future conventions looking to the greater expedition of business. This was followed by changes in several canons making the proposed order of business effective. At noon Bishop Rhinelander said a Service of Intercession for the Peace of the World which was distributed to the members of the convention. The afternoon was largely given up to the discussion of the Church Pension Fund, when Mr. Monell Sayre made an address and answered objections to the system. At one time it seemed as if it would be defeated, but the first section of the canon approving it was adopted as follows:

Section 1. In conformity with the resolutions adopted by the General Convention of 1913, setting forth the principles upon which a pension system for the clergy of the Church and their de-

pendents should be constructed, pursuant to which the corporation the Church Pension Fund has been created to carry these principles into effect, the Diocese of Pennsylvania adopts the system of the Church Pension Fund.

The proposed plan of merging the Christmas Fund of the diocese and other features were referred back to the committee to report to the next convention, as was the scheme of Proportionate Representation. The proposal to give the Bishop the power to appoint the Chancellor of the diocese was defeated. A number of amendments to the canons and the method of apportioning the amount to be raised for Diocesan Missions were adopted on the morning of the third day.

Bishop and Mrs. Philip M. Rhinelander gave a reception to the clergy and laity of the convention and the ladies of their families at their residence on Monday evening, May 3rd, which was very largely attended despite the heavy rain.

On Tuesday evening a missionary mass meeting was held in the Church of the Holy Trinity for the purpose of setting forth the mission work in the diocese. Bishop Rhinelander presided. Mr. F. S. Edmonds spoke of the Method of Building up City Parishes; the Rev. Edward M. Frank on the Church Work Among Foreigners; the Rev. Dr. Henry L. Phillips Among the Colored People, and the Rev. Edgar L. Sanford on What the Church is Doing in the Rural Districts.

Notes.

Bishop Rhinelander has written to the Rev. George Chalmers Richmond declaring that his relations to St. John's church, Northern Liberties, as rector, shall cease on June 1st, and directing him to turn over the keys, books and records of the parish on or before that date.

In the will of the late Elizabeth L. Roberts a bequest of $1,000 is made to the Endowment Fund of the Church of the Incarnation.

On Sunday, May 2nd, special services marked the sixty-fifth anniversary of the Church of the Resurrection, Rising Sun. The rector, the Rev. James O. McIlhenny, celebrated the holy communion in the morning and reviewed the history of the parish. In the evening the Rev. Dr. George C. Foley preached the annual sermon before the Guilds of the parish. Addresses were made to the Sunday-school in the afternoon by Mr. William P. Barba and Dr. W. Burrell Odenalt.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

The Annual Convention.

The one hundred and forty-fourth Convention in the one hundred and thirtieth year of the diocese occurred May 4th and 5th in Trinity church, Elizabeth, and was notable in many respects, especially as the first convention presided over by the fifth Bishop of New Jersey, the Rt. Rev. Paul Matthews. His ability as a presiding officer was, under circumstances so new and strange to him, severely tested and abundantly proven.

The attendance was large, the majority of parishes having lay representation; and of the 125 clergy in the diocese only 28 were absent. Of these, four were detained by illness, and nearly all the others are non-residents.

The Bishop was celebrant at the opening service, when the rector of the parish, the Rev. W. S. Baer, welcomed the convention; and the preacher was the Rev. John R. Harding, D. D., Secretary of the Second Province. Other notable services of the convention were on Tuesday evening, when addresses were made by the Rev. Augustine Elmendorf of Jersey City, and the Rev. John M. Harper of Gladstone, and the early celebration on Wednesday morning.

The Bishop's first address to the convention was so masterly and suggestive that it caused the demand for two special committees—one to consider the suggestions made, and the other to publish the more important portions of the address. The former committee approved all the Bishop's suggestions, and the way is thus opened for much that is new and progressive in the life and work of the diocese. Of these suggestions the more important are, the endorsement of wider cathedral work under the control of the trustees of the Cathedral Foundation; the enrichment of the Journal to make it a more comprehensive hand-book of the diocese, the publication of the Constitution and Canons in connection with the Journal; the creation of a Committee on the State of the Church. This committee, of which the secretary of the diocese, the Rev. Howard E. Thompson, is chairman, will be charged with the duty of gathering and publishing in the Journal or otherwise, statistical and other information of the diocese; and the arranging in a systematic report details of institutions, agencies and operations in the diocese which are either not emphasized at present in the Journal, or are not advertised at all. The committee is empowered thus to use the Journal, and it is believed its work will begin a new era of information concerning the diocese. There is also reappointed, with the same chairman, a Press and Publicity Committee, which will work on the principle that "advertising is the soul of business." The fact is significant that the two clerical members of this committee are correspondents of the leading Church papers, and the lay member is a newspaper man of Trenton.

The annual elections were effected quickly and without friction. The Rev. H. E. Thompson, secretary; the Rev. R. W. Trenbath, registrar; Mr. Edward H. Levis, treasurer. The existing Standing Committee was re-elected: the Revs. Alfred B. Baker, D. D., Charles M. Perkins, Hamilton Schuyler, and James Stoddard, D. D., and Messrs. David G. Baird, Charles Townsend, Warren R. Dix, and Charles Mecum. The existing deputies to the Second Provisional Synod, who are also **ex-officio** the Committee on Missionary Apportionment, were reappointed: the Ven. R. Bowden Shepherd, the Rev. Messrs. Thomas A. Conover, W. Dutton Dale and Rudolph E. Brestell, and Messrs. Augustus A. De Voe, Harry Humphreys, John S. Broughton and Arthur M. Crane.

Besides its emphatic endorsement by the Bishop, the Cathedral Foundation has received strong impetus by the able report of the Rev. Alfred B. Baker, D. D., the father of the Cathedral movement in the diocese; the enlargement of number of trustees; and the declaration of the important legal fact that such trustees are elective by the convention. The principle was strongly enunciated by the Bishop and the convention that Cathedral **work** must be inaugurated and encouraged, and eventually be the strongest argument for a Cathedral edifice. The trustees now comprise eight clergymen and nine laymen, with the following as **ex-officio** members: the Bishop of the diocese, the Dean of the Cathedral, the Archdeacon and the Chancellor of the diocese. An important committee has been appointed, with the Bishop as chairman, "to formulate a policy for the Cathedral Foundation."

The Rev. Dr. Baker for the committee appointed to co-operate with a similar committee of the Diocese of Newark in arranging for the one hundredth anniversary of the consecration of Bishop Croes, the first Bishop of New Jersey, reported that a service would be held on November 19th of this year in Christ church, New Brunswick, and that probably a memorial tablet would be erected, to be dedicated at that time.

Large attention was given to the matter of the Church Pension Fund, and the Commission's proposed method was accepted and approved by the convention. Mr. Monell Sayre, secretary of the Commission, was present, and made an address and conducted a conference in this interest.

Two especially interesting features of the convention were a graceful minute, offered by the Rev. Dr. Baker, of greeting and God-speed to the Bishop; and the presentation from Mr. George A. Armour, of Princeton, at the hands of Dr. Baker, of a handsome Episcopal ring, to be the property of the diocese, and for the use of the Bishop.

The local arrangements for the convention were most excellent. Honest and unreserved praise may be given to the rector of Trinity parish and his many helpers for securing in such detail the convenience and comfort of deputies and visitors. Two busy days closed with the blessing of the Bishop.

HOWARD E. THOMPSON,
Secretary.

Church Club Meeting.

A special meeting of the Church Club of the diocese was held on the eve of the annual convention of the diocese, in St. John's Parish House, Elizabeth. The Bishop was present, as were also a number of visiting clergymen; and the Bishop—Guffragan of New York—was the special guest of the evening. At the dinner which followed the council and business meetings, the president of the Club, Bayard Stockton, Esq., of Princeton, presided, and introduced the speakers. Addresses were made by Bishop Burch and Bishop Matthews on Religious Education; Dr. A. P. Leiland on Demonstration Schools, and Mr. Monell Sayre on the Church Pension Fund.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Girls' Friendly Society.

The best attendance in many years was a feature of the annual service of the Girls' Friendly Society of the Diocese of Long Island, held Sunday, April 25th, in Calvary church, Brooklyn, the Rev. John Williams, B. D., rector. The Bishop presided and made an address. The sermon was preached by the Rev. Henry Lubeck, D. D., rector of the Church of Zion and St. Timothy, Manhattan. More than six hundred members, representing various parts of the diocese were present, while rectors of the parishes represented were in the chancel.

The Rev. John W. Gammack, rector of St. Paul's church, Glen Cove, whose skull was factured on Wednesday night, April 21st, by a fall from the rectory porch, was taken to the Flower Hospital, Manhattan, and there submitted to an X ray examination. His condition is reported improved, and hopes expressed for his early recovery.

(Continued on page 24.)

Christianity and the Community

Thy Kingdom Come on Earth

It is still not too late to go to the National Conference of Charities and Corrections, meeting now in Baltimore. The first session of this great annual gathering was held on Wednesday evening, the 12th, and the conference will last till Wednesday, the 19th.

* * *

A well known lawyer in one of the Southern States, the head now of a most valuable legislative reference bureau, was met by an acquaintance a day or two ago, just before he started for Baltimore. He told in most interesting fashion the particular reason why he was interested in the conference. In his experience with criminal law cases, he said he himself had become convinced years ago, before he knew anything of the recent expert investigations into the subject, that a great proportion of crime is due to feeble-mindedness. He had been in the habit of making his own tests of the mentality of criminals, and had satisfied himself in repeated instances that they had no more than a child's intelligence.

The National Conference interests him most of all for the light some of its discussions throw upon this particular subject, which has own thought had approached in such a vital way.

The thing that makes the conference so tremendously valuable is the fact that this particular instance is representative of the spirit in which hundreds of persons come to its sessions. Its atmosphere is alive with the alert questionings of men and women seeking light—and out of their own experience giving it—on problems that are not theoretical but concern the most living social issues and human needs.

✠

May 1st we commented in this column on the present-day recognition of feeble-mindedness and of the need of combating its increase.

Necessities of space crowded out the following description of the way in which feeble-mindedness is ascertained:

The method of testing was devised some years ago by the celebrated Frenchman Binet, and is now universally used.

It was discovered, in the first place, that the senses, faculties and muscular control develop in a perfectly regular way, in about the same order for every one. By thousands of tests on thousands of children, it was found out, for example, that at the age of three a child can repeat only two numbers immediately, five at eight years of age, six at ten and seven at twelve. A child of three will enumerate objects in a picture, but will perceive no action in the picture until he is seven. Again, a child cannot copy a square until he is five years old, nor a diamond until he is seven. These figures are, of course, the averages determined by thousands of experiments. With their help Binet has arranged his wonderful graded series of question accurately standardized to indicate the mental age of the subject. According to the way in which these questions are answered, together with the time taken to answer them, the patient's mental age is judged. The tests cover the development of mentality from the age of one year to that of twelve. When the mental and actual ages are identical, the subject is normal; when the mental age is three or four years below, he is feeble-minded; when it is two or more above, he is precocious.

Some defectives, while in perfect physical condition, never develop a mentality higher than that of a three-year-old baby. Perhaps the most dangerous class of subnormal people is those who are known as "morons," or high-grade defectives, who "test 15," because generally regarded as normal, they are given liberty and heavy responsibility, and have to face the world with a mentality never higher than that of a fourteen or fifteen-year-old child.

✠

The latest bulletin of the energetic secretary of the Social Service Commission of New York contains this item which outlines the ambitious attempt of a great city church to organize its men for efficient community service:

Your commission has been deeply impressed with the practical organization of the men of St. Thomas' church, realizing that, at the moment, there is extraordinary need for the participation of men in efforts to solve those problems which are responsibilities of Christian citizenship. The rector has appointed 484 men on committees to form a comprehensive association of all the men of St. Thomas' church, for the purpose of considering their larger obligations to the city. These committees are as follows:

1. St. Thomas' chapel—with the responsibility of knowing at first hand of all its activities and needs.

2. Missions (city, diocesan and general): A carefully selected number of men with vision and enthusiasm for the greater work of the Church.

3. City administration (police, fire, etc.), which includes the interest in all the work of the city departments.

4. City institutions (jails, workhouses, etc.), which will extend the parish work to the city charges.

5. Industrial problems (unemployment, strikes, etc.), reaching out into our whole commercial system.

6. City improvement (streets, parks, etc.), including questions of residential and business sections, height of buildings, playgrounds, etc.

7. Social problems (poverty, vice, crime, disease).

8. Legislation: Composed largely of leading lawyers in the city. This committee is taking active part in legislative matters and will follow the work of the Constitutional Convention very closely.

In speaking of this organization of men the rector, in closing his preface for 1914, says:

"Some one has defined responsibility as the response of ability. When the ability of the men of St. Thomas' makes commensurate response the city will confess that the parish has a greater claim to its respect than that based upon the beauty of its church."

✠

Laws cannot make virtue, but wise laws can help prevent vice. They cannot create good habits, but they can help break up bad ones.

This the recent Federal law aiming at the use of drugs seems to be doing, for it is being put into force with the full power of the government inspection, and with a strong favorable public sentiment behind it.

The act provides that the amount of raw opium and cocoa leaves received by each manufacturing druggist shall be noted, and that there shall be an inventory once every year of the goods on hand. The shipments to wholesalers and jobbers during the year must be kept on file and given to the inspector of the district, and the total of these with the amount of drugs on hand must tally with the original stock laid in, else there has been a violation of the law, and those responsible are liable to prosecution.

All shipments to wholesale druggists are noted by the inspectors in whose district the wholesalers are, and the stock on hand at the end of the year must tally exactly with the difference between the amount of the sales for the year and the amount purchased.

The druggists, physicians, dentists and vetinary surgeons, who distribute the opiates, are kept track of by the inspectors who have the work in charge. They receive inventories of the amount ordered from the wholesalers and jobbers. Druggists cannot sell the narcotics except upon a physician's prescription, and these must be kept on file two years, and cannot be refiled. From these records it can be easily determined whether the drugs have been used promiscuously.

All persons who handle these drugs in any way must register with the collector of internal revenue of their district and forms suitable for records of their dispensation are furnished them at a nominal price.

Of course, the operation of the law brings to an acute crisis the cases of many persons who have been drug habitues. The impossibility of securing the drugs has forced many to go for treatment to sanitariums and asylums. One asylum in Virginia has received thirty patients from the ranks of drug victims in the two months since the law went into effect.

But the encouraging point is that there is good hope of cure for those afflicted. One government inspector reports the case of a woman seventy years old, who had been addicted to the use of the drug for years, and after the treatment administered at the City Hospital, she lost all desire for the narcotic to which she had become a slave, and seems to be cured.

The policy which the British cabinet has arrived at in reference to the problems of drunkenness in regard to which we published comments last week is outlined in the following London dispatch of May 10th:

The House of Commons to-night passed the second reading of Chancellor of the Exchequer Lloyd George's bill to amend the defense of the realm act. The bill originally was designed to place a heavy sur-tax on wines, spirits and beer, but, under pressure from the Irish party, its provisions were amended to giving the government control of the sale of liquor in area where munitions of war are being made.

Under the bill, a central committee will be set up for Scotland and England. Mr. Lloyd George has promised to appoint a committee to inquire into the charges of drunkenness among workmen, and all parties have expressed their satisfaction with the bill.

The government will control absolutely the sale of liquor in selected districts, including that dispensed in clubs and grocery stores. A commission will deal with the question of compensation to the liquor dealers for their losses.

✠

Letters received from shipbuilders and officers superintending work for the

(Continued on page 20.)

Church Knowledge and Nurture

SCRIPTURE CORRECTLY LEARNED.

Joseph bought an ass and put Mary and her baby on it, and went to Egypt. And an angel with a flaming sword came near them after they had gone a few miles, and just as Joseph heard the sound of soldiers running after them from Bethlehem. But before they had time to overtake him and Mary, the angel waived his sword, and Joseph and the mother and Baby all disappeared instantly. And the angel pursued and so frightened the soldiers that they ran hastily back to the city. Then the angel waved his sword again and Joseph and his family appeared at once going to Egypt. Such is the surprising result of the visit of a small child to the "moving pictures," surprising to the parent whose query—tell me what you can remember of Joseph and Mary's journey from Bethlehem to Egypt—brought out vividly this account of it. On the impressionable minds of how many other children has this "movie" film left its angel with the flaming sword, and Joseph listening anxiously for the footsteps of the soldiers of Herod as he flees from home, as a life-long interruption of the true current of the sacred narrative. How much careful instruction in the facts of St. Matthew's account will be necessary to fix the true story in the youthful brain, and overcome the sensational additions of the fertile imagination of the motion picture artist. What kind and amount of censorship can restrict such authorship to the scriptural stories as they are given on the pages of the Bible, and persuade the writer to believe these can be sufficiently interesting, without interpolations undreamed of by higher or lower criticism, found at last in this realm of dime criticism. Parents and teachers at least will need to prevent their children from going to see films advertized as teaching Bible stories. They will do well to redouble efforts to instruct these children most carefully in the true facts of each narrative in holy writ, making these as real and interesting as possible under the limitations of inspired truth. When the moving picture reaches the Sunday-school, and by co-operative effort the rented film becomes part of its outfit and weekly instruction, it will be possible to have the censorship which will secure accuracy. The youthful memory will store up for life long use with the vividness of early impressions through eye rather than ear, the story as inspiration has given it.

The Holy Spirit.

Whit Sunday following the Ascension season has its own lesson for child as well as adult. Because there is so much that is mysterious about the nature of the Holy Spirit, the child must not, therefore, be permitted to ignore or neglect this lesson. Clear the lesson up by teaching and emphasizing his personality. Teach what is personality—the human kind. Show and emphasize the friendship of which it is capable, and that this Holy Spirit condescends and promises to be an unseen friend. Teach the child, therefore, to pray to him as well as to God the Father, and God the Son. This will make more real the offered friendship. Teach also his part in inspiring holy Scripture. Imagine a boy and his mother resolving to write the boy's biography. How the boy would depend on his mother for the accuracy of the facts of all that he could not remember, and largely for determining what to write and what to omit. He would be sure he could not write such a book without her help, and yet he would write his share of the chapters in his own boy's language, and the events he recalled, just as he remembered them. In addition to this lesson in inspiration of holy Scripture, help the child to understand when on a journey, the value of an experienced and willing guide. One who knows everything and cannot make mistakes. One able to give power and strength for obedience to himself, and to a heavenly Father. This will both enlarge the friendship lesson, and make practical the whole relationship of this unseen friend to the child's soul. Forget not to show that this friend loves the soul, the real self beyond one's power to estimate, and all the evidences he gives of friendship, are marks of his love. Show that impulses to be good and desires to do right cannot possibly come from any other source but him, and teach St. Paul's lesson that yielding to these impulses and obeying these desires become evidences of sonship to God. The child who thus allows himself to be led is a son of God. (Rom. 8:14.) As a concluding lesson, the collect for Whit Sunday will furnish material for a prayer-lesson, and the advantage to the childmind of not making mistakes will emphasize the desire to pray for a right-judgment in all things With this collect may be linked that other prayer for the Holy Spirit's help on the nineteenth Sunday after Trinity. For it is the boy whose heart is directed and ruled by this Spirit, who will have this right-judgment.

Sunday-School Growth.

The American Sunday-School Union in six months of 1914 in its southwestern district established 311 Sunday-schools in needy places, into which 12,374 scholars and teachers were assembled. Agents for the society in this same district further visited and assisted 667 other needy Sunday-schools, made 10,550 family visits, distributed $1,069 worth of Christian literature, and 4,865 Bibles and Testaments. They reported 1,285 conversions. D. L. Moody considered this the greatest instrumentality for the evangelization of American rural districts. The society is undenominational.

The World S. S. Convention.

This convention will hold its meeting for the first time in the Orient in 1916. The Rev. T. Ukai and Rev. H. Kawasumi, of Japan, attended the last meeting in Chicago in 1914. They spent several months afterwards in this country studying Sunday-school work, and seeking suggestions for conducting the preparations for holding this convention in Tokyo.

Premier Count Okuma said this convention will be an epoch in our history, stimulating Christian work, and promoting international peace. The convention patrons' society, made up of non-Christian men of Japan, will give financial support to it. The three vice-presidents are the mayor of Tokyo, a banker, and the president of the city chamber of commerce. The chairman is a senator and a Christian, Soroku Ebara.

The Rev. Mr. Ukai is pastor of one of the largest churches in Japan and a vice-president of the National Sunday-School Association. He said: "We in Japan feel the World's Convention will be the opportunity of this generation for making a strong presentation of Christianity to this nation."

The Rev. Mr. Kawasumi is general secretary of this same association. While in charge of a Sunday-school of over 1,000 scholars in Sendai, he had a vision of the possibilities of Sunday-school work. Then he resigned his special work to give his entire time to the general work. "Our people used to think," he said, "that a Sunday-school was a few little children gathered about the lap of a lady missionary. I wish my people could have seen the parade of men and boys in Chicago that I saw. I believe the Sunday-school will save our country. Japan is being prepared for this convention in a wonderful way. As a result of the joint conference between Mr. John R. Mott and Japanese delegates in Edinburg, March, 1914, the missionaries and native Christians in Japan have entered on a well organized, three-year campaign. We have leaders of energy, and look forward to real results, with the culmination in the World's Sunday-School Convention here in 1916.—The New Century.

The Children's Corner.

Dear Boys and Girls:

I hope each one of you has a dear friend whom you know you can trust all the time; one, too, whom you admire as sensible and wise, and you know cares enough for you and your friendship to want to be your friend. In your mother you should find this sort of a friend on earth. Above and beyond earth's borders this sort of a friend is to be found in the promised presence of the Holy Spirit. Our heavenly Father tells you this in the eleventh chapter of St. Luke's gospel. You must find and read the verse, or ask your father or mother to read it to you, for it is their verse too, especially theirs. St. Paul in writing his first letter to the Thessalonians tells us what we must avoid doing with the helpful persuasion of this friend, when he tries to befriend us. I have put this verse in the enigma for you to find:

14 12 4 9 3 5 8 13 18 form the other name for Whit Sunday.

14 3 10 12 16 the great preacher on that day.

13 17 7 form what he told his hearers to repent.

1 2 15 18 how he bade them repent.

5 11 2 16 5 6 what he helped to form.

Answers for May 1st:

Junior: St. Peter's deliverance.

Senior: Conditions for answered prayer: without sin and selfishness, with faith, perseverance, effort, love and in Jesus' name.

Your friend,

K. J. HAMMOND.

"This one thing I do," said St. Paul. The peace of God stood guard over his heart and mind; but the one thing he did was to struggle like a runner toward the finish line. To be lost in the woods is both terrifying and distracting; but if you trust your guide the most strenuous trip through the wilderness is a peaceful experience.—George W. Pepper.

Family Department

The Unknown Saints.

Not in the catalogue their names are written
That Holy Church doth keep from age to age;
Yet fondly do I read the cherished titles
Inscribed on memory's page.

Mystic Theresa's name is not among them,
No meek Elizabeth is written there;
Or sweet Saint Agnes, with her palm and halo,
Her white hands clasped in prayer.

But saints of every day, like many another,
They lived and loved and strove the world to bless—
The friends, the sister, the unselfish mother,
Whose aim was holiness.

I muse upon their virtues and remember
Their lives of charity and faithfulness
And, once again, take courage to press forward
My world to love and bless.

—Canadian Churchman.

Neither Greek Nor Jew.

Alan Heatherington stood amid the usual 5:30 P. M. crowd waiting for his particular suburban car. The day had been scorching even for a metropolis. He pushed back his straw hat, revealing the fine, clean-looking fair hair which was his English heritage, and fingered the roll of evening papers under his arm with an tnticipatory breath, born of the thought of the open electric.

It was characteristic of him that he stood as much aloof as possible from the jostling throng. His ancestry was as discernible in his attitude as in the blue eyes, which looked as though a thin veil of reserve had been lowered between them and the rest of mankind, and in the strong, well set up figure.

Suddenly he drew forth his bundle of papers and became apparently absorbed in their contents. His gaze in wandering over the sea of faces had encountered that of a small man with bright, dark eyes and a head which protruded from between square shoulders.

Heatherington felt his approach with every resenting nerve of his body, even while he feigned ignorance of it. There were many things not pleasant in connection with business life. By far the most unpleasant was Bernstein.

"Hullo, old man!" The thin hand of the little Hebrew came jocularly into contact with his back.

"Hullo."

Heatherington did not raise his eyes. He would like to have shaken off the intimate touch. Bernstein's habit of button-holing him on every occasion was odious to him. Still business interests demanded that he should maintain at least an appearance of civility. There were times when he almost wished that it were possible to offend the little broker. More than once the thing was done. But always at their next meeting he encountered, with a shock of surprise, the same smile in the inscrutable dark eyes.

"Whew!"

Bernstein took off his hat and wiped his forehead. Then his hand sought the lapel of Heatherington's coat.

"Say, but L., S. & M. She's bound to go up," he advised.

"You know I don't dabble in stocks," Heatherington answered coldly.

The broken thrust his hands into his pockets and sank his head between his shoulders, as much as to say, "Every-one to his taste." Heatherington moved away as their car rounded in sight, and with a sigh of self-congratulation, slipped into the one vacant place on the rear seat, while Bernstein crowded in ahead.

There was a mile's stretch of ground when the city was left well behind where the track ran through private land and left it by a sharp curve Heatherington, raising his eyes after three-quarters of an hour's absorption in the day's news, saw that they were racing toward this bend with that license which the usually careful motorman allowed himself there. Ere the latter could slacken down for the curve something appeared around it which froze the blood in the veins of those who looked. There was a harsh, ominous sound of grinding wheels as the man flung his whole weight on the brakes. For one fascinated instant Heatherington gazed with starting veins at the oncoming herald of death which rushed to meet them—and jumped.

He opened his eyes after a moment, during which heaven and earth seemed to crash together, and to annihilate his reason by their contact, to find himself unhurt by the roadside, staring dizzily at what had once been two electric cars. He recalled wanderingly, without knowing why, a day when as a small boy his father had taken him to see a cyclorama of Gettysburg. That scene had been far more real to him than was the one upon which he now looked. Yet here men ran hither and thither, shouting, calling, cursing, and through all the horror and confusion there rose and fell a dull, monotonous, moaning accompaniment of human pain, punctuated by sharp cries of agony.

What roused Heatherington was the sight of Bernstein—Bernstein, with the crownless rim of his hat jammed down over his ears, with one sleeve partly torn from his coat, his face streaked with blood and sweat, working with the peculiar self-abandonment and tenacity of his race.

Even while Heatherington looked he picked a baby from the mass of wreckage. The child was apparently unhurt, though its breath came in swift, soundless gasps of terror. One small hand clung tightly to the broken neck of a nursing bottle. Particles of the frail glass stuck to the muslin of its little dress. Bernstein set the baby down gently amid some soft grass and returned.

"Here, Heatherington," he called, "help me if you're even half alive. I've got to find the kid's mother."

Confusedly Heatherington took a few steps forward. Then as he stooped the low moaning of a woman separated itself from all other sounds and pierced his consciousness. Something within him seemed to snap and his brain cleared instantly. For the first time in all his self-contained, reserved life the cry of humanity—of humanity outside the few lives that were dearer to him than his own—reached him in its extremity, its agony, and the manhood within him responded with a rush of reserve strength that shook him.

He got on the ground and wedged his shoulder under the mass of debris which pinned down the baby's mother. He still seemed to see that helpless hand clinging to the broken bottle neck. Then, with a thrill of joy in the consciousness of his own power, he took a deep breath and put forth all his strength.

"That's it"—Bernstein was flat on his face, gasping, beside him—"half an inch higher, Heatherington—that's it. Now I can reach her! Now I've got her! For God's sake, man, hold on—don't give out—yet!"

The veins stood out on the Englishman's neck and forhead like whipcord, under a weight which would have crushed the back and shoulders of another man. With palms pressed upon the ground and arms as hard as iron, his splendid muscles answered to the strain put upon them. He staggered a little when he stood up. Then he helped Bernstein to carry the woman away.

Her eyes opened upon them in an agony of inquiry as they laid her down. With quick instinct B rnstein lifted the baby and put it within her arms. Heatherington drew off his coat and, folding it, laid it under her head. Then they returned to the wreck.

For an hour they worked side by side, foremost among the eager band of rescuers. When the last ambulance had rolled away Bernstein stopped, and raising a pail of iced water, which someone had brought from a neighboring house, drank greedily. Heatherington took the vessel from his hands and finished the contents. Then he drew out a handkerchief and, moistening one end of it, wiped Bernstein's face.

"You've got a scratch there on the temple where some glass struck you," he said, quietly.

The little Hebrew glanced at him quickly. Shaken as he was by the afternoon's experience, he yet recognized that here was a different Heatherington; that as far as this man was concerned the long line of cuts and snubs, which lay like a series of not-to-be-forgotten pinpricks in his consciousness, were at an end.

Together they walked the intervening mile which stretched between them and home. Bernstein's tongue went like a triphammer as to the accident, and its cause. Heatherington never spoke.

At the corner of the street where their ways parted they halted simultaneously. The Englishman's lips twitched, as if he was about to speak, but no words came from them. Then, for the first time in their ten years' acquaintance, the hands of both men met.

When Heatherington reached his own doorstep he paused, turning his face toward the western sky. For once the veil of reserve was burned from his eyes and the glory of the setting sun shone on the startled inquiry of an awakening soul beneath.

Long into that night while his wife lay sleeping, he sat in the library with her open Bible on his knees. Some words he had heard in church were beating unceasingly through his brain, and with the help of a concordance he found them: "And hath broken down the middle wall of partition between us."

In the light of what he had witnessed that afternoon time seemed infinitesimal, eternity very near. And there, in the silence of the night, Alan Heatherington came to himself, came also to a



realization of the brotherhood of men in the man Christ Jesus, and to a sense of his own obligation to his fellows.

The first faint streaks of a midsummer dawn were in the sky when he turned out the light and raised the window shade. And as he stood looking out on the still world that thrill of exaltation which comes only in the sense of being one with the eternal entered his soul for the first time.

Then came a wave of peace, as though a steadying hand were laid upon his quivering nerves, and Heatherington realized with awe that he was at least in conscious touch with the force which his reason had always compelled him to acknowledge—that he was, in the fullest sense, a child of God.

He thought of Bernstein, and a fresh flood of remorse swept over him. This little man had doubtless lived nearer God, according to his belief, than he had. Heatherington raised his eyes to where the stars' brightness was paling before the rising sun.

"Where there is neither Greek nor Jew," he repeated, reverently.—New York Christian Advocate.

John Paton and the Sinking of the Well.

John G. Paton labored among the savages of the New Hebrides Islands for many years with remarkable success. The following event took place on the Island of Aniwa about 1867. There was on the island no well, and no spring of fresh water.

The savages got along with little water. They wore no clothes that needed washing, they bathed in the ocean, they drank the milk of the cocoanut and chewed the sugar cane, and if they really wanted water, they went to the public water hole, hollowed out of the coral rock, and bought it of the two sacred men who claimed that they could make it rain into their hole whenever they desired.

One morning Mr. Paton said to Chief Namakei: "I am going to sink a deep hole into the earth and see if our God will send us fresh water up from below." The chief looked at him in astonishment, and replied, "O Missi, rain comes only from above. How could you expect our island to send up showers of rain from below?" But in spite of the chief's astonishment, and almost ridicule, Mr. Paton began alone his most difficult task.

With a pick, spade, bucket and American ax, he began to sink a hole in the ground. The chief and his men watched him, thinking that his head had gone wrong.

But Mr. Paton kept on. He now fixed a pulley over the hole, and with the help of one faithful native he toiled on Day after day he dug, and hammered, and loaded the bucket. Some days his heart sunk in despair, as the hole grew deeper and no moisture appeared. Another day he would hear the phrase "Living water! Living water!" chiming in his soul like music from God. At last came a day when the earth and the coral began to be moist. Joy unspeakable possessed the missionary, but with it came the terror that the water might be salt.

Early the next morning, at daybreak, he went down into the hole. With trembling hands he dug a narrow hole down, down in the middle of the well. Suddenly the water began to come in. Perspiration broke over him. Muddy though the water was, he eagerly tasted it, and then fell on his knees in that hard, moist bottom and praised God. It was water! It was fresh water! It was living water from Jehovah's well!

Filling a jug he climbed to the surface. There the natives waited even as the Israelites waited while Moses struck the rock and called for water. Seeing the jug filled, the savages closed around him and gazed in awe. The chief took it, shook it, tasted it, rolled it in his mouth and then swallowed it. "Rain! Rain!" he cried. "Yes, it is rain; but how did you get it?" "Jehovah, my God," replied Mr. Paton, "gave it out of His own earth in answer to our labors and prayers. Go and see it springing up for yourselves."

Even then they could not realize that the water was permanent and for them. At first they thought Mr. Paton would sell it, like the sacred men at the water hole. When they did finally understand they overcome their fear, set to work with a will and walled up the well with great blocks of coral, gathered from the shore.

When it was finished Chief Namakei turned to Mr. Paton and said: "Missi, I think I could help you next Sabbath. Will you let me preach a sermon on the well?" "Yes," Mr. Paton replied, "if you will try to bring all the people to hear you."

When the Sabbath came a great crowd gathered. After the service Chief Namakei arose, flourishing his tomahawk, with flashing eyes and limbs twitching with emotion. He told how Mr. Paton had come among them, how they had doubted his words and tried to injure him. Then he told the story of the well and showed how no god of Aniwa had ever answered prayers as did Missi's God.

Then rising to a climax, he cried with an appealing eloquence: "From this day I must worship the God who has opened for us the well, and who fills it with rain from below. Let every man who thinks with me go now and fetch the idols of Aniwa and cast them down at Missi's feet. Let us burn, and bury, and destroy these things of wood and stone, and let us be taught by the Missi how to serve the God who can hear—the Jehovah who gave us the well."

To-day, if you should go to Aniwa you could see the well. It is thirty-four feet deep and eight feet wide at the top, and still sends up its blessed stream to refresh those whom it turned from heathenism unto the Lord of lords.—Christian Evangel.

The Plateau.

A student of the piano feels, after two months, a great sense of his progress, of difference from a person who does not know one note from another. He has already taken a long step forward. After six months, he should execute a few simple pieces well, but he is bewildered in the bristling jungle of a long sonata. Yet, after two or three years of hard practice, he probably feels that he is not getting on as rapidly as he did at first. It is true. He is crossing what psychologists call the **plateau.** From a river-bank the land rises at first very rapidly, then for perhaps miles of rolling country dips up and down, steadily mounting, each crest higher than the last, though there are stretches of level or descending land between, until at last it rolls up into a great mountain, whence the traveler may command a prospect for miles around. Over such a plateau must every student plod along, without the sense of achievement to be won by boldly scaling a steep, and without any very inspiring landscape to cheer him on. So in the spiritual life, those who aim at conquest of self, and a wide vision of God and His world must by the use of the same faculties, the same senses, the same intellect and perseverance as they use in their daily, worldly concerns, push steadily along through the tiresome reaches of the **plateau.** We must learn to pray as we learn to sing—by imitation first, then by resolute submission to a good teacher and by constant practice; we use the same brain in both cases. If, after a year, there seems to be a lack of the ecstatic fervor that marked the first days or weeks of earnest striving for holiness, if our prayers seem such vain repetitions as the heathen use, there is absolutely no cause for discouragement. To reduce the time for prayer would be as foolish as to reduce the hours for practice on the piano because finger exercises make no appeal to the emotional nature. Take courage, rather, and realize that though we seem to be going down-hill, if we trudge steadily on, the plateau must end at last. And then, too, on many a crest we may catch a glimpse of what we shall see so much more splendidly a little higher up, a little further on.—The HolyCross Magazine.

How to Save Money.

Housewives' leagues are doing much to promote household economy of the highest order; and as their work is extended, there ought to be a satisfactory increase in individual savings bank accounts. The Associated Clubs of Domestic Science is working along this line also. Mrs. Winnifred H. Cooley, president of that organization, gives these eleven "don'ts," which are commented to women who want to save money:

Don't be optimistic regarding the butcher. Have a scale in your own kitchen.

Don't market by telephone unless you want seconds and left-overs.

Don't forget that there is much nutriment in cheap cuts of meat if properly cooked.

Don't economize on cereals. They are the best and cheapest of foods.

Don't buy fruit and vegetables out of season.

Don't buy in large quantities if your home is small.

Don't take ice in winter. Use a window box.

Don't buy new novels.

Don't jump on a car for every ten blocks. Walk.

Don't get into debt. Charge accounts are vampires.

Don't live beyond your income.—Exchange.

For the Young Folks

The Girl Who Smiled.

The wind was east and the chimney smoked,
And the old, brown house seemed dreary,
For nobody smiled and nobody joked,
The young folks grumbled, the old folks croaked,
They had come home chilled and weary.

Then opened the door, and a girl came in;
Oh, she was homely—very!
Her nose was pug and her cheek was thin,
There wasn't a dimple from brow to chin,
But her smile was bright and cheery.

She spoke not a word of the cold and damp,
Nor yet of the gloom about her;
But she mended the fire and lighted the lamp,
And she put on the place a different stamp
From what it had had without her.

Her dress, which was something in sober brown,
And with dampness nearly dripping,
She changed for a bright, warm, crimson gown;
And she looked so gay when she so came down,
They forgot that the air was nipping.

They forgot that the house was a dull old place,
And smoky from base to rafter;
And gloom departed from every face,
As they felt the charm of her mirthful grace
And the cheer of her happy laughter.

O, give me the girl who will smile and sing,
And make all glad together!
To be plain or fair is a lesser thing;
But a kind, unselfish heart can bring
Good cheer in the darkest weather.

—The Girls' World.

For the Southern Churchman

Old Towser.

By Frances Kirkland.

"Don't you think Towser is rather old for a watch dog, grandfather?" Bobby asked.

Bobby was spending his summer vacation at the farm. He had found many new things to interest him; there were baby lambs and baby chickens and calves and even a little colt, but there was only old, old Towser for a dog. Bobby could not remember when Towser had not been old, so old that he did not like Bobby to shake his paw and play with him. What Towser delighted in was to lie all day in the warm sunshine. It did not seem as if Towser did half the things a dog ought to do.

"So you think Towser is old, Bobby?" his grandfather asked with a queer smile. "He isn't any older than you are, Bobby."

"Isn't he?" said Bobby, "but that's different."

"Yes, boys and dogs are different," his grandfather agreed. "Come here, Towser," he called, and old Towser came and rubbed his head on grandfather's hand. "Well, old fellow," said his master, "Bobby thinks you're getting old. Too old to play, aren't you, Towser? Maybe you are a lazy old dog. You don't go after the cows, don't drive away the hens from the garden; the fact is, you don't do anything; no, old fellow, you don't, but you're a good old dog just the same." Grandfather patted Towser's head. "Do you know what that rascal Bobby wants? He wants me to get him a puppy. He'd like a puppy to run at his heels and romp with him!"

Bobby grew quite red, for though he wanted a puppy very much he had not told his grandfather.

"And he shall have a puppy," Bobby's grandfather went on, still talking to old Towser. "Yes, he shall have a puppy, but I'll have you, for you're worth all the puppies in the world to me, old Towser; yes, you are, old fellow."

A few days later the puppy came. He had long silky ears and a body that wriggled whenever he was happy, and he was always happy when Bobby played with him. What fine times they had running races up and down the road! Old Towser never seemed to see the puppy, although Bobby tried to make the two dogs friends.

"Never mind, Towser," Bobby said one day, "my puppy will make a good watch dog. He sleeps by my door every night."

Towser only snapped at a fly, he did not seem to hear Bobby.

That night when Bobby and his grandparents were asleep there was a loud barking through all the house. Bark, bark, bark! At last all were awake. Such a strange awakening! Bobby always remembered the horrid smoke and flame through which his grandfather carried him. Afterwards Bobby's grandfather went back and put out the fire. It was not a bad fire, however, thanks to that barking.

Next morning Bobby said proudly, "I heard my puppy barking. Wasn't he a good watch dog last night?"

"No, that wasn't the puppy, Bobby," said his grandfather, "that was old Towser. The dog that is too old to be a watch dog."

Bobby grew very red, for he knew that old Towser had saved their lives and saved the old farmhouse, too.

"But where is the puppy?" Bobby asked.

"Oh, the puppy is safe. I saw old Towser carry him out like a kitten," his grandfather answered smiling at Bobby.

"I must see him!" Bobby cried.

"See the puppy?" grandfather asked.

"No, see Towser," said Bobby as he hurried out.

And there lay Towser in the sun with the puppy beside him. The two dogs were friends at last.

"Good old Towser," said Bobby, as he stroked Towser's beautiful head, and this time Towser really seemed to understand what Bobby said.

The Little Red House.

Once upon a time there was a little boy who was tired of all his toys and tired of all his picture books and tired of all his play. "What shall I do?" he asked his dear mother.

And his dear mother, who always knew beautiful things for little boys to do, said: "You shall go on a journey and find a little red house with no doors and with a star inside."

Then the little boy's eyes grew big with wonder. "Which way shall I go," he asked, "to find a little red house with no doors and a star inside?"

"Down the lane and past the farmer's house and over the hill," said his dear mother. "Come back as soon as you can and tell me all about your journey."

So the little boy started out. He had not walked very far down the lane when he came to a very little girl dancing along in the sunshine. "Do you know where I shall find a little red house with no doors and a star inside?" the little boy asked her.

The little girl laughed. "Ask my father, the farmer," she said.

So the little boy went on until he came to the great brown barn, where the farmer himself stood in the doorway looking out over the pastures and grain fields.

"Do you know where I shall find a little red house with no doors and a star inside?" asked the little boy of the farmer.

The farmer laughed too. "I've lived a great many years, and I never saw one," he chuckled. "But ask the granny who lives at the foot of the hill. She knows how to make arrowroot taffy, pop-corn balls and red mittens. Perhaps she can direct you to it."

So the little boy went on farther still until he came to the granny sitting in her pretty garden of herbs and marigolds. "Please, dear granny," asked the little boy, "where shall I find a little red house with no doors and a star inside?"

The granny was knitting a red mitten, but when she heard the little boy's question she laughed cheerily. "I should like to find that little house myself," she chuckled. "It would be warm when the frosty nights come, and the starlight would be prettier than a candle. But ask the wind, who blows about so much and listens at all the chimneys. Perhaps the wind can direct you to the little house."

So the little boy took off his cap politely to granny and went up the hill. The wind was coming down the hill as the little boy climbed up. As they met, the wind turned about and went singing along beside him. It whistled in his ear and pushed him and dropped a pretty leaf into his hands to show what a good comrade he was.

"O wind," asked the little boy after they had gone along together quite a way, "can you help me to find a little red house with no doors and a star inside?"

The wind cannot speak in our words, but it went singing on ahead of the little boy until it came to an orchard. There it climbed up in an apple tree and shook the branches. When the little boy caught up, there, at his feet, lay a rosy apple. The little boy picked up the apple. It was as much as his two hands could hold. It was as red as the sun had been able to paint it, and the thick brown stem stood up as straight as a chimney. It was a little red house in which the apple blossom fairy had gone to sleep. It had no windows.

"I wonder," thought the little boy. He took his jackknife from his pocket and cut the apple straight through the center. O how wonderful! There, in-

side the apple, lay a star holding brown seeds.

So the little boy called "Thank you" to the wind, and the wind whistled back, "You're welcome." Then the little boy ran home to his mother and gave her the apple.

"It is too wonderful to eat without looking at the star, isn't it?" he asked.

"Yes, indeed," answered his dear mother.—Mother's Magazine.

A Birthday Temper.

"No jam!" Gilbert's face, which had been a sunshiny, birthday face when he sat down, became suddenly overcast, and his eyes filled with tears.

"Cry-baby!" said Tom, in a whisper, but loud enough for Gilbert to hear; and he responded with a kick, which missed the offender's leg, but hit his little sister Janie's, and made her set up a dismal wail.

"What is the matter?" asked their governess, looking up from the teapot.

"Gilbert's crying," burst forth Tom and Edward in one breath, "because it's his birthday, and there's no jam, and he kicked Janie because we laughed."

"Oh, Gilbert," said Miss Ellward, reproachfully; "I did not think you were so greedy!"

Gilbert hung his head; he was not greedy. What had vexed him was, not the loss of the jam, but that Miss Ellward should have forgotten his birthday; but he was too proud and angry to explain.

Poor little boy! His temper was a trial to himself and to everyone else, and sometimes prevented even his own family from understanding what an upright, affectionate child he was.

"Remember this afternoon, Gilbert," said Miss Ellward, rather anxiously.

Gilbert started and recollected himself, making a brave effort to look pleasant again. He had really hurt his brothers and sisters more than once lately in his fits of passion, and Miss Ellward had told him that if it happened again, she must punish him severely.

Mrs. Weber was away, and the little Webers were an anxious charge to their governess; for, though they had many good points, they were difficult children to manage, because of Gilbert's violent temper and his brothers' teasing ways.

It had been settled that, in honor of Gilbert's birthday, they were to have a donkey ride that afternoon to some place in the neighborhood, and a gypsy tea, and the fear of losing this treat restored Gilbert to good humor.

"Has it been decided where we are to go?" asked Miss Ellward, looking at Gilbert, for the owner of the birthday had generally the chief voice in deciding what the treat was to be, and Gilbert answered promptly:

"Oh, please, to the castle."

He was a clever little boy, and very fond of history, and he had always longed to go to this old castle that was just beyond a walk for the younger ones. But his brothers gave a howl of dismay.

"That musty old castle far away from the sea! Oh, do let us go to Featherstone Bay instead!"

Miss Ellward felt uneasy. This threatened to be a stormy birthday; but a donkey ride was a treat in itself, and Gilbert did not wish to risk losing it by a display of temper.

"We'll go to Featherstone Bay instead," he said, quite pleasantly, though he had not forgiven Miss Ellward yet for forgetting his birthday, and was secretly hurt that the others did not say so much as "thank you."

It was a holiday, and he slipped away by himself, thinking that was the best way of safeguarding his temper and the promised treat. His father had given him a delightful book, and he was soon deep in it. But when in a good humor, he was the cleverest of them all at inventing games, and his brothers were aggrieved at his desertion.

"Let's poke him up," said Tom, but his elder sister, Mary, who knew the nature of Tom's poking up, said:

"Please don't, Tom; you will make him angry, and then he will lose the treat."

"Nonsense," shouted Tom and Edward, and ran off. "Hi, Pugnose!" they shouted joyfully, as they caught sight of Gilbert in the summer-house.

Now, if there was one thing that roused Gilbert, it was that horrid nickname, and his only answer was a savage growl.

"We want you," said the others, roughly, making a dive at his book.

But Gilbert snatched it back. "I want to read. Can't you leave me in peace? I gave up to you."

"Gave up?" The others gave a whistle of derision. "Mr. Greedy, Please Myself, Pugnose!"

Alas for poor Gilbert! His good resolutions vanished, and all the smothered wrath of the morning broke out at once.

"Take that!" he cried, violently, and flung the book at his brother's head.

Tom dodged it cleverly, but it struck little George, who had run up behind, on the shoulder, and literally bowled him over. At that moment, Miss Ellward appeared on the scene. As soon as she ascertained that the child was only frightened and not seriously hurt, she said sorrowfully:

"I can't let you go with the rest this afternoon now."

"I don't care!" shouted Gilbert, and rushed away.

When Mr. Weber strolled down toward the arbor early in the glowing June afternoon, he found a miserable little heap curled up on the seat in it.

Gilbert jumped to his feet at the sound of his father's voice.

"I want you to come for a walk with me, Gilbert.'

Mr. Weber had rarely time for a walk with his boys, and now Gilbert could scarcely believe his ears that he was going to bestow one of his hard-earned holiday walks on himself—the offender. In his surprise he scarcely noticed which way they were going, and his father did not speak for some time. At last he said:

"Tell me all about it, Gilbert."

The kind voice made Gilbert long to pour forth the tangled tale of his grievances and his late outburst, but somehow he could not get beyond, "They will call me Pugnose."

"Really?" said his father, with an odd little smile. "Why, that was my nickname at school."

Gilbert looked at his father's well-shaped nose, and a smile curled his own lips.

"I did want to keep my temper," he said sadly, "because of this afternoon; but I don't know what was wrong with me. It was no use trying, after all."

"Perhaps there was something wrong with the motive. Now suppose we try a better one for the future, my child."

That was all his father said, but Gilbert understood him.

"Now, Gilbert, my man, can you step out?" said Mr. Weber, in quite a different tone of voice, and Gilbert did step out with a will. It was impossible to feel tired when his father talked of the things he was most interested in.

"There it is!" said Mr. Weber, as they turned a corner. And Gilbert gave a jump. It was the castle!

"And, why, there are the others!" he cried, in a puzzled tone as there was a wild whoop, and the children came rushing down in a little crowd to meet them.

Tom and Edward looked just a little sheepish.

"It's a make-up," they whispered.

"Well, Gilbert," said his father, as he bade him good-night that evening, "the birthday has not been such a failure, after all, has it?"

"It has been just splendid, papa." And it was true. Gilbert's temper had come triumphantly through the afternoon, even through one or two trials, for even with the best intentions, Tom and Edward could not leave off teasing all at once. "I mean to try always, now," he said.

"My little boy," said Mr. Weber, "one does not conquer a bad temper in one afternoon, or in many afternoons," he added, with a sigh.

Then Gilbert understood how it was that his father knew all about it.—London Presbyterian.

Which?

Two little Tempers went their way
Through town and country on New Year's Day.
One, like a queen, wore a golden crown,
And fairy Sunshine had spun her gown;
And she gayly tossed, as she danced along,
A largess of smiles, good cheer and song.

The other one wore on her brow a cloud
And her voice was fretful, and cross and loud;
And people pulled up their mufflers high,
And said, "There's an east wind passing by."
And she scattered about, in the frosty air,
Quarrels and bickerings everywhere.

Both had followers in their train,
Earning their wages, pleasure and pain.
And Time took snapshots of each and all,
And hung the pictures on Memory's wall.
Sunshine and shadow, gloom and cheer;
Which will you walk with all through the year?

—The Lutheran.

A Good Investment.

John and James were twins, fourteen years old. Their father was very wealthy. On every birthday they expected a costly present from him. A week before they were fourteen they were talking over what they most wanted.

"I want a pony," said James.

"And what do you want, John?" asked his father.

"A boy."

"A boy?" gasped his father.

"Yes. It doesn't cost much more to keep a boy than it does a horse, does it?"

"Well, no," replied his father, still very much surprised.

"And I can get a boy for nothing to begin with."

"Yes," repiied the father hesitatingly. "I suppose so."

"Why, papa. I know so. There are lots of 'em running around without any home."

"O, that's what you are up to, is it? Want to take a boy in and bring him up, do you?"

"Yes, sir. It would be a great deal better than the St. Bernard dog you were going to buy me, wouldn't it? You see, my boy could go about with me, play with me—and I could do nice things for him too, couldn't I? He could go to school, and I could help him with his examples and Latin."

"Examples and Latin? God bless the boy? What is he aiming at?" And Judge Roding wiped the sweat from his bald head.

"I know," laughed James. "He wants to adopt old drunken Peter's son."

"Yes, papa, 'cause he is running about the streets as dirty and ragged as he can be. And he's a splendid boy, only he can't go to school half the time 'cause he hasn't anything decent to wear."

"How long do you want to keep him?"

"Until he gets to be a man, father."

"And turn out such a man as old Pete?"

"No danger of that, father. He has signed the pledge not to drink intoxicants, nor swear, nor smoke, and he has helped me, father; for when I wanted to do such things he told me his father was once a rich man's son and just as promising as James and I."

"Do you mean to tell me that you ever feel like doing such things as drinking, swearing, smoking and loafing?" asked his father.

"Why, papa, you don't know half the temptations boys have nowadays. Why, boys of our set swear and smoke and drink right along when nobody sees them. I am trying to surrender all—every vice, every bad habit, I don't see how I could enjoy a dog or a pony when I know a nice boy suffering for some of the good things I enjoy."

"You may have the boy, John. May God bless the gift!"—Pure Words.

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer, and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I wil make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivar Spring,
Box 64-A, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price **in full** upon receipt of the two empty demijohns which I agree to return promptly.

Name_____

Address_____

Shipping Point_____

Polly's Missionary Society.

There wasn't any missionary society at all at Stubbs Corners. There wasn't anybody who cared about little heathen children, except Polly Griggs. She had been visiting Aunt Lorena in the city, and heard a real live missionary talk, and she cared. But Polly was only a little girl; what could she do?"

"Never mind, Polly, dear," Aunt Lorena said, "couldn't you start a little girl society of your own?"

"I'll try anyway." said Polly.

When she returned home Polly asked the girls to come and talk it over, so they met in the front yard.

"You see," began Polly, "there are lots of little heathen children who haven't ever heard about Jesus. Isn't that dreadful?"

"Yes, it is," the girls cried. "But how are we going to help it, Polly Griggs?"

"Send some one to tell them!" said Polly, promptly. "I am going myself as soon as I'm big enough; but I can't wait for that. There are other people who will go now if we save up money to send them."

"Oh, Polly," said Sue, "we don't have enough!"

Polly counted upon her fingers: "There are peanuts and candy and chewing gum we needn't buy; oh, we can save a lot if we try."

After that seven little red apple banks began to get the pennies instead of the corner store man.

"Where are we going to send our missionary?" Susie asked one day, as she and Polly sat in the back garden.

Polly brought out some papers. "Here are some stories about children that need them. We can read up and see who needs ours the most. Couldn't we have a society, and read them out loud?"

Pretty soon Stubbs Corners had a missionary society—just a little-girl one, but they read so much, and saved so many pennies, that the big folks began to think they had better do something, too. So they began to read and save, too, till pretty soon Stubbs Corners' big folks and little folks really sent a missionary 'way off to Africa.

"And it was all because you cared, Polly Griggs," said Aunt Lorena.

"And tried," said Polly. "But it was because **everybody** helped that our society has been a success."—Selected.

COUNTRY BOARD.

A few boarders wanted. One mile from railroad station. Situation high and healthy. Rural delivery. Good service. Convenient to churches. Address MRS. F. B. WHITING, SR., Boyce, Clarke County, Virginia. R. F. D.

The Vaughn Teachers Rest

Tompkin's Cove-on-Hudson, New York. A Resort for Women Teachers. Rates, $6.00 to $10.00 weekly.

MINISTERS SHOULD RECOMMEND the Southern Churchman to their congregations. Because: First, it is your Church paper. Second: To introduce the Southern Churchman into a home where there is no church paper, especially where there are little children, is like sowing a seed of kindness, because there is nothing in the Southern Churchman that will hurt, but much that will help.

Resorts

ST. JAMES SCHOOL

Near Hagerstown, Maryland.

St. James School, with its beautiful grounds and buildings, will be opened from June 25 to September 10 to receive a limited number of guests. Large swimming pool, tennis courts, etc. Business and social references required. For further particulars, address **ST. JAMES SCHOOL, Maryland.**

Refined Home

With board, offered girl students desiring to study music and art—or attend summer session at Columbia University. References given and required.

Address **MISS JORDAN, 452 Riverside Drive, New York, N. Y.**

BOARD.

A quiet resting place for the summer. A few boarders taken in the foothills of the Blue Ridge. Pleasant surroundings. Home comforts.

THE MISSES PENDLETON,
Delaplane, Fauquier County, Va.

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Edge Hill Summer Home, Montvale, Va.

MRS. C. H. READ, Proprietor.

On the line of the Norfolk and Western Railroad, one-half mile from station. Large shady grounds; Iron and Lithia Water furnished guests; comfortable rooms; good service; excellent fare, bathrooms. Carriage and Wagonette will meet trains daily. Special rates for month of June.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

APARTMENT

FOR RENT for the summer. Furnished apartment in New York City, fine location in good street, near park. Seven rooms and bath; hot water; gas. $45 per month. Write REV. FRANK DAMROSCH, JR., 25 West 84th Street.

24th TOUR

(Personally Conducted)

— TO —

NIAGARA FALLS, TORONTO, BUFFALO, ATLANTIC CITY and WASHINGTON.

To Endow a Room
for Working Girls in the Retreat for the Sick, Richmond. Va.

For further information apply to the Chaperones: Miss Mary Norwood, President of Retreat, 108 N. Fifth St., Phone Madison 1899-W. Miss Bettie Ellyson, 10 E. Franklin St., Phone Madison 108. Mrs. Anna F. Rahm, 316 N. Harrison St., Phone Madison 1383-J. Miss Mary G. Rahm, 316 N. Harrison St., Phone Madison 1383-J.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

YOUR RENEWAL and a subscription to the Century Magazine for $5.50. Subscription Department, SOUTHERN CHURCHMAN.

NEW YORK SHOPPING.

By a lady of experience and good taste Household furnishings, ladies', infants' and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

For Sale. Large Pipe Organ with chimes. Cheap price. Easy terms. Only been in use for nine months. Address P. O. Box 168, Petersburg, Va.

THE CENTURY MAGAZINE for six months to new subscribers, and MARION CRAIG WENTWORTH'S new book WAR BRIDES for $2.00. Send all orders to Subscription Department, SOUTHERN CHURCHMAN.

YOUR GARDEN.

SOUTHERN CHURCHMAN AND GARDEN Magazine, the two for $3.25

SOUTHERN PROGRESS, regular subscription price 50c. per year, and the Southern Churchman—the two—$2.25. Subscription Department, SOUTHERN CHURCHMAN.

POSITIONS WANTED.

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Good traveler. Excellent references. Address H. W. Wilkins, Dixondale, Virginia.

A REFINED, CHEERFUL WIDOW wishes position as companion to elderly lady. Address 160, care Southern Churchman.

CLERGYMAN OPEN FOR ENGAGEMENT.

New York deacon about to be advanced to priesthood, desires curacy or mission. Young, unmarried, experienced and successful. Extempore preacher. Good references. University and seminary graduate. Would like to correspond with Bishop or rector needing curate or missionary. Address, "EXCELSIOR," care Southern Churchman.

YOUR RENEWAL, and a six months subscription to Everybody's Magazine—$2.50 Subscription Department, SOUTHERN CHURCHMAN.

MUSICAL DIRECTOR.

POSITION WANTED AS MUSICAL DIrector. Tenor soloist. English. Experienced. Teaches singing and sight reading. H. L. SNEDKER, 1211 North Twentieth street, Richmond, Va.

Meeting of Board of Trustees

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Tuesday, the 1st day of June, 1915, at noon.

S. SCOLLAY MOORE,
Secretary.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

On May 2, 1915, in Chestertown, Md., MRS. JULIA H. WALL, widow of Rev. Henry Wall, D. D.

"Numbered with Thy saints in glory everlasting."

Walke.—Entered into life eternal at Norfolk, Va., on the evening of Good Friday, April 2, 1915, MARY INGRAM WALKE, daughter of the late Rev. Lewis Walke and Mary Baker Walke, in the sixty-fourth year of her age

"Thine eyes shall see the King in His beauty; they shall behold the land that is very far off."

Wyatt.—Entered into eternal life at the Ballentine Home, Norfolk, Va., in the sixty-fifth year of her age, on the 27th of April, 1915, MISS MARY NELSON WYATT, daughter of Col. Richard W. and Harriet K. Wyatt.

"Oh, then what raptured greetings,
On Canaan's happy shore!
What knitting severed friendships up,
Where partings are no more!"

Mrs. Henrietta B. Wyeth.

At a meeting of the vestry of Trinity church, Whittle Parish, Marshall, Va., held May 3, 1915, the following preamble and resolutions were adopted:

The vestry of Trinity church have heard with deep sorrow of the death of their dear friend and benefactor, MRS. HENRIETTA B. WYETH, which occurred in Philadelphia, April 30, 1915. When a young girl Mrs. Wyeth, then Miss Henrietta Horner, was confirmed by Bishop Meade in this church, one of the very first confirmed in it after its erection, and, although after her marriage her home was elsewhere, her heart was always with "little Trinity," as she fondly called it in distinction from Holy Trinity church, Philadelphia, of which she was a member from the time of her marriage until her death. She was a regular and liberal contributor to the support of this church, and often inquired if there was anything more she could do for "little Trinity."

"I love thy Church, O God,
Her walls before me stand;
Dear as the apple of an eye,
And graven by Thy hand."

In token of our grief over the loss (which heaven is her gain) of such a dear friend to our church and to us personally,

Resolved, That while we deplore the loss of this dear friend, we thank God that He has satisfied her with long life and showed her His salvation.

Resolved, That we assure her surviving relatives of our loving sympathy with them in their bereavement, and that the memory of our beloved friend will be ever cherished by us.

Resolved, That these resolutions be published in the Southern Churchman and in the Whittle Parish Leaflet, and a copy sent to the family of deceased.

HENRY FROST, M. D.,
JOHN T. RAMEY,
NEVILLE H. WISHING,
Vestry.
EDMUND L. WOODWARD,
Rector.

Henry F. Powell.

At a special meeting of the vestry of Holy Trinity P. E. church, Onancock, Va., on the 26th day of April, A. D. 1915, to take suitable action upon the death of HENRY F. POWELL, late senior warden of this church, the following resolutions reported by a committee consisting of Thos. B. Leatherbury, Otho L. Parker and Warner Ames, were unanimously adopted:

Resolved, That we, the vestry of Holy Trinity P. E. church, Onancock, Va., bowing to the will of our heavenly Father in the death of Henry F. Powell, desire to express our deep sorrow and regret, and high appreciation of our friend, associate and brother.

Mr. Powell was in length of service the oldest member of this vestry, was the senior warden of this church, and one of its oldest and most active members, having been prominent in all of its activities for more than twenty-five years.

He loved the church and manifested a deep interest in everything which contributed to the spiritual and material welfare of the parish. He devoted unsparingly his time and energy to the work of the church, discharging every duty connected therewith faithfully, conscientiously and well; his counsel was always helpful, conservative and valued.

In his death the vestry has lost a true and sympathetic associate; Holy Trinity P. E. church a consistent member, loyal supporter and liberal contributor; the community a citizen of honor and sterling worth.

To the family and relatives we tender our sincere sympathy in their bereavement.

It is further Resolved, That these resolutions be recorded in the minutes of the vestry, a copy sent to the family, and printed in the Accomac News and Southern Churchman.

THOMAS E. FLETCHER,
ROBERT L. SHIELD,
THOMAS S. HOPKINS,
FRANCIS D. PARKS,
JOHN W. CUSTIS,
JAMES C. DOUGHTY,
OTHO L. PARKER,
THOS. B. LEATHERBURY,
WARNER AMES,
Vestry.

CHRISTIANITY AND THE COMMUNITY.

(Continued from page 13.)

admiralty are quoted by Admiral Tudor. These complain of the drinking habits of the men and urge either total prohibition, martial law, or the restriction of the hours in which drink may be obtained.

The captain-superintendent of the Clyde says in his report:

"In the shipyards last week, where a warship was under repair, the work on the inner bottom of the ship was so badly carried out as to suggest at once on inspection that it could not have been done by men who were sober. It was dangerous and had to be condemned."

Captain Clement Greatorex, director of naval equipment, in his report says:

"The condition of labor is deplorable, and the men are in a most uncertain and undependable state. This is so serious that at any time the whole of the shipbuilding work on the Tyne may come to a standstill."

The director of transport reported that transport work was being conducted under serious difficulties.

"The workmen," the director said, "rapidly are becoming absolutely out of hand. Yesterday the crew of a transport deserted. The same thing happened the day before. Firemen go aboard the transport drunk, making it impossible to get up a full head of steam, thus greatly reducing the speed

and endangering the lives of thousands of troops by making the vessels targets for submarines. The root and cause for the serious congestion at some of the docks is not the shortage of labor, but the fact that the men can earn in three days what will keep them in drink for the rest of the week.

"What is wanted, in addition to proper control of the drink traffic, is a well-devised scheme, promptly applied, to bring seamen, naval and other workmen in the government to employ under military discipline.

"In many cases it is now taking three times as long to get ships fitted and ready to sail as it did when the war broke out.

"Expedition is a thing of the past, and it is obvious that this may at any moment have a disastrous effect on the naval and military operations. In my opinion, measures are necessary to withdraw all licenses to sell intoxicating liquors throughout the country."

"The evidence is overwhelming," says the report, "that the main cause for this alarming loss of time is the lure of drink."

✠

The method of testing is an interesting one, devised some years ago by the celebrated Frenchman Binet, and now universally used.

It was discovered, in the first place, that the senses, faculties and muscular control develop in a perfectly regular way, in about the same order for every one. By thousands of tests on thousands of children, it was found out, for example, that at the age of three a child can repeat only two numbers immediately, five at eight years of age, six at ten and seven at twelve. A child of three will enumerate objects in a picture, but will perceive no action in the picture until he is seven. Again, a child cannot copy a square until he is five years old, nor a diamond until he is seven. These figures are, of course, the averages determined by thousands of experiments. With their help Binet has arranged his wonderful graded series of questions accurately standardized to indicate the mental age of the subject. According to the way in which these questions are answered, together with the time taken to answer them, the patient's mental age is judged. The tests cover the development of mentality from the age of one year to that of twelve. When the mental and actual ages are identical, the subject is normal; when the mental age is three or four years below, he is feeble-minded; when it is two or more above, he is precocious.

Some defectives, while in perfect physical condition, never develop a mentality higher than that of a three-year-old baby. Perhaps the most dangerous class of subnormal people is those who are known as "morons," or high-grade defectives, who "test 15," because generally regarded as normal, they are given liberty and heavy responsibility, and have to bace the world with a mentality never higher than that of a fourteen or fifteen-year-old child.

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN.
Blue Ridge Springs, Va.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Personal Notes

For the present, the address of the Rev. Caleb Benham is Hilliard, Florida.

The Rev. R. Gildas-Taylor, formerly of Marfa, Texas, has gone to England.

The address of the Rev. Phillip E. Osgood is 5021 Pine street, Philadelphia.

The address of the Rev. T. D. Martin is 14 Orme street, Worcester, Massachusetts.

The Rev. Charles H. McCurdy, of Detroit, Michigan, has been called to Grace church, South Boston, Massachusetts.

The Rev. Francis L. Carrington, of All Saints' church, Dallas, Texas, has been appointed dean of St. Mary's College, Dallas.

The address of the Rev. W. L. Mellichampe is changed from High Point, North Carolina, to Burrowsville, Virginia.

The Rev. A. H. Marshall, of Oakley, Cincinnati, has accepted the call to the rectorship of St. Andrew's, Fort Thomas, Kentucky.

The Rev. W. Weir Gilliss, of Petersborough, New Hampshire, has been called to St. Thomas' church, Hancock, Maryland.

Bishop Weed, of Florida, has accepted the invitation to preach the commencement sermon at the Porter Military Academy, Charleston, South Carolina.

The Rev. F. S. Fleming, minister in charge of St. Paul's church, La Salle, Illinois, will assume charge on June 1st of the Church of the Atonement, Chicago, Illinois.

The Rev. Charles Scofield, deacon in charge at Mineral Wells, Texas, and who will shortly be advanced to the priesthood, has been called to the parish at Corsicana, Texas.

The Rev. Hubert W. Wells, of Chicago, Illinois, has accepted the rectorship of the Mariners' church, Detroit, Michigan. The Rev. Paul Ziegler becomes rector emeritus.

The Rev. Holly W. Wells, formerly rector of St. Paul's church, Meridian, Mississippi, has become rector of St. James' church, Port Gibson, succeeding the late Rev. J. R. Carter.

The Rev. E. E. Burgess, who has become rector of St. Mark's parish, Frederick and Washington Counties, Maryland, has recently been presented with an automobile by his parishioners.

Bishop Wells, retired, has gone to Spokane, Washington, after spending several months in the East. Bishop Wells will shortly move to Tacoma, Washington, where he will make his home in the future.

The Rev. Morton C. Stone, formerly curate at St. Michael's church, New York city, has entered upon his duties as rector of St. Andrew's church, Madison, Wisconsin. Mr. Stone is also chaplain to the Church students at the University of Wisconsin.

Ordinations.

On May 3rd, in St. John's church, Evansville, Indiana, LeRoy August Jahn was ordained to the diaconate by the bishop of Milwaukee. The candidate was presented by Archdeacon Blossom, who preached the sermon.

Deaths.

The Rev. Norman N. Badger, rector of St. Peter's church, San Pedro, California, died suddenly on April 22nd, aged sixty-one years. The funeral services were held at St. Paul's Pro-Cathedral.

The Rev. James E. B. Brine, rector of Drayton St. Leonard, near Oxford, England, died on April 24th, aged sixty years. He was a brother of Mrs. W. H. McCausland, of Richmond, Virginia, and an uncle of Philip E. P. Brine, of Franklin, Pennsylvania.

In the March issue of the Mississippi diocesan paper, "The Church News," Bishop Bratton, pays a high tribute to the late Rev. John Roe Carter, who died on January 23rd last. The Rev. Mr. Carter was a native of Queens County, Ireland. He became a student and co-worker with the Rev. Dr. Tyng, serving as chaplain to the Tombs in New York city. Later he completed his theological studies and was ordained by the Rt. Rev. Robert Elliott, D. D., missionary bishop of West Texas. He was successively rector of parishes in Gonzales, Del Rio, Galveston and Austin, Texas. He went to Mississippi in 1903 when he became rector of Holy Trinity, Vicksburg. During the past eight years he has been rector of St. Paul's, Woodville, and missionary to the neighboring communities. In this tribute, the bishop spoke of Mr. Carter's life as a missionary; of the many good works established by him, and of how he fought with his people all these years against what seemed to be overwhelming odds, setting a standard of faithful service, which must surely be an inspiration to his co-workers left at the helm.

SUMMER RESORTS AND BOARD

The SOUTHERN CHURCHMAN reaches the homes of thousands of persons who spend the summer away from home. No better medium can be found for advertising Resorts than the SOUTHERN CHURCHMAN.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Prayer.

Often with a busy housewife's pressing cares, she must feel perplexed and irritable. Stop right there. Let the work wait. If possible withdraw for a little while. Twenty minutes spent in reading, meditation and prayer will yield you a far richer reward than you can imagine. You think, "I have so much to do, I am too tired, too cross to read and pray." To whom must we go for strength in our weakness? "I will strengthen thee, yea, I will help thee." "I will make crooked things straight." Irritability often comes from an overtaxed body, and the few moments of rest will refresh the body as well as the soul. "Peter's wife's mother laid and sick of a fever." * * * When Christ "touched her hand, the fever left her and she arose and ministered unto them." Be still, tired, feverish heart, let Christ come near enough to "touch" you. Meditate on this thought, and remember, while our own hearts are feverish and fretful we cannot minister unto others. Is not the Christian life one of ministry? Failing in this, what does our Christianity amount to?

Oftentimes our hearts are cold, and God seems so far away, that when we pray, we feel as if our prayer could never reach Him. But keep on praying, tell Him just how you feel, and entreat Him, for Christ's sake, to accept the prayer, not for what it is, but for what you desire it to be, and if you "draw nigh to God, He will draw nigh to you." Keep on praying until, with your spiritual eyes, you can "see Jesus."—Presbyterian of the South.

We are commanded to "Pray without ceasing." While we cannot always be thinking of God, and always speaking of God, we can always be mentally disposed toward Him, so that whatever we are doing there can be a mental leaning or bias toward His most holy will. Let me show you what I mean. We must reverently dare to reason in this great matter as we reason in other relationships. Turn, then, for an illustration, to common gymnastics. In physical gymnastics there is no need for us to be always exercising, to be at it every moment of the waking day. The body does not need it. Indeed, it would resent it, and rebel against it. But there is the healthy genius of gymnastic exercises. Regular exercise gives the body a certain healthy pose, a certain vigor and excellence of carriage, which the body retains between the exercises, when we are going about our accustomed work. That is to say, conscious exercise makes unconscious habit. Our conscious exercise forces the body into attitudes which persist as habits when we are doing something else. We can retain the pose of the gymnasium on the street, and we can retain it without thinking.

And so it is with spiritual exercises when they are as real as the exercises in the gymnasium. When a man prays, and prays as deliberately and purposely as he practices physical exercises, when he drills his soul as he drills his body, he gives his mind and soul a certain pose, a certain attitude, a certain stateliness and loftiness of carriage. He gives his soul a healthy bias toward God, and the soul retains the bias when he is no longer upon his knees. His soul carries itself Godward even when he is earning his daily bread. God can get at him any time and anywhere! The way is open, the communion is unbroken!—Rev. J. H. Jowett, D. D.

SOUTHERN RAILWAY

Premier Carrier of the South.

SCHEDULE CHANGES SOUTHERN RY. Effective Sunday, May 9, 1915.

The following changes are announced in Southern Railway schedules, effective as above:

Nos. 7 and 8 will be discontinued between Danville and Charlotte, Nos. 45 and 44 representing these trains south of Danville. No. 7 leave Richmond 5:30 A. M., arrive Danville 10:55 A. M., connecting with No. 45 leaving Danville 11:10 A. M. and arriving Charlotte 4:20 P. M. Direct connections will be made at Salisbury for Asheville and at Greensboro for Sanford. In reverse direction No. 8 will receive connection from No. 44 at Danville 9:55 A. M., leaving Danville 10:15 A. M., arriving Richmond 3:50 P. M., stopping twenty minutes at Keysville for lunch. No. 46, Charlotte to Greensboro, will be extended through to Danville, arriving Danville about 8:30 P. M.

Nos. 19 and 20 will be extended and operated as between Richmond and Chase City. No. 20 leaving Chase City 5:00 A. M. and No. 19 arriving Chase City 6:50 P. M. No. 119 will leave Keysville 6:20 P. M., making no local stops as far as Chase City and arrive Durham 10:20 P. M. No. 19 will do local work, Keysville to Chase City. No change in 120, Durham to Keysville.

No. 11 will leave Richmond 11:15 P. M. instead 11:30, as at present, arrive Salisbury 8:35 A. M. ahead of Main Line No. 37, and connecting at that point with this latter train for points South. No. 11 will arrive Charlotte 10:50 A. M. No. 21, West Point to Richmond, will leave West Point 4:30 P. M. instead of 4:45 as at present, arriving Richmond 6:15 P. M.

No. 5 will leave Danville 5:00 P. M. instead of 4:50 P. M., as at present, arriving Lawrenceville 9:15 P. M.

Main Line No. 44 will leave Danville about 10:10 A. M., arrive Washington 7:30 P. M. instead of 8:20 P. M., as at present.

Norfolk & Western
Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.30 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.28 A.M. Byrd St. Sta.	*6 25 P.M. Byrd St. Sta.
*12 01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.15 A. M. from Fredericksburg

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.





Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.

MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors,
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

IF YOU ARE seeking a position, use our CLASSIFIED DEPARTMENT. It brings results.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

God's greatest purposes ripen slowly.

A wise man often gets learning from those who have none themselves.

The man who is content with little is happy first and stays happy longest.

"Every to-day is the fruit of a yesterday, as it is also the seed of a to-morrow."

The Bible is the one book that no intelligent person can afford to be ignorant of.—Charles Dudley Warner.

The universal desire for happiness finds abundant warrant in the Bible, which might justly be called a guide-book to joy.

The cry everywhere is for consecrated men, but how can we expect a consecrated manhood developed from a neglected boyhood?—Exchange.

Ideals are like stars. You will not touch them with your hands, but like the sailor, you choose them as your guides, and reach your destiny.—Exchange.

Sanctified affiictions are an evidence of our adoption; we do not prune dead trees to make them fruitful, nor those which are planted in a desert; but such as belong to the garden, and possess life.—Arrowsmith.

When we can praise God at all times, we have reached the point where we can surrender all our own plans and purposes in life, and are willing to let God lead us into either sorrow or joy as seems best to Him.—Ex.

When we have read these three limpid sentences—"In the beginning was the word, and the word was with God, and the word was God"—we have read things which even the angels, desiring to look into them, might well despair of plumbing.—The Presbyterian.

Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all.—Henry Drummond.

God is more than the delivering God—He is the keeping and sustaining God. He is not simply the God of the great crisis; He is the God of every day. He will provide for the journey. He will keep our feet from falling. Here is the antidote for all anxiety and fear.—J. D. Jones.

Superstition is a sin. A few great men have had their superstitions, but that does not recommend superstition; on the contrary, it detracts from the greatness of the men. Our undivided trust must be in Him who said, "Thou shalt have no other gods before me."—W. F. M.

If we would strive like brave men to stand in the battle surely we should see the help of the Lord come upon us from heaven. For he is ready to succour those that strive and trust in his grace; who giveth us occasion to fight in order that we may conquer.—Thomas á Kempis.

I thought of Life—ten thousand lips
I heard its praises ringing;
I thought of Death—o'er its eclipse
Myriads were dirges singing.
I thought of Life from Death, and though
Answer all men were seeking,
All lips were silent, dumb,—save, lo!
One single Voice was speaking.
—R. W. Wright.

Canon Yates, of England, told a mothers' meeting about a girl who once went to a clergyman, and wanted to "join the church." "Do you want to be like Jesus?" she was asked. "I don't know, but I want to be like my mother," was the answer; "and I'll warrant that was a praying mother," adds Canon Yates. The way had been wonderfully prepared for telling that girl about Jesus because, even though unknown to her, he had so evidently been seen in the life of the one whom she loved best.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Blowing Rock: The Rev. William L. Savage, having been urged by his devoted people of the hill country to remain with them, has, for the present, at least, abandoned his proposed move to the coast, where he planned taking up special work among the life-savers, now called "coast guards," and will remain in especial charge of the Church of the Holy Spirit, Blowing Rock and St. Luke's, Boone.

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

To Build a Bishop's House: A lot has been purchased in Reno upon which is to be built a Bishop's House, it is hoped, in the near future. The lot is situated on a most desirable corner, overlooking the Truckee River on one side, and with a sweeping view of the Sierra Nevada Mountains to the south and west. This property is in a residence district where values will increase, and it seemed wise to take advantage of the opportunity to secure a site.

St. James' Mission, Wadsworth: On Wednesday, April 21st, confirmation was administered at St. James' Mission, Wadsworth. A class of nine Pah-Ute Indians was presented by Mrs. Janette Woodruff, Government field matron, who has been instructing them for many months. They were all baptized by our missionary in former years. The class was made up of one woman and eight men. One man rode eighty miles on horesback to be confirmed, and two others rode fourteen miles. There are about twenty more Pah-Utes to be confirmed later. This work must be held together. We have a fine concrete church on the Reservation, and the agent, Mr. Oliver, is in hearty sympathy with the work, and is carrying on the Sunday-school. Mrs. Woodruff is caring for other Indians at Wadsworth, eighteen miles from the Reservation School. We must have a house for the missionary. The last missionary lived three years in a tent summer and winter, which is more than ought to be expected. There is no more promising Indian work than this in the Eighth Provence.

The Convocation of the District will be held in Reno, June 11th to 13th. It will be a jubilee for the Rev. Thomas Lloyd Bellam, of Sparks, who was ordained June 11, 1865. Mr. Bellam has spent his whole ministry in the domestic missionary field, twenty-three years of which have been given to Nevada.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

The Object of Our Classified Department

is to furnish a meeting place for high class employers and employees; firms having high grade goods to sell and the buyer, etc., etc. The SOUTHERN CHURCHMAN will not knowingly permit any but legitimate use of these columns.

It will be worth your while to follow them each week.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

SECURE AND SAFE
Knowing your money is surely and safely deposited here relieves you of constant anxiety and worry. Practice this sensible, time-tried method of accumulating your fortune, with the advantage of having your money obtainable in case of need.
Consider carefully these facts—then act.
We cordially invite your account.
Planters National Bank
Surplus and Profits, $1,485,000.
Capital $300,000.
RICHMOND, VA.



Real Estate Bonds
Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.
Write for full information.
American National Bank
Richmond, Va.
Capital & Surplus.....$1,600,000
Resources over 9,000,000

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., MAY 22, 1915 No. 21

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1871



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J & R LAMB Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to **THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.**

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. **MARIAH PENDLETON DUVAL, Principal,** past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

St. Alban's National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.
Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Chatham Episcopal Institute for Girls
Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

Gunston Hall 1928 Florida Ave., Washington, D. C.
School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art, Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E. M. Clark, M. A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

GRAFTON HALL
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics,
Music, Art, and Library Courses.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt

The Protestant Episcopal Theological Seminary in Virginia
The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Fauquier Institute For Girls and Young Ladies, Warrenton, Va.
The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.
MISS NELLIE V. BUTLER, Principal, Box 17.

The Circle on the Door.

It is said that, one day, Michelangelo, the great Italian artist, went to call upon a friend, and finding him away from home, took a bit of chalk and drew a circle on the door. when the owner of the house returned and saw what has been done, he said: "Michelangelo has been here; no other man in Florence could have drawn so perfect a circle as that."

Genius and life-long training were proclaimed by that simple chalk mark on the door. It required but a moment to draw the circle, yet there was such character, such perfection, such reflected personality in the sign, that the artist's friend could not for a moment question whose hand had drawn it.

It often happens that personal character attains such consistency, such distinctiveness, such moral quality, that it is recognizable even in the least act a person performs. The mere giving of a cup of water to one who is thirsty partakes of the spirit and quality that made Michelangelo's chalk circle on the door inimitable and unmistakable. There is something subtle and indescribable, but wonderfully beautiful and touching, about the way character imparts itself to the most commonplace words and actions. The way one shakes hands with you; the way he says "Good morning;" the way he smiles—even these slightest, commonest acts are often full of an unnamable spirit, a lovingness, a graciousness, a tenderness and sympthy and a cheer, for which the heart of the recipient is warmer and happier and better all day.—Forward.

One of the strangest records in the gospel narrative is that Jesus did not many mighty works in Nazareth, "because of their unbelief." Unbelief on the part of God's people is always a tremendous hindrance to the progress of God's work. Mr. Moody was accustomed to say that God's children are alone able to hinder God's work. He said, "Infidels, atheists and skeptics cannot do it. Where there is union, strong faith, and expectation among Christians, a mighty work is always done. There is no power on earth that can stand before the onward march of God's people when they are in dead earnest."—Exchange.

Refusing the Great Musician.

It is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ!

There comes One to us and desires to take our lives and play upon them.

But we withhold ourselves from him, and refuse him permission, when, if we would yield ourselves to him, he would bring from our souls heavenly music.—Christian Index.

The opportunities to make life count are surely as great to-day as they ever were in any day of the world's history. There are splendid things that need doing, as many of them as the world ever saw before, at one time, and there is the same old danger that they be left undone unless you or I or some other man with his eyes open and courage in his soul undertakes to do them. There are lofty ideals that need lifting up and glorifying and exemplifying in the face of a world that tends to get unsympathetic and selfish and sordid. There are gospels of righteousness and justice and kindliness that need preaching with word of mouth, but most of all with the stronger and more effective word of example. There are entrenched wrongs that need overthrowing, great causes that are crying out for fearless champions. The opportunities for making life count splendidly are indeed simply unnumbered. And what a pity it would be if, in the face of all that, we should dawdle it away and do nothing.—Selected.

A Prayer.

Not more of light I ask, O God,
But eyes to see what is.
Not sweeter songs, but ears to hear
The present melodies.
Not more of strength, but how to use
The power that I possess.
Not more of love, but skill to turn
A frown to a caress.
Not more of joy, but how to feel
Its kindly presence near.
To give to others all I have
Of courage and of cheer.
No other gifts, dear God, I ask,
But only sense to see
How best those precious gifts to use
Thou hast bestowed on me.

—Selected.

The Blessing of Work.

Work that is hard because it is not just what we ourselves would choose is likely to be one of our greatest blessings. Its very difficulty and distastefulness are a challenge and a discipline that usually bring better results than effort in a work that is easier or more to our liking. Few persons can safely be trusted to choose their own work. They would not choose that which has in it enough resistance to draw out the best that is in them. But we may always know that any work from which we cannot honorably escape is needed; and therein lies our inspiration. Only the man who is not driven and crowned by compulsory work is to be pitied. A certain writer has said: "Every man's task is his life-preserver. The conviction that his work is dear to God, and cannot be spared, defends him." And we are fortunate in that we cannot in this life, as a rule, get free from the compulsion of hard work. The reward of hard work is more work. Let us rejoice if God is trusting us with such a large share in the conduct of His universe that it takes all the will-power we have to do what He asks.—Great Thoughts.

Will the Church Meet the Test?

If the Church ever intends to vindicate its name among men as the champion of a pure and peaceable religion of heavenly power, now is the time when it must move forward with consecration surpassing all it has shown before. Now is the hour for not using more extensively. He opened no subscription lists and made no appeals for funds, though he dealt very thoroughly with the principles and the duty of giving. His work was absolutely free from all exploitation and manipulation. It was to save the world from such foul outbreaks of wicked ambition as now bathe it in blood. Thin-spread, nominal Christianity is a demonstrated failure. Nothing, therefore, but the uttermost insistency and persistency of Christians for the rights and will of their Master can be worthy of their calling and allegiance in this critical juncture of human fate.

Will the Church meet the test? Its greatest immediate peril is that it will give way and lose ground before it fairly realizes that the test may come. In whatever new crusade the Church is called to by this unequalled demand, the first order of its commander will not be a blood-stirring "Move on!" but a sobering "Hold fast!" If the earth is to be covered deep with a knowledge of the Lord, the matter to care for first is that the tide shall not be allowed to ebb from the fields where it now prevails. The gospel flood to be hoped for must not fall before it rises. Recession anywhere now in any religious work would verge on treason. Let us put the danger in the plainest of warnings. War conditions have disturbed business all over the world. Hard times, of nobody knows what severity, are imminent in the United States. Many, possibly most families will likely have less to live on. The habit of Christian givers under the same conditions in other times has been to reduce their giving to the missionary enterprises of the Church. It has been assumed that a Christian may lawfully abridge his benevolence in the proportion that his income decreases. Perhaps that is a fair abstract principle. But let the Church take notice that it does not apply now. A new measure is installed. A stress of burden must be shouldered by the Church which it has never borne before. The stress begins with this: The Church must this time keep up its mission giving unfalteringly, no matter how its temporal prosperity fails. If incomes go down, the utmost cut of economy must be applied to what Christians spend on themselves before they think of abating what they give to the cause of making this world what Christ wants.

How can there be hope of the Church's marching forward, if straightway, when the teeth of hardship champ in its flesh, it slinks back? There is no going forward without hardship.

Don't cut down your missionary contribution. Don't risk it. Be on the safe side of your immortal duty; sacrifice and give more.—The Continent.

The term Christian, in its origin, was synonymous with disciple of Christ; and a disciple was one who trusted, loved and obeyed Jesus Christ as God and Saviour. This is the true and historic meaning of the word Christian. When a modern man, then, claims to be a Christian, and refuses to worship Christ as his God, he is a subject of mental doubleness.—Exchange.

WANTED

ONE PERSON IN EACH PARISH to act as our local representative.

Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

IF YOU ARE IN NEED of a companion, nurse or mother's helper, a little advertisement in our CLASSIFIED DEPARTMENT will bring you many replies.

To-Night.

For all who watch to-night—
By land, or see, or air,
O Father, may they know that Thou
Art with them, "even there."

For all who weep to-night—
The hearts that cannot rest—
Reveal Thy love—that wondrous love
Which gave for us Thy Best.

For all who wake to-night—
Love's tender watch to keep,
Watcher divine, Thyself draw nigh,
Thou Who dost never sleep.

For all who fear to-night,
Whate'er the dread may be,
We ask for them the perfect peace
Of hearts that rest in Thee.

Our own belov'd to-night—
O Father, keep, and where
Our love and succor cannot reach,
Now bless them through our prayer.

And—all who pray to-night—
Thy wrestling Hosts, O Lord,
Make weakness strong, let them prevail,
According to Thy Word.

—Canadian Churchman.

The ascension of Christ is not his separation from us. It is not the shutting of a great door upon his wondrous life. We must get rid of the physical notion of "going up," as though heaven were far away, from which Jesus makes incursions into this world. The revelation of the ascension brings him, who has died and risen again, within the reach of every living child of man throughout all ages. "Christ has gone, yet he is forever given." By his ascension into the unseen his presence has been made sovereign over the limits of time and space. We can claim and enjoy him as our fathers did and as our children will do. "I am with you all the day and to the end of the world," he says. So the ascension teaches us that our relation to Christ is not simply one of historical recollection—it is an immediate and direct communion. Upon this communion the mystery of the Church and the sacraments rest.—Exchange.

O. M. V.
Means
OUR MARRIAGE VOW

The Episcopal Marriage Service in Book form. Contains the Marriage Certificate, and pages for guests and witnesses, followed by space for "Family Records". Made in the following styles:—
White Leatherette—$ .75 and $1.00 White Leather—$2.50 and $3.50
Carriage extra—5 cents
Church Literature Press - PUB. - 52 BIBLE HOUSE - NEW YORK

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., MAY 22, 1915. Vol. LXXX. No. 21

EDITORIALS

THE HUGUENOT CHURCHES OF FRANCE.

Few religious societies which were the product of the great Reformation of the sixteen century have had a more honorable history or survived more determined opposition than the Huguenots of France. For more than two hundred and fifty years they were the victims of relentless persecutions or the centre of civil strife. Again and again they received royal pledges of protection and toleration only to see them ruthlessly violated. The Massacre of St. Bartholomew's Day was designed for their extermination. The revocation of the Edict of Nantes drove hundreds of thousands of them into exile, many of whom sought homes and religious freedom in the American colonies and founded families which remain among the most respected in our land. But these worthy and stalwart people could not b destroyed nor their principles eradicated. Since the French Revolution Protestantism has not only been tolerated but recognized as an established form of religion and endowed by the State, and its influence has been very considerable. Since 1905, however, all connection between the state and the Churches has been severed, all endowments withdrawn, and the Reformed Church was left dependent upon its own resources. Many hundred congregations of Protestants, mostly among the poorer industrial classes and in country districts, felt the loss of their accustomed revenues very severely; yet it is stated that not one church or mission was closed, the stronger coming to the relief of the weak and combining to maintain evangelical worship and teaching in a multitude of smaller places.

Then came the war, and these proportionally wealthier churches, situated in the northeastern provinces, were the first to suffer. Their country has been overrun by their enemies, the buildings destroyed, their men drafted into the army, all business and industries paralyzed and in many instances their people scattered. The result is being immediately felt not only by themselves but among the weaker churches in the poorer districts of France to whose support these had so generously contributed. Living expenses have been cut down to the barest necessities, yet scores of these churches will have to be closed and their light extinguished at this most critical time unless aid can reach them which will enable them to keep alive through this period of distress.

The Huguenot Churches are therefor› turning to America, between whom and themselves there exist so many bonds of sympathy, for assistance in their hour of need. The Rev. Stuart L. Roussel is their delegate to this country, and his mission is endorsed by prominent officials of all evangelical Churches. Committees have been formed in the principal cities to further his appeal and to enable him to present his cause to our people. In the meantime contributions may be sent him immediately, addressed to the Rev. Stuart L. Roussel, Room 612, Number 105 East 22d. Street, New York.

We are told that France is just emerging from a long period of materialism and indifference. The disestablishment of all Churches has had a happy effect upon them and upon the nation. Moral and religious influences seem everywhere to be gaining in force. The war, with its sufferings and bereavement, has softened and steadied the hearts of the people and the claims of Christ have never had a more favorable opportunity to be heard among all classes. It is a time for strengthening every agency for presenting evangelical truth among this strong, brave, but sometimes misguided people whose influence among the nations is so widespread and insistent.

THE EMERGENCY FUND—$130,000 REACHED ON MAY 14TH.

At its meeting on May 12th the Board of Missions gave much attention to the Emergency Fund and all matters connected with it. Bishop Lines, as chairman of the Emergency Committee, reported the steps taken to place the facts about the Church's missionary work and its needs before the people. The idea of giving at least one day's income or wage, in addition to all other missionary offerings, had evidently caught the imagination of a good many people. It presented, he said, a practical standard that could be understood and appreciated. From many quarters had come the suggestion that the plan of giving at least a day's income might be made a regular feature of every missionary year. Never before have the people of the Church responded so quickly and so liberally to a call for special help. There could be no better demonstration of the nearness of the Church's Mission to the hearts of many people, and of the confidence that the Church feels in its Board of Missions. He reported the receipt of gifts and pledges totaling $122,000. Even before the meeting closed, the amount had risen to $125,000, and is now, May 14th, $130,000.

The board unanimously adopted the following resolution, which it hopes may be widely read by the people of the Church and by the clergy to their congregations:

"Resolved, That the Board of Missions, having learned at its meeting on May 12, 1915, that the gifts to the Emergency Fund from 2,800 individuals and about 400 congregations had already reached $125,000 of the $400,000 asked for, sends its hearty thanks to all who have so promptly and generously made their offerings. The board is grateful for the splendid spirit and loyalty with which these people of the Church have responded to the suggestion that the present emergency shall be met by giving, in addition to all usual missionary offerings, at least one day's income or wage. The board asks all who have not yet given, to do so without delay in order that the full amount of $400,000 may be speedily secured."

Mr. E. Walter Roberts, the assistant treasurer of the board, whose connection with the work covers a period of thirty-nine years, says that he has never known any movement of this character in the Church to bring such an immediate and fine-spirited response. Some people have written to suggest that effort on behalf of the Emergency Fund should not cease with June 1st. Bishop Lines assures the Board of Missions that the Emergency Committee had no intention of slackening its work until the full $400,000 has been secured. For himself, he said, he was ready to work until midnight on August 31st.

It is expected that May and early June will show very large gifts to the fund, especially from parishes. Natur-

ally much of the parochial effort had to be delayed until after Easter. Some of the New York parishes are now sending in their offerings. Calvary church has already given $1,390. Grace church, Brooklyn Heights, has sent about $1,200; the Church of the Incarnation, New York, about $1,900; St. Luke's chapel, Trinity parish, $92; Trinity, Mount Vernon, $132.

Bishop Greer has appointed Whitsunday as a missionary day when a united offering may be made throughout the diocese of New York, not only for the Emergency Fund, but for all the missionary work of the Church. He asks that parishes that have already given their apportionment, as well as those that have not, shall observe this day.

Whitsunday promises to be recognized as never before as a missionary day throughout the Church. Dioceses as widely separated as Maine and Los Angeles, Bethlehem and South Dakota, North Carolina and New York, are to make their offerings.

Peculiar interest attached to some of the gifts. From a Connecticut churchwoman comes this message:

"Enclosed you will find three gold dollars for the Emergency Fund. One of these, perhaps all, was given to an aunt of mine by her father (before 1865), who said laughingly: 'I'll give you this if you'll keep it.' She kept it faithfully until her death in 1906, and I have kept it with other mementoes and for a possible emergency. I think I can make no better use of the coins than to send them to you at this time."

A group of fourteen missionaries in the District of Hankow have sent nearly $100. One clergyman has promised $5,000. A Porto Rico missionary, with a stipend of $700, has instructed the treasurer of the board to withhold $10 a month until the Emergency Fund is complete. A devoted churchwoman from the diocese of Long Island sends a dollar that she has earned by making and selling rugs. A Western layman gives three days' income, one as an individual, one as a member of the Board of Missions and one as a deputy to the General Convention, and wishes that he might do more. Two little girls, living far away from the railroad on a Colorado ranch, give $6.

Accompanying one of the gifts to the offering of Calvary church, New York, was the following letter:

"The writer is not a member of your parish, nor of your denomination, but being a profound believer in the society of the Church of Christ in all the world, and of the great work of carrying his gospel to the ends of the earth, and to every creature who is committed to his Church, I desire to have a share in the splendid effort your Church is now making to raise the $400,000, which is behind in mission funds. Please add the enclosed $100 to the contribution of Calvary church."

The Board of Missions cannot be too grateful for the help of the clergy throughout the country. They have led their congregations in a spirit which insures success. Here and there are evidences that some clergy still hesitate to tell their people of special needs. In several instances the lay people have taken the initiative, and, having heard of the Emergency Fund from some source other than their own rector, have urged him to give them an opportunity to make a united offering. The rector of a Pennsylvania parish wrote that while he was willing to give, and did give, his own one day's income, it was useless to expect anything further from the parish. Two of his laymen, who heard of the fund through letters from friends, have since made their personal contributions, and the vestry has voted $500. The rector and vestry of a midwestern parish wrote an official letter, explaining why nothing could be done by the parish. A few days later the members of the Woman's Auxiliary, entirely without the knowledge of the Emergency Committee, requested the rector to hold a service at which they might have an opportunity to make a self-denial offering. The service was held and $590 were given. Instances such as these convince the Emergency Committee that the right policy is to "give the laity a chance."

In considering appropriations for the next fiscal year, the Board of Missions was not unnaturally conservative. In spite of urgent requests from bishops at home and abroad that the appropriations to their dioceses and districts might be increased in varying amounts, totaling $70,000, the board felt that it could not authorize appropriations in excess of those for the current fiscal year. It, therefore, decided upon $1,481,340 as the amount to be appropriated in the annual schedules.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

SANTA MARIA, BRAZIL.

Mr. Editor: Many readers of the Southern Churchman contributed generously several years ago toward the building of our fine church in Santa Maria. This church has been completed and in use for many years, the people succeeding in paying off the indebtedness that they were compelled to assume to complete the edifice. Now they have built a nice rectory, what they call a casa pastoral, adjoining the church, and so feel themselves well equipped.

Santa Maria is an important railway center, situated in the interior of the state of Rio Grande. Our church has taken firm hold in the place and is advancing toward self-support. The congregations are always good, and the membership grows. The people are very generous in their gifts in support of the church.

Recently, on the occasion of the baptism of ten children, the parents and sponsors made a generous offering to the church. It is the usual custom in Brazil to give a contribution to the church on the occasion of a baptism.

The Church of the Mediator in Santa Maria has for its rector now the Rev. Joao Barcellos da Cenha, one of our most active and devoted young presbyters, who came into the ministry under the influence of Dr. Meem. He is a particularly fine young man. I note from recent reports that he is conducting occasional services in three or four places outside of Santa Maria, and that there is a chapel owned by the church in another part of the town where he has a Sunday-school and regular services.

As an indication of how this work grows and is appreciated by the people, Mr. Barcellos was not long since asked to come to the home of one of our people who lives in a retired country village. Mr. Barcellos tells of his visit, of the large congregation to which he preached and of the many children that were baptized. Two ladies, communicants of our church in this place, conduct a flourishing Sunday-school and keep some kind of service going every day. How like our own energetic and devoted women!

A gentleman whom I knew very well and who was confirmed during my stay in Santa Maria, has given a good lot near a place called Pinhal for the purpose of building a chapel there. We already have some people in the place, but the gift of this influential man, whose interest in the church has somewhat waned, is most encouraging.

Friends who helped equip for work this active young congregation have every reason to feel repaid for their efforts. The congregation is vigorously and unitedly at work. Their young rector is much isolated and needs to be upheld in his endeavors by the prayers of God's people. But he is full of zeal and hope.

I note that the Brotherhood of St. Andrew, which is most active in this church, is arranging for a series of special services. They have engaged our eloquent Americo Cabral to come from Porto Alegre and give them a week of preaching.

JAMES W. MORRIS.

Richmond, Va.

Mr. Editor: I have no desire whatever to prolong the question as to Mr. Sunday's doctrinal soundness; nor yet his fitness for accomplishing a work in which churchmen are asked to join. I have, though, the greatest desire that we shall practice that most estimable virtue of tolerance, who knows but that it may lead to an entirely different view of the whole matter?

I received a letter not long ago in which my correspondent advised me of his bitterness toward Mr. Sunday. In reply I wrote:

"Relative to your writing against Billy Sunday, you have not asked for, and may not care for my opinion, but I am taking the liberty of saying that I do not endorse his methods, nor yet, his language. Were it not my rule to try to speak good of every one I might be induced to speak against Mr. Sunday, but for biblical principles.

"When the life of the early Church, humanly speaking, hung in the balance, when the representatives of the Jewish nation were exerting every effort to quench the little flame of righteousness, Gamaliel, a member of the Council, made a telling and effective speech, in which he warned the other members that they might be fighting a work of God. (Acts 5:34-40.)

"St. John once said to the Master, 'We saw one casting out devils in thy name, and we forbade him, because he followed not with us. And Jesus said unto him, 'Forbid him not: for he that is not against us is for us.' (St. Luke 9:49, 50.)

"Mr. Sunday may be a man of God, although not following Him as I see it my duty to follow Him. Who am I to interpose any objection to what may be God's plan for him?

"I hold no brief for Mr. Sunday and do not argue the matter with any one. What I have written is not in a spirit of contention, but simply a statement of my views in the premise."

Since writing the above letter I have come to believe Mr. Sunday stands unique among evangelists. My position has changed from antagonism to sympathy, through the intermediate phases of indifference and tolerance, and I look forward with pleasure to his coming to Baltimore in 1916.

ALAN PRESSLEY WILSON.

Highlandtown, Md.

DISTRIBUTION OF THE PRAYER BOOK IN ITALIAN.

Mr. Editor: Some years ago a prominent member of the Protestant Episcopal church in the capital city of one of our Eastern States, who had become interested in equipping the Italian Protestants with the Scriptures in their vernacular on their return to their native land from the United States and Canada, became impressed with the idea that it would be wise to place the prayer book in the same language in the hands of the same people. He accordingly put me in communication with the late Mr. James Pott, of New York, who supplied me with the books which are printed by the Bishop White Prayer Book Society of Philadelphia. The gentleman to whom I have reference, and who has but recently crossed the threshold into the "best room" in the house of many mansions, suggested that some of the bishops be consulted as to methods of supplying the book to rectors where the Italians are in large and constantly growing evidence, and, therefore, I took measures to do so.

Bishop Scarborough, of New Jersey, said: "I do not see how there can be any difference of opinion as to the desirability of this effort."

Bishop Doane wrote me: "It is a very good work. It seems to me you are doing absolutely the right thing."

Bishop Brewster, of Connecticut, said: "To such Italians who, for various reasons, have become dissatisfied with the Latin Church, I should think it would be of great benefit to give them the gospel and prayer book in their own language. It might save them from drifting over the sea of doubt, and making shipwreck of the faith."

Hon. Cortlandt Parker wrote: "Bishop Lines is much interested, and approves of giving the books to departing sons of Italy."

Other leading churchmen expressed the same approval, and for nearly or quite ten years the distribution of the prayer book has been carried on. At the conventions of the dioceses of Connecticut and Western Massachusetts resolutions have been passed commending it. In Connecticut alone, the number of copies distributed has reached nearly 2,000, and I have yet to hear of a single rector who has any less than a hearty good word for placing the book in the hands of a class of newcomers, who are with us in a state of disaffection and indifference toward Rome, and who, instinctively ritualistic in tendency, readily welcome the faith of their fathers as presented by the Protestant Episcopal Church. With my own experience in evidence, may I not urge that this distribution be general? The Episcopal work among the Italians is a splendid success, as witness St. Paul's in Hartford and Grace in New York, and such missions as those at Mariners' Harbor, N. Y., and Elizabeth, N. J. A great deal of pains is being taken to reach the Italians with the gospel, and invariably where one is led to embrace the faith lost long since—or, if not lost, mislaid—the one who has been gained is not content unless he can bring others to the same hope. And when, returning to Italy, he carries with him to friends to whom it is a novelty, the Scriptures in his own tongue, he places accent on his pleasure by taking with him the "Preghieri Communi" and the hymnal, "L'Evangelicol Innario." If any one doubts the feasibility of placing the book in such hands, interview the immigrant returning to his home beyond seas, or attend the Italian Episcopal service, or, again, listen to the Italians in our own churches, who follow the services by the use of their own prayer book.

W. H. MORSE, M. D.

Hartford, Conn.

CHURCH INTELLIGENCE

Calendar for May.

1. Saturday. SS. Philip and James.
2. Fourth Sunday after Easter.
9. Fifth (Rogation) Sunday after Easter.
10, 11, 12. Rogation Days.
13. Thursday, Ascension Day.
16. Sunday after Ascension.
23 Whit Sunday.
26, 28, 29. Ember Days.
30. Trinity Sunday.
31. Monday.

Collect for Whitsunday.

O God, who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and ever more to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

Clergymen's Retiring Fund Society.

The Clergymen's Retiring Fund Society held its semiannual meeting on the 14th instant in the Church Missions House, with a full attendance and the bishop of Long Island in the chair. The report of the treasurer showed an increase over the corresponding period of last year, in the amount of gifts received from individuals and parishes, besides one special donation of $5,000. The whole subject of the Church Pension Fund in its proposed methods was fully discussed and the conclusion arrived at that it will richly pay any clergyman to make the provision for his old age which this society offers, at least as additional to any pension which the Church may hereafter provide by a general system, because (1) he will get it whether the new plan succeeds or fails; (2) he will get it without reference to whether he is still at work, receiving salary and without regard to any other sources of income which he may enjoy, and (3) as the "expectation of life" at sixty is only fourteen and one-tenth years according to the tables, if a man devotes eight of these years to waiting for the pension at sixty-eight to begin, he will be losing eight years of the remnant of his life, during which he might have been enjoying an annuity from the Clergymen's Retiring Fund Society, amounting in the eight years to twice as much as all the dues he had paid into the treasury, which he might better have secured and thenceforward enjoy for the remainder of his life both pension and annuity.

A Jewish Testimony For Christ.

An interesting leaflet entitled "A Jewish Testimony for Christ," by Philip Sidersky, has recently been issued, which gives some valuable and important information relative to the Jews and the gospel.

Copies of this leaflet can be had by sending postage for the same to Philip Sidersky, 300 North Eden Street, Baltimore, Md.

Conference of Church Clubs.

The twenty-third annual conference of the Church Clubs of the United States will be held at Hartford, Conn., June 3 and 4, 1915. An attractive program has been prepared for the occasion.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Monterey: On Palm Sunday, 1915, a Sunday-school was organized in St. Augustine's chapel, St. Raphael Institute, a training school for the seminary, under very favorable circumstances. Mr. Herbert Cunningham, of North Carolina, is superintendent, and is assisted by a sufficient corps of teachers.

Immediately following the session of Sunday-school is held the full church service, conducted by Mr. Cunningham, a candidate for the ministry and director of religious services of the house. It is hoped this work will grow to much larger proportions, resulting from a house-to-house visiting, reaching for those who are without spiritual training either at home or in other Sunday-schools of the town.

DELAWARE.

Rt. Rev. T. J. Kinsman, D. D., Bishop.

Annual Convention: The one hundred and twenty-ninth annual convention of the diocese of Delaware met in Christ church, Dover, on Wednesday, May 12th, and was well attended. Bishop Kinsman celebrated the holy communion, being assisted by the clerical members of the Standing Committee, the sermon being preached by the Rev. R. W. Trapnell, rector of St. Andrew's, Wilmington, his subject being "Work and Worship."

The business sessions were characterized by the smoothness and expedition with which a great deal of business was transacted, most of which was in the form of proposed changes in canons which came up for final action. The most important of these related to the mode of electing a bishop, the requirement that all wardens of parishes be communicants of the Church, and better provision for diocesan and general expenses. The most important debate in the convention was on the Church Pension Fund, the principle of which was approved, although in a special resolution hope was expressed that some change in the proposed scheme of sliding pension be made before final action by the General Convention.

The bishop in his address spoke chiefly of the danger of over mechanical methods in Church work, of the Christian law of marriage, and of women as parish voters. The reports for the year from all parts of the diocese were unusually good.

IDAHO.

Rt. Rev. J B. Funston, D. D., Bishop.

The Convocation: The eighth annual meeting of the convocation in the

District of Idaho met in St. Michael's Cathedral, Boise, May 6th. After the celebration of the holy communion the bishop delivered his annual address.

The convocation assembled for business in the Bishop Tuttle Church House. The bishop appointed the same Council of Advice and Archdeacon Chamberlaine was elected secretary, and Mr. D. H. Hackett treasurer, and an exceedingly pleasant and profitable session of the convication followed. Arrangements were made whereby the resources of Idaho could be developed in a financial way to help forward the work. There were most encouraging reports from our missionary, the Rev. S. W. Creasey, who is in charge of the Indian work among the Shoshone and Bannock Indians at Fort Hall. Also in regard to the work at St. Margaret's Hall, where we have this year an enrollment of about a hundred and where a splendid work is going on for the young women of this country, but where in order to keep the school open the bishop must meet a deficit of at least $2,000 a year. The report from St. Luke's Hospital showed an unusual work. Since the institution was opened eight thousand people have been cared for, and there have been in our Nurses's Training School altogether about a hundred young women preparing for the nurses' profession.

It was resolved: "That this convocation puts on record its sympathy with the world-wide movement to diminish the drink evil, and that we pledge ourselves, as far as possible, to encourage by our personal example and active effort those who are seeking to promote better conditions in securing the necessary legal and moral restraint."

A resolution condemning the divorce evil, and pledging the support of the convocation for legislation looking to its correction, was also adopted.

The convocation was well attended, the meetings were enthusiastic and the missionary addresses by Rev. Messrs. S. W. Creasey, Johnson and Roach were stirring. An excellent service in behalf of religious education was held, at which Rev. Messrs. Watson and Henderson made addresses.

The bishop appointed Revs. H. G. Taylor, D. J. W. Somerville, W. E. Roach and Dr. Charles MacLean examining chaplains.

A meeting of the Woman's Auxiliary was held in connection with the convocation on Friday, at which many interesting reports were read. The bishop reappointed Mrs. F. Johnesse as president of the district for the coming year.

IOWA.

Rt. Rev. Theo. V. Morrison, D. D., Bishop
Rt. Rev. H. S. Longley, D. D., Suffragan

No Election of Coadjutor Bishop: Unexpected complications concerning the proper canonical requirements will prevent the election of a bishop coadjutor in the diocese of Iowa this year. Bishop Morrison has written to the clergy and laity of the diocese the following letter, in which he indicates no action will be taken and his reason for coming to that conclusion. The letter is as follows:

"I wish to inform you that I will not ask for the election of a coadjutor bishop at the convention which convenes in Des Moines Monday, May 17th."

The reason for withdrawing the previous notice is this:

A question has been raised as to whether I could in good faith announce that the real reason for asking at this time for a coadjutor bishop was our desire to secure Bishop Longley permanently to the diocese of Iowa, and then go into the convention with a formal request on the ground of age and infirmity, in so much as I was able to discharge the duties of my office as bishop of Iowa with the assistance of a suffragan bishop.

Again, it was urged that canon 9, section 11 of the canons of the General Convention, made no provision for such a situation as now existed in the diocese of Iowa, and that it was a grave question whether such an election would be canonically regular.

This question was submitted to the presiding bishop and he gave his opinion as follows:

"It seems to me that you cannot give the reason specified that you need assistance, having attained the age of sixty-five and not being able to do the work effectively alone, so long as a suffragan is by your side. You can give it if such a suffragan has resigned."

I believe myself that there is no canonical difficulty in the way of making the request as indicated, and I feel sure that an election at the approaching convention would be canonically valid, but it is only a week until the convention assembles. I want to secure other opinions and also, possibly, refer the whole matter to the judgment of the House of Bishops.

I have consulted Bishop Longley, who agrees with me that in view of the fact that there seems to be no constitutional or canonical provision clearly covering the case, which for the first time has come before the Church, and also in view of the opinion given by the presiding bishop, the notice that I would ask for the election of a coadjutor bishop should be recalled, and no action taken until the question has been settled beyond dispute. He does not want any question raised as to the regularity of the election.

DALLAS.

Rt. Rev. Alex. C. Garrett, D. D., LL. D.,

Annual Council: The twentieth annual Council met in St. Matthew's Cathedral, Dallas, on Tuesday, May 11th.

By far the most important matter of business coming before the Council on the opening day of its annual meeting was the reading of the bishop's annual message by Secretary Edwin A. Belsterling. The most significant feature of this report was the request of the venerable divine that owing to his fast failing eyesight, a bishop coadjutor be named to shoulder the burden of a large part of the activities of the diocese. The request did not come as a surprise, inasmuch as it has been known that Bishop Garrett's advanced age demanded that he be relieved of a large part of the work which he has for so many years carried on. In regard to this the bishop said:

"My sight now has become so imperfect that I feel it to be my imperative duty to ask you to elect a coadjutor bishop who may take charge of the administration of the diocese in all departments of its work. I will hand over to him a self-supporting diocese fully organized in every respect, furnished with suitable churches in almost every place of importance, thoroughly equipped for carrying on the work intrusted to his care. I wish to place on record my high appreciation of the high character of the clergy and the devoted loyalty of all the laity. The 40,000 square miles of its territory are intersected in every direction by railroads and interurban lines. Its administration and visitations can now be easily conducted without fatigue or much loss of time.

"I will retain the presidency of St. Mary's College and my residence there, and also my throne in the cathedral, but the entire administration of the diocese, with these exceptions, I relinquish to the coadjutor. To aid in his support I will cheerfully surrender $1,500 of my salary."

On Wednesday afternoon nominations for the office of bishop coadjutor were made, as follows: The Rev. James Crath Morris, of Memphis; the Rev. Seldon P. De Laney, of Milwaukee; the Rev. Eliott White, of Philadelphia; the Rev. Robert S. Coupland, of New Orleans, and the Rev. Francis L. White, of Grand Rapids. The election was held on Thursday morning, and resulted in the choice of the Rev. Francis L. White on the fifth ballot by the clergy, the vote on that ballot being Mr. White, 16; Dr. Coupland, 5. The laity, on their second ballot, confirmed the election. The bishop-elect was notified by wire, and after the Council had adjourned a telegram was received from him declining the election.

The following were named as representatives to the Synod of the Province: The Revs. Harry T. Moore, E. R. Allman, J. K. Black, C. R. D. Crittenden and Edward Weary and Messrs. W. B. Robinson, George Beggs, Jr, G. W. Burroughs, George Stewart, M. C. Roberts and F. W. Offenhauser. Vacancies on the Standing Committee were filled by the election of the Rev. F. L. Carrington and Mr. W. M. Lingo.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop

Southern Convocation.

The spring meeting of the Southern Convocation was held in Great Chop tank Parish, Christ church, Cambridge, May 10th and 11th. On the evening of the first day, the Rev. H. B. Bryan, Dean of Trinity Cathedral, Easton, preached, taking for his theme "The Gospel of the Incarnation," based on 1st St. John 4:16.

The second day was begun by an early celebration of the holy communion.

At 9:30 an essay was read by the Rev. Louis L. Williams, pleading for loyalty to the Church's ways, rather than running after everything new; and urging the holding fast the old form of sound words.

Morning prayer and holy communion was said at 10:30 o'clock, and a sermon, on due observance of the Lord's Day was preached by the Rev. David Howard of Salisbury.

A business meeting was held in the afternoon, when all the officers were re-elected for the ensuing year, after which an address was made by the Rev. G. C. F. Bratenahl, D. D., Secretary of the Province of Washington, explaining why the convention of the diocese should enter the Province. All present joined in the discussion.

At the close of the debate a resolution was adopted requesting the secretary to present the matter to the next convention. The convocation was unanimous in the opinion that the diocese should enter the Province.

Dean Bryan, of Trinity Cathedral, Easton, invited the clergy to attend a conference to be held in Easton next

October, conducted by Father Huntington. At Evening Prayer a missionary sermon was preached by the Rev. Dr. Bratenahl. After service all were invited to the Parish House, where refreshments were served and a pleasant evening enjoyed.

The Rev. S. Borden-Smith and the Rev. H. B. Bryan were welcome visitors at the Convocation.

The Annual Convention will meet at Centreville on June 1st.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

St. John's Church, Portsmouth: It is pleasant to record the life and activity manifested in St. John's parish, Portsmouth, under the rectorship of the Rev. W. A. Brown. Much interest is felt in the matter of a parish house, which may be hoped for in the near future, seeing there is a lot on which to build it, and some $2,000 with which to begin the work. The need of such a house is almost imperative, because of the growth of the Sunday-school, and the organization of Bible classes for both men and women. More than 100 children have been brought into the Sunday-school since February 1st, making the present number about 275, and as many as seventy members are enrolled in the men's Bible class, under the direction of the rector. Great interest in Bible study is also shown in the women's Bible class. The Sunday-school offering for missions, at the close of the Lenten season, was about $200, and the Easter offering of the parish was more than $900, which sum is to go towards the cost of the parish house. An Every Member Canvass is being planned by the vestry to meet both current expenses and missionary offerings, and if it proves as successful as it has done in other parishes, the prospect for St. John's in the coming year will be bright and cheering; as it is, there is good ground for cheerfulness and hope, when it is noted that these activities are exhibited in a parish which counts less than 225 communicants; to which number fifteen were added by confirmation at the bishop's late visitation.

Trinity Church: The Every Member Canvass completed a short time since in Trinity church, Portsmouth, resulted satisfactorily both in increasing the revenue of the church and in drawing it from a larger number of the members, at least systematically.

Emmanuel Church, Cape Charles: Since the Rev. M. Colgate Daughtrey, M. A., came to this church last August, the members have been most active. During that time, the church's membership has increased from 44 to 77, and a substantial brick rectory has been built, and a wide concrete sidewalk has been placed around the whole property. The congregation has also worked zealously to beautify the interior of their church, having placed therein many gifts and memorials.

During Holy Week, there were several baptisms and a class of ten was confirmed by Bishop Tucker. On Good Friday the impressive "Three-Hour Service" was attended by nearly all the members. And that night, Stainer's oratorio, "The Crucifixion," was rendered by the choir, assisted by other leading singers of the place. The congregation for this oratorio was immense, it being the first rendition of "The Crucifixion" on the Eastern Shore of Virginia. The Easter service for the children was especially attractive. Their offering for missions was $52.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

A Generous Correspondence.

Wheeling, W. Va., April 22,1915.
To the Wardens and Vestry of St. James P. E. Church, Richmond, Va.:

Gentlemen: While the resignation of the Reverend G. Freeland Peter as the rector of this parish has occasioned feelings of the greatest disappointment and keenest regret, nevertheless this vestry tenders to you its congratulaations upon his acceptance of your call, and joins with you in the earnest prayer that God may give him strength and power always acceptably to perform his ministrations among you.

During the very brief period of the ministry of Reverend Mr. Peter in this parish, the work of the church has prospered greatly in every dirction, and we therefore anticipate for the parish of St. James, under his able rectorship, the greatest possible measure of success.

Faithfully yours,
G. A. Archman,
Senior Warden.
W. S. Brady,
Junior Warden.
Hullihen Quarrier,
R. M. Brown,
Jos. C. Brady,
J. G. Pearve,
James W. Ewing,
J. J. Holloway,
Peebles Tatum,
Wm. Paxton Burke,
Allen Block,
Vestrymen of St. Mathew's P. E. Church of Wheeling, W. Va.
——— Registrar.

Richmond, Va., April 28, 1915.
Allen Block, Registrar, St. Matthew's Church Vestry, Wheeling, W. Va.:

Dear Sir: Your favor of the 23rd inst., enclosing a letter signed by the vestry of St. Matthew's church (except Mr. B. Walker Peterson, whom you report as being absent from the city) was duly received this morning.

Your letter fully confirms all the good things which we had previously heard about Mr. Peter, and we appreciate and thank you for it. Of course, we understand your regrets in parting with him, and sympathize with you.

The work at St. James church for our Master's cause is large and growing. Our need for an able and consecrated man to carry on that work is very great, so we feel that when you consider our need, and the fact that Virginia has been liberal in sending her clergymen to other States, you will be reconciled to Mr. Peter's accepting our call.

Should any of your vestry ever visit Richmond, we will be much pleased to see them at St. James' church, where every pew will be open to them and a hardy and friendly welcome awaits them to occupy a seat with us.

Yours very truly,
E. B. Addison,
Senior arden.
James Caskie,
Junior Warden.
In behalf of St. James Episcopal Church.

Brotherhood of St. Andrew: The quarterly meeting of the local Assembly of the Brotherhood of St. Andrew of Richmond was held Monday, May 17th, at 8 P. M. in St. Thomas' church Ginter Park. The Rev. Thomas Hubert-Jones, of St. Stephen's, Westhampton, the appointed speaker for the evening, delivered an interesting and inspirational address on the work of the Brotherhood. The Rev. Thomas Semmes, of Meade Memorial church, voiced the sentiment of the Richmond clericus in regard to religious work in general, especially in the Sunday-schools and organization work, during the summer months. It was stated that the best work the Brotherhood could do was to keep up this work throughout the summer. An interesting debate followed in which matters of general welfare of the Brotherhood were discussed. Mr. Robert E. Anderson and Colonel Eugene C. Massie gave short talks.

The Brotherhood appointed as delegates the Rev. S. R. Tyler, of St. Mark's, and Mr. John W. Feild, of St. James, to represent them at the Council held in Alexandria this week.

After the service and business session an informal social was tendered the Brotherhood by the St. Thomas' Chapter in the parish hall; the ladies of the church serving as a reception committee. A representative attendance of the Brotherhood was shown, members being present from every church in the city and suburbs, including the Southside.

Emmanuel Church, Brook Hill: On Sunday morning, May 16th, Bishop Gibson made a visitation to Emmanuel church, and confirmed twenty-four persons presented by the rector, the Rev. E. E. Osgood. The congregation was so large that extra benches had to be brought in to accommodate the people.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

The Industrial School at Valle Crucis closed its twelfth session on May 12th. This was the most successful of its many successful terms, the efficient and faithful guidance of Miss Mary E. Horner, principal, and her brother, the Rt. Rev. J. M. Horner, D. D., doing much to make it the success it has proven. As a result of Bishop Horner's untiring zeal and constant devotion to its cause, the school is equipped with many modern improvementments. There is an up-to-date poultry plant, a good bearing orchard, paying expenses, and a well attended school, with a corps of teachers, well equipped for and devoted to their work of training young girls mostly from the mountain regions of the district. These are promising young women who, given half a chance for an education, will see that the other "chance" is not wasted, for, among the Appalachian highlanders, as Bishop Horner delights to term them, are to be found some splendid specimens of manhood and womanhood. They are making good their opportunities and taking advantage of improved conditions in the schools and business methods.

At Valle Crucis the Rev. Floyd W. Tomkins, Jr., has nearly closed his first year as chaplain of the school and rector of the parish of the Holy Cross, founded by Bishop Ives in 1842.

The Rev. J. Norton Atkins, in charge of Ashe County, under the direction of the bishop, will confine his work to Foscoe, where is his charming little home of hewn logs, built by the Rev. H. H. Prout, of honored memory (Mr. Prout a pioneer in aggressive church work in Western Carolina). Mr. Atkins will also be incharge of St. Luke's, Boone, which is the seat of the important county of Watauga and a cen-

ter of learning for seven counties, the State Appalachian Training School for Teachers being situated there. A great opportunity awaits our church among the promising young men and women who for three-fourths of the year are within sound of the bell of St. Luke's. Mr. Atkins, a faithful minister of the word, will do much for the church among the student body there.

The Rev. William R. Savage, having been persuaded by his loyal parishioners of the hill country to give up, for the present at least, his long desired project of working among the Coast Guards of the Carolina and Virginia shores, has been called by the bishop to take especial charge of the work at Blowing Rock, the present mission house to be converted into a neat chapel, much needed in the village.

The work of rebuilding is soon to begin, and all friends of Blowing Rock are invited to contribute toward that worthy object.

Bishop Horner visited the school at Valle Crucis on May 9th, and confirmed a good class prepared by the chaplain; remained over and addressed the large audience in attendance upon the school commencement, and appeared much pleased with the progress made.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

St. Mary's Conference.

The fifth anual St. Mary's Conference for the clergy and laity of the Carolinas will be held at the School, in Raleigh, from Monday, May 31st, to Saturday, June 5, 1915.

There will be short addresses of a devotional nature at the chapel services on the evenings of Monday to Friday. The Rev. Augustine Elmendorf will have one and a half hours each morning, Tuesday to Friday. The Rev. Augustine Elmendorf will have one and a half hours each morning, Tuesday to Friday, inclusive, for his addresses on Social Service and the discussions on them. The Rev. Dr. Lester Bradner in like manner will have one and a half hours on the mornings of the same days for his addresses on Sunday School Work.

The afternoons and evenings will be free for informal conferences on various subjects as arranged by the members of the Conference, except that there will be addresses of a popular character lasting one hour at 8:30 on Tuesday, Wednesday and Friday evenings on the Laymen's Missionary Movement, under the general charge of Rev. R. W. Patton, Provincial Secretary of the Board of Missions for this (the Fourth) Missionary Province, and except that Thursday evening will be kept for a special social evening.

The speakers on the Laymen's Missionary Movement are the Rev. Messrs. R. W. Patton, Wm. E. Cox, Thos. P. Noe, and W. H. Milton, D. D.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

In Trinity Year Book, just issued, the Rev. Dr. Manning argues that the two famous burial grounds in lower Broadway would have to be removed were taxes to be put upon church property. Such proposal was up last winter, when the preface was written, but made no headway up to the time the legislature adjourned. He argues also that Trinity is not advantaged by paying no taxes, but is rather a benefactor in that it is willing to do so much for open breathing spaces in what is one of the most congested business districts in the world.

Amounts available from endowments, available for religious work, were last year $425,900. There was spent on maintenance of churches and schools, $305,400, and $26,000 was granted to churches outside itself. The tenant population of Trinity is about 3,000. Dr. Manning concludes:

"And all that has been said may be stated with equal truth as to Trinity's uptown cemetery. Like the churchyards downtown, this beautiful open space also is freely accessible to the public. It is a source of no income to the parish, but of great benefit and advantage to the city. The small revenue derived from it is much more than offset by the expense of its maintenance. To tax out of existence property such as this, and compel the owners to use it for income-bearing purposes, would seem to be a strange way of benefiting the community."

President's Note: Without exception New York clergy praise the president's note to Germany on the sinking of the Lusitania and other ships. Bishop Greer gave out a statement through a peace organization saying all ought to stand by Mr. Wilson. He had not changed peace views, he said, but there is a present duty. German pastors, some of whom had been, with their people, strong for the German cause, agreed with Bishop Greer, but some felt sure Germany will not yield, and others thought America ought to issue an ultimatum to England regarding foodstuffs

The American Bible Society, at its annual meeting just held, reports the largest number of Bibles manufactured and sold of any year in its history. The number exceeded the year before by much more than 1,000,000 copies. A reason was the large absorption by the mission fields of the Far East. Receipts of the society, in a war year, increased from $348,000 to $425,000, a considerable part of it due to increased sales. Many difficulties have been met with in Mexico and the Near East. A Bible Congress, the first of its kind ever held, takes place in San Francisco in August, and a Bible House is to be established at Panama, where Bibles are to be distributed on the plan long followed at Suez by the British and Foreign Society. The American Society is planning a celebration of the one hundredth anniversary of its founding. The date is next year.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

St. Paul's Parish Canvass: The parish canvass of St. Paul's, Buffalo, met with such success last year that it was decided to repeat the experiment a few Sundays ago. Seventy men undertook the work. The Rev. A. F. Lowe, curate of the parish, had worked out an excellent system whereby the overlapping of team workers was prevented. Additional and new subscriptions were obtained and many cases of unreported illness were discovered, and some new addresses were also learned. It was felt that the canvass this year was even more successful than that of last year.

Bible Classes at Christ Church, Rochester: At the bishop's annual visitation to Christ church, Rochester, on St. Mark's Day there were no sessions of the Bible classes for women and men. Instead over 75 women of the 105 enrolled in the James Marsh Parker class and over 200 men of the 300 enrolled in the Dr. Doty Bible class, marched into church and sat in a body, occupying seats in the center aisle. Several from each class were among the candidates presented to the bishop for confirmation in the largest class in the history of the parish, being sixty-one in number.

G. F. S. Annual Meeting: The twenty-third annual meeting of the diocesan Council of the Girls' Friendly Society was held at Trinity church, Buffalo, May 5th and 6th. Seventy-three representatives from twenty-five branches were present. The officers were re-elected.

Archdeaconries Meet: The archdeaconry of Buffalo met at St. Mary's church on April 27th, and the archdeaconry of Rochester at the Church of the Ascension, Rochester, on Thursday, April 29th. Both sessions being opened by a celebration of the holy communion at 9:30 A. M., the bishop of the diocese being the celebrant, assisted by the archdeacon and rector of the parish. The treasurer's report, as well as those of the diocesan missionaries, showed encouraging results and good progress. A consolidated report prepared by General H. C. Hodges, a member of the board, of the work done for the past year in the archdeaconry of Buffalo by the archdeacon and twelve missionaries, showed the following data: Services, 1,213; attendance, 25,593; collections, $2,617.65; holy communions, 290; communicants in attendance, 5,224; candidates for confirmation, 26; baptisms, 53; Sunday-school teachers, 755; scholars, 5,485.

Mass Meetings: On May 15th a mass meeting of the Men's Clubs and chapters of the Brotherhood of St. Andrew in the city of Buffalo was held at St. Mary's Parish House at 8 P. M. The Rev. Charles E. Betticher, of Alaska, gave an illustrated lecture on his work.

On Sunday afternoon, May 16th, a mass meeting service of the Sunday-schools of Buffalo and vicinity was held at Trinity church. Bishop Walker and the Rev. Mr. Betticher were the special speakers.

On Saturday afternoon the members of the Woman's Auxiliary in the Buffalo district were invited to be present at the Church of the Ascension to listen to Mr. Betticher speak of the work in Alaska.

Conscience Resores Stolen Chalice: Last January a tramp, claiming to be a reformed convict, called upon the Rev. Philip W. Mosher, rector of St. Peter's church, Niagara Falls, and asked for aid. Odd jobs were given him to do about the rectory grounds, but on the fourth day the man disappeared, and it was then discovered that a handsome silver chalice, valued at $100, had also disappeared from the church. The police in the city and neighboring towns were notified, but no clew to the man or chalice could be obtained. About three weeks ago the Rev. Charles A. Jessup, D. D., rector of St. Paul's church, Buffalo, was walking down the aisle of his church when his attention was attracted by seeing a pew cushion out of place and something shining from beneath it. Upon examination Dr. Jessup found a silver chalice bearing the inscription of St. Peter's church, Niagara Falls. He immediately communicated with Mr. Mosher, and the chalice was soon restored. It is thought that conscience prompted the thief to leave the chalice where he knew it would be discovered and returned to its rightful owners.

LEXINGTON.

Rt. Rev. L. M. Burton, D. D., Bishop.

The Bishop's Return: The bishop, greatly improved in health, has returned to the diocese and has resumed his Episcopal duties. May 9th thanksgivings were offered in all the churches of the diocese for the bishop's recovery.

The Council: The program of the Annual Council, which will meet in St. Paul's church, Newport, June 2nd-4th, has been printed and distributed to the deputies and clergy.

Vacancies Filled: The Rev. J. E Thompson, formerly in charge of the mission at Jenkins, has entered upon his duties as rector of St. John's, Covington, and as minister in charge of St. Stephen's, Latonia.

The Rev. Arthur H. Marshall, formerly of Oakley, O., has entered upon the charge of St. Andrew's church, Fort Thomas.

Mr. Thomas L. Settle, who is studying for orders, is serving as lay reader in the mission at Corbin and in St. John's Home Training School at that point.

PITTSBURG.

Rt. Rev. C. Whitehead, D. D., Bishop.

Anniversary Observed: The fiftieth anniversary of the organization of the diocese was celebrated on Wednesday evening, May 12th, at Christ church, Pittsburg. In the procession there were thirty clergymen and the Bishop, the Rev. Messrs. Van Dyke and Ernest representing the Diocese of Erie. Evening prayer was read by the Rev. F. O. Johnson, rector of the parish, the Rev. Dr. Meech, rector emeritus, and the Rev. George Rogers, the two last named being amongst the oldest presbyters of the diocese. Bishop Whitehead read letters of congratulation from the Bishop of Erie, and from the Rev. Mr. Aigner of the Standing Committee of that diocese, for many years a clergyman of the Diocese of Pittsburg. Also one from the Rev. Dr. M. A. Tolman, of the Diocese of Bethlehem, one of the only two surviving presbyters who took part in the primary convention. The other was the Rev. C. C. Parker, of the Diocese of Pennsylvania, who was present as the guest of honor of the diocese. An in memoriam roll call of the primary convention was given by the Rev. Mr. Parker, which showed two laymen surviving who also were delegates to the convention of 1865—the Messrs. J. W. Paul, of Oakmont, and Archibald Blakeley, of Pittsburg—neither of whom was able to attend the semi-centennial. The historical address was made by the Rev. Dr. John Russell Wightman, and was an able presentation of the history of the Church in the diocese, which he noted was largely the history of western Pennsylvania, as the men prominent in the work of the diocese were also prominent in the affairs of State. He said the diocese had stood from its very beginning for religious education and social service, and cited the organizations in the Church that have come into being during the fifty years of diocesan life, and the new interest in missionary work at home and abroad. Kipling's Recessional, "Lest we forget," was sung as the offertory anthem, and Bishop Whitehead had the closing prayers and blessing. An informal reception followed in the parish house.

The Diocesan Convention.

The Convention assembled in the Church of the Ascension on Ascension Day, and after morning prayer and the holy communion was called to order for organization, and the reports of the various committees were presented. The Bishop delivered his address at noon. He spoke of the war in Europe, and of his assurance that through it God was working out His purposes for the establishment of His kingdom of righteousness for which we pray.

Hence the close connection between the war and the great cause of Missions. For Missions may be accurately defined as man's co-operation with God in bringing in the kingdom of righteousness and peace. Missions furnish opportunity for us to hasten the accomplishment of God's purpose for the world.

The men (and they are disgracefully numerous) who declare that they do not believe in Missions, show themselves the enemies of humankind, hinderers of progress, **co-partners with Satan,** who himself hates Missions.

For the kingdom of God means everything that is of value, physical, commercial, social, political, as well as moral and spiritual. It carries with it every quality of a true civilization.

The very definite and practical scheme of raising promptly $400,000 to make up a deficit in the treasury of the Board of Missions of the Episcopal Church was dwelt upon.

The Diocese of Pittsburg hopes to contribute its full quota towards the sum desired. Contributions for the Episcopal Church on the Continent of Europe were also needed.

Mention was made of the Bishops, clergy and laity who during the past year have passed away. The Bishop asked for greater enthusiasm for the diocese, brotherly kindness amongst clergy and people, taking an interest in one another's progress and comfort, against parochial, official and individual selfishness. He advocated better business methods in Church finance, adverted to the fact that the endowment of the diocese was proceeding in an encouraging manner, and commended the General Church Pension Fund.

The Bishop also highly commended the labors, plans and methods of the Woman's Auxiliary of the diocese.

The Bishop officiated at 191 services during the year and confirmed 711 persons. Candidates for orders, two; and postulants, eight.

Matters engaging most prominently the attention of the members of the Convention were, The Church Pension Fund, which was adopted by the diocese; General Clergy Fund; The Emergency Fund, and the Report of the Board of Trustees of the Saint Margaret Memorial Hospital, and that of the Committee on the Endowment of the Episcopate, which during the past year has increased largely, but $22,000 are still needed to secure the last fifteen thousand and bring the fund up to the one hundred thousand desired.

A committee of four clergymen and four laymen was appointed to devise some scheme for street preaching during the summer months in the downtown districts of the city.

The elections resulted as follows:

Treasurer of the Diocese, Episcopal Fund and Christmas Fund—Mr. H. R. Scully.

Treasurer of Missions—Mr. W. A. Cornelius.

Standing Committee—The Rev. Dr. Hills, the Rev. A. C. Howell, the Rev. Drs. Vance and Wightman; and Messrs. N. P. Hyndman, W. W. McCandless, C. S. Shoemaker and C. L. Snowdon.

Deputies to Synod of Province of Washington—The Rev. Messrs. T. J. Bigham, A. C. Howell, Alexander Vance, D. D., E. H. Ward, D. D.; and Messrs. G. C. Burgwin, C. E. E. Childers, Charles Garland and Southard Hay.

Archdeacon of the Diocese—The Rev. C. J. De Coux.

Chancellor—Mr. George C. Burgwin.

Registrar—Mr. Charles B. Price.

Christ Church, Pittsburg, in which the semi-centennial observance of the diocese was held, had its opening service on Christmas Day, 1831, nearly eighty-four years ago. The service was conducted by the Rev. George Upfold, D. D., at that time rector of Trinity church, Pittsburg, and subsequently Bishop of Indiana. With the exception of Trinity church, and its mission, St. Paul's, there was no other congregation of our communion within the bounds of what is now Greater Pittsburg.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

New Chancel and Chapel at Trinity Church, Princeton.

Trinity church, Princeton, already one of the handsomest buildings in the diocese, has lately been enriched in a most important way by the addition of a new chancel and chapel and the completion of the tower. This handsome improvement, at a cost of more than sixty thousand dollars, is the gift of Mr. George A. Armour, of Princeton, in memory of the late Mrs. Emelia J. Baker, and a thank offering for the nearly fifty years fruitful rectorship of the Rev. Alfred B. Baker, D. D., now rector emeritus. The Rev. Ralph B. Pomeroy is rector of the parish. The architect of the work was Mr. Ralph Adams Cram.

On Wednesday, May 12th, the Bishop of the diocese consecrated the chancel and chapel. He also celebrated the Holy Eucharist, assisted by the rector emeritus and the Rev. Charles M. Perkins. The sermon was preached by the rector of Trinity parish, New York, from the text, St. Matthew 28:20, "And lo, I am with you alway, even unto the end of the world. Amen."

The offering, which was a large one, was devoted to a fund to be known as the Emelia J. Baker Memorial Fund, the income of which will be used for the poor and sick of the parish.

After the divine service a luncheon was served in the Parish House for the clergy and other guests.

HARRISBURG.

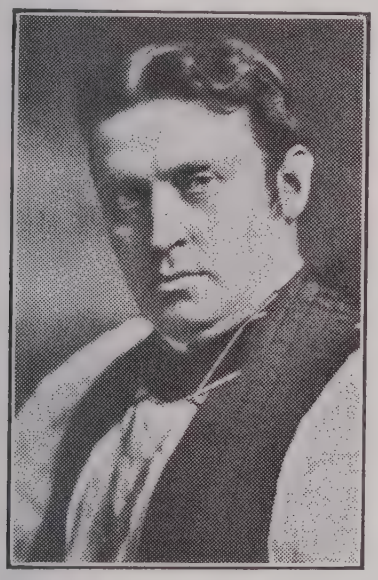
Rt. Rev. J. H. Darlington. D. D., Bishop.

Annual Convention.

The fourteenth annual convention of the diocese was held in St. Stephen's church, Harrisburg, May 11th, 12th. Pursuant to a resolution adopted last year the tenth anniversary of the formation of the diocese and of the consecration of its first Bishop was celebrated in connection with the convention. The first event of the celebration was a general reception in the Masonic Hall, which was attended by a large number of the laymen and women of the diocese, as well as by many other citizens. At this reception addresses were made by the Bishop of Maryland, who, as president of the Province of Washington, acted as presiding officer, by the Bishops of Long Island, Bethlehem and Montreal. The Bishop of

Maryland spoke of the progress made in the diocese in the last ten years. There had been an increase of 40 per cent. in the number of places of worship, 36 per cent. in the number of clergymen, 22 per cent. in communicants, 22 per cent. in amount of contributions within the diocese and 123 per cent. in contributions to purposes outside the diocese. Other addresses were made by nearly a score of prominent men representing various religious, educational, civic and reformatory interests. All bore testimony of the active and efficient interest of Bishop Darlington in what pertains to the welfare of humankind.

The special anniversary service was held in St. Stephen's church on Tuesday morning, May 11th. It consisted of the celebration of the holy communion, with Bishop Darlington as the celebrant. The epistle was read by the Bishop of Montreal, the gospel by the Bishop of Maryland. The preacher was the Bishop of Long Island. At this service the various organizations of the diocese, such as the Standing Committee, the Woman's Auxiliary, and the Board of Missions, partook in a body.



Rt Rev. J. H. Darlington, D. D., Bishop of Diocese of Harrisburg (Pa.).

At the evening service the convention opened. The Bishop of Montreal preached. He brought greetings from the Church in Canada to the diocese; he asked what was going to be the position of the United States at the close of the war in Europe, and answered it by saying that the United States must be turned to as the "Moral Referee" and the organizer of a league of universal peace. Bishop Darlington followed with his annual address. He mentioned the Bishops who had died during the year, and dwelt especially on the names and memories of Rev. Alan Sheldon Woodle, the Rev. Charles Edward Fessenden, and James M. Lamberton, Esq., one of the most highly valued members of the convention and diocese. He also spoke of the material progress the diocese had made, and dwelt on the peace and harmony that had hitherto prevailed. The convention organized by electing General C. M. Clement, secretary, who appointed the Rev. William Dorwart assistant. The assistant secretary being ill and not able to be present, the Rev. Walter C. Pugh was appointed substitute. The business of the convention was almost entirely routine. The Standing Committee consists of the Rev. Messrs. R. A. Sawyer, Leroy F. Baker, Robert Bell, George I. Browne, and William Heakes; Messrs. Ivanhoe S. Huber, H. B. Meredith, M. D., Hon. David McMullen, John Langdon and Ralph T. Smith. It was resolved that this diocese acceeds to and accepts the provisions of the Church Pension Fund. The subject of Religious Education was presented by the Rev. Frederic Gardiner, L. H. D. The Board of Missions showed that in the year ending May 1st, a larger amount than ever before had been raised for Diocesan Missions, and a larger amount had been expended for the same.

In connection with the convention a Conference on Social Service took place on the afternoon of the 12th. The Rev. Mr. Twombly, rector of St. James' church, Lancaster, presided. Addresses were made by the Rev. F. M. Crouch, Secretary of the Joint Commission on Social Service, and by Miss Harriette Keyser of the Church Association for the Advancement of the Interests of Labor. These addresses were followed by a general discussion.

Tuesday afternoon Bishop and Mrs. Darlington received the members of the convention and other friends at the See House. On this occasion the Bishop was presented with a set of Episcopal robes, the presentation address being made by Mr. Herbert W. Hartman. Several addresses followed.

Luncheon was served each day to the convention and visitors, on which occasion many speeches were made.

The annual dinner of the Church Club of the diocese took place in Masonic Hall on the evening of the 12th. At the business meeting of the Club, just before the dinner, Mr. R. M. H. Wharton, of St. Paul's, Harrisburg, was elected president for the ensuing year. Mr. J. W. B. Bausman, of St. James', Lancaster, presided at the dinner. Ex-Governor Samuel W. Pennypacker was the "Ruler of the feast." The speakers were: Rev. Floyd W. Tomkins, Mr. Francis A. Lewis, Gen. C. M. Clement, Mr. Anthony Drexel-Biddle, and the Bishop of the diocese. About 450 persons were seated at the tables.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Annual Session of the Sunday School Institute: The twelfth annual session of the Sunday School Institute of the Diocese of Maryland was held under the auspices of the Diocesan Board of Religious Education on Saturday, May 8th., in Memorial church and Parish House, Baltimore. After the opening devotions, the Rev. Wm. M. Dame, D. D., chairman of the Diocesan Board, delivered an address of welcome. Bishop Murray then made a short address and presented certificates to the ten teachers who have completed the first year course in Child Study and Methods of Teaching, and to the seven who have completed the second year course. The following were elected as members of the Diocesan Board for the ensuing year: The Bishop, president ex-officio; the Rev. Messrs. J. P. McComas, D. D., A. B. Kinsolving, D. D., Charles Fiske, D. D., Wm. D. Morgan, Wm. C. Hicks, E. A. Gerhard, T. C. Foote, Ph. D., and Messrs. William Magee, secretary-treasurer; Frank V. Rhodes, Wm. B. Hurst, Chas. J. B. Swindell, M. B. Freeman, J. G. Turner, and F. J. L. Moyne.

Miss Helen J. Jennings, of Trinity church, Pottsville, Pa., gave an interesting and suggestive address on "The World of the Boy and Girl." This was followed by a series of informal conferences for rectors and superintendents, with the Rev. Wm. E. Gardner, D. D., as chairman. The Rev. S. U. Mitman, Ph. D., field secretary, conducted the first for adult Bible class teachers. Another for senior grade teachers of girls, was conducted by Miss Margaret A. Pfeiffer, of Ascension church, Baltimore, and for teachers of boys, by Mr. T. F. Moffett, secretary West Branch Y. M. C. A., Baltimore. The Rev. E. Ashley Gerhard conducted one for the teachers of the junior grade, and Miss Helen J. Jennings one for teachers of the primary grade. This was followed by an address on "The Making of Modern Crusaders," by the Rev. Dr. Wm. E. Gardner. After supper opportunity was given to view the interesting exhibit of the work and methods of the Sunday Schools of the diocese. At 8 P. M. there was a mass meeting, with addresses by Dr. Mitman, on "The Teacher's Opportunity," and by Dr. Gardner, on "How the Church Can Help the Child." Bishop Murray closed the meeting with a summary of the thoughts suggested by the speakers.

Ascension Day Service for Naval Militia: The annual service of the State Naval Militia, Ralph Robinson, commander, was held on the evening of Ascension Day, May 13th, at Christ church, Baltimore, the rector of which, the Rev. Edwin B. Niven, D. D., is chaplain of the brigade. There was special music by the vested choir under the direction of J. Norris Hening, organist and choirmaster. An address was delivered by the Rev. Wm. G. Cassard, chaplain at the U. S. Naval Academy. A number of prominent city officials were present.

Other Diocesan News.

The Rev. A. D. Appleton, who until recently was pastor of the First Baptist church of Lansford, Pa., has resigned his pastorate and become a candidate for holy orders in the Diocese of Maryland. Bishop Murray has appointed him a lay reader and placed him in charge of the services at St. Matthew's church, Oakland, which is now without a rector. Mr. Appleton is a Pennsylvanian, about thirty years old, and was reared in the Episcopal Church.

A memorial window was broken and a poor-box robbed early on the morning of May 12th by thieves who entered the Church of the Redeemer, Baltimore county, the Rev. Charles A. Hensel, rector. In the robing room the bookcase and a linen chest were ransacked. It is not known just how much money they got out of the poor-box, but it is thought they took nothing else.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Diocesan Board of Missions.

The past convention meeting of the Diocesan Board of Missions was held in the Church House on Monday afternoon, May 10th. The Rev. S. William Davidson was elected secretary for the twenty-sixth year. The Rev. S. Lord Gilberson called attention to the fact that Mr. Davidson had served as the secretary of the Board for twenty-five years. A committee was appointed to recommend appropriate action. Mr. E. H. Bonsall was re-elected treasurer. He reported as to the apportionments and appropriation.

Anniversary Observed: The two hundredth anniversary of laying the foundation stones of old St. David's church at Radnor, was observed on Sunday, May 9th, when there was special music,

and the rector, the Rev. Dr. James H. Lamb, referred to events in the church's history in his sermon. The old church stands as it was built two centuries ago.

Recent Bequest: By the will of Miss Sallie Roberts Smith, her estate of more than $150,000 will revert to charity upon the death of her sister-in-law. Among the Church institutions are the Foreign and Domestic Missionary Society, $10,000; Church of the Holy Trinity, $10,000; Christ Church Hospital, $10,000; Episcopal Hospital, $10,000; Home for Consumptives, Chestnut Hill, $5,000; Church Training and Deaconess House, $5,000.

Notes

Bishop Rhinelander instituted the Rev. Dr. John Mockridge as rector of St. James' church on the morning of Ascension Day, and preached the sermon. Forty-two members of the Philadelphia Orchestra played Bach's Mass of St. Cecelia. A beautiful processional cross, given by the late Travis Cochras, was carried in the procession for the first time. The institution was followed by an informal reception to Dr. Mockridge.

A reception was tendered to the Rev. Phillip E. Osgood, the new vicar of the Chapel of the Mediator, on Wednesday evening, May 12th, in the Parish House. Addresses were made by the Rev. Geo. H. Loop, rector of the parish of the Holy Apostles, of which the Mediator is one of the chapels, and the Rev. S. Lord Gilberson, Dean of the Convocation of West Philadelphia.

Supplementing the gift of handsome Clerestory windows in the Church of the Saviour, given by Mrs. Garrett some time since, and soon to be dedicated in memory of the late Rev. C. M. Roberts, sometime associate rector, there is soon to be placed a magnificent Rose window in the west end of the church in memory of the late James W. Paul, Jr., for rector's warden, by his children.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop

Trinity Church, Hartford: The annual meeting of Trinity church, Hartford, was held recently. This parish owns property valued at about $200,000. During the past year there have been 168 Sunday services held, including seventy-nine celebrations of holy communion. The treasurer's report showed that the expenses of the parish and the receipts were very nearly the same. Trinity parish is one of the most important in the State, and there are over 1,100 members. St. John's parish, Grace parish and the Church of the Good Shepherd, all in Hartford, have had parish meetings within the last few weeks. In all cases finances and the general conditions were satisfactory.

Notes.

The Rev. Jared Starr has resigned his parish, Grace church, Newington. Mr. Starr is now eighty years of age and he has been at Newington since 1859. There are few such examples as this aged priest has been. For many years he served as lay reader and later as minister in charge without renumeration. Mr. Starr comes of a family of churchmen, as his father, grandfather and great-grandfather were consecutively wardens of St. James church, New London.

At the annual meeting of the clericus of the Hartford archdeaconry recently the Rev. Henry S. Harte, of Wethersfield, was for the seventh time elected secretary-treasurer. The Rev. F. W. Harriman and the Rev. Arthur Adams, together with Mr. Harte, were elected as the Program Committee. The Rev. Dr. Harriman read a paper upon the Scottish Prayer Book.

Alfred Harding, Jr., son of the bishop of Washington, has been entrusted with the duty of preparing a song book for Trinity College. He will be assisted in this work by President Luther and the Rev. Samuel Hart.

A Teachers' Association is a feature at Trinity church, New Haven. Meetings are held once each month and illustrated talks are given on Sunday-school work.

A bequest of $15,000 was left in trust for St. Mark's church New Britain, by the will of the late Miss Sarah Belden.

God's Appointments.

The Christian has very much to encourage him in the thought that when God appoints him to a certain sphere of service, he is virtually assured of such support from God as he may need. God's appointment carries with it a guarantee of the administration of sufficient grace to help the appointed one in whatever ways he may need divine assistance. See how it was in Old Testament times. When God appointed a man to lead His people, He told him to fear not, and to be of good courage, for He himself would be with him. He spoke thus to Moses, at the very time when the latter was fearing that he would not be able to perform the vast duties involved. Moses was thinking of the tremendous burdens which would come upon him. He was thinking of the obstinate and rebellious character of the people whom he would have to guide, plan for and control. It was a staggering problem, and he naturally feared to undertake it. But God called the attention of the trembling Moses to Himself. He would convince Moses of the truth that, as He had appointed him to that office and work, He would abundantly sustain him all the way through. God wanted His servant to keep that great thought in mind amid all of his trials, his difficulties, his dangers, and his discouraging experiences. What more could Moses have reasonably asked? Nothing!

I presume that I have some readers, engaged in some burdening work who at times feel as though God were not with them; they become weary with the battles and grow faint at their outlook. Shall they give up their work? Oh, no! Not at all! If they be under God's appointment, they should ever expect that He will abide with them in power and with blessing. There need be no disappointment in one's obeying God's appointment. Human helpers may desert one, but God remains true to him.—Exchange.

Let the Pessimist Take Note.

Let those who think Christianity is a spent force ponder the following:

When Carey, the first Protestant missionary of the world, went to India, the whole number of nominal Christians in the world was about 200,000,000. Now there are 500,000,000. When he, in the eighteenth century, went out from Christendom as a missionary to the dark world of heathendom, the population of the world was about 1,000,000,000. It is now supposed to be about 1,500,000,000, which is only another way of saying that, while the population of the world has increased during this period fifty per cent., Christianity has increased 150 per cent., and the ratio shows that the cause of Christ advanced more within the past twenty-five years than it did in the seventy-five years preceding. Our God is marching on.—Exchange.

Giving involves three principles: (1) Every Christian must give—the poor as well as the rich. (2) The amount must be proportionate to one's ability—a certain part of one's income. (3) It must be given regularly as an act of worship. We must recognize the fact that "no man brought anything into this world, no man can take anything out of it."

We must remember—God asks—one-tenth of our money. One seventh of our time. If thou hast much give plenteously; if thou hast little give gladly of that little; for so gatherest thou a good reward in the day of necessity.

How is it, then, knowing this, there is always money for cigars, plays, clothes, etc., etc., but no money for the Sunday-school, Church or charity? God promises—He that soweth little shall reap little. He that soweth plenteously shall reap plenteously. There is

Only one life, 'twill soon be past,
Only what's done for Jesus will last.
—Richard Baxter.

Answered Prayer.

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He asked for riches that he might be happy; he was given poverty, that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for health, that he might do greater things; he was given infirmity that he might do better things.

He has received nothing that he asked for, all that he hoped for. His prayer was answered.—Selected.

The boy who is mistrusted by the world feels that the world is a prison. When he would be good, he cannot. Some overmastering condemnation confronts him like a wall of adamant when he would strive to live right. How much our Lord trusted men! He allowed Judas to have full charge of the treasury. Roswell Bates, in his Spring Street Mission in New York City, once had a boy whom everyone mistrusted. He was so discouraged with life that he fought the world. Of course he stole and committed crime. He was driven to it. But Mr. Bates became interested in the boy and secured for him a position in a grocery store. The boy refused to work because he believed that even his employer mistrusted him. But the boy was given ten dollars to make change with on the first trip on his wagon. The boy was actually stunned at being trusted, and as a result of this act became the most trusted clerk in the store. Any great worker with boys will tell us that it is possible for a boy to have a death and resurrection of character like this.—Rev. Chas. W. Findlay, in The Living Church.

Christianity and the Community

Thy Kingdom Come on Earth

The altogether dominant feature of the past week in the field of social interest has been the assembling of the National Conference of Charities and Corrections in Baltimore. Two thousand delegates have been in attendance, including many of the best-known and ablest social workers from all parts of the country.

The president of the Conference, guiding its sessions and superintending its many details with a rare conbination of executive skill, dignity and grace, has been Mrs. John M. Glenn, now of New York City, who, by her present name, and also formerly as Miss Mary Willcox Brown, is widely known in Baltimore, where, until seven years ago, she lived and worked.

Dr. Richard C. Cabot and Dr. Jeffrey R. Brackett, of Boston; Rev. Samuel M. Crothers, of Cambridge, widely known particularly as the author of "The Pardoner's Wallet," "The Gentle Reader," and other delightful volumes of essays; Dr. Edward T. Devine and Miss Maude E. Wines, of New York; Professor James H. Tufts of Chicago, and Miss Julia C. Lathrop of Washington, are among the many whose addresses at this Conference have been notable.

✠

Dr. Brackett in an address on Saturday gave a definition of social service which deserves to be remembered. He called it "the art of association for human helpfulness." It is a good phrase to think of and to work out.

✠

One of the vital subjects under discussion in the Conference was the urgent problem of feeble-mindedness in America, upon which comment has been made in this column several times of late.

Under the title, "Prevention of Feeble-Mindedness a Problem Yet Unsolved," Mr. Bleecker Van Wagener of New York, a member of the Board of Managers of the noted School at Vineland, New Jersey, called attention to the fact that there are at the most conservative estimate 200,000 feeble-minded persons in the United States. Some students of the subject believe the number, if all the facts were at hand, would reach a million. Even if the lesser of these estimates be true, the situation is grave enough when it is remembered that the children of feeble-minded persons are almost invariably themselves feeble-minded.

As against this fact, there stand the other, that the number of the feeble-minded taken into custodial institutions is increasing by only about 1,000 a year. There is, therefore, great need of a public opinion which will force the States to enlarge these facilities.

✠

The evening session on Saturday was devoted to the subject of Unemployment.

In discussing the problems and remedies of unemployment, Professor Seager, of Columbia University, pointed out in his address that in New York City alone, during last January and February, the unemployed numbered 400,000.

The principal causes operating every year were described as changes in centres of production and in industrial methods, and the increasing prevalence of seasonal industries. It was urged that remedies for unemployment due to these causes would also prove valuable aids for dealing with that due to extraordinary causes like the great war, tariff changes and the like.

Five remedies were advocated: (1) regularization of industries; (2) dovetailing together of industries with alternating busy and dull seasons; (3) cooperating national, State and municipal public employment bureaus; (4) public work planned and prosecuted so as to afford employment during periods of business depression, and (5) unemployed insurance.

Examples were given of successful efforts of individual employers to convert seasonal into regular industries, and it was urged that this should be the aim of employers' associations, of labor organizations and of consumers. Overtime and home work were condemned as tending to encourage seasonality in industry.

Special emphasis was laid on the importance of preparing during this period of revived industry for the dislocation bound to follow the resumption of peace and the return of normal international competition. Now is the time for public officials to plan public works that may be started up during the next depression and to take steps to secure the means for prosecuting such work.

It was insisted that since a large amount of lost time through unemployment is unavoidable, as industry is now organized, unemployment insurance must be given first place among constructive remedies. The English system of government-directed obligatory unemployment insurance was described, and its adaptation to American conditions through the agency of labor organizations and the public employment bureaus advocated.

While the public employment bureau was, in the opinion of Mr. Charles R. Barnes, director of the New York State Bureau of Employment, in "the little red schoolhouse" stage of its existence, he foresees its great development into one of the most useful and beneficial agencies of the State and nation in relieving the problems of unemployment. One of the troubles at this time, he thought, was that the people who are urging their establishment regard them in some vague way as a remedy for an acute trouble without realizing that public employment bureaus are not temporary expedients for an acute situation, but permanent institutions which in time will be able to help in relieving a chronic condition.

Now that the matter is being considered from a Federal standpoint, he pointed out, there has been a decided revival in interest in the subject.

"Two bills," he said, "have been introduced in Congress for the establishment of a Federal employment bureau. In addition, the United States Industrial Relations Commission has issued a tentative plan for a Federal bureau, and in connection with this plan a study was made of the different State employment offices now existing.

"The public bureaus of employment should cater to the needs of every industry and every class of worker, from the professional man to the man who uses a pick and shovel. There is probably only one class of workers which the public employment bureaus are not at present fitted to cope with, and that is the class of unemployable, or near-unemployable. In every large community there is a class of men who cannot be induced to hold a job at any one time for more than a few days.

"This is the class that charitable organizations are endeavoring constantly to 'reclaim.' The different agencies go the weary round of attempting to keep them at work. It is a never-ending labor of finding them a new job. It is the State's duty to tenderly yet firmly take charge of these people, and through farm colonies, or by other agencies through which the State's authority can be wielded, gradually to reclaim and cure them by a long course of scientific and intelligent treatment."

The Conference sermon was preached in the Academy of Music, Sunday afternoon, by the Reverend W. R. Bowie, of St. Paul's church, Richmond. His subject, built around John 10:10 as a text, was "Half Life and Whole Life; An Interpretaticn of the End of Social Striving."

A fragment of the sermon, as reported in the Baltimore papers the next day, follows:

"In the great war across the seas," he said, "the thing that keeps it from being a mere horror and lifts it up at times into a solemn and gigantic grandeur is the fact that war releases the unguessed potencies of human souls and sets men about a task which kindles the kind of valiant ardor that too often we forget the race can rise to. In war the pettiness of the common days is swept away. None of the false honors which a man may have boasted stands him in stead then, but only the naked worth of his manhood and his power to lose himself with others in a cause larger than his own life.

"It is that high and self-conquering ardor that we need in times of peace. We must have it if there is to be in the constructive force of society a moral challenge high and hard enough to call out the great reserves of courage and devotion. In order to possess this we must be conscious of a cause and an ideal mighty enough to command the whole response of the whole of life.

"To find that ideal we must go to Him who said 'I am come that they might have life and that they might have it more abundantly.' And the life He meant is the thing we want—fullness of inspired energies set free. His life was not made up of pleasures or possessions or material gain. It consisted in the divine power burning in His soul for the accomplishment of a divine plan. The life He offered to those who looked to Him was a life like His own. It meant the possession of that purpose and that power which He first had made plain.

"The greatness and glory of this Conference seems to me to consist in the fact that, whether by name or not, yet in deep reality its energies are turned toward that mighty thing which Jesus lived and died for—the building of the kingdom of God. When we consider the things this Conference discusses, when we remember all the redeeming and recreating forces which it seeks to empower, we know that its spirit is closely akin to the spirit of Him who made the feeding of the hungry and the clothing of the naked, and the visiting of the prisoner, and the helping of the stranger the standard of His judgment upon the souls of men. We are concerned to-day, as He was concerned, not simply with the amelioration of surface afflictions and wrongs. He believed that the very structure of human so-

(Continued on page 21.)

Church Knowledge and Nurture

NATURE STUDIES.

"Back to Nature" is the call sounding on many sides in adult ears in these days. Suburban life is one form of obedience. "The simple life" forms another as various individuals try to live their own ideas about it. So widespread is it that we grow used to these terms, and hope the general health of men and women and children in each community is being promoted, as well as their happiness. Days of sunshine and balmy breezes and a rising temperature bring their own call to the children, and these heed it, turning longing looks through school room windows, and hasting to make the most of recess and afternoon hours of daylight. Nature herself is putting on a new spring dress and preparing for summer time. And she has her own attractiveness for children's thoughts and hearts. Shall this God-given agency once more in our reach be used for Him? Will the parent and teacher take advantage of it, not merely to entertain, but instruct their charges in higher truths through so pleasant a medium? In all the varied manifestations of nature, the teacher will use that department most to her taste, of course: for any use of nature will involve some study afresh of her features. But the time and effort will be well spent in benefit to old and young and in the bond of sympathy this study creates.

⚜

Childhood is defrauded of half its inheritance when no one swings wide before it the door into the fairyland of nature: a land in which the most beautiful dreams are like visions of the distant Alps, cloud like, apparently evanescent, yet eternally true: in which the commonest realities are more wonderful than visions. How many children live all their childhood in the very heart of this realm, and are never so much as told to look around themselves! The sublime miracle play is yearly performed in their sight, and they only hear it said: "It is hot. It is cold. The day is fair or dark."—Hamilton Wright Mabie.

⚜

In the Primary Class, or with the Beginners and in the home **nature** teaching must be in the way of suggestion. small children are quick to catch these, learning thus to observe and to associate ideas. To them grass may be a beautiful carpet which God spreads God's sun and rain make things grow. Jesus was able to notice flowers and birds and use them. The sky for the child may be a world roof lighted day and night with God's great lights. Wintry snowflakes weave a blanket to keep the earth warm. After a long sleep, Mother Earth awakens on a spring morning fresh for her work of blossoming and fruit bearing. How much love from a Creator of nature does she manifest? Some of this teaching can be given in song and recitation, and all of it within school walls. But better if teacher go with child afield sometimes and illustrate with object teaching these lessons. Kindness to bird, animal and insect should form part of the instruction: God's love in creating: therefore the child's love in preserving: then the honor of co-operating with God.

⚜

Junior and Senior classes need the same practical application of nature lessons, in love and kindness: but the instruction must be more advanced to gratify and hold their more matured mind and interest. This will mean more work for the parent or teacher, but results will justify it. It should mean some study for the child. Wild flowers usually prove most popular and are first thought of and used, and they furnish a variety of instruction in plain lessons in botany. Changes from seed to root, shoot, leaf, bud, blossom, full flower or fruit can be watched with interest, according to the enthusiasm of the teacher or taste of the pupil. Wood, bark, branches, leaves, blossoms and fruit all furnish lessons for many seasons. Cultivated plants in yard or home afford like material to the city child, and the more so if he can sometimes visit the country, building up his knowledge on foundation already laid.

Insect life, where one's tastes permit, yields interesting material for nature study. Fire-flies fascinate children. A microscope or even a strong magnifying glass will hold attention to the common house fly or mosquito. The material is in easy reach, while some effort and search will bring opportunity for lesson in earlier stage of mosquito life, or greater variety of insects. The number of kinds of insects is estimated from a half of a million to a million varieties. Half a dozen of these will furnish many lessons: the symmetry of the spider web, the industry of the ant, the usefulness of the bee—the field is exhaustless. One girl, after an introduction to the study of butterflies, found she could command high prices for rare specimens occasionally rewarding her search.

Bird life will reward the student selecting this field of nature study, and for the very patient pupil photography will make permanent many of the lessons. A superintendent of public schools formed the results of his studies into popular lectures for his district and illustrated them with his own photographs and a stereopticon. These were in demand beyond his own territory. Such study in the Sunday-school or any school can be turned against cruel destruction of bird nests and eggs, and into kindness toward them.

Animal life will interest some willing to know about the pet horse or dog or cat more than that they are servants or playmates. Occasional visits to zoological gardens will bring a sight of wild animals, stimulating to further study of their nature or habits.

The study of rocks, soil, minerals, clouds, air currents, thunder storms might be attempted under the exceptional circumstances of a capable teacher among those in the school, and by older pupils. The help of a popular text book simplifying the instruction would enable its students to gain information without too much search for object-teaching.

⚜

The instructor must be in every sense a leader, furnishing often enthusiasm as well as information and guidance. So the class specialty ought to be in the line of his or her own tastes or attainments. Too much for Sunday-school work in nature has not been suggested here, when it is remembered that generally the materials used must be those in ordinary reach of children in limited surroundings either in country or city. Besides much of the use and application of nature study will be by way of illustration of the Sunday lessons. And, thirdly, such nature study should find place in Saturday or Sunday afternoon walks in the country for materials, or by the city scholar in a walk to the suburbs. Lastly, it must be patiently done as a side issue, and subordinate to the lessons about spiritual truth and God, to which always the writers of some of these suggestions in "The New Century," emphasize as a most necessary aim and object of all nature study. The person who goes into it is hardly likely to turn out an infidel or an atheist. He may not become a Christian—other conditions govern that—but he usually believes in a beneficent God. Such belief is a strong factor in leading to a closer and spiritual union with Him. The Sunday-school teacher must remember he is a religious teacher. He has a right to use this divinely given agency in his work. But he must teach all from a religious standpoint. Nature must speak ever to him and to the pupils of God's goodness, care, wisdom, power, love and patience.

⚜

The Children's Corner.

Dear Boys and Girls:

How many of you form Saturday afternoon parties for wandering in the woods or fields of the country? Where you live in towns this is easy to do. In the city you must take a trolley usually to the picnic place. Next time you do this, see how many perfect specimens of wild flowers you can find, and from how many different trees you can gather one perfect leaf. Then see how many of each you can name. You may call yourselves an "observation party" for this and make a game of it. Putting your specimens together, see if any of your party can tell for what the trees you noticed are specially used, or if any of the plants from which you gathered blossoms are useful in any way. If you have some older friend with you, he or she may be able to answer questions about one or more of your specimens. Or you may choose beforehand something to offer as a prize for whoever gathers the largest number of distinct specimens.

Junior Bible Question: What four things happened to the seed sown as described by our Lord in the parable of "The Sower"?

Senior Question: What sort of a human heart did Jesus say each kind of soil in that parable represented?

Answer for May 15th:

Q u e n c h n o t t h e
1 2 3 4 5 6 7 8 9 10 11 12
S p i r i t
13 14 15 16 17 18.

Your friend,
K. J. HAMMOND.

An unconquerable soul is a mighty asset. It is well to cultivate the habit of never giving up the fight for the right. The man who is never defeated in a righteous cause is the man that counts for most in the world. His foes may think that they have conquered him, but he rises after each succeeding defeat and invariably sounds an advance. One such unconquerable soul, with God's gracious help, will overcome obstacles and win victories that the world never dreamed of.—Christian Observer.

Family Department

For the Southern Churchman.

The Morning Rose.

By Clara Ophelia Bland.

In memory of C. J. H.

A custom sweet my father had,
Which cheered the mother's days,
A rose in sparkling dew all clad
He brought to sing her praise,
And this upon her breakfast plate
Was laid with gentle touch,
The morning thus to dedicate
To her he loved so much.

And now that he has passed away,
And left her to my care,
I find her where the dreams hold sway,
And thus my love declare;
I place within her hand a rose—
It trembles overmuch;
The wistful eyes a moment close;
Still dreams she of his touch?

For the Southern Churchman.

The Mother.

By Clara Ophelia Bland.

In memory of Mary Clopton Wiley Harris.

Could the mother come back to her vacant dwelling,
How we'd haste and open the closed door!
There is her place, as it was of yore,
And language our love could scarce be telling.

The mother pure, all love compelling,
Fain would we see, as oft before;
Could the mother return to her vacant dwelling,
How we'd haste and open the closed door!

The mother brave! earth's fears dispelling,
With strength she drew from a heavenly store,
How happy the days and the nights once more,
Could the mother come back to her vacant dwelling.

A Saving Selfishness.

By Harriet Lummis Smith.

"There, I believe that's Ada Gordon's voice." Mrs. Sackett propped herself upon her elbow to listen, and her daughter uttered the usual caution, "Don't excite yourself, mother." She spoke mechanically, as one comes to do when addressing a chronic invalid. "I'll go downstairs and speak to Mrs. Gordon," she added, moving toward the door.

Mrs. Sacket called after her pre-emptorily, "You needn't tell her not to stay more than twenty minutes. Some of them watch the clock after you've interviewed them, as if they had to catch a train."

"It'll be all right, mother," Isabel answered soothingly. When the querulous note crept into her mother's voice, she always made a point of replying with extreme gentleness. Isabel was not an amiable person by n taueandr, amiable person by nature, and it had cost her many a struggle to acquire the art of returning a soft answer to complaints she knew to be unreasonable.

Mrs. Gordon, a well preserved woman, only a year or two younger than the invalid upstairs, stood in the hall, talking earnestly with Mary, the faithful Irishwoman who had been with the Sackett's so long that she seemed one of the family. As Isabel came down the stairs, Mary withdrew discreetly, and the caller lifted a face, still brilliantly vivacious, in spite of wrinkles, and some refractory gray locks which, refusing to be curbed by veil or hairpins, flauntingly challenged attention. Mrs. Gordon was indeed one of the people who have found the fountain of eternal youth, and found it within.

She kissed Isabel warmly, taking her by the shoulders as she did so, and looking keenly into her eyes. "I was sorry not to see you at Miss Gascoine's tea," she said, by way of greeting.

"There are several reasons why I was not there," Isabel answered sedately. "And one was that I wasn't invited."

Mrs. Gordon flushed with the natural annoyance of a tactful person who has been betrayed into making a tactless speech. "Of course you know why," she said, with evident irritation.

"Of course! My friends are forgetting my existence, that's all." Isabel spoke with a noticeable lack of warmth, as if the subject failed to interest her, and added excusingly, "It's the most natural thing in the world, I'm sure, shut up here with an invalid the way I am. I couldn't be unreasonable enough to expect people to remember me."

"Isabel, I wish you would go out more." Mrs. Gordon laid a perfectly gloved hand on the shoulder of the younger woman. "Come, now," she coaxed. "Let me stay with your mother some afternoon this week, while you go to see someof your friends. It isn't right, the way you're doing."

Isabel smiled affectionately, even while she shook her head with decision. "No, dear Mrs. Gordon, thank you just the same. But it isn't worth while to try to mix things. I'm getting quite contented with a hermit's existence, and it wouldn't pay for me to stir myself up by dipping into society occasionally. My lifework is right here," she continued with an upward glance the other understood, "and I'm perfectly satisfied. Now you'd better run upstairs, or mother will be getting impatient."

* * *

Mrs. Sackett was already impatient. "I thought you were going to stay down in the hall all the afternoon," she complained. "Was Isabel telling you that you mustn't stay more than twenty minutes? Because if she was, you're not to pay any attention. Now tell me about everything."

The conversation between the two old friends was long and animated. The sound of their voices reached Isabel in her room across the hall, and she noticed that her mother was doing her full share of the talking. Once or twice she laughed out in a spontaneous fashion which almost startled the daughter. It had been a long time since she had heard her mother laugh like that, or talk with animation, for that matter. And yet once, not many years ago, they had been good comrades, more like sisters, people had declared, than like mother and daughter. Now they could spend an afternoon together, and hardly exchange a dozen remarks.

Isabel reflected that it was natural for an invalid to be capricious, and turned her attention to a letter she was trying to write. A moment later Mary brought up a card, and Isabel looked at it with a little frown. "Virginia Ritchie! I wonder what brought her." Miss Ritchie was one of the pleasant acquaintances one may know for years without ever advancing them to the standing of real friends, a representative of the colorless class which form the background of social life, against which a few figures stand out vividly. Isabel had an irritated impression that she had no time in her busy life for Miss Ritchie, and others like her.

Nevertheless, she went downstairs, and Miss Ritchie greeted her with well-bred cordiality, and asked the inevitable question, "And how is your mother?" Isabel replied in considerable detail, and Miss Ritchie encouraged her by little sympathetic murmurs and exclamations in the proper place. And when full justice had been done the subject, there was a pause.

"My sister-in-law was in the hospital three months last spring," said Miss Ritchie, breaking the silence. "It was trouble with her knee, the strangest thing." And the case of Miss Ritchie's sister-in-law was treated with the same attention to details that had characterized the discussion of Mrs. Sackett's illness. That subject concluded, again a silence fell between them. It really seemed that they were talked out. Miss Ritchie made her grateful adieu, and took her departure, leaving Isabel vaguely uncomfortable.

But her sense of uneasiness was not long to remain vague. It chrystallized that same evening into downright dismay. When Isabel took up her mother's supper, she seated herself in the armchair by the bed, to make herself entertaining till the invalid should have finished, after which she would betake herself to the dining-room downstairs for her own dinner. That was the regular program. And by way of cheering the invalid's spirits, and thereby aiding digestion, Isabel told a funny little story. It really was a funny story, but Mrs. Sackett did not smile. Supposing that she failed to see the point, Isabel began to explain.

Mrs. Sackett sat down her teacup so sharply as to splash a part of its contents into the saucer. "Oh, dear me, Isabel," she exclaimed, "I understood it perfectly."

"Oh! Then don't you think it's funny?"

"I did think so," Mrs. Sackett returned, plaintively. "But you tell it so often, Isabel, I can't keep on laughing at a joke that I could tell in my sleep. Not that it matters," she added. "I don't need cheering especially. And I believe that I don't care for anything more, Isabel."

It was just as well that she did not, for Isabel's well-disciplined nerves were in revolt. She was dangerously near tears. As she carried the tray downstairs, she reflected that perhaps she had told that story before, possibly several times. It was a good story, and supper time naturally suggested it, so she might have come to give it an undue prominence in her repertoire. But who would have dreamed that the invalid was wincing away from its recital, as if familiarity made it unendurable.

And then a thought came which effectively destroyed Isabel's last vestige of appetite. Could it be that she was growing stupid? Was she turning into a bore? When she had left college in her junior year, and hurried to her mother's bedside, such a suggestion would have been ridiculed by any of her acquaintances. She had been credited with unusual social gifts. Certainly, she

ROYAL
BAKING POWDER
ABSOLUTELY PURE



Makes the food finer in appearance, more delicious to the taste, more healthful. Royal is the aid to many a cook's success.

NO ALUM—NO LIME PHOSPHATES.

never lacked for ideas. She remembered Miss Ritchie's call that afternoon, and the peculiar blankness in the conversation. And now her mother's fretful complaint emphasized her sense of self-distrust.

Isabel had made a great sacrifice, and made it generously. When it had become apparent that her mother was not to die, but was to live on, for many years perhaps, not suffering, but confined to her bed, the daughter had consecrated her life to her mother's service, with all the ardor of a youthful knight taking his vows. Since her mother's world had narrowed to one room, Isabel had resolved that her own horizon should not be much wider. She would by lavish giving of herself make up for all of which the sick woman was deprived.

This had all happened four years earlier. Mrs. Sackett's condition had changed little in that time, but throughout those years Isabel's sacrifice had become increasingly complete. The friends who had come to see her every week or two, the first year, dropped down to monthly visits on the second, and by now visited her once or twice a year, if that. The invitations which at first had reminded her of her friends' affectionate thought had ceased to make their appearance. It was true, as she had said to Mrs. Gordon, that she was being forgotten, but that she could have borne The bitter part was that her companionship was palling on her mother. She who had believed in her ability to be sufficient recompense for all that was denied was ending by being a bore.

The invalid slept better than her daughter that night. And the next day, when Isabel went out for her constitutional, on which the doctor insisted, rain or shine, she visited the tailor's, and brought back a pocket full of samples. "Pick me out a suit from these, will you, mother," she said, as she dropped a variegated handful on her mother's counterpane. "Though mind, I won't promise to abide by your choice, if I don't like it."

Mrs. Sackett took the commission in all seriousness. She studied the samples individually and collectively. She insisted on being furnished with a lighted candle, that she might test the threads, and satisfy herself what were all wool. And when she had selected half a dozen favorites from the pile, she studied the effect of each on Isabel's complexion. When at last she announced her choice, it proved to be the sample that Isabel had favored all along. The episode created a pleasant diversion. Mrs. Sackett seemed more animated and interested than her daughter had seen her for some time.

The visits to the tailor occurring at intervals for the next fortnight also proved diverting. And when Isabel's new hat came home from the milliner's, excitement reigned. Styles had changed since Mrs. Sackett had been conversant with them. She began by saying that she would not allow Isabel to show herself on the street in such a looking thing, and she ended by declaring her belief that the new hat had considerable of an air about it.

But these were only the preliminary steps. The opportunity to put her resolution to the test came with the mail one morning. Isabel took the invitation up to her mother's room.

"It's a card from the College Club, asking me to a reception on Friday. That English woman, the sculptor, you know, is to be the guest of honor. Nice, isn't it? I always like to view celebrities at close range, even if I know that they'll forget me before they turn around."

"Do you mean that you intend to go?"

"Why, yes, if you're as well as usual. Mary won't have anything particular to do, and she can look after you beautifully."

Mrs. Sackett made no reply. In four years one can get accustomed to a number of things. In the beginning of her illness she had protested against Isabel's staying in, had insisted that she must see her friends, seek change and diversion. She had ceased to argue the question, worn out by Isabel's invincible determination. She had ended by becoming so accustomed to her daughter's presence that Isabel's announcement of her decision gave her an unexpected pang. She had a sense of grievance which her conscience told her was unwarranted.

Mrs. Sackett proved to be as well as usual on the following Friday. Isabel put on the new suit and hat, came in to exhibit herself and kiss her mother good-bye, then took her departure at the same moment that honest Mary O'Brien came up in the stiffest and whitest of clean aprons, to look after her mistress. And when she had had time to recover from her sense of abandonment, Mrs. Sackett really enjoyed the change. Mary's gossip was piquant. She told how her sister Ann had managed the husband who took the least drop too much, and what a success Mike—Mrs. Sackett would be after rememberin' Moike—was making of his paper route. And then she told a little of the neighborhood gossip, that comes in more readily, somehow, by the back door than the front, good, wholesome gossip, with no flavor of scandal attaching. And to this woman, shut away from human interest for nearly four years, it was as refreshing as water to a thirsty plant.

Isabel had said that she might be a little late getting home, and she was. Mrs. Sackett was half way through her supper when Isabel let herself in with her latchkey and came running up the stairs. She looked younger than when she had left the house.

"How have you got along, mother? No, I will wait a little for my dinner I've been drinking tea and nibbling cakes till I'm not in the mood for a thing. Oh, yes, I've had a fine time."

She sat on the edge of the bed in her new tailored suit and told of the old friends that she had met, and described the English celebrity with a faithfulness which led her mother to an outburst of her infrequent laughter. And after she had eaten her own dinner, she kept thinking of little entertaining things to tell. They bubbled up spontaneously. With a sense of relief, she realized that she had not grown dull. It was only that it was impossible to make steam without either water or fuel.

"I believe I've enjoyed that reception as much as you did," Mrs. Sackett said suddenly. "And I'm going to confess that I felt rather injured at the idea of your going—inexcusable, of course. You musn't encourage me in it, you see, Isabel," and suddenly the invalid's voice quivered. "I need help in resisting my faults as I do in everything else."

Isabel patted the fragile hand.

"We've been acting on a mistaken principle, mother, though the fault was all mine. Mrs. Gordon was telling me to-day of a college girl who is trying little ways of helping herself. She reads charmingly, Mrs. Gordon says, and I'm going to have her come in and read to you two or three times a week, while I'm hunting up old friends who are in danger of forgetting me. And, mother, I think I'll join the Art Club, after all. They only meet twice a month, and it will give us both something new to think about."

* * *

That was Isabel's solution of the problem which confronted her as a result of her discovery that one may give so lavishly as to beggar one's self in spirit as well as pocket. In the saving selfishness which recognizes one's own needs as well as the claims of others, she saw her escape from the mental bankruptcy which makes all sacrifice unavailing.—Continent.

When one enters into the common life, resolved to live it in the spirit of Jesus, bringing into all its occupations, even the homeliest, the faithfulness, the thoroughness, the courtesy, the consideration, the gentleness of ideal demeanor, then to him is given in answer to his gift, the blessing of the wise men, and under his own roof, though the street he lives on be narrow as that in which the Carpenter and his family were lodged, the Lord Christ shall appear daily.—George Hodges.

For the Young Folks

A Morning Prayer.

I am awake, dear Jesus,
Oh, hear my little prayer,
I want to kneel and thank Thee
For all Thy tender care—

To thank Thee for the daylight,
The sunny skies above,
The kindly friends around me
And, most of all Thy love.

I want to tell Thee, Jesus,
My little heart is Thine;
Oh, make it glad and willing
To do Thy will, not mine—

That when the day is over
I then may truly say,
I have been serving Jesus,
And not myself, to-day.

—The Christian.

For the Southern Churchman

The Birthday Present.

Mildred S. Ribble.

She was the loveliest, softest, most affectionate pet you can imagine, and she had such pretty gray fur that the children named her Kitty Grey. She lived with them in their town home just as happily as if she had had the whole country to play in, for in her early kittenhood she had lived on a farm, and she knew as well as the children how nice a farm is. But Kitty Grey liked the big shady town yard very much indeed, and to Marjorie and Celia and Godfrey she was the most wonderful cat in the world.

Every night—much against her will—she slept at the foot of the back steps that lead up to the nursery. But with the first gray light she waked and pattered softly to the head of the stair, and there she sat down to mew plaintively until she was heard. And no matter how cold the winter morning might be, or how fast asleep she was, Marjorie always heard and bounded out of bed to open the door for Kitty Grey.

Celia was a fat little ball herself, and much as she loved Kitty Grey she never could pull herself out of bed. She always scolded Marjorie if by any chance she was awake first and heard the well known mewing at the door, while Marjorie slept. "I'd be ashamed of myself," Celia would say, "I cert'ny would. If I had a kitty that jus' cried and cried and cried 'cause she was so cold out on the steps, I cert'ny wouldn't lie in bed an' let her cry." And when Marjorie had opened the door, and Kitty Grey had pattered over to the bed, and jumped in beside her, Celia would put both warm little arms around the soft gray fur, tuck her chin comfortably above the beloved head, and say, "Never mind, darlin', Celia loves you even if Marjorie don't." And there Kitty Grey would sleep cosily between the two children and enjoy her morning nap just as she had intended to do.

Marjorie's birthday came in the spring when the leaves came, and the big yard grew warm and shady. Under the old oak one day Kitty Grey walked leisurely to where the two little girls sat with their dolls around them. Celia was "resting" as she called it, and her infants were in a rather sad state. Marjorie leaned over to put her arms around Kitty Grey.

"I know she loves me, Celia," Marjorie said. "I can hear her purring right in my ear. That means she is saying, 'I love you.'"

"I don't know about that," Celia said, sitting down on her rag doll so that its neglected condition would not offend her sight. "It don't seem to me she loves you as much as I do. She ain't goin' to give you a birthday present, and I'm saving up eight whole cents to buy you something with."

"I know you are, Celia," Marjorie answered. "But she would if she had anything to give. I know she would."

Celia gathered up her family and went into the house remarking that she thought the air was rather cool for them as long as they didn't wear any clothes.

Marjories' birthdays were always happy, and always an event. She thought this was going to be the happiest of them all. She had three new books, and a little gold ring, and Celia had bought her a beautiful blank book with the eight cents, for Marjorie loved to write. Godfrey had added two more rooms to Kitty Grey's wooden residence in the back hall. That was his present to his sister—a very convenient one, as Kitty Grey could profit by it too. He explained that he thought Kitty Grey needed a parlor and a sitting room.

Marjorie thought so too. But they could not find Kitty Grey to show her the rooms. Marjorie went to bed very sadly, for she thought it would be a dreadful ending to her happy day if Kitty Grey were lost.

Celia was delayed. She had upset a pitcher of water on her nightgown, and went to Marjorie's drawer to borrow another one. Marjorie, lying in bed and wondering where Kitty Grey could have gone, heard the most piercing shriek that ever Celia had given in her life before. As Godfrey said, "It sounded like a million fire alarms."

Mrs. Braxton rushed from her room, Aunt May rushed from the hall, Marjorie sprang from the middle of her bed. Into the midst of them rushed Celia. And she was wringing her hands, and screaming so that Godfrey threatened to put her under the spigot if she didn't stop and tell them what had happened to her.

"I t-touched t-them," wailed Celia. I d-did. They was warm. And they squeaked. Oh, Marjorie, I'll never forgive you—not ever! You put the idea in her h-head, and now just see what she's d-done to m-me."

"What's she done?" asked Godfrey curiously. He walked to the open drawer and ran his arm among Marjorie's little white petticoats. "Glor-ee!" said Godfrey. "It's half a dozen kittens in here."

"Y-yes," sobbed Celia, and wept more bitterly than ever. "I t-touched them, and they most scared me to d-death. If Kitty Grey was going to give them t-to M-Marjorie for a b-birthday p-present she oughtn't t-to have s-scared me to death f-first. And she m-most did."

It was a long time before Celia would listen to reason, as Godfrey said. He himself was much pleased. "I call it real sensible in her," he said. "Just when I've made her house so nice and big. She's a real sensible cat!"

When Celia was finally comforted and put to bed Marjorie spoke thoughtfully. "You see you were wrong about her not giving me a birthday present, Celia. She did. And she meant them for me or she wouldn't have put them in my drawer."

But Celia turned her back on her. "D-don't you say another word to me," she snapped. "Having me scared to death with c-cats after that eight cents and all. I don't want to hear any more."

But the next day Celia relented and helped Godfrey put Kitty Grey and the four birthday presents in their new home, and afterwards she even forgot and forgave enough to say proudly that the kittens ought to belong to her as well as Marjorie because she had "founded" them.

"Are You There?"

I like to play close by my father's den,
Where he's at work, and every now and then
Ask: "Father, are you there?" He answers back:
"Yes, son." That time I broke my railroad track
All into bits, he stopped his work and came
And wiped my tears, and said: "Boy boy! Be game!"
And then he showed me how to fix it right,
And I took both my arms and hugged him tight.

Once, when I'd asked him if he still was there,
He called me in and rumpled up my hair,
And said: "How much alike are you and I!
When I feel just as boys feel when they cry.
I call to our Big Father, to make sure
That He is there, my childish dread to cure.
And always, just as I to you, 'Yes, son,'
Our Father calls, and all my fret is done!"

—Strickland Gillian.

The Sick Child in Heathen Lands.

"Sh-h! he is not feeling well, please try to be quiet." You have no doubt had such words as these said to you when someone near you was ill. Even without them, I am sure you would quite naturally walk more softly, speak more gently, and try to make as little noise as possible. If you have ever been sick yourself, you do not have to be told the reason for this. You know how loud the least noise sounds in the sick room, what a jangle the telephone makes in your ear, and how penetrating the sounds of the street are as they come in through your window. You know, too, how soothing and comforting a quiet room can be.

Suppose all these things were changed; and that when you were sick, instead of things being kept quiet for you, a tremendous noise was made, all for your benefit. Suppose that your room was filled with people, and that many of them were screaming and shrieking and beating drums, hoping in this way to frighten away the evil spirits that they thought had got hold of you. Do you think you could rest comfortably and get strong with all this on around you? And yet this is just what happens in different places in the world to a great many of the sick and suffering children in God's family.

Because they don't know any better. That is the reason. It isn't because other people's mothers don't want to that they don't give their children the best care in the world; it is because they don't know how to do it. Many of them really think that charms tied around

the neck will keep evil spirits away, or they think that the evil spirits can be made friendly by presents and prayers offered to them. There used to be an idol in old Japan that was worn black because many thousands of sick people believed that it had the power to cure them. "If one had a pain anywhere, it was only necessary to rub the corresponding spot of the god, and all would be well." You see, these poor people do not understand anything about the value of fresh air and clean houses and good food. They have never heard of vaccination, and have never been told that certain diseases—even such a dreadful one as smallpox—are contagious and should be isolated. Why, they don't think anything of mixing up perfectly healthy children with those who happen to have smallpox or diphtheria.

Even if the mothers and fathers are so ignorant you would think that the doctors would know better, would you not? But the doctors of heathendom are no better informed about medicine than the common people who go to them.

In more primitive countries, the doctors do not even pretend to have any medical science. But they are believed to be more familiar with the spirit world than ordinary mortals, and thus able to understand better the cause of disease and the magic necessary for its cure. It was among primitive people of our own country that a doctor (?) prescribed the following remedies for frozen feet:

The patient's feet were to be wrapped in the skins of rabbits killed during the dark of the moon, and a crooked penny was to be buried at the northeast corner of the cabin on outside just where the water drops rfom the eaves!!!

What can a mother do for her sick child when she has been taught only such superstitions as these? What has she to help her? The Church is trying to help her by sending out doctors and nurses to different parts of the world to take care of the sick children in God's family, and to teach them how to live a normal, healthy life. Everywhere that the Church goes on this mission of healing, she is made welcome. Bishop Brent tells of travelling among the wild Mohammedan tribes of the southern islands of the Philippines, carrying with him—not the firearms that he had been told he would need, but a supply of medicines. He and his party would stop at a little village and spread out their remedies and simple instruments wherever it was convenient, stationing a native near by to shout in a language that could be understood by the people, "Come and be healed, come and be healed, come and be healed." Of course, the Moros were a little shy of the strange white people at first; but as soon as one of them had been relieved of pain, he would become a regular walking advertisement, bringing many others to be helped, as he had been.

I wish I had time to tell you of all our hospitals and dispensaries—some of them in far-away lands and some of them here in America—and of the splendid work that is being done every day by our doctors and nurses in hospitals, in their own homes and in the homes of the people whom they care for. The only trouble is, they can't do all that there is to be done. The hard part for each of our doctors and nurses isn't the difficult travelling, the working early and late, the loneliness and lack of comforts; it isn't any of these things, but it is the not being able to be a hundred doctors and nurses instead of just one!—The Missionary Magazine.

Spring Song.

Sing me a song of gladness;
I'm tired of sorrow and pain;
Sing of the pussy willows
And of April's gentle rain.

Tell of the daffodils, golden;
Of the violets, shy and sweet;
Of the chorus of blackbirds and robins
That rises Aurora to greet.

Sing of the mist on the mountains,
And the sunlight breaking through;
Of the myriad glories of nature
That are free to me and you.

Oh, radiant world of springtime!
Come weave thy spell over me,
That my heart, that's grown hard and withered,
May burst into bloom like thee.

—Congregationalist.

Tom's Idea.

"I plowed up the Pike meadow this morning, and I want you to pick out the stones this afternoon, Tom," said Farmer Green to his son at the dinner table one day.

Tom said nothing; but he looked his dismay, and forgot to eat the piece of turnip which he held balanced on the end of his three-tined fork.

"Throw them over to the west side of the lot; then they will be out of the way," continued his father, as he put on his hat to go back to his work.

"Yes, sir," said Tom.

The door shut, and Tom groaned. "I was going over to Sam's to make that boat this afternoon," he explained to his sympathetic mother. "I thought that meadow wasn't going to be plowed till next week."

"If you go right about it, perhaps you can get through in time to go to Sam's," advised his mother.

"'Twill take the whole afternoon to do it all alone, and I shan't get through before dark," said Tom dismally.

Mrs. Green said nothing more, and began to wash the dishes.

Tom wandered out into the hen-yard with his hands in his pockets. He stood watching an old biddy call her chicks about her, when suddenly a bright idea struck him. "I've got it!" he cried, giving such a warwhoop that the hen and her chickens scattered in eleven directions. He turned on his heel, and rushed into the house very differently from the way he had gone out a few minutes before. "I'm going over to Sam's," he said to his mother.

She looked at him, and saw a roguish twinkle in his brown eyes. "Well," she said. "Only, Tom, don't fail to have your work done by night."

"No, ma'am," trying to look sober, though he smiled in spite of himself. An hour later he came into the dining room where she was sewing, and tilted himself on her rocker, while he coaxed: "Say, mother, can't I have a few of the fellows to supper? And won't you make some hot biscuits? Father's going to the village, and won't get home till seven o'clock. So he won't care."

"I guess so," she answered. "I was going to make biscuits anyway, and I can make a few extra just as well." She did not ask him why he wanted the boys to supper; but she knew he was working out some bright idea of his own, and, mother-like, was ready to help, while she watched him curiously. Soon after she heard him sawing in the woodshed. Then he came to ask for some red paint.

The boys came at four o'clock, according to Tom's invitation. There were four of them besides Tom.

Mrs. Green looked out of the kitchen window, and saw Tom taking them toward Pike meadow. Over on the west side of the meadow she could see some bright object standing on the stone wall, but she could not tell what it was. She saw the boys stoop, and fill their pockets with stones. Then they formed in line, and took turns throwing the stones at the object on the other side. They kept their shot bying, little by little moving nearer their target. Meanwhile the farmer's wife baked her delicious biscuits, and laughed to herself.

At six o'clock the five young slingers came trooping in to supper, hot and hungry.

"That was a fine target, Tom," said one of his guests. "Where did you get it?"

"Made it," said Tom, promptly. "Had some paint left over from the boat, you know."

While they were eating, Mr. Green came home unexpectedly. He spoke kindly to them all. Then, turning to Tom, he said: "Did you pick the stones out of the meadow this afternoon, as I told you, and throw them on the west side, Thomas?"

"Yes, sir, we did," said Tom, demurely, while the other boys, seeing through the joke for the first time, fairly shouted.—Harper's Young People.

A Beautiful Father.

"Tell your mother you've been very good boys to-day," said a school teacher to two little new scholars.

"Oh," replied Tommy, "we haven't any mother."

"Who takes care of you?" she asked.

"Father does. We've got a beautiful father; you ought to see him!"

"Who takes care of you when he is at work?"

"He takes all the care before he goes off in the morning, and after he comes back at night. He's a house painter, but there isn't any work this winter; so he's doing laboring till spring comes. He leaves us a warm breakfast when he goes off, and we have bread and milk for dinner, and a good supper when he comes home. Then he tells us stories and plays on the fife, and cuts out beautiful things with his jack-knife. You ought to see our father and our home; they are both beautiful."

Before long the teacher did see that home and that father. The room was a poor attic, graced with cheap pictures, autumn leaves, and other little trifles that cost nothing. The father, who was preparing the evening meal for his motherless boys, was, at first glance, only a rough, begrimed laborer; but before the stranger had been in the place ten minutes, the room became a palace and the man a magician.

His children had no idea they were poor, nor were they so with such a hero as this to fight their battles for them. This man, whose grateful spirit lighted up the other wise dark life of his children was preaching to all about him more effectually than was many a man in sacerdotal robe in costly temple. He was a man of patience and submission to God's will, showing how to make home happy under the most unfavorable circumstances. He rearing his boys to be high minded citizens, to put their shoulders to the burdens, rather than to be burdens in society in the days that are coming.

He was, as the children had said, "a beautiful father," in the highest sense of the word.—The Mother's Friend.

Nicknames of Our United States' Presidents.

We all know that Washington was "Father of His Country," but it isn't so generally remembered that John Adams was called the "Colossus of Independence." Those who objected to Thomas Jefferson's politics referred to him as "Long Tom," although his favorite title was the "Sage of Monticello." James Madison was "Father of the Constitution." Monroe's nickname, "Last Cocked Hat," requires explanation; during the American Revolution, cocked hats were the style. James Monroe was the last of the Revolutionary presidents who wore a cocked hat.

"Old Man Eloquent," says history in regard to John Quincy Adams. Andrew Jackson was not only "Old Hickory," but was also known as the "Hero of New Orleans." Martin Van Buren was the "Little Magician;" he was also called "King Martin the First," and "Little Van."

William Henry Harrison was given the dignified title of the "Washington of the West," in addition to the better known "Old Tippecanoe." Tyler, on Harrison's death, naturally became "Accidental President." James K. Polk was called "Young Hickory." President Taylor was "Rough and Ready" and "Old Zach." Our dignified and courteous President Millard Fillmore, who resembled Louis Philippe earned the nickname of "American Louis Philippe." Franklin Pierce was called "Poor Pierce," a name with a different meaning when you know that Pierce was pronounced "Purse." Buchanan was "Old Public Functionary" and "Old Buck."

Abraham Lincoln, as we know, was called "Honest Old Abe" and "Father Abraham," the latter name being taken from the famous war song, "We're Coming, Father Abraham, three Hundred Thousand Strong."

Andrew Johnson was "Sir Veto" and the "Tailor President." Grant was called by his friends "Unconditional Surrender," and by his political enemies the "American Caesar," because he was a candidate for a third term. Rutherford B. Hayes was nicknamed "President de Facto." Garfield was first called the "Teacher President," and later "Martyr President."

Chester A. Arthur was referred to as "The First Gentleman in the Land." Cleveland was the "Man of Destiny" and "Old Grover." Benjamin Harrison, twenty-third president of the United States, has gone down in history as "Backbone Ben" and "Son of His Grandfather."—Frances Margaret Fox

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months, I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has *in every instance* had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from *you*. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willing refund your money—every cent. Sign below:

Shivar Spring,
Box 64 B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

Grown-Up Land.

"Good morrow, fair maid with lashes brown,
Can you tell me the way to Womanhood Town?"

"O, this way and that way, never a stop
'Tis by picking up stitches grandma will drop;
'Tis by kissing the baby's troubles away;
'Tis learning that cross words never will pay;
'Tis helping mother, 'tis sewing up rents,
'Tis reading and playing, 'tis saving the cents;
'Tis loving and smiling, forgetting to frown.
O, that is the way to Womanhood Town!"

"Just wait, my brave lad, one moment, I pray.
Manhood Town lies where? Can you tell me the way?"

"O, by toiling and trying we reach that land—
A bit with the head, a bit with the hand!
'Tis by climbing the steep hill Work;
'Tis by keeping out of the wide street Shirk;
'Tis by always taking the weak one's part;
'Tis by giving the mother a happy heart;
'Tis by keeping bad thoughts and actions down.
O, that is the way to Manhood Town!"

And the lad and the maid ran hand in hand
To their fair estates in Grown-Up Land.
—City and Country.

"Is not friendliness the thing of all things that is most pleasant in this world? Sometimes it has seemed to me that the faculty of reaching out and touching one's neighbor where he really lives is the greatest of human achievements."—Selected.

Resorts

ST. JAMES SCHOOL

Near Hagerstown, Maryland.

St. James School, with its beautiful grounds and buildings, will be opened from June 25 to September 10 to receive a limited number of guests. Large swimming pool, tennis courts, etc. Business and social references required. For further particulars, address ST. JAMES SCHOOL, Maryland.

Refined Home

With board, offered girl students desiring to study music and art—or attend summer session at Columbia University. References given and required.

Address MISS JORDAN, 452 Riverside Drive, New York, N. Y.

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Edge Hill Summer Home, Montvale, Va.

MRS. C. H. READ, Proprietor.

On the line of the Norfolk and Western Railroad, one-half mile from station. Large shady grounds; Iron and Lithia Water furnished guests; comfortable rooms; good service; excellent fare, bathrooms. Carriage and Wagonette will meet trains daily. Special rates for month of June.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Virginia Mineral Springs Hotel

Newcastle, Virginia

In the heart of the Alleghanies. Altitude 1,700 feet. New 100 room hotel. Electric lighted. Bath rooms on each floor. Bath house for mineral baths. Sewerage complete. Dancing pavillion. All out-door amusements. For further information apply to N. L. Claiborne, Manager.

The Vaughn Teachers Rest

Tompkin's Cove-on-Hudson, New York. A Resort for Women Teachers. Rates, $6.00 to $10.00 weekly.

MINISTERS SHOULD RECOMMEND the Southern Churchman to their congregations. Because: First, it is your Church paper. Second: To introduce the Southern Churchman into a home where there is no church paper, especially where there are little children, is like sowing a seed of kindness, because there is nothing in the Southern Churchman that will hurt, but much that will help.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

YOUR RENEWAL and a subscription to the Century Magazine for $5.50. Subscription Department, SOUTHERN CHURCHMAN.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies', infants' and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

THE CENTURY MAGAZINE for six months to new subscribers, and MARION CRAIG WENTWORTH'S new book WAR BRIDES for $2.00. Send all orders to Subscription Department, SOUTHERN CHURCHMAN.

YOUR GARDEN.

SOUTHERN CHURCHMAN AND GARDEN Magazine, the two for $3.25.

SOUTHERN PROGRESS, regular subscription price 50c. per year, and the Southern Churchman—the two—$2.25. Subscription Department, SOUTHERN CHURCHMAN.

POSITIONS WANTED.

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Good traveler. Excellent references. Address H. W. Wilkins, Dixondale, Virginia.

A LADY WITH BEST REFERENCES would like a position as secretary-companion from 10 A. M. to 1 P. M. daily, except Sunday, in Baltimore, Md. Address Miss M. T., 1110 North Charles Street, Baltimore.

EXPERIENCED, CAPABLE WOMAN DESIRES engagement for summer chaperon, care of home and children or boarding house at resort. Willing to travel. Address 161, care Southern Churchman.

CLERGYMAN OPEN FOR ENGAGEMENT.

New York deacon about to be advanced to priesthood, desires curacy or mission. Young, unmarried, experienced and successful. Extempore preacher. Good references. University and seminary graduate. Would like to correspond with Bishop or rector needing curate or missionary. Address, "EXCELSIOR," care Southern Churchman.

YOUR RENEWAL, and a six months subscription to Everybody's Magazine—$2.50 Subscription Department, SOUTHERN CHURCHMAN.

Meeting of Board of Trustees

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Tuesday, the 1st day of June, 1915, at noon.

S. SCOLLAY MOORE,
Secretary.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House, Philadelphia, Pa.

ACKNOWLEDGMENTS.

Serbian Relief Fund, through Miss Helen M. Coleman:

Previously acknowledged	$478.50
Friends at Theological Seminary and Episcopal High School	62.00
Sympathizer	1.00
	$541.50

The above amounts have been forwarded. Further contributions will be thankfully received and duly acknowledged.

REV. JOHN F. COLEMAN,
St. Paul's Rectory, Suffolk, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Warner-Caldwell: On May 15, 1915, by the Rev. Braxton Bryan, Grace church, Petersburg, Va., Miss Virginia Craddock Warner, of Portsmouth, Va., and Mr. Joseph Eager Caldwell, of Wytheville, Va. At home in Cambria, Va., after June 1st.

Gray: Tuesday, May 11th, at the home of her son, Joseph H. Gray, Nashville, Tenn., MRS. WILLIAM CRANE GRAY, in the seventy-second year of her age, wife of the first bishop of Florida.

West: On the eve of the fifth Sunday after Easter, MARY ANN BAYLEY, widow of the late General Mitchell Wellington West, and daughter of the late Margaret Susan Scarborough and Egbert Grandison Bayley. The office of the burial of the dead was read from Old St. George's church, Pungoteague, Va., May 10th at 2:30 P. M. by Rev. Mr. Colgate Daughtrey, rector of Emmanuel church, Cape Charles, Va. Interment in St. George's Cemetery. A daughter, Miss Margaret Scarborough West, survives.

Derrick: Entered into rest March 9, 1915, Houston, Va., after a long and painful illness, HENRY CLAY DERRICK, in the eighty-fourth year of his age.

"Peace, perfect peace, with loved ones far away,
In Jesus' keeping we are safe, and they."

Chew: Fell asleep at "Ellerslie," Upper Marlborough, Md., May 4, 1915, PHILEMON W. CHEW.

"Father in Thy gracious keeping
Leave we now Thy servant sleeping."

IN MEMORIAM.

Francis Loryma (Colvin) Mundy.

"He Giveth His Beloved Sleep."

It has pleased our heavenly Father to call to her well earned reward, our co-worker and faithful friend, Francis Loryma (Colvin) Mundy, widow of the late Johnson Mundy, artist and sculptor.

After a lingering illness she departed this life on the second day of March, 1915.

She was formerly a resident of Rochester, N. Y., but had made her home in Suffolk, Va., and has been a loyal and devoted member of St. Paul's church for the past thirty-five years.

Mrs. Mundy was the instructor of music of the Nansemond Seminary, and never lost an opportunity to advance the literary and musical interest of the community.

The influence of a devout churchwoman, which she exerted among her pupils, was far-reaching, and will bear fruit in the years to come. She was an active worker in every branch of the Church's organizations, and was a teacher in the Sunday-school for many years.

Prominent among her many Christian virtues, we mention especially "the greatest of all—charity"—which she possessed in the fullest degree.

We, the members of the Daughters of the King, the Woman's Auxiliary and the Aid Society of St. Paul's Church, desire to put on record the deep love we have for our friend, and the sincere admiration for her constant devotion and unselfishness in her home life, and her other noble Christian qualities.

Signed:

MRS. R. H. PRETLOW,
MRS. R. S. BOYKIN,
MRS. FRANK HOLLADAY,
Suffolk, Va.

MRS. T. A. BRANDER.

The sketch of the virtuous woman by King Lemuel has many analogies in the life and character of the above. Of indefatigable energy, entering upon her married life at the close of the war, she bravely faced the struggle of life with a firm faith in God, and a determination to be all that could be expected of her. She was a natural leader in every good work, and some can remember, in spite of raising a large family, she labored in her church, and was president for many years of its societies, and thus never discouraged her resourcefulness bridged over many a trying period, and brought others into the fold. Of lovely disposition no one could help but be attracted by her personality. She was always helping others even beyond the limit of her means, young people especially, and those shy or afflicted received her loving attention. The cup of cold water is not always material charity, but it is being truly human in our sympathies and interests in life. Many confided their troubles, attracted by the radiating sunshine of God's presence. There was a marked difference in speaking of her religious life, but it cropped out in many ways, notably in her wonderful courage and self-control in many trying circumstances.

"Blessed are the pure in heart for they shall see God."

CAPTAIN SIDNEY TAYLOR.

At a meeting of the vestry of Christ church, Winchester, held on May 3, 1915, at the parish building the following resolution was adopted:

"In the recent death of Captain Sidney Taylor the vestry has lost the association and co-operation of one of its oldest members, and it is with sorrow that we record this testimonial of our respect and personal esteem.

"He was distinctively a simple-hearted Christian gentleman, kindly and genial in disposition and upright and honorable in all the relations of life.

"He loved the Church and its traditions, and there was no one more faithful in his attendance upon its services or in the discharge of his duties as vestryman.

"His death, following so closely upon that of his wife, to whom he was devotedly attached, marks the passing from

their accustomed places in Christ church of two earnest Christian lives. Their memory will long be held in affectionate regard.

"It is resolved that this resolution be placed upon the minutes of the vestry and published in the Southern Churchman.

IN MEMORIAM.

Henrietta Braxton Wyeth.

At her home on Rittenhouse Square, Philadelphia, Friday morning, April 30th, at half past one o'clock, Henrietta Braxton Wyeth, the devoted wife and widow of Frank Houston Wyeth, entered into life eternal in the seventy-sixth year of her age. Mrs. Wyeth was the daughter of Richard B. Horner and Mary B. Little, of Fauquier County, Virginia. Though for many years almost an invalid herself, her whole life was spent in most devoted ministry to the comfort of her beloved husband, and the happiness of her family and many friends. Her memory is sweet to all who knew her, because her life was proof that "Love is the greatest thing in the world." Her warm heart, her unselfish deeds, her many but unheralded charities, will be missed in numerous places, and in many hearts the memory of her bright and affectionate personality will be enshrined with gratitude and affection. She was an inspiration and a stimulant in her high sense of Christian duty and her fearless loyalty to her church, her home and her friends, and in her untiring devotion to her beloved husband and children. She has passed on and up to that higher, holier realm of the soul. Ours the sorrow; hers the joy and release from all the ills that flesh is heir to, and entrance into those beatitudes of her eternal life.

The earth watches over her lifeless clay
Amidst all its countless sleepers,
But her sleepless spirit that passed away
Watches o'er the earthly weepers.

G. B. G.

CHRISTIANITY AND THE COMMUNITY.

(Continued from page 13.)

ciety could be regenerated because human life could be regenerated.

"His faith in the future and in the power of men to achieve to-morrow what the dull argument drawn from yesterday's experience would despair of was supreme; and the spirit of this conference in that same way is forward-looking with that far gaze which sees beyong the world as it is the dawn of a fairer world which aspiration longs for and faith shall some day usher in.

"Out of the thoughts and emotions which press upon us as we look out upon our torn world to-day, let us shape afresh and consciously the conviction that we must carry into our social striving here in America the moral purpose to challenge injustice and meanness and wrong with the terrible power of those who hate these things with the whole hatred of the divine righteousness and to make the ideal of the society we want to create so spiritual that it will command that moral valor and unselfish devotion by which alone is the full greatness of life."

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN.
Blue Ridge Springs, Va.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Personal Notes

The Rev. Walter C. Whitaker, D. D., rector of St. John's church, Knoxville, Tenn., will deliver the address before the Phi Kappi Phi Honor Society at the forthcoming commencement of the University of Tennessee, and will deliver the oration before the alumni of the Alabama Polytechnic Institute ("Auburn") the following week.

The Rev. Hubert Cowley Carroll, of Ross, California, has been elected rector of St. Stephen's church, Olean, New York.

After a rectorship of six years at St. James church, Upper Montclair, N. J., the Rev. Nassau S. Stephens has presented his resignation.

The Rev. George M. Galarneau, of Olney, Philadelphia, has accepted a call to All Hallows' parish, Snow Hill, Maryland, and has entered upon his duties.

The Rev. James T. Addison, who has been working under Bishop Thurston in Oklahoma, will act as locum tenens at St. Paul's church, Brookline, Massachusetts.

The Rev. A. A. Breeze, of Reading, Pennsylvania, has accepted the call to Zion church, Greene, New York.

The Rev. Percy J. Brown, of St. Louis, Missouri, expects to leave for Philadelphia on June 1st, to await a call to join the British Expeditionary forces in France, as chaplain. The Rev. Mr. Brown, who is an Englishman, has a brother serving with the British troops.

The Rev. H. E. A. Durrell, rector of St. John's church, East Mauch Chunk, Pennsylvania, has accepted his election as archdeacon of Reading, Pennsylvania, to succeed the Rev. A. A. Breeze, resigned.

The Rev. Christopher Keller, who has accepted the rectorship of Trinity church, Bay City, Michigan, will assume charge on June 13th.

Immediately after the convocation, Bishop Howden, of New Mexico, started for Western Colorado, where he has been invited to take part in the convocation of that missionary district, in St. Mark's church, Durango.

After May 15th, the address of the Rev. George Wallace, D. D., will be No. 40 Tsukiji, Tokoyo, Japan.

Ordinations.

On Rogation Sunday, May 9th, the Rt. Rev. F. R. Millspaugh, D. D., Bishop of Kansas, ordained to the priesthood the Rev. Robert Seaton Flockhart in Grace church, Chanute, where he had been ministering for a year. His brother, the Rev. John E. Flockhart, rector of Manhattan, Kansas, acted as chaplain, presenting the candidate. Archdeacon Spencer preached, the Rev. Dr. Carr, of Parsons, and the Rev. L. W. Dowd, of Fort Scott, with the other clergy, assisted in the laying on of hands. On the following day the ordained was called as rector of the parish.

On May 8th, at St. Peter's, Clifton, N. J., the Rev. John G. Martin, in charge of the church, and the Rev. Vedder Van Dyke, of Farmingdale, L. I., were ordained to the priesthood by the bishop of Newark, who was also the preacher; both men were presented by the Rev. Professor H. M. Denslow.

On April 25th, in Grace church, Lawrence, Massachusetts, Bishop Lawrence ordained to the priesthood his son, the Rev. W. Appleton Lawrence, and the Rev. John W. Suter, Jr., of Lowell. Bishop Lawrence was himself ordained thirty-nine years ago, while serving as curate, in the same church.

On Rogation Sunday, May 9th, in Trinity church, Boston, the Rev. Rolfe Pomeroy Crum, curate of Trinity church, Buffalo, was advanced to the priesthood by the bishop of Massachusetts.

Deaths.

After a short, but severe illness, the Rev. Joseph Lyons Miller entered into rest at his home, Mt. Airy, Philadelphia, on Saturday evening, May 8th. He was born in that city October 18, 1845, graduated from the Central High School and the Divinity School in Philadelphia in the class of 1871. Was made deacon in June that year by the Rt. Rev. Dr. William Bacon Stevens, and by him advanced to the priesthood the next June. For the last thirty years he was an assistant of St. Stephen's church, Philadelphia, where the burial service was held on Tuesday. A large number of the clergy were present.

On May 10th, at Bloomfield, New Jersey, the Rev. Charles Douglas, since 1871 connected with the diocese of Newark, died in his eighty-second year. Mr. Douglas had held parishes in the diocese in Belvidere and Paterson, and was a man held in affectionate regard by a great company of people with whom or for whom he had ministered. His son, the Rev. C. Malcolm Douglas, is the rector at Short Hills. The funeral service was held at St. Peter's church, Brooklyn, N. Y., and the burial was at Sayville, L. I., where at one time Mr. Douglas ministered and built a church.

On May 2nd, at the home of his daughter in New York city, the Rev. William M. Duff, S. T. D., died in the seventy-six year of his age. Funeral services were held at Trinity church, Geneva, New York, on May 6th.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Be of Some Account in the World.

If any young man will make up his mind to be of some account in the world, he can do it. Let him cease dawdling with no clear-cut aim! Let him forsake the habit of trying to get through each day as easily as possible, working with one eye on his job and the other on the clock! Let him cease spending five evenings a week at vaudeville or moving picture shows! Let him cut off all useless waste of time and energy, putting into his work the best of himself, not the second best! Before the gray hairs begins to show above his ears he is likely to find himself among the picked men in his line, enrolled with Gideon's three hundred.

Hear Emerson, poet, philosopher, transcendentalist though he was, holding fast that cast of mind characteristic of New England: "Let any man learn to do some one thing better than the average man is doing it and though he build his hut in the heart of a forest the people of the world will make a pathway to his door."

We hear the wail about competition being so keen and all the conditions of success so disheartening to the man who stands at the foot of the ladder. But what are youth and health for if not to go out and measure their strength against heavy odds?

You can not possibly bridge all the rivers of difficulty which flow between you and the object of your desire. You can not wait until some kind friend shall come to ferry you across—he may never come. Wade them! Put your own unwearied, undaunted strength into a heroic fight against those surging currents which would sweep you away, and boldly push ahead. The men who are doing just that are the men who share in the joy and the honor of Gideon's three hundred.—C. R. Brown in The Congregationalist.

It has been pointed out with great appropriateness that men need to-day a revived conception of the greatness of Jesus Christ. Men talk much of the "Prophet of Galilee" and the "Peasant of Galilee," and it is proper that we should always think of Jesus Christ as a great prophet or teacher, and as a real man who walked among men in Galilee; but we must never forget that Jesus is the Son of God, with all the power and prestige which that name implies. Dr. James A. Francis once said: "If you want to have backbone in your character, if you want a peace that cannot be shaken by anything in earth or hell, if you want a courage that will quail not before any task life will ever bring, the royal road to these things is to have behind you and within you the Christ of the New Testament, the Eternal, Changeless, Omnipotent Son of God."—Exchange.

Genius.

Men give me some credit for genius. All the genius that I have lies just in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make is what people are pleased to call the fruit of genius. It is the fruit of labor and thought.—Alexander Hamilton.

READERS OF THE SOUTHERN Churchman: Your keen appreciation of its value is bound to awaken others to this fact Will you not send us the names of friends to whom we may send sample copies and tell them that you have requested us to do so?

SOUTHERN RAILWAY

Premier Carrier of the South.

SCHEDULE CHANGES SOUTHERN RY. Effective Sunday, May 9, 1915.

The following changes are announced in Southern Railway schedules, effective as above:

Nos. 7 and 8 will be discontinued between Danville and Charlotte, Nos. 45 and 44 representing these trains south of Danville. No. 7 leave Richmond 5:30 A. M., arrive Danville 10:55 A. M., connecting with No. 45 leaving Danville 11:10 A. M. and arriving Charlotte 4:20 P. M. Direct connections will be made at Salisbury for Asheville and at Greensboro for Sanford. In reverse direction No. 8 will receive connection from No. 44 at Danville 9:55 A. M., leaving Danville 10:15 A. M., arriving Richmond 3:50 P. M., stopping twenty minutes at Keysville for lunch. No. 46, Charlotte to Greensboro, will be extended through to Danville, arriving Danville about 8:30 P. M.

Nos. 19 and 20 will be extended and operated as between Richmond and Chase City, No. 20 leaving Chase City 5:00 A. M. and No. 19 arriving Chase City 6:50 P. M. No. 119 will leave Keysville 6:20 P. M., making no local stops as far as Chase City and arrive Durham 10:20 P. M. No. 19 will do local work, Keysville to Chase City. No change in 120, Durham to Keysville.

No. 11 will leave Richmond 11:15 P. M. instead 11:30, as at present, arrive Salisbury 8:35 A. M. ahead of Main Line No. 37, and connecting at that point with this latter train for points South. No. 11 will arrive Charlotte 10:50 A. M. No. 21, West Point to Richmond, will leave West Point 4:30 P. M. instead of 4:45 as at present, arriving Richmond 6:15 P. M.

No. 5 will leave Danville 5:00 P. M. instead of 4:50 P. M., as at present, arriving Lawrenceville 9:15 P. M.

Main Line No. 44 will leave Danville about 10:10 A. M., arrive Washington 7:30 P. M. instead of 8:20 P. M., as at present.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.30 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.00 P.M. Byrd St. Sta.
*9.28 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 66
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.

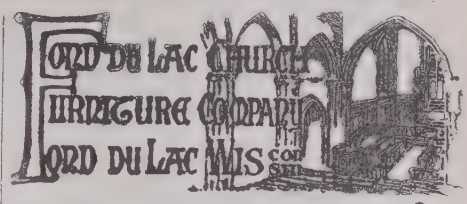


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors, ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury Washington, D. C.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

All reconciliation starts with God.

Christ wants us to be his best arguments.

How can man love but what he yearns to help.—R. Browning.

To get even with one who has wronged us is to get down as low as he is.—Ex.

Beauty is God's wooing of our hearts, it can have no other purpose.—Tagore.

"Do not let any coldness of feeling at any time drive you from prayer, but to it."

"Tis life whereof our nerves are scant,
Life and not death for which we pant,
More life and fuller that we want."

The sufficiency of my merit, is to know that my merit is not sufficient.—St. Augustine.

In proportion as we forget ourselves in ministering to others, do we foster that character which most nearly resembles heaven.—Selected.

"If our love were but more simple
We should take Him at His word
And our lives would be all sunshine
In the presence of the Lord."

He who readily suspects evil in others may well be suspected of having evil in his own heart; and he who is ready to give another credit for good motives may well be credited with the same himself.—Selected.

Every morning the day is reborn among newly-blossomed flowers with the same message retold and the same assurance renewed that death eternally dies, that the waves of turmoil are on the surface and that the seas of tranquility are fathomless.—Tagore.

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul,
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mothers read.
—John G. Whittier.

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life—nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender fatherhood; of the deep peaceful sense of the infinite one ever near, a refuge and a strength.—Archdeacon Farrar.

The gladness is greater than the gloom in this life. None can solve the problem of human suffering, but there are countless things to be enjoyed and many reasons why we should rejoice. This is not a vale of tears that we live in, but a vale of sunshine. Optimism, stout-hearted faith in the goodness of things and the gladness of life, merging into immortality, these are the things we must not forget."—Dr. Ryland Knight.

The formation of character is the end of life, but we shall best fulfill that end by setting before our thoughts that other purpose of our existence, viz., ministry. God will ripen the characters of those who seek to use their life in purity and service. We are to realize that the end of life is character, for so we shall live by faith; but we are happiest if we set before us service as our vocation. In proportion as we forget ourselves in ministering to others, do we foster that character which most nearly resembles heaven.—Bishop Boyd Carpenter.

The Peacock.

The peacock has a score of eyes,
With which he cannot see;
The codfish has a silent sound,
However that may be.

No dandelions can tell the time,
Although they turn to clocks;
Cat's cradle does not hold the cat,
Nor forglove fit the fox.

—Selected.

IF YOU ARE seeking a position, use our CLASSIFIED DEPARTMENT. It brings results.

The Unlucky Opal.

The superstitions connected with the opal as being an unlucky stone are of comparatively modern date. Pliny writes of it with the enthusiasm of a poet, and says that "it is made up of the glories of the most precious gems." An old English tradition affirms that if set with a bay leaf under it

"—Plunderers bold in open day,
Secure from harm, can bear this spoil away."

The story of Normius, the Roman senator, who preferred exile rather than deliver his "luck stone" to Marcus Antonius, who demanded it with haughty mein as told again and again. Orpheus of the mythological ages declares that the opal "displays the complexion of a lovely boy, gives delight to the immortas, and is also a protection to the sight."

Many attribute the strange prejudice of the nineteenth century against this stone to the imaginative role it is forced to play by Sir Walter Scott in his novel entitled "Anne of Geierstein." However, it may be, it is not unusual to meet among the most intelligent, highly cultured persons those who hesitate to wear this gem on the plea that it brings ill luck.

The finest opal of modern times belonged to the Empress Josephine. It was called the "Burning of Troy," on account of the innumerable red flames blazing upon its surface. The reverse was opaque.

The Westminster Review, which devotes an interesting paper to the "Superstitions of the Opal," relates that there are two wonderful opals among the French crown jewels, one of which is set in the clasp of the imperial cloak. The Empress Eugenie is said to have a most superstitious dread of them, and would not wear an opal for ahy persuasion. Queen Victoria does not share this feeling with her; she, on the contrary, admires the gem very much, and has given each of her daughters, on their marriage day, various pieces of jewelery set with the iridescent gem.

The Russians fear more than any other nation the evil power of the opal. It is thought to bring tears to the eyes of the wearer, and no merchant will buy goods on the day his eyes chance to fall upon an opal.

There are many varieties of opal coming from Hungary, Mexico and South America. The fire opal appears to emit flames of fire, the pale milk opal radiates with every color of the rainbow, the harlequin opal, with its motley tints, is a favorite with many, as also are black opals, which from out of a dull dark background emit flashes of various colors. These are not common, and are thought by some to be compounded by a hand that almost equals that of nature in cunning.

A club has recently been formed in New York city, each member of which must wear as a badge a ring set with an opal. The purpose of the club is to do away with the superstitions which surround it and prevent it from taking the place among the gems of the world to which its beauty and coloring give it a right.

SUMMER RESORTS AND BOARD

The SOUTHERN CHURCHMAN reaches the homes of thousands of persons who spend the summer away from home. No better medium can be found for advertising Resorts than the SOUTHERN CHURCHMAN.

-:- FINANCIAL -:-

National State and City Bank

RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

SECURE AND SAFE

Knowing your money is surely and safely deposited here relieves you of constant anxiety and worry. Practice this sensible, time-tried method of accumulating your fortune, with the advantage of having your money obtainable in case of need.

Consider carefully these facts—then act.

We cordially invite your account.



Planters National Bank

Surplus and Profits, $1,485,000.
Capital $300,000.

RICHMOND, VA.

Real Estate Bonds

Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.

Write for full information.

American National Bank
Richmond, Va.

Capital & Surplus.....$1,600,000
Resources over 9,000,000

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.

Perfect Protection

Capital and Surplus

$3,000,000.00

First National Bank,

Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., MAY 92, 1915 No. 22

Guardian, Executor — Administrator, Trustee

RICHMOND TRUST & SAVINGS COMPANY

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J & R LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to **THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.**

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal) Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. **MARIAH PENDLETON DUVAL, Principal,** past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D., Dean.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

St. Alban's National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,
Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.
REV. GEO. W. LAY, Rector, Box 19, Raleigh, N. C.

Chatham Episcopal Institute for Girls
Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.
Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.


Sweet Briar College for Women
The College—offers a four-year course leading to the degree of A.B. 1000 feet high in the foothills of the Blue Ridge Mountains on an estate of 3000 acres. Modern equipment. Enrollment limited to 300 students. Art, Music, Domestic Science.
The Academy—offers courses preparatory to the college and general courses. Music and Art. Health conditions unsurpassed. On main line of Southern Railroad. 10th year begins September 21, 1915. For catalog and book of views address
The Secretary, Sweet Briar College, Sweet Briar, Va.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

The Protestant Episcopal Theological Seminary in Virginia
The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Fauquier Institute For Girls and Young Ladies, Warrenton, Va.
The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.
MISS NELLIE V. BUTLER, Principal, Box 17.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt

National Cathedral School for Girls.
Fireproof building in Cathedral Close of 40 acres 100 resident pupils. College certificate privilege. Music, Art, Advanced and Special Courses.
THE BISHOP OF WASHINGTON, President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C.

Gunston Hall 1928 Florida Ave., Washington, D. C.
School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art, Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

GRAFTON HALL
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics,
Music, Art, and Library Courses.

A Little Tale of Two Brothers.

Here is a tale told in an old magazine which is well worth repeating because of the impressive lesson that it contains.

"In helping others, we also help ourselves. A beautiful story is told of two brothers traveling in Lapland, which illustrates this truth more than whole volumes of aphorisms.

"It was a bitter, freezing day, and they were traveling in a sledge, wrapped in furs from head to foot—but notwithstanding this, they were almost frozen in the fearful cold.

"By the wayside they discovered a poor traveler benumbed and perishing in the snow.

"'Let us stop and help him,' said one of the brothers, 'we may save his life.'

"'Yes, and lose our own,' replied the other. 'Are we not ourselves freezing in the cold? None but a fool would think of stopping on such a day as this! I would not throw off my cloak of fur to save a hundred travelers.'

"'I am freezing as well as you,' said his brother, 'but I cannot see this stranger perish, I must go to help him.'

"He was good as his word. He went to his relief. The effort that he made brought warmth to his own limbs, and he took the traveler on his back and bore him to the sledge.

"'Brother,' he said, 'Look! I have saved this stranger's life—and also, I verily believe, my own. I am quite warm from the effort I have made.'

"But his brother did not answer. He was sitting upright in his furs on the sledge cold and dead."

Are we willing to give ourselves entirely to God; to let Him do with us whatever He pleases; to follow anywhere at His bidding; to renounce anything at His call; asking only, in return, that He will give us Himself, with all His infinite love, to be ours from this time forever? If we are thus willing, let us kneel down this moment and tell Him so. Alone with God, let us give Him ourselves, all we have and are and shall be, to be unreservedly His.—W. R. Huntington.

A Prayer For My Mother's Birthday.

By Henry Van Dyke.

Lord Jesus, Thou hast known
A mother's love and tender care:
And Thou wilt hear, while for my own
Mother most dear I make this birthday prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
The deepening glow of life that comes from Thee.

As once upon her breast
Fearless and well content I lay,
So let her heart, on Thee at rest,
Feel fears depart and troubles fade away.

Her every wish fulfill;
And even if Thou must refuse
In anything, let Thy wise will
A comfort bring such as kind mothers use.

Ah, hold her by the hand,
As once her hand held mine;
And though she may not understand
Life's winding way, lead her in peace divine.

I can not pay my debt
For all the love that she has given;
But Thou, love's Lord, wilt not forget
Her due reward,—bless her in earth and Heaven.

President Wilson on China.

From his address before the Presbytery of the Potomac.

"This is the most amazing and inspiring vision that could be offered to you, this vision of that great sleeping nation suddenly cried awake by the voice of the Christ. Could there be anything more tremendous than that? Could there be any greater contribution to the future momentum of the moral forces of the world than could be made by quickening this force which is being set afoot in China? China is at present inchoate; as a nation it is a congeries of parts, in each of which there is energy but as yet unbound in any essential and active unity. Just as soon as its unity comes, its power will come in the world. Should we not see that the parts are fructified by the teachings of Christ?"

Industrial Conditions in Germany.

That the suffering caused by war is almost all borne by the men and women least concerned in the causes or in the outcome of the struggle is being constantly emphasized in reports of business conditions in Germany. Two authoritative and illuminating statements have recently been published. One was made by E. P. Calderhead, buyer for Gimbel Brothers, who found in Leipsic that he was one of twelve instead of one of 300 American buyers. He found factories crippled because of a lack of materials, cafes and hotels deserted, women doing the work of men. All prices had advanced enormously and he was literally unable to fill his orders for German goods.

The other statement appeared in the Boersen-Halle, the official organ of the German Stock Exchange. Coming from such a source it is thought to be significant of a growing change in public opinion:

"The expenditure to cover the war loans, the maintenance of the invalids and the survivors of the killed, at the very least will require two milliard marks ($500,000,000) yearly. The damage to our national fortune is at present incalculable, and we are still a very long way from the end.

"It ought not to be forgotten that the German workman who joined the colors in August with enthusiasm will not look on the situation created during his absence with the same enthusiasm when once he returns to his employment, finding wages decreasing and cost of living increasing, while in all directions he will be compelled to assume his share of the unavoidable heavy taxes."



William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshal, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and power plant; large shaded campus; 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. ***132 scholarships,*** value $56 each, ***for men training to be teachers.*** Preparatory courses separately offered in the Normal Academy.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

LYON G. TYLER, LI. D.
President.

For catalogue and information address
H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

The Helper in Struggle.

The natural man may well despair as he looks round on a world more than half heathen after nearly nineteen hundred years of Christian preaching, and often very doubtfully Christian even where it calls itself Christian. But what would he have? Was Christ to bear down the wills of men and make himself a king by force? If not, two thousand years are as nothing for the colossal task of winning through sinful men the hearty and willing submission of a world of sinners to a gospel which crucifies the lust of the flesh, the lust of the eye, and the pride of life. You doubters do but play over the surface of human nature, and know little more than children of the tremendous forces working in its depths. Try them for yourselves. Take seriously the struggle—I will not say with sin, but only with some habits you know to be wrong. Strive and fight in all your carnal strength. Remind yourself of duty, call prudence and worldly wisdom to your help, and bring in pride and shame and the keenest darts of ridicule—and fail. Then when you have learned in your helplessness the might and mystery of sin, you may think of measuring the mightier power of the love of Christ which overcomes it. You can no more judge that power by the men who resist it than you can judge of learning by a man who cannot read.—Gwatkin.

Trust.

The clouds hang heavy round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in His
While all is dim,
To close my weary, aching eyes,
And follow Him.

Through many a thorny path He leads
My tired feet,
Through many a path of tears I go,
But it is sweet
To know that He is close to me,
My guard, my guide;
He leadeth me; and so I walk
Quite satisfied.

—Selected.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.

O. M. V.
Means
OUR MARRIAGE VOW

The Episcopal Marriage Service in Book form. Contains the Marriage Certificate, and pages for guests and witnesses, followed by space for "Family Records". Made in the following styles:—
White Leatherette—$ .75 and $1.00 White Leather—$2.50 and $3.50
Carriage extra—5 cents
Church Literature Press - PUB. - 52 BIBLE HOUSE - NEW YORK

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., MAY 29, 1915. Vol. LXXX. No. 22

EDITORIALS

BISHOP FUNSTEN ON THE WAR.

The Bishop of Idaho, in his late address to the Convocation of his district, speaks wisely of some of the issues brought to the front by the great European war.

"It has been a year of vast and surprising changes in the world's history. We stand appalled and mystified at what has come to pass. The unbelievable event has happened of the greatest and most sanguinary war in the history of mankind, involving civilized and Christian nations and nearly all the leading powers of the world. Undoubtedly the Church everywhere has felt the staggering blow given its work. Magazines and newspapers have been filled with articles written by persons not altogether in sympathy with the Church, and under such titles as "The Failure of Christianity," "Responsibility of the Church for the War," there has been a fierce assault on Christianity. The calamity has been so colossal, the problem has been so perplexing and widespread in its ramifications, the war has been so cruel and barbarous, the cloud of man's wrath so black and blinding that for a while, I think, those who had the greatest faith felt confused in preaching the gospel and enforcing it with the old line of argument and illustrations. We had looked on Christianity as in a way coterminous with civilization and we had identified material progress with the acceptance of the creeds of Christ. In so identifying modern civilization with Christianity, we had done the very thing which gives rise to the criticism of certain magazine writers. If Christianity is to be identified with civilization, then they are right in holding it responsible for the war; but we have now awakened to a new thought, and that is, men were utterly wrong in confusing these two. Gradually it has dawned on us that Christianity which teaches the great principles of love and purity and righteousness, of unselfishness and unworldliness and the brotherhood of mankind, and deals with human life and human problems from the view point of the eternal Father and the everlasting life, is a very different thing from modern civilization which delights itself in the expansion of earthly power in obtaining new zones of influence, in building mighty ships, in moulding great guns, in erecting sky-piercing buildings, in statistics of great food supplies, bank deposits, in open doors of commerce, in the erection of great fortunes, in great works of humanitarianism in which there is no love for God, no respect for His Church. Also we have learnt that the threadbare argument against the Church that Christianity is responsible for the actions of those who wear the garments of its membership but act not in accordance with the teachings of Christ is absolutely unfair and illogical. It is holding as it were the government responsible for the counterfeit. It is holding the sheep responsible for the conduct of the wolf. Christianity can only be held responsible for what follows when its teachings are observed and its creeds honestly translated into human action. Therefore whether we consider the events of this great war, when nations have had to act and individuals suffer, or whether we look around us and observe the progress of the Church, this truth is coming out more and more clearly, that Christianity is not to be identified with modern civilization, that it must not be held responsible for the acts of nations or individuals who do not follow the teachings of Christ, that among all the things that the world has tried for the promotion of real peace and progress, at no time in its history has it ever made an honest experiment of trying Christianity as a State policy and as a rule of business and social life. And if Christianity had been followed as a State diplomatic policy there would have been no war.

"Dreadful as this war has been, involving sixty per cent of the civilized people of the earth, already two beneficial results are visible. The first is a marvellous awakening to the evils of drink and the impulse which has been given by the governments of the great nations in the direction of absolute prohibition. A movement that a few years ago was looked upon as a dream of fanatics has now become the policy of thoughtful statesmen as a thing absolutely necessary for the safety and efficiency of the countries at war. Almost in a day Russia abolished Vodka, though it was the most profitable source of revenue. In a speech in England, Lloyd George said that the nation had three enemies, Germany, Austria, and drink and that drink was the most destructive of all. In France and Germany tremendous restrictions have been laid on the sale of liquor. The old slogan that it was better to have England drunk and free than to have any restraint that was not voluntary has proved absurd in view of thousands of drunken women, the wives of soldiers at war. Now the king and his family, Lord Kitchener and leading statesmen are personally pledging themselves to abstain for the good of the nation. This is recognized in England, just as great corporations have recognized it in this country that drink means a loss of efficiency, and that the men engaged in a business, the object of which is to make money at the cost of peace and prosperity and happiness of others, especially innocent women and children, are not only undesirable citizens but, to all practical purposes, unadjudicated criminals. It is also recognized if temperance is good for times of war it is good for times of peace and that if prohibition is recognized by statesmen as the best policy in the time of war, men will find it wise to adopt it in its nation-wide protection in times of peace. Surely if the State, for temporal reasons, has felt convinced that it should throw its influence against the drink evil, and if leading statesmen by their example and outspoken declarations take a strong stand in favor of total abstinence, the Church would appear in a very poor light if it does not give a full, hearty and outspoken support to this world-wide movement, which no one can longer depreciate by saying it is the dream of fanatics and an unreasonable restraint on personal liberty.

"Another good result coming out of this war will, in my opinion, be the breakdown of that movement which has found its chief home in Germany, which under the guise of scientific scholarship has ruthlessly assaulted the authority of the Scriptures, the divinity of Christ, and many of the most sacred tenets of the faith. Unhappily there has been a class of students in this country and in England so dominated by this German scholarship that they ceased apparently to use their own intelligence and were ready to surrender essential parts of the Holy Scriptures at the slightest indication of the desire of the philosopher whom they followed as a teacher in theology. Through the influence of this line of radical and destructive biblical criticism all sense of authority in the ancient Scriptures was weakened and there has been a loss in a realization of the power and authority of the Scriptures and the Church to be a mighty force in moulding the age in which we live. Nobody will ever convert the world by asserting a negative. We believe there will be a spiritual awakening when men cease these questions and accept in simple faith once more those eternal truths which come to us through the ancient Scriptures, whose guardian and keeper is the Church of the living God.

"Perhaps when this immense temple that modern civilization has erected in

its worship of materialism has been demolished by the fierce and mighty power of the blind giant of brutal force, when not one stone is left upon another, but all that has been gathered together by selfishness and greed and injustice shall be like some mighty Egyptian temple lying on the plains with prostrate columns and idols, then will there arise the Temple of Christianity beautiful in proportions, a building whose columns and arches shall embody the teachings of Jesus Christ, and whose mighty towers of faith shall point towards the eternal Father. In such a temple, dedicated to truth and peace, the nations believing in the God-Man Jesus Christ and fulfilling in their national and individual lives the precepts of the kingdom of God, will realize the brotherhood of mankind and fulfil the age-long dream of universal peace. Thus I believe that out of this great war will come a clearing of the atmosphere, an awakening of the nations to the fact that they have been building a modern Babel to reach up to heaven by human power, and at the very time when they thought their work well done there has been a confusion of tongues and a strife, casting down the tower of their building; and now men are beginning to turn to God with deep heart searchings. They are realizing that life that ignores the Eternal must end in confusion, disappointment and failure. That success apart from spiritual character is vain. As they read history, as they study human affairs, even worldly men are awakening to the fact that nowhere else can the words of eternal life be found save in Christianity, and that true peace can only come through submission to the Prince of Peace.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

SERBIAN RELIEF.

Letter from the Archimandrite.

Mr. Editor: It gives me great pleasure to announce that the Serbian Relief Fund, which is offering such efficient service, is in constant touch with the proper relief committees in the Balkans, and I have been instructed by his grace, the Archbishop of Belgrade and the Primate of the Serbian churches, likewise by the Metropolitan of Montenegro, to extend their heartfelt thanks and personal greetings, as well as their Episcopal benediction, to the many sympathetic donors, whom they recognize as members of a sister Church in this land beyond the ocean.

At the same time I would like to express my appreciation of the high privilege of being a partaker in one such step forward in the consummating plan of divine providence which is making for our blessed Saviour's Father one family of poor, scattered mankind. Our chairman, the Right Reverend Dr. Darlington, the Bishop of Harrisburg, is surrounded as by a halo with mighty men such as the historic Church, school and a free State can give, dear Secretary Hatch among them working so faithfully, so that there is no necessity for our friends to look for a way by which to send their aid to our sufferers by personal check, or through some bank in those parts which may now be out of commission, foreign names and addresses being often given incorrectly, especially in these times of confusion, but simply address, if they may be so kindly disposed, our treasurer, Mr. Charles G. Saunders, whose number is 95 Milk street, Boston, Mass.

Respectfully and gratefully your servant in Christ.

SEBASTIAN (Dabovitch),
Serb American Archimandrite.
Oakland, Cal., May 12, 1915.

CHURCH INTELLIGENCE

Calendar for May.

1. Saturday. SS. Philip and James.
2. Fourth Sunday after Easter.
9. Fifth (Rogation) Sunday after Easter.
10, 11, 12. Rogation Days.
13. Thursday, Ascension Day.
16. Sunday after Ascension.
23. Whit Sunday.
26, 28, 29. Ember Days.
30. Trinity Sunday.
31. Monday.

Collect for Trinity Sunday.

Almighty and everlasting God, who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

EMERGENCY FUND.

Many things have happened during the past week at the Missions House to cheer the hearts of the Emergency Fund Committee. On Friday of last week the "One Day Income Fund" increased $4,000 in about four hours. Grace church, Providence, Rhode Island, sent in over $1,600, followed shortly by a remittance from St. Paul's, Rochester, New York, of $2,400. This places St. Paul's, Rochester, in the lead of parish contributors, a total of more than $3,100 having come in from that parish. On May 22d the fund is reported to be $145,000.

Some one has pointed out that there is a tendency on the part of some of the clergy to devote a Sunday's offering to this fund without previous notice or preparation. This is not the idea embodied in the plan. The call is for "one day's income," regardless of how much or how little has been paid on the apportionment. It approaches the matter de novo, as it were, and asks a certain definite thing from each communicant, irrespective of previous gifts. It is addressed essentially to the individual as a unit, and not to the parish as a unit. When we consider that the present $145,000, has been given by a small percentage of the Church's membership, one wonders how large the sum would be if every single communicant could be enlisted. This is the problem which the board asks the clergy to help solve by seeing that the appeal is sent to every one. What a wonderful educational and spiritual uplift it would give to the Church's missionary fervor if this plan were thoroughly carried out! It seems that the laity are glad to have a chance, as is evidenced by one instance where the Woman's Auxiliary had to ask its rector and vestry to give them an opportunity to make an offering.

The Emergency Committee was continued by the board at its last meeting, and instructed to keep up the campaign, if necessary, until the close of the fiscal year. Many parishes have postponed action until along in the summer. Judging from the many diocesan campaigns which were brought to a close Whit Sunday, the found should show material increase by the first of June. In addition to this, some dioceses—among them Chicago, South Carolina and Western Nebraska—are concluding their campaigns on Trinity Sunday, May 30th. It is certain that the zenith of the interest in the campaign has not yet been reached.

A CALL TO THE WHOLE CHURCH

Issued by the Commission on a Nation-Wide Preaching Mission.

At the last General Convention the following resolution was adopted:

"Whereas, our age calls in no uncertain way for a revival of the prophetic ministry, and a re-emphasis upon the certain and unchanging words of eternal truth that pertain to salvation; and

"Whereas, a new accent needs to be placed upon the essential solidarity, as well as the broad catholicity of a Church that witnesses to and seeks to promote faith and order; therefore be it

"Resolved, That this Church, in General Convention assembled, registers its desire and will to undertake a preaching mission of nation-wide proportions, that in its scope shall be inclusive of the Church at large, and whose sole purpose and aim shall be the salvation of men through Him whose name is above every name."

Since the above action was taken the grave conditions produced throughout the world by the general European war have made it more evident to the commission that at the earliest possible moment the plan for a nation-wide preaching mission should be put into effect. The psychological time for such a mission is the approaching advent. The commission recognizes the difficulty of creating, through a central agency, such machinery as would accomplish the largest results. It believes, however, that the bishops, clergy and laity of the Church in the dioceses throughout the country, might, without much difficulty, create local diocesan committees and through a widespread system of exchanges, supplemented by such additional noonday and other special advent preachers as are usually secured for the larger centers, together with the co-operation of all the bishops, effect simultaneously throughout the Church a preaching mission of incalculable value. If a period covering a portion of the advent season could be given over to such a nation-wide preaching movement the unity of such an action would, we believe, result in a deep and far-reaching religious awakening within the Church. Now, as never before, we need to hear and heed the Master's call to a great service. Now, as never before, we need to accent the solidarity and unity of our Church. In confidence

that the hour for such action is imminent, we beg to commend to the bishops, clergy and laity the following course of action, with such modifications or adaptations as in their judgment and that of the local diocesan committees may seem wise:

a. That a nation-wide preaching mission be undertaken for a period of two weeks at the beginning of the approaching advent season.

b. That the bishops of the Church be requested to call together (at the earliest possible day) the clergy and laity of their respective dioceses and appoint local committees as follows:

1. Mission preachers and stations.
2. Publicity and advertising.
3. Ways and means.
4. Mission literature.

c. That an effort be made through a general exchange of diocesan and extra-diocesan clergy to supply missioners at the strategic points in each diocese.

d. That provision be made for special services in **every parish** and that the local clergy (where exchanges are impracticable), be requested to conduct daily preaching services.

e. That pre-advent retreats be conducted for the clergy and laity.

Believing that the urgency of the present situation, together with the supreme importance of placing a "re-emphasis upon the certain and unchanging words of eternal truth that pertain to salvation," demand extraordinary action on the part of the Church at large, and praying God's richest blessing upon your efforts to aid us in effecting these important ends, we beg to remain,

Fraternally yours,
DAVID H. GREER,
CHARLES T. OLMSTED,
LEWIS W. BURTON,
R. H. WHEELER,
FLOYD W. TOMPKINS,
ERNEST M. STIRES,
E. F. MIEL,
ROSEWELL PAGE,
CHAS. A. PEASE,
GEO. F. HENRY,
JAMES E. FREEMAN,
Secretary Commission on Nation-Wide Preaching Mission.

P. S.——If further advice is needed relative to the above suggestions the secretary of the commission may be addressed at 337 Oak Grove street, Minneapolis. Minn. When local committees have been appointed secretaries are requested to advise the secretary of the commission of their personnel, together with such plans, places and preaching appointments as have been effected.

GENERAL THEOLOGICAL SEMINARY

To prevent the concurrence of a great number of diocesan conventions and the commencement exercises at the General Theological Seminary, Chelsea Square, New York city, the first week in June has been designated this year for the annual meeting of the Associate Alumni, a special meeting of the Board of Trustees, and the awarding of diplomas and degrees.

The program for the week is as follows:

Tuesday, June 1st—7 A. M., celebration of holy communion; 4-6 P. M., reception by dean and faculty in gymnasium, alumni invited; 8 P. M., evensong and baccalaureate sermon by the Rt. Rev. Paul Matthews, bishop of New Jersey.

Wednesday, June 2nd, Alumni Day—7 A. M., celebration of holy communion; 10:30 A. M., business meeting of Associate Alumni in Sherred Hall; 12 M., reading of alumni essay in the chapel. Essayist, the Rev. Frederic C. Lauderburn; report of necrologist; 1 P. M., alumni luncheon in the gymnasium (admission by card).

Thursday, June 3rd—7 A. M., celebration of holy communion; 11 A. M., commencement exercises; 1 P. M., senior luncheon in Hoffman Hall (admission by card).

The bishops, trustees, faculty, alumni and other clergy will meet in the library at 10:30 A. M. on commencement day.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

THE COUNCIL.

The one hundred and twentieth annual Council of the Diocese of Virginia assembled in Christ church, Alexandria, on Wednesday, May 19th, at 10 o'clock A. M., for divine service. The Ante Communion was said by Bishop Coadjutor Brown, after which Bishop Gibson delivered the first part of his annual address to the Council.

Three clergy deceased during the past Council year were commemorated by the Bishop, being the Rev. John McNabb, the Rev. Edgar Harrison Dickerson and the Rev. Philip Doddridge Thompson.

The holy communion was then celebrated by Bishop Gibson and Bishop Coadjutor Brown. The Revs. E. L. Goodwin, D. D., and the Rev. W. J. Morton were also in the chancel.

The Council was called to order for business at 12:15 P. M., with Bishop Gibson in the chair. There were present during Council seventy-nine clergy and about the same number of lay delegates.

The Rev. E. L. Goodwin, D. D., was re-elected secretary of the diocese, and the Rev. G. McL. Brydon was appointed assistant secretary.

The usual committees were appointed.

A number of reports from the treasurers of invested and other funds were presented and referred to the proper committees.

Mr. John M. Taylor, from the Committee on the Church Pension Fund, reported that they had considered the question carefully and are unanimously in favor of the Diocese of Virginia entering into the system of the Church Pension Fund, and presented a canon which they have prepared to carry this resolution into effect. This report was accepted and referred to the Committee on Canons.

After dinner the Bishop read his annual address in addition to the charge delivered at the morning session. He spoke at large of the growing missionary work of the diocese in its various branches and told of the progress it was making and of certain needs which the Diocesan Missionary Society was taking steps to supply. The additional charges which were coming upon the diocese from various sources demanded the attention of the Council. He also suggested certain changes in the canon on election of vestries and an enactment that only communicants should be eligible for election as vestrymen.

The statistics given by the Bishop show that four postulants have been received, and five candidates for orders (one colored) have been admitted during the past official year. Five deacons (one colored) and seven priests (one colored) have been ordained. Letters dismissing have been given to eight clergymen who have left the diocese and two letters dismissing have been received.

Bishop Gibson returned his thanks to Bishops Gravatt, Tucker, Kinsman, Randolph, and Tyler for their assistance in visitations during the year 1914-1915. Also to the Revs. Messrs. J. J. Norwood, John G. Scott and Robt. U. Brooking, and Mr. W. L. Mellichampe for the assistance rendered by them in parishes which would otherwise have been without services.

Bishop Coadjutor Brown made a few appropriate remarks to the Council and presented his journal.

Reports were made from the Brotherhood of St. Andrew and the Daughters of the King.

The Standing Committee of the diocese was re-elected, and the following deputie to the Provincial Synod: the Rev. Drs. Berryman Green, Edward L. Goodwin, William D. Smith and John J. Gravatt, and Messrs. Robt. Beverley, J. K. M. Norton, J. Stewart Bryan and Jno. B. Minor. Alternates: Rev. Messrs. Jas. W. Morris, D. D., W. R. Bowie, D. D., W. H. Burkhardt nd F. W. Neve, and Messrs. W. P. Moncure, M. D., L. C. Williams, F. D. Beveridge and H. L. Lyman.

On Wednesday evening the Council met as a Board of Missions, with Bishop Brown presiding. The Rev. G. M. Brydon, Executive Secretary of the Diocesan Missionary Society, read the report of the Society, showing about twenty thousand dollars expended during the year and a balance in the treasury larger than at this time last year. He also read his report as Archdeacon of the Colored Work, which showed considerable growth in that field.

The Rev. W. E. Cox, of Wilmington, N. C., then made a most striking address on the Every Member Canvass as conducted in east Carolina, which was listened to with marked attention. A similar canvass is proposed to be undertaken in this diocese during the coming summer.

Thursday morning. Morning Prayer was read at 9:30 A. M. by Rev. F. E. Warren and Rev. Thomas G. Faulkner, after which the bishop called the Council to order. The budget for the apportionment for missionary and charitable objects was adopted. The Committee on Canons, Rev. Drs. Green and Wallis and Messrs. Norton and Booth, reported favorably on the proposed canon on the Church Pension Fund. Mr. Monell Sayre, the General Secretary of the Fund, addressed the Council by invitation. The canon was taken up section by section, and having been given careful consideration was adopted unanimously, thus finally committing the diocese to the new pension system. The diocese retains control of the Widows and Orphans Fund and the Disabled Clergy Fund, as now, and the income of these funds to go to the payment, in part, of the assessment upon the diocese but under the direction and control of the Diocesan Committee on Pensions, which consists of the Rev. Drs. Smith and Gravatt and Messrs. W. H. Palmer, E. B. Addison, John M. Taylor, James Caskie and Rosewell Page.

In the afternoon the Rev. J. F. Ribble presented the report of the Sunday-school Commission, which showed a growing and gratifying interest in this important work throughout the diocese. He asked that the sum of $700, which is necessary for carrying on the work of the Commission and paying its obligations to the Province and General Church, be added to the apportionment. After some discussion this request was granted. Afterward the Sunday-school Commission was added to the objects for which apportionments should regularly be made.

Thursday Evening. At 8 o'clock the Council met in the interest of General Missions with a good congregation present. Bishop Brown presided, and

after prayer introduced Mr. David H. Brown, Secretary of the Laymen's Missionary Movement, who made an address on that subject. He was followed by the Rev. Dr. G. C. F. Bratenahl, Secretary of the Province of Washington, who spoke on the aim of the Province to double its missionary offerings for the present year and to reach the sum of one million dollars. Col. Eugene C. Massie offered a resolution, which was adopted, looking to the employment of a secretary to further the Laymen's Missionary Movement in the Diocese of Virginia and Southern Virginia.

Friday Morning. Morning Prayer was read at 9:30 and a sermon preached by the Rev. Thomas Hubert-Jones, of Westhampton. A resolution of greeting and sympathy for Miss Sallie Stuart, the honored Secretary of the Diocesan Branch of the Woman's Auxiliary, was adopted by a rising vote. The Committee on Canons made a further report on certain amendments to the canon on the election of vestries, only one or two of which, and they of minor importance, was adopted.

The Rev. Mr. Roussell, of the French Huguenot Church, then delivered a very interesting address to the Council. He is a delegate from the ancient Reformed Church of France, to the churches of this country to sk their aid in the present necessities which have befallen this noble martyr Church on account of the war that has devastated a portion of France and is straining not only the resources of the whole country, but also of her churches so terribly.

Mr. Rosewell Page moved that this Council assembled in the historic church associated with the great names of Washington and Robert E. Lee calls upon Christian peoples and rulers of all lands to pray God for a speedy termination of the awful strife in Europe and for the establishment of a lasting peace based upon justice to all parties. It was requested that the Bishop of the diocese communicate these resolutions to the Secretary of State in Washington and ask him to lay this resolution before the powers of the nations now at war if consistent with his duty. This resolution was unanimously adopted by the Council.

The application of Epiphany chapel, Cherrydale, Alexandria County, asking admission to the Council, could not be acted upon as the papers were not complete.

At the afternoon session Bishop Brown presided over a very thin Council. It was to be regretted that so few members were present to hear the unusually interesting reports which were presented. The Rev. W. E. Rollins read the report of the Dean and Faculty of the Theological Seminary in Virginia, which was ordered to be spread upon the Journal. The report showed that the number of students of the present session was the largest since the War between the States, exclusive of the preparatory students formerly admitted. The conditions and prospects of the seminary are excellent. Allusion was made to the scholarships for candidates for orders at the University of Virginia, under the will of the late Colonel Skinner. Eight of these scholarship are now filled and a number of others are available, for which application should be made to the Rev. P. P. Phillips, Secretary of the Education Society, Alexandria.

The report of the Committee on the Increase of the Ministry was also presented by Professor Rollins. It gave the number of the candidates now looking forward to holy orders, and stated the great need of a large increase in this number as the harvest was ready in all parts of this diocese and throughout the whole Church. Pastors and ministers were urged to place the claims of the sacred ministry before earnest and suitable young men in their several parishes, and the request was renewed for the clergy of this diocese to preach at least one sermon during the year on the call to the ministry and the need of ministers.

The important report of the Committee on the State of the Church was read by the chairman, the Rev. W. H. Burkhardt. It expres ed thankfulness to God for the improved condition of Bishop Gibson's health and for the consecration of Bishop Coadjutor Brown who has given such efficient aid and been received with such cordial acceptance wherever he has made visitations. The encouraging growth of the diocese in all its parts was thankfully recorded, and its greatest need at the present time was laborers in the fields which were ready everywhere, and the realization on the part of the communicants and people of the large opportunity before our Church.

The reports of the Social Service Commission and the Committee on Missions were read by the Rev. G. McL. Brydon. He also read the interesting report laid before the Council by the Secretary of the Brotherhood of St. Paul.

The Rev. W. G. Pendleton invited the Council to meet in St. James' church, Warrenton, for its next Council session.

The Rev. W. D. Smith, D. D., then read the report of Miss Duval, the retiring principal of Stuart's Hall, Staunton, Va. Stuart Hall, which has prospered under her able management, will now be in charge of Miss Howard, the new principal. It will be placed under the direct superintendance of the Board of Trustees elected by the Dioceses of Virginia and Southern Virginia, who will be responsible for the salaries of the principal and teachers as well as all the other necessary expenses.

The Rev. H. B. Lee, D. D., then presented the report of the principal of St. Ann's School, Charlottesville, which, as he said, must also be considered a diocesan school. Its development has been sure and gratifying progress has been made during the present session.

The report of the Committee on the Amendments to the Constitution of the General Church was read by the Rev. Professor Wallis and accepted by the Council.

Provision was made for meeting the amount apportioned to the diocese for the expenses of the Provincial Synod.

The cordial thanks of the Council were expressed to the rector and congregation of Christ's church, and to the rectors and congregations of St. Paul's and Grace churches for their generous hospitality during the session of the Council in the old city of Alexandria, which will always be a most pleasant and delightful remembrance.

Adjournment **sine die** took place at twenty minutes before five o'clock after the usual religious exercises, which consist of the singing of the 672nd hymn, "Blest be the tie that binds," followed by prayers and the pronouncement of the benediction, on this occasion by Bishop Coadjutor Brown.

This Council was marked by the harmony of its proceedings, and it was noted with great satisfaction that Bishop Gibson was able to preside with so much vigor at all its sessions except the last on Friday afternoon. The most important piece of legislation was the acceptance on the parts of the Diocese of Virginia of the benefits of the Church Pension Fund.

The report of the Soocial Service Commiss'on was printed and distributed among the members of the Council. The commission desires to emphasize the fact that Social Service should be the special province of the Episcopal Church because in every county there are in the Episcopal congregations so many laymen of influence and trusted position, and the parochial system established in Virginia from the colonial period gives it a definite sphere in which to work, especially in the country districts. From replies on the part of thirty ministers to questions sent out by the commission during the year, it is evident that the Episcopal Church in Virginia is taking an aggressive, valuable and constructive leadership in Social Service work.

There were very few clerical visitors at this Council. Among those noticed were the Rev. Arthur Johns, the Rev. James McBride Sterret, D. D., and the Rev. Charles E. Buck, all of the Diocese of Washington. A number of students from the seminary were present at all the sessions.

Death of the Rev. W. E. Evans, D. D.

The Rev. William Edwin Evans, D. D., died at his country home near Doswell, Va., early on Saturday morning, May 22nd, aged sixty-two years. Stricken with apoplexy at the supper table the evening before, he turned to his son and said, "It has come, as I expected," and lapsed into unconsciousness, from which he never awakened until he breathed his last. His devoted wife had been called from home a few days before on account of the death, in an automobile accident, of her brother and his wife, and Dr. Evans was alone with his son, Mr. William Evans.

Dr. Evans was a native of Baltimore. After his graduation at Randolph-Macon College he entered the Methodist ministry and filled several stations of prominence in that Church. He was ordained deacon in the Episcopal Church in Alabama in 1892 and priest the following year. After serving for a few years at Anniston he became rector of Trinity church, Columbia, S. C., where he remained until the summer of 1900, when he accepted a call to the Monumental church, Richmond. About six years later he returned to Alabama as rector of the Church of the Advent, Birmingham, until about three years ago, when failing health compelled his retirement to the little home which he had purchased in Virginia. Here, however, he willingly acted as missionary at St. Martin's, Doswell and St. Margaret's, Rutherglen, until some improvement in his condition allowed him to take charge, about a year ago, of St. John's church, West Point, which he held at the time of his death.

Dr. Evans was a man of liberal culture and of most attractive personality. Genial, warm-hearted and affectionate in disposition he made friends easily and loved them well. He was popular as a preacher and was possessed of scholarly tastes and literary ability of a high order coupled with a Christian character, simple, strong and transparent.

His funeral was held from the Church of the Holy Trinity, Richmond, on Monday afternoon, May 24th, and was conducted by the rector, the Rev. J. J. Gravatt, D. D., and the Rev. E. L. Goodwin, D. D., of Ashland.

All of the clergy of Richmond were among the honorary pall-bearers, and

a large congregation attested the love and esteem of this man of God. The burial was at Hollywood.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Norfolk Clericus: The third Monday meeting of the Norfolk Clericus gathered at noon of May 17th, in the parish house of St. Paul's church, Norfolk. The thirteen clergy present listened with interest to a presentation by the Rev. E. P. Miner, of the topic proposed, which was the pledge, exacted from candidates for ordination, of conformity to the doctrine, discipline and worship of the Church. This was followed by considerable discussion. After the luncheon, which was served in the parish house, the Rev. A. C. Thomson introduced as a topic of conversation, some interesting statics about the diocese, which were not only informing, but surprising to many. After some exchange of opinion upon them, a vote of thanks was passed to Mr. Thomson, for the pains he had been at to prepare the statistics, and then another vote to continue the meetings of the Clericus during the month of June.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

News Notes of Interest.

After twenty-two years of faithful service as rector of the Church of the Prince of Peace, Walbrook, Baltimore, the Rev. Henry T. Sharp has resigned, to take effect July 1st, when he will take up specially assigned diocesan work under Bishop Murray. The Rev. Mr. Sharp took charge of the parish in 1893, when Walbrook was in its infancy, and the church had barely a score of members. It has now over four hundred communicants, a large and well organized Sunday-school and an active Men's Club. Four years ago in order to meet the growing needs of the congregation, the church building and property were sold and a large and handsome new church erected in a more favorable location.

Announcements have been received of the marriage of Miss Evelyn A. Taber, formerly of this diocese, to the Rev. Samuel H. Littell, at St. Paul's Cathedral, Hankow, China, on May 19th. Both Miss Taber and Mr. Littell are engaged in missionary work in Hankow. Miss Taber received her training at the Hannah Moore Academy, the diocesan school for girls, and at the Deaconess Training School in Philadelphia, and for some time served as parish visitor in the Memorial church, Baltimore. She resigned that position in the summer of 1912, in order to undertake missionary work in the district of Hankow, China, where she has been at work nearly three years.

SOUTH CAROLINA.

Rt. Rev. Wm. A. Guerry, D. D., Bishop.

Annual Council.

The one hundred and twenty-fifth annual council of the diocese met in St. John's church, Florence, on Tuesday, May 11th. The opening service at 10:30 A. M. o'clock was taken by the bishop and the clerical members of the Standing Committee, with the rector of the parish, the Rev. Harold Thomas. St. John's was the first and only parish of which the bishop had been rector before going to Sewanee to be professor in the theological school, a position he held for some fifteen years or more till his election to the Episcopacy. The bishop's uncle and father had been rectors of St. John's, the first church having been erected by his father, while the present edifice had been built during his own rectorship. Eleven years ago the council met in Florence. In welcoming the council to the parish, Mr. James Evans, chairman of the Entertainment Committee, compared the present prosperous condition of the parish with the previous status. It was an interesting comparison, exhibiting as it did an increase in all directions of more than one hundred per cent. Under the able and constant efforts of the present rector, the parish is now one of the largest parishes of the State, more candidates having been confirmed during the past year than in any two other parishes in the diocese. The bishop, in responding to the welcome by Mr. Evans, alluded feelingly to the past relations of his family and himself to the parish.

After organization of the council, with the re-election of the Rev. A. S. Thomas, of Cheraw, as secretary, and the appointment of the regular committees, the bishop read his address, which was a masterly review of diocesan conditions as well as certain extra diocesan matters. He dealt in a most comprehensive and statesmanlike manner with the question of the negro Episcopacy. His own position has been absolutely consistent respecting the negro suffragan, a position which his diocese has never rejected, but endorsed. He withdrew his request for the colored suffragan only when the negroes themselves in their council said they did not want it, preferring as they did the ecclesiastical anomaly known as the "racial Episcopacy." The bishop has shown very clearly and consistently that under the present condition of the negroes, morally, spiritually and mentally, the only solution of the race question in the Southern Church is a bishop under the white bishop, subject to those legitimate limitations which the existing care seems to demand. Bishop Guerry never claimed that his proposal was either original or intended to be permanent as a solution. It was the proposition years ago of the Sewanee Conference, and was proposed in South Carolina by Bishop Guerry to meet an exceptional and possibly transitional condition. He showed plainly in this scholarly address just the revolutionary character of the "racial Episcopate" as being contrary to the ancient canons of the Church, universal and subversive of the unity of the Episcopate in any diocese or dioceses where it may be tried.

The bishop spoke approvingly of "The Laymen's Missionary League" recently formed, whose first meeting was held some time since in Columbia. After mentioning every institution more or less connected with the diocese and commending the efforts now making for new buildings, both of worship and social service, he closed his address with an appeal for a wider conception of the real Christianity as being a concrete institution for the whole humanity, far above all individualism either of persons or of nations. He spoke with eloquent power, as one who felt the force and fullness of what he said. The council was largely attended. The delegates, as they listened to their bishop realized as never before his argumentative and oratorical ability.

Mr. Huliken gave an admirable address upon the University of the South, as did Mr. Fay for St. Mary's, Raleigh, and Mr. Mitchell for the Porter Military Academy, Charleston.

Tuesday night Mr. Phillips, of La Grange, Georgia, gave an illustrated lecture upon his mill work in the auditorium of the city high school, while at the same time in the parish house there was a most interesting meeting of the treasurers of most of the parishes in the diocese. This meeting was experimental, yet so instructive and helpful was it, that at a late session of the council the Rev. S. C. Beckwith, of Charleston, prepared a resolution, which was adopted that such an assembly be hereafter included in the regular program of the council.

Wednesday and Thursday were taken up mainly with routine work. Most of the old officers were re-elected to the Standing Committee, Provincial Synod and the several commissions of the diocese.

There was a feeble effort made in the direction of electing a white suffragan, but it was only an entering wedge possible for next year. There was manifest throughout the meetings a vivid and deep feeling of interest in missionary work in and out of the diocese. A recommendation was passed that positive work be done to assist financially Sewanee, St. Mary's, Raleigh, and the Porter Military Academy to the extent of five per cent. on the parochial incomes for general expenses.

A committee was appointed to consider and report upon the Prayer Book Revision as suggested by the last General Convention. This committee can only make recommendations which may be presented to the General Convention as a memorial. Proposed action by the General Convention upon any subject is only submitted to the several dioceses for information and not for legislation. The Rev. Dr. Kershaw is chairman of the committee. The Committee on Constitution and Canons declined to attempt a definition of what is a communicant, in response to a referred question. When the General Convention officially furnishes a definition, then possibly the rigidity of some sciolists will be satisfied.

Upon the suggestion of the bishop Dr. Whaley was appointed historiographer of the diocese, thus giving an official aspect to the work in which he has been engaged for several years. It was a source of gratification to the bishop and council that Mr. R. I. Manning, governor of the State, in the midst of many pressing duties and calls, found or made time to represent his parish in the legislature of the diocese.

All in all, the meeting was most successful. Everybody felt encouraged. In spite of the general financial depression in the State, every parish save one had paid all dues and assessments for the past year.

Mr. Godfrew, of Cheraw, is the excellent treasurer of the diocese, and Mr. Duval, of the same place, is chairman of the Budget or Finance Committee of the diocese. These two gentlemen are untiring in their devotion to the diocesan work.

Mr. Frank Frost, of Charleston, was elected chancellor in the place of Mr. R. W. Shand, of Columbia, who did not want to be continued in office. Mr. Frost's family is historic in church annals of South Carolina. The council will meet next year in Columbia.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

Woman's Auxiliary: St. Thomas' church, Battle Creek, the Rev. W. J. Lockton, rector, very pleasantly enter-

tained the Woman's Auxiliary and the Junior Auxiliary delegates and friends on the occasion of their diocesan meetings on Tuesday and Wednesday, May 11th and 12th.

Holy communion was celebrated on Wednesday morning at 10 o'clock by Bishop McCormick, assisted by the rector, and the bishop made an appropriate address.

The business session was called to order by Mrs. Dr. Johnston, of Grand Rapids, diocesan president. The large number present made it necessary to use the Church instead of the chapel for the meetings.

Reports showed cash raised by Auxiliary in year $1,619.29; boxes sent, valued, $761.00; received by treasurer United Offering, $172.13; Little Helpers, $37.69. The officers were elected for the ensuing year.

The bishop read noon-day prayers, and at one o'clock a delightful luncheon was served by the ladies of the parish.

In the evening an informal social was held for the Junior Auxiliary at the home of Mr. and Mrs. F. W. Sullivan.

On Wednesday morning, May 12th, the Diocesan Conference of the Junior Auxiliary assembled. Holy communion was celebrated by Archdeacon Huntington, assisted by the rector, at 10 o'clock.

The convention was then called to order in the chapel by the president, Mrs. J. E. Wilkinson, of Manistee, who made an able address, showing progress in the work, but for personal reasons asking not to be re-elected. Reports of officers and of delegates ensued.

The Rev. C. E. Betticher, Jr., of Fairbanks, Alaska, was present at these conferences, and on both days gave very interesting talks upon his work in a room of the library building opposite the church. His talks were illustrated with lantern slides, and were greatly enjoyed by all.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Annual Council: The seventy-second annual council of the Church in the diocese of Florida met May 19, 1915, in Trinity church, St. Augustine, at 11 A. M.

The holy communion was celebrated by the bishop of the diocese, assisted by the Rt. Rev. Cameron Mann, D. D., bishop of the missionary district of Southern Florida. The sermon was preached by the Rev. Francis Yarnall, rector of St. Peter's church, Fernandina.

After this service the bishop called the council to order in the parish house. Eighteen of the clergy canonically resident in the diocese were present, besides several of those working in the diocese but not canonically resident. Eleven parishes and fifteen missions were represented by lay deputies. The officers were re-elected.

The following were elected members of the Standing Committee: Clerical, Rev. V. W. Shields, D. D., president; Rev. L. Fitz-James Hindry, secretary; Ven. John H. Brown. Lay, Mr. George C. Bedell, Mr. H. E. Dotterer, Mr. Harry E. Osborne.

The following were elected as deputies to the Synod of the Province of Sewanee: Rev. V. W. Shields, D. D., Rev. J. Lindsay Patton, Ven. J. William Wyllie, Ven. John H. Brown, Rev. John T. Lewis, Rev. Walter T. Cavell, Mr. John G. Ruge, Mr. H. C. Birley, Mr. J. D. Holmes, Mr. John S. Bond, Mr. W. W. Hampton, Mr. F. P. Dearing.

The canon on the Diocesan Board of Religious Education was amended giving the six elected members power to increase their number when and as they deemed necessary. This board has planned same very definite and progressive work for the coming year.

The canon defining "the parishioners qualified to vote at any parish meeting" was amended by striking out the word "male" wherever it appeared, thereby giving the right to vote at such meetings to the women as well as to the men.

On Wednesday evening the regular missionary service of the council was held in the church, a large congregation being present. At this service reports were heard from the Diocesan Board of Missions and the Woman's Auxiliary. The Rt. Rev. Cameron Mann, D. D., delivered the address.

The following resolution was adopted by the council during the second day's sessions:

Whereas, we view with sincere grief and deep concern the conflict now going on among the nations of the world,

And whereas, this council wishes to put itself on record as favoring a speedy and peaceful termination of the war,

Therefore, be it resolved, That we wish to endorse and uphold the different peace movements throughout our land, formed for the purpose of bringing about a peaceful solution of the war, and we earnestly pray that God will, in His infinite wisdom, show the way to bring about peace among all nations,

Resolved, That the clergy of the Church be requested constantly to offer the prayers for peace prepared by our bishop in all the public services.

During the afternoon session of the last day of the council, Professor C. H. Herty, of the University of North Carolina, addressed the council on the Clergy Pension Fund, and resolutions were adopted by which the diocese entered into the system of the Church Pension.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Annual Council.

The seventy-eighth annual council of the diocese of Western New York was opened at 1:30 P. M. Tuesday, May 18th, at Christ church, Covington. After a brief service the organization was taken up. At this time the bishop gave the first part of his address, which dealt with the Clergy Pension Fund, urging care and thought in the deliberations upon the subject. Evening prayer was said at 7:45 o'clock, when Bishop Walker delivered the second and main portion of his address, in which he drew lessons from the war, dwelling on the recklessness, scientific pride and achievement, saying that "Without a peaceful and wise Jesus at the helm our own ship of state may be crashed on the rocks. Should we not on our knees, with our faces turned heavenward, ask our Father's protection and uidance in this dark hour now hovering over the civilized world?" The bishop also read the necrology of the past year and gave a summarized report of his Episcopal acts.

On Wednesday morning, after the celebration of the holy communion, the bishop delivered his charge to his clergy, as the third and last part of his address, it was on the subject of Canons and Rubics.

The voting upon the question of the adoption of the committee's report upon the Pension Fund was preceded by a spirited debate, but the motion was finally carried by a clerical vote of 57 to 5, and a lay vote of 25 to 2. The annual expense of this system in this diocese will be about seven per cent. of the stipends of the clergy, which possibly may be lowered to five per cent., provided certain permanent funds for clergy relief now in existence in the diocese may become available for use in connection with the Church Pension Fund. The adoption of the proposed canon in its entirety was postponed, but section 1 of the canon was adopted.

A resolution was passed to consolidate all the educational forces of the diocese under one board of control, to be known as the Educational Board of the Diocese. By amendment to title 1, canon 4, section 1, the Sunday-School Commission and the supervision of the Delancey Divinity School will be brought under the control of this new board.

A canon was proposed forbidding any lay delegate from voting at any council of the diocese unless all assessments of the three preceding council years shall have been paid by the parish he represents, provided, however, on the recommendation of the Standing Committee and the Financial Board such delegates shall be permitted to vote upon all but important questions. For this canon, which must be approved again next year to make it effective, the clerical vote was 53 for and 4 against, while the lay vote was 23 for and none against.

There was little change in the various committees as a result of the election. The Standing Committee remains the same, with the exception of the name of Mr. John W. Crafts added to the laymen. For deputies to the Provincial Synod the clergy elected are the Rev. Messrs. J. W. D. Cooper, Charles A. Jessup, D. D., D. L. Ferris and Pierre Cushing, while the lay delegates remains the same. The Financial Board, hitherto the same as the Standing Committee, is now a separate committee, composed of two clergymen and four laymen.

HARRISBURG.

Rt. Rev. J. H. Darlington. D. D., Bishop

On Sunday, May 16th, about fifty Greeks, residents of Harrisburg and vicinity, called at the See house in Harrisburg to pay their respects to the bishop. They had previously informed the bishop of their intention to call, and when they arrived they found the Rev. R. A. Sawyer, rector of St. Stephen's church, and several church people awaiting them. Dr. Appleton, of St. Paul's church, came later. A service was held in the chapel of the Holy Spirit in the See house, consisting of the creed (pistavo), the Lord's Prayer (Pater humon) and several chants, all in Greek. Addresses were made by the bishop, the Rev. Mr. Sawyer and Mr. E. P. Robinson, who is preparing for orders, and who has had some years' experience in teaching English to the Greeks in the neighborhood.

The Greeks came on this occasion with reference to the celebration of the tenth anniversary of the bishop's consecration. Bishop Darlington has frequently ministered to them, since they have neither bishop nor priest near them, and they took this opportunity and method of showing him their appreciation of him and his kindness.

After the service in the chapel in the See house, the whole party attended the evening prayer service in St. Stephen's church. Further addresses were made with reference to the occasion, and the Russian national hymn was sung.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Conference of Church Workers: The third annual conference of Church Workers Among Colored People was held in St. Barnabas' church, Germantown, on Thursday evening, May 20th. Bishop Rhinelander presided. The Rev. Dr. Samuel Upjohn spoke on The Church and the Colored Race, Alfred H. Johnson on The Laymen's Work in the Church, Mrs. Adolphus Thomas on Woman's Work in the Church, the Rev. William E Hendricks on Forward Movement in the Church.

Recent Bequests: The following bequests are made in the will of the late Miss Josephine Lewis: $2,500 to St. Stephen's church, to endow a pew in memory of her father; $2,500 to the Endowment Fund of the same church; $3,000 to the Church Home for Children, Angora; $1,000 to the Home of the Merciful Saviour for Crippled Children. One-half of the residue of the estate to be held in trust for a nephew and his wife, at whose death the principal is to be divided between the Episcopal and University Hospitals.

Woman's Auxiliary: The Rt. Rev. Dr. H. R. Hulse addressed the Foreign Committee of the Woman's Auxiliary in the Church House on Monday, May 17th, on the Social, Religious and Material Conditions of the Island of Cuba.

Other addresses were made by Mrs. George F. Know, the president of the committee, and Miss Ellen Fay.

Notes.

Special services marked the fifty-fifth anniversary of St. Paul's church, Ogentz, on Sunday, May 16th. The Rev. S. Thompson Cole, rector, was in charge of the service.

Thirty young women graduated as nurses from the Episcopal Hospital Training School on Tuesday evening, May 18th. Bishop Rhinelander presided, and presented the diplomas. Dr. George M. Piersol made the address to the graduates.

St. Timothy's Hospital Training School for Nurses, Roxborough, held its annual commencement on Thursday night, May 20th. The Rev. Jas. B. Halsey awarded the diplomas to seven young women. Addresses were made by the Rev. Thomas W. Davis, the Rev. Isaac Ward, Dr. Robert L. Pitfield and J. S. MacLaughlin.

The Committee on Constitution and Canons was reappointed. There was this year very little discussion of canonical changes.

The convention, after considerable discussion and questioning, voted to take its place in the proposed clerical pension plan.

Considerable time was given to the consideration of General Missions, and the committee were able to report the diocese as having given $12,000 more that at the same time last year.

The Diocesan Commission was authorized to apportion one thousand dollars to the parishes for the General and Diocesan Boards of Religious Education. A large number of committees and commissions made reports, which were acted upon.

In the vote for Suffragan Bishop 96 clergy voting of the 113 entitled to vote, Rev. Wilson R. Stearly received 65, Bishop Benjamin Brewster 25, and 6 were scattering; of the 82 parishes entitled to vote, 67 voting, Rev. W. R. Stearly received 47, Bishop Benjamin Brewster 18, with 2 scattering, giving Mr. Stearly a two-thirds vote in each order on the first ballot.

EAST CAROLINA.

Rt. Rev. T. D. Darst, D. D., Bishop.

Annual Council: The thirty-second annual council of the diocese met in Christ church, New Berne, on Saturday, May 15th. The number of delegates in attendance was unusually large. The council organized by the election of the Rev. R. B. Drane, D. D., president, and the Rev. Morrison Bethea, secretary, Saturday night, and then adjourned for the services of Sunday. Nearly every minister in the diocese was in line at the procession that marched in to morning prayer, and it was a most inspiring sight. The counciliar sermon was preached by the Rev. C. A. Ashby from the text, "The Lord hath need," Mat. 21:3. Sunday nigh the Bishop read his address. A packed church heard the reading of this impressive address, and there was much rejoicing at the evidences of growth and hope which it brought. A confirmation list of 548 is a record for the diocese. The diocese has a live and vigorous leader, and general satisfaction was manifested in the council with his seclection.

At Monday's session a Social Service Committee, consisting of the Rev. Messrs. C. A. Ashby, Jno. R. Matthews, J. H. Griffith, T. P. Noe and T. N Lawrence and Messrs. King, Cowper, Gilliam, Beckwith and B. H. Jones was named.

It was ordered that on the Sunday preceding All Saints Day a collection should be taken throughout the diocese for the Bishop Strange Memorial Fund.

It was agreed that on May 17, 1917, this diocese should join with the dioceses of North Carolina and Asheville to celebrate the founding of the Church in the State two hundred years ago.

On Monday night of the Council the collection shall be for the Virginia Educational Society. Monday night the Rev. W. H. Milton, D. D., of St. James church, Wilmington, delivered an address on missions. Dr. Milton's membership on the Board of Missions, his zeal for missions and the really wonderful record made by his church in this particular, setting an example for the whole Church, qualified him to speak upon such a subject, and the Council was profoundly stirred by what he said.

Tuesday morning was given to the consideration of the Executive Missionary Committee, and the Rev. Messrs. W. E. Cox, A. C. D. Noe, Morrison Bethea, T. P. Noe, Archer Boogher and J. H. Griffith and Messrs. G. B. Elliott, E. K. Bishop, John G. Bragaw, Jr., G. C. Royal and Dr. W. C. Whitfield were chosen.

The Rev. Messrs. W. H. Milton, D. D., W. E. Cox, C. A. Ashby, T. P. Noe, Morrison Bethea and W. R. Noe and Messrs. Bragaw, Elliott, Rose, Jacocks, Wilder and Bishop were elected deputies to the Provincial Synod.

The Rev. Messrs. R. B. Drane, D. D., W. H. Milton, D. D., and B. F. Huske and Messrs. F. R. Rose and George F. Roberts were elected to the Standing Committee.

The Council heard addresses from the Rev. George Lay, of St. Mary's, Raleigh; Mr. Hulihen, of Sewanee; the Rev. Walter Mitchell, of the Porter Military Academy; the Rev. J. L. Patton, of the Missionary Department of this province, and the Rev. Walter J. Smith, of the Thompson Orphanage.

The Council closed with a fine service Tuesday night, which was addressed by the Rev. W. E. Cox and the Rev. T. P. Noe and Messrs. F. R. Rose and John G. Bragaw on Diocesan Missions.

On the 19th, in Christ church, New Berne, the Rev. John T. Johnston was ordained to the priesthood by the bishop. He was presented by the Rev. R. B. Drane, D. D., and the Rev. A. C. D. Noe was the preacher.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop

Annual Diocesan Convention.

The annual convention was held on May 18th, and completed its work in one day, breaking the record of many years in this particular. Rev. Wilson R. Stearly, rector of St. Luke's church, Montclair, was elected Suffragan Bishop on the first ballot by a two-thirds vote of the clergy and the parishes alike and the vote was at once made unanimous. Mr. Stearly is about forty-five years of age, born in Philadelphia, ordained in Ohio by Bishop Leonard in 1900, with his first parish in Cleveland; for some time rector of Holy Apostles church, Philadelphia.

The Bishop's address was upon the duty of the Church in rising to an appreciation of its obligations in the new world coming out of the present catastrophe, in teaching that the principles of the gospel must govern States and men in charge of public affairs of every kind, as well as in their private relations. He made a plea for turning aside from expedients to keep the Church alive to dependence upon spiritual forces. The new place of missions in the world's life, in bringing in sense of brotherhood to destroy selfish nationalism, was presented. The dioceses was asked to take a place of leadership in missions, religious education and social service.

All of the elections were completed on first ballot. Rev. Frederick B. Carter, Rev. Charles T. Walkley, Mr. William Read Howe, Mr. G. Wisner Thorne were re-elected as members of the Standing Committee for two years.

The Rev. Edmund J. Cleveland, the Rev. Augustine Elmendorf and Archdeacons Longley and McCleary were elected delegates to the Provincial Synod; Rev. Dr. Frank B. Reazor, Rev. James W. Van Ingen, Rev. Henry Baldwin Todd and Rev. Samuel A. Weikert as alternates. Mr. J. Steuart MacKie, Mr. W. Fellowes Morgan, Mr. Decatur M. Sawyer, Mr. Arthur E. Barlow, were elected lay delegates to the Provincial Synod, with Mr. Francis H. Holmes, Mr. Theodore D. Gottlieb, Mr. Albert H. Baldwin, Mr. Alexander Luchars as alternates.

The Finance Committee were able to make the best report ever submitted to the convention, and a budget of twenty-three thousand dollars ($23,000) for all diocesan expenses, including the support of the Bishops, Diocesan Missions, and also twelve hundred dollars ($1,200) towards the salary of a social service secretary was at once adopted. This means six per cent. of the current expenses of the parishes.

PITTSBURG.

Rt. Rev. C. Whitehead, D. D., Bishop.

Clerical Union: The May meeting of the Clerical Union took place at St. Peter's parish house, on Monday, May 17th. The paper on this occasion was presented by the Rev. Dr. Scoot Wood, his subject being, "Our Work Among the Colored People." The annual election of officers for the ensuing year resulted as follows: President, the Rev. Dr. Alexander Vance; vice-president, the Rev. A. S. Hawkesworth; secretary,

the Rev. G. B. Richards; treasurer, the Rev. Dr. Scott Wood.

The St. Margaret Memorial Hospital: The baccalaureate sermon for the graduating class of the St. Margaret Memorial Hospital Training School was preached in the chapel of the hospital on Sunday afternoon, May 16th, by the Rev. W. L. H. Benton, of the Church of the Nativity, Crafton. Ascension Day music was rendered by the choir of St. John's church. The commencement exercises were held on the following Thursday, when addresses were made by the bishop of the diocese, the Rev. Dr. E. H. Ward and Dr. Sidney A. Chalfant, of the medical staff. The diplomas were presented to the nine graduates by the president of the Board of Trustees, Mr. Charles L. Snowden. The music was furnished by the girls' choir of Calvary parish. At the close of the exercises the Ladies' Auxiliary served refreshments on the hospital grounds, and an hour was spent in pleasant social intercourse.

DELAWARE.

Rt. Rev. T. J. Kinsman, D. D., Bishop.

Church Club Dinner: The semi-annual dinner of the Delaware Church Club was held at the Country Club, Wilmington, on May 20th. Mr. C. Marshall Barton, of Wilmington, was elected president, and Judge Victor B. Wooley, vice-president, for the ensuing year. The speaker of the evening was the Rev. Hugh Birckhead, D. D., rector of Emanuel church, Baltimore, who made a striking address on the Religious Aspects of the War. Bishop Kinsman also spoke briefly on the same topic.

Junior Auxiliary Meeting: The annual meeting of the Junior Auxiliary was held at Immanuel church, New Castle, on May 22nd. In the absence of Bishop Kinsman, who was unwell, the Rev. Alban Richey, D. D., rector of the parish, celebrated the holy communion and made an address, and the Rev. A. E. Clattenberg, of Wilmington, spoke on Missionary Work in North Dakota.

Resignation of Wilmington Clergy: The Rev. Urban E Sargent, for two years rector of Calvary, Wilmington, has resigned his parish and will be leaving on July 1st. On the same date the Rev. Raymond L. Wolven, for three years vicar of Old Swedes', Wilmington, relinquishes his work to become assistant at the Chapel of the Incarnation, New York city.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

Annual Council.

The sixty-sixth annual Council of the diocese met in Christ church, Temple, on May 19th and 20th.

The opening sermon was preached by Rev. D. Griffin Gunn, D D., of Longview.

The holy communion was celebrated by the Rt. Rev. George H. Kinsolving, D. D., Bishop of the diocese, assisted by the Rev. R. E. L. Craig and the Rev. Thomas J. Sloan. The attendance of clergy and delegates was gratifying.

The Bishop in his address dealt especially with the matter of electing a Bishop Coadjutor, with the need of action in regard to the proposed pension system in this Church, with the missionary interests of the Church, especially as involved in the demand for an emergency fund, and in the pressing needs of diocesan missions in this diocese, and with the relations between Christianity and war.

The question of electing a Bishop Coadjutor of the diocese was made the especial order of business for the evening session of the first day. The Bishop in his address had said: "If, after intelligent consideration you desire to proceed with an election, I shall submit to your judgment. If you deem it wise to wait, it would be more in accordance with my own opinion and judgment." After discussion action was postponed.

The resignation of the secretary of the diocese, the Rev. George L. Crocket, was regretfully accepted, and the Rev. William Hall Williams was elected to succeed him. Mr. Crocket was elected registrar.

The following were elected members of the Standing Committee: the Rev. Charles S. Ares, the Rev. W. Postell Witsell, the Rev. R. E. L. Craig, Messrs. A. S. Cleveland and W. S. Bailey.

The resignation of Mr. John H. Robinson, Jr., for many years treasurer of the Episcopal Endowment Fund, was accepted with regret and recognition of devoted service.

Committees on the Nomination of a Bishop Coadjutor and upon the Provision for the Financial Support of a Bishop Coadjutor were appointed.

Delegates to the Synod of the Province of the Southwest were elected as follows: the Rev. Geo. B. Norton, D. D., the Rev. R. E. L. Craig, the Rev. W. Postell Wetsell, the Rev. C. S. Sarent, D. D., Messrs. A. J. Dossett, Rufus Cage, W. H. Smith, T. J. Lamb.

The Rev. Custis Fletcher was appointed the preacher, with the Rev. Milton R. Worsham as alternate, for the next Council.

A communication from the Chamber of Commerce of Fort Worth inviting (in of Commerce of Fort Worth inviting (on behalf of the people of that city) the next meeting of the Council, was declined with suitable expressions of regret, as Fort Worth is not within the bounds of this diocese.

Christ church, Houston, was, upon invitation, designated as the place of meeting for the next annual Council.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

Annual Convention.

The ninety-eighth annual convention of the diocese was held at Trinity Cathedral, Cleveland, Tuesday and Wednesday, May 18th-19th, Bishop Leonard presiding. Following the celebration of the holy communion Tuesday morning, the bishop called the convention to order in Cathedral Hall, and delivered his twenty-sixth annual address. Pursuant to a pastoral, which he had sent out on the subject, the bishop asked all the parishes to take an offering for the Emergency Fund on Whitsunday, the diocese having already given about $4,000; commended the Clergy Pension Fund, announced that the cathedral had been incorporated and now, as an institution under the laws of the State, was ready to receive endowments; that more than 1,400 persons had been confirmed during the year, the largest number in the history of the diocese, and that there had been advancement in every department of diocesan life and administration. At the opening of the afternoon session the same day, Bishop Du Moulin delivered his first annual address, being absent on sick leave a year ago, speaking mainly of matters of detail and plans of diocesan organization—evidencing that the coadjutor had entered with vigor and hope upon his work. Few changes were made in the elective offices of the dioceses. The Standing Committee was re-elected, with the exception of the Rev. George Gunnell, who withdrew his name, and the Rev. C. C. Bubb, rector of Grace church, Cleveland, was chosen to succeed him. One-half of the former delegates to the Synod of the Fifth Province was re-elected: The Rev. William F. Peirce, L. H. D., the Rev. F. C. Sherman, Mr. F. E. Abbott and Mr. E. L. Worthington. The new members of the delegation are the Rev. Thomas Jenkins, the Rev. R. W. Woodroofe, Hon. U. L. Marvin and Mr. C. B. Wilcox. Rev. Mr. Withycombe was chosen registrar, in succession to Rev. Mr. Romilly, moved from the diocese. Nothing in the way of constructive legislation was accomplished. The old canon on convocations was repealed, preparatory to the introduction of a new one a year hence on the regional plan as outlined by Bishop Du Moulin. A new canon calling for a Board of Apportionments was proposed, looking to the elimination of the bishop's commission on general missions, and effecting important changes in the present method of levying apportionments, and the collecting of funds for missions, both diocesan and general. But owing to its many ramifications the canon was not adopted, but will come up for consideration a year hence. The evening session, devoted entirely to missions, was held in the dining room of the Union Club, and began with luncheon. Addresses of constructive and informing interest were delivered by the dean of the cathedral, very Rev. H. P. Almon Abbott, D. D., and Mr. John W. Wood, secretary of the General Board, followed by reports from the secretary and treasurer of the Board of Missions, and the receiving of pledges for diocesan missions for the ensuing year; the pledges amounting to some $3,000 in excess of those of last year. The feature of the convention was the debate on the Clergy Pension Fund, introduced in the form of a resolution proposing the adoption of the fund by the Rev. W. R. Breed, D. D., chairman of the Committee on the Pension Fund, appointed a year ago, by whom, together with Mr. Monell Sayre, representing the Pension Fund Commission, the whole subject was ably presented, explained and illuminated in all of its features. After some two or more hours of debate the resolution committing the diocese to the Pension Fund, as outlined by the Pension Fund Commission, was adopted by an overwhelming majority, and the Committee on Canons authorized to bring in a year hence a canon making the actio neffective. A message was sent to Bishop Lawrence expressing to him the gratitude of the convention for his labors in behalf of the Pension Fund, and a message of greeting and good will was sent to a convention of the Congregational Church, assembled at Painesville, Ohio. The next meeting of the convention will be held at the cathedral.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Annual Convention.

The forty-ninth annual convention convened in the Cathedral of the Incarnation, Garden City, on Tuesday, May 18th, the bishop of the diocese celebrated the holy communion.

The Rev. Robert Rogers, D. D., of the Church of the Good Shepherd, Brooklyn, was unanimously re-elected secretary of the convention, and reappointed the Rev. J. H. Sattig assistant. Mr. George Hewlett was elected treasurer in place of the Hon. Alexander Orr, deceased.

The bishop read his convention address immediately after luncheon. At the conclusion of the address, the Rev. St. Clair Hester, D. D., rector of the Church of the Messiah, Brooklyn, introduced a resolution endorsing the course of President Wilson in maintaining neutrality, with peace and honor, this resolution was unanimously and heartily adopted.

The matter of the General Pension Fund was presented favorably by Mr. Monell Sayre and discussed pro and con by members of the convention, then referred to a Committee on Pensions to report to the next convention in 1916.

The Rev. Henry C. Swentzel, D. D., rector of St. Luke's church, and George Hewlett, Esq., of Grace church, Brooklyn, were elected members of the Standing Committee to serve until 1919.

The question of woman's suffrage in parish affairs was introduced on the last day and aroused great interest among the members of the convention, and while it failed to receive the canonical two-thirds vote, a committee was appointed by the bishop to consider the matter and report at the next convention.

Notes.

Two notable celebrations took place canon making the action effective. A expressing to him the gratitude of the in Christ church, Bedford avenue, the Rev. W. T. Chase, D. D., rector, and Christ church, Clinton street, Brooklyn, the Rev. W. D. Johnson, rector on Sunday, May 16th. These parishes have always been noted for their evangelical spirit.

The cornerstone of the new Church of St. Barnabas, colored, on Belmont avenue, between Elton and Linwood streets, the Rev. Maximo F. Duty, missionary, was laid on Sunday afternoon, May 9th, at 5 P. M.

The bishop made a short address of congratulation; the Rev. George F. Miller, first missionary of the church, delivered the formal address.

Deputies to the Provincial Synod were elected as follows: The Rev. Messrs. William Holden, D. D., Robert Rogers, D. D., Roy F. Duffield, C. H. Webb and Messrs. J. Sherlock Davis, Colonel W. S. Cogswell, Will Baldwin and R. L. Pierpont.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Diocesan Convention.

The Church Pension Fund was the chief matter before the forty-fourth annual convention of the diocese of Bethlehem, assembled in Trinity church, Carbondale, the Rev. George C. Graham, rector, on Tuesday evening and Wednesday, May 18th and 19th. After a short, spirited, but one-sided debate the Church Pension Fund system was adopted with enthusiasm, and action was taken contemplating a committee to apply the system to this diocese. It was the shortest session held for many years, the convention adjourning at 2:30 P. M.

In a short address the rector extended a cordial welcome to the bishop and other members of the convention. Bishop Talbot's charge was concise and forceful, rapidly reviewing the past year and pointing out the chief work awaiting the convention. After speaking of the horrible side of warfare as manifested in the sinking of the Lusitania, Bishop Talbot urged upon the diocese the Church Pension Fund and an Every Member Canvass on Whitsunday in the interest of the Emergency Fund for missions, and the Bishop's Church Extension Fund. During the past year much assistance had been given by the Church Extension Fund to St. Mary's Mission, Wind Gap, for the erection of a handsome stone church; to St. John's Mission, Scranton, for a new site; to the Church of the Mediator, Allentown, for its new parish house, and to All Saints', Shenandoah, in the reduction of its debt. The children's Lenten offering, Leonard Hall and the Church Home for Children at Jonestown received commendation.

Many reports usually read on the second day were made at the opening business session on Tuesday evening. The chancellor, Mr. Rodney A. Mercur, advised the postponement until next year of the proposed adoption of a new form of charter, as favorable legislation was looked for this year. The Rev. Robert Johnston, rector of Trinity church, Bethlehem, read the report of the Social Service Commission. The Rev. Robert P. Kreitler, of St. Luke's church, Scranton, read a good report of the Board of Religious Education. The Rev. A. H. Bradshaw, of Trinity church, Easton, reported on the Italian work. The Rev. James P. Ware, of Difton, read the report of the Standing Committee.

On Wednesday, Mr. Rodney A. Mercur, for the Finance Committee, reported the estimate of diocesan expenses for the coming year to be $9,750.00, but recommended the same assessment as last year, to yield $11,500.00, in order that the debt of the diocese might be further reduced. The debt on April 30th was $4,124.91, a decrease of $1,837.10 from the preceding year. The report of the secretary of the Board of Missions, Mr. W. R. Butler, was read by the Rev. Robert P. Kreitler. Of seventy-seven parishes and missions, fifty-three had met their diocesan mission apportionments in full. From the other twenty-four there remained due $665.76.

The Rev. Wallace Martin, for the Committee on the Admission of New Parishes, recommended the admission of Christ church, Palmerton, into union with the diocese as a parish and the admission of St. Mary's, Wind Gap, as an organized mission. The report was adopted and parish and mission admitted. Dean Beekman, of the Pro-Cathedral, chairman of the Central Missionary Committee, recommended that the present system of determining apportionments for General Missions be retained as the fairest yet devised. The amount of the Sunday-school Lenten offering for general missions was $5,728.78, an increase of $719.25 over last year.

The Ven. H. E. A. Durell, archdeacon of Reading, reported the results of his efforts toward obtaining a second hundred thousand dollars for the endowment of the diocese. Mr. H. C. Bailey, of the Church of the Good Shepherd, Scranton, was elected to the Board of Missions in the place of Mr. Rufus J. Foster, of St. Luke's church, Scranton, who resigned.

The Rev. Fred. S. MacMillen, chairman of the Committee on the Church Pension Fund, recommended that the diocese of Bethlehem adopt the system and have a committee to apply the system to the diocese. There were several short and eloquent speeches in favor of the Pension Fund, and two speeches against it. The measure was enthusiastically adopted.

The Rev. A. H. Bradshaw reported for the Bishop's Church Extension Fund that each call was worth $1,426.65. The net gain to the diocese had been $5,741.19.

The officers of the diocese were re-elected. The following were elected members of the Standing Committee: The Rev. Messrs. Marcus A. Tolman, James P. Ware, W. B. Beach, H. W. Diller and J. H. Griffith, and Messrs. F. M. Kirby, Edward G. Mercur, Everett Warren, Albert N. Cleaver and Joseph N. Welch.

The Rev. A. H. Bradshaw extended an invitation to the convention to meet next year at Trinity church, Easton.

IOWA.

Rt. Rev. Theo. V. Morrison, D. D., Bishop
Rt. Rev. H. S. Longley, D. D., Suffragan

Annual Convention.

The principal business occupying the attention of the sixty-third annual convention of the diocese of Iowa, which met in St. Paul's Pro-Cathedral, Des Moines, May 16th-17th, was the report of the Pension Fund Commission brought in by a special committee, which, after being discussed at length, was approved. This action commits the diocese of Iowa to the Clergy Pension Fund and adopts a canon for the carrying of it into effect. It was a matter of much pleasure to the clergy, especially that the convention was unanimous in its action, the laymen especially being interested and favorable to the report, which was presented by the chairman of the committee, the Honorable George F. Henry, who made a strong speech favorable to the Pension Fund. Because of an endowment of sixty-three thousand dollars now held in trust for the widows and orphans of clergy, the assessment on the parishes will be but two per cent. of the salary of the clergy.

Among other provisions of the canon adopted was one which provided in the event of any parish failing to pay its assessment to this fund for the space of two years, such parish shall be ineligible to representation in the convention.

St. Paul's Pro-Cathedral was filled to its utmost capacity on Sunday morning, May 16th, when the opening service of the convention was held. The large vested choir, reinforced by band instruments, rendered Jordan's service exquisitely. A strong sermon was preached by the Rt. Rev. Chas. P. Anderson, D. D., bishop of Chicago. The celebrant was the bishop of the diocese; epistoler, the Rev. Edward H. Rudd, D. D., rector St. Luke's church, Fort Madison; gospeler, the Rev. John C. Sage, rector St. John's, Keokuk.

In the evening of this day a mass meeting was held at St. Paul's, the speakers being Mr. Franklin H. Spencer, field secretary of the Brotherhood of St. Andrew, who spoke on the Work of the Brotherhood; Mr. C. S. Powers, warden of St. Mark's church, Evanston, diocese of Chicago, who made a stirring address on Missions, and the Rt. Rev. George Biller, Jr., bishop of South Dakota, who gave a graphic account of his work among the Indians. In the afternoon of this day conferences of the Brotherhood of St. Andrew and the Daughters of the King had been held. The speakers at the Brotherhood meeting were the field secretary, the Messrs. Rev. A. H. Grant, Coleman E. Bryan,

(Continued on page 20.)

Christianity and the Community

Thy Kingdom Come on Earth

The Social Service Commission of the diocese of Virginia, reporting to the Diocesan Council last week, called the favorable attention of the council to the aims of the Virginia Hygiene Association, recently organized to ally educational, social and moral forces in the State in a carefully studied and planned campaign against social vice.

The commission urged also that clergy and laymen of the diocese take note of the arraignment made by the State Board of Charities and Corrections against the present jail system of the State, under which able-bodied men, instead of being profitably employed on farms or in some other productive occupation, are kept shut up in demoralizing idleness. The State Board is urging the establishment of such jail farm colonies as the one which has been conducted on Virginia soil with such notable success by the District of Columbia at Occoquan.

✠

One of the economic questions of the present day which has intimate connection with moral problems is legislation fixing a minimum wage. It has been often claimed that one predisposing cause of the moral downfall of young girls has been the insufficiency of the wages paid by many factories and stores, and it has been argued that one of the sources of supply that feed the social evil would be stopped if all young women who are compelled to support themselves could actually earn enough to maintain themselves in self-respect.

Of course the economic aspects of minimum wage legislation are delicate and complex, and hasty judgments upon the whole subject are likely to be shallow. Testimony and evidence from all angles are needed to arrive at right conclusions.

The latest testimony put forth, however, distinctly hopeful as to the practicability of fixing a minimum wage and as to the ultimate just effect of such legislation. This testimony is a report made public on May 23rd by the United States Department of Labor.

"In New Zealand and Australia, where minimum wage laws have been in operation for more than fifteen years," says the report, "industries have grown steadily, and minimum wage laws apparently have in no way checked their growth."

Speaking of the minimum wage movement in the United States, the report says:

"In the United States minimum wage legislation was brought about because of disclosures made by official and private investigations, showing that thousands of women wage-earners were being paid wages too low to afford them a 'reasonable standard of living.'"

A case in point of the many which are cited is that of department and retail stores in New York, Chicago and Philadelphia, where the weekly earnings of 40 per cent were less than $6, while 74 per cent earned less than $8 a week. An additional argument advanced for the minimum wage was the fact that in practically all industries employing women, establishments paying a living wage were found to be competing successfully with other establishments paying less than a living wage.

"Massachusetts, in June, 1912, passed the first minimum wage law, and Oregon, Utah, Washington, Nebraska, Minnesota, Colorado, California and Wisconsin followed in the order named.

"It is noteworthy that the minimum wage laws have been made to apply to men as well as to women and children in every country except the United States, where only women and children are protected.

"In Utah the rates are fixed by the statute. In all the other American States the 'necessary cost of living' is made the basis for the minimum wage, and the administration of the law is in the hands of appointed commissioners, who act upon the findings and recommendations of wage boards, composed of an equal number of representatives of the employers and of the employees, together with one or more representatives of the public.

"All the evidence obtainable from American States which have put in effect the legal minimum wage, goes to confirm the experience of Australian States, where the prosperity of the working class has been raised, gross 'sweating' reduced, and general business conditions have thriven. In Utah, for example, where a minimum wage law became effective early in 1913, the wages of women and girls were raised, payrolls were not increased more than 5 per cent wages failed to tend down to the minimum level, efficiency, according to many employers, increased, and the law tended to equalize the cost of production or sale among manufacturers and merchants.

"None of the predictions made about the minimum wage before the passage of the law in Washington State came about to any appreciable extent, according to statements gathered from local authorities. There was no wholesale discharge of women employees, no general leveling of wages, no general replacing of women employers by cheaper help, and no tendency to make the minimum wage the maximum wage."

✠

The growing general belief that the social evil in our communities can be dealt with successfully only in the measure in which public sentiment is informed and aroused found a local expression recently in the following resolution passed by the Ministerial Union of Richmond, Virginia:

Resolved, That the Ministerial Union express its earnest endorsement of the constructive recommendations of the Vice Commission for an aggressive and continuing prosecution of the fight against the social evil;

That we believe that for the success of this movement an aroused and determined public sentiment is indispensable;

That the only way in which this sentiment can be created is by placing before the citizens of Richmond the facts from which the Vice Commission has formed its conclusions;

And, therefore, we urge that the Vice Commission, with such excision of names and identification numbers as may seem to them wise, make generally available in printed form the reports already presented to the council and any other subsequent reports to be issued;

And we endorse a public appeal for funds to finance the printing of this report.

✠

The following report from the Maryland correspondent of the Southern Churchman, omitted on account of the exigencies of space from the pages on Church news, deals with a subject which makes it an appropriate addition to the "Christianity and the Community" page:

The forty-second annual session of the National Conference of Charities and Corrections was held in the city of Baltimore, May 12th-19th, with a larger attendance than at any previous meeting, more than 2,400 delegates having registered. By general consent this conference was the most successful, both numerically and otherwise, in the history of the organization. It was notable for the large number of strong and representative men and women who took part, and for the high order of the papers which were read. It was a great gathering of experts in every department of social work. The conference itself consisted of nine committees or sections, each concerned with a distinct social or charitable problem: Children, Corrections, Education for Social Work, the Family and the Community, Health, Public and Private Charities, Social Hygiene, Social Legislation and Care of the Insane, Feebleminded and Epileptic. A large number of prominent churchmen and churchwomen were in attendance, including the president of the conference, Mrs. John M. Glenn, formerly of Baltimore, the only woman except Miss Jane Addams, to hold that office, and the Rev. W. Russell Bowie, rector of St. Paul's church, Richmond, Virginia. Mrs. Glenn's annual address, delivered at the opening of the conference, on the subject, "A Prelude to Peace," emphasized the importance of placing the spiritual above the material, in the effort to lessen the burdens borne by our fellows. The conference sermon, by the Rev. Mr. Bowie, on the subject, "Half Life and Whole Life, An Interpretation of the End of Social Striving," delivered at the great meeting at the Academy of Music on Sunday afternoon, May 16th, was very strong and inspiring, and was the central feature of the conference. On this Sunday the pulpits of all the larger churches of the city were occupied by prominent lay delegates of the conference. Dr. Edward T. Devine, of New York, spoke at the Church of St. Michael and All Angels; Mr. John M. Glenn, of New York, at Christ church; Mr. Jeffrey R. Brackett, of Boston, at Grace and St. Peter's; Mr. Robert D. Dripps, of Philadelphia, at St. Andrew's

Perhaps the most interesting of the services was the "physicians and surgeons" service at Emmanuel church. The service was conducted by the rector, the Rev. Dr. Hugh Brickhead, the lessons being read by Dr. Winford H. Smith, superintendent of Johns Hopkins Hospital, and by Dr. Hiram Woods. Dr. Richard Clarke Cabot, assistant professor of medicine at Harvard University and leader in the Emmanuel Movement, delivered the address, pointing out how the inspirational life comes from personal contact with Christ. The ushers were Drs. Frank Martin, William N. Russell, J. M. Hundley and Page Edwards. The new president of the conference, elected on May 15th, is the Rev. Francis H. Gavisk, chancellor of the Roman Catholic diocese

(Continued on page 21.)

Church Knowledge and Nurture

THE SUNDAY SCHOOL'S MISSION.

Bishop White held as a valuable agency the Sunday-schools of his diocese and day. In addressing his convention in May, 1818, he said: "There is a species of charitable institutions I beg leave to recommend on this occasion. It is that of the gratuitous instruction of the children of the poor in Sunday-schools. In the country in which these schools were begun they have been found the happiest expedient yet devised, for the clearing of the streams of corruption at their source. The records of their effect on the moral state of extensive districts, rests on evidence not to be resisted.

" 'It is a fact of great notoriety that over the whole face of the country there are temptations to juvenile licentiousness peculiarly operative on the first day of the week, and tending to make its returning rest a cause of corruption instead of its being, as it was designed and by the experience of the ages proved it fitted to be, the best preservatives of morals and decency. The evil is known and felt; the Providence of God points to the remedy of it in the blessing which has been bestowed on the expedient recommended.

" 'But it is my earnest recommendation that whatever efforts may be put forth by my reverend brethren for the extending of this species of beneficent institution, the instruction of them embrace the principles of Christian faith and worship, as maintained in this Church and be under the control of its ministry. There is an apparent liberality in the contrary scheme but it is never consistently acted upon as far as my knowledge extends. If it should be acted upon there must be a surrender of Christian verity."

⚜

As a moral and spiritual agent in every community, the Sunday-school today should be valued more highly and used more freely. The secular papers tell us of the organization of Juvenile Courts, and how valuable and useful they are. Commissioner Davis, commenting on the parole bill at Albany in April, 1915, quoted Warden Hayes, who had been almost a lifetime in the service of New York, as saying "the average age of the men in our city prisons has dropped from thirty-five to twenty-five years. Our sociologists are at a loss to explain this. These are nearly always strong, healthy youths, and something should be done to improve their condition." The need seems to be as distinct and real as in Bishop White's day. New York City spends $80,000,000 annually for the relief of the poor. Yet this does not meet the need. The Sunday-school cannot wholly meet it. Yet who will say Bishop White was wrong, and this agency can do nothing worth while towards meeting it? The gardener who diligently cultivates the soil need spend the less time and effort later in pulling up weeds, or lamenting over unproductive ground. The Sunday-school is valuable for the community work that ought to be done ahead of the Juvenile Court, and render that just so far unnecessary. The Sunday-school ought to fill part of that idle Lord's day time even of the youth who work six days, which because idle time, is so full of temptation. If the Church claim it not by every art of persuasion known to her workers, the devil will most thankfully and deceitfully seize it.

⚜

How the Sunday-school should be used in this good work is a practical question. The parochial and the mission school on the Lord's Day form its answer from some city parishes. The parish Sunday-school anywhere is the usual answer, in an equipment the best the experience and finances of those in charge can furnish. Building and lesson helps and school machinery have an important share in the fuller discharge of a real religious duty to the community, and yet of more importance is the St. Andrew-like zeal of every teacher and pupil in a wide-awake finding everywhere of "brothers," and becoming "fishers of [little] men." Such work should be done on the broad basis of the Master's own "whosoever." The serious difficulty of caste distinctions at once arises and operates. Where it is insurmountable, the mission school must be made as useful in every way as possible. Where it cannot be had, the hospitality of the parish school must be made as genuine and free as a knowledge of the value of human souls can make it. They must be seen as the Master sees them for whom this school exists. In any school the pupils can certainly be taught that their own playmates who attend no Sunday-school are to be sought and won. In every community, high and low, the possibility of temptation and the enemy's snares are so real: sin is insidious where prosperity reigns as well as where poverty rules. Every school can find its field **close** to it. Every pastor and teacher can, by example as well as precept, encourage all the scholars to cooperate in persistent persuasion of non-school-going companions. Youthful hearts with inexperience of evil and warm impulse everywhere are in reach of invitations. The danger and the need must impel to unwearied efforts.

⚜

Results of even a few years encouraged Bishop White to advocate a further use of this agency. How would he regard what is now being done—"the blessing bestowed" since his day. Surely he would be only the more urgent for its more conscientious and liberal use, and he would repeat his "godly counsel" that the pupils be taught frankly and always the "principles of Christian faith and worship as maintained in this Church, and be under the control of its ministry." Misunderstandings of the truth are but avoided by definite teaching. Our pastors and teachers will want to spend their time and strength in each school in doing the fullest and strongest work they can on young minds and hearts. Loyalty to this Church is consistent with Christian charity: and the pupils have a right to the truth, and to learn it in the best, and not less than the best form it can be presented to them.

⚜

QUESTION BOX.

What is the duty of our Church workers in the "Union Sunday School?"

Manifestly those in charge of the school are bound by the general agreement under which the school was organized. But no officer or teacher in it is therefore bound from doing anything for its improvement. When one sees some method of worship or conduct of the school or instruction better in his opinion than what is in use, its **recommendation** (not its introduction) becomes his privilege, possibly even his duty. But that advocacy includes the privilege of describing and explaining it. It may include the privilege of breaking down prejudices. It will include that of persuasion, and therefore also of being patient with fellow-workers. If he fail, he has also failed in breaking up a good school, doing the best that can be done under the circumstances. When he succeeds, he has also succeeded in having the improvement introduced by those in charge, therefore in the right way: and he has his own reward of seeing it welcomed and become permanent.

We generally get what we earnestly and whole-heartedly desire. If, for instance, we really and unreservedly desire to give up some evil habit, the probability is that we will achieve our purpose. The trouble is that so many people have a divided mind. They would like to conquer their lower selves, but they have none of that enthusiasm for self-mastery that carries a man forward with a rush. They never can get into a white heat. They lack the absolute unqualified conviction that the thing is altogether and entirely desirable. They are held back by what the French, with their customary force and clarity of language, call some "arriere pensee" —some "arresting thought." They are not quite sure that the game is worth the candle. It is worth a good deal, but not absolute self-surrender, and so they just stop short. Their minds are turned towards, but not immovably "set" on righteousness. This is true in all other connections. The measure of our success is our capacity for letting ourselves go. People fail absolutely or relatively, not so much from lack of ability or energy, as from an incapacity for making up their minds to one course. As a matter of fact, isn't it your experience that the people who really know what they want, get what they want. The question, therefore, for each of us is: "Is my mind 'set' on righteousness? Am I sure of what I want?"—Canadian Churchman.

The Prayer of One Growing Old.

Be with me, Lord! My home is growing still,
As one by one the guests go out the door;
And they who helped me once to do Thy will
Behold and praise Thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at my labor cease to sing;
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me Thy light! Let not my wearied eyes
Miss the fresh glory of the passing day;
But keep the light of morn—the sweet surprise
Of each new blessing that attends my way.

And, for the crowning grace! O Lord, renew
The best of gifts Thy best of saints have had;
With the great joy of Christ my heart endue,
And then with Thee my heart shall e'er be glad!

—The Christian Century.

Family Department

For the Southern Churchman.

"Blessed Are the Pure in Heart: For They Shall See God."

By Sallie Martin Buckle.

1.

Who may reach the Heavenly Home?
Who may come before Thy throne?
Clean and pure our hearts must be,
Lord, Thy blessed face to see.

2.

'Tho we bring our guilt and sin;
Jesus takes the pardoned in;
We can hear the tender call,
Telling us He died for all.

3.

"Pure in heart," we all shall be,
When in Heaven Thy face we see;
For our Lord was crucified
That with Him we might abide.

For the Southern Churchman
Sketches From Life.

An Old Maid's Story.

By "Gertrude."

A fair, sweet old face; with hair a snowy white, but still abundant for sixty years, which was parted and brought down to the ears in natural rippling waves, then gathered into a soft coil at the back of her shapely delicate pink. Father Time had dealt gently with her, not leaving many of his shadows chiseled on her brow. She had expressive eyes of grey, in which the tears sprang lightly when thoughts of the sorrows of the past came back to her mind, or anxiety was felt for the welfare of her one dearly loved one —a sister's son—all that is left to her on earth of those near and dear in days gone by.

My heart went out to her in friendship the first time I saw her. She was a little creature; not more than five feet in height and weighed perhaps ninety pounds; always dressed neatly, but in sombre colors. After I became better acquainted with her, I used to endeavor to persuade her to put on something less gloomy than black, at least occasionally; which would have made a picture indeed of her fair sweet old face, but she would pat me gently on the shoulder, and smilingly say: "No, no, dear, that would be too gay. I've worn black so long I do not think I could venture on anything else; I would not feel comfortable in any color." So I had to desist.

Some of the boarders in the house where she boarded took it upon themselves to joke her a little about marriage, and tease her about this one or that one, with whom she had, perhaps, been speaking. She took it all good naturedly and usually honored the joke to the fullest extent, with a lively repartee; but occasionally her sensitive face would flush, like a maiden of sixteen, and they knew then that they had gone far enough and would cease. Some, more unthoughtful than the rest, would exclaim: "Just look at Miss M., she's blushing like a girl," which would make her cheeks grow still pinker.

One day as we sat in her room, talking over the various matters, the conversation turned to marriage, and she told me why she had never married. Going to a little old-fashioned trunk in the corner of the room, she took therefrom a package, yellowed with age, but carefully wrapped and tied. Opening it she drew from its folds an old-time daguerrotype, taken nearly forty years ago, and handing it to me, said:

"There is the picture of the only man I ever loved, and no other's image could ever fill my heart."

I looked at the dark, handsome, boyish face of the picture, and she continued:

"Over thirty-seven years ago, before the war broke out between the States, I met this young man, and we soon learned to love one another, and I became engaged to him. Our home was in Richmond, Va. Those were happy days, but, ah, the mu'ter of the storm was heard in the distance, and it daily grew nearer and nearer. At last the call to arms came, and my boy put on his suit of grey, shouldered his knapsack and gun, bade me a loving farewell, and together with his other brave comrades, marched away, leaving me to bear my grief as best I might, with many other broken hearted women, whether mother, sweetheart, sister or wife.

"Except for the many deprivations and hardships to which our brave men were subject, all went comparatively well with him, until near the end of the war, when I had a letter from him stating that he was ill and on his way home on a sick furlough. When the news reached me the letter had been delayed some two weeks or more, and I was frantic to know where he was. My brother, who was home on furlough and just recovering from an illness, went through all the hospitals in Richmond, thinking he might find him, or hear some definite news of his whereabouts. After many inquiries, the news which was brought to my waiting heart, was the blow that has changed my whole life. It seems that within fifteen miles of Richmond, his illness became so serious that a halt was made, and just a week before I received his letter, he was laid to rest."

The dear old eyes were overflowing with tears as she ceased speaking, and my own were not dry. And, though so many years have passed since that sad time, to her it seemed but yesterday.

"I was already in mourning for one brother lost in the war, and this but added the touch of widow's weeds to my already deep black. I have never felt like wearing colors since," she said.

Just then we heard a cherry voice in the hall say: "Where is Aunt M.? She turned, with a face smiling through tears and hastily brushing them away, said: "There's my boy!" (Her nephew.) "I have someone to live for yet, thank God!" And she has, for he is as devoted as a son, and no mother ever lavished more devoted love on a son than she does on this boy, whom she took after the death of his father, mother, sisters and brother, and raised; giving him a kind and loving foster-mother's care, and now since he has reached manhood, he is endeavoring to return the compliment in every way by taking care of her.

On the day that our soldiers, Companies C and E, of the Second Georgia, left for Cuba—as they thought—she was at the depot to bid them God-speed and a safe return. I did not see her that day, but know, in fancy, that she lived over the time when she witnessed similar scenes, now nearly forty years ago.

She spent the day with me, the day they were expected to reach here from Atlanta, and went to the depot to meet them, and, oh, the happy tears that chased each other down her cheeks as she stood with me in the waiting throng, and heard the glad shouts that went up from many throats, when the train pulled into the shed and we followed the crowd to get a glimpse of our boys returning from their trip to Tampa.

Gifts.

"O World-God, give me Wealth!" the Egyptian cried.
His prayer was granted. High as heaven, behold
Palace and pyramid; the brimming tide
Of lavish Nile washed all his land with gold.
Armies of slaves toiled ant-wise at his feet.
World-circling traffic roared through mart and street.
His priests were gods; his spice-balmed kings, enshrined,
Set death at naught in rock-ribbed channels deep.
Seek Pharaoh's race to-day, and ye shall find
Rust and the moth, silence and dusty sleep.

"O World-God, give me Beauty!" cried the Greek.
His prayer was granted. All the earth became
Plastic and vocal to his sense; each peak,
Each grove, each stream, quick with Promethean flame,
Peopled the world with imaged grace and light.
The lyre was his, and his the breathing might
Of the immortal marble, his the play
Of diamond-pointed thought and golden tongue.
Go seek the sunshine-race, ye find to-day
A broken column and a lute unstrung.

"O World-God, give me Power!" the Roman cried.
His prayer was granted. The vast world was chained
A captive to the chariot of his pride,
The blood of myriad provinces was drained
To feed that fierce, insatiable red heart.
Invulnerably bulwarked every part
With serried legions and with close-meshed code;
Within, the burrowing worm had gnawed its home.
A roofless ruin stands where once abode
The imperial race of everlasting Rome.

"O Godhead, give me Truth!" the Hebrew cried.
His prayer was granted: He became the slave
Of the Idea, a pilgram far and wide,
Cursed, hated, spurned, and scouraged with none to save.
The Pharaohs knew him; and when Greece beheld,
His wisdom wore the hoary crown of Eld.
Beauty he hath forsworn, and wealth, and power.
Seek him to-day, and find in every land.
No fire consumes him, neither floods devour:
Immortal through the lamp within his hand.

—Emma Lazarus.



Old Pictures and the Mode of Baptism.

Just as the spade of the explorer has proved times innumerable that the historical references of the Bible are true, so the same agency has furnished the evidence that those much-vaunted arguments in favor of immersion are drawn, not from history and Scripture, but from prejudice. It may be expected that a sacrament through which one was received into the Christian Church for salvation would be pictured in holy places. This postulate exists in fact—and the facts do not discredit the baptism by sprinkling or affusion in vogue among us. In the freshcoes in the catacombs seven have actually been found that represent the baptism of the Saviour or a catechumen. However, the circumstances as pictured preclude immersion inasmuch as the person baptized stands either in very shallow water or on dry land. In one case, a very early fresco, affusion is actually represented.

Occasionally baptism is represented upon sarcophagi. Always water is represented as knee-high or as being poured upon the person to be baptized. There is no attempt to picture baptism as immersion until the ninth century.

The evidence against immersion as the mode of the early Christians becomes overwhelming when we consider that the arrangement of the very baptisteries obviated immersion. Of the ancient baptisteries laid bare by the spade of the explorer only one, the Lateran Baptistery at Rome, would have permitted immersion. Many ancient fonts have been found in which the water could not have exceeded three feet, even though filling all available space. In the cemetery of St. Priscilla a place has been found that rendered the performance of immersion out of the question. There was merely a hollow there through which the water poured over the person to be baptized flowed off.—Exchange.

A Short Sermon on a Short Text.

How shall we carry out the apostle's counsel, "Stir up the gift that is in thee?"

Let us clearly recognize that our sacred fire may smoulder. To be conscious of a peril is to have taken the first step to escape it.

Let us deliberately put our wills behind our gifts. Do not leave the gift to look after itself. Put your will behind it. For instance, put your will behind your love and ever extend its dominion. Let it be driven by a will intent on retaining the glow and multiplying its conquest.

Let us range our imaginations in support of our wills. The will and the imagination can together do much to keep any passion burning. If will is to drive compassion, imagination must supply the yes to will. Let the will and the imagination be at work, for instance, upon the needs and sorrows of a great city, and the gift of compassion will be kept burning.

We must "pray without ceasing. We must so dispose our souls toward heaven that the breath of God can blow upon us continually. If we drop prayer, we shut out the moving air; when we take up our abode in Lotus Land, our finer passions cool and all the noblest passions fall to asleep.

And, lastly, we must offer the sacrifice of praise. A thankful spirit supplies mystic oxygen to every sacred flame. The really thankful heart is never narcotized by the unfriendly forces in its surroundings. "Keep thy spirit wakeful with a thankful passion."—J. H. Jowett.

Grandmother Demonstrates.

All her relatives, near or distant called a certain old lady "Grandmother." One day young Mrs. Norton said, "Grandmother, I am conscience-smitten because I never come in touch with the wretchedly poor. I give money for them, but never see awful poverty. Now Mary James works in the slums. There is a dreadful district near the fine avenue where she lives."

"Well, Mary has wealth, tact and judgment. I am glad that she sees that those people are her neighbors. Why don't you visit the near-poor, Jenny?"

"Near—why, we are miles away from them and John says that, while I have little children, I must not go where there are contagious diseases. He lets me give liberally to all charities."

"That's a pretty work-bag in your lap. Made of silk, is it?"

"No, it is fine quality of near-silk, less costly than silk but very nice."

"I see, quite like the near-poor who are between the rich and the poor, yet seem very well off. I think that we might give and get a lot of good, Jenny, by doing more for these near-poor, even if, compared with slum dwellers, they seem like you aristocrats. Inexperienced folks like you may do more harm than good by spasmodic attempts at what school boys call 'stunts' among the very poor."

"What can I do, grandmother?"

"I will demonstrate, Jenny, for that is a popular word just now. I mean by the near-poor the really genteel people—'genteel' is not now considered an elegant word. But I prefer to call them that rather than to say in English fashion that they are 'decayed gentility.' The expression carries such a malodorous suggestion. Don't laugh, I am coming to my subject, or to several of them. Do you know the Kent girls who live just down the street? Their father was a well known judge in his day."

"Girls—why the youngest is fifty years old. Yes, they have a pretty flat with no end of old mahogany and family silver."

"Only they have very little soil in their window flower-boxes for the raising of green corn, peas, tomatoes, lettuce, stringbeans and all the other things that Bridget tells go to waste in your garden. The Kent girls' income is small, vegetables are not cheap in the markets, so they probably buy sparingly."

"I never thought of that, for—well, you know they have a nice library and old family portraits."

"Books and portraits 'butter no parsnips,' neither do they pay for them. Suppose you run in there some morning and ask to borrow a book, then inquire if they ever eat sweet-corn. If they say 'yes,' remember that folks who like it once like it quite often."

"I certainly will, this very day. Asking a favor first of them will pave the way, for I was wondering if you meant me to throw cucumbers over the wall at them, like Mrs. Nickleby's crazy admirer."

"No, but even he began by saying pleasant things and I trust you to have tact, Jenny."

"Thank you—what next?"

"That minister's widow, who lives in the corner house with the roses over the porch—her husband had a rich church once—in D———. The people sent them to Europe and did a great deal for them. He died and left her near-poor, so she came here to live economically."

"I called on her long ago; she seemed a very cultured woman."

"She has not been to church in seven months, because she is not strong enough to walk a mile to the nearest one."

"And you have noticed that when we use our car for churchgoing there is a vacant seat, and often two of them," said Jenny with comical meekness.

"I have—and that there are twenty-nine cars on this street, all owned by churchgoing people. There may be others who would attend church if they could get there."

"Go right on, grandmother, demonstrate some more; you have the knack of it all right."

"Then might I ask why Mrs. Jenny Norton, when going for pleasure rides, often takes Mrs. Hughes, who has two automobiles. She could take some lady who has none, yet would be an equally pleasant companion."

"Now, granny, don't be sarcastic; I frequently take Mrs. Tompkins, who has neither car nor carriage."

"But isn't Mr. Tompkins rich enough to hire a dozen of them if so disposed."

"True, let us have the next."

"What were all those tickets that you threw away this morning when you cleared out your writing desk?"

"Oh, when John is asked he always buys tickets to the local concerts, lectures, plays and club and school entertainments. We go to the city for our amusements, but it helps the causes here just the same if we pay for tickets and don't use them."

"I see," mused grandmother, adding thoughtfully, "I was sorry to hear your dressmaker say she was greatly troubled to keep her three boys out of the street evenings. She said there were so few places they could go without harm—and saloons on every block—victrolas and fun going to entice them into such places—all free, too. I don't suppose she can buy many tickets for three boys to good entertainments. Her trade is fair, but she is near poor after all."

"She will get a good many tickets for them after this, I promise you that—strike out again."

"Well, if you feel it is for your soul's good, I will," laughed the old lady. "Yesterday your maid was flinging into an old cart, at the kitchen door, a great lot of magazines, recent 'Harper's,' 'Centurys,' 'Atlantic Monthlys' and many fine illustrated periodicals."

"Yes, John buys such hosts of them and they do fill up shelves and tables so fast."

"Miss Eva Chambers will never be well again; she cannot walk nor sew,

(Continued on page 22.)

For the Young Folks

For the Southern Churchman.

The "Daisy" or "Marguerite"?

Louise A'hmuty Nash.

Little flower with double name,
Which do you love the best?
"Daisy," of the land from whence we came,
The "Eye of day," soon closed in rest?
"Marguerite"—the name of the martyred girl,
Because she loved the Lord!
Old Crusaders brought it as a "Pearl"
Who of her saintly death had heard?

For the Southern Churchman

The Little Blue Purse.

Eugenie du Maurier.

Snow had fallen all day. Now the wind, sporting with the feathery flakes, whirled them about in all directions. A shrieking wail rang through the naked branches of the trees in Mount Vernon Square, and whistled shrilly down Charles Street, where a hurrying, jostling crowd of busy shoppers elbowed their way.

"Papers! Evenin' Sun! News!" called a thin little voice, proffering his wares to the passers-by. But all were so intent with other things that few heeded the pinched-faced newsboy, who shivered in his thin coat.

The crimson flower of dusk was reddening the scene when a little girl of about six years, hurrying along ahead of her nurse-maid, stumbled and fell. The boy assisted the child to her feet and carefully brushed the snow from her blue velvet coat.

"Thank you," said the child sweetly, her blue eyes flashing a smile into the brown ones of the boy.

"Thank you," muttered the nurse-maid, taking her charge by the hand and hurrying away through the crowd.

They were gone. But the boy had caught his glimpse of heaven. The little girl's eyes still seemed to smile at him. With a suppressed sigh, he turned again to his task of paper selling, when right at his feet, like a spot of hope against the snow's whiteness, lay a little blue velvet purse. Stooping, he picked it up and looked about him. "Her's," he whispered timidly. "I saw it on her wrist when she fell." Then he ran thither and thither, in and out of the jostling crowd, seeking the owner of the purse, but he did not find her. So slipping the pretty little thing into his pocket, he went on selling his papers.

Arthur's steps seemed lighter to-night as he climbed the three narrow flights of stairs to the tenement he called home. Opening the door quickly, he tossed his cap into the air and cried joyously, "Mother!" Then as suddenly he hushed. All the joy fled from his face. His mother, thin and wan, lay on the bed with her two-year baby girl clasped in her arms. The baby, wakened by Arthur's entrance, began to wail, "Me 'ant milk—we 'ant milk!" Arthur was only eight years old But he already felt the responsibility on his frail shoulders. His mother, a widow, was not overstrong, but worked whenever possible. This was rent day. In his glad exultation of the afternoon, Arthur had forgotten it. Now it flashed across his mind. The landlord might come at any moment. It would take the combined week's earnings of him and his mother to make up the necessary amount. Yet there was his baby sister crying for milk. A pang went through the boy's heart. Suddenly he crossed to the bedside and kissed his mother. Her eyes filled with tears as she looked tenderly on the atom of humanity with a man's burden thrust upon him. "Don't cry, mother! Don't cry, sister: I'll get some milk." Then he hurriedly went down stairs, fleet of foot, but heavy hearted. He returned shortly with milk and food. He evaded his mother's eyes that seemed watching his every movement. Soon the baby fell asleep. Then Arthur crept wearily into his trundle bad. Sometime later the mother's ears caught the sound of suppressed sobs. Rallying all her strength she arose, lighted a candle and moved softly to Arthur's bedside. His tear-stained face was buried in the pillow and his right hand held tightly a little blue velvet purse.

"My boy, my boy, my poor little laddie!" murmured his mother, clasping him to her bosom. "What is the matter, dear? Oh, I'm sorrw to burden my little son so heavily. But mother's better now. I will soon work again. Then you won't have to worry so much."

"It isn't that, mother—it isn't that," answered Arthur. "But I've done what you always told me not to do—mother, dear, I've stolen money."

"You, Arthur, my boy?—no, no," groaned his mother, clasping her hands in anguish—"how, when?" Her voice broke into pitiful sobs. Arthur held out the blue velvet purse.

"See, mother! I found this on Charles Street. A little girl dropped it. I tried to find her and couldn't; so I kept it, hoping to see her again, but to-night when sister Anne cried for milk I couldn't help taking some money from the purse. I know it was stealing, but I don't think the little girl would blame me if she knew how poor we are."

Taking the purse, his mother held it near the flickering candle and saw embroidered on one side glittering steel beads: "Faith, from Grandma." Then, pressing the boy closer in her arms, she said:

"You didn't mean any harm, dear. Nevertheless it was stealing. How much money did you take from the purse?"

"Fifteen cents, mother. I counted it so I could earn the money and put it back in the purse. Then I meant to find the little girl."

"Very well, dear! Worry no more to-night. To-morrow I will replace the amount and seek the owner for you. Sleep, now, my darling. Not even God will blame you for your good intention."

As she stooped above him, Arthur put his arms around her neck. "Thank you, mother dearest. I know that the little girl would forgive me, too; for she looked like the angels I've seen in picture books." And with a smile on his wan face Arthur was soon fast asleep.

The next morning Mrs. Avery, with her baby wrapped in a shawl, and taking Arthur by the hand, hurried to the office of "The Sun." The fifteen cents had been replaced in the purse. Mrs. Avery approaching a desk, wrote on a slip of paper: "Found—a little blue velvet purse—'Faith, from Grandma.'" She handed the slip to the clerk. "How much?" she queried. The clerk glanced over the slip. Looking up, said:

"I believe we've an 'ad.' in this morning's paper for just such an article. Wait, I'll see," he said, with a pitying glance at the woman and her little ones. Soon he returned with a paper, which he handed to Mrs. Avery. "There!" he said, pointing to the 'ad.' Mrs. Avery read: "Lost—a little blue velvet purse, embroidered in tiny steel beads, 'Faith, from Grandma,' and containing some small change. Finder may keep the coin and will be rewarded on returning purse to 7 N. Charles Street."

Mrs. Avery deliberated a minute. She had no money to spare for car fares. It had taken her last coin to replace the amount in the purse. Though the advertisement read that the finder might keep the contents of the purse, she wished Arthur to return it intact. So, carrying her sleeping baby, and with Arthur walking beside her, she rallied all her strength for the walk up to Mount Vernon Place.

Arriving at Monument Street, she handed Arthur the purse, saying, "Take this to No. 7 and deliver it. I will wait here."

Her mission accomplished thus far, Mrs. Avery sank down on a doorstep. Suddenly she was aroused by Arthur's voice: "Oh, here she is! Mother, mother dear, wake up!" he cried, his arms about her neck and shaking her gently.

"Come, Mrs. Avery," said a gentlemanly voice, "give me the baby, and you can lean on me. We've only a few steps to go. Don't be afraid. The lad has told me a few things. Your husband was a schoolmate of mine. So you must come home with me. Mrs. Webster waits your coming, and Faith can't spare Arthur from her sight."

With renewed courage Mrs. Avery walked slowly beside Mr. Webster up the steps of his house and passed from the chilling outer atmosphere into one of warmth and comfort.

Next morning there were no happier individuals in Baltimore than the Avery trio, when the Websters insisted they must remain with them until arrangemenst could be made for more comfortable quarters than those they had occupied in south Baltimore.

"O Grandma!" said Faith, "I'm so glad I found my little blue velvet purse and Arthur and baby Anne."

"I am very glad you lost it, dear; for it has been the means of making us happy in finding these three friends we might otherwise not have known."

A Party and More.

Christina Howell's mother taught a Sunday-school class of little girls. They were not the girls that Christina knew. In fact, the girls that Christina knew went to another Sunday-school.

But, you see, Christina felt positively sure that no teacher in the world could possibly be as nice as her own mother; so she w nt to the strange Sunday-school with her.

"What kind of girls are those in your class?" Katharine Bridges asked her one Monday.

"Poor," Christina told her. "All their fathers work very hard, and a lot of their mothers do. They live in a row of tiny little houses on a little narrow street that mother and I pass through every Sunday."

But after a few Mondays Christina had more to tell.

"They are poor," she said. "Their houses and their street and their clothes are different from ours. But they aren't different themselves, really.

I mean they have the same feelings. I like Kitty Fry and Molly Mulholland a lot."

When Christina's birthday drew near she thought of a new plan for her birthday party.

"Would you girls mind," she asked Katharine and the others, "if I asked mother's and my Sunday-school class to it instead of you?"

"Of course we'd mind, but it's a fine idea! Such ideas ought to be coming out of Sunday-school all the time," said Katharine. She was comfortingly emphatic. When Katharine was as emphatic as that most of the girls were apt to agree with her. They did now. So Christina had a great deal of interest and advice from them in getting ready for the party, which helped along very much.

When she gave her invitations the news spread up and down the rows of little houses and back and forth across the narrow street in a whirlwind of excitement and delight. The eight girls who belonged to Mrs. Howell's class were of immense importance in the eyes of their neighbors. On the eventful day they were escorted well on their way to Christina's door.

"Be sure," Sally Delaney exhorted them on parting, "to tell us every single, solitary word of it when you get back. Don't you forget a thing—not what's to eat, mind you, or in the house or anything."

It was late when the eight, with glowing cheeks and shining eyes, returned to the corner where Sally and four more had collected to await them.

"We thought you were never coming!" began Sally impatiently. Then, "Oh!" cried she and all the four more in a breath. And five small, rapturous noses sniffed at the spicy carnations, of which each of Christina's guests had brought one away from the party, with a feathery spray of fern tied with a pink ribbon.

"My, but they're sweet!" said Sally. "It must have been a swell party!"

"Sure it was," said Kitty Fry. "We're going to tell you every separate thing that happened at it, the same as we promised. But first, I guess"—she paused and telegraphed a question about her, to which she received seven nods in answer. Rather wistful some of them were, but each was a genuine nod. "But first," resumed Kitty, "we thought it was fair, since we've had the party, not to be piggy about the flowers. We are going to give them away to you, for your share, for presents. And I guess we'll get it over and done with. Sally Delaney, you can have mine."

Sally stared for a moment to make sure, then clutched her fragrant gift with a joyous murmur of thanks.

Five of the carnations changed owners at once. One of the other three was to go to Miss Euphemia Watts, who had the rheumatism, and one to Mrs. Cole, whose baby had died last month.

"That just leaves Molly Mulholland's," said Kitty. "She might as well keep hers. Pretty near every family on the street will have some benefit of the party. Mrs. Baudy has a geranium already. Mrs. Martin has a begonia. They needn't get any carnation. Molly can keep hers."

Molly was a shy, soft-voiced little creature; everybody liked to pet her.

But now she laughed and shook her head. "I guess not. I won't be piggy either. I am going to give my carnation to Mrs. Clifton."

"Don't! Don't you ever! She won't appreciate it. You'll waste it!"

"But she's so lonely!" pleaded Molly.

"What makes her lonely?" snapped Kitty. "Isn't this street full of the neighborliest kind of neighbors? Mrs. Clifton is a spot on it, with her closed up windows and her closed up ways. She's snubbed everybody off from her since the first day she came."

"She don't look cross," said Molly.

"Well, isn't she? Looks are nothing to actions. But," said Kitty, seeing that Molly was distressed as well as firm, "it's your carnation. If you choose to give it to Mrs. Clifton, go give it to her."

Molly went alone. All the others went in a body to deliver Miss Euphemia's and Mrs. Cole's carnations. Then they waited.

It was a long time before Molly came with flying feet.

"Oh, it's too lovely!" cried she. "I am so glad! It's such a beautiful ending off to the party!"

"What is it? Was Mrs. Clifton pleased?" asked Kitty.

"So pleased she cried," said Molly. "Oh, girls she's got a girl that's our size that's been blind. Her only hope was to stay in the country and grow strong. Her mother had to work, work, work all the time to pay for it, and the doctors wouldn't promise her a cure, and they never had been separated for a night before. Mrs. Clifton said she has been thinking day and night how to save a penny or how to work harder. And it was a mercy, for it took her mind off some. Last week Prissy (that's her daughter) went to the hospital; this week she had the operation and—and she can see!" Molly laughed because she was so near crying—if not entirely. "Isn't it perfectly splendid?"

"Perfectly!" said Kitty. It was all even she had to say. Nobody else said anything.

"To-morrow, early," Molly went on, "Mrs. Clifton is going to the hospital and Prissy's bandages can come off for her whole visit. She was wishing she could afford something nice to take her to see, only Prissy said it would be plenty nice enough and all she'd ask to see her mother. And, of course, it would. But Mrs. Clifton liked taking the carnation beside; she was tickled."

"You did well!" said Kitty, one of whose good points was that she was not sorry when things turned out better than she had expected. "It was fine!"

"Mrs. Clifton said it wasn't only the carnation," said Molly; "it was having a neighbor for Prissy when she could come home. Prissy is sociable, she said, and maybe would be lonely while she was off working. But now Prissy can have me, and she was good and thankful."

"She can have us all," promised Kitty, quickly.

"I told her she could!" shouted Molly, with a giggle and a hop of satisfaction, "I told her so by faith! And it came right true, like the Bible. So our street is nice and friendly from end to end; there isn't any house any more that's a spot on it. Christina's party cured it."

"Say, don't folks like Christina put you in mind of Golden Texts in the lesson?" said Sally.

"I'd like to send my carnation to Prissy, too. I'll keep it at home in water for the family till morning and then send it."

In the morning there were five more carnations for Prissy. There was a happy-faced little woman, starting early for the trolley, talking hard to the corner to an escort of a dozen or more girls.

"Tell Prissy we'll be waiting for her!" cried Kitty, at the last.

"And tell her we're glad!" cried Sally.

On this morning Christina went early to school to report to the others all about her party.

"Well, it's very interesting," said Katharine. "Hearing about it is almost as good as going—for some reasons."

"Mother says I may have a party on Tuesday," said a girl named Anne Appleby. "I invite you all to it now. And just because Christina has been so good I am going to be good, too.

"How?" they asked.

Anne shut her eyes and drew a long breath. "I am going to invite Lucia Meredith to it! She scares me to death, she is so grand and dressy. Her father has an automobile and her mother has a butler. And my parties are perfectly home-made."

"They are perfectly nice!" said Christina.

"You know you are proud of them, Anne; you couldn't help it," said Katharine. "We all love them."

"That's because you have been acquainted with them ever since we were so little we didn't know what butlers were. Tom kept saying that Lucia must be lonely," said Anne, "but I didn't pay attention. But Christina's party made me think. I will ask her. I just hope she'll have an engagement at the White House or Windsor Castle or somewhere."

"Did she?" the girls asked, with much interest the next day.

Anne was all smiles and cheerfulness. "She had two. She said if they'd been ten she would break them all to come. She has been just longing for us to let her in to our good times. I am not a bit afraid of her now."

"Ideas are very spready, aren't they?" said Katharine. "See what good you have done, Christina. I suppose when anybody begins to make a little more friendliness they never know how much they'll make."—Congregationalist and

The Wishing Girl.

She wished to see strange countries
Oh, better still, a queen;
She wished she were a princess—
That she had never seen.

She saw the wealthy ladies
And wished to take their place;
She wished for their fine jewels,
Their satins and their lace.

She wished that all her duties
Were changed to play and fun,
Or, that, by merely wishing,
Her duties could be done.

But strange, with all her wishing,
She never wished to be
The helpful and unselfish child
That others wished to see.

—Morning Star.

The Rogation Days.

Three days immediately before Ascension Day are called Rogation Days.

Of course you know that Ascension Day comes just forty days after Easter. That is the length of time that our Lord continued visibly on earth after he rose from the dead. On the fortieth day he was taken visibly into heaven.

But not every one, even in the Church, knows about these Rogation Days. The Fifth Sunday after Easter is Rogation Sunday. Monday, Tuesday, and Wednesday are called Rogation Days. Then, on Thursday, comes Ascension Day itself.

The Rogation Days are days of prayer for the blessing of Almighty God upon fields and crops. By observing them we show all men that we believe God

cares for us in the things that have to do with our daily life quite as truly as in those things that have to do with the life of the spirit. Day by day we pray, "Give us this day our daily bread." And once a year, on these days, we pray that God will bless the labor of the farmer, will cause the rain to fall and the sun to shine so that the seeds that have already been planted in the ground will produce abundant crops and the world may be fed.

This year will be a very anxious year, and many, many fields in Europe that were planted hopefully last year will have no one to plant them now. Our own crops must go far, this year, toward feeding the whole world. We ought to make the Rogation Days especially serious this year.

There was an old custom in England of marching in procession around the borders of the country parishes, stopping at intervals for the offering of prayer, in the midst of the fields. Perhaps some of our American country parishes will find a way to begin that interesting practice here.

Surely, at least, in city as well as in country, we shall wish to pray with especial fervor this year for the blessing of Almighty God upon the crops and the fields.—Young Churchman.

Little Things.

God expects that we will be faithful in the minutest details. It seems a small thing for a boy to acquire habits of study, but these habits in after years become one of the foundation stones of character; a small thing for a girl to be consistent and true, but these virtues in after days enable her to do a mighty work for Chirst; a small thing for a mother to be faithful to her child—sometimes it is almost a hardship—but in after years the boy becomes a preacher of righteousness, and moves the world; a small thing for a father to establish a family altar, but when the father is true and kind, the memory of his prayers will hold his children and his entire household will feel the uplift of his spiritual power.—Dr. Chapman.

"A Word to the Wise."

Little owlet in the glen,
I'm ashamed of you;
You are ungrammatical
In speaking as you do.
You should say, "To whom! To whom!"
Not, "To who! To who!"
Your small friend, Miss Katy-did,
May be green, 'tis true,
But you never hear her say,
"Katy do! She do."

—Virginia Guide.

Japanese Dollies.

Little Annette has an auntie who is a missionary in far-away Japan.

Not long ago Aunt Rhoda wrote that she was coming back to America to visit little Annette, for she is Annette's godmother.

Annette was delighted because she was to see dear Aunt Rhoda again.

"Aunt Rhoda writes," said mother, "that she is bringing you a real Japanese dolly. She hopes Clarissa and the strange dolly will be great friends."

Clarissa is Annette's favorite dolly.

That night a marvelous thing happened. After Annette had been tucked snugly into bed, she saw a crowd of funny little people. They were lovely though, with sweet little pink faces and bright brown eyes and short black hair.

"Don't you know us?" smiled one sweet little mite. "We came from away over the sea. You call it Japan; but we have a much lovelier name for it, which you could not understand. We came to find out what you were like, so as to hurry back and tell your new dolly all about you. We think she will be very happy here with you."

And there they hovered, talking together in their soft, tinkling little voices. She began to love them dearly, when—why, she woke up! You see she had just been dreaming!

After Aunt Rhoda came and brought the pretty Japanese dolly, Annette always wondered if the little dream-people had gone back and told her about her new little mamma and Clarissa.—The Shepherd's Arms.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their **wealthy** patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it **so firmly** that I offer to send **you** enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 64-C, Shelton, S. C.
Gentlemen:
I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name_____

Address_____

Shipping Point_____

COUNTRY BOARD.

A few boarders wanted. One mile from railroad station. Situation high and healthy. Rural delivery. Good service. Convenient to churches. Address MRS F. B. WHITING, SR., Boyce, Clarke County, Virginia. R. F. D.

Chalfonte Hotel

Cape May, N. J.

Reasonable Rates

Mrs. Calvin Satterfield

Resorts

ST. JAMES SCHOOL

Near Hagerstown, Maryland.

St. James School, with its beautiful grounds and buildings, will be opened from June 25 to September 10 to receive a limited number of guests. Large swimming pool, tennis courts, etc. Business and social references required. For further particulars, address ST. JAMES SCHOOL, Maryland.

Refined Home

With board, offered girl students desiring to study music and art—or attend summer session at Columbia University. References given and required.

Address MISS JORDAN, 452 Riverside Drive, New York, N. Y.

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Edge Hill Summer Home, Montvale, Va.

MRS. C. H. READ, Proprietor.

On the line of the Norfolk and Western Railroad, one-half mile from station. Large shady grounds; Iron and Lithia Water furnished guests; comfortable rooms; good service; excellent fare, bathrooms. Carriage and Wagonette will meet trains daily. Special rates for month of June.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Virginia Mineral Springs Hotel

Newcastle, Virginia

In the heart of the Alleghanies. Altitude 1,700 feet. New 100 room hotel. Electric lighted. Bath rooms on each floor. Bath house for mineral baths. Sewerage complete. Dancing pavillion. All out-door amusements. For further information apply to N. L. Claiborne, Manager.

The Vaughn Teachers Rest

Tompkin's Cove-on-Hudson, New York. A Resort for Women Teachers. Rates, $6.00 to $10.00 weekly.

MINISTERS SHOULD RECOMMEND the Southern Churchman to their congregations. Because: First, it is your Church paper. Second: To introduce the Southern Churchman into a home where there is no church paper, especially where there are little children, is like sowing a seed of kindness, because there is nothing in the Southern Churchman that will hurt, but much that will help.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

YOUR RENEWAL and a subscription to the Century Magazine for $5.50. Subscription Department, SOUTHERN CHURCHMAN.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies', infants' and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

BOOKS.

WE BUY AND SELL THEOLOGICAL Libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 132 East Twenty-third street, New York.

THE CENTURY MAGAZINE for six months to new subscribers, and MARION CRAIG WENTWORTH'S new book WAR BRIDES for $2.00. Send all orders to Subscription Department, SOUTHERN CHURCHMAN.

YOUR GARDEN.

SOUTHERN CHURCHMAN AND GARDEN Magazine, the two for $3.25.

SOUTHERN PROGRESS, regular subscription price 50c. per year, and the Southern Churchman—the two—$2.25. Subscription Department, SOUTHERN CHURCHMAN.

POSITIONS WANTED.

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Good traveler. Excellent references. Address H. W. Wilkins, Dixondale, Virginia.

A LADY WITH BEST REFERENCES would like a position as secretary-companion from 10 A. M. to 1 P. M. daily, except Sunday, in Baltimore, Md. Address Miss M. T., 1110 North Charles Street, Baltimore.

EXPERIENCED, CAPABLE WOMAN DESIRES engagement for summer chaperon, care of home and children or boarding house at resort. Willing to travel. Address 161, care Southern Churchman.

CAPABLE YOUNG LADY DESIRES SITuation as companion and nurse for invalid lady. Best of references. Address 163 Southern Churchman.

CLERGYMAN OPEN FOR ENGAGEMENT.

New York deacon about to be advanced to priesthood, desires curacy or mission. Young, unmarried, experienced and successful. Extempore preacher. Good references. University and seminary graduate. Would like to correspond with Bishop or rector needing curate or missionary. Address, "EXCELSIOR," care Southern Churchman.

SUPPLY WORK DESIRED.

The rector of a Southern Parish would like supply work for the month of August and two weeks in September. Would prefer to be in the East. Address "Supply" care Southern Churchman.

Meeting of Board of Trustees

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Tuesday, the 1st day of June, 1915, at noon.

S. SCOLLAY MOORE,
Secretary.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

AN APPEAL.

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000.00 a year, and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals, therefore, cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,
Alfred J. B. McClure, Treasurer,
Church House. Philadelphia, Pa.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Derby: Entered into rest at his home in Accomac, Virginia, May 11, 1915, LANDON B. DERBY, son of the late Rev. Henry Landon Derby.

He is survived by his wife, who was Miss Harriet Wise Wilkins, and three children.

Keith: On the 8th day of April, 1915, at his home in Warrenton, Va., after a brief illness, JOHN A. C. KEITH, in the forty-fifth year of his age. He died as he had lived, "In the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope, in favor with God and in perfect charity with the world."

John A. C. Keith.

Resolutions adopted by the vestry of St. James' church, on the death of Mr. John A. C. Keith:

Resolved, That we, the vestry of St. James' Episcopal church, Warrenton, Va., bowing to the will of our heavenly Father in the death of J. A. C. Keith, desire to express our sincere sorrow and high appreciation of our friend, associate and brother.

For a number of years Mr. Keith was a communicant of St. James' church and a member of the vestry.

He loved the church and manifested a deep interest in everything which contributed to the spiritual and material welfare of the parish. His counsel was always helpful, conservative and valued.

In his death the vestry has lost a true and sympathetic associate; St. James' church a consistent member and a loyal supporter; the community a citizen of honor and rare ability.

To the family and relatives we tender our sincere sympathy in their bereavement.

It is further resolved, That these resolutions be recorded in the minutes of the vestry, a copy sent to the family, and printed in the Warrenton newspapers and the Southern Churchman.

REV. W. G. PENDLETON,
Rector.
SAMUEL A. APPLETON,
JOSEPH W. BLACKWELL,
DR. M. G. DOUGLAS,
S. C. BRITTLE,
H. C. CROOME,
A. F. ROSE,
R. W. HILLEARY,
B. D. SPILLMAN,
HUGH HAMILTON,
R. H. MONTGOMERY,
EDWARD CARTER,
Vestrymen.

IOWA.

(Continued from page 12)

Ph. D., and Professor L. H. Pammel, who spoke on "The Rel tion of the Rector to the Chapter." A Junior Conference was also held on "The Brotherhood and the Boy." Howard E. Pierce, Junior, of St. Thomas' Chapter, Sioux City, was the appointed speaker. Bishop Longley closed the meeting with an address on "The Brotherhood Man as Lay Reader." At the business meeting Mr. N. S. Douglas, of Ames, was elected president of the Assembly, and the Rev. William P. James, rector of St. John's, Mason City, was selected as chaplain.

The speakers at the Conference of the Daughters of the King were the Rt. Rev. Harry Sherman Longley, D. D., who spoke on "The Relation of the Daughters of the King to the Rector." The Rev. Webster Hakes, who spoke on "The Relation of the Rector to the Chapter." Miss Ray M. Hanchett, who spoke on "Parole Work at Mitchellville," and by Miss Beatrice Mansfield, "Echoes of the Triennial;" Miss S. Constance Prescott, diocesan president of the Chicago Branch, "The General Work of the Daughters of the King," and Bishop Anderson of the diocese of Chicago.

Outside of the adoption of the Clergy Pension Fund Canon the work of the convention was largely routine. Especial gratification was experienced from the fact that every parish and mission, with one or two exceptions, had paid in full the apportionment for diocesan missions, and that there was a small balance in the mission treasury. The second Sunday in June was chosen as the time when throughout the diocese special offerings should be taken for the Emergency Fund, and the bishop of the diocese was requested to issue a letter to the Church people of the diocese upon the subject of this fund. The amount appropriated for the missionary apportionment was $7,570, which is to be apportioned upon the parishes and missions. A Diocesan Board of Religious Education was created to act in unison with the General Board of Religious Education. The deputies to the Provincial Synod selected were: Rev. Messrs. John C. Sage, F. E. Drake, Alexander H. Grant, William Pence James, Mr. J. H. Bolton, J. K.Deming, Howard G. Peirce, C. D. ones. The Standing Committee is as last year.

The conventioned adjourned to meet at St. Thomas' church, Sioux City, on the occasion of the consecration of that church May 21, 1916.

The morning of the opening of the convention the bishop of the diocese and the bishop suffragan delivered their addresses, the address of the bishop suffragan being concerned entirely with the missionary work of the diocese under his care. In his address to the convention Bishop Morrison declared his satisfaction with the spirit being shown by the Church in Iowa, and reviewed the condition of the diocese

and its institutions, including St. Katharine's School and St. Luke's Hospital, Davenport. He stressed particularly the need of efficiency and good management on the part of the clergy and vestries, and made many practical suggestions along this line.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.
Rt. Rev. Wm. T. Capers, D. D., Bishop.

St. Mary's Hall: The commencement exercises of St. Mary's Hall, the diocesan school for girls, were held in the auditorium of St. Mark's parish house on Monday, May 17th. Bishop Capers presented diplomas and certificates to the following: Misses Ethel Tobin, Marjorie Glaze, Elizabeth Ward, Ella Bedell Harris, Alice Trebus, Hallie Butler, Lucille Lokey and Ida Hendrix. The first prize for the highest average was awarded to Miss Suma Powell and the second prize to Miss Ann Beth Price. Dr. Lindley M. Keasbey, of the University of Texas, delivered a splendid address on "Wealth and Its Ways."

St. Mary's Hall was founded by Bishop Elliott forty years ago, and during that time it has made a notable contribution to the Church in Texas by educating and training a large number of young women along Church lines. From a scholastic standpoint the year just closed, under the leadership of Miss Elizabeth A. Andrews, has been one of the best in its history. The school will reopen in September in its new location on Laurel Heights.

Baptism: On Sunday, May 16th, the priest in charge of the Church of the Annunciation, Luling, baptized the twin children of Mr. and Mrs. W. W. Gregg. They are the great-grandchildren of the first bishop of Texas.

Emergency Fund: Bishop Capers has issued an urgent appeal to all the congregations in the diocese in behalf of the Emergency Fund of the General Board of Missions. He has appointed Trinity Sunday as the day upon which a united offering shall be made for this purpose. The offerings are to be brought to San Antonio, and presented at the opening service of the council in St. Mark's church on Wednesday, June 2nd.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Holy Apostles' Church, the Rev. Dr. Henry K. Denlinger, rector, is the Manhattan West Side parish, of which Bishop Paddock, of Eastern Oregon, was rector. Difficult and down town in its problems, it has succeeded in getting an endowment of $100,000, nearly all raised within the last three or four years. The property has recently been improved. Laymen are active. A larger proportion than one would think possible of the permanent fund has been raised by the people themselves. In spite of changes in population, and failure of other churches around it, Holy Apostles was never larger in its work or brighter in its prospects.

Memorial Service: At the Cathedral of St. John the Divine on Whitsunday morning there was held a service in memory of New York people who lost their lives on the Lusitania. It was similar in character to the service held after the Titanic went down. The sermon was preached by the dean, and friends of the unfortunates occupied seats in the front center. A large crowd of worshippers attended.

Palestine Exhibit: Synod Hall and its undercroft are in use by the Board of Religious Education for a Palestine exhibit that is controlled by the Missionary Education Movement, but made a success by the Rev. Allen Moore, a Church of England missionary. Some hundreds of young people personate characters, and rooms are filled with illustrations of Bible scenes. Bishop Greer opened the exhibit and pageant on May 21st. It is to continue two weks. It has been given on the lower West Side, Holy Apostles and other parishes taking part there, and at St. Luke's, where the entire Washington Heights had part.

CHRISTIANITY AND THE COMMUNITY.

(Continued from page 13.)

of Indianapolis, Indiana, where the conference is to meet in 1916, who attended the conference as the representative of the Indiana State Board of Charities, of which he has been a member for about nine years, and who is the first Roman Catholic priest to hold the presidency. Other officers elected were as follows: First vice-president, James F. Jackson, Cleveland, Ohio; second vice-president, James T. Gilmour, Toronto, Canada; third vice-president, Miss Minnie E. Low, Chicago; general secretary and treasurer, N. T. Cross.

Unreality in Religion.

"Unreality in religion makes unreality in the daily life; God forbid that we be involved in the downfall to which it leads! God forbid that any of us be found saying, or saying Amen to, prayers with which the conscience does not go along; reciting the Creed, yet inwardly muttering, 'I do not really mean it'; making vows of obedience and conformity with a mental reservation. . . . Better no religion than one which amounts to no more than a hollow form, a piece of decorative art, a cerement wrapped around the bones of a dead faith. Better no vows, than vows which a man intends to keep only so long as his views remain the same, better no plight of troth in marriage than one which is to stand good only till some new love supplants the old, better no words than words twisted into a falsehood and a lie, better no rites than rites which mean nothing."—The Rev. Morgan Dix, in "The Sacramental System."

"Let no doubts, then, of clever men, no plausible re-writing of old truth, no editing of an easier gospel for a sceptical age, rob us of the birthright of Easter, still the glory, still the comfort and still the hope of the world."—The Bishop of London.

"How are you to-day, Robert?" said a landlord to one of his tenants, whom he met on the street.

"Vera, weel, sir, vera weel," answered Robert in his usual way, "if it wasn't for the rheumatism in my right leg."

"Ah, well, Robert, be thankful; for there is no mistake, you are getting old like the rest of us, and old age does not come alone."

"Old age, sir!" replied Robert, "I wonder to 'ear ye. Old age has naething to do wi't. Here's my ither leg jist as old, and it is quite sound and soople yet."—Exchange.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

WANTED

ONE PERSON IN EACH PARISH to act as our local representative.

Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN,
Blue Ridge Springs, Va.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Be of Some Account in the World.

If any young man will make up his mind to be of some account in the world, he can do it. Let him cease dawdling with no clear-cut aim! Let him forsake the habit of trying to get through each day as easily as possible, working with one eye on his job and the other on the clock! Let him cease spending five evenings a week at vaudeville or moving picture shows! Let him cut off all useless waste of time and energy, putting into his work the best of himself, not the second best! Before the gray hairs begins to show above his ears he is likely to find himself among the picked men in his line, enrolled with Gideon's three hundred.

Hear Emerson, poet, philosopher, transcendentalist though he was, holding fast that cast of mind characteristic of New England: "Let any man learn to do some one thing better than the average man is doing it and though he

SOUTHERN RAILWAY

Premier Carrier of the South.

SCHEDULE CHANGES SOUTHERN RY.
Effective Sunday, May 9, 1915.

The following changes are announced in Southern Railway schedules, effective as above:

Nos. 7 and 8 will be discontinued between Danville and Charlotte, Nos. 45 and 44 representing these trains south of Danville. No. 7 leave Richmond 5:30 A. M., arrive Danville 10:55 A. M., connecting with No. 45 leaving Danville 11:10 A. M. and arriving Charlotte 4:20 P. M. Direct connections will be made at Salisbury for Asheville and at Greensboro for Sanford. In reverse direction No. 8 will receive connection from No. 44 at Danville 9:55 A. M., leaving Danville 10:15 A. M., arriving Richmond 3:50 P. M., stopping twenty minutes at Keysville for lunch. No. 46, Charlotte to Greensboro, will be extended through to Danville, arriving Danville about 8:30 P. M.

Nos. 19 and 20 will be extended and operated as between Richmond and Chase City, No. 20 leaving Chase City 5:00 A. M. and No. 19 arriving Chase City 6:50 P. M. No. 119 will leave Keysville 6:20 P. M., making no local stops as far as Chase City and arrive Durham 10:20 P. M. No. 19 will do local work, Keysville to Chase City. No change in 120, Durham to Keysville.

No. 11 will leave Richmond 11:15 P. M. instead 11:30, as at present, arrive Salisbury 8:35 A. M. ahead of Main Line No. 37, and connecting at that point with this latter train for points South. No. 11 will arrive Charlotte 10:50 A. M. No. 21, West Point to Richmond, will leave West Point 4:30 P. M. instead of 4:45 as at present, arriving Richmond 6:15, P. M.

No. 5 will leave Danville 5:00 P. M. instead of 4:50 P. M., as at present, arriving Lawrenceville 9:15 P. M.

Main Line No. 44 will leave Danville about 10:10 A. M., arrive Washington 7:30 P. M. instead of 8:20 P. M., as at present.

Grandmother Demonstrates.

(Continued from page 16)

but she is a great reader of really good literature—and near-poor. She told me her expenses for medical attendance were large, so she must economize in many ways."

"We went to school together and she always went ahead of me in every class. I go to see her, but she is so refined and her room is so dainty—well, I am just awfully selfish—and that is the simple truth."

"No, Jenny, it is just thoughtlessness. I do not agree with Sidney Smith when he said that 'most people would be good.'—The Christian Work.

Religion.

Religion is not an accidental matter, as some persons would have us believe. It is a matter of the heart and of the issues of life. Its essence is supreme love to God, and this will issue in love to one's fellow-men. It is supreme loyalty to the Master, as also to truth, justice and righteousness. Religion is not an accidental affair, but the bent of mind and heart and the trend of every day life flowing Godward. The whole inner moral nature and the external life of man are affected by it. It is a moral leaven in a community, the light and the salt of the earth. Hence it deals with the most vital interests connected with human destiny. Religion must be supreme in the thought and in the experience and in the life of an individual. It is of paramount importance in the social, commercial and spiritual life of the people. It is first in importance, and first in point of time.

True religion never changes. Its sum and substance are as unchangeable as the character and throne of God. It is the same yesterday, to-day and forever. Its power is indescribable, its ideals lofty and its results glorious and assuring. It makes character, it elevates the man, it sanctifies and glorifies the individual. Its beneficent fruits are in evidence everywhere. It makes the wilderness blossom as the rose, and the solitary places are changed into vernal beauty. It is the harbinger of peace, of civilization, of social purity, of commercial integrity, of civic righteousness, of uprightness of life. It is earth's best evangel. It is God's best and most munificent gift to mankind. It nerves for action, it puts strength into character, joy into the soul, zest into life, power into duty, expectation into service, efficacy into prayer, cheer into the toiling masses, sacrifice into endeavor, and furnishes victory to triumph over death and the grave.—Selected.

Norfolk & Western
Railway

ONLY ALL-RAIL LINE
TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.30 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.28 A.M Byrd St. Sta.	*6 25 P.M. Byrd St. Sta.
*12 01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.15 A. M. from Fredericksburg

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH **BELLS** SCHOOL.
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

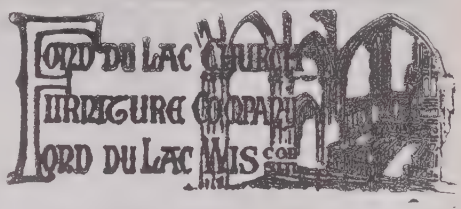
O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

IF YOU ARE IN NEED of a companion, nurse or mother's helper, a little advertisement in our CLASSIFIED DEPARTMENT will bring you many replies.



MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors,
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury Washington, D. C.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

Intercession is the greatest human missionary force.

"Every church should carry its community in its heart."

The only way to own ourselves is to surrender ourselves to the perfect Master.

Courage isn't lack of fear; it is standing your ground in spite of fear.—H. C. King.

It is not our ignorance and clumsiness that baffle the Almighty—it is our despair.—Percy C. Ainsworth.

Let us fold away our fears,
And through all the coming years,
Just be glad.—J. W. Riley.

Christ and his cross are not separate in this life, however they part at heaven's door.—Samuel Rutherford.

All we have willed, or hoped, or dreamed
of good shall exist,
Not its semblance, but itself.
—R. Browning.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.
—W. Cowper.

There are songs unsung to harp or lute. The rhythmic years of a loving ministry work out a sweet refrain. Some day it will be caught up by the choir that lingers along the shoreless seas.—Nichols.

Nor bounds, nor clime, nor creed, Thou knowest
Wide as our need Thy favors fall,
The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the heads of all.
—Whittier.

We must not allow ourselves to be cast down, nor to despair; because our hearts seem colder at one time than another. The test of the cold heart is the yielding to sin, and, if we are clinging to Him, and to His will, we may be quite sure that what we take for coldness of heart is a trial, not a treason.—Frederick Temple.

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a child-like faith in God.—Bishop John H. Vincent.

None but Christ ever met death face to face; and he met it that we never might. But in our degree we are all to enter into his sufferings—to drink of his cup. Some are privileged to receive it all unconsciously: to die in sleep, or the like, as little children. Some receive it unwillingly; but none the less have to taste it in due time. And some—and this should be our aim—receive it reverently and lovingly at his hands, take it into their own, and drink of it as of the holy cup of the Lord.—Rt. Rev. Dr. Collins, late bishop of Gibraltar.

Farewell! since nevermore for thee
The sun comes up our earthly skies,
Less bright henceforth shall sunshine be
To some fond hearts and saddened eyes.

There are who, for thy last long sleep,
Shall sleep as sweetly nevermore,
Must weep because thou canst not weep,
And grieve that all thy griefs are o'er.

Sad thrift of love!—the loving breast,
Whereon thine aching head was thrown,
Gave up the weary head, to rest,
But kept the aching for its own.

Till pain shall find the same low bed
That pillows now thy painless head,
And following darkly through the night,
Love reach thee by the founts of light.
—Selected.

IF YOU ARE seeking a position, use our CLASSIFIED DEPARTMENT. It brings results.

Personal Notes

The Rev. Dr. W. H. H. Powers, rector of Trinity church, Towson, Maryland, who was recently taken very ill and removed to the Church Home and Infirmary, Baltimore, for treatment, is slowly convalescing.

The Rev. J. E. Thompson has accepted the call to the rectorship of St. John's church, Covington, Kentucky, and minister in charge of St. Stephen's church, Latonia, Kentucky.

During the absence of the Rev. D. W. Curran, rector of All Faith parish, Mechanicsville, Maryland, who is ill at the Garfield Hospital, Washington, the Rev. G. W. Atkinson, Jr., of Grace parish, Georgetown, will officiate.

The Rev. Clifford W. French, of Mt. Vernon, New York, has entered upon his duties as minister in charge of St. Gabriel's church, Hollis, New York.

The address of the Rev. W. A. A. Gardner is now Melvin Village, New Hampshire.

The address of the Rev. M. W. Riker is changed from Washington, D. C., to 550 West 155th street, New York City.

On the first Sunday after Trinity the Rev. E. Irvine Georges will enter upon his duties as vicar of St. John's church, Orlando, Florida.

During the summer months the Rev. Albert New will be in charge of Grace church, Waynesville, North Carolina.

The Rev. Adolphus T. Pindell, who for more than thirty-nine years has been the faithful rector of Sherwood parish, Cockeysville, Maryland, having reached the age of seventy-five, has presented his resignation, to take effect on the fortieth anniversary of his rectorate, which will occur on February 2, 1916.

Ordinations.

On the fifth Sunday after Easter (May 9th), in Trinity church, Boston, the following deacons were advanced to the priesthood by Bishop Lawrence: The Rev. Messrs. Rolfe Pomeroy Crum, Dwight Walter Hadley, Daniel Randall Magruder, Charles Russell Peck, John H. Rosebaugh and Henry R. Sherrill. The ordination sermon was preached by Bishop Lawrence.

On Ascension Day (May 13th), at Nashotah chapel, Wisconsin, the Rev. Gilbert Heaton Livesey and the Rev. Don Frank Fenn were advanced to the priesthood by the bishop of Milwaukee. The sermon was preached by Dean Larrabee, D. D., and the candidates were presented by the Rev. Professor, St. George, D. D. Mr. Fenn will assume charge of All Saints' church, Denver, Colorado, and Mr. Livesey will become missionary at Jefferson, Wisconsin.

In All Saints' church, Springfield, Massachusetts, on May 13th, the bishop of Western Massachusetts ordained to the priesthood the Rev. Edmund Randolph Laine, Jr. The sermon was preached by the Rev. Howard C. Robbins, and the candidate was presented by the Rev. C. E. Hill, rector of All Saints.

Deaths.

On Thursday, May 21st, the Rev. Samson Dimmick, missionary emeritus, entered into rest at his home in Kittanning, Pa. He was amongst the oldest Presbytery of the diocese, having been ordained in 1888. All his ministry was spent in the diocese of Pittsburgh, as missionary at various points in Armstrong County. In 1905, on account of failing health, he was obliged to give up active work, and the last ten years he has spent quietly with his family. The funeral services were held on Saturday afternon at St. Paul's church, Kittanning, the rector of the parish, the Rev. Harris B. Thomas, and other neighboring clergymen taking part.

At the home of her son, Mr. Joseph A. Gray, Nashville, Tennessee, Mrs. William Crane Gray, wife of the first bishop of Southern Florida, died on May 11th, in the seventy-second year of her age.

The Rev. Henry C. Mayer, son-in-law to the fourth bishop of Pennsylvania, the Rt. Rev. Dr. William Bacon Stevens, entered into rest at his home in Philadelphia on Friday, May 21st. Most of his ministerial work was in establishing missions and in education, chiefly for ten years in Mexico and Cuba. He had charges in various parts of the country. He returned to Philadelphia about four years ago, suffering from the effects of living in high altitudes. He graduated from Kenyon College, later he received his M. A. degree from Harvard University. He was made deacon in 1869, when he graduated from the Divinity School by Bishop Stevens, who advanced him to the priesthood in 1870.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Real Estate Bonds
Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.
Write for full information.
American National Bank
Richmond, Va.
Capital & Surplus.....$1,600,000
Resources over 9,000,000

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., JUNE 5, 1915 No. 23

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

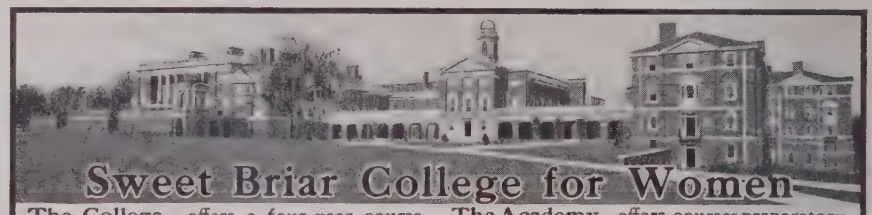
Mary Baldwin Seminary
FOR YOUNG LADIES. Staunton, Virginia
Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal.

St. Alban's National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Southern Normal College
Hot Springs, N. C. Open the Year Round
The Recreation Center of the South
Pure mountain air, pure water, pure food
SUMMER SCHOOL OF
Physical Education and Play
Summer Faculty of Specialists in Gymnastics, Dancing, Games and Athletics
Nursing and Domestic Science.
DIPLOMA for 2-year course
BACHELOR'S DEGREE for 3-year course and CERTIFICATE for Summer course.
Three Competitive $100 Scholarships.
Summer Courses, June 15th to August 12th.
Winter Courses, Sept. 14th to June 3rd.
Address
Box 106. WM. W. HASTINGS, Pres.



STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.
Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.



Sweet Briar College for Women
The College—offers a four-year course leading to the degree of A.B. 1000 feet high in the foothills of the Blue Ridge Mountains on an estate of 3000 acres. Modern equipment. Enrollment limited to 300 students. Art, Music, Domestic Science.
The Academy—offers courses preparatory to the college and general courses. Music and Art. Health conditions unsurpassed. On main line of Southern Railroad. 10th year begins September 21, 1915. For catalog and book of views address
The Secretary, Sweet Briar College, Sweet Briar, Va.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Fauquier Institute For Girls and Young Ladies, Warrenton, Va.
The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.
MISS NELLIE V. BUTLER, Principal, Box 17.

The Protestant Episcopal Theological Seminary in Virginia
The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

GRAFTON HALL
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics,
Music, Art, and Library Courses

Gunston Hall 1928 Florida Ave., Washington, D. C.
School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art. Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

Book Notices.

Freedom and Causality, in Their Ethical Aspects. Being the lectures delivered on the Reinicker Foundation at the Protestant Episcopal Theological Seminary in Virginia, December 1914. By (the Rev. Dr.) James R. Howerton, professor of philosophy in Washington and Lee University. With an introduction by the Rev. W. Cosby Bell, D. D. professor of Systematic Divinity in the Seminary. Presbyterian Committee of Publication, Richmond, Va. Pp. 8vo. 86. Price, 60 cents.

This little book is of value out of all proportion to its size or price, and a study of it is earnestly commended to our thoughtful readers. Those who like metaphysical studies will find pleasure as well as profit in following a close and cogent thinker in his treatment of a problem which can never be philosophically determined, but which is here cleared of much of the fog which has been thrown around it, placed upon its true ground and made understandable. Others might well read these lectures as a mental exercise and an example of fine reasoning. But their chief value to both will lie in the practical application of a vital subject to questions of religion and ethics which are pressing for solution to-day, some of them old as the race and some new as the latest twist in our complex civilization. The clergy will find them especially worth while. We cannot do better than to quote from the short introduction by Doctor Bell. He speaks of the satisfying "correlation of reasoned theory and practical insight in this discussion," and adds; "The lectures possess, indeed, a combination of qualities too rare not to be appreciated. On the one side we have extremely close and accurate thinking backed by adequate scholarship and by a native philosophic grasp that especially impressed the lecturer's audience. On the other side we have a faculty for apt illustration, a dexterity in the use of language, and a practical insight into the social and personal consequences of the two contrasted points of view with which the lectures deal. And this combination makes,

interesting reading out of the most severe and strenuous thinking. The author shows us the old struggle between Freedom and Determinism, too often regarded as merely academic, reappearing as a burning issue in the social movements of our time. In his hands the problem of the schools becomes a problem of the work-shops and the department stores. The lectures are the outcome of thought of a high order. They will provoke thought in those into whose hands they come."

Overlooking and Forgetting.

Most of us have had troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember? How many that are six months old should we think worthy to be remembered or mentioned? To-day's troubles look large, but a week hence they will be forgotten and buried out of sight.

If you would keep a book and every day put down the things that worry you and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you just as you allow a fly to settle on you and plague you, and you lose your temper or rather get it (for when men are surcharged with temper they are said to have lost it), and you justify yourself by being thrown off your balance by causes which you do not trace out. But if you could see what it was that threw you off your balance before breakfast and put it down in a little book and follow it out and ascertain what becomes of it, you would see what a fool you were in the matter.

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them that we should be glad to drop such things and bury them at once in eternal forgetfulness.

Life is too short to be worn out in petty worries, frettings, hatreds and vexations. Let us banish all of them and think on whatsoever things are pure and lovely and gentle and of good report.—Christian Globe.

Behind the word "preacher" of the New Testament Scriptures there are half a dozen original words, each with its own distinctive suggestion, each contributing its own item of color to the description of the mighty office. The preacher is a herald, a public crier, a man with an imperial proclamation, charged with a message which must be announced from the housetops with all the urgency of a sovereign command. The preacher is an evangelist, with a message which is almost a song, full of sweetness and of light, the speech of the wooer, laden with tenderness and bright with the promise of gladsome days. The preacher is a logician, engaged in strenuous reasonings, seeking to gather together the loose and incoherent thoughts of men and bind them into firm and well-knit spiritual decision. The preacher is a conversationalist, who sometimes lays aside the spacious function of the public minister, and, discarding the formalities of linked and well-connected discourse, engages in homely intercourse, in fireside speech with his fellow-men.—J. H. Jowett.



William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshal, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and power plant; large shaded campus: 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. ***132 scholarships,*** value $56 each, ***for men training to be teachers.*** Preparatory courses separately offered in the Normal Academy.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

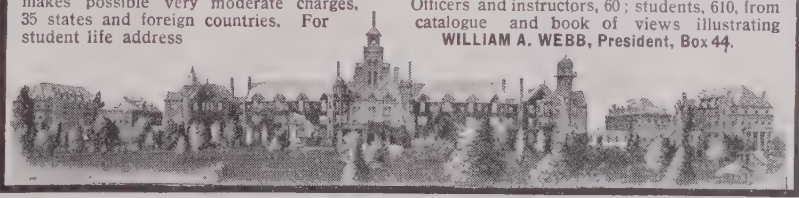
THE COLLEGE OF WILLIAM AND MARY

LYON G. TYLER, LL. D.
President.

For catalogue and information address
H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 610, from 35 states and foreign countries. For catalogue and book of views illustrating student life address
WILLIAM A. WEBB, President, Box 44.





A Girls' School with a Religious Atmosphere

Rt. Rev. A. M. RANDOLPH, D. D., Episcopal Visitor. Rev. C. ORLANDO PRUDEN, Rector.

A School which offers a thorough education at a moderate cost. Its location, on Main Line Southern R. R., is healthful and beautiful; the modern buildings are excellently equipped and surrounded by a ten-acre campus. The school maintains a gymnasium, with provision for outdoor athletics.

The curriculum embraces College Preparatory and Business Courses, Literary, Music, Art, Expression, Certificate admits to all leading Colleges. Catalog and views may be obtained by addressing
MRS. ELIZABETH MAY WILLIS, B. P., Principal, Box 13, Chatham, Va.

***The* PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home-work actually done; (3) it is easy to teach.

Samples on request.

THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., JUNE 5, 1915. Vol. LXXX. No. 23

EDITORIALS

KIKUYU: THE ARCHBISHOP'S PRONOUNCEMENT.

Most of our readers have almost forgotten, we suppose, the Kikuyu controversy of two years ago; partly because it has been crowded out of the newspapers by more recent happenings which have engrossed attention, and partly, let us hope, because they have been occupied with practical matters of more real importance. It will be recalled, however, that in June, 1913, the Bishops of Mombasa and Uganda, of the Church of England in those parts, took part in a conference with a large number of other missionaries representing the various Christian bodies working in British East Africa, the purpose of which was to promote unity and greater efficiency of effort in advancing the Kingdom of Christ in that dark land. At the conclusion of the conference these bishops celebrated the Holy Communion in the Scottish Presbyterian Church at Kikuyu, being the only one available, and administered the same to the other delegates present irrespective of their ecclesiastical affiliations. Which things greatly grieved the heart of their brother the Bishop of Zanzibar, who charged the bishops above named with "propagating heresy and committing schism," laying such charge formally before the Archbishop of Canterbury. The Archbishop declined to allow proceedings against the offending bishops but referred the whole matter to the consideration and advice of the Central Consultative Body, a committee of bishops formed under a resolution of the Lambeth Conference and composed of many of the most prominent and judicious prelates of the Anglican Church. It is plain that they had a very delicate task to perform, and the Archbishop also in making his final pronouncement in the matter. Questions were at issue upon which wide differences of opinion are and will continue to be held and a large liberty of action has been allowed. The occasion for serious contention and unhappy strife of words was abundantly present. The result of hasty, unwise or partisan action could not be foreseen, but would certainly have been unfortunate and might have been disastrous.

The Consultative Body took the whole matter under advisement last July and after full deliberation made their unanimous report thereon to the Archbishop. Being fortified by their advice, though by no means bound by it, Archbishop Davidson has now given his decision, which seems to be in entire accord therewith and so will carry the greater weight.

We have not received the full text of the pronouncement, but from the outlines published in the papers it is seen that both the Archbishop and his advisers are in hearty sympathy with the object of the Kikuyu conference and find no objection to the two bishops having taken part therein or to the general principle of federation. In regard to certain other questions a large degree of responsibility, and liberty, should be left, it is said, with the diocesan bishop, who may rightly sanction, in certain cases, communion without confirmation. While loyalty to the Anglican position in regard to the threefold ministry is by all means to obtain yet this does not put beyond the pale of the Church every body of men who follow a different use, or limit the operation of Divine grace through their ministry of the gospel. Services such as that held at the close of the Kikuyu conference are advised against on grounds of expediency, to prevent misunderstanding, but not of principle. The Archbishop speaks throughout with great caution, but with clearness and decided breadth of view.

Some of the chief points touched upon are thus given by our contemporary, the Canadian Churchman.

Christian Unity.

"With regard to the conference at Kikuyu the Archbishop endorses the words of the Consultative Body:—

"'The Central Consultative Body heartily appreciate the fact that the main object of the Kikuyu Conference—namely, the promotion of a brotherly spirit and the adoption of practical steps towards unity—is wholly desirable. . . . All this, with the mutual consideration involved, and with the united testimony borne to the faith which is enshrined in the Apostles' and Nicene Creeds, plainly makes for unity; and it is by such methods and by such a temper, more, perhaps, than by formal organization, that the conditions may be realized in which the end of our efforts and our prayers, a genuine African Church, will be shaped by the Holy Spirit of God according to His will.'

Federation.

"There is, the Archbishop thinks, a very real difficulty in regarding it as possible that one section of a great communion should federate itself with some of those outside without thereby compromising, or at least affecting, the life and organization of the whole communion of which it is a part. Such a federation requires a sanction which is more than local.

"In following the advice of the Consultative Body the Archbishop points out that the scheme of federation provides that "for the present all recognized as ministers in their own churches shall be welcomed as visitors to preach in other federated churches." The Archbishop does not think this rule in itself contravenes any obligatory principle of Church Order, but adds that care must be taken to ensure that the authority of the Diocesan Bishop be maintained.

Confirmation and Communion.

"With regard to the admission to the Holy Communion of Christians who have not been episcopally confirmed, the Archbishop thinks it right to leave large responsibility with the Diocesan Bishop, and adds:—

'Looking carefully at present-day facts and conditions, I have no hesitation in saying that in my opinion a Diocesan Bishop acts rightly in sanctioning, when circumstances seem to call for it, the admission to Holy Communion of a devout Christian man to whom the ministrations of his own Church are for the time inaccessible, and who, as a baptized person, desires to avail himself of the opportunity of communicating at one of our Altars.'

Communion From Non-Episcopalians.

"With regard to "the sanction directly or by implication given to members of the Church of England to receive the Holy Communion at the hands of Ministers not episcopally ordained," the Archbishop observes:—

'There is no branch of Christian polity the handling of which requires more reverent caution than does this. If, for the sake of securing what looks like a gain in the direction of Church unity, or of attaining in the mission field a nearer prospect of a church in the true sense 'native,' we were to treat

the question of a threefold ministry as trifling or negligible, it is obvious that we might do irreparable ill to the future life of the Church of Christ in that region of the earth. Putting the matter at its lowest, the contribution which we make to the Church of the future must be of our very best. It must, so far as we can secure it, be 'thoroughly furnished' in effectiveness of spiritual power. Consciously to be party to anything less or lower would be intolerable, because on our part it would be disloyal. I do not say that the acceptance of what has been proposed (and, as the proposers think, safeguarded) would of necessity bear that character. But the danger would be neither distant nor unreal.'

The Kikuyu Communion.

"The Archbishop proceeds to deal with the special celebration of the Holy Communion at the close of the Kikuyu Conference, and declares:—

'It was far from being the first time that in the Mission fields of Africa or of the Far East non-episcopal missionaries have participated in such a service, when the celebrant was a missionary Bishop or a leading Presbyter of our own Church, and in commenting upon the action of the Bishops and clergy at Kikuyu it is unfair to forget that fact.'

"The service, however, was admittedly abnormal and irregular, and is liable nowadays to a degree undreamed of a few years ago, to acquire a character it never claimed, and to be looked upon as a notable "demonstration" in favour of a particular ecclesiastical policy at a time when such lines of policy are the subject of keen and almost world-wide debate. The Archbishop concludes as follows:—

" 'I believe that we shall act rightly, and that the wisest and strongest missionaries believe that we shall act rightly, in abstaining at present from such services as the closing service held at Kikuyu, now that in a world of quick tidings and of ample talk they are shown to be open to the kind of misunderstandings which have arisen.'

" 'The subject of reunion and intercommunion is with us day by day; it is not going to be forgotten. Our efforts are not over; we ask continuously for Divine guidance towards 'the haven where we would be.' We do not, I am persuaded, ask in vain.' "

How good is the message of a fair chance for manhood; the seeking and saving of that which is lost—"Never despairing of any man"—the faith that when a man "comes to himself" he will arise and go to his Father.

This is the message of human liberty, both spiritual and material; spiritual through knowledge of the truth which makes us free and the hope of eternal life in the age to come; material as a proclamation of good tidings to the poor, release for the captives, liberty for the bruised, healing for the sick, lands and homes in the face of persecutions now in this time, the supply of material needs to those who seek first the kingdom and its justice.—Michigan Churchman.

If men are to unlock the treasures of the heavenly world, there must be a new going back into the fountains of unsullied truth in the Bible. Jesus Christ never becomes or remains real to men who cease the study of the word of God. One of the tragic facts about the life of our day is that many men have lost the Bible out of their lives.—Ex.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE GENERAL CLERGY RELIEF.

Mr. Editor: The General Clergy Relief Fund, under the management of a man raised up of God for the work, Rev. Alfred J. P. McClure, is winning recognition among our people, and gradually coming into its own.

The table of receipts and grants of this Relief Fund recently sent out is full of interest, and I venture to call attention to a point which I am sure interests all our people.

This table gives a report from September 1, 1913, to May 1, 1915, showing that the diocese of Virginia gave during that time:

From churches	$2,520.30
From individuals	1,260.24
Total	$3,780.54

Amount received by the diocese during that time, $5,025, so it appears this diocese received nearly $1,250 more than they gave. Who believes that the people of Virginia are indifferent to a fund which is meant to relieve, in time of advanced age, those who once ministered to them in holy things and their dependent families?

The responsibility for this lies at the door of the clergy. This table shows that there are in the diocese of Virginia 244 churches and missions. How many of these, suppose you, contributed to this fund? Not one-fourth. Not one in four.

And why did they not contribute? Because they were never asked by their clergy. They were never given a chance to contribute.

The diocese of Southern Virginia gave to this fund:

From churches	$1,342.72
From individuals	292.85
Total	$1,635.57
Amount received	$1,550.00

West Virginia gave to this fund $511.54. It received $525.

North of Virginia, Maryland gave nearly$400 more than it received.

South of us, North Carolina gave $3,291.51. Received $3,637.50.

But out of 114 churches and missions 64 were allowed and invited to contribute.

Brethren of the clergy of Virginia, do give your people an opportunity to contribute and thus remove this stain from the fair name of our diocese.

And brethren of the laity, if your clergyman does not give you the opportunity urge him to do so.

J. McGILL.

The Plains, Va.

TWO TRUMPETS WITH NO UNCERTAIN SOUND.

Mr. Editor: In these troublous times, while men are inquiring with intensifying anxiety: "Whither?" the answer is plainly forthcoming when trumpet calls are heard giving no uncertain sound. Recently two have struck our ears, and from opposing camps. The first sends its brazen tones through a technical magazine advertising American bombshell machines. Describing eloquently the merits of its high explosive shells and the two acids employed, it adds:—

"Fragments become coated with these acids in exploding, and wounds caused by them mean death in terrible agony within four hours if not attended to immediately."

There is the climax of Mammon's cruelty, a clear ringing defiance of the Prince of Peace.

The other trumpet is equally clear and resonant with significance. It sounds from a camp despised almost as much as apostolic Christianity. Here are its clarion tones:—

The destruction of the Lusitania and the killing of hundreds of non-combatants, men, women and children on board the steamer, brings more closely home to us the fiendish savagery of warfare and should inspire us with stronger determination than ever to maintain peace and civilization at any cost.

We call upon the people of the United States to profit by the lesson of our unfortunate brothers on the other side of the Atlantic ocean and to throttle all efforts to draw this country into the dangerous paths of international quarrels, imperialism, militarism and war.

Let us proclaim in tones of unmistakable determination: "Not a worker's arm shall be lifted for the slaying of a fellow worker of another country, nor turned for the production of mankilling implements or war supplies!"

(Signed) THE SOCIALIST PARTY OF AMERICA.

Between these two calls, alas, the Church wavers. Sometimes it feebly takes sides. More often, it tries to maintain a strict neutrality—a neutrality between Mammon and God. Both our Church and nation invite the divine wrath so long as they try to maintain such a position.

JAMES L. SMILEY.

Annapolis, Maryland.

The Opportunity of the Church.

The secret of the influence of Christianity throughout the ages lies in the fact of its being a religion of redemption. It has held and moved men not merely by the perfection of its ethical teaching but by its power to save them from sin and from death. It is the fact of forgiveness through sacrifice lying at the heart of Christianity which converts it from a creed into a gospel, and it is when the churches proclaim this that their word is with power. The cross of Jesus Christ has given a new meaning to all sacrifice. It is at once a revelation and an impartation of God to man. So wherever love is, there is God. About the action of love there is always something original and incalculable, and it is the power of a new and endless life through love that gives pith and meaning to the Christian message.—Selbie.

An Efficient Sunday-School.

An efficient Sunday-school is one in which the working forces understand its purpose or aim, its conditions and materials of operation, and its methods of procedure; one in which duties are so assigned and responsibilities so clearly divided that its operations proceed with economy of effort and without waste or friction; one in which there is the application of all possible working forces and the enlistment of every aid available to secure desired results. An efficient Sunday-school is one which succeeds in developing most easily and completely Christian character in its people, both students and workers. An efficient Sunday-school develops efficient Christians.—H. F. Cope.

Contributions

IF CHRIST SHOULD COME TO THIS GENERATION?

Sometimes a question comes unbidden to my mind. I cannot answer it; I cannot banish it; it stays until I am impelled to ask an answer to it from someone else. Just so did this question come to me: "If Christ should come to this generation?" Can you answer it, dear reader? Probably you say, " 'That day and that hour knoweth no man.' " Very true, but that does not answer my question. I do not say He will, but if He should? And can you or anybody say He will not? We are told to live as if He would. "Let your loins be girded about, and your lights burning . . . that when He cometh and knocketh, ye may open to Him immediately;" "teaching us . . . that we should live . . . looking for that blessed hope."

Perhaps at least my question may suggest another. Am I ready? Is the Church ready? Surely there are some "whose garments are always white," but still the prophet asks, "But who may abide the day of His coming?" Malachi, chapter 3. Surely only Christ can prepare us for His own presence; but let us pass over the solemn warnings that follow the prophet's question, to the eighth and ninth and tenth verses, where the Lord Himself speaks and makes a charge against His people. To me these verses seem to say that part of the preparation for His coming is the restoration of that which we have robbed Him, in other words, the offerings which we have withheld from Him. Are we quite free from guilt here? Have we given Him all He asks of us? Would not the proportion between what we give to His service and what we spend on "the allurements of the world" appear to us in a different light, "if Christ should come to this generation?"

Oh, if we gave all we could to Him who "hath poured out His soul unto death" for us, would every good work be hampered and narrowed for lack of means? Would the Church herself stand bound with the heavy chains of debt, while all over the world orphan children cry vainly for food and shelter? Would there be even in this Christian land little children who never heard the name of Jesus except when it was taken in vain? "Now it is high time to awake out of sleep." This time of a great world crisis seems to present a glorious opportunity to redeem the unfaithfulness of the past; to "bring all the tithes into His store-house" that "His house may be filled with meat" for His starving children; that His gospel may feed starving souls that all over the world are crying for its light. Let us arise to the greatness of our calling Let us understand the solemn day in which we live and "work while it is called to-day." Let us spend less on the allurements of the world, and more to set the Church of Christ free from debt free to serve Him and to bring His lost children back to Him. And, remembering that when Christ gave to St. John a vision of His coming, He said "Behold I stand at the door and knock; if any man hear My voice" . . . let us even ask ourselves if it may not be his voice that asks us this question:

"If Christ should come to this generation?"

CHURCH INTELLIGENCE

Calendar for June.

1. Tuesday.
6. First Sunday after Trinity.
11. Friday. St. Barnabas.
13. Second Sunday after Trinity.
20. Third Sunday after Trinity.
24. Thursday. Nativity St. John Baptist.
27. Fourth Sunday after Trinity.
29. Tuesday. St. Peter.
30. Wednesday.

Collect for First Sunday After Trinity.

O God, the strength of all those who put their trust in Thee: Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee both in will and deed; through Jesus Christ our Lord. Amen.

Collect for St. Barnabas the Apostle.

O Lord God Almighty, who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honor and glory; through Jesus Christ our Lord. Amen.

"ONE DAY'S INCOME."

With the large majority of the reports yet to come in from the eight Diocesan-wide Campaigns on Whitsunday, the Emergency Fund on May 29th stood $177,000 in gifts and pledges. The committee hopes to be able to report having reached the half-way mark, $200,000, on the first of June, if the returns from these campaigns are sent in promptly.

The Board is very anxious to make it plain to clergy and laity that the appeal does not stop on the first of June. Those who have responded—which means about 10 per cent. of the Church's membership—have done so with such heartiness that success in raising the full needed amount in the not distant future, seems assured. Bishop Lines, as chairman of the committee, has expressed himself as being ready to work, if necessary, until midnight of August 31st, when the fiscal year ends.

A "Golden Opportunity Paid for in Gold." Such was the description of a gift to the Emergency Fund which contained three $5.00 gold pieces and one $2.50 gold piece. Another loyal member recognized the appeal as a "Golden Opportunity" also, and sent in $76.50, the proceeds of the sale of two gold watches. An old negro cook out in New Mexico, while not expressing it that way, did an equally golden act when she sent in $5.00 to the Fund.

"The Deaf Hear." One of the workers among the Deaf Mutes in Mid-Western dioceses, says: "I desire to record here my deep appreciation of the annual appropriation of $400 the General Board has so kindly made within the past several years for our deaf-mute work. I am greatly pained to see the Board in such financial distress. I am urging my people to give 'one day's income' to the Emergency Fund, and take up offerings for the same purpose. It is my earnest hope that the crisis will be passed by September 1st.

Some people have been anxious to know what a day's income will do. A few items will give an insight into this: $1.00 will support a hospital bed in China for a week; $2.00 will support a hospital bed in Alaska for a week; $3.00 will pay all the expenses of keeping and teaching a boy and a girl for a week in one of our Indian schools in South Dakota; $5.00 will provide the salary of a Bible woman in China for a month; $10.00 will pay the expenses of an operation that will give sight back to one of the 500,000 curably blind people in China; $25.00 will pay a month's salary of one of our women workers among the mountaineers of the South; $50.00 will pay the expenses for five weeks of the launch "Pelican," which carries Bishop Rowe and Archdeacon Stuck up and down the Yukon river in Alaska; $100.00 will pay for the training of a young negro man or woman in St. Paul's Industrial School, Lawrenceville, Va., for a year; $500.00 will make it possible for some growing town in the West to have a resident clergyman for a year.

The Emergency Committee continues to hold bi-weekly meetings at the Missions House. Here many helpful suggestions are thrown out for use in the campaign. This appeal is revealing the real financial strength of the Church, and should develop ways and means for enlisting many who heretofore have taken little or no part in the missionary work of the Church. The Province of Washington expressed the idea forcibly when it started out to double its gifts for missions, not by having the present givers double their gifts, but by doubling the list of givers.

The meetings of the committee will be held in June on the 14th and 28th. They are open to all, and visitors are urged to enter into the deliberations.

ST. PAUL'S SCHOOL, LAWRENCEVILLE, VA.

The twenty-seventh annual closing exercises of the St. Paul Normal and Industrial School took place on May 19th, before an audience so large that it was necessary to use both the chapel auditorium and the chapel itself in order to accommodate the immense crowd, the largest in the history of its commencements. The program was divided and carried on simultaneously both upstairs and downstairs. An unprecedented number of white friends of the school, both local and county, were present.

The events of commencement week began Sunday, May 16th, with the baccalaureate sermon by the Rev. E. P. Dandridge, rector of St. Paul's church, Petersburg, Va., taking Exodus 4:2 for his text: "What is that in thine hand. A rod." The leading thought was the opportunity training and education gave the class for useful service. The other events of the week were in their order, the meetings of the Y. M. C. A. and the Y. W. C. A., the literary societies, parish school closing, class day prize oratorical contest and competitive drill.

On commencement evening prayer was said by Bishop Tucker. Miss Gussie Love, of Lunenburg County, was salutatorian, subject, "What Is Expected of a St. Paul Graduate." Valedictorian, Miss Sarah J. Short, "The Place Domestic Science Holds in a Girl's Education." The other features were a demonstration in housekeeping, tailoring and dairying.

The address was by the Rev. G. C. F. Bratenahl, D. D., secretary of the Washington Province. Dr. Bratenahl took "Growth" for his subject. He said in part that the main object of education was not to assist one in getting hold of material things, but to aid mental growth, and to broaden and quicken the conceptions. The growth of the mind should be the supreme object in education, that it was not so much what one took in, but how well he used it to help the mind to grow. He emphasized the importance and incalculable advantage the training of the head, heart and hand gave to growth of the mind.

Mr. Charles S. Barrow, one of the most prominent citizens of the county, speaking in behalf of the white people of the county, was most enthusiastic in his praise of the school and what it was doing to make the colored people of the county better citizens, and more useful, law-abiding members of society. He said he had watched the school, its growth, progress and policy and it had his most unqualified endorsement. He hoped its work would continue to progress as it deserved, and should receive support from all generous people.

The diplomas and certificates to the class, academic and trade, numbering thirty-five, were presented by the vice-president of the Board of Trustees, Bishop Tucker, who gave a most fatherly exhortation to the graduates.

SUMMER TRAINING SCHOOL FOR WORKERS, SEWANEE, TENN., AUGUST 8RD TO 8TH, INCLUSIVE.

The Summer Training School for Workers will open at Sewanee, Tenn., on August 3rd at 6:00 P. M., and will continue until August 8th at 8:00 P. M. The mornings will be given to instruction in missions, religious education and social service. Miss Emily C. Tillotson will have charge of the instruction in mission, the Rev. W. E. Gardner, D. D., of the instruction in education, and the Rt. Rev. W. A. Guerry of the instruction in social service. Lectures will be delivered in the evenings by Mr. John Howe Peyton, president of the North Carolina and St. Louis Railroad; the Rev. J. M. Maxon, of St. Margaret's College, Versailles, Ky.; the Rev. W. E. Gardner, D. D., general secretary of the General Board of Religious Education; Dr. Edgar J. Banks, a lecturer of known ability, will give stereopticon lectures on such subjects as "Palestine and the Spade," "Palestine: New and Old" and "Turkey and the Turks."

Arrangements have been made with the inn and the boarding houses for special rate of $1.00 per day for the week. Arrangements have also been made with the railroads within the Southeastern Passenger Association for greatly reduced rates on July 29th, August 2nd and August 5th. Ask for Monteagle-Sewanee tariff, and purchase tickets to Sewanee. Tickets purchased on the above dates are good to return until September 4th.

For further information apply to Rev. Mercer P. Logan, D. D., Nashville, Tenn.

EFFICIENCY CONFERENCE.

The Gulf Coast Conference and Institute will be held at Gulf Coast Military Academy, Gulfport, Mississippi, July 2-9, 1915, under the joint auspices of the Boards of Missions, Religious Education and Social Service in Co-Operation with the Brotherhood of St. Andrew.

A house party of churchmen and churchwomen for one week, to learn methods of efficiency in parish and diocesan work.

The faculty will be: Rev. R. W. Patton, provincial secretary Board of Missions; Rev. William E. Gardner, general secretary Board of Religious Education; Dr. Hubert Carlton, general secretary Brotherhood of St. Andrew; Miss Grace Lindley, associate secretary Woman's Auxiliary, and others to be added.

Rates: $8.00 per week, plus fee of $3.00. Address

B. F. FINNEY, Secretary.
General Delivery, New Orleans, La.

SCHOOL FOR CHURCH MUSIC.

A new and interesting departure in summer Church conferences is to be started at Cambridge, Mass., this summer in the form of a School for Church Music. Under the direction of men who are leaders in the Church musical world, several courses of value are to be given. The school will run in conjunction with the annual Conference for Church Work, which has met at Cambridge for several years. The school opens June 24th, and the courses will extend over two weeks, closing July 8th. The conference meets in the buildings of the Episcopal Theological School.

The school is intended for instruction and training in the theory and practice of Church music. Arrangements for the courses and enrollment are in charge of Mr. Richard G. Appel, A. M., of the Episcopal Theological School.

TO ALL FORMER STUDENTS OF RACINE COLLEGE.

Through the efforts of some of the friends and former students of Racine College, a movement has been started for the collection of a Memorial Fund, the proceeds of which will be used in the erection of a memorial at Racine, Wisconsin, to the late Rt. Rev. Henry Douglas Robinson, former bishop of Nevada and warden of Racine College.

We feel that you know of the great services Bishop Robinson has rendered, both to the Church and to Racine College, and it is our belief that all friends and old students will assist us in making this movement a success. What we need is a liberal donation from every one receiving this letter, and it is our earnest desire, if you care to contribute to the fund, that you forward your remittance to J. P. Lewis, treasurer, care of First National Bank, Milwaukee, Wisconsin. Upon receipt of your donation your name will be recorded as a member of the Bishop Robinson Memorial Fund Association, and you will be consulted and advised as to the form which the memorial shall take, which will be governed entirely by the amount received.

Respectfully yours,
BISHOP ROBINSON MEMORIAL FUND ASSOCIATION.
Milwaukee, Wis.

Church Work at the Panama Exposition.

The only cross on the grounds of the Panama-Pacific Exposition at San Francisco—with the exception of the crucifix in the arms of the monk on the Tower of Jewels—is that which stands on the simple rood-screen over the entrance to the booth which represents our Church work. This booth is in the Palace of Education and Social Economy, and here the work of the Domestic and Foreign Missionary Society and other Church agencies is exhibited. Visitors to the exposition are cordially invited to search out and use the conveniences there offered.

The Apportionment.

The Board of Missions at its May meeting re-affirmed the apportionment of the current year, and made appropriations on the prevailing schedule. It being felt that advance was inexpedient at this time, but that retreat was unthinkable. The fact that the next apportionment period will cover thirteen months will make the sums asked from the different dioceses seemingly larger than heretofore, but as a matter of fact the basis is unchanged.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The Council.

The twenty-third Annual Council of the diocese of Southern Virginia met in Trinity church, Portsmouth, May 25th, 10 A. M. Morning prayer was read by Rev. A. C. Thompson and Rev. W. A. Brown. Ante-communion by Rt. Rev. B. D. Tucker, D. D., and the communion service by Rt. Rev. A. M. Randolph, D. D., the bishop and bishop co-adjuter administering The Council sermon was preached by the Rev. H. H. Covington, from the text "The harvest truly is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest." This sermon dealt with the call to the sacred ministry, the call, the need and the fitness. It was emphasized that the bishops, clergy and vestries should lead in the search for fit men for the ministry, and press upon them the greatness and practicability of this sacred business.

At 12:30 the Council was called to order, the bishop presiding, Rev. W. A. Brown, secretary.

On Tuesday afternoon the bishops read their reports, showing 1,150 persons confirmed and a wonderful amount of work accomplished during the year.

They reported the largest number of clergy ever enrolled and great progress in affairs of the diocese. Tuesday evening, 8 o'clock, was devoted to Diocesan Missions. Rev. E. A. Rich, archdeacon, spoke impressively of the conditions in his great field, consisting of nine counties of four thousand square miles. The work is carried on by the archdeacon, two deaconesses, five women workers and several lay readers. Another clergyman is much needed.

Rev. George E. Zachary, of Amherst, spoke of the work for the Indian Colony in that county, which he is caring for with the help of Miss Lucy Bloxton. Rev. C. B. Bryan, D. D., called attention to the work at City Point, where the DuPont Powder Plant has caused a city of 15,000 people to spring up in the last six months.

After these addresses, Rev. A. C.

Thomson, secretary of the Diocesan Mission Committee, reported that the society had received for the year ending May 1st, $16,185.61 for its work.

On Wednesday evening the service was devoted to General Missions, and Rev. W. H. Milton, D. D., of Wilmington, N. C., a member of the Board of Missions from the fourth province, preached a powerful and persuasive sermon on General Missions of the Church, including foreign, domestic, diocesan and parochial. He having left this diocese only six years ago, he prefaced his remarks with very tender feelings about the privilege of coming back to his own friends to bring a message of cheer and encouragement from the Board of Missions.

He said in part that although the giving to missions in the last ten years had increased from one-half to a cent and a half per week for every communicant, that until the members had begun to sacrifice themselves in any measureable sense for the establishment of Christ's kingdom the Church had failed in its duty, responsibility and moral obligation. The East gave the West its gift of religion, and it is now time for the West to give to the East.

He said that the appropriations this year of nearly a million and a half dollars was only sufficient to maintain the work and plead for greater interest and larger gifts, so that the opportunities could be taken advantage of, and urged the Every Member Canvass and use of duplex envelopes in every parish, telling of the great progress in East Carolina, especially in his parish, St. James, Wilmington.

There were three very important matters brought before the business sessions. First, the committee appointed at the last Council as to a Diocesan Board of Missions. This was ably presented by Mr. Robert B. Tunstall, of Norfolk. This necessitated a change in the Constitution and adoption of a new canon and changes in others.

This Diocesan Board of Missions created consists of three clergymen and three laymen, together with the bishop and bishop-coadjutor, and shall elect from its membership or otherwise a secretary and a treasurer, and shall have entire control of the collection, appropriation and distribution of all funds for diocesan expenses. This board shall annually recommend a schedule of apportionments for Diocesan Missions. It shall, not less than thirty days before each Annual Council, notify the rectors and treasurers of all parishes and congregations of the amounts of such schedule, so they may discuss the matter in Council if desired. This board shall make an apportionment on the parishes and congregations for General Missions.

A Committee on Finance was created by canon, consisting of three clergymen and three laymen, which is to receive and pass on the reports of treasurers and appropriations by resolutions at Council, and shall recommend rates of assessment for diocesan expenses and apportionments for different mission boards. The amount assessed to each parish must be announced to them before July 1st of each year.

The Council elected the following as the board: Rev. A. C. Thomson, Portsmouth; Rev. D. W. Howard, D. D., Norfolk; Rev. C. B. Bryan, D. D., Petersburg; Mr. F. W. Darling, Hampton; Judge L. R. Watts, Portsmouth; Professor R. J. Davidson, Blacksburg.

The following were elected as Finance Committee: Rev. Messrs. H. H. Covington, J. Cleveland Hall, F. C. Steinmetz and Messrs. R. B. Tunstall, C. S. Hutter, W. L. Zimmer.

The report showed that there should be a difference between the method used in raising funds for diocesan expenses and Diocesan Missions, the first to be assessed and the other apportioned, and explains that the funds are to be raised on the two bases of current expenses and number of communicants, as follows: The amount to be raised to be divided into two equal parts and the percentage which one of these parts bears to the total current expenses of the churches within the diocese and that percentage of the current expenses of each parish is assessed or apportioned as the case may be on that parish. The other equal part of the amount to be raised is divided by the total number of communicants within the diocese and the result gives the amount per communicant to be assessed or apportioned as the case may be to the various parishes.

This had been all worked out by the committee, and on the last afternoon of the Council the amount apportioned to each parish for Diocesan Missions was announced, and as a whole the members of the Council received the same as a fair and equitable apportionment.

The apportionment for General Missions will be handled in the same way.

The second important matter was the concurrence in an action of the diocese of Virginia in creating a "Layman's Movement Commission." So important is this act and so far-reaching for good that the preamble and resolutions calling the commission into existence should be noted:

Whereas, the Layman's Missionary Movement, wherever it has been launched, has quickened all the activities of the Church and resulted in a notable increase of all offerings, foreign and domestic, diocesan and local;

And whereas, the spiritual life of the Church has been enlarged with the growth of its financial strength under this potent force which has enlisted and directed the energies of layman in many fields of Christian endeavor;

And whereas, it is now desired to disseminate the benefits of organization under the said movement throughout all the parishes of the Church in the Commonwealth of Virginia;

Resolved, That a committee of five laymen be appointed by the bishop of the diocese of Virginia, and that the bishop of the diocese of Southern Virginia be requested to appoint a similar committee, with power to appoint a secretary experienced in such work who shall, under their direction, devote his whole time to the propagation of the principles and methods of the Layman's Missionary Movement throughout the parishes of this Church in the Commonwealth of Virginia, or throughout the parishes of this Church in the diocese of Virginia if the diocese of Southern Virginia shall decline or fail to co-operate; provided, that all expenses shall be assumed and paid by voluntary subscriptions from those who may be induced to contribute by the said committee or joint committee, and that no expense to be incurred by the said committee or joint committee shall be a charge upon any fund now under the control either of the diocese of Virginia or the diocese of Southern Virginia.

The committee or committees to be appointed under this resolution shall be known as the Layman's Movement Commission, and said commission shall have power to enlarge its membership with the consent of the bishop or bishops aforesaid, as the case may be, if the same shall be deemed advisable at any time, and may organize in such manner as may seem appropriate. It may adopt the rules of procedure and may prescribe regulations for the guidance and direction of the secretary to be employed by it, who shall make an annual report to the Council of the diocese of Virginia and to the Council of the diocese of South Virginia in case the latter diocese shall act hereunder.

The above resolution, offered by Colonel Eugene C. Massie, was adopted by the Council of the diocese of Virginia at its session in Alexandria, Virginia, on May 20, 1915, and offered by Judge Thomas Willcox and adopted by this Council.

Committee appointed under the above resolution for the diocese of Southern Virginia: Hon. Thomas H. Willcox, Mr. H. H. Edmunds, Mr. John B. Newton, Mr. Wiley Grandy, Jr., Mr. C. D. Witherspoon.

The third important matter was the adoption of the Church Pension System, which was ably presented by Rev. F. C. Steinmetz, of Norfolk, who, as chairman of the Committee on the Church Pension Fund, read the report and presented the matter. A general discussion consumed the afternoon session and the adoption of the proposed plan was passed by the Council. The Pension Fund, as proposed, is to be on general business basis, and the purpose is to establish a Relief Fund for aged clergy, disabled clergy and the widows and orphans of clergy.

Rev. Floyd Rogers, of Lynchburg, read the report for the Home for Homeless Boys, located in Covington, Va., and which is under the auspices of the diocese. This Home is one of the noblest works of the diocese, and is now looking after twenty-seven boys, which is the capacity of the present building. There are 240 boys on the waiting list. Rev. Floyd Rogers is president of the Home; Mr. C. C. Thurber, superintendent, and Miss Lou Whitfield one of the teachers.

A resolution was passed that a committee of five be appointed to study the needs of the old colonial churches of the diocese and preserve them as historical landmarks. This resolution was the result of an appeal made by Rev. R. R. Phelps, of Smithfield, for the preservation of St. Luke's church, Isle of Wight, built in 1632 and restored twenty-seven years ago. On Sunday, May 15th, a service was held in St. Luke's church by Rev. Mr. Phelps and Rev. Mr. Coleman, of Suffolk, this being the first service for two years.

Rev. Myron Marshall, of Norfolk, read a very interesting report on the work of the Woman's Auxiliary of the diocese of Southern Virginia since its organization twenty-five years ago in Norfolk. At the time the auxiliary was organized the whole of Virginia was then one diocese.

Mrs. John D. Letcher (then Miss Lulie Taylor) was elected its vice-president, and when the diocese was divided she was elected president of the diocesan branch, which office she has held efficiently and lovingly these twenty-five years. The first meeting was held in St. Paul's church, Norfolk, with nine delegates present, representing six branches, and this fall it celebrates its twenty-fifth anniversary in the same church, with ninety-three parish branches in this diocese alone, besides eighty-seven in the diocese of Virginia.

The Junior Auxiliary, under the loving guidance of Mrs. John J. Lloyd, its president for twenty years, has been fortunate in securing for its leader Mrs. Frank Darling, of Hampton, whose recognized missionary enthusiasm and executive ability eminently fit her for this position.

The Little Helpers are still under the leadership of Miss Mary Garrett, of Williamsburg, who successfully continues its beautiful work. Fourteen thousand dollars has been given this year for missions in money and boxes.

The Rev. E. P. Dandridge, president of the Sunday-School Commission of the diocese, made his report, that there was a greater interest manifested in this work than ever, and urged the Council to use the members of the commission, and especially the secretaries of the various departments, which are: For Font Roll Department, Rev. E. P. Dandridge, Petersburg; for Primary Department, Miss Elizabeth Whittle, Norfolk; for Junior Department, Rev. E. R. Carter, Hampton; for Senior Department, Mr. Mayo C. Brown, Lynchburg; for Bible Class Department, Rev. G. Otis Mead, Roanoke; for Home Department, Rev. G. F. Rogers, Lynchburg; for Teacher Training, Mrs. Frank Darling, Hampton.

Attention was called to the Summer Normal Schools to be held in June in Norfolk and Bedford. On motion the commission was re-elected for this year.

The officers of the diocese were re-elected and the deputies to the Synod of the Province of Washington were elected as follows: Clerical, Rev. Messrs. C. B. Bryan, D. D., A. C. Thomson, J. B. Dunn, D. D., D. W. Howard, D. D.; alternates, Rev. Messrs. E. P. Dandridge, J. C. Hall, R. C. Jett, G. Otis Mead; lay, Messrs. R. B. Tunstall, L. R. Watts, W. W. Old, Jr., C. S. Hutter; alternates, Messrs. F. W. Darling, R. J. Davidson, W. E. Mingea, T. S. Davant.

Rev. R. C. Jett reported as to the Boys' School, and stated that $77,000 had been raised and there was every prospect of the school being opened in the fall of 1916. This school is to be located near Lynchburg.

Report from Stuart Hall was read by Bishop Randolph, which stated that after sixteen years, Miss Maria Pendleton Duval, the greatly beloved and most efficient principal, was retiring and the school would be in charge of Miss Jane C. Howard and under the direct management of the Board of Trustees.

Rev. W. E. Rollins, professor at the Theological Seminary near Alexandria reported for the Board of Trustees of that institution, stating that at present there were fifty students, that being the largest number enrolled since the Civil War. These students represent twenty-one dioceses and missionary districts. The seminary, though located in the diocese of Virginia, is under the supervision and belongs to the diocese of Virginia, Southern Virginia and West Virginia.

Professor Rollins spoke of the fitness of the occasion to read this report, as just one hundred years ago a resolution was made which resulted in the establishment of this seminary, which has been a school of the highest standard ever since. At that time the three dioceses were in one and known as the diocese of Virginia.

On Wednesday at noon, by resolution adopted the previous day, prayer was offered for the president of the United States, and for the peace of the world, after which the following telegram was sent to the president:

"The diocese of Southern Virginia of the Protestant Episcopal Church of the United States of America, in Council assembled set apart to-day the hour of noon for prayer and supplication to the God and Father of our Lord Jesus Christ, that at this time of the country's need He would guide, counsel and help by His Holy Spirit the president of the United States and all those in authority."

and signed by both bishops and the secretary.

The following letter was received in reply:

The White House,
Washington,
May 27, 1915.

My Dear Bishop Randolph:

The president has asked me to acknowledge the receipt of your very kind telegram of May 26th, and to thank you warmly for it. He desires me to assure you, and through you, the members of the diocese of Southern Virginia of the Protestant Episcopal Church of his deep appreciation of your sympathetic interest and good will. He is greatly heartened by your generous message.

Sincerely yours,
(Signed) J. P. TUMULTY,
Secretary to the President.

A special committee appointed by the bishop to stir up missionary interest in the diocese reported that since February 1st the committee had been active in sending men and literature wherever possible, and it was hoped that an Every Member Canvass would be made in every parish and with the help of the Layman's Movement Commission inaugurated, and to operate in both dioceses in Virginia great progress should be made.

The meeting of the Council was characterized by full attendance from the beginning to the close, by absolute harmony, by missionary and Sunday-school enthusiasm, and by many important matters settled and adopted.

The people of Portsmouth gave royal entertainment, both at their homes and at the luncheons served in Trinity parish house for the delegates and visitors.

The Council adjourned at 6 P. M. Thursday, 27th, to meet next year in Trinity church, Staunton.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

An Appeal.

The mission chapel at Clifton, Fairfax county, Virginia, is sadly in need of repair. This mission has been without regular services for a number of years, but has lately been placed by the Bishop under the charge of the Rev. Mr. Burks, of Manassas. The small band of communicants in the village are unable to restore the roof of the building and fit it again for public worship, as well as save it from further damage, without outside aid. The cost will be about one hundred dollars. They therefore make this appeal for assistance. Contributions will be thankfully received and acknowledged by Rev. J. F. Burks, Box 84, Manassas, Virginia.

Bible Class Organization.

An interesting service in behalf of the "Organized Bible Class" movement was held at St. John's church, McLean, on Tuesday evening, May 25th, a large congregation being present. After Evening Prayer, the meeting was called to order by the rector, Rev. William P. Painter, who introduced Miss Louisa Davis, of Leesburg, who gave a most interesting and instructive address on Bible class work. Addresses were made also by Mr. T. Hough, Secretary of the Fairfax County S. S. Association; S. T. Tripp, teacher of the Bible class at Tall's church, and J. T. S. Price, superintendant of the Baptist Sunday-school at Cherrydale.

After the meeting a reception was given by Rev. and Mrs. Painter in honor of Miss Davis at the rectory. The meeting has resulted already in the organization of the Senior Class of eight boys of St. John's Sunday-school, Miss Weaver being the teacher, and the officers being elected by the boys themselves.

Notes.

On Sunday, May 30th, the Rt. Rev. Thomas C. Darst, D. D., preached at the morning service in St. James church, Richmond. This was Bishop Darst's first sermon in Richmond since his consecration, and he was warmly welcomed by his old friends. After the service he baptized a number of infants.

Bishop Gibson visited Christ church, Luray, on Sunday, May 23rd, and confirmed four persons.

DELAWARE.

Rt. Rev. T. J. Kinsman, D. D., Bishop.

Auxiliary Meeting: The annual meeting of the Woman's Auxiliary of the diocese was held in Christ church, Christiana Hundrad, on May 27th. The attendance was the largest in years. The reports for the year showed exceptionally good work, which is gratifying, as there have been an unusual number of changes in the officers in recent years. The new president, Mrs. Frederick Bringhurst, has proven a good executive; and the secretary, Mrs. D. J. Reinhardt, and treasurer, Mrs. R. B. Rayner, are most efficient. The Bishop celebrated the Holy Communion, assisted by the rector of the parish, the Rev. W. H. Laird, and by the Rev. R. W. Trapnell and the Rev. A. E. Clatenberg. In his annual address to the Auxiliary, Bishop Kinsman urged the importance of contributions toward the general funds of the Board of Missions, and made appropriate comment on the work of two officers who have recently died, Mrs. William C. Lodge and Miss Mary Lafferty. An inspiring address on "Work in the Philippines" was made by Miss Anne MacIlvaine, of Trenton, New Jersey.

HARRISBURG.

Rt. Rev. J. H. Darlington. D. D., Bishop

St. Mary's church, Waynesboro, was recently opened for service by the bishop of the diocese. St. Mary's as a mission was begun in 1898 by the Rev. Francis E. Schroeder, of Lancaster. The movement for a church building was begun in June, 1907, when a lot was purchased, sixty by one hundred and forty feet in size. The cornerstone of the new building was laid by Bishop Darlington October 21, 1914, and work continued till freezing weather compelled a cessation. With the return of favorable weather the work was taken up again and pushed to a conclusion.

The interior dimensions are twenty by fifty feet with a recess chancel. It has a capacity of twenty-two pews and room for about one hundred and eighty people. The basement has been finished for parish house purposes. It contains an assembly room with a complete kitchen equipment adjoining.

When the mission was begun there were less than a dozen members in the place. Now there are between thirty and forty families connected with it. This mission is the fortunate possessor of a two manual pipe organ. During the summer services will be supplied here by the Rev. John A. Miller, of Shippensburg.

EAST CAROLINA.

Rt. Rev. T. D. Darst, D. D., Bishop.

Extract From the Bishop's Address.

In his address to the late diocesan Council Bishop Darst spoke feelingly of the welcome which had been accorded him in the diocese and hopefully of the outlook in every department of its work. In regard to the latter he continued as follows:

"Almost everywhere I have seen marked signs of progress, and have been made to realize that our people are catching a wider vision of the Church's place in the community and the Church's blessed obligation to the world, and as a necessary result of this wider vision, they are realizing, and proving that they realize, their individual responsibility, by taking their rightful place and part in the carrying out of the great purpose for which the Church was founded.

Two causes stand out in my mind as the chief reasons for this new life, this awakened spirit in the diocese of East Carolina.

"First. I should unhesitatingly say, was the beautiful ministry of Bishop Strange. By his winning personality, by his life of consecrated and unselfish service he removed many barriers and broke down many prejudices. Everywhere I find the impress of his strong, sweet character and the lasting fragrance of his memory. The life and ministry of Bishop Strange has done much to prepare the way for the sympathetic co-operation and genuine interest with which I have been received by our brethren of the other churches throughout the diocese. The truly spiritual leadership of Bishop Strange has done much to lift the eyes and hearts of the people to the high hills of unselfish service, from which truly great visions are caught.

"The other cause for the new life and spirit in the diocese is undoubtedly the result of the 'Every Member Canvas' for missions.

"In his great movement, into which some of our most earnest and faithful clergymen and laymen have thrown themselves with such unselfish, efficient zeal, we 'have builded wiser than we knew.' Not only has the diocese been aroused to some measure of its glorious privileges, but the diocese has aroused the whole Church. We should thank God very fervently that we have been permitted to lead in this great, sensible, practical movement, which strives to make every child of God realize that he must bear a part in the extension of God's kingdom among men."

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Annual Council.

On May 5, 1915, in Grace church, Anniston, the eighty-fourth Council of the diocese of Alabama was opened at 10:30 A. M., with the celebration of the holy communion. The bishop of the diocese was the celebrant, assisted by the Rev. John Wing, the rector of Grace church. The bishop preached the sermon.

Immediately after this service the Council assembled in the Masonic Hall and was called to order by the bishop. The secretary called the roll. Every clergyman in the diocese was present except one, who was prevented from attending by illness. The largest number of lay delegates of any recent Council answered to the roll call. The Rev. Willis G. Clark was unanimously elected secretary of the diocese and the Rev. V. G. Lowery assistant secretary.

After the accomplishment of some routine business, the bishop read his annual address, which dealt largely with matters pertaining to the Orphans' Home in Mobile and the condition of the Church in the diocese. This condition, the bishop reported to be the most encouraging in the history of the diocese. Five hundred and thirty-five people had been confirmed during the year. The number of communicants reported was larger than that of any previous year. Four clergymen were received into the diocese and four young men reported studying for the ministry. The subscriptions to missions, both diocesan and general, were increased. Six new churches were built, two of stone, one of brick, and three of wood. Practically every parish reported an increase in both vital and material statistics. Nearly $50,000.00 was raised for the building of a new Home for Orphans.

After the bishop read his address a motion was made that the diocese take its place in the Fourth Province. This motion precipitated a long debate. After five hours' discussion the question was called for and the motion was carried by a large majority. The bishop then announced that the diocese was a part of the Province of Sewanee.

The following were elected delegates to the Synod, which meets next fall at Sewanee:

The Rev. Messrs. Willis G. Clark, Mathew Brewster, D. D., W. N. Claybrook, M. S. Barnwell, Cary Gamble, Stewart McQueen and Messrs. W. F. Gorth, John E. Mitchell, Robert Jemison, Henry Whitfield, W. B. Hall, M. D., Harry Inge.

The Council adopted a resolution appointing a diocesan Board of Religious Education, and instructed the bishop to appoint a committee to raise a Scholarship Fund for the education of young men for the ministry.

By resolution the Council appointed Ascension Day, Whitsunday and Good Friday, respectively, for special offerings to be taken in all parishes and missions for the following causes: General Missions, theological education and the Church's work among the negroes in the diocese.

The Council adojurned to meet in Trinity church, Mobile, on May 5, 1916.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Annual Convention.

The ninety-ninth Annual Convention of the diocese of North Carolina assembly on the morning of May 18th in Holy Trinity church, the Rev. Robert E. Roe, rector, Greensboro, N. C.

The convention sermon was preached by the Rev. Francis M. Osborne, rector of the Holy Comforter, Charlotte. It was a clear-cut setting forth of the Church's position and standards, the fine service it has already rendered, and an appeal upon the highest grounds for a more active reaching up towards its splendid ideal.

While there was an almost unpardonable violation of the canon which requires the quarterly remittance of diocesan moneys to the treasurer, he was still able to report that the final result was the best in years.

For several years Dr. C. H. Herty, chairman of the diocesan Committee for the Clergy Relief Fund, has rendered most admirable service in behalf of that estimable object. Following his report this year the convention, after a most interesting discussion, evincing a particularly fine spirit on the part of the laity, unanimously gave its adherence to the plan of the General Convention as represented by the Clergy Pension Fund.

"Canon tinkering" was rather at a discount, yet an important change was made whereby the convocation and convention years were made coterminous, and the work of the former may be brought more vividly before the diocese as a whole.

The general work of the diocese as shown by the reports from St. Mary's, the Thompson Orphanage, the archdeacons of Raleigh, Charlotte and work among colored people, was excellent. While in one or two instances the effect of the financial depression of the early fall was manifest, in the main there had been rather a stiffening than a weakening of the operating forces.

The two evening services were attended by large and eager congregations, the music, lead by the admirable vested choir, being on both occasions inspiring.

The bishop delivered his annual address on Tuesday evening. In the past year five hundred and twelve persons were confirmed in the diocese, three deacons ordained, and four deacons advanced to the priesthood. There are now in the diocese one bishop, fifty-one priests and ten deacons. The number of candidates for orders is eight, postulants seven.

The bishop stressed the need "to develop and extend the work of our laymen in the devotional and evangelistic work of the diocese." He also urged the "Every Member Canvass" for the whole diocese, hearty response to the appeal for the "Emergency Fund," and increasing support of the colored work in the diocese on the part of the whole body.

Mr. B. F. Finney, secretary of the Brotherhood of St. Andrew for the South, with his usual earnestness told of the good work being done by laymen, especially of recently finely developing service in this diocese.

The second was the "Missionary Night." The speakers appointed were the Rev. W. W. Way, of Salisbury; the Ven. W. H. Hardin, archdeacon of Charlotte; the Rev. M. A. Barber, of Raleigh; the Hon. J. C. Buxton, of Winston-Salem, and Dr. R. H. Lewis, of Raleigh.

The Rev. R. W. Patton being present, and the subjects assigned to the Rev. Mr. Barber and Dr. Lewis being allied to that upon which Mr. Patton usually speaks, they gracefully gave way to him.

The tense faces of those present was sufficient evidence of the excellence of the addresses made. One feature of peculiar interest was a large map suspended, recently made by the Rev. Alfred Stratton Lawrence, of Hillsboro, showing at a glance every parish, organized mission and mission in the diocese in their respective counties.

The Rev. Julian E. Ingle was re-elected diocesan secretary, and Colonel Charles E. Johnson, treasurer.

The Standing Committee: Rev. M. A. Barber, Rev. A. B. Hunter, Rev. S. S. Bost, Dr. R. H. Lewis and Mr. A. L. Cox.

Delegates to the Provincial Synod: Clergy, Rev. M. A. Barber, Rev. S. S. Bost, Ven. W. H. Hardin, Rev. F. M. Osborne, Rev. R. B. Owens, Rev. I. W. Hughes; alternates. Ven. H. B. Delany, D. D., Ven. N. C. Hughes, Rev. H. W. Starr, Rev. S. M. Hanff, Rev. W. W. Way, Rev. J. B. Gibble. Laymen, J. C. Buxton, C. H. Herty, R. H. Lewis, William L. London, J. B. Cheshire, Jr., A. H. Boyden; alternates, G. P. Burgwyn, D. Y. Cooper, R. B.

Coit, J. F. Wilkes, F. L. Williamson, John S. Henderson.

At the last session a telegram of sympathy in his trying situation, and confidence in his purpose and action, was sent to the president of the United States.

After prayers and the singing of the Gloria in Excelsis the convention closed with the benediction of the bishop, to meet next year at the Church of the Holy Innocents, Henderson, N. C.

It was a notable convention in many ways. The attendance, so far at least as the clergy was concerned, was very large. The temper and spirit of the whole body was manifested by a practical unity of thought and purpose in effecting the essential things. Elevation of sentiment, fineness of tone, buoyancy of action were characteristic, while the courtesy, graciousness and hospitality of the rector and parishioners of Holy Trinity gave added joyance to a memorable gathering.

PITTSBURG.

Rt. Rev. C. Whitehead, D. D., Bishop.

Sunday-School Missionary Meeting: On the afternoon of Whitsunday, at Trinity church, Pittsburgh, a Sunday-school missionary gathering took place, under the auspices of the Diocesan Board of Religious Education, Bishop Whitehead presiding. The church, including the galleries, was taxed to its capacity by the large numbers of pupils and teachers attending. Nearly all the city schools and many of the parishes in the suburbs sent representatives. The special service was read by the rector of the parish and the officers of the Board of Religious Education, and the singing of missionary hymns by the large congregation was hearty and inspiring. The address was made by the Rt. Rev. Dr. Van Buren, late bishop of Porto Rico. Bishop Whitehead, standing at the chancel steps, received the certificates of the contributions from the Lenten Mite Boxes of the respective Sunday-schools, and presented them on the altar. Seventy-five Sunday-schools contributed four thousand five hundred and thirty-nine dollars and seventy-six cents. The bishop also awarded banners to ten Sunday-schools of the diocese, who had attained ninety per cent. or over, according to a standard of excellence set forth by the Board of Religious Education, All Saints' Sunday-school, Pittsburgh, and St. Stephens, Sewickley, heading the list.

Open Air Services.

The recent Diocesan Convention of Pittsburg unanimously passed a resolution favoring the continuation of open air services during the Sunday afternoons of the summer, under the auspices of the Episcopal churches of the city. The resolution called for an appointment by the bishop of a committee of eight—four clergymen and four laymen—to draw up a scheme and act upon the same. The following have been appointed: The Revs. William Porkess, chairman (Grace church); F. O. Johnson (Christ church); W. N. Clapp (St. Mary's church); C. J. DeCoux (archdeacon of the diocese); Messrs. H. H. McClintic (Calvary church); B. N. McLain (St. Andrew's church); H. C. Westervelt, M. D. (Ascension church); H. H. Smith (St. Peter's church). The first Sunday of June is to mark the opening of the third successive year of these services. Smithfield Street and Second Avenue have been selected as the location. Four o'clock in the afternoon will be the hour. Provision has been made for the carrying on of these services for four months.

Notes.

The Standing Committee elected at the late Diocesan Convention met for organization on Wednesday, May 26th. The Rev. Dr. J. R. Wightman was re-elected president, address 830 Mellon Street, Pittsburgh, and the Rev. A. C. Howell was chosen secretary, address, Sewickley.

The Rev. Dr. John Dows Hills has been debarred for well-nigh a month from holding services in the Church of the Epiphany of Bellevue, of which he is rector, by a severe attack of whooping cough, which has caused him to be quarantined. On Trinity Sunday morning the right reverend the bishop of the diocese officiated for him. On other occasions the services have been supplied by the Rev. George Rogers, a retired clergyman of the diocese, now resident in Bellevue.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Death of Dean Groton.

The whole Church will mourn with Pennsylvania in the great loss it has sustained by the death of the very Rev. Dr. William Mansfield Groton, dean of the Divinity School in Philadelphia, on Tuesday evening, May 25th. Dean Groton was born in Waldoboro, Maine, November 28, 1850. He took his A. B. degree from Harvard in 1873. He graduated from the Divinity School in 1876, when he was made deacon, the next year he was advanced to the priesthood. He begun his ministerial work in St. Ann's church, Lincoln, Massachusetts, went to St. Stephen's church, Brunswick, Canada, in 1878, where he remained until 1881. From then until 1898 he was rector of Christ church, Westerly, Rhode Island. That year he became the professor of Systematic Divinity in the Divinity School, and in 1900 he was chosen dean. The University of Pennsylvania conferred the degree of Doctor of Sacred Theology on him in 1903. In several General Conventions he represented his diocese, and was also a member of the Standing Committee. In 1911 he lacked only a few votes of being elected bishop of the diocese. He is survived by a wife and two sons, both of whom are in the sacred ministry of the church. The burial service was said in the Church of the Holy Trinity on Thursday morning, May 27th, the Rev. Drs. J. De Wolf Perry and A. D. Heffern and Bishop Rhinelander officiating. The interment was at Westerly, Rhode Island.

Meeting of Alumni of the Virginia Seminary.

The forty-sixth regular meeting of the Philadelphia Association of the Alumni of the Virginia Theological Seminary met at the Huntingdon Valley Country Club, Noble, Pa., Thursday, May 6, 1915. The president, Rev. J. Thompson Cole, presided.

There were present Rev. Messrs. Cole, Earp, Trapnell, Micou, Walker, Griffith, A. A. Lamb, Laird, Craft, Windley, Block, Bartlett, Clattenburg and Mr. Allen Child. Letters of regret were received from Dean Crawford, Booth, Warfield, Harter, Dr. Lamb, Hall, Williams, Berkeley, Beagen, McHenry, Dr. Grammer, Dr. Duhring and Professor Remington.

Rev. G. Berkeley Griffith read an essay on "Some Signs of the Times," which was discussed at length by nearly all the members present.

Rev. Joseph H. Earp was elected essayist and Rev. C. M. Block alternate for the next meeting, to be held at the Galilee Mission, Philadelphia, Rev. J. J. D. Hall, superintendent, November 4, 1915.

The meeting then adjourned to enjoy a subscription dinner during and after which reminiscences of seminary days were exchanged and enjoyed.

The annual commencement of the Church Training and Deaconess House was held in the chapel of the church house on Tuesday, May 25th. The Rev. Dr. James De Wolf Perry, warden, was in charge, and presented the graduates to the Rt. Rev. Dr. P. M. Rhinelander, who preached the sermon and presented the diplomas. There is great need of such, both in the foreign and home fields, hence all the graduates have their assigned work as follows: Miss Allina Booth and Miss Maria Humphreys will labor in Japan; Miss Kathleen M. Kinsley in her home diocese of Colorado; Miss B. B. Leach in Southern Ohio; Miss Ellen R. Perry will take up training as a nurse in Philadelphia, and Miss Dorothy E. Weaver will work in St. Martha's Settlement.

Nine young women have been accepted for training as deaconesses. An additional number of applications have been received.

A sectional conference of seventeen Sunday-schools of Delaware County and Philadelphia was held in the Church of St. John the Evangelist, Lansdowne, on Tuesday, May 25th. The Rev. E. H. Bonsall, Jr., presided, and made the opening address. Mrs. John Loman spoke on interesting the children in the Primary Department; the Rev. Samuel B. Booth on the Main School and Bible Class; the Rev. Llewellyn Caley on the Importance of Religious Training in the Home, in Schools and Colleges. In the evening the Rev. W. Herbert Burk spoke on the Organization of the Modern Sunday-School; Mrs. Clarence Wyatt Bispham on the Method of Teaching the Primary and Junior Departments; the Rev. Joseph H. Earp the Main School and Bible Class.

A trust fund of $10,000 was created by the will of Caroline R. Tucker in favor of Harry F. Burd, at whose death the principal is to go to the Endowment Fund of St. Stephen's church.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Men's Conference.

On Monday evening, May 24th, in response to the invitation of the bishop of the diocese, one hundred and seventy-five men assembled in St. Paul's parish house, Camden, for a conference, which is likely to have large and lasting results. The bishop presented for consideration the duty of the Church in the diocese to the rapidly increasing foreign population and the many public institutions situated in the diocese, and advised the employment of at least one diocesan chaplain for this specific work. He also spoke at length on the inportance of the Every Member Canvass for missions to be made throughout the diocese in the autumn.

The Rev. R. E. Brestell, rector of St. Paul's, was made chairman of the meeting. All the Camden rectors were present, and a large lay representation from twenty-four parishes of Camden and vicinity.

After a free and open discussion, in which many laymen spoke, it was unanimously decided to undertake, if possible,

the work the bishop had mentioned, and he was requested to appoint a committee of six laymen to formulate the matter and report at a subsequent meeting. Other meetings in the same interest will be held at other centers of the diocese.

Improvements at Christ Church, Bordentown.

There has recently been erected and dedicated in Christ church, Bordentown the Rev. Morgan Ashley, rector, a choir rail, which adds greatly to the beauty of chancel, and the convenience of the accommodations for the choir. The wood work was the gift of St. Clement's church, Philadelphia, and the expense of its erection was provided for by thank-offerings from Bordentown parishioners.

Other gifts have recently been received from the men of the parish and the Woman's Guild.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

The Rev. W. R. Stearly Accepts Election.

The Rev. Wilson R. Stearly, bishop suffragan-elect of the diocese of Newark, has accepted the election, subject to the action of the bishops and standing committees. His people hope that the service of consecration may be held in St. Luke's church, Montclair, in the autumn.

The Men's Diocesan Club held their dinner on the evening of the day of the Diocesan Convention, May 18th, and addresses were made by Mr. Mabie, the Rev. Henry A. McNulty, of Soochow, China, one of the clergy of the diocese home on a furlough; Mr. Percy C. H. Papps for the Diocesan Missionary Committee; the Rev. W. R. Stearly, the suffragan bishop-elect, and the bishop of the diocese. The members of the convention were the guests of the club, and the addresses were all upon missions and the development of the diocese.

The Church's Progress: The number of confirmations in the diocese of Newark in the year ending April 30th, were 2,227. The number last year was below the average, and this year is above the average on account of the date of Easter determining the time of confirmations. There were four ordinations to the priesthood and four to the diaconate last year. There are now one hundred and sixty clergymen belonging to the diocese, with seventeen candidates for holy orders and eight postulants. The ordinations in May and June are likely to be five deacons and six priests.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Cornerstone for Guild House Laid.

The cornerstone of the guild house of Trinity chaptel, Ten Hills, Baltimore County, was laid on the afternoon of Whitsunday by Bishop Murray, assisted by Archdeacon Smith and the Rev. J. G. Carl, the rector. The new building will be forty by ninety feet, and will be constructed of stucco, brick and timber to harmonize with the buildings in that locality. It will be two stories in height. The first floor will be used for parish purposes and will contain the library, kitchen and bowling alleys. The upper floor will be used as a chapel until a new church is erected, and will have a seating capacity of about two hundred and fifty. The total cost will be $12,000, of which amount $5,800 has already been pledged. It is expected to be finished and occupied not later than September 1st.

Annual Meeting of Diocesan Auxiliary.

The annual business meeting of the Maryland branch of the Woman's Auxiliary was held at the Pro-Cathedral, Baltimore, on the afternoon of May 25th. There was a large attendance. The president, Mrs. A. L. Siousset, presided. Reports of the year's work were presented, and officers elected for the year.

The total number of parish branches is now sixty, two new branches and two "Section B" branches having been organized during the past year. During the year the Auxiliary has raised $3,969 for Foreign and Domestic Missions, and $1,876.64 towards the apportionment for General Missions. The offerings at the meeting were devoted to the Bishop's Fund for Parish Houses. Stimulating addresses were delivered by the Rev. A. B. Kinsolving, D. D., rector of St. Paul's church, Baltimore, and by the bishop of the diocese.

An Active Men's Club.

The Men's Club of the Church of the Ascension, Baltimore, the Rev. R. W. Hogue, rector, one of the most flourishing and active organizations of its kind in the diocese, is planning to install a new reading and smoking room and kitchen in the parish house adjoining the church. The club has been organized over ten years, and has already installed a complete outfit of standard bowling alleys and billiard tables in charge of attendants. It has a membership of about two hundred.

Boys' School to Be Enlarged.

The Donaldson School for Boys at Ilchester, Md., which is under the control of the Rev. Dr. William A. McClenthen, rector of Mount Calvary church, Baltimore, and of which the headmaster is the Rev. H. S. Hastingr, has grown until larger accommodations are necessary. Therefore, during the coming summer a handsome new school building and dormitory cottage will be built, giving sufficient additional room to raise the limit from thirty-five boys, as at present, to fifty.

There will be four class rooms and one large assembly hall on the first floor, and four class rooms and two store rooms on the second floor, all opening on a large main hall, which will extend from the first floor to the roof. The second floor class rooms will be approached by a fire-proof gallery at the second floor line.

Other Diocesan News.

At St. Luke's church, Baltimore, the Rev. E. D. Evans, rector, upon the occasion of the bishop's last visitation, the old English custom of having a sponsor appear at the altar rail with each candidate for confirmation, was revived. It is said that this ancient practice will be adopted in some other parishes of the diocese.

The new parish hall, built as an addition to St. Paul's church, Sharpsburg, the Rev. C. E. Shaw, rector, has just been completed. It is not large, but is a handsome addition to the church property, and will serve many useful purposes in that historic town and growing congregation. It is an evidence of what may be accomplished even in a rural community, where the people have a mind to work.

A handsome memorial tablet, given by his descendants in memory of the late Judge George W. Dobbin, has recently been placed in St. Paul's church, Baltimore.

The annual presentation of medals to cloisters of St. Paul's church, Baltimore, was made at Evensong on Whitsunday by the rector, the Rev. Dr. Arthur B. Kinsolving.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Eastern Convocation: A very enjoyable and inspiring session of the Eastern Convocation of the Diocese of West Virginia was held in Mt. Zion church, Hedgesville, W. Va., May 18th to 20th inclusive. Bishop Gravatt and Archdeacon Chrisman were present during the entire session.

With characteristic hospitality the good people of the parish made ample provision for members and visitors. Lunch was served daily by the ladies of the parish. More than a hundred persons were served each day.

The convocation sent a telegram of greeting to Bishop Peterkin. An invitation was extended to the convocation by St. Stephen's parish of Romney to meet with them at the autumn session. The invitation was accepted and the convocation will join the parish in celebrating the thirtieth year of Dr. Gibbon's rectorate.

In this convocation emphasis is put on the Sunday-school institute. They were specially favored with addresses by Archdeacon Chrisman and Rev. S. U. Mitman, field secretary for the Province of Washington. Large congregations greeted the speakers at every service. The program included a sermon and a missionary address by Bishop Gravatt, sermons by the Rev. J. S. Alfriend, the Rev. C. C. Durkee, and the Rev. R. E. L. Strider. Missionary addresses were made by the Rev. J. W. Quinton and the Rev. J. W. Ware. The officers of the convocation are: the Rev. G. A. Gibbons, dean; the Rev. Charles C. Durkee, secretary; the Rev. J. S. Alfriend, treasurer. The autumn convocation will begin September 14th, in St. Stephen's church, Romney, West Virginia.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

The Convention.

The seventy-sixth Convention of the diocese met in Christ church Cathedral, St. Louis, Tuesday, May 25th, and adjourned Thursday evening. The Convention was opened with the celebration of the holy communion, the Bishop Coadjutor being the celebrant. The Bishop of the diocese read his annual address, which was largely of a historical character. He discussed the war; and maintained that war was not a sin. There is honor and there is duty in standing by the flag. The Bishop stated that the diocese was never before in so good condition as at the present time. He said that he should never be happy until the diocese should succeed in raising its entire apportionment. Last year we were short only $1,000. He hoped that this year we should raise every penny. The offerings for this purpose are already $2,000 ahead of this same date a year ago. The Bishop alluded to the coming of the General Convention in the autumn of 1916, and expressed his confidence that Missouri would take good care of it.

The Bishop Coadjutor delivered his address at the afternoon session. He dealt entirely with the mission situa-

(Continued on page 24)

Christianity and the Community

Thy Kingdom Come on Earth

Ministers and laymen alike of the churches in the rural districts of Virginia ought to recognize a chance for community leadership in the following announcement:

The State Board of Health is looking for a Virginia community that is willing to invest a few hundred dollars in a campaign that will rid it of hook-worm, eradicate fly-borne typhoid and improve general health.

Dr. Ennion G. Williams would like to hear from some enterprising community. The State Health Commissioner says about $250 will be sufficient to induce the board to conduct the campaign. The board will agree to spend $1,000. The $1,000 will come from the International Health Commission. Back of the interesting proposition is a chapter in the sanitary history of the State.

When the Rockefeller Sanitary Commission concluded its five years of work in the South last winter, the International Health Commission was organized to carry on sanitary investigation in America and abroad. After careful study of conditions the commission decided to begin intensive campaigns in various States, the object of which should be to illustrate by the eradication of certain communicable diseases the economic importance of public health work.

At the invitation of the State Board of Health, the International commission agreed to start such a campaign in Virginia, under the direction of the board, and to supply the greater part of the funds necessary. Work was accordingly begun in a district of Southampton County, where a trained health officer and two assistants have been engaged in a canvass of the community, farm by farm, in order to encourage the installation of sanitary devices and to rid it of filth-borne diseases.

This work has succeeded so well that the commission has now agreed to organize another "unit" in a selected Virginia community. The salary and expenses of the health officer in charge and the salaries of necessary assistants are paid with funds from the commission, the incidental expenses are borne by the State, the community is only asked to pay the traveling expenses and the board of the assistants, a total of about $250 for a complete campaign.

The problem now before the board is to select that progressive Virginia community which is most anxious for a general campaign of sanitary improvement, and will make its contribution to that end. In return the board can practically give assurance that with public co-operation, hookworm disease can be made to disappear, fly-borne typhoid can be eradicated, infants' complaints can be decreased and the general health of the community can be greatly improved.

In order to "play no favorites," the board has asked the press of the State to present its offer to the boards of supervisors, with the understanding that the community which shows the greatest interest in the proposal and is most willing to co-operate will be given the new "unit." Work will be undertaken in the selected community by June 15th and will continue for at least three months.

✠

The Presbyterian Church is usually accounted a thoroughly conservative body in its attitude toward the relationship of the Church to State officers. It is therefore particularly interesting to note the resolutions passed very recently by the General Assemblies of the two great Presbyterian divisions, those of the North and of the South.

The General Assembly of the Presbyterian Church in the United States (the Church in the North), meeting in Rochester, adopted the report of a committee which, among other things, recommended as the correct theory of dealing with violators of the law a system which would make the court, instead of prison, the reformatory.

It was recommended that the influence of the Church be directed to the encouragement for probation for offenders, and imprisonment for life of vicious and incorrigible criminals.

The prison contract system was condemned, and the honor system in prison approved by the Assembly.

The report of the Committee on Sabbath Observance, adopted unanimously, denounced Sunday moving picture theatres; indorsed the Saturday half-holiday movement as tending to aid Sunday observance; denounced Sunday newspapers; urged that faculties and colleges and seminaries omit recitations on Monday mornings, so as to leave the Sabbath free from the necessity of study; and reiterated emphatic disapproval of all secular uses of the Sabbath day, including games and sports in civil life, as well as in army and navy, all unnecessary traveling and excursions.

The General Assembly of the Presbyterian Church in the South, meeting in Newport News, Virginia, adopted the following resolution:

"As the traffic in and use of intoxicating liquor as a beverage is the prolific cause of so much crime, poverty and suffering in our land, and as it costs the people so much money in criminal prosecution and the support of the victims of drink, and as it is one of the greatest enemies of the Church of Christ, and as we are warned against its effects in Cor. 6:10; therefore, in view of these terrible effects, this General Assembly bears its testimony against this evil, and recommends to all our people the use of all legtimate means for its banishment from the land."

✠

In reference to the subject of the resolution immediately preceding, it is interesting and very impressive to note the actual measure of advance made in recent years along the path of attempted overthrow of the liquor traffic through legislation.

Prior to September 1, 1914, the prohibition States were Maine, Kansas, Georgia, Mississippi, North Carolina, Oklahoma, Tennessee, North Dakota and West Virginia. Between September 1, 1914, and January 1, 1915, five States adopted State-wide constitutional prohibition, to become effective as follows: Arizona, January 1, 1915; Virginia, November 1, 1916; and Colorado, Oregon and Washington, January 1, 1916. The prohibition States have more than doubled in six months. Since January 1, 1915, Alabama, Arkansas, Iowa and Idaho have passed prohibition laws. Montana and South Carolina have voted through their Legislature to submit to the people the question of prohibition; Utah will vote on constitutional prohibition, and South Dakota is also to vote on the same question. The New Jersey Senate voted to give municipalities the right to vote on the liquor question, but the bill was lost in the House.

A further significant fact is this: The Temperance Society of the Methodist Episcopal Church recently addressed inquiries to 2,160 daily newspapers of the United States concerning their attitude on liquor advertising. Replies were received from 679, and from them it was learned that of this number 520, over three-quarters, refused liquor advertisements of all kinds.

✠

The Federation of Women's Clubs of Virginia, in the annual meeting a few days ago, passed this resolution, which will command certainly the interest, and probably the endorsement, of the people most interested in educational advance in Virginia and the South generally:

"Whereas, the women of the State are most closely in touch with and most vitally interested in the education of its children; therefore be it

"Resolved, That the Virginia Federation of Women's Clubs recommend and indorse the appointment of women on the school boards of the State."

The Federation also put itself on record as favoring State-wide compulsory education.

We hope that this war situation will recall the Church to the sacrificial principle of missions. The Church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving, and now there are some who doubt whether the Church can continue to do even this. . . . What warrant have we, in a time of distress, for making Christ and his cause suffer first? The war which now shadows the world, and the sacrifices which are willingly made in it, would shame our timidity and our tame trifling with duty, and call us to deal with life as a reality, and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the cross but not the cross of the Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of Life and Peace?—Robert E. Speer.

Christian progress has gone on apace when men and women have gone out and told their fellow-men the story of redeeming love, and when their lips have been sealed Christianity has gone into dark ages and the wheels of progress have been stopped.—H. R. Munro.

"There is only one sure and easy way to insure the habit of Church attendance, and that is to make it a regular habit—as regular as going to business or eating one's breakfast. As soon as it is allowed to become an intermittent or occasional habit is but a short steps to the time when it is practically given up."—St. Paul's Guide.

Church Knowledge and Nurture

THE HOLY TRINITY.

The truth of the Holy Trinity was specially observed by us on last Sunday, introducing us to the Sundays after Trinity in the remainder of the Church year with their various lessons. What did it mean for the children? Did they memorize or recite the collect for the day with its difficult theological statements, and tell when asked, the name of the day? Or were they told of their relationship to these three persons, bringing them practical lessons to live out in their own experience? With illustration of an earthly father respected and loved, the truth of a loving heavenly Father can be taught. The gospel story explains the life and death of the second person for us, and why the child needs and can find an interest in his death. The boy or girl who has a friend encouraging him in doing as well as possible in work, or study, or play, can partly understand how the third person of the Trinity has promised and is willing to be his helper and guide along life's pathway. That He has promised Holy Scripture teaches and affirms. Varied instruction on these three lessons from time to time will prepare for and promote "steadfastness" in Christian faith in each of these three persons. It will best prepare for adult study of their unity and majesty.

⚜

Summer Schools.

Summer schools for Sunday-school workers have been already advertized in the news columns of this paper. No doubt those intending to attend have made arrangements for this, and will go. Some may be delaying a decision. For others there may at first sight have appeared no possible chance of being present, and the opportunity has been dismissed from mind. Yet the testimony of those attending last summer has been strong and uniform as to the **benefits.** Some difficulties may have disappeared before those who thought a month ago they could never attend. A second view of the advantages may persuade yet others of the possibility of going and using this agency. Three will be held in immediate succession in the month of June in Maryland and Virginia. These are in reach of the workers, either as officers or teachers, of these three and the ten or dozen neighboring dioceses. Well used, as one can hope they will be, their influence will be felt all through the succeeding year in information as to method and inspiration for work.

⚜

The Mt. St. Alban School, June 7th-11th, has the advantage of meeting in the Close of the Washington Cathedral. Its "aim is to give expert instruction in the principles, methods and material of modern Sunday-school teaching and administration." Each morning the first lecture will be upon methods of teaching. Following this will be instruction upon the teacher's work in the class Then an address on the prophet as patriot, preacher and teacher. Missions will have their place for study of facts and principles; with noon-day prayers for them. Sunday-school organization will be taught at the close of the morning hours. Worship will be provided in the services daily of the Bethlehem Chapel—the Holy Communion at 7:30 A. M., and Evensong at 4 P. M. After this service each afternoon, separate conferences will be held on the work of the Primary, Junior, Senior and Adult Class grades with instructions on the various features of each. At night public stereopticon lectures on the Nile, Constantinople and Jerusalem will entertain as well as instruct those who attend. The lecture staff of teachers consists of Canon Bratenahl, the Rev. Drs. Gardner, Foley and Mitman, the Rev. Mr. Diller and Misses Milliken and Jennings. Information as to enrollment, accommodations, &c., can be had by writing to Canon De Vries, Ph. D., Mt. St. Albans, Washington, D. C.

⚜

The Tidewater Virginia School, June 14th-18th, holds its second session this year under the encouragements of a successful season in 1914. The Memorial Hall of old St. Paul's church, Norfolk, Va., will be its home. The teaching staff consists of the Rev. Drs. Gardner, Caley, Mitman, Canon Bratenahl, the Rev. Professors Green and Rollins, of the Theological Seminary of Virginia; the Rev. Messrs. Jeffries and Diller, Mrs. Hewins and Miss Fontleroy. In the morning there will be lectures on Pedagogy, Missions and Methods of Teaching and on the Bible. At noon conferences will be held separately for the different departments of the school. And each night Dr. Caley will give illustrated lectures on Church History. As at the St. Albans school the afternoon is left free for recreation and visits to points on the Chesapeake Bay, or the seashore at Virginia Beach and Cape Henry. Information as to rates and answers to any questions about this school should be sought from H. N. Castle, secretary, Norfolk, Va.

⚜

The Normal School of Southwest Virginia, June 21st-25th, meets this year in Bedford, Virginia, under the auspices, as are the others, of the Board of Religious Education of the Protestant Episcopal Church in the Third Province, and cordially endorsed by the Bishop and Coadjutor Bishop of Southern Virginia, in whose Diocese it meets. The Board of Education of Bedford has put its new public school building, just completed, at the service of this Normal School. Each morning Miss Jennings will lecture on "Methods of Teaching." Dr. Foley will speak on our Lord's Prayers; the Rev. Dr. Bradner will describe some feature of the modern Sunday-school; the Rev. Dr. W. D. Smith will show how to study and teach "Missions," and the Rev. Dr. Chamberlayne will lecture on Church History. Every afternoon at 4 o'clock there will be a department conference for each one of the four departments in a Sunday-school, for teachers of those departments. At 5 P. M. a clerical conference will bring to the clergy and others addresses on the Ministry, Missions and Teacher Training. In the night meetings illustrated stereopticon lectures will be given by Dr. Mitman on Egypt's Temples, St. Paul's Travels and Athens. Information about reaching Bedford and accommodations there during the school session may be had from Mr. J. A. Heuser, treasurer and secretary, Bedford, Virginia.

The Bishop Thorpe Manor School, June 28th-July 2nd, holds its fifth annual session in South Bethlehem, Pennsylvania. Dr. Foley will speak here on "Prayer"; Miss Jennings on "Methods of Teaching"; Miss Z. Gordon, head of the School for Delinquent Children, Reading, Pa., will speak on "The Development of the Child." Canon DeVries, of the Washington Cathedral, will give four lectures on "The Opening Chapters of the Book of Genesis," and Dr. Mitman will tell about "Sunday-School Organization and Management." Departmental separate conferences each afternoon will be conducted by Miss Jennings (Primary); Milliken (Junior); Rev. H. P. Walter (Senior), and Dr. Mitman (Adult Classes). Illustrated lectures will be given at night on Panama, Cuba and Porto Rico by the Rev. Harvey P. Walter.

Dr. Mitman will give all necessary information as to enrollment, rates of board, &c.

⚜

The enrollment fee at each school is $2.00; board for the season ranges from $4.00 at Bedford to $6.00 at Washington, Bethlehem and Norfolk. Accommodations in Washington will be found in the Cathedral Girls' School building. In Bedford an excursion to the Peaks of Otter has been arranged at 3 P. M. for Friday, June 25th, in time to view the sunset and see the moon rise. Sunday-schools which have paid the expenses of a teacher to one of these schools in other years have realized afterwards the advantages of doing this for interest and work at home.

⚜

Notes.

The diocese of Newark held its annual Sunday-School Convention in Newark, N. J., April 21st. The report on the Diocesan Training School was encouraging. Addresses were made on "Co-Operation" by the State superintendent of schools, and on "The Sunday-School and Christian Service," and "The Sunday-School Festival."

The third annual Sunday-School Convention of the diocese of New Jersey was held in St. Michaels, Trenton, N. J., April 23rd-24th. A conference of superintendents was held; then departmental conferences, with addresses, and a service with presentation of the Lenten offerings of all the schools of the diocese, at which the Bishop made an address. At another service in the morning "moving pictures" of scriptural scenes were shown to the children.

In Chicago the Sunday-schools gathered to present their Lenten offerings on April 25th. Several Sunday-school choirs came vested, and the scholars marched in procession to the church (Trinity).

A sectional conference of the Sunday-School Association of the diocese of Pennsylvania for the convocation of Norristown, was held May 11th, at Valley Forge, Pa. The questions of promoting interest in missions, of religious education and of Sunday-school organization were discussed.

"When that which is perfect is come, then that which is in part shall be done away," 1 Cor. 13:10.

The visible is a ladder up to the invisible, the temporal is but the scaffolding of the eternal. And when the last immaterial souls have climbed through this material to God, the scaffolding shall be taken down, and the earth dissolved with fervent heat—not because it was base, but because its work was done.—Henry Drummond.

Family Department

For the Southern Churchman.

The Coming of the Flowers.

By Eugenie du Maurier.

When April's tearful moods are o'er,
And May, with birds and melody,
Tells earth her tale of flower-lore,
And gladly smiles on land and sea;
Up, where the silver beads of dew
Lie, gem-like, in the meadow grass,
From verdant depths, the buds peep through
Green lattices at those who pass.
The border of the little stream
A wealth of purple violets yields;
With touch as subtle as a dream,
Spring writes her poem in the fields.
And when the days of cloud are done,
No showers fall, but blossoms rise,
And stand, like spirits, in the sun,
Of beauty, unto watching eyes.
Thus, in the heart the hour of pain
And deepest sorrow often brings
(Though tears have fallen like the rain)
A harvest rich in nobler things.

For the Southern Churchman

"All the Same, and Just as Good!"

W. H. Morse.

"Let me convince you that it is all the same!"

It was not a druggist talking to a customer, although it sounds like the language that is occasionally heard from behind the counter of the drug-store when, with a physician's prescription in his hand, the druggist discolors his principles, and fills the prescription with "something that is just as good," or "that which is just the same." The druggist, however, is not apt to argue in that direction, satisfying himself by consulting his own shelves, and applying a balm of Gilead to the edge of his conscience.

Instead of a druggist it was a Roman Catholic priest, a pleasant, good-natured Irishman. A young Sicilian barber had come to this country religiously indifferent, and had been making his home in Hartford for several months, when he met the Rev. Pierre Vodola, rector of St. Paul's (Italian) Protestant Episcopal church. Mr. Vodola had formerly been a Roman Catholic priest, and was remarkably successful in building up the church. The barber accepted his invitation to attend his services, and was so favorably impressed that he became a member of a confirmation class of seventy members. It was then that the priest heard of it, and determined to dissuade the barber from his purpose. Inviting him to come to the rectory to ply his razor, as soon as the shaving was done, he began by asking him where he attended church. The barber replied that it was at St. Paul's Protestant Episcopal church.

"Ah, and why not St. Anthony's Roman Catholic church?" asked the priest.

"I like the Episcopal Church," the man said. "We have there the Bible and the prayer book, and a form of service that I like."

"Why, my dear man!" said the priest, "it is all the same, and much better in our Church!"

The barber shook his head.

"You do not let us have the Bible," he said.

"Would it be wise?" was the reply. "Protestants cannot agree as to the meaning of many Scriptures even where they are educated. How much less can those who can read, but are incapable of understanding the truth! You see it would not be wise, for some might understand passages far different from what they really mean. Come to your priest and let him make things clear."

The barber did not reply, and the priest continued, advancing the old stereotyped arguments why the Roman Catholics regard the Episcopal Church as a distorted or perverted Latin Church.

"See!" he said. "Now here is the soil in my fern jar. Here is a spoonful of sugar. You want that sugar for your coffee. Had you not rather have it direct from the sugar-bowl, than to have it mixed in that soil? It is there if I put it there, but see what you have to get with it in order to obtain it!"

This was intended to be a poser.

"But I do not drink coffee!" the barber said.

The priest laughed. "Well, put it in another way," he said. "You Italians like candy. Very well. You do not want to eat raw sugar to get the sweets. Of course not! You could not make candy as the confectioner does, if I put a whole barrel of sugar before you It must be made by some one who knows how to make it There is, in the Bible, a vast deal of good, but you are not clever enough to get it out as the priest is only too glad to do for you Why gorge yourself with sugar to get a stick of candy?"

"If I go into Cristadelphos' candy store and buy candy, is it what might be got out of a barrel of sugar?" the barber asked.

"Right!" the priest replied.

"But," said the barber, "Cristadelphos was arrested by the health officer for selling glucose candy. In your books, sir, is there always what can be proved true in the Bible?"

"Certainly," the priest answered.

"Was Cardinal Manning an honest man?" the barber asked.

"He certainly was."

"Was Cardinal Wiseman?"

"None more noble!"

"If they were confectioners they would know the difference between sugar and glucose?"

"What are you driving at? Surely."

"Would those cardinals say that which they could not prove by the Bible?"

"Never!"

From his pocket the barber took the Roman Catholic book of devotions, entitled "The Glories of Mary," "Cordially recommended" by Cardinal Wiseman, and "Heartily commended" by Cardinal Manning. From it he read selections:

"Mary is the only hope of sinners."

"Our salvation is in her hands."

"Thou art omnipotent to save sinners."

"She effected our salvation in common with Christ."

"I do not find those doctrines in the Bible," the barber said. "Tell me where the cardinals find them there. My Bible says, 'There is one God, and one mediator between God and man, the man Christ Jesus,' and 'There is none other name whereby we must be saved.'"

"That is enough!" the priest said. "You are prejudiced!"

"The Episcopal Church has nothing of the kind," the barber returned. "How then, sir, is your faith 'all the same' and 'just as good?'"

'just as good'?"

Hymns and the Bible.

A writer in a late Atlantic monthly says, "The ignorance of contemporary youth regarding the other and finer loveliness of 'Gospel Books' is amazing."

But if, instead of "contemporary youth," we should make it read, "the ignorance of even Christian people is amazing," would it not still be true? In spite of Sunday-school study, the fact remains that the Bible as a whole is not read as it once was, in school, in the home and in private devotion, and the generation really familiar with the Bible is rapidly passing.

The hymns will be pushed aside next. We can spare some of them. But hymns utter religious feeling, emotion, aspiration—otherwise they are not hymns. Our best ones were written before our critical and scientific age; usually by men whose youthful imagination was fired by Bible stories; whose religious life was nourished by its promises, ennobled by its songs and prophecies, till places and people, figures and ritual, histories, miracles, visions and dreams, all were familiar, all real to them and part of their mental furnishing, to be used naturally when heart and mind burst forth in prayer, in ecstasy or aspiration.

And here, in these later days, are the hymns of the ages, hallowed by association, loved for their sweetness and beauty, singing themselves in our souls, and yet full of lines which continually provoke the question, "What does this mean?" A Christian must sing, and if his "Grandmother Eunice and his Mother Lois" have not taught him the Bible in his youth enough to understand his hymns, what is the remedy but to study it himself in his maturity?

It is not a question of his mental attitude toward the Bible, nor of the results of higher criticism, nor of his views about doctrines, miracles or ritual, but simply of common intelligence and of familiarity with a book, which has been, after Christ himself, the foundation of the historic Church.

Nor is the question of singing without knowing the meaning of the words wholly new. The Corinthian Christians apparently went a step further and wanted to do their singing in a foreign language that was to them "an unknown tongue!" Paul had to write them a sharp letter and stoutly define his own position, saying, "I will sing with the spirit and I will sing with the understanding also."

Our hymn books, at a first glance, show many names of places and people. A few are simply geographical and present no difficulty. Such are

"From Greenland's icy mountains."
"Are one with Nineveh and Tyre."

But the majority have a historic and symbolic meaning, and why should we sing of Zion and Jordan and Calvary if we are not able to tell where these places were, what happened in them, and just what is meant in such lines as these?

'They stand, those halls of Zion,"
All jubilant with song,"

ROYAL Baking Powder

ABSOLUTELY PURE



The Prudent Housewife Uses No Other



Contains No Alum

"To Calvary, Lord, in spirit now
Our weary souls repair."
"Jordan flows before us,
Zion beams with light."

These three places are as often used as any, and a little thought will tell us why. But there are many others that call for explanation. What is meant by such lines as these?

The names of people provoke questions, too. Who were these men and women? What event in their lives is spoken of, and why are their names in our songs?

"If called, like Abraham's child, to climb
The hill of sacrifice."
"Could we but climb where Moses stood
And view the prospect o'er."
"Abel's blood for vengeance
Pleaded to the skies."
"Extol the stem of Jesse's rod."
"Loosed from Pharaoh's bitter yoke
Jacob's sons and daughters."
"And what from Eli's sense was sealed
The Lord to Hannah's son revealed."
"Israel, now and evermore,
In the Lord Jehovah trust."

The Hebrew ritual, the ritual of the Church into which Christ was born, inspires many lines which must be unintelligible to a careless singer.

"Thou art our great High Priest."
"Behold the Lamb of God."
"'Tis found beneath the mercy-seat."
"The rending veil shall Thee reveal."
"The year of Jubilee is come."

There are references to events, songs and prophesy written in what Christ and His disciples called their sacred books, their "scriptures."

"Like the wandering dove that found
No repose the earth around."
"Open now the crystal fountain
Whence the healing streams do flow."
"Israel's hosts triumphant go
Thro' the wave that drowns their foe."
"Here I raise my Ebenezer."
"Though like the wanderer,
Weary and lone,
Darkness comes over me,
My rest a stone."
My rest and stone,
Yet in my dreams I'd be, nearer my God, to Thee"
"Our rainbow arch Thy mercy's sign."
"Waters in the desert rise.
Manna feeds them from the skies."
"Rock of Ages, cleft for me."
"Let the fiery, cloudy pillar
Lead me all my journey through."
"Speak through the earthquake, wind and fire,
O still, small voice of calm."
"Thy sceptre, Lord, extend."
"O, for a living flame, from His own altar brought."
"Who is this that comes from Edom?"
"Lift up your heads, ye heavenly gates,
Ye everlasting doors give way!"

If it is lamentable to have to confess ignorance of Old Testament allusions, what word shall we use when we are compelled to make the same confession about the person and work of Christ? Art has busied itself for two thousand years with these subjects, and yet the Baedeckers of ignorant Christians are worn shabby in the picture galleries of the old world. Saints and poets have sung of every event in Christ's career, not only of his birth, his death and his resurrection, but of his daily life, his mighty works, his precepts and his promises. Mystical names and titles are bestowed, and the slightest action takes on a symbolic meaning. What idea comes to our mind when we sing lines as these?

"Come, Thou Incarnate Word."
"Our Lord Emanuel."
"Descend, Celestial Dove."
"Songs of praise awoke the morn
When the Prince of Peace was born."
"Who gives the lilies clothing
Will clothe His people, too."
"Return, O Holy Dove, return."
"Thine forever! Shepherd, keep
These, thy frail and trembling sheep."
"Jesus, name decreed of old
By the angel Gabriel."
"O, mother dear, Jerusalem."
"And faith has yet its Olivet,
And love its Galilee."
"By the sacred grief that wept
O'er the grave where Lazarus slept."
"The desert Thy temptation knew,
Thy conflict, and Thy victory, too."
"Ride on, ride on, in majesty,
In lowly pomp ride on to die."
"The crumbs that from Thy table fall,

There is a well-vouched-for story that once a Harvard professor was giving a lecture on Shakespeare, and coming to the lines in Macbeth,

"Except they meant to bathe in reeking wounds,
Or memorize another Golgotha,"

he asked a member of the class to explain the allusion, and to his disgust and astonishment, he found the young man unable to even hazard a guess! The professor closed his book and dismissed his class with these words, "It shall never be said that I lectured on Shakespeare to men who could not tell the meaning of Golgotha."

—Elizabeth M. Rowland.

Influence of the "Sermon on the Mount."

In response to a question, submitted to the Inter-parochial Bible, relative to the influence of the "Sermon on the Mount" on the thought and life of the world, the following answer was given by a member of the Cathedral, and well worthy, it is deemed, of wider circulation.

The teaching of the Sermon on the Mount, which has most influenced human thought and action, is Christian love, to them that are far off, and to them that are nigh, as exemplified in love to our neighbor, and in preaching, all over the world, "Thy kingdom come," and "all things whatsoever ye would that men should do unto you, do ye even so to them."

In its effect on individual life, Christian love has opened up new hope for the poor, for sinners, and for sufferers, of every kind. It has brought the intellect of man to bear on the labor question, has given the fallen a fresh hope and chance in life; has lessened the horrors of prison; has provided free hospitals for the sick; has modified cruelty to animals, and has led the thoughts of men from the sufferings of earth to the joys of heaven.

And its effect upon the world at large, it has only brought the knowledge of God to distant nations, but has influenced human thought and action, by the spread of knowledge from nation to nation. In preaching "Thy kingdom come," civilization and knowledge were brought to England. By the effort to re-establish the true kingdom of God in Jerusalem, perverted by the followers of Mahomet, the Crusades were organized, through which knowledge and civilization were spread throughout Europe.

In carrying the knowledge of the kingdom of God through our Western States and Territories, priests and preachers carried civilization in its train, and in the far East, the preaching of the kingdom of God opened the doors of China and Japan, and other countries, till the way is opened to the whole world in brotherly love to worship God in His own great kingdom.—Ex.

Can He Care?

Among so many, can he care?
Can special love be everywhere?
A myriad homes, a myriad ways,
And God's eye over every place?

I asked; my soul bethought of this—
In just that very place of his
Where he hath put and keepeth you,
God hath no other thing to do.

"On the world's broad field of battle,
In the bivouac of life,
You may find the Christian soldier
Represented by his wife."

For the Young Folks

A Missionary's Song.

Straight as an arrow on its flight,
  Lord, let me fly!
Bearing the blessed Gospel light
  Into a foreign sky;
And, though my distant goal
  Be plunged in sin and error dark,
Sped from Thy mighty bowstring to a
  brother's soul
  Still may I find my mark!

—G. H. C.

For the Southern Churchman

How Tommy Was Taught.

Bertha E. Bush.

Tommy chased the chickens and teased the dog. He liked to offer an ear of corn or a handful of grass to the horse and then snatch them away. When Mary went out to call the kitty to come and get a nice dish of milk, naughty little Tommy would begin to call, " 'Way, kitty, 'way kitty!" in her very tone, and if he were not watched he would chase the poor kitty away before she had fairly begun to drink.

You see, Tommy was a very little boy, and didn't know any better. He didn't really mean to be cruel, and he loved the good kitty and the dog and horse, but it seemed to him a good joke to tantelize them.

One day little Tommy lay down in the sunshine and fell fast asleep. And he dreamed that kitty and doggy and the good old horse came up to him. Kitty had a sack of delicious candy in her paws. She set it down in front of Tommy so near that one delectable chocolate fairly rolled out at his feet. But when he stooped, all eager to pick it up, she sprang at him, hissing and spitting and clawing, until he had to run away to save himself from being hurt. Every time he came near to take a bit of candy kitty would jump up and begin to hiss and spit.

"Well, I'll play with the dog," thought Tommy. But this time the dog seemed to have taken a notion to play with him, and Tommy didn't like his playing at all. He pulled Tommy's ears and hair and snapped at his hands and feet. He teased and worried the little boy as a cat does to a rat.

"Lem'me go! Lem'me go!" screamed Tommy. The good horse came up at his call.

"Get on my back and take a nice ride," said the horse. But when Tommy had climbed laboriously to his back, he gave a little sidewise jump that pitched Tommy off onto the ground, and away he galloped.

Tommy had never been treated so in his life before. He stuck his chubby fists in his eyes and began to cry. Mother came running out to see what was the matter with her little son. But when she heard of Tommy's dream, she did not pity him a bit.

"Don't you see?" she said, "that is the way the animals feel when you tease them."

"I won't tease the animals any more," said Tommy slowly. And he found that it was more fun to call the animals and feed them than to be mean to them.

Tht Birthday Cake.

Betty was a dear little girl, round and sweet, and "going on six." She had a beautiful home, and a loving father and mother, but sometimes she was lonely. I think it was the lonely feeling that made her stray away from home that lovely summer morning.

Down the long street she skipped, and then stood at the corner, looking up and down. Which way should she turn? This way led down town; the other led to a park with bright flowers, and fountains, and great stretches of green grass. Betty took the road to the park. She walked as fast as her little legs could travel. It was a long way, and when she reached the park she sank down on the first seat in sight. Back of the seat was a great bush, full of red blossoms. Some children were talking on the other side of the bush. One voice was a girl's.

"Bobby," she said, "aren't you glad we came? Isn't it beau-ti-ful here?"

"Yet bet it is!" a weak little voice answered. "I'm so glad the chariot held together 'til we got here."

"The chariot!" Betty tiptoed around the bush until she could see the children. A girl of nine or ten and a little boy no larger than Betty were sitting on the grass. The girl looked well and strong, but the boy's little body was very thin, and Betty could see right away that his poor little legs were twisted. But his face was so sweet and bright that Betty loved to look at it. There was no chariot in sight, but a wheelbarrow stood under a tree near by. It looked ready to drop to pieces, Betty thought.

"It's such a nice place for your birthday picnic," the girl said, "and the best thing is it didn't cost anything to get here!"

"Guess your arms ache though, Mollie," the little voice piped.

"Now don't you worry 'bout that! It's good exercise wheeling you. Let's watch the ducks now and then in 'bout an hour, we'll have our picnic. See what we've got, Bobby!"

She opened a small basket, and took out two big slices of bread and sugar (yes Betty looked again and it was sugar on the bread) and two banan .s. "I'm sorry there's not a birthday cake for you, Bobby," she said sadly. "There ought to be one, with six candles on it—all lighted; but maybe you can have one next time."

Bobby smiled up at his sister—such a sweet, patient look on his little face, that a lump came in Betty's throat and her eyes filled with tears. She walked softly back to her bench, thinking hard and fast. " 'Next time'!" she said to herself, "He's going to have one now—this very day!" With a determined nod of her curly head, she started for the street.

The way home seemed long to her and it was a very tired and hot little girl who came into a cool room where mother was sewing.

"Where have you been, dear?" her mother said, pushing back the moist little curls from Betty's forehead. Then the story came with a rush from the little girl's lips, and with a look of trust in her blue eyes, Betty finished, "And now I want to take Bobby his birthday cake—candles and all. May I? Oh, I just know you'll let me!"

Betty's mother smiled. "There is to be cake and cream for dessert to-day," she said, "and if you will find the little pink candles that were on your own cake, I'll cut the cake in two. It's a big orange cake nicely frosted, and we'll take half of it to Bobby."

Twenty minutes later a happy little girl and a lady carrying a cake with six pink candles on it might have been seen leaving a touring car near a park. They paused in the neighborhood of a big bush, and the lady lighted the candles. Then the little girl took the cake, and walked around to the other side of the bush.

Mollie and Bobby had just spread out their lunch on the grass. Without a word Betty placed the pretty cake before the little boy. His big, brown eyes looked up at her, full of wonder and delight. "Is it for me?" he said. "For me?"

Betty nodded, too happy to speak.

"Are you an angel, or anything like that?" Bobby said, in a hushed voice.

The blood rushed to Betty's face—every naughty thing she had ever done came to her mind. "Oh, no!" she cried, "I'm just Betty."

Mollie beamed at her through her tears (she was so glad that it made her cry), and she said, "She isn't an angel, Bobby; but I just know God sent her here!"

Don't you believe He did?—Sunday-School Times.

How a Doll Saved a War.

There was great uneasiness in the fort, and the general was pacing up and down in his room, while he pondered what to do. The Apache Indians had broken from their reserve and were advancing in full war paint to the attack.

It was an easy matter for the little company in the fort to defeat the Indians if there should be a fight, but the general's orders were to avoid war and yet to keep the Indians within their own bounds. As he paced about he thought he heard the crying of a child.

He went out and found a crowd of soldiers gathered about a four-year-old Indian papoose, who had evidently strayed from her tribe.

The general himself picked up the frightened little mite in his arms and took her to his own quarters for a comfortable meal.

Hours passed and the general grew uneasy. He had expected the mother to come and claim the child. As it grew dark the papoose grew restless and lonely, and finally broke into the sobbing cry peculiar to the little Indians.

"She misses her mother as much, I suppose, as though she were a white child," said the general. "I must find some way to comfort her."

One of the officers told him that his little girl in the fort had a doll.

"The very thing," said the general, and forthwith went in person to the officer's little daughter to ask for the loan of the doll for a few hours.

Generous little Mary, owner of the doll, when she heard of the crying little Indian child, insisted upon giving up the doll to the papoose to keep for her very own.

Soon the general placed the beautiful doll in the little papoose's arms.

At once she stopped crying, and went quickly to sleep with the precious dolly clasped closely to her heart.

A week passed, and no mother appeared to claim the little straggler; but the child played happily with her new toy, and did not seem to mind.

Finally it was decided to carry the little one back to the wigwams of her people, since they did not come for her.

Tightly clasping her new treasure,

the child was carried to the Indians and left with them. They were greatly excited about the beautiful doll, none of them ever having seen such a thing before.

Next day the Indian mother appeared at the fort with the doll in her arms, not believing it possible that the toy had really been given to her papoose.

The soldiers were careful to treat her well, giving her a plentiful meal and some gifts besides the doll to take back to her people.

This kindness on the part of the soldiers so touched the tribe that they gave up preparations for battle, and returned without a struggle to the reserve. The doll had saved a war.—The Olive Leaf.

A Spoiled Story.

A Nonsense Verse.

Young Tommy was a reckless chap
As ever you did spy;
He crept into the pantry once
And ate a pot of lye—
No, no, I mean a lot of pie.

The pie did not agree with Tom,
So very large a piece,
He felt so ill he hastened off
To find a pot of grease—
Dear me! I mean a grot of peace.

He wept with pain and doubled up
As tight as any clam.
"Oh, dear! I feel as bad as when
I ate that jot of lamb—
No, no! I mean that lot of jam."

This story gets so mixed at times
Under my very eyes.
I'll stop. So far what I have said
Seems like a lack of pies—
Dear me! I mean a pack of lies.
—St. Nicholas.

The Firefly and the Star.

The firefly was shining in the meadow grass. The star was shining in the sky above. Each was one of a twinkling host, and the firefly forgot her mates in looking at the star, and the star, it seemed, was looking straight at her.

She was such a young firefly that she knew but little of the world. She even thought the star was like herself, a fresh newcomer, looking around with wonder on everything he saw. He nodded and twinkled in such a friendly manner that she longed to talk with him, but they were too far apart for that, so she spoke instead to a cricket who was singing in the grass:

"Tell me," she said, "what are those strange, bright creatures that shine so far above us? Are they fireflies, too?"

"We call them stars," said the cricket. "They are fireflies of the sky, but not like your company, for they shine the same in summer and in winter. Their lights never go out in those blue fields."

"Have they been there long?" asked the firefly, thinking what a little while it was since she herself had come to the meadow.

"Long, indeed," said the cricket. "No one knows how long. They had their places when the world was young and they have never left them. Sometimes the clouds roll up and hide them, but I have watched, and I know it is the clouds that wander, not the stars."

The firefly looked at the stars in deepening wonder. Then she asked: But are they never tired? Does nothing ever trouble or disturb them?"

The cricket did not answer at once. He knew much of the world, for he had been in every corner of the wide, green meadow and he had talked with the travelers from other meadows, but he had never met a traveler from the country of the stars.

"Ah," he chirped at last, "you must not expect me to tell you their story. They keep their secrets well. I only know that they are always there, shining in every season. When our fields grow brown and it is cold, the stars shine out in the sky as merrily as ever.'

At this the firefly felt a great longing. "Oh, if I could only go and live with the stars!" she said. "It must be better there than here." And she spread her wings as if to leave the meadow behind.

But with all her longing and trying she only fluttered from a blade of grass up to the blossom of a tall field lily. Then her wings were tired and she could go no farther.

"Oh, how far away it is!" she panted. "I'm afraid I can never reach them."

"No," said the cricket, "you cannot reach the stars. I have seen that even the birds with the strongest wings cannot fly so high as that. And I have seen that every creature has its place, and ours is in the meadow grass."

The firefly did not say any more. For a while she did not move or look at the stars. She thought how grand and strong they were, and what a poor, weak thing she was herself. But when, at last, she did look up, the star was shining on her still, looking softly down, as if he did not care for all the spaces between them, nor for all the things he saw, but only for her, a quivering spark in the heart of the lily.

Then she was happy again, and her light shone out more brightly than before.

"I will stay in my place," she said to herself. "Yes, I will stay in my place. But I will shine like the stars. I will never let my light go out."

Just then there was a rushing in the meadow grass and the lily swayed to and fro. Then something dark and heavy closed around the firefly, and a voice cried out, "I have caught one. See! I have a fierfly in my hand!"

At that, the walls that had closed around her so quickly opened for an instant, and she saw two merry faces bending over her, while another voice exclaimed, "Oh, the pretty, pretty thing!"

Then all was dark again, and the firefly knew that she was being carried away from her home in the meadow, from the cricket and from all her dancing mates. She thought that she was going to get away from the star, too.

For a while she struggled to get free, but there was no way out of her prison. She only bruised her wings against its walls. Then she lay still and listened to the voices.

"We will carry it home and keep it for our own," said the louder one. "I know it was the brightest firefly in all the meadow. It will shine in our room like a star."

Then, in spite of her grief, the little prisoner felt a thrill of joy.

"Yes, I will shine like a star," she said to herself. "Whatever happens, and wherever I go, I will shine all the same."

At last her captors—who were really a pair of children—stopped running and the prison walls were thrown open again. There were more people around the firefly now, with faces like the children's, only older and not so merry.

"So you have caught a firefly," said one of them. "Give it to me and I will tell you something about it."

Then one of the tall people took the little captive and, holding it very gently, pointed to its slender body and the quivering rings of light. He told the children of its life and ways; of its cousins, the glow worm, and the grander cousins in the distant lands, who have guided travelers through the darkness. He repeated a song which a poet sang once, as he watched the fireflies flitting in the twilight:

"Little dancing white-fire insect,
Little flickering white-fire creature,
Light me with your little candle,
'Ere upon my bed I lay me
'Ere in slumber close my eyelids."

Then he handed the firefly back to the child who had brought him from the meadow, saying:

"It is a cheerful little thing, who does its part to make the world a pleasant place, and I think that our Father, the Father of Lights, has shown his power and wisdom in this little creature as truly as in the noblest star."

"The star, the star again!" said the firefly to herself. "Oh, it must be there is something between us."

But now another voice told the children it was bedtime, and they said goodnight to these tall wise people and trudged sleepily off to bed.

As they went, one of them—the one with the softer voice—said, "We had better let the firefly go now."

"No," said the other, "I shall put it under a glass and we shall have it shine in our room all night."

And so the firefly was soon in a new prison, not so small as the other one had been, and with clear, hard walls, through which she could see strange things in the place to which they had brought her. For a while she looked at them with curious eyes, and for a while the children lay in their little beds and sang the poet's song over and over:

"Little dancing white-fire insect,
Little flickering white-fire creature,
Light me with your little candle,
'Ere upon my bed I lay me,
'Ere in slumber close my eyelids."

But by and by their drowsy tones grew still. They fell asleep and thought no more of their little companion.

And soon the firefly lay as still as they. She was not asleep, but she could not creep around the narorow circle of her prison walls. She was faint and weary in the hot, close air and as the hours passed she thought with longing of her meadow home, and of her friends all safe and happy in the cool, sweet grass. She thought of the stars, too, who were shining in the sky, no doubt, as calm and bright as ever. And most of all, she thought of the one who had smiled on her so kindly.

"He saw me among all the rest and cared for me, but he has forgotten me now. He could not miss a poor little thing like me."

More dim and sultry grew the prison and dimmer grew the firefly's failing light. Her heart was failing, too.

"It's all of no use," she said feebly. "I have not done anything as I meant to. I could not stay in my place, and now I cannot keep my light from going

FRATERNITY OF PRAYER.
Cloth Pocket Prayer Book. Family Prayers. Compiled by late Rev. Dr. Huntington. Admirable for presentations. Ten cents, post free. $1.00 dozen. Fourth edition.
SEABURY SOCIETY,
49 East 25th Street, New York.

out. Oh, if I could only see the star just once more!"

Just then a wind swept through the window. It shook the long, loose curtains, and as they fell apart the firefly saw once more the wide, blue sky. Once more she saw the stars, and right above her head—surely she could not mistake that friendly twinkling smile—the star she had loved best was shining on her still, tender and true as ever.

He nodded to her at the instant, and the heart of the firefly trembled with surprise and joy.

"He must have traveled on with me," she said to herself. "He has seen it all, and knows that I have tried my best. Perhaps I shall go to the star after all," she said to herself. "Something is happening. I am sure I am leaving this place behind."

The next morning the boy lifted the glass that had stood all night in the window, and cried to his sister. "The firefly is dead!"

"Yes," said the little girl, "the firefly is dead," and she added slowly, "We might have let it go."

"There are plenty more," said the boy, as he picked up the little insect and dropped it into the grass under the window.

And so there were. When evening came again the meadow was filled with fireflies and the sky was full of stars.—Gertrude Tracy, in the Advance.

Teaching Children Not to Be Vindictive.

"Did the bad old chair hurt baby? We'll give it a whipping!" Innocent enough was the kindly old aunt who made the remark, as she struck the chair to divert the little mind from the hurt the child had received. It was only a trifling incident, of course, but in the baby's mind the chair was to blame for its having hurt itself, and the thought of laying the blame for n accident on something else was instilled into its mind.

Is not such a course responsible for the habit in later years for blaming everything and everybody for one's mishaps and one's own mistakes? The child who gets into the habit of blaming inanimate objects—a chair, a pin, the floor—for the hurts it receives, has started on the path of blaming outside objects for whatever happens to it. Later on, it will be the playmates with whom it associates. All through its life the habit will grow, of blaming some one or something else for acts of personal carelessness or for the inevitable mishaps which may come.

"I fell over that old piano stool!" sobbed a little girl, when her mother came hurrying to see what was the matter. "It's a bad old stool! It hurt me!"

The mother drew the little, tear-stained face close and kissed it tenderly.

"Mother's sorry you hurt yourself," she said, "but it was not the fault of the piano stool. It was standing in its usual place before the piano. It is not a 'bad old stool.' It was only that my little girl did not look where she was going and so fell over it."

The sobbing little maiden was forced to see that mother was right and that it was her own fault that she was hurt. The course of training had started in a direction opposite to that in the case where the aunt had blamed the chair for hurting the baby, and the little girl with the wise mother was made to see things as they really existed and to acknowledge where the blame in the case rested.

Every one dislikes the child who is constantly running in with tales of the other children's ill treatment, when perhaps it was unintentional on their part and due only to the injured one's own carelessness or accident. It may be, however, that the child is not so much to blame, that this is only a natural result of his early training in blaming something or some one else for what has happened to him.

Let us be very careful that we do not unconsciously foster in our little ones this spirit of vindictiveness. Let us teach them from the beginning to look at matters in the right way and to be sensible enough and brave enough to put the blame where it belongs—on themselves, if necessary.—The Continent.

Somebody said that it couldn't be done,
But he, with a chuckle, replied
That "Maybe it couldn't but he would be one
Who wouldn't say so till he tried.

So he buckled right in, with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 64-D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name_____

Address_____

Shipping Point_____

COUNTRY BOARD.

A few boarders wanted. One mile from railroad station. Situation high and healthy. Rural delivery. Good service. Convenient to churches. Address MRS F. B. WHITING, SR., Boyce, Clarke County, Virginia. R. F. D.

Chalfonte Hotel

Cape May, N. J.

Reasonable Rates

Mrs. Calvin Satterfield

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.

Resorts

ST. JAMES SCHOOL

Near Hagerstown, Maryland.

St. James School, with its beautiful grounds and buildings, will be opened from June 25 to September 10 to receive a limited number of guests. Large swimming pool, tennis courts, etc. Business and social references required. For further particulars, address ST. JAMES SCHOOL, Maryland.

Refined Home

With board, offered girl students desiring to study music and art—or attend summer session at Columbia University. References given and required.

Address MISS JORDAN, 452 Riverside Drive, New York, N. Y.

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Edge Hill Summer Home, Montvale, Va.

MRS. C. H. READ, Proprietor.

On the line of the Norfolk and Western Railroad, one-half mile from station. Large shady grounds; Iron and Lithia Water furnished guests; comfortable rooms; good service; excellent fare, bathrooms. Carriage and Wagonette will meet trains daily. Special rates for month of June.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

"ARROW HEAD COTTAGE"

VIRGINIA BEACH, VA.

THE MISSES SHAW.

Ocean Front. Modern conveniences. Ten dollars per week.

The Vaughn Teachers Rest

Tompkin's Cove-on-Hudson, New York. A Resort for Women Teachers. Rates, $6.00 to $10.00 weekly.

The Object of Our Classified Department

is to furnish a meeting place for high class employers and employees; firms having high grade goods to sell and the buyer, etc., etc. The SOUTHERN CHURCHMAN will not knowingly permit any but legitimate use of these columns.

It will be worth your while to follow them each week.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

YOUR RENEWAL and a subscription to the Century Magazine for $5.50. Subscription Department, SOUTHERN CHURCHMAN.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies', infants' and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

BOOKS.

WE BUY AND SELL THEOLOGICAL Libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 132 East Twenty-third street, New York.

THE CENTURY MAGAZINE for six months to new subscribers, and MARION CRAIG WENTWORTH'S new book WAR BRIDES for $2.00. Send all orders to Subscription Department, SOUTHERN CHURCHMAN.

YOUR GARDEN.

SOUTHERN CHURCHMAN AND GARDEN Magazine, the two for $3.25.

SOUTHERN PROGRESS, regular subscription price 50c. per year, and the Southern Churchman—the two—$2.25. Subscription Department, SOUTHERN CHURCHMAN.

POSITIONS WANTED.

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Good traveler. Excellent references. Address H. W. Wilkins, Dixondale, Virginia.

A LADY WITH BEST REFERENCES would like a position as secretary-companion from 10 A. M. to 1 P. M. daily, except Sunday, in Baltimore, Md. Address Miss M. T., 1110 North Charles Street, Baltimore.

EXPERIENCED, CAPABLE WOMAN DESIRES engagement for summer chaperon, care of home and children or boarding house at resort. Willing to travel. Address 161, care Southern Churchman.

CAPABLE YOUNG LADY DESIRES SITUATION as companion and nurse for invalid lady. Best of references. Address 163 Southern Churchman.

CLERGYMAN OPEN FOR ENGAGEMENT.

New York deacon about to be advanced to priesthood, desires curacy or mission. Young, unmarried, experienced and successful. Extempore preacher. Good references. University and seminary graduate. Would like to correspond with Bishop or rector needing curate or missionary. Address, "EXCELSIOR," care Southern Churchman.

SUPPLY WORK DESIRED.

The rector of a Southern Parish would like supply work for the month of August and two weeks in September. Would prefer to be in the East. Address "Supply" care Southern Churchman.

Clergyman having vacation in July, desires parish for that month in East. Address Presbyter, Southern Churchman.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

IN MEMORIAM.

Walter Douglass Watson.

On the Feast of the Epiphany, there passed away from this life to the life beyond, a faithful layman, who served the Church for some years as a vestryman of his parish, and whose loss will be keenly felt in the community of which he was a citizen. Mr. Watson was born of Anglo-Irish stock, being the son of Garrett F. Watson, a native of Dublin, and Indiana E. Watkins, of Ampthill, Va. He inherited from his father the gift of sterling integrity and a fund of humor, from his mother a quiet, retiring disposition. He entered the tobacco business rather early in life and continued actively engaged in it until his death. He was married to Miss Vinna P. Selden, daughter of Major John A. Selden, of Shirley, Va., by whom he had four daughters and one son. He was a delightful host, full of camraderie and replete with anecdote and humorous sayings. He was a warm and faithful friend, a true and patriotic citizen, and an intelligent and devoted churchman. His business relations were characterized by sincere and honest dealings and an abhorrence and detestation of everything that was underhanded and tricky. He was a devoted husband and father, rarely absent from his home and those he loved, seeming to find the family circle far more congenial to him than the company of others, no matter how bright that company might be. He leaves to those who mourn his loss, and to many who were only casually acquainted with him, the memory of a good, upright, pure man, whose conversation was ever clean, and whose manner of life, from his youth up, was an example to young and old, of what a Virginia gentleman of the old school can be.

MRS. ANNE ELIZABETH SCOTT.

Entered into the heavenly life February 11, 1915, in Buckingham County, Va., Mrs. Anne Elizabeth Scott, widow of Dr. Samuel Scott, and daughter of the late Dr. Henry Landon Davies, of Amherst. In this county she spent a large part of a long and useful life. She is survived by one son, Mr. C. L. Scott, of Amherst County, and a daughter, Mrs. C. A. Scott, of Buckingham, with the latter of whom she had lived for many years.

Born in 1821—she belonged to the social order of the old South, and throughout life she exemplified its best traditions, meeting the vicissitudes of fortune with courage, dignity and unselfishness. Her position as a physician's wife and a teacher brought her in contact with many lives—to all she gave of her best. Delicate from childhood, yet her energy and strong mentality produced a life of remarkable activity. She was never so happy as when her hands wrought for her loved ones.

Most of these came to do her honor—grandsons bore her to the grave—granddaughters followed with beautiful flowers. As the sublime words of the service of her Church were read, the hearts of those who loved her were comforted in the thought that she lives again in the land of eternal youth.

"Where heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow."

COLONEL HENRY C. DERRICK.

After a long and painful illness Colonel Henry C. Derrick died at his residence at Halifax Courthouse, Va., May 9th, in the eighty-fourth year of his age. Colonel Derrick bore a prominent part in the construction of the old Richmond and Danville Railroad, and during the Civil War was conspicuous as one of the most valued engineers in the Southern army. After the war he served five years under the Khedive of Egypt, and in the Egyptian expedition against King John of Abyssinia his courage and efficiency under trying conditions won special recognition from the Khedive, who conferred upon him a highly prized military order. Returning from Egypt, he continued his residence at Halifax Courthouse until his death.

Colonel Derrick was a very remarkable man, and merit more extended notice than is possible in the compass of this brief personal tribute of friendship. Had fate so willed it he might have been one of the world's most distinguished men, for he possessed a character and was endowed with attainments, which under a wider environment would have carried him to almost any height of distinction, but after the war, with the exception of the few years spent in Egypt, he, as did many other Southern men of unusual force and intellect, preferred to remain in the quiet seclusion of his home in the Southland for which he had fought and for which his love and his loyalty remained unbroken to the end. A man of marked dignity and reserve, no one could approach him without being impressed by his strong, virile manliness, which joined with a chivalric bearing, unmistakably indicated a physical, mental and moral constitution of exceptional superiority. There was in all his words and actions a plain directness and an uncompromising adherence to settled conviction. Principle, not impulse, controlled him, and upon this basis he met every situation frankly, fearlessly, and with unflinching fortitude. Completely free from evasion, subterfuge or equivocation, never diverted from his course by the suggestions of expediency, he compelled by the inherent force of a commanding personality the deference and admiration even of those who sometimes fancied he was rather stern and vigorous. But that was a superficial view, for his characteristics had their origin in a rigidity of integrity, a severity of honor and high-mindedness that formed the flower of his manhood. Yet in these dominant qualities there was no repellent austerity. In social circles his keen wit and humor were always evident and delightful, and as a host he was the soul of geniality, courtesy and hospitality. As husband and father none could be more tender, loving and devoted. He was a faithful member of the Episcopal Church. To his family and his friends he left an unblemished name and the memory of an eminent character, in which were manifested the noblest elements of human nature.

J. A. P.

Washington, D. C., May 27, 1915.

The Christian life grows by meeting great issues in the power of Christ. There may have come into your life at the present time an issue which seems to you to block any further progress. You may have prayed feebly a few times over it. What real prayer over it may be you do not yet know. In your life there are great needs which you are now sadly trying to get used to. You no longer mention them. But you may get an entirely new hold upon them. You may come at them from a new angle. Make some of these things the objective of a whole season in your spiritual life. Take God at His word. The greater the help in the past, the greater still must be the help in the future.—S. S. Times.

IF YOU ARE IN NEED of a companion, nurse or mother's helper, a little advertisement in our CLASSIFIED DEPARTMENT will bring you many replies.

Personal Notes

The Rev. A. A. Hughes, late in charge of Trinity church, Jersey Shore, Pa., has taken charge of St. Paul's church, Jersey Shore, and Hope church, Mt. Hope, in the diocese of Harrisburg.

The address of the Rev. J. W. Barker, D. D., is changed from Kansas City, Missouri, to Telluride, Colorado. Dr. Barker has been placed in charge of the missions in San Miguel County, Colorado.

The Rev. George W. Davenport, secretary of the First Province, has resigned to accept the rectorship of St. Paul's church, Burlington, Vermont, in succession to the Rev. George Y. Bliss, D. D., who was recently consecrated bishop-coadjutor of Vermont.

The Rev. Percy Barnes, rector of St. John's church, Essex, Connecticut, has accepted the rectorship of St. Thomas' church, Somerville, Massachusetts.

The Rev. Jesse R. Bicknell, curate of St. Paul's chapel, Baltimore, who has been under treatment for several weeks at the Church Home and Infirmary, Baltimore, is better and expects soon to be able to resume his duties.

The Rev. N. T. Boggs is assisting the rector of the Church of the Redeemer, Morristown, New Jersey.

The Rev. Emmons P. Burrill, curate of Trinity church, Princeton, New Jersey, has accepted the call to the rectorship of St. Luke's church, Brockport, New York, and will take charge on June 20th.

The Rev. F. W. B. Dorset has accepted the call to become rector of the Church of the Atonement, August, Georgia, and entered upon his new work on Trinity Sunday.

The Rev. John D. Wing, of Anniston, Alabama, has accepted the call to Christ church, Savannah, Georgia, and will enter upon his new duties the early part of June.

The Rev. George C. Hall, D. D., of Wilmington, Delaware, who has been ill for over a year, has improved greatly in health during the past month.

Ordinations.

On Whitsunday, May 23, 1915, Mr. John Brian McCormick was ordained deacon in St. Mark's Pro-Cathedral, Grand Rapids, Michigan, by his father, the bishop of Western Michigan. The candidate was presented by Dean White, and the sermon was preached by the Rev. Dr. William C. De Witt, dean of the Western Theological Seminary. Mr. McCormick will do missionary work in the diocese during the summer, and in September will join the staff of St. Alban's School, Knoxville, Illinois.

In St. John's church, York, Pa., on Whitsunday, the Rt. Rev. James H. Darlington, D. D., ordained to the sacred ministry the following: Rev. Guy Franklin Caruthers to the priesthood, presented by the rector of the parish, the Rev. Arthur R. Taylor. To the diaconate, Gilbert S. B. Darlington, presented by his brother, the Rev. Henry V. B. Darlington; Lewis Harner Huber, presented by the Rev. H. B. Pulsifer; Carl Ickes Shoemaker, presented by the Rev. Addison A. Lamb; James Hart Lamb, Jr., presented by the Rev. Rollin A. Sawyer. The sermon was preached by the Rev. James H. Lamb, D. D., of Devon, in the diocese of Pennsylvania. The Rev. Lewis H. Huber will be placed in charge of Trinity church, Jersey Shore. The others will take work outside the diocese for the present.

On May 22nd, in St. Bernard's church, Bernardsville, New Jersey, the bishop of Newark ordained the Rev. James H. S. Fair to the priesthood. He was presented for ordination by the rector of the parish, with whom he has served his diaconate, the Rev. Thomas A. Conover; the sermon was preached by the Rev. H. Ayde Prichard. Mr. Fair is a son of the late Dean Cambell Fair, of Grand Rapids and Omaha.

In St. Luke's Cathedral, Portland Maine, on May 16th, Bishop Codman advanced to the priesthood the Rev Alfred William Treen, presented by the Rev. Frank L. Vernon, D. D., dean of the Cathedral, and the Rev. Charles Edgar Wood, presented by his brother, the Rev. George B. Wood, of Biddeford, Maine. Mr. Allen Carey Whittemore was ordained to the diaconate being presented by Canon Schuyler, of the Cathedral.

On Whitsunday, at Nashotah chapel, diocese of Milwaukee, Mr. Richard Vivian A. Peterson was ordained deacon by Bishop Webb. The sermon was preached by the Rev. Professor Van Syckel, and the candidate was presented by Dean Larrabee.

On Trinity Sunday, May 30th, in the Cathedral of the Incarnation, Garden City, Long Island, the Rt. Rev. Frederick Burgess, D. D., ordained: Priests, the Rev. Messrs. Raymond Wright Masters, George Burgess, George Stuart Mullen and Harry L. Rice; deacons, Messrs. Arthur Roland Cummings, William P. S. Lander, Frederick Burgess, Jr., Elroy Jeffrey Jennings and D. R. Blaske (for the bishop of Lexington).

The Trinity ordinations took place at the Cathedral, New York city, this year, but only two men were added. This year's General Seminary class contains only one New York diocese man. The deacons were Philip William Hull and Charles Alexander Woodward. Advanced to the priesthood were the Rev. Messrs. Clarence S. McClellan, Jr., curate at St. Andrew's, Yonkers; William Lawrence Wood, who comes from Oxford, England; Howard R. Weir, of Grace parish; Truman P. Riddle, of St. George's; Dolber W. Clark, who has been doing missionary work in rural parts of the diocese, and Guy B. King, of St. James, Callicoon, N. Y. The preacher was the Rev. Howard C. Robbins, of the Incarnation.

The Trinity ordination of the diocese of Pennsylvania was held in the Memorial Church of the Advocate on May 29th, by the Rt. Rev. Dr. Philip M. Rhinelander. The Rev. Dr. Edward M.

(Continued on page 24)

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

WANTED

ONE PERSON

IN EACH PARISH to act as our local representative.

Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN,
Blue Ridge Springs, Va.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

What He Could Not Pass On.

They were very fond of each other, and were thinking of the same thing, so it was natural that their talk should turn to the subject of immortality. The young man winced a little after he had spoken. He ought not to have suggested such a thing to a man on the verge of the grave.

But the old man smiled. "I am rather interested in seeing just what happens when I leave this old tenement behind," he said.

"Then you are sure that you will not die—that the promises in the Bible are true?" said the young man, leaning forward in his eagerness.

"Yes, I'm very sure."

"I'd like to believe it, too, and I can't. Give me your proofs."

The old man shook his head. "I cannot give you proofs," he said. "I have proofs, I have been a lifetime in gathering them, but they are not transferable; every one must gather his own.

"When I was a young man I couldn't believe it either. But I differed from some of the young; I wanted to believe it. So I searched the word, and there was one verse that stuck in my memory, 'If any man will do his will, he shall know of the doctrine, whether it be of God.' And I tested it, and came to know. There isn't any way to know but by doing. You can go to revelation and science, and argument and analogy, and they will give you all the probabilities; but if you want to really know you just start out and do. You won't see a step ahead at first, but the way will open before you, and after a while you will possess a truth that is unshakeable. I know so certainly, and the hurts of life have glanced off the armor that I possess. I wish I could give you my proofs—the answered prayers, the help, the comfort, the sustaining love—but I can't pass these things on. Won't you try to get some proofs for yourself, my boy?"

"I will indeed," was the hearty answer.—S. S. Times.

Immortality.

A living Christ, dear friend! the old, ever new, ever blessed Easter truth! He liveth; he was dead; he is alive for ever more. Oh, that everything dead and formal might go out of our creed, out of our life, out of our heart to-day. He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out of its completion.

May God give us some such blessing for our Easter Day.—Phillips Brooks.

Mr. Moody once said: "All that Christ left upon this earth that was mortal was his blood. This he requires of men's hands, and the greatest question that can ever come to a mortal being is, what is my relation to the atonement? The blood of Christ calls for our salvation or our condemnation. If we seek shelter behind it, it becomes our surety; if we deny it, like Cain of old, it calls for our condemnation."—Christian Observer.

IF YOU ARE seeking a position, use our CLASSIFIED DEPARTMENT. It brings results.

SOUTHERN RAILWAY

Premier Carrier of the South.

SCHEDULE CHANGES SOUTHERN RY.
Effective Sunday, May 9, 1915.

The following changes are announced in Southern Railway schedules, effective as above:

Nos. 7 and 8 will be discontinued between Danville and Charlotte, Nos. 45 and 44 representing these trains south of Danville. No. 7 leave Richmond 5:30 A. M., arrive Danville 10:55 A. M., connecting with No. 45 leaving Danville 11:10 A. M. and arriving Charlotte 4:20 P. M. Direct connections will be made at Salisbury for Asheville and at Greensboro for Sanford. In reverse direction No. 8 will receive connection from No. 44 at Danville 9:55 A. M., leaving Danville 10:15 A. M., arriving Richmond 3:50 P. M., stopping twenty minutes at Keysville for lunch. No. 46, Charlotte to Greensboro, will be extended through to Danville, arriving Danville about 8:30 P. M.

Nos. 19 and 20 will be extended and operated as between Richmond and Chase City, No. 20 leaving Chase City 5:00 A. M. and No. 19 arriving Chase City 6:50 P. M. No. 119 will leave Keysville 6:20 P. M., making no local stops as far as Chase City and arrive Durham 10:20 P. M. No. 19 will do local work, Keysville to Chase City. No change in 120, Durham to Keysville.

No. 11 will leave Richmond 11:15 P. M. instead 11:30, as at present, arrive Salisbury 8:35 A. M. ahead of Main Line No. 37, and connecting at that point with this latter train for points South. No. 11 will arrive Charlotte 10:50 A. M. No. 21, West Point to Richmond, will leave West Point 4:30 P. M. instead of 4:45 as at present, arriving Richmond 6:15 P. M.

No. 5 will leave Danville 5:00 P. M. instead of 4:50 P. M., as at present, arriving Lawrenceville 9:15 P. M.

Main Line No. 44 will leave Danville about 10:10 A. M., arrive Washington 7:30 P. M. instead of 8:20 P. M., as at present.

Norfolk & Western
Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond.
*5.30 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*6.05 A.M. Main St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.28 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*10.00 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



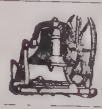
GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.



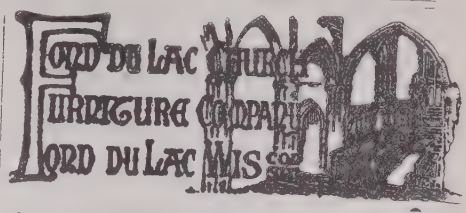
CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors, ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury Washington, D. C.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

The most cruel lies are often told in silence.

To win others to Christ we must be like Christ.

Every one who puts up a fence, fences out more than he fences in.

"The universal desire for happiness finds abundant warrant in the Bible, which might justly be called a guide-book to joy."

Let us realize and magnify our blessings which are many, and minimize our complainings, lest we form the un-christian habit of being ungrateful.—The Diocese.

If Christ called his chosen ones apart from the multitude, it was only that he might endow them with power and courage to go back again, if need be, as lambs among wolves.—E. H. Schlueter.

I do not know which is the worse: to lavish upon an idol the worship due to God Almighty, or to comport one's self toward the Lord of hosts in a manner that would be offensive to a graven image.—G. W. Pepper.

"'I will give Thee for a covenant of the people.' All the duty of the covenant is summed up in our being His; and all the privilege and happiness of the covenant are summed up in His being ours."—Matthew Henry.

You well might fear, if life's sole claim
Were to be happy; but true love
Takes joy as solace, not as aim,
And looks beyond and looks above;
And sometimes through the bitterest strife
Just learns to live his highest life.
—A. A. Proctor.

All that is of God in our life here will endure in the life to come. All the pure love, the hallowed memories the friendships, the ties that God has sanctioned here, will be there, made perfect in Christ Jesus for the more abundant service in the life of the world to come.—Canon Garnier.

Charity is greater than justice—it is the temple of which justice is the foundation. But you cannot have the top without the bottom; you cannot build upon charity. You must build upon justice, for this main reason that you have not at first charity to build with. It is the last reward of good work. Do justice to your brother, and you will come to love him.—Ruskin.

The fact that man is never wholly satisfied, that his ideal rises as he climbs, is more than an "intimation of immortality." It is his hunger for the infinite asserting itself. It is his divine sonship rising into consciousness, and stretching out its arms to God, his Father, in perfect harmony with whom alone his hunger can be satisfied.—Josiah Strong.

Love is quick to appreciate love. It is natural to a loving heart to find love everywhere. We view all things in hues borrowed from the heart. He that loveth knoweth God, for God is love; he that loveth not has not seen Him, neither knoweth Him. Ask, therefore, for a baptism into the love of God—this will make you quick to perceive and understand His loving kindness, where others miss it.—F. B. Meyer.

"Into this world came Christianity to redeem and transform the whole life of the whole race. It grappled with men and conditions as it found them, with what result Christian history has to relate. What was this new historic force now suddenly introduced into the race? In a word it was Jesus of Nazareth. It had its roots deep in the past, but as a whole it was a new religion centering in the teaching, person and work of Christ. As a historic force it may be defined as a life and a hope, based on a faith, and all mediated by Jesus Christ. It is a life of personal holiness, and of love and service to men; a hope of immortality with God, and all saints in heaven; this is all based on a faith in God as living, almighty, loving and forgiving, and all is mediated by Jesus as Teacher, Exemplar and Redeemer.—W. J. McGlothlin.

PERSONAL NOTES.

(Continued from page 21)

Jeffreys preached the sermon. Six men were made deacons and two were advanced to the priesthood, these are the Rev. Charles E. Elder, assistant minister of the Church of St. Martin-in-the-Fields, and the Rev. William LaRue Wilmer, assistant minister of Trinity church, Oxford. The deacons are to labor as follows: The Rev. Charles H. Long, Church of the Holy Trinity; the Rev. James Mills, Church of St. Simeon; the Rev. Tage Teisen, St. Peter's church, Albany, New York; the Rev. John H. Hart will spend his diaconate with the Young Men's Christian Association of the University of Pennsylvania; the Rev. Charles Edgar Young will remain in New York until September, when he will take duty under the Rev. Dr. Henry L. Phillips, archdeacon for colored work in the diocese of Pennsylvania; the Rev. Harold Marshall Lufkin goes to South Dakota.

Deaths.

On May 19th the Rev. Nathan K. Bishop, for nearly thirty-eight years rector of Emmanuel church, Somerville, Massachusetts, died in the sixty-seventh year of his age. The funeral was held from Emmanuel church on Saturday, May 22nd.

MISSOURI.

(Continued from page 12)

tion in the diocese, stressing strongly the rural field and the need of keeping up a good circulation in extremities if the heart would keep strong and sound. He reported that only one man had left his staff in two years. His confirmations for the year were a gain of 12½ per cent. over a year ago, although the net gain for the whole diocese was only four. The Coadjutor reported the field more sturdily manned than any time before since he came to the work, and by men of the highest character and proved efficiency. Several new points have been touched during the past year which give good promise of growth. A man has been found for the important educational center at Kirksville, who will come in the fall from the Berkeley Divinity School. For the work at Kirksville the diocese has made special appropriation of $800 per year.

Wednesday afternoon was given up to mission interests of the diocese. At this session a very remarkable report was made by the missionary to the city institutions, the Rev. John Howard Lever, showing a tremendous amount of work accomplished by him and his staff and work of the highest order. The heads of the various city institutions have complimented our workers by telling them that the work which is done by our staff makes the work of the superintendents easier and more possible. At this session reports were also heard from St. Stephen's Mission, St. Louis, by Rev. H. W. Mizner, and from Holy Cross House by Rev. George F. Taylor. Both showed that the year had been an exceedingly good one. In connection with St. Stephen's is a farm in the country to which city waifs are taken in the summer for outing. And in connection with Grace-Holy Cross is a dispensary which is doing excellent work. At this session five-minute reports from the rural field were made by Rev. Messrs. Weddell, Tragitt, Clopton, Woodward and Penley.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

-:- FINANCIAL -:-

National State and City Bank

RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

SECURE AND SAFE

Knowing your money is surely and safely deposited here relieves you of constant anxiety and worry. Practice this sensible, time-tried method of accumulating your fortune, with the advantage of having your money obtainable in case of need.

Consider carefully these facts—then act.

We cordially invite your account.



Planters National Bank

Surplus and Profits, $1,485,000.
Capital $300,000.
RICHMOND, VA.

Real Estate Bonds

Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.

Write for full information.

American National Bank
Richmond, Va.

Capital & Surplus.....$1,600,000
Resources over 9,000,000

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

YOUR RENEWAL, and a six months subscription to Everybody's Magazine—$2.50 Subscription Department, SOUTHERN CHURCHMAN.

Perfect Protection

Capital and Surplus

$3,000,000.00

First National Bank,

Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., JUNE 12, 1915 No. 24

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J. & R. LAMB Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

Mary Baldwin Seminary
FOR YOUNG LADIES. Staunton, Virginia
Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal.

St. Alban's National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,
Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.
REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.

Southern Normal College
Hot Springs, N. C. Open the Year Round
The Recreation Center of the South
Pure mountain air, pure water, pure food
SUMMER SCHOOL OF
Physical Education and Play
Summer Faculty of Specialists in Gymnastics, Dancing, Games and Athletics
Nursing and Domestic Science.
DIPLOMA for 2-year course
BACHELOR'S DEGREE for 3-year course and CERTIFICATE for Summer course.
Three Competitive $100 Scholarships.
Summer Courses, June 15th to August 12th.
Winter Courses, Sept. 14th to June 3rd.
Address
Box 106. WM. W. HASTINGS, Pres.



STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.
Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Fauquier Institute For Girls and Young Ladies, Warrenton, Va.
The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.
MISS NELLIE V. BUTLER, Principal, Box 17.

The Protestant Episcopal Theological Seminary in Virginia
The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

CHATHAM Episcopal Institute
For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector
Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges.
Catalogue and views on request.
Mrs. Elizabeth May Willis, B. P., Prin., Box 13



Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

GRAFTON HALL
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics,
Music. Art. and Library Courses

National Cathedral School for Girls.
Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

Conference on Faith and Order.

The Rev. Dr. William T. Manning of Trinity church, New York, speaks hopefully in a recent sermon of the progress being made toward a World Conference on Faith and Order. He said:

"It seems providential that there is organized and well under way a movement which calls upon the Christian forces of the world to come together for conference. At this moment more than fifty of the great religious communions of the world are officially identified with the undertaking for a World Conference, including all of the Anglican communions in all parts of the world. Great interest is also felt in the movement by the Russian and Eastern Churches and by the Roman Catholic Church. A deputation has been appointed and is under orders to interview the heads of all the Churches in all the countries of Europe at the first moment conditions permit, with a view to arranging for the World Conference as speedily as may be.

"Not every Christian is convinced that Christian unity is desirable. I believe, however, that Christian men and women are beginning to realize not only the weakness and the waste, but the sin of our present divisions. Christians are asking themselves to-day whether the Church might not have prevented this awful world war if it had been able to speak with united voice.

"We believe Christian unity is possible although we admit the difficulties to be overcome are enormous. It is according to our Lord's will and with him nothing is impossible. Unity means firm agreement as to the essentials of our faith together with wide room for diversity and difference in non-essential matters without these differences being looked upon as reasons for separation and division.

"There are those who believe that Christian unity is to be desired and prayed for, but that nothing can at present wisely be done to bring it nearer. These brethren believe that any effort toward unity is certain to result

in compromise of principle and sacrifice of some portion of the truth revealed in Christ. They believe therefore that the only thing to do is to go on as we are in the hope that in time the truth will be made plain. On the other hand there are those who seem to think that if anything is to be accomplished we must have immediate results. These well meaning but impatient souls say that the thing to do is to forget differences and come together. The situation can never be met by this method. It overlooks the fact that the differences among Christians are deep and real and must be treated seriously. Christian unity cannot be achieved by the methods of Christian science.

"There are on the other hand those, and they are increasing in number, who believe that the true method of approach towards unity is the method of Conferences, with full, frank and brotherly discussion of the things as to which Christians differ. Those who hold this view hope and believe that such discussion entered upon in the spirit of love and good will, not in the spirit of self-assertion, will lead towards the removal of differences and the fuller understanding of Christ's truth. This is the method of the World Conference movement and for which it is now endeavoring to prepare.

"The characteristics of this method are: It stands not for compromise, but for comparison, explanation and consideration of beliefs as a first step. Second, its purpose is not to ask how much each Christian communion is willing to give up, but how much each has to give which is a part of the truth as it is in Christ. It reminds us that our first duty is more deeply to grasp our own principles as Christians so that we may know why we hold these principles and see what are the things thhat are essential to faith and brotherhood in Christ. This method means not disregard of the truth in Christ, but deeper entrance into it so that we may all see it more clearly and share it more fully."

It was announced by Dr. Manning that a great Conference of Christian leaders for North America would be held in this country within the next few months. Final details as to place and time will be made shortly. This North American Conference is to be the first step toward the World Conference, and will consider unity steps in this country.

At the recent convention of the diocese of Arkansas a resolution was passed denouncing the barbarous sinking of the Lusitania. In presenting the resolution the mover read the following original lines (slightly altered):

At Old Kinsale.

By Fay Hempstead.

Was it War, out there in the Irish Sea,
When a trade-ship, sailing placidly,
Of a sudden felt in her hold below,
The staggering stroke of a deadly blow?

Was it War, when over her slanting side,
There were hurled headlong in the seething tide,
Full sixty score, or more, I ken,
Of women, and babes, and helpless men?

Was it War, to secretly lie in wait,
While the quarry sailed to her fearful fate,
And then, unwarning, to strike the blow
That laid the giant liner low:

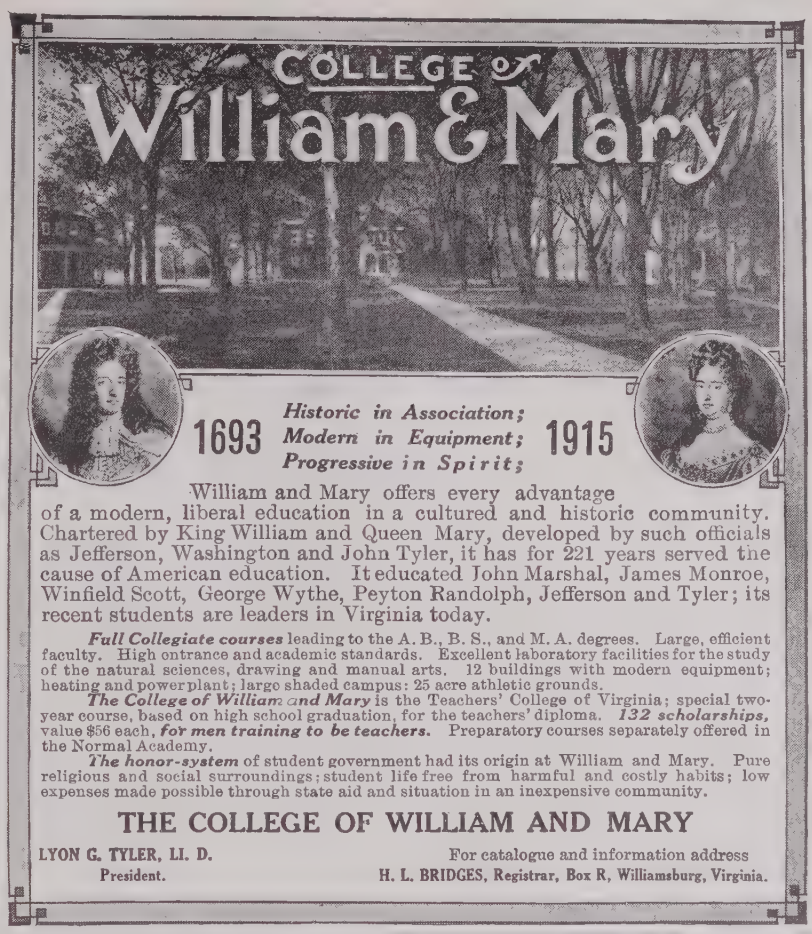
Without one instant's thought to save
Mother or child from the gulphing wave,
Ere the fatal bolt was sped that drew
A cry of horror the whole world through?

Ah, yes, it was War; we are vauntingly
As is waged by that inhuman foe,
That gloats o'er the scene as he speeds away,
And makes for the deed a holiday!

Ah, yes, it was war; we are vauntingly told
They slay alike the young and the old;
But Humanity's voice on every side,
Proclaims it murder, the whole world-wide.

Of old was honor grandly won,
With ship for ship, and gun for gun;
Not by the coward's blow of these,
The cold assassins of the seas.

But the arm of God is long, and strong,
And reacheth far to redress a wrong;
And the Nation that did this dastard crime
Will He strike to the earth, in His own good time.



1693 *Historic in Association; Modern in Equipment; Progressive in Spirit;* 1915

William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshal, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and power plant; large shaded campus: 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. ***132 scholarships,*** value $56 each, ***for men training to be teachers.*** Preparatory courses separately offered in the Normal Academy.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

LYON G. TYLER, LI. D.
President.

For catalogue and information address
H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 610, from 35 states and foreign countries. For catalogue and book of views illustrating student life address
WILLIAM A. WEBB, President, Box 44.



ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Anniston: The parish school of St. Michael's parish has grown from six to eight hundred students in the two years of its existence under the principalship of the Rev. Charles K. Weller, who is doing an admirable work in a part of the city where there are more than six hundred children who cannot enter the public schools on account of lack of room. These children are being taught not only the ordinary school branches but are trained in useful and practical arts, such as gardening, cooking and sewing and in wholesome play.

The **PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home-work actually done; (3) it is easy to teach.
Samples on request.
THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., JUNE 12, 1915. Vol. LXXX. No. 24

EDITORIALS

CALLING MEN TO THE MINISTRY.

We note in the proceedings of several diocesan Councils or Conventions recently held that stress is laid upon the continued scarcity of candidates for the holy ministry, and the clergy are again being urged to bring this matter before the attention of the young men of their congregations. The time is past when a "call to the ministry" was considered so sacred and mysterious a thing, something so peculiarly and exclusively within the province of the Holy Spirit of God, that the Church might not presume to utter her voice and to present strongly her claims to the service of her sons. As in the invitation to drink of the fountain of life "the Spirit and the Bride say, come," the Church voicing the Divine call that it may be heard and recognized, so here it is hers to speak persuasively and with authority also on a point that demands consideration at the hands of many who are committed to her training. It is not enough for her to say in general that the Lord claims not only the faith but the service of His redeemed, she must point the way in which this service may be rendered and present the claims of the Master in concrete form to the individual.

Both the intimations of Holy Scripture, the example of the early Church and the conditions and needs of her present day life point to this duty. No young man fitted by natural ability and spiritual birth, no bright and ingenuous boy looking forward to taking his place in the ranks of the world's workers, should be allowed to make his choice of work or profession until he has at least been brought to recognize the fact that "the Lord hath need of him" somewhere, and to settle it with his own conscience, well informed as to the needs and requirements in the case, as to whether his place may not be among those who are "called and sent" to the work of the ministry. As Dr. Walker, of the Virginia Seminary, used to insist, the question with such an one is not "can I show that I am called to the ministry," but "can I show that I am not called"; the presumption being that the Master wants him where there is the greatest need and where he can render the most abundant service.

The present would seem to be a time when the consideration of this great matter could be brought with power to the minds of thoughtful and observant young men. Surely it is now being impressed upon the conscience of at least the Christian world that self-seeking and self-aggrandizement, under whatever names they may cloak themselves, are not the true vocation of men nor the way to their highest success. The drama of the downfall of such false ambitions is staged upon a world-wide arena. Whatever may be the outcome of a war in which these have come to their fruition, with its defiance of human rights, its overthrow of true ideals and its perversion of all the gains of civilization, their final condemnation as the rightful ends of living would seem to be assured in every thinking mind. The war is teaching a lesson not only to nations but to individual men. Perhaps in our own country, indignant at its outrages, apprehensive as to our own immunity, but not yet involved in its fierce passions, we can best read its teachings and learn anew the old lesson that service and self-sacrifice is the true end of life and the pathway to greatness.

To bring young minds to see that truth and accept it, to cast the false promises of the world into its teeth, and with humble sincerity to ask of the One Lord of Life "What wilt Thou have me to do?" is a blessed task for all parents and pastors and teachers. When, by the help of the Spirit of Truth, it is done the way for many into the holy ministry is not far off.

MIXED MARRIAGES.

A correspondent writes us as follows on a matter to which attention should frequently be called:

"Why is it that our Church and all the Protestant Churches do not take some stand upon the question of mixed marriages? It certainly should, in the opinion of a great many people, make some effort and take some stand that the children born as a result of such marriages should be brought up in our Churches and not all of them brought up in the Roman Catholic Church. I think the Clergy would be surprised at the feeling that a great many people have in this matter, and I believe that were a determined stand made for the protection of our rights it would be a great help."

We are at a loss to know what "stand" our Church could take in this matter, except to instruct her young people betimes of the consequences involved in a marriage with a Romanist who is obedient to the rulings of his or her Church. They should be informed that in such a case that Church will demand, with characteristic effrontery, not only that the marriage shall be solemnized by one of her priests, but that before it is allowed to be performed the Protestant party in the alliance will be required to be bound by a solemn obligation that the offspring of such marriage shall be brought up in the Roman faith and obedience. This will include, of course, the fundamental teaching that the Protestant father or mother, as the case may be, of such children is a heretic and is not to be believed or obeyed in any Christian instruction which he or she may seek to impart. If it seems remarkable that any young men or women should willingly subscribe to such a bond, disclaiming their personal dignity and surrendering beforehand the sweetest and most sacred obligation that life can bestow, it must be remembered that they are seldom informed of the nature of these imperious demands until their affections are involved, perhaps until their betrothal vows are already made and preparations for the marriage are so far advanced that it seems impossible to recede. The conditions then are most unfavorable for a candid consideration of the principles involved. Undoubtedly they should be made to understand in time the conditions of such a marriage. If our correspondent, who is a lawyer of prominence, can suggest any other method of meeting the problem we should be glad of a communication from him.

TO OUR CORRESPONDENTS.

Owing to the pressure upon our columns because of Council meetings and School and Seminary Commencements, we are compelled to delay the publication of a number of letters and contributions as well as some diocesan news. All will appear as soon as possible, and we are sure our correspondents will bear with us under the circumstances.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE BOARD OF MISSIONS AND THE LATIN AMERICA CONFERENCE.

Mr. Editor: The action of the Board of Missions committing this Church to participation in the proposed Latin America Missionary Conference has created a situation which is most serious.

As one of those members of the board who believe that this action has brought grave harm to the Church, and to the cause of missions, may I present a few considerations in regard to it.

With the method of conference itself, as a means toward fuller sympathy and understanding among separated Christians and as a first step towards reunion, I am in profound sympathy.

To a conference, as such, rightly arranged and safeguarded against sacrifice of principle there could be no proper objection.

But the Latin America Missionary Conference represents a movement with which we ought not to be connected, and a policy to which the Board of Missions has no right whatever to commit this Church.

1. Not only is the Latin America Conference wholly Protestant in aim and principle, its spirit is also unmistakably hostile to the Roman Catholic Church. The identification of our board with an undertaking of this character in regard to missionary work will give deep and just offence to a great number of churchmen and churchwomen in all parts of our land. This feeling will not at all be confined to those who are regarded as extreme "high churchmen," it will be shared by very many who are far from this but who are anxious to see the historic position of this Church as to the ministry and sacraments protected against compromising and minimizing action.

2. This action of the board disregards and sets at naught the fundamental principles of Christian reunion. In committing us to participation in this conference the board was not "thinking in terms of the whole." It was thinking in terms of only a part of Christianity. I have no doubt that there are bad conditions in South America. I know only too well that there are conditions in the United States which are far from creditable to us as Christian people, and which might be severely criticized. But the conditions in South America do not justify us in allying ourselves with a movement which ignores the existence of the great Church which is laboring in those countries, and which says in its published literature that South America "is without true religion." (See Bulletin No. 2.)

At this time when, by order of the General Convention, we are striving to bring about a Conference on Faith and Order to include, as we hope, the whole Christian world, are we willing that our Board of Missions should place us in such an attitude towards the largest communion in Christendom?

3. This action seems to have been taken under the misconception that the Latin America Conference is similar in its aim and spirit to the Edinburgh Conference. The resolution adopted by the board, in fact, states that the two conferences are "on the same general lines." A distinguished member of the Continuation Committee of the Edinburgh Conference, Mr. Silas McBee, permits me to quote him as saying, that the Latin America Conference is proceeding on a principle wholly different from that adopted by the Edinburgh Conference in regard to the countries of South America. After full discussion, the Edinburgh Conference definitely decided to confine itself to the consideration of Foreign Mission work in **non-Christian lands** (see pages 7 and 8, Vol. IX, History and Records of Edinburgh Conference). And the South American countries were among those which it declined to treat as non-Christian lands. That which the Edinburgh Conference deliberately refused to do is made the basis of the Latin America Conference. In its Bulletin No. 2 South America is described as "the world's empty continent," and as a land "without true religion." And yet the resolution of our board says that these two conferences are "on the same general lines."

4. The weak appendix attached to the resolution adopted by the board is particularly to be regretted. It reads "provided that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin America." This is far worse than nothing. Did those who voted for this appendix really suppose that it made the conference inclusive and open to all? Does anyone imagine that the notices of this conference will be regarded by Roman Catholics as an invitation to them to attend it? Could any Roman Catholic accept an invitation to a conference heralded in the spirit of this one? We must know that he could not do so with self-respect even if he desired to do so. The appendix to the resolution would have been better omitted. It gives only a mere semblance of inclusiveness. It seems to do that which is not in reality done. It was stated, I am told, at the meeting by one of the officers of our board after a telephone talk with the office of the Latin America Conference, that if an invitation to Roman Catholics were insisted upon "it would split the committee in charge."

The appendix will cause the committee in charge no uneasiness.

5. This resolution adopted by the Board of Missions is in defiance of the express action of the last General Convention. Whatever arguments may be used in the attempt to justify the action of the board, the facts, as I understand them, are these: Before the last General Convention the power of our board to enter into co-operative action with other boards was called into question. At the meeting at which this question was raised the board was definitely advised by its legal counsel that the General Convention had not endowed it with this power. The General Convention at its last meeting was asked to declare that the board had authority to enter into such co-operative action, but it distinctly declined to do so. (See Message No. 86, page 342 of the Journal.) And the board has proceeded to exercise the power in the face of this.

6. This action shows an amazing disregard for the convictions and feelings of a large section of the Church which the board represents. The board knew when it took this action that it would do violence to the principles and shatter the confidence of a great number of earnest churchmen. Why, then, did it take the action? It was not in the least necessary. Our relations with the Protestant communions engaged in this undertaking would not have been seriously disturbed by our refraining from participation in it. Our position could have been explained to them and many of them would have understood it. But it was quite certain that this action would destroy the peace of our own household. No one can say that there was the least doubt as to this. Why, then, was it insisted upon at a time when churchmen of all sorts were working harmoniously and gladly and were making real sacrifices to support the board in its proper work of carrying on and developing the missionary work of this Church? This action of the board was needless, it was inconsiderate, it was certain to cause discord and division in our own ranks, it was in direct opposition to the expressed judgment of the House of Bishops, and as the resolution itself shows, it was voted for under a misconception as to the true nature of the Latin America Conference. Is the action to be allowed to stand as representing the judgment and policy of this Church? And if it is to stand what is to be the course of those churchmen who, while they believe with all their hearts in Christian unity, cannot in conscience consent to see this Church committed to what is known as Pan-Protestantism.

WILLIAM T. MANNING.

New York.

WORLD-WIDE PREACHING MISSION.

Mr. Editor: Unquestionably the greatest enterprise before the Church for immediate action is the Nation-wide Preaching Mission.

The diocese of Atlanta, through its Council, has taken formal action accepting the call issued by the Joint Commission, and has appointed a committee to carry it into effect.

Because the time for preparation is short some dioceses may feel that it is not possible for them to act. But if the whole Church takes up this enterprise, the possibilities are tremendous.

I venture to ask you to publish Atlanta's action, as I hope you will that of other dioceses, in order that we may learn from each other. The diocese of Atlanta is of large territorial extent, and its parishes and missions are widely separated, except in Atlanta and Macon. Therefore, the committee to which the matter was referred by the Council deemed a large central committee, to meet frequently, quite impracticable. The obvious thing was to work through the existing organization of the diocese in its convocational system. Therefore, the committee recommended the adoption of the following resolutions, which were passed unanimously:

"Resolved, That this Council endorses the call to the whole Church for a Nation-wide Preaching Mission at the beginning of the next Advent season, and urges upon the clergy and laity of the several parishes and missions of the diocese of Atlanta that they pre-

pare for the efficient carrying out of this great enterprise.

"Resolved, That for the carrying into effect of the foregoing resolutions the Bishop of the diocese be requested to appoint a committee consisting of one clergyman from each of the five convocations, each clergyman so appointed to be the executive secretary to arrange with the other clergy for the missions to be held in his convocation, said committee to constitute an executive committee, of which the Bishop shall be the permanent chairman, and to meet from time to time at call of the Bishop."

The features of this plan are its simplicity, flexibility and centralization of responsibility. The Bishop is at the head. The work in each convocation depends, not upon a committee, to be called together at the will of the chairman, but upon an individual clergyman appointed by the Bishop, acting under resolution passed by the diocesan Council. Even if it should be impossible for the Executive Committee to meet at all, each of its members is charged by the Bishop and the diocesan Council with full responsibility "as the executive secretary to arrange with the other clergy for the missions to be held in his convocation."

As one of those "executive secretaries," desiring to obtain helpful suggestions from every possible source, may I ask that you give as much space as possible to this matter during the coming months. Through the Church papers, and practically only through the Church papers, can the various diocesan agencies for carrying the nation-wide mission into effect keep in touch with each other and compare notes and plans.

LEONARD B. RICHARDS.
254 Gordon Street, Atlanta, Ga.

A QUERY.

Mr. Editor: I should like to know the authority of the Rev. W. E. Bentley for his statement in his letter in the issue of May 15th that a man needs to be not twice but thrice born? I would thank him also for a rational description of what he means by "mystically born."

OSCAR WOODWARD ZEIGLER.
Baltimore, Maryland.

AN ASTONISHING VOTE.

Mr. Editor: At the convention of the diocese of Central New York in Utica on May 25th, the writer introduced a resolution requesting the clergy of the diocese to preach sermons upon the anniversary of the signing of the Magna Charta, and to set forth the fact that the Church of England was not a Roman Mission, but had an independent origin.

The writer was astonished that there should be any opposition to such a resolution, and more especially to hear it argued upon the floor of the convention that the famous clause, "The Church of England shall be free, and hold her rights entire and her liberties inviolate," meant that the Church should be "free to appeal to the Pope." Apparently the convention endorsed this interpretation of the history, because it voted down Mr. Rose's resolution. This seems very much like giving away your own case.

I shall quote only one authority. Clarke, in his "Anglican Reformation," says:

"The constitutions of Clarendon were passed in A. D. 1164. These constitutions were a kind of anticipation of the great charter of John. Among other provisions they enacted that the cases of clerical offenders should go no further than the Archbishop's Court without the king's consent; and that no clergyman should go out of the kingdom without permission of the king."

And again: "On June 15, 1215, the great charter was signed at Runnymede, and became the guarantee of English freedom in Church and State. It has sometimes been said that England is indebted to the Papacy for this boon. On the contrary, Pope Innocent annulled the charter, excommunicated the barons, and suspended Stephen Langton for refusing to publish the excommunication."

If the convention understood Mr. Rose's resolution certainly the position taken by its members was amazing.

JOHN TAYLOR ROSE.
Cazenovia, N. Y.

CHURCH INTELLIGENCE

Calendar for June.

1. Tuesday.
6. First Sunday after Trinity.
11. Friday. St. Barnabas.
13. Second Sunday after Trinity.
20. Third Sunday after Trinity.
24. Thursday. Nativity St. John Baptist.
27. Fourth Sunday after Trinity.
29. Tuesday. St. Peter.
30. Wednesday.

Collect for Second Sunday After Trinity.

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy stedfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen.

EMERGENCY FUND.

$205,000 Reached.

The half-way mark has been reached in the Emergency Fund campaign! On Thursday of last week the amount was $200,000; and latest report gives it as $205,000. The board now enters on the second half of the campaign with gratefulness to the Church for what has been done and bright hopes for the receiving of the $195,000 still needed. But there is some hard work still ahead, and the clergy and laity are urged to spare no effort to insure success. The Emergency Committee is taking no "summer vacation," and it hopes that the approach of summer will not distract people's minds and energies from this vital subject.

In nearly every place where the campaign has been carefully prepared for in advance and full information sent out, people have met it with generous devotion. The "one day's income" idea has been kept well to the fore in such cases. For example, Sharon, a village congregation in the Diocese of Connecticut, has an apportionment of $174. It has more than paid its apportionment and has sent an additional $154 for the Emergency Fund. Trinity Cathedral, Omaha, with a membership of 606 and an apportionment of $616, has overpaid its apportionment and made an Emergency Fund offering of $1,100. A proper presentation of the Appeal is all that is necessary to insure results.

Sometimes results come in spite of lack of preparation or of failure on the rector's part to present it. For instance, an eastern rector wrote that his parish was doing all it possibly could in giving the apportionment. He gladly made his own offering of one day's income to the Fund. Later some of his laymen heard of the need through friends and sent their personal gifts. Then the vestry took the matter up officially and voted $500 from the parish funds.

From the Missionary Districts comes news of co-operation. One mission among the South Dakota Indians has given $20.50, the greater part of which was from the Indians themselves, as some of the names testify—Levi Long Bull, Howard Bad Wound, Louise Redhorse, Eli Firethunder, and others, From Porto Rico Bishop Colmore writes that that District can be counted upon to give at least $200 to meet the Emergency. On top of this comes the announcement that not only will the apportionment be raised, but that for next year the Convocation has asked that the apportionment be considerably increased. This in spite of the fact that Porto Rican people have had a terribly hard year and that many of our Church people, especially in the Porto Rican congregations, are desperately poor.

VIRGINIA THEOLOGICAL SEMINARY.

Commencement Day, June 3, 1915.

The ninety-second Commencement of the Protestant Episcopal Theological Seminary in Virginia took place in the chapel at ten o'clock. The President of the Seminary, Bishop Gibson, Bishop Coadjutor Brown, and the professors and graduating class, wearing their academic gowns and hoods, went in procession from Aspinwall Hall to the chapel, where they took their appointed seats in the choir. The hymn of the graduating class, "O Jesus I have promised," was then sung, followed by appropriate prayers said by Bishop Gibson.

The Bishop next announced the class promotions from the Junior to the Middle and from the Middle to the Senior Classes.

The following members of the Senior Class having completed certain courses in the Seminary were given certificates: William Jeffery Alfriend of Southern Virginia, Norman S. Binsted of Washington, Phillip Standish Gilman, Ph. D., of Southern Virginia, Edgar N. LeBlanc of North Carolina, William Byrd Lee, Jr., of Virginia, Francis Alan Parsons of West Virginia, and Cameron G. Richardson of Southern Virginia.

The following were declared graduates and received the diploma of the institution: Ambler Mason Blackford of Virginia, Randolph Fairfax Blackford, B. A., of North Dakota, Floyd Stephen Cartwright of North Carolina, Lloyd Rutherford Craighill, B. A., of Southern Virginia, Edward A. DeMiller, B. S., of Mississippi, Menard Doswell, Jr., B. A., of Louisiana, and Herbert Nash Tucker of Southern Virginia.

The following, having attained the required standard in the whole course of studies at the Seminary, are recommended to the Board of Trustees for the degree of Bachelor in Divinity, to be conferred after the writing of an approved thesis and ordination to the

priesthood: Randolph F. Blackford, B. A., Lloyd Rutherford Craighill, B. A., Edward A. De Miller, B. S., and Herbert Nash Tucker.

The degree of Bachelor in Divinity was conferred by the Board of Trustees on the Rev. Beverley Dandridge Tucker, Jr., A. M., Oxon, Minister of St. Paul's chapel, University of Virginia.

The degree of Doctor of Divinity was conferred by the Board of Trustees on the Rev. Professor Pace Kennedy, M. A.; the Rev. Peter Parker Phillips, rector of St. Paul's church, Alexandria, Va.; the Rev. Professor Wallace Eugene Rollins, B. A., B. D., and the Rev. Arthur C. Thomson, rector of Trinity church, Portsmouth, Va.

The 280th hymn was then sung, "God of the prophets bless the prophets' sons," after which the essays, two in number, were read as follows: "The Moral Motive Power," by Herbert Nash Tucker, and "The Old Testament as Literature," by Edward A. De Miller. Both of these showed a high standard of excellence, and were heard with much interest by the audience.

The address to the graduating class was delivered by Bishop Coadjutor Brown, and was filled with a power of spirituality, earnest counsel, and high ideals the members of the class can never forget.

Bishop Gibson then declared that the session of 1914-1915 closed, with the singing of hymn 672 and the benediction.

Meeting of the Alumni Association.

The seventy-seventh annual meeting of the Alumni Association was called to order by the secretary in the chapel at 12 o'clock noon. In the absence of the president, Bishop Peterkin, and of the vice-president, the Rev. William M. Lame, D. D., the Rt. Rev. Beverley D. Tucker, D. D., was called to the chair. The meeting was opened with the singing of the 288th hymn, "O Spirit of the living God," and prayer.

On motion of Bishop Tucker, the sympathy of the Association was sent by telegram to Bishop Peterkin, with their prayers that God's blessing may ever rest upon him.

Dr. Crawford presented the report of the Class-Plan Fund for the past year. An electric motor for the organ has lately been put in from this fund. It was agreed that $250 be voted out of the Class Plan Fund towards treating the trees in the grove, and that the rent of it not only for this year but the contributions for the next year or two be devoted to the fund for purchasing a heating plant.

The class of 1915 was presented, the alumni standing. Bishop Tucker gave them a hearty welcome into the brotherhood of the Alumni Association.

The essay was then read by the Rev. P. P. Phillips, D. D., of St. Paul's church, Alexandria, the subject being "The Relation of the Rev. William Holland Wilmer, D. D., to the Protestant Episcopal Seminary in Virginia." It was a very interesting historical paper, showing how much the Seminary owes to this great son and leader of the Church in Virginia for its foundation and early development. One hundred years ago Dr. Wilmer moved in the Convention of the diocese that a theological class be established for training young men for the ministry. Out of this motion, approved by the Convention, sprung, in due time the Theological Seminary in Virginia. A cordial vote of thanks was extended to Dr. Phillips for his valuable paper, and it was ordered to be published in the "Seminary Bulletin" on request of the editors. The alumni voted that five hundred extra copies be published at their expense.

The Rev. W. A. R. Goodwin, who was appointed at the last meeting to publish a History of the Seminary, presented to the alumni a statement of what the forthcoming volume would contain, with the writers of the several articles.

The treasurer, the Rev. Professor Rollins, presented his report and urged the need of further contributions to the alumni fund. The membership fee is one dollar per annum.

The Rev. Paul Micou stated the progress he was making in editing the work on Theology, which his father, the late Professor Micou, was preparing for publication at the time of his death. He gave an outline of the contents of the first volume, and said he expected to have it published during the coming fall.

Dean Crawford said that there was a strong probability that the Seminary would have a model Sunday-school building within a year or two, as some friends were greatly interested in accomplishing this.

The Rev. Kensey J. Hammond next read the report of the Necrological Committee. Eight of the alumni have passed away since the last meeting. After the reading of this list the 176th hymn was sung, and Bishop Tucker led the assembly to prayer and thanksgiving for the example of their godly lives in the Master's service.

At the alumni dinner the Rev. A. B. Kinsolving, D. D., was appointed toastmaster and interesting speeches were made by Bishops Darst and Temple, the Rev. Dr. Rollins, the Rev. W. P. Remington, the Rev. Dr. J. J. Gravatt, and Bishop Tucker.

The essayist for next year will be the Rev. R. H. McKim, D. D., of Epiphany church, Washington, D. C., with the Rev. James W. Morris, D. D., of Monumental church, Richmond, Va., as alternate. Subject, "The Evangelical Movement."

Ordination Service, Friday, June 4th.

The solemn service of ordination was held in the Seminary chapel at 11 o'clock. Morning Prayer having been said by the Revs. Nelson P. Dame and Henry G. Lane.

The bishops present in the church were the Rt. Rev. Robert A. Gibson, D. D., of Virginia; the Rt. Rev. Alfred M. Randolph, D. D., LL.D., of Southern Virginia; the Rt. Rev. W. L. Gravatt, D. D., Coadjutor Bishop of W. Virginia; the Rt. Rev. Beverley D. Tucker, D. D., Coadjutor of Southern Virginia; the Rt. Rev. W. Cabell Brown, D. D., Coadjutor of Virginia; the Rt. Rev. Edward A. Temple, D. D., Missionary Bishop of North Texas, and the Rt. Rev. Thomas O. Darst, of East Carolina. The sermon was preached by the Rev. Beverley D. Tucker, Jr., B. D., minister of St. Paul's chapel, University of Virginia.

The following deacons were ordained by Bishop Gibson for the Diocese of Virginia: Ambler Mason Blackford and Randolph Fairfax Blackford, B. A., presented by the Rev. W. D. Smith, D. D. The following were ordained by Bishop Randolph for the Diocese of Southern Virginia: William Jefferey Alfriend presented by his uncle, the Rev. J. S. Alfriend; Lloyd R. Craighill, B. A., presented by his brother, the Rev. G. Peyton Craighill; the Rev. Phillips S. Gilman, Ph. B., and Cameron G. Richardson, presented by Professor Wallis, and Herbert Nash Tucker, presented by his brother, the Rev. Beverley D. Tucker, Jr., and ordained by his father, Bishop Tucker, Mr. Francis A. Parsons, of the Diocese of West Virginia, presented by the Rev. A. H. Beavin, was ordained to the diaconate by Bishop Coadjutor Gravatt. Herbert H. Young, presented by the Rev. Berryman Green, D. D., and who will remain at the Seminary for another year, was ordained deacon by Bishop Randolph.

The following deacons were ordained priests: The Rev. Sidney T. Ruck, presented by the Rev. W. D. Smith, D. D., ordained by Bishop Coadjutor Brown of Virginia, and the Rev. R. L. Merryman, of Union, West Virginia, presented by Rev. Mr. Beavin, ordained by Coadjutor Bishop Gravatt. The Litany at this service was read by Bishop Temple, and the Ante-Communion by Bishop Darst, Bishop Gibson being the celebrant.

The Rev. Lloyd R. Craighill expects to go as a missionary to China, and the Rev. Randolph F. Blackford will be transferred to the diocese of North Dakota for work under Bishop Tyler.

Of the other members of the Senior Class, the Rev. Norman S. Binsted was ordained deacon by Bishop Harding, of Washington, D. C., last Sunday. He expects to serve as a missionary in Japan. The Revs. Floyd S. Cartwright and Edgar Le Blanc were ordained for work as deacons in North Carolina, by Bishop Cheshire at Raleigh, N. C., last Sunday. Mr. Edward A. De Miller, will be ordained shortly to the diaconate by Bishop Bratton, of Mississippi, for work in that diocese, and Mr. Menard Doswell also to the diaconate by Bishop Sessums, for the diocese of Louisiana.

While the attendance of the Alumni at this commencement was good, it was not as large as in some previous years. There were re-unions held by the classes of 1885, 1890, 1895 and 1905.

The annual missionary service was held on Wednesday night, June 2d, in the chapel. "The special service was read by the Rev. H. F. Kloman, of St. Stephen's church, Portland, Maine, and the sermon was preached by the Rt. Rev. C. M. Beckwith, of Alabama.

The "Quiet Hour" for the Senior Class took place on Thursday night, June 3d, in the chapel, conducted by the Rev. Joseph B. Dunn, of St. Paul's church, Lynchburg, Va.

THE BERKELEY DIVINITY SCHOOL.

The sixty-first commencement and fifty-ninth reunion of the Alumni took place on June 1st. The Alumni sermon was preached by the Rev. Charles L. Scoville. At the Alumni dinner Bishop Lines, of Newark, Bishop Brewster, Dean Hart, the Rev. Dr. Seymour, the Rev. E. C. Acheson, and others made addresses.

For preacher next year the Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford, was chosen, with the Rev. John Jabez Lanier, of Fredericksburg, Va., as substitute.

The following graduates were granted certificates: George Lawton Barnes, B. A., Trinity College, M. A. Yale and Trinity of Connecticut; John Booth Clark, B. A., Trinity College of South Dakota; Charles David Fairman of Fond du Lac; Francis Raymond Nitchie, B. A. and C. E. Cornell University, of Washington; Frank Archibald Rhea, B. A., St. Stephen's College, of Missouri; John Walter Woessner, B. A., Trinity College, of West Texas.

Bishop Brewster then, as president of the school, conferred the degree of Bachelor of Divinity upon Messrs. Barnes, Clark and Rhea of the graduating class and upon the Rev. John Misao Yamazaki, of the class of 1913, now en-

gaged in missionary work among the Japanese in Los Angeles, Cal.

Ordinations.

At eleven o'clock, June 2d, the Ordination service was held in the Church of the Holy Trinity, Middletown, there being a long procession of the choir, students, graduates and other clergymen, professors and bishops. The sermon was preached by the Rev. John N. Lewis, of St. John's Church, Waterbury, from St. Luke, 24:32.

Five candidates for the diaconate were then ordained by Bishop Brewster: George Lawton Barnes, M. A., of the graduating class, and Rufus DeLancey Seeley Putney, for two years a special student in the school, both for the diocese of Connecticut; Charles David Fairman, of the graduating class, for the diocese of Fond du Lac, Wis.; Frank Archibald Rhea, also of the graduating class, for the district of South Dakota; and Reginald Blackwell Stevenson, B. A. McGill University, Montreal Diocesan Theological College, for the diocese of Montreal.

Of the other members of the graduating class, Francis Raymond Nitchie was ordained in Washington, D. C., on Trinity Sunday, and John Booth Clark is to be ordained in South Dakota at the meeting of the convocation in August; and John Walter Woessner, already a deacon, is to be advanced to the priesthood in West Texas at the end of this month. Paul Eustace Zeigler, a deacon of the district of Alaska, who has been a special student at the school this past year, will be ordained priest by the Bishop of Alaska.

Of the men named as ordained or to be ordained, Mr. Barnes is to be a curate in St. John's church, Waterbury; Mr. Clark is to assist his father at Rosebud Agency, South Dakota; Mr. Fairman is to be assigned duty by the bishop of Fond du Lac; Mr. Nitchie is to be curate in St. John's church, Georgetown, D. C.; Mr. Rhea's work is to be at Sisseton Agency, South Dakota; Mr. Woessner is to be assistant in St. Luke's church, San Antonio, Tex.; Mr. Putney is to be in charge of Trinity church, Kirksville, Missouri; Mr. Ziegler is to resume his former work in Seward, Alaska; and Mr. Stevenson is to be a curate in Trinity church, New Haven, while studying for a year at Yale University in preparation for work in Japan.

PHILADELPHIA DIVINITY SCHOOL.

The Golden Jubilee of the Divinity School in Philadelphia was held on Thursday, June 3rd. In the afternoon the Commencement was held in the Church of St. Luke and the Epiphany. The sermon was preached by the Rt. Rev. Hiram Richard Hulce, Bishop of Cuba, who spoke strongly of the need of exalting Christ, the one center which can reunite Christianity. The diplomas of the school were conferred upon Frank Whittington Creighton, John Robbins Hart, Jr., M. A., Charles Henry Long, Harold Marshall Lufkin, James Mills, Tage Teisen, William Richard Wood, B. A., by the Rt. Rev. Dr. Courtland Whitehead, who also gave the degree of S. J. B. to the following in course: Rev. John Mansfield Groton, A. M., Rev. Joseph Samuel Rowe, Rev. Thomas Costello Johnson, Rev. James Mills, Honor Man of the Class of 1915; Rev. Tage Teisen, Honor Man of the Class of 1915; Rev. William Richard Wood, B. A., Honor Man of the Class of 1915; Rev. Frank Whittington Creighton, Honor Man of the Class of 1915; Rev. Kwanichi Matsumoto, of the Class of 1914; Rev. Harold Marshall Lufkin, Honor Man of the Class of 1915; the degree of Doctor of Sacred Theology to Bishop Hulse, also to the Rev. Pierre E. Jones of Hayti, and the Rev. Joseph Lakunoshin Motoda, Ph. D., of Japan, both in absentia. Following the Commencement a reception was held in the basement of the church

At the business meeting of the Alumni in the Bellevue-Stratford, the Rev. Francis M. Taitt was elected president, the Rev. Snyder B. Simes, the Rev. Fleming James, and the Rev. Henry S. Ruth vice-presidents, the Rev. M. B. Groton secretary, and the Rev. Richard S. Morris treasurer. At the banquet, following the Rev. Dr. J. DeWolf Perry, president of the Class of 1865 which organized the Alumni, acted as toastmaster, addresses were made by the Rev. Dr. George C. Foley who delivered a tribute on the late Dean, the Rev. Dr. William Mansfield Groton, the Rt. Rev. Dr. Philip M. Rhinelander, the city statistician, Mr. E. J. Cattell, the Rev. Winfield Scott Baer, and the Rev. George G. Bartlett, the Dean elect.

The Rev. Dr. Foley will take Dean Groton's chair of Systematic Divinity and the new Dean Dr. Foley's chair of Homeletics and Pastoral Care. A plan will be worked out during the summer for a whirlwind raising in the autumn of a sum of $1,000,000. Five hundred thousand dollars for the purchase of land in a new location and the erection of buildings which will enable the school to reach its highest development, $100,000 for the building of two new churches, and the balance for the Episcopal Hospital, which had been obliged during the past winter to close some parts owing to lack of funds.

CAMBRIDGE THEOLOGICAL SCHOOL.

Commencement Day of the Episcopal Theological School, Cambridge, Massachusetts, will be Thursday, June 17th. Conferring of degrees will take place in St. John's Memorial Chapel at 11 o'clock A. M., with a sermon by the Rev. Alexander Mann, D. D. The annual sermon before the Alumni will be preached in the school chapel on Wednesday, June 16th, at 5 P. M., by the Rev. Howard Chandler Robbins.

MISSION TO LEPERS.

Extract from a letter from the Rev. Wm. Danner, General Secretary of the Leper Mission:

"On June 14th the Protestant Chapel for Lepers is to be dedicated in the Louisiana Leper Colony. This will be the first Protestant church ever dedicated in North America for the benefit of the lepers. There are scores of Protestant leper churches in the East, almost every asylum having one.

"Our work, at least, is now no longer divided by the imaginary line between home and foreign mission work, but is strictly a work of the whole Church for the lepers of the world.

"Formerly we called ourselves 'The Mission to Lepers of India and the East.' Now, we own the name of 'The Leper Mission,' as our work is world-wide."

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Closing Exercises of National Cathedral School.

Friday, May 28th, saw the first event in the closing exercises of the National Cathedral School for Girls, which was the presentation of a series of sketches from "Much Ado About Nothing," at the Woodland Theatre, by the seniors. The acting was exquisite, the costumes appropriate, and the **tout ensemble** delicious, reflecting great credit on Miss Kerr, and exhibiting in a marked degree the intelligent reading of their lines by the girls. The next event of importance was the baccalaureate sermon on Sunday night, which was delivered by Bishop Moreland, of Sacramento, and was strictly **ad rem.** He gave the graduates strong advice about the temptations they would meet with on their entry into the wider life of the world, and urged them to avoid all associations which would lead them to adopt the lower level of morals offered by the world as against the higher moral tone of Christian womanhood. Flag day was May 31st, and the oration on that occasion was by Hon. George Truesdell, who, in well chosen words, pointed out the wonderful and varied significance of the national banner, and how it always stood for the protection of the American citizen, at home and abroad.

The final exercises were held Tuesday, June 1st, when the commencement was observed in the Bethlehem Chapel of the Nativity, and the address was delivered by Bishop Williams, of Marquette. This was a gem, and breathed an admonition to the graduates and members of the school to treat their talents, the abilities with which God had endowed them, in a reverent, Christian manner, as was becoming students with such advantages and environment. The conferring of diplomas on seventeen graduates and the charge by Bishop Harding brought to a close the interesting and impressive ceremonies.

Trinity Sunday Services.

An interesting missionary meeting at 5 P. M. was held Trinity Sunday in St. Thomas' church, of which the Rev. C. Ernest Smith, D. D., is rector, at which the speakers were Bishop Williams, of Marquette, the Rev. Patrick Murphy, city missionary, and the Rev. Joseph E. Williams, curate of St. Thomas.

At Trinity church, of which the Rev. George Van Fossen is rector, there was a happy reunion service for all former members of the church whose change of residence to distant points of the city made it inconvenient for them to continue their membership at Trinity, though realizing the tender ties of bygone days. The gathering on the occasion was large and one long to be remembered, as a sweet memory of unbroken friendships.

At Epiphany church Rev. Dr. R. H. McKim, rector, the 4 P. M. Sunday-school had a closing service for the summer at which the rector delivered a large number of prizes to the scholars for efficient progress in studies and for punctual attendance, and at 8 P. M. in the church Dr. McKim delivered a sermon on the Triune God.

At St. Margaret's church the Rev. Dr. Herbert S. Smith, rector, there was an assemblage of the Sunday-school of 400 pupils—an increase of 100 pupils since previous Trinity Sunday. Beautiful books and other prizes were awarded to the scholars, while Miss Elizabeth Ramsburg was the winner of a silver loving cup.

At venerable St. John's, old in years but ever young in missionary zeal, and financial liberality, the rector, Rev. Dr. Roland C. Smith, preached on the doctrine of the Trinity at the 11 A. M. service. At the afternoon service six young men, of the ages of seventeen and eighteen years, were receievd as members of the Junior Brotherhood of St. Andrew.

Other News.

The clericus met May 25th and had a quite spirited discussion of the merits of the Pension System, and gave opportunity for those who did not find

opportunity to speak before the convention, to express themselves on this subject.

An interesting event in the near future at Mount St. Alban will be the inauguration of the Summer School for Sunday-School Workers at Cathedral Close, on Monday, June 7th, at which the Bishop of Washington and the Bishop of Maryland will be present.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Summer Rest.

The Summer Rest Vacation Lodge, situated in Albemarle county, will be opened the first week in July. This institution is owned by the Episcopal Church of this diocese, and is intended to give a summer vacation of two or three weeks to women and girls who work for their own living. Last year one hundred and ninety-six girls and women were there, at a cost which paid only in part the expenses of the Rest. The Summer Rest is supported in large part by gifts from friends, and we should be glad to receive contributions for our work this summer from those who are interested in its maintenance.

S. Roger Tyler,
1118 Floyd Avenue,
Richmond, Va.

The Daughters of the King.

The Daughters of the King of the Diocese of Virginia held their nineteenth annual meeting on Thursday, May 27th, in All Saints church, Richmond, the Rev. J. Y. Downman, D. D., rector. There was a celebration of the holy communion by the rector, assisted by the Rev. Messrs. E. E. Osgood and Thomas Hubert-Jones, and an impressive sermon by the Rev. G. Peyton Craighill of Epiphany church, Barton Heights; after which was sung "For All the Saints Who From their Labors Rest," in memory of Mrs. John Moncure, president of the order for eleven years, and other members deceased during the past year.

Then followed the business session, presided over by the acting president, Mrs. W. A. Powers. There were present seventy-five members. Reports were made by the diocesan officers, showing great interest and growth. The "Moncure Memorial Chapter" was organized in Emmanuel church, Brook Hill, with twelve charter members, and one is expected to be organized in St. Stephen's church, Westhampton, at an early date. Several charters will be granted in the fall, and next year being the twentieth anniversary, there will be special effort made to increase the membership, which is now one hundred and sixty. The officers were elected as follows: Mrs. W. A. Powers, president; Mrs. Alice Ruffin, vice-president; and Mrs. C. R. Kuyk, secretary and treasurer.

An informal reception was given Wednesday night, May 26th, to the members of the order and the clergymen and their wives, by Mr. and Mrs. B. B. Valentine.

Committee Meetings.

On Monday, May 31st, the Committee of the Trustees of the Diocesan Funds, having charge of the Widows' and Orphans' Fund, met in the Savings Bank of Richmond, and made their distributions for the current year. Appropriations were made to twenty-four beneficiaries.

The Education Society and the Board of Trustees of the Theological Seminary and High School in Virginia held their annual meetings June 1st in the library of the seminary. Encouraging reports were made on the financial condition of both institutions, but the Education Society is pressed for funds to help the increasing number of students in the seminary.

The Committee on the Adjustment of the Different Classes of Missions in the diocese of Virginia to the new canon on appeals for funds met at 906 Park Avenue, Richmond, Monday, June 7th, at 8 o'clock. The committee reached practical unanimity in its conclusions, and reported to the Diocesan Missionary Society at its meeting on Tuesday.

Notes.

On the afternoon of Whitsunday, May 23rd, Bishop Coadjutor Brown visited St. Timothy's church, Herndon, and was greeted by an excellent congregation. The Bishop preached a stirring sermon and confirmed a class of ten presented by the rector, the Rev. Andrew G. Grinnan, of Falls Church. Mr. Grinnan, in spite of his arduous duties at Falls Church, is giving much time and labor to the work at this place.

The Rev. G. Freeland Peter, the new rector of St. James' church, Richmond, held his first service in this church on Sunday, June 7th, and was greeted by an overflowing congregation. On Monday morning Mr. Peter attended the meeting of the Richmond Clericus and was given a hearty welcome by the clergy of the city.

At a special confirmation in St. Mark's church, Richmond, on the first Sunday after Trinity, after the sermon by the rector, the Rev. S. R. Tyler, one person was confirmed.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

Archdeaconry Meeting.

The spring session of the Archdeaconry of Cumberland was held at St. George's church, Mt. Savage, on May 26th, 27th and 28th. All of the clerical members but one, and seven lay delegates were present. The session opened with evening prayer on Wednesday, May 26th, with addresses by the Rev. N. R. B. Turner, of Adamstown, and Rev. William Cleveland Hicks, of Cumberland. On Thursday at 9:30 A. M. the holy communion was administered, Archdeacon Hoff being the celebrant, and the Archdeaconry sermon was preached by the Rev. J. Luther Martin, of Frostburg. At 11 A. M. and at 2:30 P. M. business sessions were held, the Bishop presiding. At 8 P. M., after evening prayer, stimulating addresses were made by the Rev. Dr. G. C. F. Bratenahl, secretary of the province, and Mr. George C. Thomas, of Baltimore. On Friday, after morning prayer at 9:30 A. M. the Rev. S. Hilton Onick, of Hagerstown, read a very interesting essay on the subject: "The Present Day Evangelism Compared With the Evangelical Revival of the Eighteenth Century," which was followed by a general discussion.

The thirty-fifth semi-annual meeting of the Archdeaconry of Towson was held at the chapel of the Nativity, Cedarcroft, on Wednesday, June 2nd. In spite of the very severe rain storm, some twenty clerical and ten lay delegates were present. After morning prayer at 11 o'clock, the Archdeaconry sermon was preached by the Rev. Dr. Theodore C. Foote, of Roland Park, on the subject, "The Ministry to Children as Regards Their Church Training." This was afterwards discussed by the Bishop and clergy informally at the luncheon. There was a business session at 3 P. M., the Bishop presiding, at which reports of progress were made by those who receive missionary appropriations from the diocese Board of Missions. Following this a very interesting address was delivered by the Rev. Edwin B. Niver, D. D.

Anniversary of Ordination Celebrated: The Rev. David P. Allison, assistant minister of the Church of St. Michael and All Angels, Baltimore, celebrated on Trinity Sunday the twenty-fifth anniversary of his ordination to the priesthood. He was ordained priest in St. Luke's Cathedral, Halifax, Nova Scotia, and has been connected with St. Michael's church for the past twenty years. At the early service of the holy communion the congregation, after congratulating him, presented him with a purse containing twenty-five gold pieces. At the 11 o'clock service he reviewed his work in the parish under three rectors, Dr. C. E. Smith, Bishop Murray and Dr. Charles Fiske. Dr. Fiske spoke briefly of Rev. Mr. Allison's faithful work in the parish and read letters of congratulation and appreciation from the former rectors under whom Mr. Allison had served.

Memorial Window Unveiled: A beautiful memorial window was unveiled in the Church of the Holy Innocents, Baltimore, on the morning of Trinity Sunday. It is in memory of James Thomas Robier, who was a vestryman of the church for many years, and his wife.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Nashville Convocation.

The May meeting of the Nashville Convocation, the Rev. H. J. Mikell, dean, took place at St. Barnabas church, Tullahoma, on May 25th and 26th. The first afternoon the Rev. W. E. Dakin, rector of the Church of the Advent, Nashville, read a most helpful paper upon "The Problem of the Rural Church." He was followed by several of the clergy, and the discussion was most interesting. At evening prayer the Rev. Raimundo De Ovies preached a Pentecostal sermon with characteristic eloquence. On Wednesday the Rev. Dr. M. P. Logan, rector of St. Ann's, Nashville, conducted a quiet hour, dwelling forcibly upon the priest's ordination vows. At 10:30 holy communion was celebrated, and Rev. W. E. Dakin preached an excellent sermon to a large congregation. At 4 P. M. an essay was read by the Rev. Wythe L. Kinsolving, the rector, upon "The Relation Between Christianity and War." The subject proved timely, and was discussed by a number of speakers, among them Mr. Allison, business manager of the Tennessean and American; the Rev. Dr. Noll, of Sewanee; the Rev. J. M. McCloud and others. At 7:30 a missionary meeting was held and splendidly attended, with interesting addresses by Mr. Allison, the Rev. Dr. Noll and the secretary of the State Board of Charities.

St. Barnabas parish, where the Rev. Dr. Howard labored for many years, being well known throughout the State, has a fine Sewanee Stone church, costing $10,000, and a faithful congregation. Ten candidates have been confirmed in the parish within a little more than twelve months.

SOUTH CAROLINA.

Rt. Rev. Wm. A. Guerry, D. D., Bishop.

Woman's Auxiliary.

The thirtieth annual convention of the South Carolina branch of the Woman's Auxiliary to the Board of Missions convened in the Church of the Advent, Spartanburg, May 19th, 20th and 21st, 1915. The opening communion service of the convention was held in the Church of the Advent, with the Rt. Rev. William A. Guerry, bishop of the diocese, the Rev. A. R. Mitchell and the Rev. W. H. K. Pendleton in the chancel. The united offering presented at this service amounted to $1,583.00.

The first business session of the convention was held in the parish house immediately after the service and was presided over by the diocesan president, Mrs. Alexander Long, of Rock Hill. The roll call showed an attendance of 102, thirty-four out of sixty-nine parishes being represented. The reports of the diocesan officers showed a most encouraging growth and increase in all departments, and the financial results of the year's work were far in excess of previous years.

The guests of the convention who contributed largely to the education, inspiration and enjoyment of the delegates were the Rev. William H. Milton, D. D., of Wilmington, N. C., who so ably delivered the address at the Thursday night missionary service, and who inspired and impressed all those who heard him with the greatness of the opportunities and obligations of the Church in the missionary task to which she is called; Miss Grace Lindley, associate secretary of the Woman's Auxiliary at the missions house; Miss M. E. Horner, of the Valle Crusis Industrial School; Mrs. T. C. Whetmore, of Christ School, Arden, N. C., and Mrs. Lacy Little, of Kiangyin, China. Mrs. Little came to the convention by the consent of the Southern Presbyterian Mission Board, under whom she works, and we feel that to them we owe a debt of gratitude for the inspiring message so ably delivered by Mrs. Little.

To Mrs. W. P. Breeden, vice-president of the Columbia Convocation, and her associates, Mrs. St. James Cummings, Mrs. W. S. Manning and our first president, Mrs. Robert Wilson, the convention owes grateful appreciation for the "Quiet Hour" conducted by them through their addresses on "The Holy Spirit and Missions," "Life and Missions" and "Prophecy and Missions."

We now have in training in Philadelphia Miss Alice Gregg; Miss Eloise Dublin will enter the Pennsylvania Hospital in September of this year, and Miss Uta Saito will enter that institution the year following. In addition to these young women, Miss Kage Mears, of Ridgeway, has offered her life for service in the mission field at home or abroad, and commences her training by giving her services to the Burke County Mission of North Carolina for the summer months. Three other young women have likewise volunteered for limited terms of service in the North Carolina and Tennessee mountains for the summer months under the auspices of the South Carolina branch.

Another source of gratification to the Auxiliary is the forward steps taken along educational lines. Three of our educational secretaries will attend the Blue Ridge Conference in North Carolina in June. The Auxiliary has gladly assumed the responsibility of a scholarship in both the Valle Crusis and Christ Industrial Schools of North Carolina, and will also undertake to assist materially in the mill work at Graniteville and Columbia and in the negro work at Eastover.

The officers elected for the coming year are as follows: President, Miss Katie Lee, Charleston; vice-presidents, Greenville Convocation, Mrs. J. W. Mixson, Union; Columbia Convocation, Mrs. W. P. Breeden, Bennettsville; Charleston Convocation, Mrs. J. J. Miles, Charleston; secretary, Miss Maud Darrell, Charleston; treasurer, Mrs. Paul Kennady, Spartanburg; box secretaries, Mrs. Christopher Fitz Simmons, Columbia, and Miss V. T. Singleton, Yorkville; united offering custodian, Miss F. B. Duvall, Cheraw; secretary, Junior Department, Miss Sara Furman, Clemson.

The thirtieth annual convention was, as a whole, a most successful one, both as a source of information and education and also as an inspiring and revivifying force to enable us to go forth another year, and to keep alive the burning zeal of loving service to God, that we may walk "worthy of the vocation wherewith we are called."

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

The Diocesan Convention.

The ninety-third annual Convention of the Diocese of Georgia began its first session on Wednesday, May 19th, in Christ church, Savannah, with a celebration of the communion by the Bishop, the Rev. William B. Sams reading the epistle, the Rev. William Johnson reading the gospel, and the Rev. R. E. Boykin serving. The Bishop read his address in place of a sermon.

While the time of the Convention was largely taken up with routine matters, several questions of importance were given attention. Dr. Charles H. Herty, of the University of North Carolina, spoke on the Church Pension Fund. Steps were taken that the diocese join with this plan. The Rev. Mr. Gibbons delivered an eloquent address in the interest of Sewanee. The Rev. Walter Mitchell gave an interesting account of Porter Military Academy at Charleston.

Racial Missionary District: The Convention was very decided in its opposition to the formation of a Racial Missionary District. The status quo is much preferred.

At the evening session on Wednesday a missionary meeting was held. The Rev. Samuel B. McGlohon read the report of the Board of Missions, and the Hon. A. B. Moore, treasurer of the Board, read an encouraging report when times are so hard. The Rev. Louis G. Wood, of Charleston, spoke on the Duplex Envelope System, and the Rev. Alexander M. Rich, of Valdosta, made an excellent address upon the subject of Diocesan Missions.

Corporate Communion: The Bishop, assisted by the Rev. John Moore Walker, Jr., celebrated the holy communion on Thursday morning for the clergy only. The Bishop made one of his happy heart to heart talks to the clergy.

It was just seven years before when Bishop Reese was consecrated in Christ church. Resolutions observing the date were passed.

The following were elected members of the Standing Committee: The Rev. Messrs. G. S. Whitney, J. B. Lawrence, D. W. Winn; Messrs. H. C. Cunningham, A. B. Moore, and E. S. Elliott.

The delegates to the Provincial Synod are: the Rev. Messrs. J. B. Lawrence, J. M. Walker, W. B. Sams, S. B. McGlohon, Wm. Johnson, G. S. Whitney, and Messrs. B. F. Finney, D. Holmes, A. B. Moore, George T. Cann, Thomas Harrold, and W. D. Gould.

The next Convention meets in St. Mark's church, Brunswick.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Annual Council.

The eighth Diocesan Council of the Diocese of Atlanta convened in St. James church, Marietta, May 26, 1915.

Bishop Nelson officiated at the opening service at 10:30, which was a corporate communion for the Council and annual meeting of the Woman's Auxiliary held at the same date. Bishop Nelson preached the sermon.

The Committee on the State of the Church brought in a report which was a most thorough study of the conditions, and it suggested remedies for deficiencies. The number of confirmation were not as many as last year. Ministers are badly needed in the missionary work. A preaching mission over the whole diocese was commended. The Council voted to have a Standing Committee on the State of the Church to be appointed by the Bishop, and it will be their duty to study methods used by other religious bodies and get suggestions from wherever they can. It will seek to find out why other Christian bodies seem to be more successful in appealing to the people than does the Church.

The Committee on Clergy Relief and Pensions will study further the proposed plan of the General Board.

The Council selected Gainesville as the next place for meeting.

At the missionary service on Wednesday night, Rev. Thomas Duck, the General Missionary of the diocese, made the first address from the field. Then the Rev. Robert W. Patton, Secretary of the Sewanee Province, spoke for General Missions. The Bishop made the closing address.

A reception was given on the last night to the Council, congregation of St. James church, and many representatives of the other Christian communions in the city.

The Council passed a resolution in reference to the present condition of affairs brought about by the European war, and dispatched the same to President Wilson. It is as follows:

"Resolved, That the following message be sent to His Excellency, Woodrow Wilson, President of the United States:

"The Bishop, clergy and laity of the Diocese of Atlanta, in Council assembled, assure you of their deep sympathy with you in the grave and weighty responsibilities which God in His wise providence has placed upon you as Chief Executive of our beloved nation in this time of world-wide sorrow, confusion and distress. We tender our constant and loyal support in all your efforts to maintain peace with all the world—peace with the dignity, honor, becoming a Christian nation, a free Republic and a united people. Our constant and fervent prayers will go up to almighty God for the guidance of His Holy Spirit for you, and all others in authority, that 'all things may be so ordered and settled upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations,' and that the course of this world may be so peaceably ordered by His goverance, that the people of this whole world may be drawn together to serve Him in all godly quietness and to walk in the ways of truth and peace as the

children of one God and Father of us all."

Committees of Council.

Chancellor, Mr. Robert C. Alston.
Registrar, Mr. George C. Stowers.
Treasurer, Mr. E. W. Stetson.

Delegates to the Sunday-school Convention of the Department of Sewanee: Rev. Messrs. Richards, Wragg, Memminger and Messrs. T. F. Lockwood and H. H. Warner.

Standing Committee: Rev. Messrs. C. B. Wilmer, D. D., Troy Beatty, C. H. Lee, and Messrs. Z. D. Harrison, Thos. Egleston and T. E. Berry.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Mission Services at the Cathedral: During July and August a tent is to be pitched on the grounds of the Cathedral of St. John the Divine, and the Churchmen's Association, through a committee, will conduct therein weekday meetings, both afternoon and evenings. The committee has the bishop at its head, and other members are the Rev. Drs. Grosvenor, Carstensen and Stires, and the Rev. Messrs. Tinker, Wade and Walsh. If the success warrant, it is expected the association may urge the preaching mission to succeed it. The association is said to feel, however, that Advent is not a good season for New York, and the time is too short to prepare. Next Lent is favored, but no action has yet been taken.

Summer Preachers: The summer preachers at St. George's will be Bishop Capers, of West Texas; the Rev. Dr. Tyson, of Princeton, and the Rev. Cranston Brenton, of the Red Cross. At Grace church preachers will be Bishop Williams during July, Bishop Woodcock during August and Bishop Gailor in early September. At St. Bartholomew's preachers will be Bishop McCormick in July, and the Rev. Dr. S. D. McConnell during August. Far greater activity will obtain in New York churches this summer than on ordinary years. Most of the clergy will remain in close touch with their people. Only one New York minister, so far as can be learned, will go to Europe this summer.

Death of Mrs. Fish: Mrs. Stuyvesant Fish, whose death at Garrison is reported, was the wife of a Trinity vestryman, and the daughter-in-law of the Secretary Fish in President Grant's cabinet. Of great wealth, she adorned her position by earnest Christian zeal in good works. She did tremendous things for a clean social life among the wealthy classes, and like things for the charitable growth of the city. Her funeral took place from St. Philip's church, Garrison.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Annual Convention.

The fifth annual Convention of the Diocese of Erie met in St. John's church, Sharon, Pa., Rev. E. J. Owen, rector, on the fourth Tuesday of May, at 9 A. M. The Bishop of the diocese was celebrant at the holy communion, and gave his annual address. He characterized the present European war as a burning shame to twentieth century civilization, advocated the Clergy Pension Fund, and noted the many and great improvements in the diocese during the past year in the missions and parishes. He spoke of the need of vision, and work and prayer, reminding his hearers to forget this is to simply exist and not live at all. He hoped for the continued success of the Woman's Auxiliary, the Brotherhood of St. Andrew, the Daughters of the King, and other such orders and guilds. He noted the gift of $3,200 of Miss Walker to the diocese and her home city, Cathedral Parish. At the conclusion of this service the Convention for business opened at once, the Bishop in the chair. The Rev. M. L. Tate was re-elected secretary of the diocese, and he selected his assistant, Rev. W. O. Leslie, Jr. For treasurer, Turner W. Shacklett, re-elected. Chancellor, Harry K. Gregory, Esq. Registrar, Rev. W. O. Leslie, Jr. Standing Committee, Revs. Martin Aigner, G. F. Potter, W. H. Jones, and W. E. Van Dyke. Lay, S. P. Kerr, Josiah Howard, E. N. Shepherd and Edward Sargeant. Deputies to Provincial Synod, Revs. E. J. Owen, W. H. Overs, Martin Aigner, W. E. Van Dyke. Lay, E. V. D. Seldon, J. W. Reynolds, F. B. Mallett, M. Gillette. Board of Religious Education for three years, Revs. E. J. Reilley, D. D., E. J. Owens and Messrs. C. F. Mackay, Hon. Josiah Howard. For two years, Edward Sargeant.

During the sessions various special committees made their reports. After lunch the convention sat as a Mission Board when the treasurer made his report, and Archdeacons Radeliffe, of Ridgway, and Taylor, of Meadville, made their report, showing the missions are growing in numbers and influence and financial output. Special thanks were given the speakers for their important work.

"The Clergy Pension Fund" was passed almost without a question. The Cathedral parish of St. Paul in Erie, just created, was given a place and position of honor in the diocese of the whole convention. The subject of organized mission stations having a seat and vote in the convention was left over until next year. The Advent Sunday-school offerings, it is hoped and suggested, will be given to the bishop for special diocesan work.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

Woman's Auxiliary.

Nearly six hundred women attended the annual convention of the Women's Auxiliary of the diocese, at St. Paul's church, Cleveland, May 20th. Following the celebration of the Holy Eucharist, at which about five hundred received, Bishop Leonard and Bishop Du Moulin each made a brief address, both speaking in terms of gratitude for the work that is being done by the women of the diocese. Later in the day, Mrs. W. A. Leonard, honorary president, addressed the convention. The guest and chief speaker of the day was Mrs. Chas. R. Pancoast, of Philadelphia, recently returned from Tokio, Japan. The total offerings in cash and missionary boxes for the year were $20,127.00. In addition to appropriations for various diocesan purposes, pledges were made for St. Luke's Hospital, Tokio, for the Bishops of Alaska, Philippines and Oklahoma; Bishop Hare's Scholarship; St. Elizabeth's School, South Dakota; for Bishop Bedell and Julia Bedell Scholarships in China, and for the support of a woman missionary in China and for St. Paul's Mission, Glen Alpin, District of Asheville. The Bishop of the diocese announced the appointment of the officers for the ensuing year: Mrs. W. A. Leonard, honorary president; Mrs. H. P. Knapp, president; Mrs. J. B. Savage, secretary; Mrs. Cyrus S. Bates, treasurer; Miss Katherine L. Mather, director of the United Offering; Mrs. Henry E. Cooke, Mrs. E. J. Nollen, Mrs. Thomas H. Walbridge and Mrs. Samuel Ward, first, second, third, and fourth vice-presidents respectively; Miss Marietta Atwood, director of Junior Auxiliary; Mrs. Fred R. White, director of the Babies Branch; Miss Martha Kimball, educational secretary, and Mrs. Harlan H. Hart, correspondent of the Church Periodical Club. The next annual convention will be held at Trinity Cathedral.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Wednesday night, in the Church of The Holy Communion, a missionary meeting was held at which addresses were made by the Rev. R. M. Hogarth, the Rev. H. L. Hoover, and the Rev. John S. Bunting.

The report of the Woman's Auxiliary was read by the Secretary, Miss Triplett, showing a very prosperous year. The annual meeting of the Auxiliary was to be held on the day following the Convention.

The Standing Committee elected was the Rev. Messrs. C. M. Davis, J. Courtney Jones, Z. B. Phillips, and Messrs. Snow, Ford and Jennings.

The diocese voted to adopt the Church Pension Fund scheme, which was ably presented by Mr. Monelle Sayre, of New York, and Mr. James Waterworth, of St. Louis.

ARKANSAS.

Rt. Rev. Jos. R. Winchester, D. D., Bishop.

The Council.

The Diocesan Council was held in Little Rock May 12th and 13th. Bishop Winchester, in his address, urged that the northern half of the State be set apart as a missionary district, and the Council unanimously voted that a memorial and petition be prepared and presented to General Convention requesting its acceptance of the cession of thirty-five counties in northern Arkansas as missionary territory. The area ceded would be 23,939 square miles, and the population is 681,905. There are at present five parishes in these counties, ten missions, and twelve other points at which some work has been done. The Helen Dunlap School at Winslow and the university town of Fayetteville would fall within the new district.

The Council, by a small majority, approved the petition of the Provincial Synod of the Southwest for the erection of a missionary district for the negroes of the province with a bishop of their own race.

A new constitution, which was adopted, provides for a separate organization of the negro work in the diocese. It makes a change also in the method of electing a bishop, which will hereafter be by a concurrent vote of both orders. A new canon provides for the consolidation of parishes, which may desire to be united.

The old Standing Committee was elected, except that the Rev. E. F. Wilcox takes the place of the Rev. H. M. Ingham.

Treasurer, W. L. Hemingway, of Little Rock.

Chancellor, Ashley Cockrill, of Little Rock.

Provincial Board of Missions, John W. Ferrill, of Batesville.

Registrar, Fay Hempstead, of Little Rock.

Diocesan Board of Missions- —Archdea-

con W. M. Walton, Rev. Henry N. Hyde, Rev. C. C. Burke, and Messrs. Z. B. Curtis, R. B. Bancroft, and R. W. Newell.

Deputies to Provincial Synod—The Rev. Messrs. H. N. Hyde, E. F. Wilcox, E. W. Saphore, W. M. Walton and J. W. Thompson; Messrs. R. B. Bancroft, John W. Ferrill, H. C. Spear, J. C. Fitzhugh, and D. R. Searle.

The Council met the first day in Trinity Cathedral and the second day in Christ church. The next Council will meet in St. John's church, Helena.

DELAWARE.

Rt. Rev. T. J. Kinsman, D. D., Bishop.

Parish House for St. Andrew's, Wilmington: Property in the rear of St. Andrew's church, Wilmington, has been purchased for the erection of a parish house. It is expected that the new building will be begun soon, and that the parish house, when completed, will be one of the best fitted in Wilmington. The auspicious inauguration of the work is due to the good management of the rector, the Rev. R. W. Trapnell.

Parish House for Delmar: On Saturday, June 5th, Bishop Kinsman laid the cornerstone of a parish house for All Saints Mission, Delmar. Work for this was begun three years ago by the Boys' Club of Delmar, whose effort was approved and furthered by the Bishop. Sufficient money has been raised to provide for a small building, which seems likely to be much used by the people of the town as well as members of the mission.

Anniversary Services: The month of June sees a succession of anniversary services in the oldest of the Delaware churches. On Trinity Sunday, the congregation of Trinity parish, Wilmington, met to celebrate the two hundred and sixteenth anniversary of the mother church of the parish, Old Swedes'. The services were conducted by the rector, Rev. F. M. Kirkus, and vicar, Rev. R. L. Wolven, the sermon being preached by Bishop Kinsman.

On Sunday, June 6th, was held the annual service in Old Christ church, Broad Creek, built in 1771, the mother and grandmother church of seven churches in the southwestern corner of the diocese. Services were conducted by the Rev. C. T. Pfeiffer, of Laurel, and the Rev. C. L. Fischer, D. D., of Seaford, the sermon being preached by Bishop Kinsman.

On Sunday, June 13th, Old St. Anne's, Middletown, will celebrate its two hundredth and tenth anniversary. The morning sermon will be preached by the Very Rev. H. B. Bryan, dean of Trinity Cathedral, Easton, who will assist the rector, the Rev. P. L. Donaghay, in the services; in the afternoon an address will be delivered by the Hon. James Penniwill, chief justice of Delaware.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Colored Work in the Diocese.

The preliminary convention called by the Bishop in November last year met on the 16th of May in permanent organization as the Jacksonville Archdeaconry. The place of meeting was St. Cyprian's church, St. Augustine, the Rev. P. W. Cassey, minister-in-charge. Evensong was sung and the president delivered his annual address, the other clergy present assisting in the service. On Monday morning the Bishop celebrated the holy communion and preached the sermon, after which he organized the convention by appointing the Ven. M. E. Spatches president, the Rev. W. H. Marshall secretary, and Dr. R. E. Smith treasurer. All the colored clergy of the diocese, four priests and one deacon, and several lay delegates answered to their names. The sessions occupied Monday and Tuesday, the last day closing with a reception by the parishioners of St. Cyprian's. Papers were read on particular phases of the work, followed by discussion. The parochial school as an agency in church teaching and church strengthening was one of the subjects dealt with, while the Sunday-school was deemed of sufficient importance to be assigned a separate hour or two on the program. It was especially encouraging to witness the intelligent interest of some amongst the lay delegates in Sunday schools.

The Bishop is giving intimate and personal attention to woman's work through the Woman's Auxiliary and Daughters of the King. These bodies met apart from the men this year. The Bishop in appointing officers gave preference to persons who could attend the monthly meetings in the sea city. Mrs. Isabella Whitsell, of Jacksonville, is president of the Woman's Auxiliary, and Miss May E. Lofton, of the same city, is president of the Daughters of the King.

The convention will meet next year in May, the time and place to be decided on later.

An archdeaconry for colored churchmen with a convention of their own brings into relief, as the diocesan Council cannot, the special problems that beset this part of the Church's work. And it affords the Bishop an opportunity to organize and utilize forces which, without it, would be of little effect.

The pressure of home needs very naturally claimed a large portion of the convention's time; but a gleam of the wider missionary vision was admitted each day by the intercession for missions.

The convention adjourned on Tuesday, and on Wednesday the clergy and those of the lay delegates who were accredited to the diocesan Council went to Trinity church for its two-day session.

SOUTHERN FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.

The Cathedral School for Girls.

On May 23rd-26th the Cathedral School for Girls, Orlando, held its annual commencement, completing its fifteenth year.

Bishop Mann delivered the baccalaureate sermon in St. Luke's Cathedral on the evening of Whitsunday. An interesting school play was given on the 24th, and "class night" observed the following evening. An interesting meeting of the alumnae was held in Pell-Clark Hall on the 25th.

For the final exercises, on the evening of the 26th, the large auditorium of Cluett Hall was filled with friends of the school and of the nine attractive young graduates, whose diplomas were conferred by the Bishop. Seven honor medals, offered from several sources for excellence in various departments of the school work, were awarded by the principal, Rev. R. P. Cobb.

Very high standards are maintained in this school, not only in its educational advantages, under a faculty of marked ability, but also in the wholesome home atmosphere which pervades the domestic life of the school—the true refinement and culture of manner here shown. The untiring efforts of the revered principal and Mrs. Cobb for the truest welfare of the school as a whole, and of each individual member thereof are deeply appreciated.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Anniversary Observed.

The twenty-fifth anniversary of the consecration of St. Mary's church, Hamilton Village, was observed on Sunday, May 30th. In his sermon at the morning service the rector, the Rev. George E. Richardson, spoke of what the church had done for the neighborhood and also reviewed the history of the parish from the starting of the mission in 1809, from which it grew. It was started by three men who afterwards became Bishops White, Kemper and De Lancey. The first church was built in 1824. The Rev. Dr. Thomas C. Yarnall was rector from 1844 to 1899, and rector emeritus until November 28, 1911, when he died at the age of ninety-six years.

Notes.

Recognizing the grave crisis which confronts our nation, the Rt. Rev. Dr. Philip M. Rhinelander asked the clergy and laity of the diocese to meet him for a service of intercession for the president, his advisors and all the people in this critical hour. This service he held in St. Stephen's church on Thursday, June 3rd, at 12:30. The church was well filled with those from all walks of life. All were deeply impressed. There was no address. Everyone joined heartily in the prayers and hymns. He also prayed for the overruling of the present distress to the advancement of God's kingdom, and for the unity and purity of the Church.

Mr. George Long, the founder of the Inasmuch Mission, has with his wife started on a tour of evangelism, which will extend to the Pacific Coast, after a visit to his father in Rochester, New York. They will be gone three months.

The Rev. John G. Currier has been appointed by the Rt. Rev. Dr. Philip M. Rhinelander as the head of the Inasmuch Mission during the absence of Mr. Long.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop

The Convention.

The forty-seventh annual convention of the diocese of Easton met in St. Paul's church, Centerville, Tuesday and Wednesday, June 1st and 2nd. All the clergymen entitled to seats, except one, were present, and there was a large attendance of laymen, representing their parishes. The convention sermon was preached by the Rev. George C. Sutton, D. D., rector of Holy Trinity parish, Oxford.

Early in the session of the first day, the matter of joining the Province of Washington, which was so overwhelmingly defeated last year, was taken up, and after a short debate it was unanimously decided to join the province, and the following delegates were elected: The Rev. Messrs. J. G. Gantt, H. C. Potter, George C. Sutton, D. D., and Louis L. Williams; alternates, S. S. Hepburn, David Howard, W. H. Darbie and H. B. Bryan. Lay delegates, Mr. W. M. Cooper, Colonel W. H. Gibson, Mr. E. S. Valliant, Hon. J. A. Pearce; alter-

nates, Mr. E. W. McMaster, Dr. W. A. Smith, Hon. W. H. Adkins and Mr. George H. Bevans.

At the same session a temperance resolution was adopted, without dissent.

The Bishop's address dwelt feelingly on the terrible condition of affairs now existing in Europe. The address directed attention to an increase in spiritual affairs, and showed that more than $10,000 had been spent in improvement and repairs during the year, also that there had been an increase of more than $600.00 in the diocesan Clergy Relief Fund.

A committee was appointed to consider the Pension Fund of the Church and report next year. Several changes were made in constitution and canons, and the secretary was instructed to have a new edition printed.

After a very pleasant session the convention adjourned to meet in Salisbury June 6, 1916.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmstead, D. D., Bishop.

The Rev. Dr. Fiske Elected Coadjutor.

The forty-seventh annual convention of the diocese was held at Utica on May 25th and 26th. The most important point discussed was the question of the election of a Coadjutor Bishop or the division of the diocese. Though the churchmen of Syracuse were in favor of a division, making their city the center of the new diocese, they acquiesced when Bishop Olmsted formally requested a Coadjutor.

At the election, which was held on Thursday, the Rev. Charles Fiske, D. D., was unanimously elected on the fourth ballot.

Following is the result of the balloting:

CLERICAL VOTE.

	1	2	3	4
Rev. C. Fiske	21	27	34	51
Rev. A. R. B. Hegeman	13	14	12	9
Rev. H. G. Coddington	12	13	14	10
Rev. J. R. Harding	8	7	4	3
Rev. G. C. Stewart	7	8	6	0
Rev. E. H. Coley	5	6	7	3
Rev. W. C. Hicks	3	1	0	0
Bishop Griswold	1	0	0	0
Rev. O. Applegate	1	0	0	0
Rev. P. Evarts	1	0	0	0
Rev. C. F. J. Wrigley	0	0	0	0
Rev. C. A. Edmunds	1	0	0	0

LAY VOTE.

	1	2	3	4
Rev. C. Fiske	10	16	26	35
Rev. A. R. B. Hegeman	9	10	10	7
Rev. H. G. Coddington	11	13	8	9
Rev. J. R. Harding	3	4	3	2
Rev. G. C. Stewart	5	2	2	0
Rev. E. H. Coley	9	8	9	5
Rev. W. C. Hicks	1	0	0	0
Bishop Griswold	0	1	0	0
Rev. O. Applegate	0	0	0	0
Rev. P. Evarts	0	1	0	0
Rev. C. F. J. Wrigley	0	1	0	0

The Rev. Charles Fiske was born at New Brunswick, New Jersey, in 1868. He was graduated from St. Stephen's College, Annandale, New York, in 1893, and from the General Theological Seminary in 1896. He holds the degree of D. D. from St. Stephen's. Dr. Fiske was ordained deacon in 1896 and priest in 1897. He began his ministry at the Associate Mission, Trenton, New Jersey, and was successively rector of Westfield, New Jersey; assistant at Calvary, Baltimore, Maryland; rector of the Church of the Transfiguration, Philadelphia, Pennsylvania; rector of St. John's, Somerville, New Jersey; St John's, Norristown, Pennsylvania, and St. Michael and All Angels', Baltimore, Maryland, his present charge. In 1913 Dr. Fiske declined election as Coadjutor of Dallas, Texas.

LEXINGTON.

Rt. Rev. L. M. Burton, D. D., Bishop.

The Commencement Exercises of Margaret College, Versailles, the diocesan school for girls and young women, were held June 1st. Bishop Burton, several of the clergy and a large number of friends and patrons of the school were present. Judge Lyman G. Chalkley, professor in the law school of Kentucky State University, delivered the address, which was admirably suited to the occasion, on "What is Education." The Bishop delivered the diplomas and the president of the college, the Rev. J. M. Maxon, conferred the crosses of honor, which are awarded for scholarship and character. The baccalaureate sermon was preached by the Rev. R. L. McCready, rector of St. Mark's, Crescent Hill, Louisville.

This has been the best year in the life of the college. The boarding department has been more than filled, and it is hoped that it will be enlarged to accommodate a greater number of pupils.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop

Annual Convention.

Grace Pro-Cathedral, Topeka, was the place of the fifty-sixth annual convention of the Diocese of Kansas, May 26th and 27th.

With rain almost every hour the convention was well attended, thirty-one clergy and sixty-three lay delegates being present.

It was the twentieth anniversary of the election of Bishop Millspaugh, and appropriate recognition was given to this fact, a special set of resolutions being presented to him. The Bishop's health is improved and he was present throughout a long and trying convention.

In twenty years the Bishop has ordained fifty-three priests and advanced to the priesthood fifty-five deacons. He has confirmed 8,450.

Nearly $200,000 has been raised outside the diocese, in addition to the large sums within, and the institutions of the diocese are well endowed and free from debt.

The Endowment Fund has been increased $15,000 and $7,500 has been pledged within the year for that purpose.

Forty churches have been consecrated and seventeen rectories built. The missionary district of Salina has been built out of Kansas, yet the diocese is far stronger to-day than twenty years ago.

In his address the Bishop stressed the Day's Wage for missions, the completion of the Cathedral, and asked for a bishop coadjutor.

A committee reported a plan for the completion of the Cathedral, and before adjournment the means therefor were apparently in sight.

Thirteen ballots were taken for bishop-coadjutor of the diocese, resulting in a deadlock, and the election was postponed indefinitely. The following is the result of the voting for the first three and last three ballots, the intermediate ballots showing little variation, except in a gradual change in the lay vote from Bishop Thomas to Dean White, and a few votes for the Rev. E. H. Eckel and the Rev. R. S. Mize.

Rev. Dr. F. T. Fenn	15	16	15	17	16	16
Bishop Thomas	4	4	5	0	0	0
Dean White	7	5	4	8	9	9
Rev. Dr. Crockett	0	1	1	0	0	0
Blank	1	1	1	1	1	1
Necessary for choice	14	14	14	14	14	14
Lay:						
Rev. Dr. Fenn	16	19	16	20	18	16
Bishop Thomas	28	29	30	1	1	1
Dean White	14	10	12	35	36	38
Rev. Dr. Crockett	1	0	0	0	0	0
Total lay vote	59	58	58	56	55	55
Necessary for choice	30	30	30	29	28	28

The Standing Committee is the Very Rev. J. P. DeB. Kaye, the Rev. P. T. Fenn, the Rev. R. H. Mize and the Rev. R. K. Pooley; lay, Mr. O. B. Hardcastle, Mr. D. W. Nellis, Mr. G. A. Rockwell and Mr. H. C. Kibbee.

The deputies to the General Convention are the Rev. R. K. Pooley, Dean Kaye, the Rev. R. H. Mize and Rev. P. T. Fenn; lay, Mr. O. B. Hardcastle, Mr. G. A. Rockwell, Mr. Ransom Stephens and Mr. Seth J. Bailey.

The Church Pension Fund was referred to a special committee to make a careful and full report in 1916.

The Convention took up the matter of the Nation-Wide Preaching Mission and appointed a committee of three clergy and two laymen with power to act.

The Racial Episcopate was considered and the convention adopted the following resolution: "That the preferable plan is a colored missionary bishop having charge of a missionary district, the several ordinaries of the dioceses working in co-operation with the colored bishop."

The convention again accepted the apportionment for the Board of Religious Education, and showed deeper interest in the matter.

A unique feature of the convention was that the laymen requested that the usual service on Wednesday night with addresses on missionary work by the clergy be postponed, and that the laymen be appointed a committee to meet at 8, consider the question of missionary appropriation and the means of meeting them, and report back to the convention. This committee made an interesting report, which was adopted, and the interest of the laymen in this matter has been very much increased.

The financial reports were better than usual, and the convention adjourned with good hope for the coming year, to hold its next meeting in Winfield.

It is dangerous to sin against light. It mars one's ideal; casts a shadow over one's remembered past; blunts the conscience; burdens the memory; debases the affections; strengthens evil habits; weakens one's influence; grieves the Holy Spirit; opens the door to temptation; pleases evil spirits, and greatly impairs one's will power. Don't sin. Don't yield to temptation. Don't unlock the door when you know that temptation is waiting for an opportunity. Break the spell of apathy and of worldliness by a breath of prayer.—Bishop J. H. Vincent.

Archdeacon Mellen, one of our two missionary clergy in Mexico City, came to the United States at the beginning of last December. The progress of the civil strife in Mexico cut off his return, so, after waiting four weeks on the Mexican border at Vera Cruz, he and a plucky Irishman, who accompanied him, made their way in "hobo" style to Mexico City, a journey of 265 miles, being obliged to walk more than forty miles of the distance. The journey was something far more serious than a pedestrian tour, for they were compelled to pass through the battle lines of the belligerents. More than once they came upon the bodies of men who had been summarily shot. After an experience that tested every fiber they reached Mexico City safely.

Church Knowledge and Nurture

PRIZE ESSAYS.

Prize essays were asked on various questions relating to Sunday-school work, in training and teaching youth. Many were sent to the New Century Magazine asking for them. The three given here each won a **first** prize as an answer to the question to which it belongs.

The Lord's Day.

Question. In view of present conditions, what teaching and training should be given Sunday-school pupils upon the fourth commandment?

Present conditions require more than ever before that the teaching in the Sunday-school should lead to the proper observance of Sunday—first, because it is a command of God; second, because of the immeasurable practical benefits it brings to him who thus observes it.

I would also impress the necessity of keeping the Lord's day as a holy day, dedicated to God, not only for the good of the individual scholar but also for the good of the nation, of which he is to become a responsible unit.

We would not, if we could, return to the Puritan Sabbath, but it is well to teach that the self-restraint practiced and imposed by our New England ancestors was, without doubt, one of the great underlying factors operative in the formation of a government founded upon trust in God. The rigid interpretation of the laws regarding the Sabbath taught self-restraint whose lack in young and old we so much deplore to-day. Those statesmen who aided in the formation of our republic relied on a God in whose infinite wisdom they believed.

I would cite examples of the fearful fate of nations who neglected God's ordinances, following this with personal applications, contrasting at every point the life of the boy or girl who observes the Lord's day and uses it as God meant —a day set apart as a help whereby each may grow into sane and happy manhood and womanhood—with that of the one who desecrates it and makes it unholy. I would tell them to ask themselves these questions: What do I want to be? What place do I wish to take in the world? Each one has an opportunity to choose the right way, and to do this he must be willing to be guided, to be put in the right path. Teach them to take a common sense view of the matter: God gave this law out of His great wisdom; He knew exactly what each human being needed for his temporal and eternal welfare. He said: "Keep it holy"—a day set apart to learn of Him, to get nearer to Him, to obtain a clearer insight into the real meaning of life. Desecrating the day as is done at the present time; using it as a day for public sports and excursions, where boisterous crowds indulge themselves no whit differently from the way they would do upon a week day, is a crime against God and themselves. The young person who mixes with those who make of Sunday an ungodly day, is sowing seed which is sure to harvest bitter fruit.—B. W. Mabey.

Illustrations.

Question. Where and why shall a Sunday-school teacher obtain and how use to best advantage stories, pictures, etc.?

Illustrative matter is of at least two kinds, viz.: the object which excites curiosity and holds attention, and the story which interests, enforces truths, and may be retold at home. The teacher should use illustrative matter of both sorts because the mind does not easily grasp truth when stated philosophically or abstractly. In fact, precious truths, the teacher's efforts, may be lost to a class for lack of "illustrations." Truth must be expressed concretely. This being so, we may say that the teacher should obtain illustrative matter for the reason that, next to a grasp of the truth itself, illustrations are vital to the accomplishing of the teacher's purpose. The chief entrances to the soul are "Eye-gate" and "Ear-gate."

Illustrations are to be obtained anywhere. A teacher should be ever alert and "gumption" is invaluable. The "Eye-gate" illustration can be gotten in the woods, in the orchard, in the garden, in the workshop or home. Common objects are better than rare ones. The rare ones may be instructive, but draw the attention too much to themselves; the element of curiosity being too great for the purpose. The common ones, being seen often will tend to keep the truth fresh in the mind. As for the "Ear-gate" illustrations, i. e., incidents or narratives, these may be obtained from general reading. A lesson quarterly with illustrative incidents is a boon to the teacher who has little time for reading. Actual incidents are better than fiction. The teacher who reads the lesson on Monday will note happenings through the week which will illustrate the truth she is to present on Sunday. Of all places to obtain illustrations "personal experience" is the best.

May we suggest here some method of preserving this material? For the objects, a separate closet. For the stories, etc., an alphabetic card index. The writer has a simple, homemade one which is a practical help. It consists merely of 3x5 inch cards in a pasteboard box. But it is great!

The most advantageous use of this material is of great importance. Of course it must be used to instruct and to hold attention. The real use of the illustration is so to use it that the truth will stay in the mind and follow the life. It should draw the mind from teacher to the truth taught. We once wanted to impress upon a class the importance of charitable consideration of the views of others and the truth that such consideration would save much trouble and many quarrels. We took a card, red on one side, and held it up before the class. "What color is it?" we asked. "White." We contradicted and said it was red. They insisted white, we declared red. Then the card was turned and each looked at it from the other's viewpoint and the difficulty disappeared. That very simple object illustrated the principle under discussion. Care must be taken not to tell the stories as stories. The truth should be stated, then illustrated with the story, and the illustration should be followed with a brief restatement of the truth.—R. G. Greengrass.

Intemperance.

Question. What temperance teaching should be given to adolescents? In what forms of temperance work should their activities be enlisted?

I am still a young man who remembers his own ideas and ambitions when a boy in the adolescent period. I speak from what I think is the standpoint of the average boy and the average girl.

When I was a boy in Sunday-school there was no question in my mind whatever about the right or wrong of the alcoholic intemperance and I think my estimate and feeling were shared by the others of my age. But while temperance lesson after temperance lesson continued to deal with this absorbing question, only occasionally did the lesson or the teacher refer to the other forms of intemperance—the forms which are beginning for the average boy or girl of the worse forms of intemperance. Sometimes cigarettes were brought in, but no continued or wise education was given on the subject. All the boys who were in Sunday-school with me when we were twelve to fifteen years old, who have since taken to drink or gambling and the like intemperate lives, were cigarette smokers long before they ever considered taking a drink. The appetite was bred by smoking, and at the same time the will to resist it was weakened. Few people realize the extent to which cigarette smoking is practiced by boys, their boys. I believe if these boys had been kept from yielding to the temptation to smoke seventy-five per cent. of them would never have tasted liquor.

But how prevent their yielding to this temptation? It is more difficult than one may imagine. But a boy's yielding to this temptation goes back to yielding in other things, just as the drinking does. It often begins with swearing and lying, many times by overeating and failure to care about keeping the body in good shape. I myself felt the temptation to greater intemperances growing on me in these ways although the process was interrupted by unusual circumstances which it is not necessary to discuss here. Boys and girls, too, should be taught the necessity of caring for their bodies, taught how to keep them clean and pure in every particular, should be taught most of all to use their wills on the smaller temptations. No boy will ever yield to a great temptation like the temptation to drink, and no girl will yield herself to impurity or other intemperance all at once. And with the average convictions against any use of liquor they will not give way at all in the majority of cases unless the will is weak. But the will gives way because it has never been trained to resist. Train adolescent children to use their wills as young athletes are trained to use their muscles and show plainly the beginnings of the process to big intemperances. Teach the wickedness involved in yielding to petty intemperance in treatment of body and mind; the big wickedness will then be pretty well taken care of.

If the above principle is followed then it does not so much matter what forms of temperance work their activities are enlisted in. They can very well be enlisted in the anti-saloon activity, much better in the anti-cigarette activity, certainly in the anti-swearing, anti-impurity activity, and they should be enlisted in the clean mind and strong body activity which form the basis for most of a boy's or girl's ambitions, and which give the richest soil for religious instruction.—R. A. McConnell.

The power to think clearly and straight comes from proper training. It is most successful when that training is obtained through self-help, which underlies the best work of all men.

Family Department

Compel Them to Come In.

Hark! hark! ye Christian nations,
God sends His invitations,
Unto a world of sin;
Go tell mankind the story,
To gifts of grace and glory,
"Compel them to come in."

Proclaim the Father's pity,
In Israel's ancient city,
On streets and lanes of sin;
'Tis true, there's much evasion,
Yet with the world's persuasion,
"Compel them to come in."

Beyond the city's portals,
Go out to starving mortals,
The supper's spread within;
From heathen hedge and highway,
From Satan's secret by-way,
"Compel them to come in."

O God of our salvation,
For every land and nation
We know there's room within;
Send down Thy Holy Spirit,
And with the Saviour's merit
"Compel them to come in."

—Selected.

American Church Hospitals in China.

Philip Frazer Underhill.

Cockroaches, silk-worms, moths, centipedes, rhinoceros skin, bamboo shavings, powdered clam-shells and pulverized tiger's bones—these are a few of the "medicines" in the pharmacopeia of the Chinese physician, according to immemorial practice. And these —together with other articles yet more repulsive—are to be taken, not in small homeopathic doses, but in good, generous quantity, so that the Chinese speak not of taking medicine, but of eating it. A Chinese pill, given as a tonic for a person in feeble health, may measure an inch in diameter, and weigh half an ounce. A dose of somewhat smaller pills, for bronchitis, will be a hundred and fifty at a time.

As for Chinese "surgery," there is a great deal of it, and nine-tenths of it is worse than useless. Chinese physicians possess knives and other surgical instruments, but they never use them to cut, but only to dig and gouge. They have no way of stopping the flow of blood, and in treating inflamed wounds they not only fail to do the right thing, but, with much promptitude and care, they do precisely the wrong thing, producing a simply horrible amount of needless and fruitless pain. Their way of removing wax from the ear is responsible for half the worst ear disease in China.

This seems bad enough, but the whole practice of therapeutics is shot through and through with darkening and debasing superstition; multitudes of Chinese men and women are groping through life with sightless eyes, because the Chinese doctors pierced the eyeballs with a (usually infected) needle—to let out imaginary devils!

In the face of conditions such as these it is scarcely possible for a community of Christian people, possessed of some knowledge of modern medical science, not to feel that it must do something to bring real healing and relief to its own members, and then to such of the surrounding heathen population as come in contact with it. And as soon as the effect of helpful ministrations to tortured bodies and despairing spirits is experienced by the leaders of such a Christian community, the conviction is driven home upon them that here is an immensely valuable instrument for allaying prejudice, opening the way for directly religious influence, and bringing to non-Christians a knowledge of what the Christian faith does, and so of what it is.

When a beginning has once been made, on however small a scale, the demand increases beyond all possibility of keeping pace with it. Yet to refuse to make an effort to do so is like snatching the food from the lips of a starving man.

There is no thought that even the whole of Christendom could give to China the medical care it needs. That, as Dr. Boone says, would amount to four hundred thousand doctors and eight hundred thousand trained nurses! But a sane and scientific treatment of physical ills introduced at a few great centers will spread with ever-increasing rapidity among the natives of a country such as China. Already in Japan, through the efforts of Christian missionaries, the law of the land forbids the ancient practice, and we are actually sending medical commissions to Manchuria to learn how the Japanese army and navy medical corps do their work so excellently.

In China there are now over two hundred and fifty mission hospitals and dispensaries, over three hundred foreign physicians, some five thousand native assistants, and over two million patients treated every year. Dr. Jeffreys tells of a native physician in Wusih, practising good scientific medicine, who, though he charges small fees, makes five thousand dollars a year. "Sixty years from now," he says, "if we do our duty, we shall look for the old empirical practice in the Chinese empire, and shall not find it."

What, then, is our own Church in this country doing in the way of hospital work in China? That it is what she ought to be doing, no one who faces the facts can dream. It can be only in a spirit of humility and self-condemnation that we recount what has thus far been done. Yet in very justice to the few men and women whom we have allowed to represent us we can thank God for what is being accomplished.

To begin with, in Shanghai, with its population of half a million, there are, in different parts of the city, St. Luke's Hospital, St. Elizabeth's Hospital (for women and children) and St. John's Medical School, which is in connection with St. John's University.

St. Luke's Hospital was begun by Dr. Boone in 1880. The property is now valued at over seventy thousand dollars. The physician in charge is Dr. Tucker, the head nurse, for the past ten years or more, has been Miss Margaret Elizabeth Bender. Here is a glimpse of some features of the hospital:

"Round the outside wall is written in large Chinese characters the text: 'Glory to God in the highest, and on earth peace, good will to men . . . As you come up to the front door you will find a small booth at one side and in it two large stone Kongs which, during the entire hot season, are kept full of tea, the drink of the natives, and it is free to perhaps a hundred thousand coolies who daily pass the hospital doors.

"From there on I think you will not turn a corner or ascend a step without coming face to face with some evidence of the Christian inspiration of the institution. The roof-garden, perhaps the only one in China, is for the poor. The rich have a veranda, and are allowed in the roof-garden if there is room. There is a huge wistaria vine up there, and ivy trailing all about. It is full of palms and flowers and gold-fish and highly coloured birds, and all round the wall are hand paintings of the parables made expressly for the Chinese by a Chinese artist. And all about are sofas and comfortable chairs, and games for the patients, and on the main wall the text: 'All Thy works shall praise Thee, O Lord.'

"On the middle floor is the operating room. It is the prettiest in all China, all white, and absolutely up-to-date and efficient. It is furnished 'To the glory of God, and in memory of a little girl baby.' You know what the Chinese think of girl babies! They do not give them much of a welcome into the world. Often they are sold into slavery, or merely disappear—the preferable fate of the two. But I think not many Chinese who owe surcease of years of pain or even life itself to that operating room will read that inscription without learning a new conception, born of the Christian estimate of 'a girl baby.'

"On the lower floor is the chapel . . . in the evening it is open not only to the patients but to the street as well, and service is held in Shanghai, or in Cantonese, or in Mandarin, so cosmopolitan is the neighborhood."

St. Luke's is reckoned as worth seventy-two thousand dollars. It has over a thousand inmates each year, and treats nearly a hundred thousand in its dispensary.

St. Elizabeth Hospital owes its origin to the wife of a commander in the United States army. She drew up an appeal to the college girls of America. The appeal was found on her desk after her sudden death and was sent out by the Woman's Auxiliary, and in 1902 the hospital was built. The property now is estimated as worth sixteen thousand dollars.

In the main building are three large wards, holding about twenty-four beds each. There is a maternity ward, with ten beds, a semi-private ward with four beds, and three private rooms.

One large ward is entirely devoted to sick prisoners and waifs. Two years ago the Mixed Court of Shanghai made an arrangement with St. Elizabeth's Hospital to care for all the sick waifs picked up in the foreign settlement.

"These children," says Dr. Alsop, the physician in charge, "are the most utterly miserable little wretches I have ever seen—a mass of disease from head to foot. The police have found them wandering in the streets, with no idea where they belong. At first they are mere inert, moaning lumps of humanity, that lie motionless beneath the cotton quilts. Then one morning the little mite suddenly smiles. That is the first step to a recovery that often seems marvelous. Before one knows it, the youngster is eating three bowls of rice three time a day . . . One month makes a wonderful difference and turns them into plump, fat, jolly little Chinese. They have dimples in their cheeks and learn to say: 'Goodee morning, Docee

Allopse!' They follow us round, begging us to keep them forever. When they leave the hospital they go to a municipal home and are ultimately adopted by families in need of future brides and grooms for their sons and daughters."

The fact that white is in China the symbol of mourning and bereavement makes it necessary at first to use other colors in the wards. At St. Elizabeth's the beds are black, the floors a deep red, the walls pink or blue or yellow, the bed covers deep blue, and the patients are usually dressed in blue. It it hoped, in time, that Chinese patients will become reconciled to the use of white as in our own hospitals, and understand that white symbolizes not death but life, and makes for healthfulness.

St. John's Medical School is a department in St. John's University. It began January 1, 1881, with nine students of medicine. The Christian Association of the University of Pennsylvania has now merged its medical school in St. John's, with the promise of fifty thousand dollars for a new building, and this will, it is believed, give St. John's University the best medical school in China. Over twelve thousand cases are treated in the dispensary each year.

Wusih, a rich and populous city, lies on the Grand Canal eighty miles northwest of Shanghai, under the shadow of the Dragon Mountain.

St. Andrew's Hospital, Wusih, was built a few years ago, at a cost of about five thousand dollars. It grew out of a dispensary work which in its first four years had treated seventy thousand cases.

Anking is on the Yang-tse river, three hundred and sixty miles west of Shanghai.

St. James' Hospital, Anking, has a building, worth twenty-five thousand dollars, which when it was built, a few years ago, was considered to be "the most modern and complete hospital in China. It is the only hospital for five million people.

Wuchang is on the Yang-tse river, opposite Hankow, six hundred miles west of Shanghai. It has a population of some two hundred thousand.

There have been two Church hospitals in Wuchang, one for men and one for women. They have now been combined into one Church General Hospital, with two wings, each wing retaining the old name.

The two hospitals referred to are:

St. Peter's Hospital. This has been the hospital for men. Last year it treated some thirty thousands out-patients and fifteen hundred in the wards.

The Elizabeth Bunn Hospital. This has been, and will be under the new arrangement, the hospital for women.

It was named for his wife by Dr. Bunn, who began the work in Wuchang. When he went there, in 1874, there was not a single foreign physician in Wuchang or Hankow. The Elizabeth Bunn Memorial Hospital was begun in 1878. Mrs. Bunn had just died. Dr. Glenton did a very fine work at this hospital, but had to come home on sick leave. Dr. Mary L. James has succeeded her.

Dr. MacWillie, who has been the physician in charge, and will be at the head of the Church General Hospital, has accomplished much for China, and is held in high esteem. In the revolution he introduced ambulance service into the Chinese army, and trained the first corps himself. Later, he organized the Red Cross work in both the contending armies and served as president of the "Wuhan Red Cross Association."

The two hospitals which constitute the Church General Hospital are at present housed in temporary quarters, very ill-fitted for the work they have to do. The Board of Missions is appealing for money to buy the land and equip a proper hospital building. The Chinese in Wuchang have shown very great appreciation of this work by large contributions towards the purchase of the land, headed by a gift of two thousand dollars by the vice-president of China. A group of ladies in New York has secured almost enough money to build the women's wing. It will be a great day for our splendid staff of medical workers in Wuchang when the Church comes to their aid by giving them a suitable hospital building. Bishop Roots says that this is the most pressing need in his great diocese.—Holy Cross Magazine.

Three Ways.

Aunt Jennie was propped up in bed in the east chamber. As she glanced over the morning paper her sister-in-law's heavy voice preceded its owner into the room:

"Well, Jane, how are you this morning? I'm all used up myself, and I've so much to attend to but I knew tomorrow would be just as bad, and I felt I must make the effort to come."

Aunt Jennie was nothing if not gracious. She smiled, but answered gently:

"You're very good, Sarah, but you musn't have me on your mind."

"Well, I felt I ought to speak about your doctor. I don't say anything against him, but you don't look as well, and he's so young!"

"I don't know how I look, but I feel better; and for his being young—I don't like him any the less for that," replied Aunt Jennie, with a smile.

"Well, he seems dreadfully inexperienced to me," insisted her visitor, gloomily.

As she heard her sister heavily descending the stairs a few minutes later, Aunt Jennie sighed to herself: "No wonder poor George looks depressed sometimes!"

A few minutes later a carriage stopped. Madge hurried in breathlessly:

"Good morning, aunty! I can't stay but a minute, but I thought you might want something from downtown. John can bring anything back."

"Thank you, dear; that's thoughtful of you. Did you have a good time at the musicale?"

"Yes, lovely; but I can't stop to tell you about it or I'll be late for my French lesson. So you don't think of anything you want? Your fire's smoking dreadfully. Shall I tell Amelia?" and she whisked away, calling back, "Good-by! I hope you're better."

"There, I might have sent for that yarn and the book I wanted!" exclaimed Aunt Jennie as she heard the carriage door click. "But Madge fairly took my breath away."

She dropped her paper quickly half an hour later at the sound of a trill, then of a light step on the stairway, and a merry voice demanding:

"How's this angel this morning?" and Kate stooped, tossing a bundle on the bed. "Here's some yarn which mother said you wanted, and I wish you'd knit a muffler for the Sailor's Haven."

"O, just what I did want! Of course I'll knit a muffler, child. I'm thankful I can do something."

Kate gave a gay account of the musicale as she coaxed the fire into a blaze, rearranged the table, drew a window shade, and moved a bowl of flowers into the light.

"How pretty you look, aunty, in that lavender sack," she exclaimed, "and you look better, too! The young doctor is doing you good. Here," she went on, "is that book you were asking about. Father's finished it."

"Well, I don't believe you have!" exclaimed Aunt Jennie.

Kate blushed guiltily. She hated to be caught in her kindnesses.

"No, I haven't, but I was going to be so busy I thought you might as well have it."

"O, I see through you, bless your heart! You do me more good in ten minutes than all the rest of the town in a week."—Youth's Companion.

For the Southern Churchman

A Suggestion to Guilds and Auxiliaries.

M. F. G.

In nearly every parish we find some guild or auxiliary that wants to raise some money. Perhaps the following may help some of them:

Some years ago a few faithful women appealed to their pastor to suggest a method of raising money for the church debt. The pastor was a versatile person, and devised a plan whereby quite a sum of money was realized. So successful was his plan that after repeated requests for it he put it within the reach of all. It is a neat booklet of some forty pages of gummed fruit jar labels. There are nine labels to a page, with perforations between the labels, and the names of fruits, berries, catsups, etc., printed plainly, with space enough on each label for the date of making, if any one wishes to add it. These booklets are offered very reasonably to any guild or auxiliary wishing to get them, and can readily be sold for twice the amount paid for them. The little "Fruit Jar Labels" will appeal to many a busy housewife, who knows how trying it is when a lot of preserves has just been successfully made and sealed for future use, to have to stop and find paper, paste, pen and ink to mark the jars. It is safe to predict that once these books of labels are introduced into a community there will be a steady market for them. This is a good chance in a neighborhood where girls' canning clubs are established. For further information write to Rev. Allan P. Wilson, Church Supply Company, Baltimore, Md., and we predict the little labels will be a delight to all who get them.

God Preserve Thee.

"May God preserve thy going out,
May God preserve thy coming in,
And send His angels round about
And keep thee pure from every sin.

"And when thy going out is done,
And when thy coming in is o'er,
When o'er death's threshold, all alone,
Thy feet shall go to come no more;

"May God preserve thy going out,
From this dark world of grief and sin,
And angels standing round about
Sing: 'God preserve thy coming in.'"
—Selected.

The world is growing better. None but the pessimist and the man with a chronic grouch doubts the truth of this statement. The pure, the holy, the things of good repute, those things which make for virtue and righteousness, appeal to men as never before in all the history of humanity.

For the Young Folks

When I Get Well.

Since I've been ill, the neighbors ll
  Have been so kind to me!
They bring the nicest things to eat
  That ever I did see.

Miss Gray brings pineapple blanc-
    mange—
  Oh, how I do love that!
I feel ashamed to think I set
  Old Growler on her cat.

And Mrs. Brown brings cherry shrub,
  And grapes and apple snow;
I'm sorry now I used to tease
  And scare her children so.

When I get well and up again,
  I'll surely try to be
As nice to every one of them
  As they have been to me.

—Christian Advocate.

For the Southern Churchman

Life's Young Day

By Mrs. M. B. Howard.

CHAPTER I.

The One Who Understood.

Much has been said and written of the "Vanishing West," of the fencing in and cultivation of those vast prairies where the rapidly disappearing buffalos and cowboys once roamed and lived the wild free life of the plains. But little notice, comparatively, has been taken of the equally dramatic changes that have come over the little country villages of our land, in the last quarter of a century, where modern inventions for eliminating time and space have brought town and country so close together that the simple villager of yesterday is becoming extinct almost as rapidly as the buffalo or cowboy.

No one can wish that this wonderful onward march of science and invention be arrested or turned back, but it sometimes seems as if, perhaps because seen through the golden mists of memory, the children, at least, of yesterday, lived in a safer, happier, more innocent world than those of to-day.

It is certainly safe to say that no modern child, to whom the sensation of sweeping over macadamized State roads at the rate of fifty miles an hour is an everyday occurrence, and who has come to lift his eyes with only mild interest at the sight of a white-winged aeroplane hurtling through the blue skies above him, could possibly experience the thrill that Mary Elizabeth knew one sunny afternoon when a boy, mounted on a little white horse, which appeared to have stepped forth from the pages of one of her fairy books, came galloping down the street and drew rein beside her as she sat perched on the stone carriage block before the Carrol homestead.

Mary Elizabeth stroked the neck of the little white horse with timid, tentative fingers, as if she feared that at her touch this fairy steed might unfold hidden wings and fly forever beyond mortal ken. The more prosaic admiration of the fat, rosy little maid at her side expressed itself loudly, enthusiastically, but Kitredge Kellog was not satisfied.

"Grandad gave him to me," he announced proudly. Then, eyeing a downcast face keenly, he added: "My grandad's the best ever."

Instantly every drop of blood in Mary Elizabeth's loyal heart flashed into her cheeks.

"He isn't—mine's the best!" she cried.

"Huh!" the boy retorted scornfully. "My grandad was a contractor in the army an' yours is nothin' but a musician. An' we don't none of us like his pieces, neither."

Indeed, Mr. Courtenay Owen's musical compositions fell far below the village standard. When rumors of his somewhat more than national reputation reached the ears of his fellow townsmen they were wont to demand in wide-eyed amazement, "What in time folks found to like in them meachin' kind o' pieces without a mite o' tune to 'em?" The army contractor, on the other hand, having by more than dubious methods amassed a large fortune in his country's time of need, stood high in popular esteem as a man of undoubted financial ability.

Mary Elizabeth hung her head. She herself was not a lover of classical music and her whole soul rebelled at the limitations of genius. Why, oh, why, could not her grandfather have written a song such as she had heard the other day at the circus. The melting pathos of it had effected Mary Elizabeth to the verge of tears; and indeed since then, all the village had resounded to the plaintive strains, sung and whistled, of:

"I'll never kiss my love again
  Behind the kitchen door;
I'll never squeeze her darling
  Little fingers any more —
    Oh, where's Rosannah gone?"

"We-ell," she faltered, finally, "maybe my grandfather **isn't** so smart as yours, Kit Kellog, but he's lots kinder. Mercy, I just guess he is!" she went on, inspired by a sudden recollection of a scene of which she had once been a terrified spectator. "I just guess my grandfather'd never whip me the way yours did you, the day you broke the cellar window playing ball."

She shuddered at the remembrance she had evoked of a furious, purple-faced man laying his whip over the boy's cowering shoulders. But Kitredge Kellog laughed defiantly.

"Pooh," he scoffed, "that was nothin'. An' anyhow I bet your grandad would do the same to you if you busted a window of his."

"He wouldn't either, Kit Kellog," Mary Elizabeth shot out. "I couldn't be so naughty that grandfather wouldn't love me. If I broke every one of his windows he wouldn't punish me."

"Dare you to, an' double dare!" Kitredge yelled, tauntingly.

For a perceptible instant Mary Elizabeth hesitated.

"'Fraid cat! 'Fraid cat! You know he'd wallup you good and plenty," jeered her tormentor.

Without a word Mary Elizabeth turned and led the way through an old-fashioned garden, where she and Lollie Martin had played happily all the summer day. They had a set a trap for the brown bees in the guise of a quaint lacquered box filled with fragrant blossoms, fondly hoping to obtain thereby rich stores of lucent honey; they had made "ladies" of crimson hollyhocks; wreaths of purple larkspur and had buried their laughing faces so deep in the hearts of the tall white lilies that their inquisitive little noses looked as if they had received the golden touch of King Midas.

Lollie clutched at the brief skirts of her friend, imploring her to desist from her rash purpose; but there was no one else to interfere, for the grown-ups, including the servants, had gone in a body, as was the simple village custom, to attend the funeral of a neighbor. Extricating herself from Lollie's grasp, Mary Elizabeth picked up a stone and with passionate determination, sent it crashing through one of Mr. Owen's cellar windows. Even Kitredge Kellog stood aghast as the sound of breaking glass smote the peaceful air of the deserted neighborhood. But Mary Elizabeth, her soft lips firmly compressed, continued her work of destruction with fanatical energy. The cellar windows were in ruins and she had just sent a particularly heavy stone hurtling through the bow-window of the library, when the horrified countenance of Katy, the cook, who had hastened home in advance of the rest, appeared above the hedge that separated the two gardens.

"May the Lord look down in pity on us this day!" she wailed, swooping down upon the culprit and seizing her by the arm.

Kitredge threw himself into his saddle and melted away as swiftly as if the little white horse had been indeed the winged Pegasus; Lollie fled across the street, sobbing violently, and Katy haled home her charge and locked her into the attic, a place whose dim and shadowy recesses were eminently fitted to bring the criminal to a sense of the enormity of her crime.

But Mary Elizabeth, her mind conscious of rectitude, remained obdurate even when confronted by a tearful mother and an irate father, although with the inarticulateness of childhood she failed lamentably in her attempt to explain the motive that had prompted her fell deed.

"O, Mary Elizabeth, don't tell me that you broke those windows just because your grandfather is so kind and good that you didn't think he would punish you!" Mrs. Carrol implored.

"If ever a child deserved a whipping it is you, Mary Elizabeth," her indulgent father declared sternly. "I only hope your grandfather will agree with me, for we've promised to leave your punishment to him."

With down-bent head the culprit retraced her steps along the box-bordered garden paths. The tall white lilies seemed to turn aside as she passed; the crimson hollyhocks and purple larkspurs no longer nodded gaily at her, as if begging to be gathered. For when one has sinned even the flowers turn from one, lest some scalding tear may fall from the sinner's eyes on satiny petals to dim their beauty. So, uncomforted by her fair weather friends, Mary Elizabeth went her sorrowful way, and entered her grandfather's cottage, where she found his old housekeeper, hitherto one of her warmest admirers, ostentatiously sweeping up fragments of broken glass.

"It's lucky for you, miss," snorted Miss Durbin, angrily, "that there ain't no bears round here sech as they was in the time o' Elisher, fer them chidern thet got et up was saints an' angels sot up agin a little girl thet's broke the winders o' the best gran'ther thet ever lived on earth—him that never laid a finger on you in all your tantrums."

"That's why I did it," said Mary Elizabeth stonily.

Amazement banished every trace of expression from Miss Durbin's winter-apple face, as she gasped feebly: "Well, if I die I must say!" Then, recovering from the shock of listening to such a brazen confession of depravity, she added with startling energy: "I've cut a good, stout switch from thet willer out there an' laid it handy by your gran'ther's elber, 'n' ef he don't make no use of it **this** time, it seems as if die I should."

Mary Elizabeth quailed. Not that she feared physical pain, for the blood of generations of soldiers flowed in her veins, but she felt that if she were forced to confess to Kitredge Kellog that her grandfather had failed her trust, life henceforth would be a burden too heavy to be borne. Blind and dizzy with apprehension she crossed the hall and entered the quiet, shady room where her judge awaited her. A hand was outstretched to her as she stood trembling on the threshold.

"Now, Mary Elizabeth," said a kind old voice, "come and tell grandfather all about it."

At sight of the shrunken figure in the great arm-chair, the ice that had gathered about the queer, loyal little heart gave way, and Mary Elizabeth was in her grandfather's arms, sobbing tempestuously, as with a world of delicate patience, he drew the story from her.

Somewhat later, Miss Durbin was displeased to hear the soothing notes of a cradle hymn wafted from the chamber of justice, where a poor little sinner, exhausted with weeping, had been laid on a worn old couch and bidden to rest, shrived and forgiven.

It was not long before the brown eyes closed and the child slept. But from the parted lips still came long-drawn, quivering breaths, for in her dreams Mary Elizabeth was wandering through a bleak world strewn with shattered glass that cut her tender feet, while dear familiar forms stood aloof with stern averted faces. But as the musician played softly, steadily on, the piteous sobs ceased and Mary Elizabeth smiled in her sleep. For to her came a vision of an old man resting his wrinkled cheek on the brown breast of a Cremona. In his heart was love unchangeable. And in his faded eyes the look of one who understood.

(To Be Continued.)

When the Baby Was Baptized.

"Oh, I do hope to-morrow will be a good day, so we can have the baby baptized," said mother, and Willie, Mary and little Harold echoed the wish. "We do hope to-morrow will be a good day." Therefore, when the morning came, and the sun shone bright and clear, while the air was balmy with the first breath of spring, everybody rejoiced.

"When father and I carry the baby up to the font for the minister to baptize, you must all stay very quietly in the pew," mother instructed, "and then we will come back again to you, and when church is ended, we will all go home."

On the way to the church she spoke to Mary again. "Dearie," she said, "I want mother's little girl to take care of Harold while the baby is being baptized. See that he sits still and quiet while we are gone. I will leave him in your care."

Now, Mary herself was only a little over five years of age, but she was mother's real helper so she at once promised, "All right, mamma, I'll take care of him."

Then they went into the pew, Willie first, then Mary, and then Harold, while father and mother staid at the end, where they could easily go forward with the baby.

Now Mary had promised so faithfully to take care of Harold, that she was deeply mortified when he suddenly slipped out of the pew, right in the very midst of the baptismal service, and started up the aisle. That would never do, she thought, so in a flash she slipped after him, while Willie, who was seven years old, fairly hid his face from shame at both Harold and Mary.

Father was holding the baby, so Harold ran straight to mother, and hid his face in her dsess. Mother took his hand in one of hers, and put the other upon Mary's shoulder, so that after the minister's final prayer, quite a little procession walked back along the aisle to the family pew.

But after all had gone home, and even after the dinner was finished, Harold still remembered. "I wanted to be baptized, too, and Mary and Willie," he lamented.

"Dear child," said father, "you were baptized, you have all been baptized."

"Why don't I remember?" demanded Harold.

"Because you were a little baby like tiny sister. She will not remember."

"Why does the preacher put water on our heads?" persisted Harold.

"Because," said father, "that is a sign that mother and I feel that the Lord gave you to us to train for him. We were promising that we would do so, promising God before the whole congregation. That is why we have to keep saying, 'Don't do that, Harold, that is naughty,' or 'Do this, Willie or Mary.' You see, we have promised God that we will teach you what is right and what is wrong, and that is how parents have to teach."

Harold could not quite understand all that father said, but Mary and Willie could.

"Then," said father, "it means that you have been baptized in the name of the Father, the Son and the Holy Spirit, one God. Therefore, you are God's children, and must try to be good, because that pleases Him.

"It also means that you children are now all baptized members of the church. It means that you should pray, even when mother is not present to ask if you have done so before you go to bed. It means that you should keep God's commandments, and should go to church and Sunday-school, so as to learn as much of Him as you can. It means that when you can read, you ought to read the Bible, for that is the way God tells us what pleases Him. Mother and I will do all we can to help you to know about God and to obey Him, but there is always a part you must do yourselves. Baby is too little yet, for she cannot even talk, but all of the rest, even little Harold, can do what is right and pleasing to the Lord."

"And we always have Jesus to help us," said little Mary softly. "Mother says we always have Jesus, and he's our best friend."—The Presbyterian.

The Peter-Anne Feud.

The Peter-Anne feud had been in existence for a whole month and it promised to spoil a long, beautiful summer. The quarrel started over the possession of the spotted setter puppy.

"Beauty, dear," coaxed Anne, brandishing a chocolate cooky before his nose, "come along with us to the pines."

The puppy gobbled the tidbit, wagged his tail and asked for more, and then Peter whistled from the lane. To do him justice, he did not see his little cousins as the big chestnut tree blocked his view. Beauty wriggled out of Anne's hands and tore through the long grass after Peter and Tom and Gerald. He enjoyed the old swimming hole quite as much as the boys.

Anne was angry, and, of course, Bess and Amy were, as they always copied their big sister Anne exactly.

"Horrid boys," pouted Anne. "Let's not speak to them any more." Both Bess and Amy nodded.

When the boys came back from the pond they demanded a game of croquet. The three little girls kept on reading (Anne's book was upside down in her lap), and did not lift their heads. The boy cousins thought it was a new kind of joke at first, but in a few minutes they were even angrier than the girls, and the Peter-Anne feud had begun in earnest.

Both sides tried to be just as mean as they could. Peter's side broke the girls' swing, tore up all the wild lilies and tramped on the moss house. Anne thought and thought of ways to get even. She hid the croquet balls and tucked the fat "Arabian Nights" book on the top shelf of the linen closet, and she tried to put a chestnut burr in Peter's bed, but she was too much of a lady to do a thing like that and she crept into his room and took it out.

"Dear me," said Grandmother, "I am glad little Hope is coming."

Both sides thought Hope would be a little girl, but she proved to be nineteen, which is quite old. She had a face that looked as if it belonged to a pansy, but her body was crooked and twisted, and she flitted about on a little crutch. Anne's side claimed little Hope at first. They held her hands and cuddled at her feet as she told stories of Robin Hood and the Knights of Arthur, and Peter's side tried to listen from the other side of the room. It was strange that little Hope always told boys' stories, but of course Peter's side could only listen from a distance, because of the feud. By the time little Hope began on the Indian stories the boys hated the feud with all their might.

Little Hope was a marvelous cook. Not only did she like to make cookies and cakes for the children, but she let the girls help, too. One hot afternoon Anne's side made a wonderful drink which little Anne was sure ought to be called nectar. It was made from lemons and oranges, and pineapples, and had a rich, wonderful taste.

"Oh, Cousin Hope," cried little Anne, "you do so much for us. I wish we could do something for you."

"M-m," murmured Amy and Bess as they sipped their share of nectar.

Little Hope smiled a pansy-like smile. She had been watching three tired fishermen toil up the lane. Now they had thrown themselves down under the big elm.

"Do you really want to do something for me?" asked little Hope, smiling at Anne's side.

"Yes, yes," cried Anne, Amy and Bess, clapping their hands.

Cousin Hope poured the nectar into three tall blue mugs. "Listen," she said mysteriously. "Each of you must tiptoe out to the elm tree, put your mug on the grass, say, 'Surprise,' and then run."

Anne's side had not seen the fishermen come home. Holding the big mugs

FRATERNITY OF PRAYER.
Cloth Pocket Prayer Book. Family Prayers. Compiled by late Rev. Dr. Huntington. Admirable for presentations. Ten cents, post free. $1.00 dozen. Fourth edition.
SEABURY SOCIETY,
49 East 25th Street, New York.

carefully, they tiptoed out the kitchen door. Anne turned as white as a lily, but a promise is a promise. So she said, "Surprise," very hoarsely, and scampered back to the friendly kitchen and little Hope. Amy and Bess were close at her heels.

Peter's side was very thirsty. They looked at the mugs with big eyes. Cool bits of ice clinked against the sides. "Wait a minute," commanded Peter, "it may be a trick." Tom and Gerald waited anxiously as he first took a little sip and then a very long drink, indeed. By this time they could not wait any longer and the three mugs were emptied in a thrice.

"Let's show our fish to little Hope," suggested Peter, and the three started at a brisk trot to the kitchen with a big basket and the blue mugs. They hung their heads as they encountered Anne's side, but Peter stood his ground firmly. "Thank you for the lemonade," he began, "and say, little Hope, we've got a whole basket of fish and we're going to have a bonfire on the rocks and—and—won't you all come?" he blurted.

"To be sure we will," smiled little Hope. "Anne, skip down cellar and get some potatoes, and, Bess, bring me a cup for some butter, and, Amy, we'll let you carry the frying pan and we'll have a feast fit for the king."

Both sides stared a little strangely at each other, but they hurried to obey little Hope, and in some way Anne found herself showing Peter just how to fry a fish, and the Peter-Anne feud was burned to a crisp, but fortunately the fish and potatoes were done just right and every one had plenty. And little Hope told a story about some white children who defended their cabin from the Indians."

"Guess we'll build the girls a real playhouse down by the brook to-morrow," proposed Peter.

"And we'll make you some more nectar," returned Anne.

And it is hard to tell whose smiles were bigger, Peter's side or Anne's side.

"Isn't any one perfectly silly to fight?" whispered Anne as she and Hope walked down the hill together.—Mary Davis, in St. Louis Advocate.

A Dutch Kitten.

I have a little kitten gray;
She's just a ball of fluff,
Without a name to answer to—
She doesn't know enough.

Her nose is kind of wobbly pink,
Her eyes look greenish, but
It's hard to tell their color, 'cause
She keeps 'em mostly shut.

My auntie brought her 'cross the sea
Morn't a thousand miles,
From some warm Holland fireplace
All shiny round with tiles.

I sometimes ask my kitty gray,
"Say, do you love me, dear?"
And then I blow real gently in
Her tiny tufted ear.

And when she shakes her head for "no"
I do not mind it much,
'Cause o' course she doesn't know a word
Of anything but Dutch!

—Selected.

The Foolish Rose.

While I was walking in the garden one bright morning a breeze came through and set all the flowers and leaves a-flutter. Now that is the way flowers talk, so I pricked up my ears and listened.

Presently an elder tree said: "Flowers, shake off your caterpillars."

"Why?" said a dozen all together, for they were like some children who always say "Why?" when they are told to do anything.

The elder said: "If you don't they'll gobble you up."

So the flowers set themselves a-shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose who shook off all but one, and she said to herself: "Oh, that's a beauty. I will keep that one."

The elder overheard her and called: "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me."

A few mornings afterwards I passed the rose again. There was not a whole leaf on her. Her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on the tattered leaves.

"Alas! I didn't think one caterpillar would ruin me."

One sin indulged has ruined many a boy and girl. This is an old story, but a true lesson.—Morning Star.

Satan's Four Servants.

Satan has a great many servants, busy and active. But these four are his best workers:

1. There's no danger.
2. Only this once.
3. Everybody does it.
4. By and by.

All four are cheats and liars, full of deception. When any one of them approaches you, there is only one safe answer: "Get thee behind me, Satan."

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become **chronic**, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 64 F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____
Address _____
Shipping Point _____

COUNTRY BOARD.

A few boarders wanted. One mile from railroad station. Situation high and healthy. Rural delivery. Good service. Convenient to churches. Address MRS F. B. WHITING, SR., Boyce, Clarke County, Virginia, R. F. D.

Resorts

ST. JAMES SCHOOL

Near Hagerstown, Maryland.

St. James School, with its beautiful grounds and buildings, will be opened from June 25 to September 10 to receive a limited number of guests. Large swimming pool, tennis courts, etc. Business and social references required. For further particulars, address **ST. JAMES SCHOOL, Maryland.**

Refined Home

With board, offered girl students desiring to study music and art—or attend summer session at Columbia University. References given and required.

Address **MISS JORDAN, 452 Riverside Drive, New York, N. Y.**

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Edge Hill Summer Home, Montvale, Va.

MRS. C. H. READ, Proprietor.

On the line of the Norfolk and Western Railroad, one-half mile from station. Large shady grounds; Iron and Lithia Water furnished guests; comfortable rooms; good service; excellent fare, bathrooms. Carriage and Wagonette will meet trains daily. Special rates for month of June.

"ARROW HEAD COTTAGE"

VIRGINIA BEACH, VA.

THE MISSES SHAW.

Ocean Front. Modern conveniences. Ten dollars per week.

The Vaughn Teachers Rest

Tompkin's Cove-on-Hudson, New York. A Resort for Women Teachers. Rates, $6.00 to $10.00 weekly.

Chalfonte Hotel

Cape May, N. J.

Reasonable Rates

Mrs. Calvin Satterfield

The Object of Our Classified Department

is to furnish a meeting place for high class employers and employees; firms having high grade goods to sell and the buyer, etc., etc. The SOUTHERN CHURCHMAN will not knowingly permit any but legitimate use of these columns.

It will be worth your while to follow them each week.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies', infants' and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

BOOKS.

WE BUY AND SELL THEOLOGICAL Libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 132 East Twenty-third street, New York.

POSITIONS WANTED.

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Good traveler. Excellent references. Address H. W. Wilkins, Dixondale, Virginia.

A LADY WITH BEST REFERENCES would like a position as secretary-companion from 10 A. M. to 1 P. M. daily, except Sunday, in Baltimore, Md. Address Miss M. T., 1110 North Charles Street, Baltimore.

EXPERIENCED, CAPABLE WOMAN DESIRES engagement for summer chaperon, care of home and children or boarding house at resort. Willing to travel. Address 161, care Southern Churchman.

CAPABLE YOUNG LADY DESIRES SITUATION as companion and nurse for invalid lady. Best of references. Address 163 Southern Churchman.

POSITION AS HEAD OF CHILDREN'S Home or industrial School by churchwoman of experience in all modern methods of dietetics, sanitation and industrial training for girls. Good organizer, fond of children, successful in discipline. Graduate kindergartner, hospital training. Address S. G., Churchman office.

HELP WANTED.

AT THE EPISCOPAL ORPHAN HOUSE, Frederick, Md., some one to teach elementary branches and take charge of sewing. Apply to Miss M. L. Johnson, Secretary, 101 East Second Street, Frederick, Md.

CLERGYMAN OPEN FOR ENGAGEMENT.

New York deacon about to be advanced to priesthood, desires curacy or mission. Young, unmarried, experienced and successful. Extempore preacher. Good references. University and seminary graduate. Would like to correspond with Bishop or rector needing curate or missionary. Address, "EXCELSIOR," care Southern Churchman.

SUPPLY WORK DESIRED.

A Southern rector, Catholic, desires supply work during July or August, or perhaps both. The Virginias, North or South Carolina, or New Jersey preferred. Address Rector, care Southern Churchman.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia, Pa.

IF YOU ARE IN NEED of a companion, nurse or mother's helper, a little advertisement in our CLASSIFIED DEPARTMENT will bring you many replies.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

EDUCATIONAL SOCIETY OF VIRGINIA.

Please acknowledge the following contributions to the Educational Society in Virginia during May:

Christ, Norfolk	$ 91.03
Whittle Memorial Mission Home	10.00
Holy Comforter, Vienna	7.75
Emmanuel, Harrisonburg	10.00
Bishop Temple	25.00
Rev. E. P. Miner	20.00
Diocese, W. Va.	236.41
Rev. Mr. Patton	15.00
St. James, Leesburg	12.00
Trinity, Martinsburg	5.41
St. Paul's, Suffolk	10.00
	$442.60

P. P. PHILLIPS,
Treasurer.

Alexandria, Va., June 1, 1915.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Coleman: HENRY EMBRY COLEMAN, second son of Dr. E. A. Coleman and Frances Ragsdale, entered into eternal life May 29, 1915, aged seventy years. A faithful soldier and servant unto his life's end.

Hawkes: Died on May 26, 1915, MARY HAWKES, wife of Mr. Charles Seymour Hawkes, and fourth daughter of Mr. Christian Townley Hempstone and Mrs. Mary Dade Hempstone, of "Waverly," near Leesburg, Va. Mrs. Hawkes in early girlhood became a member of St. James church, Leesburg. She was a devoted churchwoman, and an efficient worker in her church. Her pleasing personality, cultured mind and loving heart, formed a tie which bound many devoted relatives and friends to her, by whom she will be sadly missed.

"Father, in Thy gracious keeping,
Leave we now, Thy servant sleeping."

Minetree: On the 28th day of May, 1915, in his forty-third year, JOSEPH POWHATAN, second son of the late Colonel Joseph P. Minetree and Betty Eppes Minetree. He was interred in Greensboro, N. C.

RESOLUTIONS OF THE CLERICUS.

Resolved, That the Richmond Clericus desires to place on record its grief at the removal from us, by death, of the Rev. W. E. Evans, D. D.

While residing in Richmond, he was most faithful in his attendance upon the meetings of Clericus, contributing largely to their sprightliness, pleasure and profit. Genial and warm hearted by nature, he quickly made friends. His ready wit made him entertaining, and his liberal culture helped those in contact with him. He loved his friends and was loved by them. His gifts of speech, literary ability and attractive personality drew people to him as a preacher.

We would extend loving sympathy to his family, and commend them to "Him who doeth all things well."

J. J. GRAVATT,
J. W. MORRIS,
S. R. TYLER,
Committee.

"Is There a Decline in Faith?"

The conviction is constantly growing stronger that the moral effect of the world-wide war will be to awaken the world to a discussion of moral questions that is new in its intensity. A very conservative and authoritative financial paper—the "Financial Chronicle"—declares that "neither morality, nor the religion that lies back of all effective morality as applied to nations and men, can be crowded into the back ground or even out of court, as has been the case. The conscience of humanity is profoundly stirred. We may comfort ourselves with the thought that it will not soon go to sleep again, and that is an important result, though the price is great."

The "Wall Street Journal" has recently republished an editorial which it printed originally in 1906, entitled, "Is There a Decline in Faith?" stating at the outset that "a journal given over to the fulfillment of a more or less technical duty makes no apology for handling a religious subject on the grounds that such a subject is the important and vital concern of business men." The fact that such an authority on financial matters as the "Wall Street Journal" deemed it an opportune time to call to the attention of the people the importance of faith in eternal life indicates the trend of men's thoughts today.

The discussion of this subject is of such vital interest in the present world situation that we reproduce it in full:

Is There a Decline in Faith?

He who believes in a future life is a citizen of two worlds. He moves in this, but his highest thought and inspiration are fixed on the future. To such a person, what takes place here and now is not unimportant, but it is infinitely less important than what shall take place hereafter. He looks upon his life here as but a preparation for the life to come. His experiences here, whether of joy or of sorrow, are of value to him only as they enable him the better to meet the everlasting demands of the life after death. He is not indifferent to the rewards which may come in this world to industry, endeavor and opportunity; but failure, illness, poverty, abuse—what do these amount to, to a man who believes he is to enjoy the sublime privileges of eternity? He measures everything by the infinite. Wealth, luxury, power, distinction—he may not despise these, but he looks upon them as being but temporary—mere delights that are given as tests of his character.

Faith in eternal life smooths out every inequality and injustice of the present life under the great weight of the infinite. It makes the poor feel rich, and gives to the unfortunate a sense of heirship to the Almighty. It makes the rich feel a sense of grave responsibility and trusteeship.

Now, it is not needful for this discussion to consider whether such a faith is reasonable or not. The "Wall Street Journal" has no concern in theological discussions. It takes no part for or against any creed, but it is intensely interested in the economic and political effects of any change in the thought, the habits and the lives of men. If there has been a marked decline in religious faith, that fact must be of profound, far-reaching significance. It alters the basic conditions of civilization. It becomes a factor in the markets. It changes the standards and affects the values of things that are bought and sold. It concerns the im-

(Continued on page 24.)

Personal Notes

The Rev. A. J. Smith, formerly of Urbana, Ohio, entered upon his work as rector of Poolesville and Barnesville, Maryland, in the Diocese of Washington, on June 1st. The Rev. C. D. Lafferty, formerly rector of this parish, is now in charge of Durham Parish, in the same diocese.

The veteran missionary, the Rev. H. Burt, who has spent forty-five years among the Sioux Indians, is seriously ill at a sanitarium at Chamberlain, South Dakota.

After a year at the University of Oxford, the Rev. G. D. Christian and Mrs. Christian sailed from Liverpool on May 26th, via the American line steamer "Philadelphia," for New York, en route to No. 307 N. Thirty-first street, Richmond, Va.

The Rev. Millard W. Riker, assistant minister of St. Stephen's Parish, Washington, D. C., has been transferred to New York.

At the annual Commencement of the Medico-Chirurgical College, Philadelphia, Pa., at noon on Friday, June 4, 1915, the degree of Doctor of Medicine was conferred upon the Rev. A. Overton Tarrant, B. A., Ph. D., after completion of the regular course.

The Rev. Oscar Homburger, rector of the Church of the Advent, Chicago, received the degree of Doctor of Civil Laws from the Chicago Law School on June 6th.

On Sunday, May 30th, the Rev. Wyatt Brown, B. D., rector of Trinity Parish, Asheville, N. C., preached the Baccalaureate Sermon before the University of Alabama. On the following Wednesday, Commencement Day, the authorities of the University conferred upon the Baccalaureate preacher the honorary degree of Doctor of Literature.

The Rev. J. Clarke Robbins, rector of St. Andrew's church, Bridgeton, N. J., for the sixth time delivered the Commencement address at Ivy Hall, a young women's seminary at Bridgeton.

The Rev. C. R. Bailey, Ph. D., completed, June 1st, two years' service as rector of St. Ann's church, Revere, Mass. During these two years material improvements have been made in the church building and in the grounds adjoining.

The address of the Rev. Medville McLaughlin is Christ church, Broadway, at Seventy-first street, New York City.

The address of the Rev. V. D. Ruggles, rector of the Holy Communion, Paterson, New Jersey, has been changed to 634 East Twenty-second street, Paterson. Mr. Ruggles will spend the month of June on a trip to San Francisco, and the parish will be in charge of the Rev. H. C. Dyer during his absence.

Ordinations.

On Trinity Sunday, in Trinity church, Watertown, South Dakota, the Bishop of the district advanced to the priesthood the Rev. Messrs. Ernest B. Mounsey, Herbert H. Welsh, Frederick D. Evenson, William T. Metz. The candidates were presented respectively by the Rev. Dr. E. Ashley, the Rev. P. J. Delorias, the Rev. S. S. Mitchell, the Rev. John Flockhart. The same priests joined in the laying on of hands. The sermon was preached by the Rev. Dr. Irving P. Johnson.

Mr. Mounsey will do missionary work among the Indians of Crow Creek Reserve. Mr. Welsh, himself an Indian, will minister to his brethren on the Pine Ridge Reserve. Mr. Evenson has been elected rector of Grace Parish, Huron. Mr. Metz will continue in charge of the missions at Springfield and Armour.

On Trinity Sunday, there were ordained to the diaconate two candidates in the Bethlehem Chapel of the Nativity, Washington, D. C.—Messrs. F. R. Nitche and Norman Binsted—who were presented by the Rev. Charles T. Warner, rector of St. Alban's parish, to which both the young men belonged. The sermon was preached by Rev. Dr. Bratenahl, the former rector of the parish. Rev. Mr. Binsted will go this summer to Japan to enter upon work there, while the Rev. Mr. Nitche will be the assistant to Rev. Mr. Sparling of St. John's church, Georgetown, D. C.

In St. Paul's church, Medina, Ohio, on Whitsunday, May 23, 1915, the Rev. William V. Edwards (deacon) was advanced to the priesthood by the Rt. Rev. William A. Leonard, D. D. Preacher and presenter, the Ven. Archdeacon Abbott.

On May 28th, in St. Paul's church, Montvale, New Jersey, the Rev. John Archibald McNulty was ordained to the priesthood by the Bishop of the diocese, being presented by his brother, the Rev. Henry A. McNulty, of the Mission at Soochow, China. The sermon was preached by the Rev. Prof. H. M. Denslow.

On May 29th, at Christ church, Delavan, Wisconsin, Mr. Harwood Sturtevant was ordained to the diaconate by the Bishop of Milwaukee. Mr. Sturtevant was presented by the Rev. Mark Milne, and the sermon was preached by the Rev. M. Bowyer Stewart.

On Trinity Sunday, May 30th, in Trinity church, Newark, N. J., the Rev. Elwyn H. Spear was ordained to the priesthood. The sermon was preached by the rector of the parish, the Rev. Mercer G. Johnston, and the Rev. Prof. F. J. Hall presented Mr. Spear.

On Thursday, May 27th, in Grace church, Paducah, Kentucky, the Bishop of Kentucky ordained to the diaconate the Rev. A. W. Brooks, formerly a Methodist minister. The sermon was preached by the Rev. A. E. Gorter, in charge of Epiphany church, Louisville, and the candidate was presented by the Rev. C. S. Quin, rector of Grace church.

On June 4th, in St. Luke's church, Montclair, New Jersey, the Rev. Alfred Reeves McWilliams, the curate, was ordained to the priesthood, being pre-

(Continued on page 24)

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

WANTED

ONE PERSON IN EACH PARISH to act as our local representative.

Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN,
Blue Ridge Springs, Va.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

SALINA.

Rt. Rev. S. M. Griswold, D. D., Bishop.

The Convocation.

Convocation met on Tuesday evening, May 18th, in Christ Cathedral, Salina, and listened to the Bishop's address, which, among other things, dwelt on the haphazard system by which the Church organized missionary districts and then left the Bishop almost alone in carrying on their financial policy, and that a change should be made whereby the Board of Missions should assume the full financial responsibility for all the work in the domestic field. The Bishop urged that whatever pension method might be adopted by the Church, full provision should be made for the missionary clergy and that inasmuch as missionary bishops were provided for against old age or disability, he felt that he could urge this without any imputation of self-interest, and with full understanding of their needs. Announcement was made that St. John's Military School would be re-opened the coming fall, after a year of idleness. The preaching mission for next Advent was commended to all the clergy who were urged to make adequate plans for its prosecution.

On Wednesday morning the Convocation proceeded to business. The Rev. Thomas A. Sparks was made secretary. The Very Rev. George B. Kinkead, the Rev. Messrs. Cox, Kain, Avery, the Rev. Floyd Keeler, and Messrs. Miller, Dyer, Adamson, Holladay, and Botsford were elected delegates to the Provincial Synod.

The Convocation disapproved of the proposed Clergy Pension Fund, and also of the merging of the Clergy Relief Fund with it. It was resolved to have a Social Service Commission, and the Bishop announced that he would announce its composition later. All clergy were directed to report annually to the Register all changes made in parish registers, thus providing an accurate central bureau of statistics.

On Wednesday evening a missionary mass meeting was held at the Cathedral at which the address was made by the Rev. E. H. Eckel, the Provincial Secretary.

During Thursday, the Woman's Auxiliary was in session, beginning with a celebration of the Holy Eucharist, after which organization was effected, reports made, elections held, and routine business transacted. Luncheon was served in the Guild House and at the afternoon session addresses were made by the two archdeacons. Also the clergy listened to papers prepared by three of their own members. In the evening there was a reception at the Bishop's house.

SOUTHERN RAILWAY

Premier Carrier of the South.

SCHEDULE CHANGES SOUTHERN RY.
Effective Sunday, May 9, 1915.

The following changes are announced in Southern Railway schedules, effective as above:

Nos. 7 and 8 will be discontinued between Danville and Charlotte, Nos. 45 and 44 representing these trains south of Danville. No. 7 leave Richmond 5:30 A. M., arrive Danville 10:55 A. M., connecting with No. 45 leaving Danville 11:10 A. M. and arriving Charlotte 4:20 P. M. Direct connections will be made at Salisbury for Asheville and at Greensboro for Sanford. In reverse direction No. 8 will receive connection from No. 44 at Danville 9:55 A. M., leaving Danville 10:15 A. M., arriving Richmond 3:50 P. M., stopping twenty minutes at Keysville for lunch. No. 46, Charlotte to Greensboro, will be extended through to Danville, arriving Danville about 8:30 P. M.

Nos. 19 and 20 will be extended and operated as between Richmond and Chase City, No. 20 leaving Chase City 5:00 A. M. and No. 19 arriving Chase City 6:50 P. M. No. 119 will leave Keysville 6:20 P. M., making no local stops as far as Chase City and arrive Durham 10:20 P. M. No. 19 will do local work, Keysville to Chase City. No change in 120, Durham to Keysville.

No. 11 will leave Richmond 11:15 P. M. instead 11:30, as at present, arrive Salisbury 8:35 A. M. ahead of Main Line No. 37, and connecting at that point with this latter train for points South. No. 11 will arrive Charlotte 10:50 A. M. No. 21, West Point to Richmond, will leave West Point 4:30 P. M. instead of 4:45 as at present, arriving Richmond 6:15 P. M.

No. 5 will leave Danville 5:00 P. M. instead of 4:50 P. M., as at present, arriving Lawrenceville 9:15 P. M.

Main Line No. 44 will leave Danville about 10:10 A. M., arrive Washington 7:30 P. M. instead of 8:20 P. M., as at present.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Christ Church, Clarksburg, had a red-letter day in both April and May. The first at Easter, when the large offering of seventeen hundred dollars more than removed all indebtedness from the parish. The second was May twenty-third, when, upon the visitation of Bishop Gravatt, the rector, Rev. Charles Baird Mitchell, presented for confirmation fifty-two persons, the largest class in the history of the church. Bishop Gravatt preached a most impressive sermon on Philippians 1:6, which should prove an inspiration to those just confirmed, and most helpful to all of the large congregation who thronged the church on that occasion.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St. Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

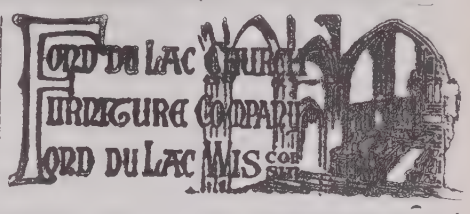
Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.





Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.

MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors,
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury Washington, D. C.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

IF YOU ARE seeking a position, use our CLASSIFIED DEPARTMENT. It brings results.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

All the past, read true, is prophecy.

A perpetual calm will never make a sailor.

Though the past is irrevocable, it is not irreparable.—F. B. Meyer.

It is no burst of enthusiasm that God demands, but the working of a patient life.—E. Thring.

It is only by trying to understand others that we can get our own hearts understood.—R. L. Stevenson.

To work with all one's heart is the right thing, and whoso does this may feel satisfied, whatever the result of his labor may be.—G. F. Watts.

I have learned at last to be patient with hindrances, for things that seemed contrary to my success and happiness have always proved to be really helps.

Plough thou the rock until it bear;
Know, for thou else could not believe;
Lose, that the lost thou mayst receive;
Die, for none other way canst live.
—Selected.

Let us not forget that life is brief; that time hurries; and that what we do to make our memories of earth beautiful in heaven, and heaven itself more populous than ever, must be done at once.

There is a Father's heart in providence, and it is a Father's hand that directs the world. No philosophy that puts a personal God out of His kingdom can satisfy the soul of man.—Presbyterian of the South.

When will Christians learn the lesson so well taught by Rutherford when he said: "I have been benefited by praying for others, for in making an errand to God for them, I have always gotten something for myself?"—Exchange.

If we would endeavor, like men of courage, to stand in the battle, surely we should feel the favorable assistance of God from heaven. For He who giveth us occasion to fight, to the end that we may get the victory, is ready to succor those that fight manfully and do trust in His grace.—Thomas à Kempis.

We are born for higher destinies than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—Bulwer.

As you go on and have begun to love Him a little, you will watch for His sake, and be careful to practice yourself more continually in all acts of dutiful love. For love to God is like love to anyone here; it must be kept up by acts of love, or it will soon fade away.—Keble.

Our dead are with the undying love, and moving on with Him. Our business is to mourn no more, but to love them as if we saw them, and to live for them and with them in spirit and to wait in work for the hour when they will welcome us into re-united life. This is part of our faith.—Stopford Brooks.

The great sterling duties, the exact truth of word, the resolute refusal to countenance wrong, the command of temper, the mastery of indolence, the unstained purity—these, and such as these, form the character, and fashion our souls into instruments in God's hands for high and heavenly purposes in His Providence. But the carefulness over details, the watchfulness against faults which we know to be faults, but which, notwithstanding, seem venial, the devout regularity and attention in our private prayers, the invariable good-humor of our manners, the seeking for occasions of kindness and unselfishness, the avoidance of little temptations, the care not to cause little annoyances and little troubles—to attend to all this for the sake of Christ our Master is the natural and fitting expression of a loving heart.—Frederick Temple.

PERSONAL NOTES.

(Continued from page 21)

sented for ordination by the rector of the parish, the Rev. Wilson R. Stearly. The sermon was preached by the rector-emeritus, the Rev. Frederick B. Carter.

Deaths.

The venerable F. M. S. Taylor, D. D., who has been Archdeacon of the Meadville Archdeaconry about a year, and Priest in charge of the Missions of Waterford and Union City for three years, passed away at his home in Erie, Pennsylvania, last Tuesday, June 1st, after a short illness.

His obsequies were observed Friday, June 4th, an early Eucharist being celebrated at 7:30 A. M. and the usual funeral service at 10:30 A. M., all of which were in charge of the Bishop of the diocese of Erie, assisted by ten clergymen.

Is There a Decline in Faith?

(Continued from page 20.)

mediate interests of those who never had such a faith almost as much as it does the lives of those who have had the faith and lost it.

The question, therefore, is of practical, immediate and tremendous importance to Wall Street, quite as much as any other part of the world. Has there been a decline in the faith in the future life; and, if so, to what extent is this responsible for the special phenomena of our times, the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, "the misuse of swollen fortunes," the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagogy, the advance of socialism, the appeals to bitter class hatred? To find out what connection exists between a decadence in religious faith and the social unrest of our time, due, on one side, to oppressive use of financial power, and on the other to class agitation, might well be worth an investigation by a commission of government experts if it were possible for the government to enter into such an undertaking.

Whatever may be a man's own personal beliefs, there is no one who would not prefer to do business with a person who really believes in a future life. If there are fewer men of such faith in the world, it makes a big difference; and if faith is to continue to decline, this will require new adjustments. There are certainly, on the surface, many signs of such a decline. Perhaps, if it were possible to probe deeply into the subject, it might be found that faith still abounded, but it is no longer expressed in the old way. But we are obliged to accept the surface indications. These include a falling off in church attendance, the abandonment of family worship, the giving over of Sunday, more and more, to pleasure and labor, the separation of religious from secular education under the stern demands of non-sectarianism, the growing up of a generation uninstructed as our fathers were in the study of the Bible, the secularization of a portion of the Church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then, indeed, there is no more important problem before us than that of either discovering some adequate substitute for faith, or to take immediate steps to check a development that has within it the seeds of a national disaster.—Louisville Christian Observer.

Daniel and the Critics.

It is well known that the book of Daniel has been the subject of a great deal of discussion, and some people go so far as to assume as absolutely settled the late date of the book and the impossibility of it being regarded as historical. In the April number of "The Expository Times," Dr. Pinches, an eminent authority on Assyriology, refers to two tablets, duly dated and attested, in one of which Belshazzar is mentioned and in the other Gobryas (identified with Darius) is spoken of. The details are exceedingly interesting, and according to Dr. Pinches they show that "the book of Daniel may not be so incorrect, historically, as it is commonly held to be." This is a very mild way of putting what has been known for several years past. Every fact which has come to light and also the steady growth of real knowledge constitute a confirmation of this book which is one of the most striking justifications of the conservative position. It is an impressive fact that of all the archaeological discoveries of the last sixty years not a single one has gone to show the truth of any of the distinctive positions of the modern critical view of the Bible. Truth is indeed mighty.—Canadian Churchman.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Real Estate Bonds
Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.
Write for full information.
American National Bank
Richmond, Va.
Capital & Surplus.....$1,600,000
Resources over 9,000,000

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., JUNE 19, 1915 No. 25

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

Chatham Episcopal Institute for Girls
Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 13.

Gunston Hall 1928 Florida Ave., Washington, D. C.
School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art. Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

St. Alban's National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,
Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.
REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.

Southern Normal College
Hot Springs, N. C. Open the Year Round
The Recreation Center of the South
Pure mountain air, pure water, pure food
SUMMER SCHOOL OF
Physical Education and Play
Summer Faculty of Specialists in Gymnastics, Dancing, Games and Athletics
Nursing and Domestic Science.
DIPLOMA for 2-year course
BACHELOR'S DEGREE for 3-year course and CERTIFICATE for Summer course.
Three Competitive $100 Scholarships.
Summer Courses, June 15th to August 12th.
Winter Courses, Sept. 14th to June 3rd.
Address
Box 106. WM. W. HASTINGS, Pres.

STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.
Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Virginia Polytechnic Institute
—AND—
Agricultural and Mechanical Colleges
BLACKSBURG, VA.
Thirteen degree courses in Agriculture, Engineering and Applied Science, Two-Year course in Agriculture and Farmers' Winter Courses.
Apply to Registrar for catalogue. J. D. EGGLESTON, President.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Mary Baldwin Seminary
FOR YOUNG LADIES. Staunton, Virginia
Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal.



SWEET BRIAR COLLEGE
For Women Sweet Briar, Va.
The College—offers a four-year course leading to degree of A. B. 1,000 feet high in the foothills of the Blue Ridge Mountains on estate of 3,000 acres. Health conditions unsurpassed. Modern equipment; capacity for 300 students. Art, Music, Domestic Science.
The Academy—offers preparatory courses. On main line of Southern Railroad. 10th year begins September 21, 1915. For catalog and book of views address
The Secretary, Sweet Briar College.

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

GRAFTON HALL
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics,
Music. Art, and Library Courses

The Protestant Episcopal Theological Seminary in Virginia
The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Fauquier Institute For Girls and Young Ladies, Warrenton, Va.
The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.
MISS NELLIE V. BUTLER, Principal, Box 17.

Family Worship.

If there is one element more than another in the fabric of our modern life, which has practically become eliminated entirely from the customs and habits of professing Christians, it is that of family worship. With the loss of this element in the development of Christian character among the children of the homes, there has been gradually developing the spirit of indifference and gross worldliness. The subject of family prayer has become so much of a commonplace in the exhortations of the pastor to his people, that usually they pay little attention to it. In fact, there are many of the clergy in whose homes this practice has been practically abandoned, thus leaving very little basis for him to exhort others to practice what he himself fails to exemplify.

When one stops to think how little real religious teaching is imported in the home life of our people these days, it is a wonder that the moral standard of purity is not very much lower than it is. If every professing Christian were as indifferent and slovenly about his personal habits of dress and cleanliness, or even so in his business affairs and social relationship as he is in those matters of spiritual discipline and religious character, he would not be tolerated in decent society. We may flatter ourselves that the mere repetition of a formula at our beside once a day is a sufficient exercise for all our spiritual needs. As well might a soldier of the army presume to execute the manual with arms without the first rudiments of instruction in the art, as for a man to presume to live a Christian life without the instruction and

regular drill elements of Christian character. I do not wish to argue for the efficacy of this Christian practice, but I do most earnestly commend its use in every home. The use of such a custom in the homes of every community would soon solve the question of the empty pew.

We should not forget that the home was instituted and ordained of God as an institution, long before He instituted and ordained the Church. The Church of God was never intended to supplant the religious teachings of the home. In fact, the Church should be but the natural and inevitable expression of the family life in its neighborhood or community character. It is absolutely impossible for the religious tone of any community to rise above the level of the home life of its people. Wherever the father or mother are careless in the matter of worship and reverence for religion, it is only to be expected that the children will care more for other things than the things of God and His Church. The influence of the practice of daily family prayer in the home cannot be measured by any visible standard. When a child grows up in the environment of such a practice he will at least never be able to say that he was not taught a definite faith, or that he never had an opportunity to learn something of God and religion. —Kearney Churchman.

Ships Captured by Semmes.

In view of the discussion as to modern methods of marine warfare raised by the sinking of the Lusitania, it is interesting to note what was the practise of the Confederate Admiral Semmes during our own Civil War. Semmes is credited with having captured more vessels than any other commander. In twenty-two months on the Alabama, he boarded 386 vessels, burnt fifty-two, and took 2,000 men off enemy ships. By the North he was designated "a robber and plunderer of unarmed vessels," and every effort was put forth to make out a case against him, but all the evidence showed that he adhered to the usual rules of warfare, and not a single death could be attributed to him. Semmes released all enemy ships containing neutral cargoes, and all passenger vessels carrying women and children, and in one case, the women and children found upon an East India trader were taken aboard the Alabama and made comfortable in the officers' cabins. A full account of his methods and practises may be found in the recently published "Life of Raphael Semmes" by Colyer Meriwether.—Jacobs.

The question is sometimes asked whether the natives in our foreign fields really contribute in any adequate way toward the support of Christianity. This is a perfectly reasonable question, since self-support is one of the signs of a vital, coherent national Church. As a partial response it is worth noting that within the past few months Chinese Christians have made the following gifts: (1) $10,000 toward a hall for St. John's College, Shanghai, commemorating the twenty-fifth anniversary of Dr. Pott; (2) $2,000 toward a pledge of $8,500 for the Cathedral School for Girls, Hankow; (3) $8,000 promised for the auditorium of St. Mary's, Shanghai; (4) a residence, erected at a cost of some $4,000, for Dr. MacWillie, Wuchang, as a mark of appreciation for the work done by him as head of the Red Cross during the revolution. Also, $5,000 has been contributed toward the purchase of land for the enlargement of a hospital; (6) $7,000 given outright for the purchase of land for St. Luke's Hospital, Shanghai.

These are very recent instances of Chinese generosity, in addition to which there is a constant increase in giving toward the general support of Christian work.

"I will lift up mine eyes unto the hills." The vision of God unseals the lips of man. Herein lies strength for conflict with the common enemy of the praying world known as wandering thoughts. If the eye is fixed on God, thought may roam where it will without irreverence, for every thought is then converted into a prayer. Some have found it a useful thing when their minds have wandered off from devotion and been snared by some good but irrelevant consideration, not to cast away the offending thought as the eyes are again lifted to the divine face, but to take it captive, carry it into the presence of God and weave it into a prayer before putting it aside and resuming the original topic. This is to lead captivity captive.—Bishop Brent.

"Thou can'st not prove thou art immortal, no,
Nor yet that thou art mortal; nay, my son,
Thou can'st not prove that I who speak with thee,
Am not thyself in converse with thyself;
For nothing worthy proving can be proven,
Nor yet disproven; wherefore thou be wise,
Cleave ever to the sunnier side of doubt
And cling to faith, beyond the forms of faith."

—Tennyson.



1693 *Historic in Association; Modern in Equipment; Progressive in Spirit;* 1915

William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshal, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and power plant; large shaded campus: 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. ***132 scholarships,*** value $56 each, ***for men training to be teachers.*** Preparatory courses separately offered in the Normal Academy.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

LYON G. TYLER, LL. D.
President.

For catalogue and information address
H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 610, from 35 states and foreign countries. For catalogue and book of views illustrating student life address WILLIAM A. WEBB, President, Box 44.



***The* PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home-work actually done; (3) it is easy to teach.
Samples on request.
THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., JUNE 19, 1915. Vol. LXXX. No. 25

EDITORIALS

BISHOP GEORGE W. PETERKIN.

Not only in West Virginia but throughout the whole Church will the letter of Bishop Peterkin to the Council of his diocese be read with sorrow, mingled, however, with admiration for this beloved man himself and with pride in his great work. What a stalwart Bishop he has been for these thirty-seven fruitful years, and what a wise and untiring master-builder! The Diocese of West Virginia may lose his active leadership but can never lose the fruit of his labors or cease to be itself the great monument to his ministry. With his own hands, it may almost be said, he has planted the Church upon the mountains and in the valleys of that robust young State. The weak places, the scattered and unshepherded sheep, have always been his special and chosen charge, and so long as his strength lasted he was his own chief missionary. Simple, strong and true in every fibre of his being no bishop could have made less of the dignities or more of the opportunities of his high office. His pure life and self-sacrificing devotion have been the credentials of his Apostolate and his enthronement has been in the hearts of his people. Far beyond the limits of his diocese also he has served the interests and won the confidence of the Church at large. Strong and unswerving in his convictions and an earnest defender of the evangelical character of the Church, his influence has been so wisely directed and so consistently and lovingly exerted that he is both trusted and honored by all parties. May God raise up in the Church more such bishops as Bishop Peterkin, and may the consolations of His providence and grace abound toward His servant as with weary but unfaltering steps he makes the last stage of his journey, cheered by the plaudits and crowned with the love of the brethren he has served so well.

It was like Bishop Peterkin, when he was satisfied that his work was done, to wish to step from the ranks lest he might hinder their onward march. We are not surprised that the Council of his diocese with one voice begs the Bishop to withdraw his resignation, and we join in the hope that he may find it consonant with his sense of duty to do so.

RELIGION AND MORALS IN THE PUBLIC SCHOOLS.

At the recent Convention of the Diocese of Southern Ohio a report was presented by a Committee of the Diocesan Board of Religious Education on the Moral and Religious Instruction in the Public Schools in that State, a copy which we have received through the kindness of the Chairman of the Board and have read with interest. The Committee submitted a questionaire to a number of school superintendents throughout the diocesan territory, asking for information as to the extent to which the Bible and ethics were taught and also the opinion of these officials as to the advisability and sufficiency of such teaching. Most of them replied more or less fully, the replies indicating that considerable thought had been given to these matters. We suppose that the conditions in that State are not materially different from those which exist elsewhere, and think that the consensus of opinion gathered may be fairly taken as representative for at least a large section of the country.

The Bible, it was found, was used to some extent in a majority of the schools, in two cases as a text-book, but usually incidentally and informally for reading at the opening of school, for the Bible stories or as a reference book in English and history. As to a more general use of it, or even of the simpler portions, the commandments, the beatitudes, the Lord's Prayer etc., opinion seemed to be divided. The majority, it would appear, recognized its value and importance and about half saw no well-founded objections. But it would have to be taught impartially and without discussion or reference to the teacher's personal belief. Others doubted the advisability of its use in teaching for various reasons. Only about half had found or feared local or sectarian objections to its use.

Most of the schools gave some attention to the teaching of morals, but generally, we gather, in an informal and desultory way, not as a part of their serious work. As to whether the present methods of public school work were satisfactory in developing character and producing moral efficiency in the pupils, while some thought they were the prevailing opinion seemed to be that they were not entirely so. Very much depended on the personality and influence of the teacher. But the schools are doing their part better than the homes and the communities, and the lack of home training in this direction is stressed by not a few.

The Committee express themselves as gratified, on the whole, with the result of their investigations, especially in the fact "that the superintendents and teachers of our public schools are giving themselves honestly and with a noble spirit to the grave problem of laying right foundations in the development of the character of their pupils." They find that the schools "deserve our highest regard and our most loyal support."

We are glad to believe that the same findings would result from a similar investigation of our public schools generally throughout the country. But while reposing in them all confidence, too much should not be taken for granted lest confidence pass into indifference. Two or three matters force themselves upon the attention of one who thoughtfully considers this subject.

The first is its tremendous importance. Nothing lies closer to the very heart of a people's life than this. The character of the passing generation is to a large extent fixed; but that of the coming generation is now in the making, and with it the character of the community in which the boys and girls of today will, in a few years, be the ruling spirits, and of the country at large. No thinking person, however optimistic, is quite satisfied with the average of personal, social or civic morality which prevails now. The moral centre of gravity is not high, and the unceasing tendency of all natural and unmoral forces is to pull it down yet lower. It is to be lifted to a higher plane, not by any one or by all of the

schemes which are being loudly advocated for elevating society in a body, but by the elevation of the individual characters of which it is the resultant. If one would see the true way of approach toward social betterment let him stand opposite a great public school at the hour when the America of tomorrow comes forth with shoutings from its daily session. The nascent forces actually planted and growing there are incalculable and unimaginable. Of what kind and tendency are they? What principles of right living are being inculcated, what sentiments and inspiration are being imbibed? Do the people know?

We have no doubt that, as a rule, these considerations are felt to a far higher degree by school trustees, superintendents and teachers than by the community at large or even the best elements in it. Their felt responsibility must often rest heavily upon them, and a large debt of gratitude is owing to those who sincerely try to meet it. Almost everything depends upon their character and their efforts. But it must not be forgotten that these are the representatives, and in a measure are the creatures, of the public who choose or employ them. Inevitably in the long run they will practically reflect the sentiment and be guided by the wishes of those for whom they speak and act. The self adjustment of official action to public expectation is almost automatic. A large liberty is allowed the local school officers and teachers, for the public school system is not the mechanical, invariable scheme that some imagine it to be. It is very sensitive to public opinion and especially to that of the better people. Does this opinion find expression? Do the people expect, and do the school officers in every community know that they expect, teachers in their schools of such character and moral intelligence and force that they will impress the highest ideals upon the minds of their pupils? Do they insist that the morality of the Bible, and there is no other, shall be taught in a positive and definite manner as the all-important element in education, and that the fundamentals of religion be recognized and given their true place in the school regimen? The public sentiment is at last responsible, and it should be well informed and make itself felt.

But let none imagine that the school, however excellent, can supply the place of the home in the training of the young. At best it can be but auxiliary, and it may be far less than that. The best and most conscientious of teachers can do little more than supplement the good influences brought from home; and if the latter "shirks its responsibilities," as one of the Ohio superintendents declares it does, it is vain to expect the school to make good its deficiencies and to supply the inspiration and discipline which the parent is divinely appointed to impart.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

BROTHERHOOD OF ST. ANDREW.

Mr. Editor: The Brotherhood of St. Andrew, of which I am a member, has directed me to ask if this organization should not have recognition in some way at diocesan councils. It seemed strange to me, when attending a recent Council in our diocese, knowing that all the auxiliaries and societies of the ladies were represented, that there was no notice taken of the Brotherhood. I consider the Brotherhood the greatest organization for men, who really want to work, in the Church. Its three strong points are: Corporate Communion for men, men's Bible Classes and the extension of the Church's influence by attendance campaigns and personal work. I have noticed a great difference in the number of men in attending our services since we organized a chapter here. Before, the women predominated. Now, the men at the morning and evening services equal and often exceed the women in number. Is not this worth while? The Brotherhood can bring the Church to the attention of men. Then, the opportunity is great for confirmation work. We took in fifty-six last year. I believe that fully twenty-five were brought in by the Brotherhood men.

The Brotherhood is not a social club. Men do not go in it for pleasure, but they go in because they want to do the kind of work the Brotherhood offers. The Brotherhood develops men to look after the mission stations, county and town Sunday-schools, almshouse work, etc., supplementing the work of the minister. It keeps men on the lookout for strangers for Church. It is a mighty factor in parish work, then why not give it recognition? A night or a few minutes at night at Councils? A meeting of delegates at that time? It is our Church organization to make us "fishers of men."

With such a stimulating factor as Mr. B. F. Finney in the South, we ought to have him address our Councils and be with us at a convention that we may be stimulated to greater usefulness.

C. E. GRIFFIN,
Secretary, Chapter 2219.
Elizabeth City, N. C.

OUR DUTY TO OUR NEIGHBORS.

Mr. Editor: In view of the fact that the Italians who are in the United States and Canada will in all probability be summoned to their native land to serve in the army now that Italy has entered the European war, it behooves all who are in love with God and our neighbors to recognize that we have a duty to exercise in regard to them when, as reservists, they leave our shores. By the enactment of the 7th of June, 1875, just forty years ago, all men in physical health, who are capable of bearing arms, are under obligation of military service for eighteen full years, from their twenty-first birthday anniversary until the completion of the thirty-ninth year. They are divided into three classes. The first and second of these consist of those who are to serve successfully in the standing army (Esercito permanente) in the mobile (much the same as the Prussian Landwehr), and in the territorial militia (equivalent to the Prussian Landsturm); the third class serves in the territorial militia only. The men of the first class—who are thus classed because of drawing the first numbers in the conscription—serve eight or nine years in the regular army, four or five in the mobile, and seven in the militia. In the case of the cavalry the service is nine in the regular army and the rest of the time in the militia. The infantry spend three years under arms, and the cavalry five years, the rest of the time being held in active reserve. The men of the second class, that is, those who drew the second figures in the conscription, serve five or six years in the standing regular army, three or four in the mobile, and the remainder of the time in the militia. The required time to be in arms is only one hundred and fifty days, and these may be distributed over several years. Where a conscript passes a certain examination, and pays 1,500 lire (in the cavalry 2,000), they need not spend but a single year in their regiments. Absolute exemption is only allowed to such as are physically unfitted for service, although partial exemption is given to the only sons of widows, and those who are the sole supports of families. These, however, are still enrolled in the territorial militia. Temporary exemptions may be granted for three successive years for urgent personal or family reasons, one of which is absence from the country. Upon the call to the colors, however, these who are temporarily exempted may be summoned to service, and consequently, those who have emigrated to this or other countries are, upon call expected to respond as heartily as though they were on their native soil.

A man may be in New York, Rio de Janeiro, Mexico or San Francisco and when his name is posted for the call it is expected of him that he will return if he is liable for service. And comparatively few ever show the disposition to shirk. At the call the response is hearty. Patriotism sits upon the brow of every Italian. Not only will those who are liable for service go readily, but men who are above their fortieth year and still as strong as in their youth, will go immediately upon the service of the hour, although unsummoned. Moreover, men who have become citizens of another country will volunteer.

Those who are counted as the best soldiers are the men of Northern Italy. They are hardy, athletic, temperate men and able to endure hardships, fatigue and privations equal to any soldiers in any nation. The Southern Italian, on the other hand, is indolent, and incapable of as much exertion, physical or mental, as his cousins of the north. Occasionally aroused to enthusiasm, effervescent and ebullient, he is wanting in steadiness of character, and as compared to the more vigorous northerner, shows but little military spirit. But both northerner and southerner are alike patriotic, and if the reservists are called out, those who are in the majority will be the southerners. It is they who are the most numerous in this country.

The question advances. Will they be any better prepared to be soldiers for having been on American soil? Will they be better prepared to die? What have we done for them since they came here, indifferent to Roman Catholicism, and inclined to indifference and infidelity? If America is a training school for the Italian and other immigrants, will they evidence that they have been trained?

These are burning questions, but,

corollary, there are others that are none the less important. If the people of Italy need the printed word of God, of which they have been so long destitute, who among them will need it more than the soldiers? With the country plunged into war, will not the need for the gospel be enhanced? Let Austria invade Italy, and let Italy know the woes of Belgium and Poland, and where would true religious consolation to the wounded be found? On a day after to-morrow Italian women will be widowed and children fatherless. Where will the consolation of religion avail in their sorrow where the word is unknown? Let us awake to our opportunity to meet the responsibility, and give them the word. Leaving it undone, we are partners of those who are accountable for the destitution of the Word in Italy.

W. H. MORSE, M. D.
Hartford, Conn.

Contributions

BAGE, BRAZIL.

By Rev. James W. Morris, D. D.

Bage (the "a" is as in **father**, the "g" is as "j," and the "e" is as in **red**), is a frontier town of the State of Rio Grande do Sul. It is close to the border of the Republic of Uruguay, and thus a place of considerable importance. Our Church began work there about ten years ago, when the Rev. Antonio Guimaraes was immediately after his ordination stationed there. He has been in the place continuously ever since, and has been able to do a truly remarkable work, both in the town and in the country around. Our Church has become a real spiritual and moral force in that community.

Some idea of what sort of religious conditions prevailed at the time when Mr. Guimaraes began his efforts may be gathered from the fact that in Bage there was just one Roman priest. He was expected to minister, not only to this town of some twelve or fifteen thousand people, but also to much of the surrounding country. Of course such a task was impossible, even if the man had been most zealous and devoted. This particular priest was, I understand, a great politician and so quite indifferent to his church duties. This is an instance of the shameful neglect of its people that is shown by the Roman Church in places where she has entire and undisturbed possession of the field. In Bage the Roman Church had lost influence and power as a religious force. The majority of the people, while nominal Romanists, treated the Church either with contemptuous indifference or with open hostility. Needless to say that in such a community moral conditions were deplorable. Numbers of thoughtful men and God-fearing people eagerly welcomed the establishment of our Church services in the city.

Mr. Guimaraes easily procured a commodious hall for public worship, and from the beginning he had large and attentive congregations. A good many people of considerable standing at once sought entrance into the Church, and a much larger number of substantial citizens, without caring to unite with the Church, gave their earnest and cordial support to the movement. In a short time we had a regularly organized congregation, worshipping intelligently and appreciatively according to our beautiful liturgy. A Sunday-school was successfully inaugurated, and the usual Church societies put into operation.

The report for the year ending July, 1914, is before me. The people in Bage have just finished and begun to use their grand new church. They began as soon as the congregation was formed to gather funds for this object, and so finally, with aid received through the bishop, they have built their large, handsome church. They still owe something on it, but they are paying the debt off, and have laid plans for adding a parish house in the near future. There are now 168 communicants, and during the year twenty-two persons were confirmed. One hundred and ninety-six children were baptized during the year! In explanation of this, it is to be said that for miles around Bage Mr. Guimaraes is sent for to minister to the people, and there are many retired country places where the people are really our own, though as yet they can be shepherded only occasionally. The large number of baptisms reveals the wide extent and number of adherents to the Church who are not yet confirmed in it. There is a Sunday-school of ninety-two scholars and teachers, and the contributions for all objects amounted to between three and four thousand dollars.

This is an excellent record for a ten-year-old church.

One of the interesting results of such a vigorous and aggressive work, is the impulse that it at once gives to the Roman Church. The preaching of the gospel, the distribution of the Scriptures, the earnest evangelical instruction of the young people in Prayer Book teaching, have forced the Roman church to abandon its position of supineness and lethargy. Active and intelligent priests are now in the field, scandals are largely eliminated or at least hushed up, and determined efforts are being made to instruct the people in Roman principles.

Our Church is thus not only a blessing in itself, but it is indirectly a benefit to the Roman communion. The people are given better religious advantages.

Mr. Guimaraes constantly asks that God's people pray for him and for Bage. His work and responsibility are great.

One Way.

By Hope.

The text was Philippians 4:8. It is needless to say, since our pastor preached it, that it was a good sermon, and just the one for the score of lovely young girls clad in pure white and soon to graduate. They were to go out into the world, and hold up the standard for things true and just and pure. And looking at their young loveliness, and knowing the sweet hopes that must fill their young hearts of making the old world better, it was a strange time, was it not, to think of the little sister who one day left her home and went away to the big city and never came back.

Lost! Submerged, as if she had gone down in the cold, cruel waters of the great ocean when the Lusitania went down.

My little sister has little to say for herself. Once in a while a cry comes to our ears: "Is there anyone in this great city brave enough to rise up and say: 'Something must be done for the outcasts?' "

But have we not done something? Have we not founded homes and worked untiringly for the rescue of our little sister?

Oh, yes! We have done everything but the one thing that Jesus did; and some have done what he did, and these people have been the most successful in reaching the little sister.

Jesus did not say if you were a man there would be some hope for you, but being a woman, there is none. Though you may be forgiven, and go to heaven when you die, don't think there is any place for you in this world, for there is not.

In effect, do we not say this to our little sister?

But does she want to repent? How do we know? Are we praying for her?

"Open thy mouth for the dumb in the cause of all such as are appointed to destruction," says the book. She is dumb; she knows she is appointed to destruction. Is there a way out? Yes, little sister, there is a way.

I thought of you yesterday as I knelt at holy communion with all those sweet young graduates. I prayed for you.

There is one way, and that way is Jesus.

But, you ask, what place is there for me; what friend could I hope to find? Where can I go; who will receive me? I don't know. I just know one thing: Jesus is your friend. He has never forgotten you. He owns you, if all others have cast you off. He knows that down deep in your heart is a wish you dare not own that you might regain your birthright with all the loveliness and purity of true womanhood. He sees that wish no matter how deeply hidden from other eyes. And when he was here on earth he looked on one who did not know she wanted to repent, and she fell down weeping at his feet and was forgiven and restored.

So, little sister, I do not know where I can find you. I live in the country where the birds sing, and the flowers bloom. Maybe you lived in the country once. I send you this letter with the prayer that in some way it may reach you.

Look for the one way. Jesus Christ is the way. He is the life. And He is the truth. Many lies have been told you. Oh, so many! And the worst one of all is that there is no hope for you. There is not only hope, there is certainty.

"Him that cometh unto me, I will in no wise cast out."

You may be sure of your welcome, wherever you are, however you are hedged in, even though you are a captive in prison, there is a way, and that way is Jesus Christ.

"I have loved thee with an everlasting love," Jesus is saying this to you over and over and over again.

The year 1914, though its closing months were shadowed by the war cloud, was a year of large Christian generosity. The Society for the Propagation of the Gospel reports an enlarged income; so does the Church Missionary Society. Out of thirteen missionary societies in Germany, ten show an increase since the war began. In our own country the Presbyterian Board of Foreign Missions has had unprecedented receipts, and the Methodist Church of Canada is making a better record than last year. All these are signs of the prevailing Christian conscience which encourages the belief that the Church will not fail in her duty toward her world enterprise.

CHURCH INTELLIGENCE

Calendar for June.

1. Tuesday.
6. First Sunday after Trinity.
11. Friday. St. Barnabas.
13. Second Sunday after Trinity.
20. Third Sunday after Trinity.
24. Thursday. Nativity St. John Baptist.
27. Fourth Sunday after Trinity.
29. Tuesday. St. Peter.
30. Wednesday.

Collect for Third Sunday After Trinity.

O Lord, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

Collect for St. John Baptist's Day.

Almighty God, by whose providence Thy servant, John Baptist was wonderfully born, and sent to prepare the way of Thy Son, our Saviour, by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.

EMERGENCY FUND.

Offerings to the Emergency Fund during the past week have brought the total up to $220,000. Included in this is the gift from the Diocese of Springfield, which was gathered and presented at the opening meeting of the Diocesan Convention. Bishop Osborne asked the diocese to give $1,000, which he thought was the most it could do, but the result was a gift of nearly $1,200. None of this is to be credited on the apportionment. It represents simply the offering of a diocese as a whole.

Interest in the appeal continues to manifest itself. A clergyman has pledged $5,000, payable before the summer is over. A layman in the middle west writes: "Every loyal Churchman ought to feel it his privilege, as well as duty, to respond with full capacity to the Emergency Appeal of the Board, and I am fortunate enough to have in hand some funds which I feel could not be better used. I enclose my check for one thousand dollars—but please do not think that it is intended as 'one day's income'—to be applied to the Emergency Fund."

A unique gift of $3.75 came in a tobacco box with the following letter: "As promised for May 31st, I send you this, three days ahead. It is not a large amount for I am just a shipping clerk. I may say, however, that it has been doubly earned, first by my hands, to possess it, and then by my feet, to save it. It represents 53 car fares, or 106 miles covered by my feet.

"Whatever satisfaction this small sum may give cannot be compared with the pleasure I have felt, in working 30 minutes each morning for the Master before beginning my day's work. I know the little tin box is not a missionary article but it has answered the purpose. So please pardon me having it to complete the work."

Equally interesting was a gift of $1.55 from a Sunday School class of little children who live at "The Home for the Homeless," in Philadelphia. The teacher writes: "I wish you could have seen the light sparkling in their eyes when they were asked to do something for someone else. Please bear in mind that they are school children and are not permitted to go out upon the streets to earn money. The only pennies they receive are from the Matron and others for doing little errands."

The Dioceses of Iowa and Kansas plan campaigns in the next two weeks.

WELCOME TO RUSSIAN ARCHBISHOP.

The Anglican and Eastern Orthodox Churches Union having appointed the Right Reverend Bishop Courtney, the Rev. Dr. Lowndes, and Miss Isabel F. Hapgood, a committee to arrange to meet the new Russian Archbishop on his arrival, and welcome him to his new field of work, this committee was received by Bishop Eudokim at the Russian Cathedral on Thursday evening, June 10th.

There were present the Rt. Rev. Bishop Courtney, the Rt. Rev. the Bishop of Harrisburg, the Rev. Dr. Lowndes, the Rev. T. J. Lacy, the Rev. Dr. Wendel, the Rev. Dr. Clendenin, the Rev. John Campbell, Mr. C. K. Farrington, and Miss Isabel F. Hapgood.

Bishop Courtney read an address of greeting to the new Archbishop, invoking the divine blessing on his work and expressing the conviction that the divisions in the Church were largely due to ignorance and prejudice and could in a great measure be removed by an attitude of friendliness and fellowship.

Archbishop Eudokim replied very earnestly, pointing out that in his opinion the cessation of the war in Europe would prove to be the most propitious time that has ever happened in the history of the Christian Church to promote the cause of Christian union.

He emphasized his belief that Christians should confer with one another so as to accurately ascertain their common grounds of belief rather than dwell on their points of difference.

GENERAL THEOLOGICAL SEMINARY

Bishop Lines of Newark presided at the Commencement of the General Seminary this year, exercises of which were held in Good Shepherd chapel. Other bishops present were Hall of Vermont, Horner of Asheville, Burgess of Long Island, whose son was graduated, and Davies of Western Massachusetts. Degress of Doctor of Divinity were voted by the trustees to Bishops Matthews of New Jersey, who preached the baccalaureate sermon, and Bliss of Vermont, the new coadjutor, but as neither was able to be present it was not conferred.

The essayist at the alumni meeting was the Rev. F. C. Lauderburn of Boston, and the essay was declared one of the best in years. The graduates numbered thirty-three, East Carolina furnishing the Rev. Frederick B. Drane, who is going as missionary to Alaska; Atlanta, the Rev. James H. Flye, who enters upon work in Atlanta; Missouri, the Rev. Karl Tiedemann, who joins the Order of the Holy Cross; and Kentucky, the Rev. Robert N. Ward, who takes up work in Louisville. The Rev. Elroy J. Jennings of Brooklyn, ordained deacon on Trinity Sunday by Bishop Burgess at Garden City, becomes chaplain of Woodberry School for Boys at Woodberry, Virginia. He comes of the lay workers staff of his diocese, St. Stephen's College, has taken the master's degree at Columbia, and in nine years of preparation has had admirable training. A Japanese graduate returns home to work, but so far as could be learned none of the class goes to the foreign mission field.

The report of Dean Robbins to the trustees pointed out again the necessity for larger endowment for the seminary, in part because of the increased cost of living and in part because numbers in the classes are greater than they used to be. A committee was named on increased endowment.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Macon: The Rev. John S. Bunting, of the Church of the Ascension, St. Louis, visited Macon May 30th, and preached in St. James Church. When Mr. Bunting was rector of Christ Church, St. James was founded as a mission. It has in recent months become a parish. They are now looking for a rector.

A crowded church greeted Mr. Bunting. He baptized nine children. The Sunday School has an enrollment of over eighty children. The work is prospering in every particular. There is a united congregation, a strong Guild and Women's Auxiliary, a splendid vestry, good music and well-attended lay services. The first rector will find a fine opportunity for a great work. St. James is located in Cherokee Heights, the coming residence part of the town.

The Rev. Charles I. Wells, D. O., who has accepted the rectorship of Christ Church, Macon, has been sick with typhoid fever. He is recovering rapidly, and hopes to take charge in July again.

The Atlanta Sunday School Institute held its semi-annual meeting in the Church of the Epiphany, Atlanta, the afternoon and evening of June 3d. In the absence of the president, the Bishop, the Rev. Randolph R. Claiborne, was chairman. There were nearly a hundred delegates and visitors present.

The Rev. Mr. Gribben, assistant at St. Luke's, spoke on Missions in the Sunday School Miss McKey and Miss Zahner showed the Institute how to teach classes made up of children of ages 10 and 16. Dean Atkinson spoke on the subject of the Teacher as a Story-teller.

In the evening, Dr. Wilmer read a paper on Teachers' Training Classes. Business was carried on between the parts of the program. Mr. Sims of the State Assocation conducted a Question Box and the program was closed.

After each address there was an opportunity for discussion and questions. Altogether it was found very helpful. One hour was given at 6:30 for supper on the lawn of the rectory near by.

A committee, whose names were not to be announced to the Institute, was provided for, whose duties should be to inspect and investigate methods of various schools, and report as to defects and as to improvements, so that it might be of benefit to all the members of the Institute.

Trinity Church, Columbus, reports progress everywhere. Forty-seven communicants have been added during the year, thirty having been confirmed.

There were twenty-three baptisms. All apportionments for missions have been paid. The Easter was $100 more than last year. The children's offering $118, the largest in the history of the parish.

St. James Church, Marietta, has been repainted and newly carpeted, and it presents a beautiful appearance. An electric motor for the organ will soon be installed. St. James has sent to the Board of Missions nearly $100 more than her apportionment, which will be applied to the Emergency Fund.

Miss Camblos, of St. James Parish, has been appointed by the Bishop as Educational Secretary for the Juniors.

The Death of Miss Mary Pearson, President of the Juniors, in an automobile accident in Macon was a great shock to her friends over the diocese, and has carried much grief into every parish where the Junior Auxiliary is known. She was energetic, lovable, magnetic and an inspiration to her Juniors, whom she loved. She was also Educational Secretary last year, and her taking away is a distinct loss to the work in the diocese. In every good work she was ready to take a part, and her chief happiness was in trying to make others happy.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

The Bishop preached the annual sermon to the class of the East Carolina Training School on June 6th at Greenville. The text was from Eph. 4: 1: "I therefore the prisoner of the Lord. beseech you that ye walk worthily of the vocation wherewith you are called."

Dr. Drane, who has charge of the work at Nag's Head, has located the lot for the contemplated chapel, and hopes to be in a position to begin work very soon.

Bishop Darst, the Rev. B. F. Huske and Rev. C. A. Ashby attended finals of the Theological Seminary in Virginia. where Mr. Huske was made an honorary member of the alumni.

Christ Church, Elizabeth City, the Rev. C. A. Ashby rector, at an accounting in May found that its indebtedness had been entirely paid and its regular envelope revenue most encouragingly increased during the year. The salary of the rector was given a substantial increase.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Services at Jamestown Island.

Sunday, June 20th, being the Third Sunday after Trinity and the three hundred and eighth anniversary of the first Communion on Jamestown Island, services will be held there at 3 P. M. by the Rev. E. Ruffin Jones, rector of Bruton Parish, Williamsburg. The old Jamestown silver will be used.

For those persons wishing to attend there will be ample time to catch the evening train from Williamburg for Richmond or Norfolk after the services. The usual price of transportation from Williamsburg to Jamestown for party by automobile is $1.00. Mr. Jones will be glad to engage such transportation for any who may desire it. The offering will be for the work among the Indians.

The Jamestown Committee of the A. P. V. A. will co-operate with Mr. Jones in this service.

Bedford: On Sunday, June 20th. Liberty Lodge of Masons will worship at St. John's, that Sunday being near St. John Baptist's day. The Rev. Dr. Mitman, educational secretary of the Washington Province, himself a prominent Mason, will preach the sermon. At night it is hoped to have a service in the interest of religious education with the Rev. Dr. Bradner as the preacher. The Sunday School Normal will open on the following day. The local committee at Bedford, and the Rev. G. O. Mead, secretary of the Educational Committee of the Convocation, have perfected all arrangements for holding the school, and a good enrollment is expected.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Letter from Bishop Gobson Regarding The Panama Conference.

On June 9th Bishop Brown attended a meeting in New York of the Committee on the Panama Conference.

As the only member of the Diocesan Episcopate present from the Protestant Episcopal Church in the United States, the committee requested the Bishop to prepare the statement of principles on which the Conference should be conducted.

The Bishop laid down as the first principle on which missions to Latin America should be based this statement, that the good in all religions with which our missionaries come into contact shall be recognized. In other words, that the view which Phillips Brooks announced with such tremendous force at the General Convention after his return from his visit to our missions abroad should be affirmed and adopted as the basis of our missionary efforts.

To the great gratification of the large body of Christians who are wearied of polemics and who prefer the philosophic view of religion and missions, the principle thus laid down was adopted by the committee.

In so far as Christian missionaries accept heartily the living truth that God is in all religions as well as in all creation, and act consistently upon it, the cause of peace and unity in the Church and the world will be advanced; missions will prosper and the coming of Christ's kingdom in its glory will be hastened.

ROBERT A. GIBSON,
Bishop of Virginia.

A Request and Suggestion.

The clergy of the Diocese of Virginia are requested by the Bishop to bring before their congregations on Sunday, June 27th, the subject of the Missionary fund called the "Emergency Fund," and to receive offerings for the same.

The English missionaries are helping German missionaries in China and we must do our part in sustaining the great work abroad as well as at home.

Our quota is $4,500.00. We have sent in not quite $1,300.00. This, however, is the first call from the diocese for concerted effort. The amount asked from each one is "one day's income," and let it be noted that the remainder, now given will not be repeated.

ROBERT A. GIBSON,
Bishop of Virginia.

Correction in Report of the Ordination Service at the Virginia Seminary Published Last Week.

Instead of "Ambler Mason Blackford and Randolph Fairfax Blackford, B. A., presented by the Rev. W. D. Smith, D. D.," the report of the ordination service, in that clause should read, "Ambler Mason Blackford and Randolph Fairfax Blackford, B. A., presented by their rector, the Rev. William J. Morton and William Clarkson Marshall, Jr., B. A., presented by his rector, the Rev. W. D. Smith, D. D.," as the deacons ordained by Bishop Gibson for the Diocese of Virginia.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Fifth St. Mary's Conference.

At St. Mary's School, Raleigh, North Carolina, which is the largest of our Church boarding schools for girls in the whole country, there was held in the week May 31st to June 5th a Conference which was easily one of the very largest and most important of the Church Conferences in the United States. Officials, speakers and members from out of town staying at the school for practically a whole week numbered 122, while those attending one or more sessions from the city amounted to at least 100 more. Total actually registered, 161. The out-of-town visitors were entertained by the school, and the convenience of the buildings, grouped closely together, made it possible to accomplish an unusual amount of work in the time available.

On Monday morning there was a reception by the trustees and the rector at which everybody got acquainted. It might be noted that one of the customs of this Conference is that at meals no one sits in the same seat twice, and no two people sit together who knew each other before reaching the Conference. This custom is practically universally observed and is an important influence in the social side of the Conference, which is of such primary importance.

After the reception there was a short service in the chapel with a devotional address preparatory to the Holy Communion by the Rev. Augustine Elmendorf.

The program of the next four days was a uniform one. Holy Communion at 7:30, with an average attendance of eighty. Breakfast, 8:00 A. M.; chapel, 9:00 A. M. This was immediately followed by addresses on the "Better Rendering of the Concerted Parts of the Church Service," by the rector of the school. These addresses were suggested by the results of the short practice conducted each Monday night at former Conferences, and were delivered at the request of members of last year's Conference. A surprising amount of interest seemed to be created in this subject, and the members seemed to feel that the suggestions themselves, with the opportunities of practical application at the eighteen services, showed unexpected possibilities in improving our services under the leadership of the clergy.

After an intermission of fifteen minutes, an important matter, if listeners are to be ready for subsequent mental effort, there followed addresses on "Social Service" by the Rev. Augustine Elmendorf, Executive Secretary of the Social Service Commission of the Diocese of Newark. This year, as last, the speaker interested, edified and enthused his large audience in this important subject. About a third of the time was given to questions, remarks and suggestions by other members of the Conference. Noteworthy among these voluntary contributions were short addresses on the actual needs and conditions in North Carolina by Mr. Clarence Poe, editor of the "Progressive Farmer" and first president of the North Carolina Conference of Social Service, and

by Miss Daisy Denson, Secretary of the North Carolina State Board of Charities.

After the next intermission followed addresses on "Religious Education" by the Rev. Lester Bradner, Ph. D., Director of the Department of Parochial Education of the General Board of Religious Education. With his well-known ability and grasp of the subject, Dr. Bradner spoke on the work of the Sunday-School in its various phases on the first three days, while on Friday he spoke on Religious Nurture in the home. Again there was free discussion by the various members indicating intense interest in the subject.

After dinner on Tuesday the members of the Conference organized by electing a "Steering Committee," which had entire charge of the program during the free period from 2:00 to 6:30 P. M., and from 7:30 to 8:30, and these periods were fully used. There were meetings on How to Reach People in the Country, under Rev. A. S. Lawrence, on Story Telling, under Miss E. B. Taft, on Primary Work in the Sunday-school under Mrs. C. L. Hunter, on the Forward Movement for the Diocese of North Carolina under Bishop Cheshire, on the Girls' Friendly Society under Mrs. H. M. Bonner, on Junior Teachers under Dr. Bradner, and on Senior Teachers under Mrs. Bradner. Meetings were also held of the Executive Committee of the Conference for Church Workers in Industrial Communities under Rev. H. A. Willey, of the Social Service Commission of the Diocese of North Carolina under Rev. G. W. Lay, and of the Alumnae of St. Mary's School, under Mrs. Ernest Cruikshank. On Thursday afternoon nearly all the members visited the State Penitentiary with the Rev. Mr. Elmendorf, and on Friday they were most hospitably received on their visit to St. Augustine's School by the invitation of Rev. Messrs. Hunter and Goold.

In the evening, after prayers, addresses were delivered in the Auditorium on the Forward Movement by the Rev. Robert W. Patton, provincial Secretary of the Board of Missions for the Fourth (Sewanee) Province, who has led in this work in the South, and by the Rev. William E. Cox of Wilmington, N. C., and the Rev. Thomas P. Noe, Archdeacon of East Carolina, who have done such remarkable work in spreading this Movement over the whole of their diocese.

After the last address Friday night the closing service was held in the chapel with addresses by Rev. Dr. Bradner and the rector of the school. Most of the members stayed throughout the Conference and left on the morning trains on Saturday.

Woman's Auxiliary.

The thirty-third annual meeting of the North Carolina branch of the Woman's Auxiliary was held in Holy Trinity Parish, Greensboro, May 18th-20th. Miss Kate Cheshire, president, presided. Seventy-two delegates were present. $7,577.98 was the amount of the offering for the year. The united offering for the year amounted to $7,757.00, and the total increase was $516.00.

The meeting was characterized by a keen determination to do the King's business more intelligently and more faithfully. The development of the Junior Department was the most emphasized feature of the meeting. By a unanimous vote it was decided to give the Juniors of Section III the right of representation.

What promises to be a splendid missionary Institute will be held in Charlotte in the fall for Junior leaders and others.

A committee was appointed to ask Mrs. Charles R. Pancoast, of Philadelphia, to visit not just one, but a number of the branches when she can come to North Carolina; and to arrange the schedule if this is possible.

Special effort in behalf of St. Mary's, Shanghai, is to be made this summer.

The afternoons were given over to conferences on the United Offering and on the Junior Work. Before the latter, under the guidance of Mrs. J. B. Gibble, of Burlington, the Burlington Juniors held a model meeting.

Each of Miss Emery's four suggestions received a hearty response. Among them were these: That each branch arrange a garden party with missonary talks this summer; that each branch send one of its most promising young women to Blue Ridge, June 25th-July 5th, or to Sewanee August 3rd-8th, with the definite purpose of preparing herself to lead in Auxiliary work.

The Standing Committee of the diocese has been organized by the election of the Rev. A. B. Hunter as president, and the Rev. M. A. Barber, Christ church rectory, Raleigh, as secretary.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

National Cathedral School for Boys.

The baccalaureate sermon at the Cathedral School for Boys was delivered on June 6th by Professor Rollins of the Virginia Theological Seminary, and was one of the best we have ever heard. It was simple enough to appeal to the youngest boy present, yet it was full of thought and interested the oldest of the hearers. It dwelt on the Christian life from a grammatical standpoint, and showed the significance of the five great verbs, I am, I ought, I can, I must, I will, in the life, thought and activity of every disciple of the Master, concluding with the most earnest and affectionate appeal to the graduate to make them the keynote of his life for the future. The Commencement exercises of the school took place in the Bethlehem chapel the next day, when the certificates of graduation were awarded to eleven young men who had completed the course. It seems that all but two of the graduates are going to college, which is a splendid showing. Before the closing of the service, a beautiful solid silver loving cup was presented by the school to the retiring head-master, Mr. Earl L. Gregg, as a token of the affection with which he has inspired the pupils.

The Summer School for Teachers, which was held at the Cathedral School for Girls, closed on Friday, June 11th, and was very successful and further, was well attended, the enrollment being as high as one hundred and twenty-two, being a considerable increase over that of last year. The opening service was held Monday, June 7th, an address of welcome being gracefully delivered by the Bishop of the diocese and a powerful discourse preached by the Bishop of Maryland, emphasizing the demand and the need in the Church for the highest trained teachers for her young people, if she is going to go on doing her duty and making well-instructed Christians and Churchmen of them. The classes were well patronized, the lectures had good audiences, and the sectional conferences very successful. Dr. DeVries, the responsible head of the school, deserves the highest praise for his untiring efforts for the welfare of teachers and pupils.

The Bishop Escapes Injury: On June 4th the Bishop had a narrow escape from serious injury in a collision with a street car, as he was leaving the gates of the Cathedral Close on his way to St. Matthew's chapel for a confirmation. There were only two persons in the automobile—the Bishop and the chauffeur—and their escape was almost miraculous. The car was wrecked, but the Bishop pluckily borrowed another car from the Boys' School and arrived at the chapel only five minutes after the hour set for the confirmation.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop

Election of Suffragan Bishop.

The annual Convention of the diocese was preceded by a Sunday-school Auxiliary hour in the Church of the Good Shepherd, Hartford, and the Woman's Auxiliary hour, at which there was a large attendance.

The Convention met on the afternoon of June 8th, in Christ church, Hartford. The principal business was the election of a Suffragan Bishop in compliance with Bishop Brewster's request. Four ballots were taken with the following result:

Clerical Vote.

	1	2	3	4
Rev. A. W. Moulton	54	56	49	33
Rev. E. C. Acheson	25	35	52	79
Rev. J. N. Lewis	22	20	16	13
Rev. F. L. Vernon	19	17	12	7

The Rev. Ernest deF. Miel, D. D., the Rev. L. B. Howell, the Rev. F. S. Kenyon, and others, received a number of votes. The laity convened in the chapel and promptly and unanimously concurred in the election of Dr. Acheson.

The Rev. Edward Campion Acheson, Suffragan Bishop-elect, is a graduate of the University College, Toronto, and received orders in that diocese. After a short ministry there he was for two years assistant minister in St. George's church, New York, and has been rector of Holy Trinity church, Middletown, Connecticut, since 1892. He is greatly beloved by his people, and highly esteemed throughout the diocese.

Another notable feature was the announcement of the gift, by Mr. James J. Goodwin, to the diocese of the house now occupied by the Bishop, provided the fund of $12,000 for the purchase of an episcopal residence be increased, by an assessment, to $15,000 to constitute a permanent fund for its upkeep. The Convention, with a rising vote, unanimously accepted the gift, with thanks for such noble generosity.

Standing Committee are the Rev. Dr. Samuel Hart, the Rev. Dr. Storrs O. Seymour, the Rev. Dr. J. C. Linsley, the Rev. George T. Linsley, and the Rev. M. G. Thompson. Clerical deputies to the Synod of the First Province, the Rev. J. Eldred Brown, the Rev. Dr. James Goodwin, the Rev. John N. Lewis, Jr., and the Rev. Dr. Miel; lay deputies, Mr. H. H. Heminway, Mr. Burton Mansfield, Mr. C. A. Pease, and Mr. C. H. Tidbitts.

The Church Pension Fund System was adopted. The report of the Standing Committee was read by the Rev. Frederick W. Harriman, D. D., chairman, and showed that, whereas the population of the State had increased from 460,000 in 1860 to 1,114,000 in 1910, the organized parishes and missions increased about 20 per cent., with many new missions. "Fifty years ago our communicants were 2½ per cent. of the total population; they are now 4 per cent." There were 2,093 persons confirmed last year. There has been a steady, unheralded progress, the outcome of conscious power meeting urgent opportunities.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

The Council.

The thirty-eighth annual Council of the Diocese of West Virginia met in Holy Trinity church, Parkersburg, W. Va., on Wednesday, June 9th. The Bishop-coadjutor was the celebrant at Holy Communion. With four exceptions all of the clergy were present.

The first matter brought before the council was the letter of Bishop Peterkin, in which he informed the council that he had placed the resignation of his jurisdiction in the hands of the Presiding Bishop of the American Church. The Bishop has been unable to perform any of his duties during the past year, but his people had hoped and prayed that this period of rest might result in his partial restoration to health. It was with much grief that the clergy and lay delegates listened to the message which follows:

Bishop Peterkin's Letter.

"I give a cordial greeting to the 38th annual council assembling in Parkersburg, but very much regret that I can take no part in the social functions or religious exercises.

"I have made no visitations for more than twelve months and there is nothing of that kind to report. I have only been able to learn how, under the direction of the Bishop-coadjutor and largely through his personal exertions, the work of the diocese has gone on uninterruptedly and successfully. Thank God for the hand at the helm in our hour of need.

"I have availed myself of the kind and thoughtful request of the standing committee to consider myself relieved from all work for a year's time. The result has been that after fully diagnosing the case under skillful physicians here and elsewhere, I have with great regret, reached the conclusion that I have reached the limit of the work the good Lord his assigned me, and I have therefore placed the resignation of my jurisdiction in the hands of the Presiding Bishop. He informs me that except under special pressure it will take until April, 1916, to consummate my purpose. This will allow ample time to arrange and adjust all diocesan matters. In the meantime, the coadjutor can administer the diocese.

"One matter, however, must be attended to at once. I desire to surrender eight hundred dollars of my salary in favor of the Bishop-coadjutor. He does the work, he has the responsibility and three hundred dollars a month is little enough compensation, especially as his traveling expenses, from five to seven hundred dollars per annum, have to come out of it. With twelve hundred dollars a year and the Episcopal residence the Bishop is very handsomely provided for. It is with devout gratitude to God that I turn over the diocese to the efficient and acceptable hands of the Bishop-coadjutor.

"These statements thus frankly made contain many suggestions which I have not the courage to pursue, nor have I the strength to follow up the sentiments involved. As I look back upon thirty-seven years of imperfect service I can but pray the good Lord to accept it all.

"I thank the diocese for these thirty-seven years of uninterrupted and loyal consideration, affection and constant partial appreciation.

"May the good Lord bless you every one.

Your grateful Bishop,
GEO. W. PETERKIN.

A committee was appointed to draft a suitable reply, which was presented and received by the Council with impressive solemnity. The report follows:

"Your committee, to whom was referred the greeting of our beloved Bishop Peterkin to this Council, that some reply in some degree appropriate might be prepared and submitted for approval, feel the absolute insufficiency of any words, which they can present, to give expression to the emotions which fill all our hearts.

"When we recall the many years, during which his hand has guided the work of the Church in our midst and his wisdom has given direction to all her operations—when we think of the tender sympathy which has never failed, and of the wise counsel and generous help which have been ever ready in our need—when we remember the toil that knew no weariness, which through the years he has borne—shall we say with cheerfulness? no, the word is far too weak!—with joy for us and for the sake of the Master, whom he served—when we realize the completeness with which he gave himself—the unswerving loyalty of his devotion to that service—counting all things but loss for the excellency of the knowledge of Christ Jesus, our Lord, our hearts are full and words are but poor channels for the outflow of that which fills them. We seem to see again the brave form, which moved over in the forefront of all our struggles. We hear the cheery voice which called us always to go forward. We read the hopeful heart and buoyant spirit, which has lived and loved and labored among us for a generation past and which has never feared failure in any undertaking for God's glory. And, as we look and listen and read, we stand once again in his presence with heads uncovered and with loving hearts, and we give thanks to God that He has given him to us and spared him to us hitherto, and we pray that through His providential care he may be with us still for very many days to come.

"We do not ask of him that he shall work in our behalf any more. Our hope is that he will rest among us, as long as God in His providence may spare him to us, and by his very presence bring a blessing upon us all.

"His name is to us a tower of strength, and it is the desire of all his people that he may permit us to keep it at the head of all our work. We wish to call him still our Bishop without any limiting term—not say, 'resigned,' or 'retired,' but simply the Bishop of West Virginia.

"We, therefore, offer these resolutions:

"Resolved:

"1. That it is the wish of his people throughout the diocese, voiced through this Council, who speak with one mind and one heart, and express the feeling, which all his people cherish, that he will grant us this privilege. And in this end we ask whether he cannot consent, at the request of us all, to withdraw the resignation, which he has forwarded to the Presiding Bishop of the Church.

"2. That we are unwilling to accept the surrender of an additional portion of his salary to that which many years ago he so generously gave up in furtherance of the work. We beg to assure him that we believe that without this surrender on his part adequate provision can be made to relieve the increased burdens of our Bishop-coadjutor.

"3. That the secretary be requested to send to our dear Bishop a copy of this paper, as our reply to his words of greeting to us, and with it to assure him of our undying love and that our prayers shall be unceasing that God may bless him with His richest blessings in the heavenly places in Christ Jesus in this world and in that which is to come, and that he will always have him in His holy care and keeping.

"S. SCOLLAY MOORE,
"JOHN S. DOUGLAS,
"G. A. GIBBONS,
"C. L. THOMPSON,
"G. A. ASCHMAN."

Soon after the adoption of the foregoing the Council by unanimous vote added eight hundred dollars to the salary of Bishopp Gravatt.

Bishop-Coadjutor's Address.

Bishop Gravatt's address was a business like document, giving a comprehensive record of the year's work and pointing out the lines of the work calling for consideration by the Council in session. He reported all the parishes and missions supplied except one; that he had confirmed 501 persons, 488 of these were in his diocese and the remainder were in Virginia and done at the request of the Bishop of Virginia.

The Bishop recommended the adoption of the Church Pension system. Thursday was set apart to hear Mr. Sayers and after giving careful consideration to the matter the Council adopted the Church Pension system without a dissenting vote.

St. Hilda's Hall, a school for girls, which will be opened at Charleston in September, received the approbation of the Bishop. He reported that Sheltering Arms Hospital had treated 2,400 patients during the year, graduated five nurses and built a home for nurses at a cost of twelve thousand dollars, all of which was paid. Reynolds Memorial Hospital treated 699 patients and graduated nine nurses.

One priest and one deacon received ordination during the year. Two resignations attracted attention because of the prominence of the persons and the long period of service terminated. Mr. L. E. Sands, for twenty-three years treasurer of the diocese, resigned because he had removed to the Diocese of Pittsburgh. Mr. E. M. Ambler, for thirteen years a trustee of the Episcopal Fund, also offered his resignation. Both were accepted with much regret.

By way of advanced legislation a proposition was submitted to consolidate all the societies and boards of the diocese into one central board with a salaried officer to manage it. The Council did not approve.

A resolution that the Council enter the Third Provincial Synod was referred to a committee. Two reports were presented. The minority report, recommending the diocese join the Province, was rejected and the other report was laid on the table. There was small sentiment favoring the Province and very few voted to unite with the Province. It would appear the Provincial Synod has not increased in favor during the year.

A commission was appointed to arrange for a preaching mission during the coming Advent season. Reports showed there were 10,904 baptized persons in the diocese, a gain of 69; also 6,488 communicants, a net gain of 178; 475 Sunday School teachers, 3,782 scholars, a gain of 529. The Advent offering was $1,430.64, an increase over the former year.

Proportional representation was adopted; the plan gives each parish and mission one delegate; if there are more than one hundred communicants two

delegates, and if more than 250 communicants three delegates. This amendment passed the first reading by unanimous vote and will come up for final passage next year. A resolution making women eligible to serve as vestrymen was rejected.

The resolution of the General Convention providing for the election of a Presiding Bishop was rejected. To change the date of the General Convention to first Wednesday in October, adopted. Resolutions providing for change in trial of presbyters and deacons, also giving the Convention power to change tables of lessons and proper psalms were adopted, and with these was adopted the resolution regarding the registration of communicants.

Robert L. Boyd was elected treasurer of the diocese. The time for the next session was fixed on the 31st day of May, 1916, the Council to meet at Martinsburg.

The old standing committee was re-elected. Provision was made to raise the sum of sixty thousand dollars in the next three years that the Permanent Episcopal Fund may be not less than one hundred thousand dollars. Ten thousand dollars for Diocesan Mission was made the watchword of the diocese for the coming year.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Anniversary Observed: The twenty-fifth anniversary of the ordination to the priesthood of the Rev. Arthur R. Taylor, rector of St. John's Church, York, was celebrated in St. John's Church, York, on Sunday, June 6th. The special preacher for the occasion was the Rev. G. F. G. Hoyt, rector of St. Paul's Church, Columbi. Mr. Taylor has been nearly ten years rector of the church in York. During that time much progress has been made in that historic parish. A debt of nearly $3,000 has been extinguished; a splendid church organ has been given and installed; a substantial endowment has been established by bequest; provision has been made for a boys' club house at a cost of more than $2,000; a vigorous institutional work has been established and developed, reaching now about five hundred boys and girls; the Sunday School has been practically doubled; the parish library has been extended from a small thing to a distinct and considerable community benefit. The work at Norway Park has constantly grown, and additions and improvements have been effected which have almost re-made St. Andrew's, a mission of the parish.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Monterey: The commencement exercises for St. Raphael Institute for Social Workers, Missionaries and Postulants, Monterey, began with a baccalaureate sermon by Rev. M. P. Logan, D. D., of Nashville, Sunday, June 6th.

On Monday night the commencement proper was held at St. Raphael House, the Rev. H. J. Mikell, D. D., delivering the commencement address. A large vested choir of the students rendered the service, and the diplomas were delivered by the president of the Institute, the Rev. Archdeacon T. D. Windiate. (A number of postulants have been in attendance the past year.) The following received diplomas: Paul Williams, Frank Kercheval, Lewis Nyhagen and James Helms.

St. Raphael's House will be open for guests during the summer.

SOUTH DAKOTA.

Rt. Rev. George Biller, D. D., Bishop.

The Convocation.

The annual Convocation of the Missionary District of South Dakota was held in Trinity Church, Watertown, South Dakota, May 29th to 31st, and opened with the Holy Communion service on Saturday, May 29th, at 7:30 A. M.; there followed prayers and the Bishop's annual address. Immediately afterwards Convocation assembled and organized.

The following officers of the district were elected: Secretary, Rev. Paul Roberts, of Brookings; treasurer, C. D. Rowley, of Sioux Falls. The Rev. S. S. Mitchell, of Watertown, was elected editor in chief of the South Dakota Churchman.

The following delegates were elected to the Provincial Synod: Clerical, Paul Roberts, P. J. Deloria, A. B. Clark, H. W Fulweiler and Wm. Holmes. Lay delegates: Judge Gates, F. C. Danforth, Clarence Three Stars, S. W. Russell and J. W. Burnside.

The Parochial Missions Committee reported that they would co-operate with the Parochial Missions Committee appointed by the General Convention for the holding of Missions in South Dakota, during the coming Advent and were granted by the Convocation $25.00 for expenses.

The matter of entering the Clergy Pension scheme was discussed at some length and a committee was finally appointed to look up the matter more fully and report at the next Convocation.

The following important resolution was passed:

1. Whereas, Bishop Biller, in his address to the Convocation in 1913, did emphasize the need of additional Episcopal supervision in this Missionary District, and

2. Whereas, the work among the Sioux Indians constitutes a peculiarly different problem in the matter of Episcopal supervision, and

3. Whereas, the aforementioned work is scattered in ten districts, taking in parts of two States, in territory covering 80,000 square miles, and some one hundred and sixty-seven centres of worship, one hundred of which are off the railroad, with more than 7,500 communicants, and 16,000 baptised souls, and

4. Whereas, in addition, there is an increasingly important and growing field of labor among the white people of this State, there being already ten parishes and about 60 missions, and 2,650 communicants, and

5. Whereas, under the following provision of Section 4, of Article 11, of the Constitution of the Church as amended in 1910, viz: "A suffragan bishop shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by canons of the General Convention," we believe that it is within the power of the General Convention to consecrate suffragan Bishops for work in Missionary Districts;

Therefore, the clerical and lay delegates of the Missionary District of South Dakota in Convocation assembled do hereby petition and memorialize the General Convention of the Protestant Episcopal Church in the United States of America to adopt a canon or canons providing for the election of suffragan Bishops for work in Missionary Districts, and that thereupon a suffragan Bishop be elected and consecrated for the work of the Church in the Missionary District of South Dakota.

Resolved, that the secretary of the Convocation be, and he is hereby instructed to transmit a copy of this resolution to the secretary of the Synod of the Province of the Northwest, with the request of this Convocation that the Provincial Synod do recommend to the next General Convention the granting of the relief herein sought."

MISSISSIPPI.

Rt. Rev. Theo. Du Bose Bratton, D. D., Bishop.

All Saints' College.

The commencement exercises of All Saints' College, Vicksburg, were inaugurated Saturday evening, May 29th, by a recital given by the "All Saints' Glee Club and members of the music department. On Sunday morning the commencement sermon was preached by the Rev. Luke White, of Shreveport, Louisiana, at Christ Church, to a large congregation. The Rev. Charles E. Woodson, rector of Christ Church, and the Rev. J. C. Johnes, rector of Trinity Church and chaplain of All Saints' College, took part in the services. The Rev. Mr. White brought a helpful message to the college and made many friends during his stay in Vicksburg.

At 10 o'clock on Thursday, the final exercises of commencement week took place in the Assembly Hall. Bishop Bratton presided; the Rev. Messrs. Green, Johnes, Sykes and Dr. Smeade presenting the medals. Bishop Bratton delivered the certificates to the graduates, and Miss Jennie G. B. Trappier, principal, read the report of honor. The address was made by Hon. J. D. Thomas, of Vicksburg.

In the afternoon the board of trustees held their annual meeting and reported the most successful year in the history of the college and bright prospects for the session of 1915-1916. Already many applications are coming in for next session.

The Bishop, faculty and board of trustees are to be congratulated on the splendid work that is being accomplished at the college.

Other News.

The Vicksburg Industrial School for Negro Youths closed on Thursday, May 27th. The exhibit of the work on the closing day showed that splendid progress is being made in the only educational institution for negroes under control of the Diocese of Mississippi. Among those present were Bishop Bratton and the Rev. Charles E. Woodson.

The Rev. William Mercer Green, rector of St. Andrew's Church, Jackson, preached the commencement sermon for the Mississippi Agricultural and Mechanical College at Starkville the last week in May; and the Bishop of the diocese delivered the annual commencement sermon at the Industrial Institute and College at Columbus, May 30th, before a large congregation, and in the evening made an address before the Young Woman's Christian Association. Dr. George Gordon Smeade, Archdeacon of the Diocese and chaplain of the Traveling Association, made the address to the Association at their annual meeting on June the 4th at Laurel. The fact that so many of our clergymen are being called on to preach on these important occasions, goes to show that the Church is making a deep impression on the people of this State.

A new sanctuary railing has been placed in the Church of the Redeemer,

Biloxi, the Rev. C. B. Crawford, rector. in loving memory of Mrs. Charles T. Howard, who was for many years the largest contributor to the financial support of the parish. The railing is given by the members of the parish.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Dr. Fiske Accepts Election as Bishop-Coadjutor.

The Rev. Charles Fiske, D. D., rector of St. Michael and All Angels' Church, Baltimore, has accepted his election as Bishop-Coadjutor of Central New York, subject to the canonical consent of the Standing Committees and Bishops.

Sunday School Anniversary.

On Trinity Sunday the Sunday School of the Church of the Ascension, Baltimore, the Rev. R. W. Hogue, rector, celebrated its seventy-seventh birthday. The service was held in the church at half past three and the Chinese Sunday School united with both the morning and afternoon sessions in a beautiful service of carols, hymns and prayers. The address was delivered by the Rev. C. L. Atwater, vicar of the Chapel of the Advent. The rector asked all to lift their hands who had been in the Sunday School a year; then those two years, and on until at last the call for those who had been with the school for seventy-seven years showed the uplifted hand of Mr. John Black, now a vestryman of the church. Miss Millie Focke had a record of forty years with the school.

Memorial Service.

On the evening of the First Sunday after Trinity, June 6th, a very beautiful and impressive service was held at St. Paul's Church, Baltimore, in memory of the late rector emeritus, the Rev. Dr. J. S. B. Hodges. All the music for this service was of Dr. Hodges' composition, except the glorious anthem, "I heard a voice from heaven," written by his father, Dr. Edward Hodges, and "Man that is born of woman," which were sung in place of the Psalter. The music throughout was of the highest order, fully maintaining the high standard for which Dr. Hodges labored. The rector, the Rev. Dr. A. B. Kinsolving, made a brief address, speaking of the great debt of the Anglican communicants to Dr. Hodges, whose music, he said, issued out of his devotional life as a priest. Bishop Harding of Washington, who for five years was associated with Dr. Hodges at St. Paul's, then paid a high tribute to the former rector and friend. He spoke of the combination of progressiveness and consecration which marked him and how he had stood for the highest standards in the worship of the sanctuary. The church was filled with a large and representative congregation.

Commencement of the Hannah More Academy.

The eightieth annual commencement of the Hannah More Academy, Reisterstown, the diocesan school for girls, was held on Tuesday, June 8th. The sermon to the graduating class was preached by the chaplain, the Rev. William Walker, in St. Michael's Chapel, on Sunday morning, June 6th. On Tuesday at 10:30 A. M. the pupils, graduates and teachers marched to the chapel, whence, after Morning Prayer had been said, they returned to Wyman Hall, where the graduating exercises were held. The principal address was made by the Rev. William A. McClenthen, D. D., rector of Mount Calvary Church, Baltimore. After the report of the examiners and the announcement of honors and prizes, Bishop Murray made an address and presented the diplomas to the class of ten graduates.

Petition for Use of Individual Communion Cups.

At a recent meeting of the vestry of the Church of the Ascension, Baltimore, the Rev. R. W. Hogue, rector, a petition was received signed by a large number of the congregation in behalf of the use of individual communion cups. The petition was worded and presented in a reverent spirit and its signatures represent a large number of the most earnest workers and devout communicants of the parish. The vestry expressed appreciation of the motive and spirit of the petition, and with the rector conferred with the Bishop of the diocese about the matter. Bishop Murray gave the matter his endorsement, stating that some change from the present custom would undoubtedly be allowed in time and that the proper procedure was to memorialize the General Convention through the Convention of the Diocese. This will be done by the vestry at the next Diocesan Convention.

Other News.

A number of the clergy of Baltimore and vicinity, together with a few laymen, were very delightfully entertained at luncheon at the Green Spring Valley Hunt Club, Baltimore county, by the Rev. Hobart Smith, rector of Old St. Thomas' Parish, Garrison Forest, on Monday, June 7th. The Rev. Roland Cotton Smith, D. D., rector of St. John's Church, Washington, D. C., read a very thoughful paper on "Paradoxy," which was afterwards informally discussed by a number of the clergy.

PITTSBURG.

Rt. Rev. C. Whitehead, D. D., Bishop.

Historic Old Church Reopened: On Sunday, June 6th, S. Luke's Church, Woodville, was reopened for services during the summer by the Bishop of the diocese. St. Luke's is situated among a rural population about fifteen miles from Pittsburgh, and is one of the oldest church organizations and church buildings in the diocese. The work is at present under the care of the Rev. John Fairburn, of the Church of the Atonement, Carnegie, whose vested choir s pplied the music for the service. Addresses were made by the Rev. Joseph Speers, of Wilkinsburg; the Rev. T. J. Bigham, Archdeacon of Pittsburgh, and Bishop Whitehead. Services will be provided on Sunday afternoons during the summer season by Mr. Fairburn and Archdeacon Bigham.

Relief Work for War Sufferers: On Wednesday, June 9th, the diocesan branch of the Woman's Auxiliary held an all-day sewing at Calvary parish house, Pittsburgh, in behalf of the work of The Surgical Dressings Committee of New York, when the time was spent in rolling bandages, making all sorts of dressing and appliances for dressing wounds on the field and in hospitals, according to a sample kit furnished by the committee.

The week beginning June 6th has also been observed in Pittsburgh as "Bread Week," a thorough canvass having been made in Pittsburgh and its suburbs, and some neighboring towns for donations of money wherewith to purchase a shipload of flour for the starving Belgians. In the first four days the sum of one hundred and forty thousand dollars was gathered together, which it is hoped will be considerably augmented when the work is finished.

Saint Barnabas Home, McKeesport: St. Barnabas Day was observed as the anniversary of this most beneficent institution. The services began with an early celebration of the Holy Communion for the inmates, the Bishop of the diocese officiating. At eleven o'clock there was a second celebration of the Holy Communion in the chapel of the home, at which Bishop Whitehead preached, and at which the officers of the institution and visiting friends were present. Dinner was served to all the visitors, and in the afternoon brief addresses were made, after a short service, by Bishop Whitehead, the Ven. Archdeacon Radcliffe, of the Diocese of Erie, and Rev. A. C. Howell, of Sewickley, and Dr. Theodore Diller, of Pittsburgh. Supper was served, and Evening Prayer was said at eight o'clock, with addresses by the Rev. J. H. Fairlie, the Rev. Dr. Scott Wood, and Superintendent Hance. Strenuous efforts are being made to complete the building fund now being raised for the erection of a fire-proof building, on the lot adjoining that on which the present home is located. St. Barnabas' Home provides a comfortable abiding place for about sixty convalescent and also incurable men and boys. The superintendent is Mr. Gouverneur P. Hance.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop

St. Mary's Hall Burlington.

This, the oldest Church school for girls in this country, of which the Rev. John Fearnley is rector, and Mrs. Fearnley principal, has just closed the 78th year and the most progressive and prosperous year of its history.

Founder's Day on May 27th was marked by the ninth quinquennial reunion of the Society of Graduates, with an attendance of over two hundred and fifty of the latter.

The first feature of the day was the crowning of Bishop Doane's picture; a brief but impressive ceremony at which the Bishop of the diocese was assisted by the rector. This was followed by a celebration of the Holy Communion in the chapel.

At four o'clock occurred the dedication of the new gates erected in memory of Bishop Scarborough, adjacent to Scarborough Hall, and making a most impressive entrance to the school grounds.

A business meeting of graduates followed this event; and the memorable day closed with a largely attended reception given in the evening by the rector and Mrs. Fearnley, together with a performance of "Patience" excellently rendered by students in the school theatre.

Commencement week began with Trinity Sunday, May 30th, when the baccalaureate sermon was preached by the Rev. Herbert Shipman, of New York.

On Monday afternoon a play entitled "A Woodland Plaisance" was rendered before a large and delighted audience on the school grounds, and in the evening the annual concert was given.

On commencement day the orator was the Rev. Mercer G. Johnston, rector of Trinity Church, Newark, and son of the Bishop of West Texas. In the chapel the Bishop of the diocese made an address and delivered diplomas to twenty graduates, among whom was numbered in order the thousandth graduate of St. Mary's Hall.

Christianity and the Community

Thy Kingdom Come on Earth

The editor of this page had occasion in the last few days to take a short trip into North Carolina, and was interested in trying to learn from citizens of the State their opinion of State-wide prohibition, which has prevailed in North Carolina for some years.

He had the opportunity of talking to four people, none of whom he had ever seen before, and these are the impressions he got.

The first person he talked with was a woman, the eager and notably efficient rural school supervisor of one of the mountain counties of the State. She said that there was no doubt whatever as to the good effects of prohibition in her district. There was still some drinking—of liquor illicitly made or brought in from outside—but not nearly so much as there used to be.

The next person was the brakeman on the railroad train. He had been running on the road, he said, about twenty-five years. The writer asked him what he thought of the effect of prohibition and he replied that the good of it had been very great.

"A man was telling me yesterday," he said, "about some men he knew there in Statesville" (through which town the train, as it happened, had just passed). "It used to be that they never paid their bills—the merchants were carrying them all the time. Now these same men are paying their bills, and beginning to save money and buy their own homes."

"How is the law enforced?" he was asked.

"Pretty well," he said. "Of course, there's some drinking, but not very much; and boot-leggers don't go very far when there's the chain-gang in front of them." He grinned. "We're building some fine roads with those fellows," he said; "around Salisbury, here—around Asheville—five roads." Then he got up to call the next station.

The next person to come along was the conductor.

"What do you think of prohibition as you see it here in North Carolina?" he was asked.

His face assumed an immediate look of disgust. "It makes liars, thieves and perjurers," he said; "that's what it does. Why, it would astonish you to know the things supposedly good people will do to get liquor. I belong to clubs that I won't go into because I don't want to get called as a witness against my friends. I won't be about it, and I don't want to testify against them."

"So prohibition works harm, not good?"

"Yes; makes people thieves, liars, perjurers."

"Well, does it diminish the amount of drinking?"

"Maybe it does. But I'm not a prohibitionist. I am for prohibition, too; never took a drink in my life; but I'm not that kind of a prohibitionist."

The next and final opinion came from a fellow-passenger. He was on the seat in front of the present writer, who leaned over and asked him whether he was a North Carolinian.

He said he was.

"Well, I'm interested in knowing what the real effect of your prohibition law is. Will you tell me what you think?"

"It has had a very great good effect," he said, "particularly since the law limiting the shipments from outside the State to individuals went into effect."

On further inquiry it turned out that this gentleman was a physician. For a number of years, he was on the staff of th Hospital for the Insane at Morganton; and for the last fourteen years he has been at the head of a private hospital of his own for alcoholics and insane persons. He said with unqualified emphasis that his experience made him sure that drinking and the hurtful effects of it had greatly decreased since prohibition went into effect.

"In my town," he said, "there used to be three saloons. I don't know about two of them, but one of them that I happened to know of used to sell a barrel of corn whiskey every day and two barrels on Saturday—besides the beer and other better liquors. The mayor used to get most of his salary from court fees and fines. When the saloons were open, he made about $1,500 a year. After prohibition went into effect, the mayor's office went begging. Nobody wanted it. It brought in about $50 a year.

"When Statesville, up the line here, went dry, some people said it would wreck the town's business. It was a liquor centre. Instead of that, with the town dry, other new industries have grown up—furniture-making, milling and other things—and the town is much more thriving than ever before."

✠

Such were the opinions gathered from these four citizens. Whether the three to one majority in favor of prohibition is representative of the general opinion of the State, the writer does not know; but the character and tone of those opinions impressed him most hopefully. It was interesting to note, too, that even the conductor, though his emphasis was upon the bad effects of attempts to evade the law, was not disposed to deny that the amount of drinking was lessened.

✠

In contrast to the above it is interesting to see what an angel of mercy to suffering mankind the benevolent institution of liquor making and selling can seem to its advocates:

"The solution of what is commonly called the liquor question depends upon what we consider the problem to be," said Samuel Woolner, Jr., of Peoria, Ill., president of the National Wholesale Liquor Dealers' Association, at the opening session of that organization in Cincinnati recently.

"The prohibitionists," continued Woolner, "would have us believe that the abolishment of the legitimate manufacture and sale of liquor would remove entirely the demand and stop drinking absolutely; that the nation would be much better off and that the individual living in this padded and perfumed atmosphere would be happy and contented, more efficient and of more use to the community, longer-lived, stronger-minded; that it would minimize murder and crime of all sorts, remove the cause of poverty and ill-health and do away with alms-houses, jails and insane asylums and asylums for the feeble-minded.

"The persons engaged in the liquor business contend that they are simply supplying a want and a need. The demand is here, otherwise there would be no supply; that the people have an inalienable and inborn and God-given right to their product; that it relieves more misery than it causes; that it produces more joy than sorrow; that it adds to the efficiency instead of taking away from it; that it is a tonic for the body, a stimulant for the body, producing stronger and healthier minds, which is a greater preventive for crime of all kinds, and causes a lesser demand for institutions such as jails and hospitals for the insane, feeble-minded, etc., than would be required under probition or total abstinence."

✠

A most vital analysis of the real elements that enter into social justice is contained in an article by Miss Josephine Goldbank, in the Outlook for June 2d. Miss Goldbank will be remembered as the author of "Fatigue and Efficiency," one of the most remarkable and influential of all the books of recent years dealing with social and industrial questions.

In the copy of the Outlook referred to, Mr. E. W. Bloomingdale, the counsel for the Retail Dry Goods Association of New York, has written an article on "The Inner Workings of a Department Store," in which he describes in very glowing fashion the arrangements made in not a few stores now-a-days for the physical comfort of their employees.

The danger of his representations, as Miss Goldmark points out, is that they contain a half-truth which is almost more dangerous than falsehood—and a half-truth, it might be added, beyond which a good many benevolently disposed Christian people's ideas do not go. It is the half-truth which allows a certain amount of superficial and showy consideration for employees to cover up the graver fact of injustice in more important things.

Replying to Mr. Bloomingdale, Miss Goldmark says: "More fundamental than the welfare features held up as the 'real sources of inspiration of the working force' are the two basic factors of industrial employment, wages and hours of employment. Where wages are too low and hours of labor too long, the welfare features can never be inspiring.

Her own question as to wages and hours Miss Goldmark answers in startling fashion, from the figures of the forthcoming report of the New York Factory Investigating Commission.

"No welfare features, however desirable, she writes, "can undo the essential injustice of these inadequate wages, an injustice which embraces not only the individual worker giving more than she receives to a great industry, but the community itself, which in the end must foot the bill of the underpaying employers."

All that Miss Goldmark says is applicable to other communities as well as to New York. It would be well if all persons concerned with social righteousness should read her article.

The saints did not allow themselves to be carried away by the sense of divine favor, of relief, or deliverance; they presently composed themselves in the attitude of servants, or rather of angels, waiting humbly round the Throne, watching to learn what next He would have them do or suffer for His Name's sake.—Keble.

Church Knowledge and Nurture

THE SUNDAY-SCHOOL PICNIC.

Outing trips for the children may now occupy the minds of school committees and many teachers. The picnic is yet popular. The excursion in many schools is more popular. Each has the same general aim and accomplishes it. Either may be planned for the whole school or the individual class. Schools may unite, and realize "the more the merrier" in happy results. This effort has been so managed that the profits from the sale of excursion tickets to a point fifteen or thirty miles away to adults in the congregations interested has enabled the school committees to take the children free of cost except for the dinner and refreshments. The picnic also has been held in some part by city school or on a farm near town, with enough woodland to give the children some freedom, so that the parents could attend, and share with the teachers (to their relief) the responsibility of the care of the little ones through a whole day's play. The class picnic has also served a whole school, when one or two classes each Saturday in a month were taken for their "outing" by the teachers.

⚜

The evolution of the picnic is showing the use of "modern ideas." Everything that makes one department of the Sunday-school more attractive, increases the winning and holding power of the school as a whole, and helps it to appeal to the wide awake pupils. These help to bring the school more in touch with the active, athletic, healthful, out-door spirit of modern life. The nature study picnic has for its entertainment, bird study or botanizing or forestry. There should be a short instructive talk in connection with such a picnic, a collection of plant specimens, or report on birds seen and what was noted of their habits. Water sport picnics will be held where there is access to stream or lake or bay, and fishing, bathing, swimming will furnish the chief amusement. Tub races, and water games will be a substitute for the athletics of dry land. Excursions enable the scholars to better know local history, in visiting noted places, and under the stimulus of the visit, reading or studying the history of the spot. Industrial plants will interest many pupils, and admission may be gained through friendship with the owner. Even the museum of a neighboring city, or its public buildings, those of the capital of a State sometimes, or some wonder in nature, a cave or a waterfall, or chasm, each will interest some children, and be educative as well as stimulating to the childmind. The winter-picnic has its possibilities—a skating party may be joined for the non-skaters with a study of winter in the woods, after building a good fire, and providing a hot lunch. A microscope taken along will be most helpful, if the teacher will learn enough botany to know what to look for, and guide the children's investigation of nature in her sleeping season—buds formed already and waiting for April sun-rays to open them—insects hibernating in crevices in the bark or beneath rocks, when uncovered—see the possibilities? The subject is worthy of the prayerful study of the teachers, and experiments. We want to combine attractive entertainment with wholesome interest in nature. The more easily can such pupils be led up to God.—James Buckham.

⚜

Children had gathered for the Sunday-school annual picnic, and faces were smiling, and eyes were bright in anticipation over what they saw. Voices called out: "An engine!" "A regular threshing machine engine." "Look! Hay wagons hitched on behind for cars!" "Oh!" "Wont it be fun!" "I can hardly wait!" So Bill and Jack, and Mamie and Susie, re-inforced by several hundred others, clapped hands and jumped about trying to fully express their approval of it all. In due time everything was ready to start. The conductors (a committee from the men's Bible class) called "all aboard," just as though one single morsel of happy humanity was not already aboard. The whistle blew some glorious toots, and the picnic had really begun. Oh! the thrilling experience of going around corners, and keeping in the road! When the two-mile trip was concluded, it was hard to realize the day had just begun. There were games and races for men, girls and boys. There were swings and hammocks in plenty, and contests galore. The children had been warned to bring "bathing suits," and with a large latitude under that title, in an indefinite variety of old clothes, the boys swam in Tyler Creek, and the girls waded and splashed. Baskets and boxes were opened in the early afternoon, and hungry appetites slowly satisfied. As the sun dropped lower in the horizon, Engineer Pierce prepared his train once more: "All aboard" was shouted, this time with all care that no stray youngster be overlooked, and the hay wagons carried homewards, a very tired and very happy crowd.

⚜

A farm picnic was organized by Mr. Debbs, the assistant superintendent, in his Sunday-school. The superintendent met him on the street one day, saying, our men's Bible class has voted to go on the picnic with our school this year: tell me something new to do for them. "Well!" said Mr. Debbs, jokingly, "I am looking for three or four men to help in our hay harvest on Wednesday!" "The very thing," said Mr. Reed. "We'll come. How many can you use?" "Well, to rake, load, use the wagon, unload and put in the barn, which has two floors, I can use over a dozen, I think." "We have more men than that, and the grown girls will play Maud Muller for you in the field." When the day came, the men went out earlier and by the time the wagons came with the school, had finished a large share of the work. There was a scramble for hay-forks and jobs, after the wagons were emptied of children, and plenty of workers found among the older classes. Swings were hung from the barn rafters for the younger ones, who tired of feeding wisps of grass to the cows and romping, came in the shelter of the big building. A portable organ in one corner furnished music for those who would sing; and in the early afternoon a delicious lunch for every one was spread on the barn floor, and eaten with hay couches to recline upon; a novel luxury. The afternoon ended all departed with many thanks for the day's hospitality—Mr. Debbs trying to thank the workers for their willing help, only to hear the superintendent promptly engaging for "the same job next year."

⚜

Summer's temptations to indifference were ahead of one Sunday-school. How should it be met? The teachers decided to have a "Rose Social" on the parsonage lawn. The decorations, many of them, were already blooming in the flower beds. But the Young Men's Bible Class came with arms full of wild roses gathered in the morning; the members of the school and their parents sent what they each had at home, and the florist loaned some special plants. He came also himself and contributed a brief practical talk on the proper care of roses, the superintendent told what he had read about them, and the pastor spoke a few words of advice, using the rose for an illustration. After this program, lasting one hour, rose colored ice-cream with a flavor of strawberries was enjoyed, and the younger children gave a drill, and some of the older ones a few recitations. A committee was appointed and carried the donated flowers to the sick folks in the town hospital and some shut-ins. And the superintendent promised that this should be one of several summer-time meetings for sociability, each one, he hoped, as successful as this one. E. B. Simmons.

⚜

The picnic used to gain our influence or provide opportunity for service. The teacher discouraged by frivolity or uselessness of his class must remember the natural evidences of extra good health. The exuberance of youth is like steam, accomplishing little when allowed to expend itself, useful when controlled and directed. The school's picnic days may be one of these opportunities. Unselfishness, thoughtfulness, patriotism may be used and developed on these occasions, curbing latent power. One teacher interested a class of girls, seventeen years of age in story-telling. During the outing, these took care that the little tots had a splendid time. Two young ladies through this afterwards found they could be interested in children, and studied to be kindergarten teachers instead of going to the city to work in a mill. Another girl, delighting only in the frothiest novels, studied librarian's work, passed an examination, and took charge of the children's department of a large city library. The whole class of girls were improved by the interest developed in doing for others. A more gentle spirit pervaded the class. And within six months five of them made a public confession of Christ, without any other apparent extraneous cause.

Leo Minster.

⚜

The Sunday-school committee of the diocesan house of Churchwomen, working in conjunction with the Sunday-school committee of this board, has for some years been collecting prayers for children. These were printed in a private way by the board some time ago, and one thousand copies have been circulated, largely in preliminary advertising. The collection has been revised, and will now be published by The Young Churchman Company of Milwaukee, as one of their two-cent booklets, and it is hoped will meet the need for which they are intended.—The Living Church.

"There may be such a thing as the friendship of prosperity, but surely it cannot be compared unto the friendship of adversity. Men, stooping, come close together."—From "Adventures in Friendship."

Family Department

For the Southern Churchman.

"All That Night."

By Eugenie du Maurier.

"All that night" the Lord was working,
Working in the tempest blast,
Working with the swelling current,
Flooding, flowing, free and fast.

"All that night" God's children waited,—
Hearts, perhaps, in agony,—
With the enemy behind them,
And in front the cruel sea.

"All that night" seemed blacker darkness
That they ever saw before,
Though the light of God's own Presence
Near them was and sheltering o'er.

"All that night" the weary vigil
Passed. The day at last did break.
And they saw that God was working
"All that night" a way to make.

"All that night"! O child of sorrow,
Canst thou not thy heartbreak stay?
Know thy God in darkest midnight
Works as well as in the day.

The Peril and Power of the Press.

The power of the printing press rests upon the truth that our thought determines our life. It is a diction, both of secular philosophy and of sacred writ, that "As a man thinketh in his heart, so is he." Our being is but the reflex of our thinking.

Notice, now, that our reading to-day in large measure determines our thinking. The printed leaf and the throbbing life are vitally connected. "As a man thinketh, so is he." And as a man reads, so thinks he. Now, we can eliminate logically here, and say simply that as a man reads, so is he. It is impossible to overestimate the direct and powerful influence of reading upon the life. The psychological reason stand.

There are many illustrations of this influence of reading over life. The case of Martin Luther is an instance in point. The Protestant Reformation really began at Erfurt when Luther, rummaging through the library there, ran across a dusty copy of the Scripture, opened it and read, "The just shall live by faith." When that line fell upon the retina of Luther's eye, the Protestant Reformation became potentially a fact. The truth haunted him, as the story of his life makes plain; wherever he went that line from the printed page went with him. The words floated before his vision and sounded in his ears. The just shall live, not by the forms and ceremonies of a great external church—"the just shall live by faith!" Luther went to Rome, hoping that a visit to the mother Church would strengthen his faith, but as he went up the steps of the Lateran, surrounded by the ceremonies, grandeur and gilt, these words came to him with insistent force, "The just shall live by faith." And so his life was turned into absolutely new channels. And the world was revolutionized by the reading of a single line.

There is a well-known but remarkable instance of how one book changes a life and then leads to other life-changing volumes. A little work entitled "The Bruised Reed," written by an old Puritan doctor, fell into the hands of Richard Baxter and led him to Christ as his Saviour and to a great life of service in the ministry. Baxter then wrote "The Call to the Unconverted," which is still in circulation, and doing good to millions of men. Philip Doddridge got hold of this book of Baxter's, and it led him into a broader knowledge, a richer faith and a deeper experience of the things of God. Then Doddridge wrote a book called "The Rise and Progress of the Soul," which book fell into the hands of William Wilberforce, and so impressed him that he wrote a book called "Practical Christianity." And this book, in turn, made its way far down into the sunny Isle of Wight, and there thrilled the heart of Leigh Richmond. Then Richmond wrote the "Dairyman's Daughter," which book has been translated into more than fifty languages of the earth, working wherever it goes an immeasurable influence for the extension of the gospel. Still, again, this book of Wilberforce made its way into a secluded parish in Scotland, and its reading worked an epoch in the life of a young man, who was afterward to thrill the world with his glorious ministry—the eloquent Thomas Chalmers. There it is, not a break in the chain: Baxter, Doddridge, Wilberforce, Richmond, Chalmers, and after these names another word needs to be added—eternity! For the influence of their works will never cease.

The world is flooded as never before with vile and unwholesome literature. Let us beware lest the best be neglected, and the taste of our young people be vitiated by the worst that comes from the press. Recently four young boys were arrested in Kentucky for burglary and murder. They were caught in a house, and in the excitement they killed the owner. Their ages ranged from fourteen to eighteen! When searched, their pockets were found filled with dime novels! Their crime was easily understood in the light of this discovery. Dr. Loundesburg, of Chicago, so long connected with our Northern Foreign Missionary Society, once said to the writer that he "was in hell for ten years as a result of reading Tom Paine's "Age of Reason."

Recently a sign appeared in one of our book stores, "Hurt Books for Sale Cheap." Books slightly soiled they were, books a little out of season, and pushed aside for new favorites, but "hurt books" (probably the maker of the sign was intent upon brevity), as if they really felt their being crowded out, seemed an odd way of putting it. Yet, if books did possess feelings there might be many "hurt" books in all our homes—volumes pure, sweet and uplifting pushed aside for the latest trashy "fad," not worthy to be upon a lady's table or in a young lad's hands! There is a great responsibility upon parents to put good reading matter into their homes. One leaf may alter a whole life! In God's name, then, let the leaf be good!

How desirable it would be to us all if into each one of our homes there might come at stated intervals some clean, noble friend, whose presence would cheer, whose conversation would instruct, and whose ideals would inspire every member of the household; a friend who would advise truly and who would guide well. We may each have such a friend in the visits of the religious journal; and if such papers were in every home, the great truth that "As a man thinks, so is he," and as he reads, so does he think, would vindicate itself in noble character and better lives.—Religious Herald.

The Voice of Love.

I like to hear a mother call
To some wee lad at play,
Who has not seen the shadows come
That mark the close of day.

It is a voice of love to me—
None sweeter is of earth—
It gently warns him he must cease
From games and boyish mirth.

I like to hear a mother call,
Because I know some day
That One with tender voice shall bid
Me come from earth away.

I know that I shall want to stay
And play a longer while;
I may complain, but He will watch
And wait with gentle smile.

And I shall wander from the dusk,
And, folded on His breast,
Discover I was wearied out
And really needing rest.

I think of this, and so I like
To hear a mother call
To some wee lad who plays too long
When evening shadows fall.

—Arthur Wallace Peach.

Aunt Martha's Visit.

Mrs. Holter was wiping the shining new glass and silver with the pretty new towels. Her niece, a bride of a month, was washing them and talking happily of her hopes and plans.

"I'm so thankful you stopped off, even if it's only for three days, auntie. There are lots of things I want to ask your advice about. Has my bread too much flour in it, or did it bake in too slow an oven? I only know that it is too hard. I am going to systematize all my work, with a task for each hour, and each task is to be completed in its hour. I think I—"

There was an imperative ring at the door-bell, and Eveline wiped her hands, took off her kitchen apron, and hurried to the door.

"It was only a messenger boy who wanted to be directed to Judge M.'s," she explained, upon her return, plunging her arms again into the dish-pan. "As I was saying, the only way to accomplish anything is to have a system. If that boy hadn't interrupted me, we'd have had these dishes done promptly at eight. From eight to nine I make my dessert, prepare the vegetables and chop the meat; from nine to ten I must do chamber work. That gives me an hour for sewing and mending before I have to get luncheon, and immediately after luncheon is my study and reading hour. Don't you see what a fine plan it is, Aunt Martha?"

"Ye-es," agreed Mrs. Holter, "but what—"

She in her turn was interrupted by the door-bell, and Eveline hastened away to answer it, and this time she did not remove her apron. In half an hour she came back, with her face flushed uncomfortably.

"It was Mrs. Morrison, the secretary of the church guild. She apologized for coming so early, but said she

had twenty calls to make to-day. She is lovely, and I should have enjoyed seeing her if I hadn't felt sure that the clock would strike nine before I had that dessert made. Now I must fly round."

She "flew round" to such purpose that a pudding was well under way before there came a hesitating knock at the side door. She threw open the door with a floury hand and resolutely faced a shrinking little Armenian peddler.

"No," she said firmly before he had time to utter a word, "I don't want a thing, and I haven't a moment to give you. Good morning!"

"I shan't get a thing done at this rate!" she exclaimed, impatiently, while a little frown deepened between her eyes. "There's the telephone bell now, and my cleaning hour half-gone!"

"The motor at one?" she repeated, with her ear at the receiver and her eye on the clock. "O, Robert, I can't possibly! I'm sorry, but you know, dear, that is my study hour, and my system has been fearfully upset already. I'm sorry. Good-bye!"

She turned round from the receiver and took up a broom with a nervous hand. "O dear, Aunt Martha. There are so many interruptions! But I must not allow pleasure to interfere with duty."

Mrs. Holter looked steadily into her niece's troubled brown eyes.

"Sometimes, dear, pleasure is a duty. If Robert has planned an hour out in the beautiful country for your pleasure and his, you ought to go. No house can be run without 'system,' but it must be an elastic system that allows plenty of room for interruptions. Life is made up largely of interruptions—we must plan for them. Often they are the best things that come to us in all the day's course. Don't plan the first of the week all the work that you must get through with by Saturday night, and then run breathlessly through all the long, lovely days, trying in vain to catch up with your task. Forgive me, dear, but I want you to construct your system of rubber, not of cast iron."

She had no time to say more or to judge the effect of what she had said, for the door-bell jingled again, and her niece obeyed its summons.

"Come right in and sit down," she heard Eveline say kindly. "You look tired, and I'm going to make you a cup of tea. Here is a letter for you, Aunt Martha, who is so dear old lady, I need some for that jelly-bag cement. broke. I'll put the kettle on dish Rob stove, and then, if you'll excuse me a moment, I want to telephone to Robert."

"It's I, Robert," she called. "I want to say that Aunt Martha and I have reconsidered, and accept your invitation for one o'clock with much pleasure. A quarter to one? All right. If the luncheon dishes aren't done, we'll pile them up until we get back. I don't ever intend to miss an outing with Bobbie, dear. That's all. Good-by!"—Selected.

The Santa Claus of Labrador.

Wilfred Grenfell, M. D., is an Oxford graduate, who was converted under D. L. Moody's preaching, and for the past twelve years has given all his skill and courage and Christliness to the lonely work of the medical mission ashore and afloat among the fisher folk of Labrador and Newfoundland. Norman Duncan's article about him in "Harper's" is rich in incidents of a life of rare heroism. These paragraphs relate to the lighter side of his work:

This good doctor, on a stormy day of last July, carried many bundles ashore at Cartwright, in Sandwich Bay of the Labrador. The wife of the Hudson Bay Company's agent exclaimed with delight when she opened them. They were Christmas gifts from the children of the "States" to the lads and little maids of that coast. With almost all there came a little letter addressed to the unknown child who was to receive the toy; they were filled with loving words—with good wishes, coming in childish sincerity from the warm little hearts. The doctor never forgets the Christmas gifts. He is the St. Nicholas of that coast. If he ever weeps at all, I should think it would be when he hears that, despite his are, some child has been neglected. The wife of the agent stowed away the gifts against the time to come. As I write, she and all the other good women to whom similar bundles went will be planning their distribution; and she will be happy, and all the other good women will be happy, and the children, now sure that Santa Claus will come, will be happy, too.

"It makes them very happy," said the agent's wife.

"Not long ago," I chanced to say, "I saw a little girl with a stick of wood for a dolly. Are they not afraid to play with these pretty things?"

"They are," she laughed. "They use them for ornaments. But that doesn't matter. It makes them happy, just to look at them."

We all laughed.

"And yet," she continued, "they do play with them sometimes, after all. There is a little girl up the bay who has kissed the paint off her dolly!"

Thus and all the time, in storm and sunshine, summer and winter weather, Grenfell of the Deep-Sea Mission goes about doing good; if it's not in a boat it's in a dog-sled. He is what he likes to call "a Christian man." But he is also a hero—at once the bravest and the most beneficently useful man I know. If he regrets his isolation, if the hardships of the life sometimes oppresses him, no man knows it. He does much, but there is much more to do. If the good people of the world would but give a little more of what they have so abundantly— and if they could but know the need they would surely do that—joy might be multiplied on that coast; nor would any man be wronged by misguided charity.

"What a man does for the love of God," the doctor once said, "he does differently."—The Christian Advocate.

"Able to Save to the Uttermost."

In Florence one of the treasures of art admired by thousands of visitors is Michael Angelo's representation in marble of the young David. The shepherd boy stands with firm foothold, the stone grasped tightly in his right hand, ready to be sped on its holy thand. When the statue was unveiled, caused hundred and fifty years ago, it all did an unparalleled sensation among a mas ers of art. The work is, indeed, But elous piece of sculpture. the st the strangely winning thing in the st bory of the statue is that it was bega one's second chance. A sculptor but n work on a noble piece of marble, ma lacking skill, he only hacked and dered the block. It was then abanoned as spoiled and worthless and st aside. For years it lay in a back ard, soiled and blackened, half hidden among the rushes. At last Angelo saw it and at once perceived its possibilities. Under his skillful hand the stone was cut into the fair and marvelous beauty which appears in the statue of David.

In a like manner, when a life has been spoiled by sin, so that it seems as if all were lost, there is one, the great Sculptor, who can take the marred, disfigured block, now lying soiled amid the world's rubbish, and from it carve a perfect marvel of beauty.—Selected.

The Heart Garden.

"There was a garden."

The Scriptures are full of index fingers pointing to the glory of nature. The Scriptures weave a divine meaning into all the common scenes of the natural world. We find an exhortation to open our eyes and minds to all lessons which seasons and nature teach.

In Socrates' philosophy we find no eyes for the green fields and blooming gardens, no ears for the music of the brook and bird. What philosophy overlooks the Scriptures calls us to give attention to, the great and the small harmonies, and to drink deep at their fountains. The Scriptures teach us not to overlook the beauties of nature, but with earnestness of soul appropriate its message. The great oaks and elms are standing with outstretched arm to be measured and clothed with a brand new garment of the latest and most becoming style. How grand they will soon look. The violets and the buttercups are nodding the approval of each other's taste. The bluebells chime and call the fairies together to listen to Preacher Jack as he speaks from his beautiful pulpit. Listen to him: "Lo, the winter is past, the rain has come and gone. It is time for us to appear in our new gowns for a dress parade and to listen to the singing of the birds." How grand God's orchestra at daybreak on a spring morning as they play in His first temples. Listen! God has opened His hand. He has swung open the doors of nature to satisfy the desires of every being.—Walter C. Scott.

In the early days of Methodism in Scotland a certain congregation where there was but one rich man, desired to build a new chapel. A church meeting was held. The rich old Scotchman rose and said: "Brethren, we dinna need a new chapel; I'll give five pounds for repairs."

Just then a bit of plastering falling from the ceiling hit him on the head. Looking up and seeing how bad it was,

"Brethren, it's worse than I thought. I'll make it fifty pounds."

"O Lord," exclaimed a devout brother on a back seat, "hit him again!"

When Mr. Sherwood Eddy was in China he asked a former Chinese premier why he did not become a Christian, and the Chinaman replied: "Mr Eddy, when I look at Europe, engaged in bloody and cruel war in the name of Christ; when I look at my own city, where we, by national decree, have closed every opium shop and stopped the sale of opium, voluntarily losing millions of dollars annually, and see in your foreign settlements 600 opium shops selling $600,000 worth of opium every week to debauch the men we are trying to save—when I see all this I do not like to put my foot into such a mess." This is pretty strong, and some of us may not think it quite fair, but its sting is in its truth. The Christian nations are not Christian.

For the Young Folks

When I Have Time.

When I have time so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair
When I have time.

When I have time the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in sunny, pleasant ways,
And cheer her heart with words of sweetest praise
When I have time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around, whose lives are now so dear;
They may not need you in the coming year.
Now is the time!

—The Young People.

For the Southern Churchman

Life's Young Day

By Mrs. M. B. Howard.

CHAPTER II.

A Scapegoat.

Mary Elizabeth was reading aloud from one of Grimm's fairy tales, declaiming in a dramatic manner the thrilling history of Florinda and Yoringal. But Lollie Martin remained totally unimpressed, her whole soul absorbed in the neat stitches she was setting in a doll's calico frock.

At length the reader tossed her book impatiently aside:

"I'm not going to read another word, Lollie Martin," she announced. "You never did 'preciate fairy stories. Come along, let's go down to the orchard an' see if the cherries are ripe. Never mind Rosalba—I'm going to leave Angelica here till I get back."

The two children were seated on a carriage block at the side of a graveled driveway that wound through the garden surrounding the Carrol's big yellow colonial house. What delights that old garden contained, from the rustic arbor in the center to the hedge of arborvitae, which enclosed its fragrant precincts. The children could catch fleeting glimpses of the bird life that went on in the dark recesses of the tall fence posts, for Jenny Wren objects to having her domestic affairs spied upon. But the sparrows were less shy, and by standing on tiptoe one could often obtain a charming view of a smooth round nest and pale blue, speckled eggs, which one must be very careful not to breathe on lest the world be the poorer for the loss of some tuneful little birds. The air of the garden was always sweet and spicy with the odors of fruit and flowers that small hands might gather unreproved, from the earliest June strawberry to the latest October grape, from the first March daffodil to the last November chrysanthemum.

"Angelica" lay at a perilous angle on the edge of the stone block, her glass eyes regarding her careless mistress with a resigned stare. But, Lollie, clasping to her motherly breast a doll whose fresh, rosy cheeks presented a marked contrast to poor Angelica's battered countenance, cried reproachfully:

"Why, Mary Elizabeth, ain't you 'fraid the Black Man will come along an' snatch her?"

The "Black Man" was a fearsome personage with which the servants were wont to coerce their unruly charges into good behavior, and at the sound of that dread name even the intrepid Mary Elizabeth paused to stuff the much enduring Angelica head first into a dark recess of the arbor-vitae hedge.

When one is on the eve of a grand celebration of one's seventh birthday, one's progress from a carriage block in front of the house to an orchard in the back, leads through a realm of enchantment, and the quest for cherries was almost forgotten in tantalizing glimpses of the preparations for the coming festivity.

First, Mary Elizabeth and Lollie peeped into the library, where Mrs. Carrol sat before a table piled high with bright tissue paper and parti-colored ribbons. But at sight of the two eager faces at the window she sprang up and laughingly "shoed" the intruders away.

"I do b'lieve we're going to have corn' copias to your party, Mary Elizazabeth!" Lollie whispered excitedly. "You do have the most elegant parties!" parties!" (

Mary Elizabeth swung her brief skirts proudly, as she replied in parrot-like imitation of ideas picked up from a former housemaid:

"My father can well afford it, Lollie. He's awful rich and I'm a—an—a heiress."

"What's a heiress?" Lollie wanted to know.

The sycophantic maid had sung endless paeans of the wealth and social importance of the Carrol family, and, although she had been long since dismissed, the seed thus sown had found a fertile soil in Mary Elizabeth's childish mind.

"I guess it's something like a princess," that young person said haughtily. "But you aren't one, Lollie, nor none of the other girls, but just me."

By this time they had reached the kitchen door, whence floated appetizing odors impossible to resist, and old Katy looked up from her pastry board to see two little figures standing in the doorway, regarding her with wistful eyes.

"Arrah, now; an' phat may the two of yez be doin' here?" she exclaimed. "Sure I'll not be stirrin' hand ner fut to be makin' Mary Elizabeth's birthday cake if ye don't be takin' yersilves out o' thot this same minyut."

Katy was an autocrat from whom there was no appeal, and the children turned away so meekly that, relenting, she ran after them to thrust two delicious little cakes into their willing hands. Then they came to the clothesyard with its privet hedge, where the laundress was gathering up baskets full of snowy linen. Norah was a pretty, black-haired lass, adored by the children, and Mary Elizabeth instantly and enthusiastically offered to "help."

"Let me iron those napkins for you, Norah," she said coaxingly. "You'll never get them done in time for tomorrow unless I do."

"Shure, an' may yez be kapin' yer hilth till I let yez lay a finger on thim illigant napkins, Mary Elizabeth," Norah responded ungratefully.

Thus repulsed on all sides, the two children walked on in silence, until Lollie, whose somewhat sluggish brain frequently puzzled long over the oracular sayings of her companion, remarked meditatively:

"P'raps it's 'cause you're a heiress, Mary Elizabeth, that you have a great long name an' all the rest of us little short ones."

It was an era of pet names, when every Laura, Harriet and Helen masqueraded as Lollie, Hattie and Nellie, and Mary Elizabeth answered with her loftiest air:

"My folks don't 'prove of nicknames, Lollie, and there's been a Mary Elizabeth in our fam'ly ever since time immoral."

When they reached the orchard they discovered that the cherries hung ripe and tempting; but not one lay on the ground, and although they shook the great trees with all their slender strength, not one fell. Finally Mary Elizabeth desisted, panting.

"Let's throw stones at 'em an' knock 'em off," she proposed.

"Mrs. Haskell doesn't 'low me to throw stones," Lollie objected.

"Doesn't your father 'low you to?" Mary Elizabeth demanded.

"Papa never says anything, but just to mind Mrs. Haskell," Lollie sighed.

"I don't think little girls ought to have to mind old housekeepers," Mary Elizabeth said boldly. "They're cross old things—Miss Durbin tried to make my owny darlin' grandfather whip me that time I broke the cellar windows. Your own mother never kept always telling you to don't, Lollie."

"No, she never," assented motherless Lollie, sadly.

"Then let's," the tempter said craftily. "Here's a nice big stone, and you can have the first throw, Lollie."

But, alas, alas, the big stone, thrown by Lollie's weak little hands, went only a short distance into the air and then crashed back right into the pretty upturned face, making a cruel cut on the white forehead. The blood spurted and Lollie screamed with pain and fright. Mary Elizabeth screamed, too, and flinging her arms about Lollie's neck she cried with her until both faces were wet with tears and blood.

"O Lollie, are you dead—are you dead?" she wailed.

"I—I guess not," Lollie sobbed doubtfully. "But, oh, Mary Elizabeth, Mrs. Haskell will know I've disobeyed an' she won't let me go to your party!"

Mary Elizabeth stood aghast. The idea that dear Lollie Martin, her most "nintimate" friend, would not be permitted to attend her birthday fete seemed too dreadful to be entertained. Yet she had learned by sad experience that a Mrs. Haskell or a Miss Durbin were very different from a mother, a being amenable to kisses and coaxing. But suddenly into Mary Elizabeth's fertile brain there popped a most indefensible plan.

"Don't cry any more, Lollie, dear," she said, soothingly. "We'll tell Mrs. Haskell that Tommy O'Hara threw the stone at you."

Tommy O'Hara was a poor boy who lived with his grandmother in a tiny brown cottage under the hill. His father, a brakeman on the railroad, had been knocked off his train and killed when Tommy was only a year old. His loss broke the heart of

Tommy's young mother, and she was laid beside him in less than a month, leaving her baby to the care of the old grandmother.

For several years Mrs. O'Hara was obliged to eke out her small earnings over the washtub, by accepting various gifts from her kindly neighbors. But as the boy grew older he developed a sturdy independence of his own, and out of school hours he worked at anything he could find to do, to avoid accepting charity. One of his first acts was to insist on coming every day to the big house on the hill to lend a hand at odd jobs in pay for the daily quart of milk with which the Carrols had supplied them ever since Tommy was a baby. Mr. Carrol admired the plucky little fellow's spirit, and had proposed to Mary Elizabeth that she should invite him to the celebration of her seventh birthday, but Mary Elizabeth had turned up her dainty nose at the mere idea.

"Tommy O'Hara's a nawful saucy boy," she declared. "He acts as if he was just as good as I am."

"Just as good, indeed!" her father echoed, severely. "Let me tell you, young lady, that Tommy O'Hara is the kind of boy who is likely to be president some day."

But Mary Elizabeth, apparently unimpressed by this prophecy, danced off, humming airily:

"Tommy's clothes are patched and brown.
He lives in a cottage way down, down.
His grandma, too, is very queer,
Not one bit like my grandma, dear."

"Just listen to her!" gasped Mrs. Carrol, in a tone divided between admiration and disapproval. "I really do think, George, that Mary Elizabeth will turn out to be—"

"A most egregious little snob, if somebody doesn't take her in hand," Mr. Carrol interposed vigorously.

"It's all the fault of that dreadful Delia Perkins," sighed gentle Mrs. Carrol. "I can only hope that in time she will forget the notions with which that foolish girl has filled her little head. It won't do any good to talk to her, for you know that reproofs never have the slightest effect on Mary Elizabeth."

But Mary Elizabeth, in spite of her nonchalant air, felt the chill of parental disapproval, and, as with truly feminine logic, she considered Tommy O'Hara entirely to blame for the present uncomfortable lack of warmth in the atmosphere, she seized avidly on this opportunity for making him the scapegoat of Lollie's disobedience.

She unfolded her nefarious scheme in detail and Lollie's honest blue eyes grew round with righteous horror.

"Why, Mary Elizabeth, it would be tellin' a lie!" she cried.

"It wouldn't, either," Mary Elizabeth contended. "Tommy O'Hara's always an' forever throwing stones an' maybe this was one of 'em. Maybe you threw yours so high that it hasn't come down—I was pickin' up another one an' I didn't see yours come down, an' I don't b'lieve you could cross your heart an' hope to die you did either, Lollie Martin."

Lollie's never nimble wits were so confused by this ingenius bit of casuistry that she had no answer ready to combat it, and before many minutes had passed she stood silently and weepingly by, while Mary Elizabeth fluently related to Mrs. Haskell minute particulars of Tommy O'Hara's imaginary crime. Mrs. Haskell stopped short in the scrubbing to which she devoted most of her waking hours, and pointed with a soapy and indignant finger in the direction of the little brown cottage.

"You both march straight down to Mrs. O'Hara," she ordered, "an' let her see what thet grandson o' hers has be'n up to. I al'ays did think he was an imp o' Satan, in spite o' your pa, Mary 'Liz'beth, hevin' took sech a notion to him. Then you come back here an' I'll wash you off, fer you are the lookin'est objects."

The conspirators gazed at each other in dismay. They had never heard the lines, "Oh, what a tangled web we weave when first we practice to deceive," and no premonitions of the possible results of the "false-witness," which Mary Elizabeth had so glibly borne against her neighbor, had come to deflect them from their sinful purpose. But Mrs. Haskell, she-who-must-be-obeyed, stood with soapy finger outstretched, inexorable, and two pairs of reluctant feet trailed slowly down the hill.

(To Be Continued.)

My Neighbor.

I have a new neighbor just over the way,
She was moving in on the first of May;
When she took in her household goods, I saw
They were nothing but rubbish and sticks and straw;
But when I made her a call just now
I found she had furnished her house somehow
All trim and tidy and nice and neat,
The prettiest cottage in all the street.
Of thistledown silk was her carpet fine,
A thousand times better and softer than mine;
Her curtains, to shut out the heat and light,
Were woven of blossoms pink and white;
And the dainty roof of her tiny home
Was a broad green leaf like an emerald dome.
'Tis the cosiest nook that you ever did see,
Mrs. Yellowbird's house in the apple tree.

—Youth's Companion.

Humpty the Camel.

Most children like the menagerie part of the circus best. The Zoo in the city park is also a favorite haunt. Wild animals are so strange and interesting. Bob and Bess Rowe never tired of watching the strange animals. Best of all, they liked to look at the great camels, which showed no curiosity about the crowds that visited them, but gazed over people's heads in a dreamy way.

"The camel isn't very friendly," said Bob. "He is like a puzzle that you've got to study out for yourself."

"Look at the queer way he chews," said Bess. "His lower jaw swings like a hammock."

"Yes, and the upper lip is split up the middle. See how he twists and feels his food with the two parts. They look like two fingers," said Bob.

Just then the keeper, who had been standing near listening to the children, came over and said: "So you like our friend Humpy! Well, he isn't a very wise fellow; in fact, he's rather stupid. Although men have used him for hundreds of years, he has never learned to do more than a few simple things. He has no love or kind feelings for his keeper or master. He looks wise, and meek, and good-tempered, but he is foolish, and stubborn, and is often cross."

"Is he really? He looks gentle enough," said Bess.

"Sometimes, for no reason, he has a terrible fit of rage, and will try to bite or kick any person near him," said the talkative keeper.

"His neck and legs look too long for his body, and his small head is tipped up and poked out in a silly sort of way. And, oh! his feet are split into two hoofs almost up to the ankle," said Bob, who had been looking closely at Humpy.

"Do you see what looks like the leather pads a football player wears on his knees and breastbone?" asked the keeper. "Those are to protect him when kneeling. The one thing Humpy has learned well is to kneel. Watch him when I speak." Then in a sharp, ringing voice he called, "Down!" and down dropped Humpy with moans and groans that could be heard all around.

"Is he sick?" asked Bess.

"Oh, no, miss; that's the way of these beasts. They expect a load will be put on, and they do not wait to see if it is to be light or heavy; they just complain as loud as they can. A camel is very strong, and can carry half a ton of goods for hundreds of miles across deserts. Jump on now and have a ride," he added, goodnaturedly.

So Bob and Bess mounted Humpy, who, with more moans, heaved his big body up and started to trot or rather rock. He lifts the feet on the one side at the same time, which causes him to tilt, and the young riders were tossed and pitched from side to side and soon begged to be set off.

That evening their father told them some more about this ugly, but most useful animal. He said in the hot, dry desert the camel was the horse, the cow and the sheep of the Arabs. He carries all the burdens, he furnishes flesh and milk for food, and supplies hair for weaving into cloth. It is a curious and interesting sight to see a camel caravan start from a town on the edge of a desert. There are hundreds of animals in a great yard, tons of goods in bales, dozens of drivers and passengers, and a swarm of dogs. The owner is a white-robed and turbaned chief. He looks over every animal carefully. Here are the slenderly-built racing dromedaries, or one-humped camels, with hair so fine that it is used for making artists' paint brushes and dress goods. These are the "Limited" of the desert, and can travel a hundred miles a day. There are stout, shortlegged, two-humped freight camels, as shaggy as bears. These can travel only twenty-five miles a day.

The first thing the owner looks at is the hump. If this is not big and solid the camel will not be taken with the caravan, for that is his pantry-shelf, and if it is not well stored with fat there will be none to draw on when food is scarce. Next the feet are looked over to see that no stones are between the toes, and no thorns or bruises on the soft foot-pads. Before starting, the camels are given all the water they can drink. Each camel has a second stomach, which is a honeycomb of little tanks where he can store enough water to last him three days.

"Tell us about a baby camel, father," said Bess.

"When a baby camel is born he is

FRATERNITY OF PRAYER.
Cloth Pocket Prayer Book. Family Prayers. Compiled by late Rev. Dr. Huntington. Admirable for presentations. Ten cents, post free. $1.00 dozen. Fourth edition.
SEABURY SOCIETY,
49 East 25th Street, New York.

about three feet high and as heavy as a calf, but he is so weak and wobbly on his legs that he can scarcely stand, yet he goes with the caravan."

"But how could it, father, if it can't walk?" asked Bob.

"Why, it has a nurse," laughed Mr. Rowe. "The young camel is put in a hammock and rides on the back of a camel trained for that purpose. The mother follows close behind and watches her baby with her big brown eyes. The owner of the camels watches, too, for that is a valuable baby, and he doesn't want it to be hurt by the stumble of the nurse. As the keeper told you, the camel shows no affection for its master; the only thing it seems to love is its baby. As it swings from one side of its nurse it is rocked as if in a cradle. Very likely the nurse carries besides leather bags of water, bales of cloth and dates. jugs of oil and blocks of rock salt."

"But why isn't the baby put on its mother's back?" asked Bess.

"Didn't the keeper tell you camels were stupid animals? If the mother could not see her baby, even if it were on her own back, she would think he had been left behind, and would turn and bolt for the last camping-place, but when she can see him she follows contentedly."

"Well, she must be a stupid," said Bess.

"Did you notice, Bob, how the camel kept opening and closing his funny nostrils? Sometimes a great wind storm sweeps across the desert, hiding the sun and filling the air with a blinding. stinging rain of sand. Down the camels drop under their loads. They stretch their necks out straight, shut their eyes, close their nostrils to the narrowest slits, and be still. The people cover their heads and huddle in the shelter of the humps. Above the roar of the wind and the hissing and pelting of sand and pebbles, can be heard the low moaning and hard breathing of the camels. They seem to suffer; yet when the storm is over they rise and rock on as before."

Without this ugly, stupid, useful beast the hot deserts of the old world would be unpeopled and unknown. Like the desert, he submits to be used, but remains wild. Sullen and forbidding, he holds his master a stranger.—Selected.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent. of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natura mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 64-G, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptty.

Name.....

Address.....

Shipping Point.....

What Alice Thought About the Baby Bird.

Out in the back yard the other day I found the teeniest-weeniest little baby bird.

I think it must have just been hatched, for it didn't have any real feathers—just a funny-colored fuzz all over it, with sharp little points sticking out here and there.

It seemed scared at first, and I picked it up and held it in my hands, and breathed on it to make it warm. It seemed to like that, and sort of uncurled its pinky little claws.

I thought it had gone to sleep, for it shut its eyes all up tight; but pretty soon it opened them, and blinked and blinked at me. Mother said it was a baby bluejay that had probably fallen out of its nest in the maple tree.

I never thought any baby could be as small as that! Why, I could hold it in my hand just as easy, and hardly know it was there at all, it was so light!

Just think of having a whole nest full of tiny little babies like that!—The Shepherd's Arms.

What the Baby Bird Thought About Alice.

To-day, when Mother Bluejay wasn't looking, I hopped out of our nest.

I wasn't used to standing on a wabbly branch, and I fell off. Oh, I did fall such a long way down! I thought I should never stop falling; but finally I struck something flat and green. When I rolled over onto my feet, I saw it was the ground. My, but it was big!

Just then I heard a dreadful racket; and I saw two big, funny-shaped things moving toward me. Of course I was frightened, and tried to run away. But something tall and queer bent itself down and picked me up. I was never in such a warm place before, and a warm little wind kept blowing on me all the time.

Well, dear me! Since then I have grown up into a big bluejay; and I know now that the queer creature that came along and picked me up was the thing they call a little girl. But to me she was not little. She was big, big. And I am sure that if I were as big as she, I could not move at all!

SUMMER BOARD.

Foot Southwest Mountains, for people appreciating refinement and homelike conditions. Good table. Modern accommodations; no children. Mrs. Ernle Money, Cismont, Albemarle County, Va.

COUNTRY BOARD.

A few boarders wanted. One mile from railroad station. Situation high and healthy. Rural delivery. Good service. Convenient to churches. Address MRS F. B. WHITING. SR., Boyce, Clarke County, Virginia. R. F. D.

IF YOU ARE seeking a position, use our CLASSIFIED DEPARTMENT. It brings results.

Resorts

ST. JAMES SCHOOL

Near Hagerstown, Maryland.

St. James School, with its beautiful grounds and buildings, will be opened from June 25 to September 10 to receive a limited number of guests. Large swimming pool, tennis courts, etc. Business and social references required. For further particulars, address ST. JAMES SCHOOL, Maryland.

Refined Home

With board, offered girl students desiring to study music and art—or attend summer session at Columbia University. References given and required.

Address MISS JORDAN, 452 Riverside Drive, New York, N. Y.

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Edge Hill Summer Home, Montvale, Va.

MRS. C. H. READ, Proprietor.

On the line of the Norfolk and Western Railroad, one-half mile from station. Large shady grounds; Iron and Lithia Water furnished guests; comfortable rooms; good service; excellent fare, bathrooms. Carriage and Wagonette will meet trains daily. Special rates for month of June.

"ARROW HEAD COTTAGE"

VIRGINIA BEACH, VA.

THE MISSES SHAW.

Ocean Front. Modern conveniences. Ten dollars per week.

The Vaughn Teachers Rest

Tompkin's Cove-on-Hudson, New York. A Resort for Women Teachers. Rates, $6.00 to $10.00 weekly.

Chalfonte Hotel

Cape May, N. J.

Reasonable Rates

Mrs. Calvin Satterfield

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies', infants' and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

BOOKS.

WE BUY AND SELL THEOLOGICAL Libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 132 East Twenty-third street, New York.

POSITIONS WANTED.

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Good traveler. Excellent references. Address H. W. Wilkins, Dixondale, Virginia.

A LADY WITH BEST REFERENCES would like a position as secretary-companion from 10 A. M. to 1 P. M. daily, except Sunday, in Baltimore, Md. Address Miss M. T., 1110 North Charles Street, Baltimore.

EXPERIENCED, CAPABLE WOMAN DESires engagement for summer chaperon, care of home and children or boarding house at resort. Willing to travel. Address 161, care Southern Churchman.

CAPABLE YOUNG LADY DESIRES SITuation as companion and nurse for invalid lady. Best of references. Address 163 Southern Churchman.

POSITION AS HEAD OF CHILDREN'S Home or Industrial School by churchwoman of experience in all modern methods of dietetics, sanitation and industrial training for girls. Good organizer, fond of children, successful in discipline. Graduate kindergartner, hospital training. Address S. G., Churchman office.

SETTLED LADY DESIRES POSITION AS nurse or companion to invalid, or take delicate child to health resort. State terms. Address Miss Dickerson, 18 East Main Street, Richmond, Va.

HELP WANTED.

AT THE EPISCOPAL ORPHAN HOUSE, Frederick, Md., some one to teach elementary branches and take charge of sewing. Apply to Miss M. L. Johnson, Secretary, 101 East Second Street, Frederick, Md.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Clark: Died at the Danville General Hospital, April 25, 1915, ELIZABETH MELVIN CLARK, age twenty-two, daughter of Joseph T. and Sally Nelson Clark, of Danville, Virginia.

"Blessed are the dead who die in the Lord."

Payne: Entered into rest April 29, 1915, ANNE MORSON PAYNE, widow of the late Alex. Dixon Payne, of Warrenton, Virginia, and daughter of the late Robert Eden Scott, of Oakwood, Fauquier county, Virginia.

Saviour in thy gracious keeping,
Leave we now thy servant sleeping.

JUDGE THEODORE STANFORD GARNETT.

The death of Judge THEODORE S. GARNETT in Norfolk, on April 27th, has brought a deep sense of loss not only to his immediate family, but to the State which he had served, and especially to those who were his comrades in the days that tried men's souls.

Judge Garnett came, on his father's side, from a family which has been prominent in the history of Virginia from the early colonial period. His mother was the daughter of a Spanish house identified with the story of the early settlement of Florida. In the personality of Judge Garnett the two strains met. His handsome face, his courtly bearing, the charm of his manner, his grace and courtesy bore the mark of the high bred Castillian. The warm heart, the tender ways, born of the intimacies of life in Virginia, the simplicity of his nature, the unwavering loyalty, the fidelity to principle, were the natural qualities of one who realized the responsibilities which come with the inheritance of the traditions of a Virginia family, whose ideals of duty and honor had their roots in the mother land of England. He brought all that he was and all that he had to the defence of the State that he loved, when the enemy crossed her borders. He was the typical Confederate soldier. Riding by the side of Stuart, touched by the inspiration of Lee and Jackson, he did his duty simply and naturally, with a courage that never quailed and with a zeal that never counted the cost.

He took with him all through life the memory of those heroic days. To no man in Virginia are we more indebted for the safeguarding of the principles which guided the Confederate cause, for the preservation of its history, and above all for the strengthening of the bond of fellowship between those who had followed the Southern cross. He was a comrade of comrades, loyal and kind, strong in leadership, and generous in the touch of sympathy with the lowliest of the soldiers of the Confederacy.

The same qualities of truth, of earnestness, of love, of loyalty were seen in all the spheres of life. Gentle and unselfish in the home, kind and gracious in his dealings with men, firm in his friendships, loyal and true as a citizen, he bore himself without reproach, and touched with a desire for the higher of idealism of life those whom he met as he went along its ways.

Back of all that he was and all that he did was the strength and the inspiration which come only from communion with God. He served the Lord Christ with the same simplicity and the same wholeheartedness with which he had served his State. He walked humbly with God—and he is not—that is, not here on earth—because God took him. His memory and the example of his life abide, and are a part of the heritage which comes to Virginia from a long line of true and chivalric sons.

EMILINS A. BAUGHMAN.

At a meeting of the vestry of the Church of the Holy Trinity held on June 8, 1915, announcement having been made of the entering into rest of MR. EMILINS A. BAUGHMAN, SR., the following resolutions were unanimously adopted:

1. That in the death of Mr. Baughman this vestry has lost a most faithful and valuable member, one always ready to take any duty imposed upon him. In a most unselfish way he has served for some years as an assistant treasurer. Unless sick or absent from the city he was in his seat in church. He was always willing to do his part in whatever was undertaken for the good of the church. His cheeriness added to the brightness and pleasure of our meetings.

2. That the church is bereaved of an earnest and devoted member. His fidelity, sincerity and genuineness were recognized and felt by all. He was a man who stood "four square," and will be sadly missed in the community where he lived. Kind and generous, he responded quickly to worthy appeals for help.

3. That we express to his family our tenderest sympathy, and lovingly commend them to the mercies of Him "who doeth all things well."

4. That these resolutions be spread upon the minutes of the vestry; that they be published in The Southern Churchman, and that a copy be sent to the family.

5. That the vestry attend the funeral in a body P. H. BASKERVILL.
Richmond, Va. Registrar.

J. E. DEATON.

The vestry of St. Thomas' church, feeling deeply the loss of their friend and senior warden, MR. J. E. DEATON, and in acknowledgment of his unusual faithfulness to duty, his unselfish labors in the Master's vineyard, his true worth and the high esteem in which he was held by all its members, desire to record upon its minutes these resolutions:

1. That in his death our vestry has sustained a deeply felt loss. His faithful service as a vestryman and senior warden, and his zealous attendance upon all that appertained to the general welfare of the church, caused all who knew him to respect and love him. He was a true Christian; a man of God after the likeness of Jesus Christ.

In his death the community has lost a valuable citizen and the church a faithful servant. But the influence of his quiet true and unassuming personality remains as a permanent heritage to those who knew him and loved him. A noble life he lived, a life spent for others; a life of self-sacrifice; a life devoted to his Master.

2. That we extend our deepest sympathy to his bereaved family in their sorrow in which we share. May his life be an inspiration and example to us all.

Having served God in his generation, he was gathered unto his fathers, in favor with God and in charity with all men. "He fought the fight, he finished the course, he kept the faith." The battle is over, the victory is won; thanks be to God through our Lord Jesus Christ.

J. W. HOBSON, Rector,
T. P. TRIGG, S. Warden
W. H. BORTON, J. Warden
B. T. WREN, Treasurer,
C. H. JENNINGS, Registrar,
E. L. MORGAN,
T. B. YOUNG,
R. G. ROGERS,
G. N. WERTZ,
Vestry St. Thomas' Church.
Abingdon, Va.

"Be Strong."

"Be strong! We are not here to play,
to dream, to drift.
We have hard work to do, and loads
to lift;
Shun not the struggle; face it. 'Tis
God's gift:
Be strong!

"Say not the days are evil—who's to
blame?
And fold the hands and acquiesce—O
shame!
Stand up, speak out, and bravely, in
God's name!
Be strong!

"It matters not how deep entrenched
the wrong,
How hard the battle goes, the day how
long!
Faint not, fight on!
To-morrow comes the song."
—Maltbie W. Babcock.

Personal Notes

For the present the address of the Rev. G. Freeland Peter, rector of St. James' Church, Richmond, Virginia, is the Jefferson Hotel, Richmond.

Bishop Burton, after eight weeks of rest and treatment at the Pennoyer Sanitarium, Kenosha, Wisconsin, returned to the Diocese of Lexington May 1st. last, restored to health and has entered upon the full discharge of his Episcopal duties.

The Rev. A. W. Arundel, D. D., is officiating at Holy Innocents' Church, West Orange, New Jersey, during the summer.

The address of the Rev. W. T. Manning, D. D., rector of Trinity Parish, New York City, is changed from 27 West 25th Street, to Box 473, Seal Harbour, Maine.

The Rev. J. Archibald McNulty, recently ordained to the priesthood in the Diocese of Newark, has accepted a curacy in Trinity Church. Mount Vernon, New York.

The address of the Rev. J. P. Lytton is changed from Y. M. C. A. Building, Salina, Kansas, to 200 South 4th Street, Salina.

The Rev. Walter Handley, recently ordained in the Diocese of Newark, has accepted a curacy in Christ Church, Springfield, Massachusetts.

After June 18th, the address of the Rev. W. H. Neilson, D. D., will be changed from 228 East 9th Street, Plainfield, New Jersey, to Jamestown, Rhode Island.

The Rev. Edgar L. Cook has accepted charge of the churches in Hamburg and Vernon, New Jersey, in the Diocese of Newark.

The Rev. A. L. Byron-Curtis will spend the summer at his camp in the Adirondacks. His address will be Nat Foster Lodge, Atwell, Herkimer County, New York.

The Rev. Elwyn H. Spear, ordained to the priesthood on Trinity Sunday, will remain as curate in Trinity Church, Newark, New Jersey, for the coming year.

The Rev. Samuel McKibbin has taken charge of St. John's Church, Bayonne, New Jersey.

The Rev. Franklin S. Moore, who has been assistant minister and in charge for nearly a year, has been elected rector of Calvary Church, Germantown, Philadelphia, Pennsylvania.

The Rev. D. M. Steele, Ph. D., rector of the Church of St. Luke and the Epiphany, Philadelphia, Pennsylvania, received the degree of Doctor of Divinity at the annual commencement of the Temple College on Saturday evening, June 5th.

The Rev. William H. Pettus, rector of St. James' Church, West Somerville, Massachusetts, preached on the morning of June 6th in Grace Church, Alexandria, Virginia, and in the evening of the same date in St. Luke's Church, Philadelphia, Pennsylvania.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Leonidas Polk, Bishop and General

By WILLIAM M. POLK, M. D., LL. D.,

Dean of the Medical School of Cornell University, formerly Lieutenant of Artillery and Assistant Chief of Artillery, Polk's Corps, C. S. A.

With Portraits, Maps, and other Illustrations. *New Edition.* 2 volumes. Crown 8vo. $4.00 net.

Types of Christian Saintliness

Lectures Delivered at Sion College, January, 1915.

By the VERY REV. W. R. INGE, D. D., *Dean of St. Paul's.*

Fcap. 8vo. $0.70 *net.*

Port Royal and Other Studies

By the REV. H. T. MORGAN, M. A.

Edited by E. C. M. Together with a Biographical Sketch by the Rev. R. J. Mackay, Rector of St. Martin's Church, Edinburgh; and a Postscript by the Rev. E. F. Russell, of St. Alban's, Holborn. With a Portrait. Crown 8vo. $1.20 *net.*

London Diocesan Sunday School Manuals

Edited by the REV. S. KIRSHBAUM, B. D.,

Hon. Secretary, Bishop of London's Sunday School Council.

Ten volumes in a carefully graded course of lessons by experts adapted to the mental and spiritual capacity of children at the various stages of their development, and providing also church teaching in an attractive form.

Prospectus on request.

Prisoners of Hope and Other Sermons

By the RT. REV. CHARLES H. BRENT,

Bishop of the Philippine Islands.

Crown 8vo. $1.50 *net.*

"These sermons cover many years and girdle the world. They represent many of the ideals I hold for Church, State, and individual. Most of them have appeared in print singly in America, England, and the Far East. All were either stenographically reported or else written down from memory after delivery."—*Prefatory Note.*

LONGMANS, GREEN, & CO. FOURTH AVENUE AND 30th ST., NEW YORK

Ordinations.

On the First Sunday after Trinity, June 6th, Bishop-Coadjutor Frederick F. Johnson, D. D., ordained Horatio N. Tragitt, B. A., Columbia University, New York, to the diaconate in Christ Church, Rolla, Missouri. The candidate was presented by his father, the rector of the parish church. The Rev. Oscar Lindstrom read the Litany, and the Bishop-Coadjutor preached the sermon. Mr. Tragitt is a graduate of Columbia University, and pursuing his theological studies at the University of the South. He will work during the summer at Bonne Terre and Crystal City, Missouri. Mr. Tragitt is the third in line to enter the ministry.

An ordination of the class just graduated from the Church Divinity School of the Pacific was held in the crypt of the Cathedral, San Francisco, on Wednesday in Whitsunweek, May 26, 1915, when the following named young men were made deacons: Leslie Constant Kelley, B. A., and Charles Augustus Verleger of this diocese, William Therrel Holt of the Diocese of Sacramento, Alfred George Denman of the District of San Joaquin, and Edward Joseph Hoering of the District of New Mexico. The sermon was preached by Bishop Funsten, of Idaho. Mr. Holt was presented by his father, the Venerable David E. Holt, Archdeacon of Sacramento; Mr. Kelly by his father, the Rev. D. O. Kelly, and the other three by Professor James Otis Lincoln of the Divinity School. Bishop Sanford ordained Mr. Denman and Bishop Nichols the other candidates.

The Rev. Edward T. Brown deacon, of last year's class in the Divinity School, and assistant minister of Trinity Church, San Jose, was advanced to the priesthood on Friday, May 28th, in this church, by Bishop Nichols. The sermon was preached by the Rev. Halsey Werlein, Jr., rector of the parish.

Of the new deacons, Mr. Kelly is to go on in work at South San Francisco, where as a lay reader and divinity student he had already shown a considerable aptitude in reviving and building up an old and nearly defunct mission. Mr. Verleger goes to the General Seminary, New York, for a year's further study, and Mr. Holt, Mr. Denman and Mr. Hoering to the missionary districts where they belong and where work awaits them.

On Trinity Sunday, in the Cathdral Church of St. Paul, Fond du Lac, Wisconsin, the Bishop of Fond du Lac ordained to the priesthood the Rev.

(Continued on page 24)

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN,
Blue Ridge Springs, Va.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Death of Prominent Churchman.

The loss to the diocese of splendid men and women during the past six months has been very heavy. The latest to pass away is Mr. George D. Barnard, a devout and devoted communicant of St. Peter's Parish in St. Louis, who died May 31st, in his 69th year. Mr. Barnard came from New Bedford, Massachusetts, a poor boy, and built up a book and stationery and printing business which is one of the largest of its kind in the world. His estate is figured at about $2,000,000, and it is said that he had given away as much as that during the past few years for charity and benevolences. His most generous gift to the city was the Barnard Free Skin and Cancer Hospital, which he recently founded and to which he left a liberal endowment. In his will he also remembered St. Peter's and Ascension Churches in St. Louis; Grace Church, New Bedford, Mass.; the Old Folks' Home and other benevolent institutions. The rather unique will provides that the estate be managed by trustees, of whom the Bishop of Missouri shall be one. It also directs that each trustee shall be given a share in the business of the George D. Barnard Company in order that he may be a director of the business house. It provides that meeting of the Board of Directors shall be held every month and that every director be paid $100 for every monthly meeting which he attends. Provision is made for the retiring of certain of the trustees and directors in due course; but that the Bishop of Missouri shall continue to act in that capacity so long as the trust continues. A great company of the leading business men of the city was in attendance at the funeral, which was held from St. Peter's Church on the afternoon of June 2nd.

Bishop Robertson Hall.

With the commencement of 1915, Bishop Robertson Hall, a boarding and day school for girls and young ladies in St. Louis, closed its doors. The school was founded in 1873 and has been conducted by the Sisterhood of the Good Shepherd. The school was not a diocesan institution; although the Bishop of Missouri has been the patron and visitor. Lack of patronage and the advanced age of the members of the Sisterhood and of Sister Catherine, the head of the school, are the reasons given for the closing of the school. Its many friends and the alumnae greatly regret the step which has seemed to be inevitable. At the annual Convention of the diocese, resolutions were passed of affectionate gratitude to the Sisters for their faithful and self-denying labors covering more than forty years.

SOUTHERN RAILWAY

Premier Carrier of the South.

SCHEDULE CHANGES SOUTHERN RY.
Effective Sunday, May 9, 1915.

The following changes are announced in Southern Railway schedules, effective as above:

Nos. 7 and 8 will be discontinued between Danville and Charlotte, Nos. 45 and 44 representing these trains south of Danville. No. 7 leave Richmond 5:30 A. M., arrive Danville 10:55 A. M., connecting with No. 45 leaving Danville 11:10 A. M. and arriving Charlotte 4:20 P. M. Direct connections will be made at Salisbury for Asheville and at Greensboro for Sanford. In reverse direction No. 8 will receive connection from No. 44 at Danville 9:55 A. M., leaving Danville 10:15 A. M., arriving Richmond 3:50 P. M., stopping twenty minutes at Keysville for lunch. No. 46, Charlotte to Greensboro, will be extended through to Danville, arriving Danville about 8:30 P. M.

Nos. 19 and 20 will be extended and operated as between Richmond and Chase City, No. 20 leaving Chase City 5:00 A. M. and No. 19 arriving Chase City 6:50 P. M. No. 119 will leave Keysville 6:20 P. M., making no local stops as far as Chase City and arrive Durham 10:20 P. M. No. 19 will do local work, Keysville to Chase City. No change in 120, Durham to Keysville.

No. 11 will leave Richmond 11:15 P. M. instead 11:30, as at present, arrive Salisbury 8:35 A. M. ahead of Main Line No. 37, and connecting at that point with this latter train for points South. No. 11 will arrive Charlotte 10:50 A. M. No. 21, West Point to Richmond, will leave West Point 4:30 P. M. instead of 4:45 as at present, arriving Richmond 6:15 P. M.

No. 5 will leave Danville 5:00 P. M. instead of 4:50 P. M., as at present, arriving Lawrenceville 9:15 P. M.

Main Line No. 44 will leave Danville about 10:10 A. M., arrive Washington 7:30 P. M. instead of 8:20 P. M., as at present.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Paterson: On the evening of May 30th, at St. Paul's, Paterson, 146 persons were confirmed. They were all adults and many of them had been influenced in their decision by the interest in religion awakened in the community by the revival services of the Rev. William Sunday. Seventy-three persons were confirmed in St. Paul's at the annual visitation of the Bishop on the first Sunday in Lent.

By the will of Miss Rosalie Fitch, whose father, a well-remembered physician, was instrumental in building St. Luke's church at Hope, eighty years ago, the parish receives a bequest of one thousand dollars.

Norfolk & Western
Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*3.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



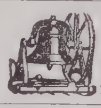
GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors,
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury Washington, D. C.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

The moods of life are only the weather of the soul.

It is the belief of the unseen things that makes possible the right use and enjoyment of the seen.

When we learn to let God use us as His instruments for the accomplishment of His work, we shall reach the highest point of efficiency.

I sought Thee at a distance, and did not know that Thou wast near. I sought Thee abroad, and behold, Thou wast within me.—St. Augustine.

Those to whom Christ means most are most likely to tell others about him. They cannot help it. It would be a hardship to have to remain silent.

Our object in life should not be so much to get through a great deal of work as to give perfect satisfaction to Him for whom we are doing the work.—Wm. Hay M. H. Aiten.

Peace has been defined as the condition of the soul as respects itself—that which gives it poise and freedom. Love is the condition of the soul as respects others, "that which leads the soul out from absorption in itself." Faith is the condition of the soul as respects God.—Exchange.

All is uncertainty,
Yet over all
One guideth steadily
Great things and small,
What will the issue be?—
God guideth all.
—James Freeman Clarke.

"Be Thou each day my power and consolation;
Guard me from sin that merits condemnation;
Lead me in paths that end in full salvation."

Let me get up every morning with this for the instantaneous thought, that my Master wakes me. I wake, I rise, his property. And let me continually, in the habit of my thought, be coming again into that presence chamber, to renew the act of that dedication and submission.—The Bishop of Durham.

Underlying the inestimable blessings of human relationships, which are interrupted by death, there must be a relationship which is uninterrupted. To believe that God presides over the life; to recognize His hand and to know His help; here is the deepest well of our consolation and hope, and in the time of greatest drought this well is full to overflowing.—Rev. J. J. Blythe.

The worst kinds of unhappiness, as well as the greatest amount of it, come from our conduct to each other. If our conduct, therefore, were under the control of kindness, it would be nearly the opposite of what it is, and so the state of the world would be almost reversed. We are for the most part unhappy, because the world is an unkind world. But the world is only unkind for the lack of kindness in us units who compose it.—Frederick Wm. Faber.

I know whom I believe. The questions rise,—
The problems are not few,—but I have seen
The vision far transcending all surmise,—
A love that plans, a strength on which I lean;
My Master rules, for faith has told me so.
I know him whom I have believed—I know.
—Laura R. Mills.

"God does not bid us bear the burdens of to-morrow, next week, or next year. Every day we are to come to Him in simple obedience and faith, asking help to keep us, and aid us through that day's work; and to-morrow, and to-morrow, through years of long to-morrows, it will be the same thing to do; leaving the future always in God's hands, sure that He can care for it better than we. Blessed trust, that can thus confidingly say, 'This hour is mine with its present duty, the rest is God's, and when it comes, His presence will come with it.' "—Sel.

PERSONAL NOTES.

(Continued from page 21)

Messrs. Arthur E. Johnstone, Edward Reynolds Jones, Alexander E. Pflaum, Harley Wright Smith, George Carleton Story and Lewis Henry Webster. He also ordained to the diaconate, at the same service, Messrs. Raymond Holly Baldwin, M. A., Percy R. Deacon, Lorenzo Di Sano, Clarence A. Grayhurst and George T. Gruman, and for the Bishop of Springfield, Carl W. Bothe. The candidates were presented by the Rev. Dr. Rogers, Archdeacon of Fond du Lac, and the sermon was preached by the Rev. Percival C. Pyle, D. D., of New York.

Mr. Frederick B. Drane, M. A., of Edenton, North Carolina, the son of the Rev. Robert Brent Drane, was ordained to the diaconate by Bishop Darst on June 13th, in St. Paul's Church, Edenton, of which his father has been rector for more than thirty years.

In Grace Church, Allentown, Pennsylvania, on Trinity Sunday, the Bishop of Bethlehem ordained to the diaconate Mr. Robert F. Kline, Ph. D. The candidate was presented by his father, the Rev. Robert H. Kline, rector of the parish, and the sermon was preached by Bishop Talbot. Mr. Kline will serve as curate at St. John's Church, Ashland, Pennsylvania.

In Trinity Cathedral, Duluth, Minnesota, on Tuesday morning, June 1st, Wellington Boyle, a young Indian from Walpole Island, Canada, and George H. Swift, of the Diocese of Duluth, were ordained deacons. The Rev. Dr. Ryan of St. Paul's Church, Duluth, presented the candidates and the Bishop of Duluth delivered the charge.

On Trinity Sunday, in Holy Trinity Church, Minneapolis, Minnesota, the Rev. John L. Langhorne was advanced to the priesthood by Bishop Edsall. The Rev. E. E. Lofstrom presented the candidate and preached the sermon.

On Thursday morning, May 27th, in St. John's Memorial Chapel, Cambridge, Massachusetts, Bishop Lawrence ordained the following men to the diaconate: H. C. Sartario, a graduate ('14) of Crozier Seminary; and Edgar W. Anderson, of Lynn, Massachusetts; Thomas W. Attridge, of Rochester, New York; Karl S. Cate, of Boston, Massachusetts; Gabriel Farrell, Jr., of Somerville, Massachusetts; Norman B. Nash of Cambridge, Massachusetts; William F. Patrick, of Cambridge, Massachusetts. and Lewis B. Whittemore, of Hartford, Connecticut, all of the Episcopal Theological School. The ordination sermon was preached by the Rev. Henry B. Washburn.

On June 11th, in St. Stephen's Church, Wichita, Kansas, the Right Rev. Frank A. Millspaugh, D. D., ordained to the priesthood Rev. Harley H. Marriott. He was presented by the Venerable Creighton Spencer, who also acted as the Bishop's chaplain. The Rev. Chauncey Snowden preached the sermon. The Rev. Harley H. Marriott becomes rector of the St. Stephen's Church, Wichita.

Deaths.

The death, recently, of the Rev. James S. McGowan, of Monterey, California, removes from the clergy list of the Diocese of California one of its most familiar names, being at the time, about eighty years of age, having been in the diocese since 1874; and one of its most active and efficient missionaries, especially in founding missions and building churches in growing inland towns and in country districts.

-:- FINANCIAL -:-

National State and City Bank

RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

SECURE AND SAFE

Knowing your money is surely and safely deposited here relieves you of constant anxiety and worry. Practice this sensible, time-tried method of accumulating your fortune, with the advantage of having your money obtainable in case of need.

Consider carefully these facts—then act.

We cordially invite your account.



Planters National Bank

Surplus and Profits, $1,485,000.
Capital $300,000.
RICHMOND, VA.

Real Estate Bonds

Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.

Write for full information.

American National Bank
Richmond, Va.

Capital & Surplus.....$1,600,000
Resources over 9,000,000

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Perfect Protection

Capital and Surplus

$3,000,000.00

First National Bank,

Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., JUNE 26, 1915 No. 26

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church. Fairfax county, Va.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.
The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

St. Alban's National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Chatham Episcopal Institute for Girls
Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

The Protestant Episcopal Theological Seminary in Virginia
The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

National Cathedral School for Girls.
Fireproof building in Cathedral Close of 40 acres 100 resident pupils. College certificate privilege. Music, Art, Advanced and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C.

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.
Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.
General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Virginia Polytechnic Institute
—AND—
Agricultural and Mechanical Colleges
BLACKSBURG, VA.
Thirteen degree courses in Agriculture, Engineering and Applied Science, Two-Year course in Agriculture and Farmers' Winter Courses.
Apply to Registrar for catalogue. J. D. EGGLESTON, President.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Mary Baldwin Seminary
FOR YOUNG LADIES. Staunton, Virginia
Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal.

Fauquier Institute For Girls and Young Ladies, Warrenton, Va.
The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.
MISS NELLIE V. BUTLER, Principal, Box 17.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt.

GRAFTON HALL
Fond du Lac, Wis.
THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics,
Music. Art. and Library Courses
ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,
Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.
REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.

FASSEFERN
HENDERSONVILLE, N. C.
A HOME SCHOOL FOR GIRLS.
Prepares for College. New and well equipped buildings, beautiful situation, unexcelled climatic conditions.
MISS KATE C. SHIPP, Principal.
(Teacher's Diploma, Cambridge University, England.)

The Divine Goad.

Doctor Brown smiled gently as he heard the boy talk. "Did you ever hear," he asked, "of the woman who meant to take a dose of quinine, but swallowed a large dose of morphine instead? Her appearance soon became so alarming that a physician was called. He tried to rouse her from the lethargy in which she lay.

"'If only I could go to sleep, I'd be all right,' she drowsily insisted.

"'Unless she is roused, she will die,' the physician answered—which is an allegory. How often in life we face the same danger! We cry, 'I want life to be easier?' 'If only I didn't have this unending financial strain!' 'If only I were not compelled to work so doggedly!' 'If only I were relieved of this anxiety and that burden!' which is our way of saying, 'If only I could sleep, I'd be all right!'

"But the Great Physician sees our need more clearly. Sometimes the doing of the thing so hard to do is exactly the thing upon which the life of our souls depends. The nerve-racking strain is given us. The heavy burden is laid upon our shoulders. The difficult task confronts us. The Physician plies us with the goad of necessity. We face the hard task only because we must. We plod on our hard way, and slowly, instead of lethargy and torpor, energy is ours. Slowly our eyes open to a new understanding of the meaning of life. Our souls are wakened and we really live. The Great Physician has saved us."—The Youth's Companion.

"Some men pray for the millennium and do not give a mill toward its coming. The chariot wheels of the millennium are made of consecrated dollars. 'Go ye into all the world,' we say to our missionaries. 'Stay right here in my pocketbook,' we say to our greenbacks. We take an interest in missions, but we keep our money on interest! 'Thy kingdom come,' we pray. Ah! we must send our money to fetch it. The Lord will judge this nation not by its prayer books, but by its account books."—Amos R. Wells.

The Joy of Christ.

The joy set before him! It was the joy set before him that made him leave his throne. Bethlehem's sons were only the echoes of his joy, and on through every hour of his consecration, every deed of sacrificial ministry, all his pain and woe and travail were permeated by the joy set before him. "He saw of the travail of his soul and was satisfied." Part of his vision then is ours to-day. He saw the tarrying disciples in the upper room, waiting for the promised power; he saw the trophies of Pentecost and the glorious fruitage of the gospel of Jesus and the resurrection. He saw the spread of the gospel into Europe, and the submission of the great iniquitous, idolatrous cities gathering to accept the blood that he was about to shed. He saw the inspiring scenes of the watering of the Church with martyrs' blood and the steadfast faith of the dying in arena and at stake. He saw the saints in Caesar's household and the dying apostles telling with last breath of him who was crucified for their offenses and raised again for their justification. He saw the victories of the kingdom against infidel attacks and the preservation of the truth against the assaults of a heathen philosophy and governmental tyranny. He saw the marching armies of the crusaders bearing the sign of his cross. He saw the loving piety of a St. Francis. He saw the achievements of Luther, Calvin and Knox, and the unchaining of his word and the liberty of the gospel newly established. He saw the growth of Christian education and Christian civilization, the beginning of philanthropy and the dawn of the day of the brotherhood of man made possible only through his word and gospel. He saw the work of Whitefield and Huss, and the Wesleys, and the revival of a true evangelism born out of a preaching of sin, judgment, and his precious blood. Did his eye miss men and women more obscure, less known, equally great? The obscurity of the shoemaker's shop did not hide Cary from the vision of the Son of God. The leaves of the African jungle could not hide Livingstone from the eyes of the Saviour, who looked into the future from his own cross, and saw a regenerated Africa. The distance of Burmah or China did not conceal Adoniram Judson or Taylor as they spread the knowledge of Calvary to a world that waited for him. He saw art, music and literature finding their supreme achievements in portraying his life and spreading his word. The isolation of that leprous island was not beyond his gaze as he watched those there who fulfilled his word, "Inasmuch as ye did it unto one of the least of these ye did it unto me." Far down the centuries the glorious triumph of the gospel lights his path. The men and women of to-day, we who are here, are all included in his vision. Men on frontiers, in far-off heathen cities, men carrying great responsibilities, men in camp or city—all these are the joy and crown of him whose cross we preach, in whose triumph we rejoice, and for whose coming we wait.—Rev. Maitland Alexander, D D.

"Faithful" is a word of obligation, and the idea here is of the obligation on the part of God to stand by the tempted soul. Isn't that magnificent, that, the moment you take your stand against temptation, the whole Godhead is behind you, and there can be no temptation too great, because no temptation can be greater than God.—A. T. Pierson.



William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshal, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and powerplant; large shaded campus: 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. ***132 scholarships,*** value $56 each, ***for men training to be teachers.*** Preparatory courses separately offered in the Normal Academy.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

LYON G. TYLER, LI. D.
President.

For catalogue and information address
H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 610, from 35 states and foreign countries. For catalogue and book of views illustrating student life address

WILLIAM A. WEBB, President, Box 44.



The Gift of Appreciation.

"There is one thing about Helen," some one remarked. "She has a genuine gift of appreciation. Whenever you speak of any one she always seems to bubble over with some kindly appreciation of her. When some one remarked the other day that Miss K—— was not at all pretty, she broke out with, 'Yes, but then some people don't need to be pretty; they're nice enough without it.' It is always that way with her; she has seen the gleam of gold somewhere in some one that no one else ever detected or thought of looking for. Her older sister is a splendid musician, and her younger is quite a brilliant elocutionist, but I don't know but I'd rather have Helen's talent of appreciating people than to have the gifts of either of the others. I believe she gets more joy out of it, and perhaps gives more joy with it."

It is a talent toward the acquiring of which we can do a great deal by practice, even if we seem to be lacking in it by nature.—Selected.

Must Give It to Others.

A Chinese asked John W. Foster, the statesman, who once represented the United States in China: "What right have you Christians to come over here to China and talk with these people about your religion?" The diplomat replied: "The right to give others something that is too good to keep." If the qualities of our life's foundation are of the best material, we may give and give and give them to others, and the more we take from them for others, the stronger our own become. Such is the strange and beautiful paradox of the religion of Jesus Christ.—Exchange.

The **PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home-work actually done; (3) it is easy to teach.

Samples on request.

THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., JUNE 26, 1915. Vo'. LXXX. No. 26

EDITORIALS

THE BOARD OF MISSIONS AND THE LATIN AMERICA MISSIONARY CONFERENCE.

In February, 1916, it is proposed to hold in Panama a Conference, international and interdenominational in its scope, on Christian Work in Latin America; that is to say in about the whole of the Western Hemisphere to the south of the United States, including Mexico, Cuba, Haiti, Central America and practically the whole of the South American Continent. In this tremendous area lies one of the most neglected, one of the most promising, and certainly one of the most urgent missionary fields in the whole world. It lies at the door of our own country, and naturally appeals to us as to no other people. At the meeting of the Board of Missions of our Church in February last the question of the participation of the Board in the proposed Conference came up and, after prolonged discussion, was laid upon the table by a narrow vote. This action would have been received with astonishment and regret by a very large part of the Church had it not been understood that this was but a temporary disposition of the matter to allow time for the consideration of certain other questions thought by some to be involved. At the May meeting of the Board the subject was again thoroughly discussed and the following resolution was passed:

Resolved: That the Board of Missions having learned of a plan to hold a conference in Panama in 1916 on missionary work in Latin-America on the same general lines as the World Missionary Conference in Edinburgh in 1910, will arrange to send delegates to the conference, and authorizes any of its officers, who may be asked to do so, to serve upon committees in connection with the conference and to take such other steps in the preparatory work as they may think desirable; provided that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin-America.

Surely it was as careful and innocuous a resolve as could have been arrived at to meet the situation at all, and quite in line with the uniform policy which has been followed heretofore by this and other Boards or Commissions of our Church. But this action of the Board of Missions is receiving very severe criticism in certain quarters, as see the letter of the Rev. Dr. Manning in our issue of June 12th and that of the Rev. Dr. Craik on another page of this issue. These letters present, in their strongest form, the objections which are being urged, and in many cases very intemperately urged, against this action. And these objections seem to be three in chief.

First, it is insisted that the Board of Missions has committed the Church, against its consent, to participation in the Conference; and that, "in defiance of the express action of the last General Convention." The first proposition is, of course, true in only a very limited sense. The Board of Missions has committed the Board of Missions of this Church to participation in the Conference; no less and no more, for this was the extent of what they were invited to do or had authority to do. The latter charge is a very grave one, and seems to us to be even less defensible. It is based upon the non-action of the General Convention of 1913 on a resolution offered by a clerical deputy from the Diocese of Western New York, which was as follows;

"Whereas, this Church, through its General Convention, has repeatedly urged that the ties which bind Christian people should be strengthened, and that the Church should seek to cooperate with Christian people, not in communion with this Church, in the effort to extend the Kingdom of God in so far as such co-operation can be engaged in in loyalty to the faith and order of this Church;

"And whereas, the Board of Missions of this Church has been invited to cooperate with other Christian Boards of Missions in matters pertaining to the ways and means of extending the Kingdom of God;

"Resolved, the House of Bishops concurring, That the Board of Missions is informed that in the judgment of the General Convention it has full authority to take such steps as it may deem wise to co-operate with other Christian Boards of Missions in this country and elsewhere in united efforts to arouse, organize and direct the missionary spirit and activity of Christian people to the end that the people of the Church may be enabled the better to discharge their duty to support the Mission of the Church at home and abroad through prayer, work and giving. Provided, that the expense incurred in such co-operative educational efforts shall not be a charge upon funds raised through the apportionment."

This preamble and resolution was adopted by the House of Deputies. The resolution, apparently without the preamble, reached the House of Bishops on the morning of the day before the close of the session, when, as the journal testifies, their calendar was choked with business. Near the end of that day the Bishops adopted this resolution;

"Resolved, That this House does not concur with the House of Deputies in adopting the resolution contained in its Message No. 83."

Dr. Manning is quite right in saying that "the power of our Board to enter into co-operative action with other Boards was called into question." The obvious purpose of the resolution adopted by the House of Deputies was to inform them as to the judgment of the General Convention in the matter of their authority in the premises. But the General Convention, by the non-concurrence of the House of Bishops in the resolution, simply failed to give them any information or instructions on the subject, so leaving the matter just where it was before, that is, in the discretion of the Board. If the House of Bishops had desired to express their opinion in the matter they had every opportunity of doing so and such a course would have been entirely customary; or they could have returned to the lower House an amended resolution. They chose to adopt the usual form of non-concurrence, giving no reasons, which meant only that they declined to legislate on the subject. It may be that they thought the resolution inadvisable as, in a manner, indorsing beforehand whatever course the Board of Missions might deem wise to pursue. Or it may be they were assured that the Board would determine its own actions wisely as occasion arose and stood in no need of information or advice. Or it may be that they had not time to give the subject due consid-

eration, as was confessedly the case with another resolution sent up to them at nearly the same time. The record is silent and one guess is as good as another, none having any bearing on the single fact that the House of Bishops did not concur with the House of Deputies in instructing the Board as to its authority in the case cited, but left the question open for the Board to decide.

To say therefore, with one of our learned correspondents, that the resolution of the Board of Missions is "in defiance of the express action of the last General Convention," or, with the other, that "the Church in General Convention has directly refused to grant such power to the Board of Missions," is, we submit, to go very far beyond the record and to read into it an assumption which the facts do not justify. To decline to take action is not tantamount to adverse action but rather indicates consent to the condition existing, which in this case was that the Board of Missions should determine the question of co-operation with other Boards without advice or instruction from the General Convention.

The second objection which is strenuously urged against the action of the Board is based upon certain expressions used in a statement or bulletin (No. 2) issued by the committee engaged in making preparations for the Panama Conference, especially this, that "South America is without true religion." This is, of course, a broad, general statement and does not imply that there are not many devout Christians in that Continent both Romanist and Protestant. But suppose the remark was ill-advised,—the opinion of the overzealous and uninformed. It is a question of fact, and one purpose of the proposed Conference is to ascertain and put forward the facts. As one of the Churches doing missionary work in that land our Board should know the conditions there; and if injustice is being done a sister Church by this or similar statements, our Board should put itself in a position to correct or repudiate them. We cannot ignore the fact that those who have had opportunity of being informed tell us that the statement is true as regards the great mass of the people in those countries. Bishops and clergy of our own Church testify to this. If it is a reflection on the Roman Church the fact is to blame, not those who make it known. And if, to bring the gospel to the people of those lands and so fulfil our duty as a Church, we must needs ally ourselves in sympathy and co-operation with Christian brethren who are engaged in the same work and confer with "the separated forces of Protestantism," so be it. We have absolutely no fear that "the historic position of this Church as to the ministry and sacraments" is such a weak and puny thing that it cannot be trusted to take care of itself even in a "Conference wholly Protestant in aim and principle," but must be "protected against compromising and minimizing action" under the sole guardianship, let us say, of the Commission on Faith and Order.

The third point greatly insisted upon by our correspondents and others is a cause of greater concern. We are told that the action of the Board in taking part in this conference on missionary work will give offence and cause distress to a multitude of loyal Churchmen We are sorry of this. It indicates a deeper malady in the Church than appears upon its surface. But our brethren must remember that had the Board of Missions failed to take part in this conference and to align itself as far as it consistently may with other forces making for the evangelization of the world it would have brought shame and grief to probably a much larger constituency. It is no part of the duty of the Board of Missions to preserve a nice balance between parties or opinions in the Church. It is its duty, as the executive agency of the Church in its corporate capacity as a missionary organization, to advance the cause of missions, to extend the Kingdom of Christ, by every means in its power and in every place within its reach. In performing this work it must overlook small questions and minor differences, must fix its eye upon the one great commission of the Master, must gain information, inspiration and opportunity from any legitimate source and use it all for the advancement of that for which the Church and all the Churches exist,—the carrying of the gospel to all the world, the bringing in of the everlasting Kingdom of truth, righteousness and peace. In the realization of the larger vision our differences will grow less and less and finally disappear in the oneness that is in Christ.

To Know God.

Knowledge of God is not a mental expertness in the unlocking and understanding of mysteries. It is not a wealth of discovery made by the implement of logic. Logic may help to give a man a theology. It will never give him a religion. Mental conclusions and spiritual experiences are quite two different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes to us through the act and attitude of faith. Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord; the act of faith, the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God. —J. H. Jowett.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE PANAMA CONFERENCE.

Mr. Editor: The action of the Board of Missions in regard to the proposed Panama Conference is a matter of very grave concern. A conference which stigmatizes as non-Christian a great branch of the Catholic Church, which appeals to the separated forces of Protestantism as the only agency for its conversion should have no official recognition from the American Church. Our government is now making special effort to draw closer the bonds of this country with South America. The proposed action of the conference could have no other effect than to loosen or break those bonds. The only power which can give authority to the Board for official representation at such a conference is the Church, and the Church in General Convention has directly refused to grant such power to the Board of Missions. The Board was not under the least necessity to enter such a conference. No one could possibly be hurt if the Board refused to exercise a power which had not been granted to it. Whereas multitudes of loyal Churchmen are deeply distressed and indignant at their recent decision. Will not such an action have the effect of reviving another agency to dispose of the missionary funds of the Church? For many years the Evangelical party had its own missionary organization. It would be a serious step backward if the unity of our missionary work should again be broken by this arbitrary and, I believe, unlawful action of our Board of Missions.

No one would wish to place difficulties in the way of the Board of Missions. but in this they are taking trouble to themselves absolutely unnecessary and not called for by the Church under whose authority they act.

Chas. Ewell Craik.
Christ Church Cathedral,
Louisville, Ky.

THE BOARD OF MISSIONS AND PAN-PROTESTANTISM.

Mr. Editor: The Reverend Dr. Manning's letter published in your issue of June 12th, is entitled to serious consideration.

For Dr. Manning, personally, I have the utmost respect and admiration; and I am sincerely sorry as well as surprised that the Board of Missions' participation in the Latin-American Conference has given him pain.

Before speaking of the action of the Board of which Dr. Manning complains, I wish to ask whether he is not putting it too strong when he says that resolution of the Board was "in defiance of the express action of the last General Convention."

I speak subject to correction, but my recollection is that the action of the House of Deputies authorizing our Board of Missions to co-operate with other Boards, failed to pass the House of Bishops on account of some parliamentary misunderstanding, and that the resolution was not defeated on its merits.

Still, it is no light matter for the Board of Missions to "violate the principles and shatter the confidence" of good, loyal men like Dr. Manning. He asks, "why then did it take the action?"

I am not the spokesman of the Board of Missions, but I think I can answer Dr. Manning's reasonable question.

The Board of Missions must have realized that the time had come to align our Church definitely and positively with Pan-Protestantism. The Board only voiced the profound conviction of our Church; a conviction that has been rapidly growing for nine or ten years.

The Oxford movement has, for half a century, obscured the vision of our Church. She is now once more becoming conscious of her true character as the Church of the Reformation. That consciousness will grow until there is not a vestige of sacerdotalism left in our Church. Then the organic union of all Evangelical churches will become inevitable. To turn back that tide of manifest destiny in this age would be harder than it would be for the British Parliament to annul Magna Charta to-morrow on its Seven Hundredth Anniversary.

A man of Dr. Manning's intelligence and love of the truth would see all that if he were not dazed by the will-o'-the-wisp of a hope of union with Rome. How preposterous that hope is becomes evident when learned and earnest Churchmen find our Apostolic Church too Protestant.

Dr. Manning says, "it was quite certain that this action would destroy the peace of our own household." I deeply regret that as able and good man as Dr. Manning should feel that way, and I should like to ask Dr. Manning to tell me on his honor whether the present peace of our household is not a delusion and a snare. Has it not for years been merely a suspension of ecclesiastical hostilities? And I beg Dr. Manning to consider whether such a delusive peace is not destroying the honesty of the extreme men in our ministry? And I would ask Dr. Manning as a champion of righteousness this awful question: Is not hypocrisy worse than schism?

WALLACE CARNAHAN.
Jackson, Miss.

DR. MANNING'S LETTER.

Mr. Editor: In your issue of 12th instant is a communication from William T. Manning, in which he severely censures the action of the Board of Missions in committing this Church to participation in the proposed Latin America Missionary Conference because it states that "South America is without true religion." This he considers unjust to the Catholic Church in the Southern Continent.

If Catholicism, as promulgated in South America, is true religion, I want to ask why we have a Bishop and clergy at work in Brazil where there is no scarcity of Catholic clergy.

Our articles state that the Church of Rome has erred in matters of faith. Can it be said that the teaching of error in matters of faith is true religion?

And if Catholicism is true religion, I would like to know why there should be any other Church, and particularly I should like to know how Mr. Manning can belong to the Protestant Episcopal Church, which fails to teach the truth if Catholicism is teaching the truth?

(Judge) JOHN CHURCH.
McKinney, Texas.

THE CHURCH PENSION SYSTEM.

Mr. Editor: Providential circumstances have probably closed my career in the ministry of the Church, so that I have no material interest in the Church Pension Fund, but I find a growing feeling which is almost an obsession that the whole plan with its scheme of proportionate grants is a deplorable mistake, which will materially hurt the ministry and Church. I know, of course, from an actuarial and business standpoint the proposition cannot fairly be criticized, but I do think it is fairly to be criticized for making these points the chief conditions of the system. The system as proposed is based upon the present method of stipending the clergy by the Church. This method is not a fair one. Unless the Church can discover its sense of solidarity, and see to it that its priests and pastors are recompensed not according to the accidental financial strength of the several parishes, but according to the services and sacrifices demanded, the Church as we know it will disappear except in the strong positions. The process is rapidly advancing. The present scale of wages in the Church have absolutely no relativity either with the ability of the priest, the importance, from a spiritual standpoint, of the parish, or with the demands of the work. Stipends are as they are because of accidental and unessential conditions of financial strength in the local congregations. To dignify this irrational fact with the acceptance of the Church and use it as a basis for pensions is deplorable. A priest may, as many priests have in the past, deliberately turned aside from a call that offers a comfortable livelihood, to accept one of self-denial because of the worth for the Master of the service required. But if this turning aside is not only to qualify his life in the active ministry, as it invariably does, but to estimate his claim on the Church in his old age or disability, he may well think the situation is decided in advance, and the decision be according to the conservatism of common sense, and accept the better paying position. Add to this the fact that the comfort of those whom he loves and who are dependent upon him may hang on his choice, and it is difficult to see how a man can in a call consider much else than the value of it in a money way.

It is not true that the men in the higher paid positions have in their retirement greater needs. These men, even in retirement, keep possibilities of social service and for service in the Church which will bring in some income: and in most instances such men because of their opportune situation near men of affairs are able to establish their dependents in remunerative positions. It is not so with the undersalaried clergyman. When his work is closed, he has not even a Ruth's gleaning for his sunset, and the positions open to his children are for the most part such as it is not possible for them to serve in.

The proper method of stipending the clergy would be a flat rate of pay for the man as priest, this to be paid by the diocese out of a common fund, assessed on all church members in a just proportion, and then the further expenses of the rectory and the funds required to live the life which the particular congregation requires should be the responsibility of the local vestry and be paid by them. This is the only way by which the clergyman can be set free from care to do the work of his Master. The principle of this equitable system should be accepted in effect and made the basis of the pension system of the Church.

The present proposition is humiliating, and is one that cannot arouse either the sympathy or respect, much less the zeal, of the Church. As I say I make these statements as an outsider. Providentially I have no interest in it except that of justice and noblesse.

OSCAR WOODWARD ZEIGLER.
Baltimore, Md.

THE EMERGENCY FUND.

Letter From Bishop Lines.

Mr. Editor: Will you permit me to make an earnest plea with your readers not to let summer plans interfere with the endeavor to get in the apportionment for General Missions and build up the Emergency Fund, so that September 1st may find the great burden upon the Mission work of the Church lifted? It is just the critical time in the undertaking when vigorous effort throughout the Church means success and relaxation of effort means failure.

To-day word came from the Board of Missions that the Emergency Fund has reached $227,000, but until the June receipts are tabulated we cannot know whether the apportionment is being obscured by the Emergency Fund or not. The Emergency Fund has probably helped the apportionment. We are not beyond the danger of failure to meet the expectations of the Church, while we are in sight, if we are willing to work hard everywhere, of the completion of a fine undertaking. Failure now would be a very serious matter; a wrong to those who have made real sacrifices and shown great zeal to carry out this project. It is a strange thing that only a few hundreds of our people have given one hundred dollars or more for the Emergency Fund, only fourteen hundred congregations are represented. We have not begun to get at our resources, and now the effort should be everywhere to try to interest parishes and people that have not given, and see if we cannot finish well what we have well begun. There are some thousands of men and women who will read this letter who ought at once, by personal appeal or by letters, to plead with people, for the love and good name of the Church, to have part in this undertaking.

EDWIN S. LINES,
Chairman of the Emergency Committee.
Newark, N. J.

THE ADVENT PREACHING MISSION.

Mr. Editor: The members of the Clericus of Atlanta and vicinity, in the Diocese of Atlanta, feeling the importance and possibilities for good of the proposed Nation-wide Preaching Mission in the coming Advent season, resolved by formal motion to use all intervening meetings between now and Advent, in preparation for the mission, and gave the whole project its hearty and full endorsement.

Believing further, that this action would probably encourage others to enter upon a similar campaign, or at least to investigate the merits and possibilities of the whole project, the Clericus asked me as secretary to notify the Church papers of our action.

RUSSELL K. SMITH,
Secretary of Clericus of Atlanta and vicinity.

Bishop Rowe has been fighting his usual winter battle in interior Alaska. Recent letters tell of "hard mushing, fierce winds, no trails, and overflows on the rivers." In one Indian village he baptized a dying chief; here also he found a slave girl whom he rescued and took to one of our missions. At one place he says, "We found a young man frozen to death. While the conditions were bad, with a temperature forty below zero, at last we blew into Fairbanks."

CHURCH INTELLIGENCE

Calendar for June.

1. Tuesday.
6. First Sunday after Trinity.
11. Friday. St. Barnabas.
13. Second Sunday after Trinity.
20. Third Sunday after Trinity.
24. Thursday. Nativity St. John Baptist.
27. Fourth Sunday after Trinity.
29. Tuesday. St. Peter.
30. Wednesday.

Collect for Fourth Sunday After Trinity.

O God, the protector of all that trust in Thee, without whom nothing is strong; nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake, our Lord. Amen.

Collect for Saint Peter's Day.

O Almighty God, who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

EMERGENCY FUND.

There has been a $10,000 increase in the Emergency Fund since last week, making the total in hand $231,000 on June 19th.

The meeting of the Emergency Committee which was held at the Missions House last week brought out some fruitful suggestions. The main one was the necessity of keeping up the apportionment in this final stretch of the fiscal year, and not to build the Emergency Fund at the expense of the apportionment. So far the clergy have been particular to make the Emergency Fund supplementary to the apportionment. It is very vital to the campaign that, in the desire to meet the apportionment in full before September 1st, there be no tendency to allow the Emergency Fund supplant it in any way. The plan is to raise this $400,000 above and beyond the apportionment for the current year. If there is any deviation from this and any slackening of efforts, it will work a hardship on the apportionment, and cripple the Fund. The hope was also expressed that parish treasurers would see to it that all offerings to the Fund be sent in promptly, and the Committee would request the clergy to see that this is done, not only in regard to the Emergency, but also to the apportionment.

One interested layman, speaking from a layman's standpoint, deplored the fact that the clergy should be responsible for the financial obligations of the parish, and suggested that the Diocesan Missionary Committee should endeavor to organize in each parish a Missionary Committee of laymen. He felt that the laymen could get in touch with many other laymen who do not always go to church, and consequently, are not reached by the clergy.

A further helpful suggestion was that people at summer resorts appoint themselves a committee of one for personal work among Churchmen at these resorts, and induce them to join in on this campaign. It was also mentioned that the clergy in charge of summer chapels should lose no opportunity of bringing the Appeal before their congregations.

Of the success of this campaign no one has any serious doubts, unless there is a decided slump in gathering the apportionment during the summer weather. The Fund has reached that measure of success which always inspires people to "get into the bandwagon," but nobody is denying that the raising of the last $100,000 will take hard work.

The indirect results of the Appeal are often spoken of. The greatest of these became evident when a lady, as soon as the Appeal was announced, gave $50,000 to be added to the Reserve Fund. This gift was not credited to the Emergency Fund, but it goes for the same purpose,—replenishing the Reserve.

From the cotton mill section of the South comes a gift of $1.25 representing a day's income. The clergyman writes of the donor: "She works in one of our cotton mills, and did extra work for some days to be able to make this contribution. Her gift meant a real sacrifice, for she supports two little children."

Gifts to the Fund should be sent to the rector of the parish, or to Mr. Geo. Gordon King, Treasurer, 281 Fourth Avenue, New York.

THE NATIONAL CONFERENCE OF CHURCH CLUBS.

The twenty-third annual session of the National Conference of Church Clubs was held in Hartford, Connecticut, on June 3rd and 4th. The Conference was the guest of the Church Club of the Diocese of Connecticut, and the session was attended by about thirty delegates representing sixteen Church Clubs from the Dioceses throughout this country. The services and sessions of the Conference were held in the Church and Parish house of Trinity parish.

The Conference was opened by a celebration of the Holy Communion at 10 A. M. and an address by the Bishop of Connecticut.

Following the service the Conference assembled for business and the president, Mr. William R. Butler, of Mauch Chunk, Pennsylvania, delivered the annual address.

The first address on the program, "The Responsibility of the Church Club to Its Own Members," and the general discussion which followed emphasized the importance of making the club a part of the church life of the community. The social feature of the club in bringing together men from different parishes was considered as a very important work of the club.

Following lunch served by the ladies of Trinity parish, the Conference discussed "The Value of the Church Club to the Parish and the Diocese." In this discussion emphasis was laid on the importance of the Church Club becoming a "Clearing House" for Diocesan work. The principal idea brought out was that the Church Club by gathering information concerning Diocesan work could meet its demands by means of the membership of the club.

The opinion was expressed that "membership in the Church Club puts a duty on each one to undertake active work in the Church." As a part of this discussion, the delegates present reported on the work of their clubs. These reports indicated varied aggressive and successful work in many of the Dioceses by the active Church Clubs.

On the evening of the first day, the Conference was entertained at a reception and dinner by the Church Club of the Diocese of Connecticut at the Hartford Club. The Conference was welcomed by Mr. Burton Mansfield of the club, who forcefully stated as the underlying principle of the Church Clubs and the National Conference the broad conception of the layman's duty to the whole Church, rather than the narrow view of "Parochialism." He said that the Provincial System if not overloaded and overorganized, can help to realize the understanding of that for which the whole Church stands.

The response was made by President Butler of the Conference, who spoke of the remarkable record disclosed of the work of the clubs which include fifty-five hundred members. He wished that the whole Church might know of this record and that it might be a vision to inspire all laymen to more earnest and successful work.

The Right Reverend C. B. Brewster, D. D., Bishop of Connecticut, brought a message to the laymen of the Conference of the call for democracy in the Church and the recognition of the rights and duties of the Laity to meet the call of the Church to set forth that social ideal which is calling to better things.

The Reverend Anson Phelps Stokes, of Yale University, set forth the four fields of federal activity in the Church: The Commission on Faith and Order, and The Board of Missions, The Board of Religious Education, and the Commission on Social Service. He said "the laity are in a position of tremendous power that may be used for great good through these four boards."

On Friday morning the conference discussed the topic, "Advertising As Applied to Religion." Great interest was manifested in the opinion expressed in a letter addressed to the conference by John Wanamaker, of Philadelphia, who said that he was "averse to any other church advertising other than a modest placard in the church grounds and also an advertisement in the daily newspapers." He further urged greater activities within the church rather than extensive advertising outside of the church as a surer means of bringing great results.

The latter part of the discussion developed many helpful ideas regarding the importance of legitimate publicity concerning the activities of the church and the duty of the laity to secure this through cordial relations with the press.

The last topic considered by the conference was the important question of "The Value of Business Methods in Church Finances," which was thoroughly presented in a paper by Mr. Huntington Saville, of the Episcopalian Club of Massachusetts. He pointed out the necessity of strict accounting and up-to-date business methods in both the collection and disbursement of Church funds in the parish and the diocese showing excellent results for the welfare of the church by the use of such methods, especially emphasizing the importance of care for the collection of all funds and strongly recommending the "Every Member" Canvass and the duplex envelope.

The conference elected the following officers for the ensuing year:

President—Dr. E. R. L. Gould, of the Church Club of New York.

First Vice-President—Mr. H. H.

Hemingway, of the Church Club of the diocese of Connecticut.

Second Vice-President—Mr. W. S. Sterling, of the Episcopalian Club of Cincinnati.

Third Vice-President—Mr. C. S. Shoemaker, of the Church Club of the diocese of Pittsburg.

Secretary and Treasurer—Mr. Charles F. Chase (New Britain, Conn.), of the Church Club of the diocese of Connecticut.

The conference received invitations for next year from the Church Clubs of New York, Washington, D. C., St. Paul, Minn., and the diocese of Bethlehem, Pennsylvania. The invitation from the last named was accepted, the conference to be held next year at Mauch Chunk, Pa.

OGLE R. SINGLETON.

BLUE RIDGE WOMAN STUDENTS' CONFERENCE.

The Young Women's Christian Association, Southern Student Conference, was in session from the 4th to the 14th of June in the spacious Robert E. Lee Hall of the Blue Ridge Association, near Black Mountain, North Carolina. This is the bald statement of a fact which to every one in attendance glows with color now and is destined to be an increasingly fragrant memory.

With a registration of above four hundred young women from almost one hundred colleges and schools of the South the gathering can be considered a truly representative one. The college spirit shown by the various delegations attests both to the vitality of the institutions and to the loyalty of their students.

The program of the ten days proved the experience and wisdom of those who prepared it, displaying that sanity and balance always to be desired yet not always realized in the summer gatherings, which are becoming so marked a feature of life in America. The mornings were divided between lectures on the Bible and on missions with occasionally stirring addresses on fundamental topics. Their time was also given to meetings for counsel with the various officers of student associations and with volunteers. After mid-day dinner and a quiet hour the afternoons were fully occupied with games and recreation. After supper many sorts of student gatherings, closely guided by the trained workers in attendance, were held, or "songs" on the broad veranda steps were enjoyed, ending with an hour's meeting of all in the auditorium which might be a sermon, a stereopticon lecture on negro work, or a talk on vocational training, but always something vitally interesting to the majority.

The 9 o'clock meeting of the leaders in council over the program and in prayer for its fullest value fitly closed a day of glad service.

From the opening session on Friday evening, when the gracious presiding officer, Miss Margaret Burton, worthy daughter of a distinguished father, welcomed us to a pilgrimage on the way of friendly hearts, to the closing sermon on Sunday, when Dr. Bowie, of St. Paul's church, Richmond, gave a lofty, ennobling message from the stirring words of our Lord: "No longer do I call you servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I heard from my Father I have made known unto you." There was manifest a spontaneous unity of purpose and of spirit.

In these most beautiful mountains, under these glorious June skies, with these gracious, purposeful, devoted friends of the Lord one must often have said to oneself, "Truly the kingdom of heaven is come."

It is to be regretted that so few of our many and good distinctively Church schools were represented. We hope this will not be the case when another June shall call the young women of the South into conference concerning the real and the abiding things of life.

JULIA L. M'GRAW.

BISHOP PAYNE DIVINITY SCHOOL.

The annual commencement of the Bishop Payne Divinity School for colored students, in Petersburg, Virginia, took place during the week beginning June 6th. On that day the baccalaureate sermon was preached by the Rev. Scott Wood, D. D., rector of St. Augustine's Church, Pittsburgh, Pennsylvania.

The meetings of the alumni were held on June 8th and 9th. On Thursday, June 10th, the trustees of the school met in Whittle Hall at noon. Bishop Gibson, the vice-president, presided, nine trustees being present. The report of the treasurer, Mr. W. L. Zimmer, of Petersburg, showed the finances of the school to be in a satisfactory condition. Additional funds are needed, however, for a number of scholarships at two hundred dollars each, and for a small chapel on the school grounds, for which only about half the requisite funds have been provided. The principal also reported that the library and book case bequeathed to the school by the Rev. S. H. Bishop, who at the time of his death was secretary of the American Church Institute for Negroes, had been received. It is a very valuable collection of books and a most acceptable addition to the school's library. As soon as all the books of the library are catalogued, the loan system will be adopted, which will give the alumni access to many good books. Bishop Darst, of East Carolina, Bishop Coadjutor Brown and the Rev. G. M. Brydon, of Virginia, were elected to membership on the board of trustees. In the afternoon the trustees were in conference with the Rev. R. W. Patton, representing the American Church Institute for Negroes. The faculty of the school were re-elected as follows. The Rev. Dr. C. B. Bryan, principal; the Rev. Dr. F. G. Scott, the Rev. F. G. Ribble, the Rev. Flournoy Bouldin, and the Rev. S. W. Grice (colored), the latter being the warden and resident on the school grounds.

Thursday evening commencement exercises proper took place in St. Stephen's Church, the Rev. E. E. Miller, rector, and were conducted by the principal, the Rev. Dr. Bryan. The address was delivered by the Rev. R. W. Patton, of Atlanta, on the "Missionary Idea of the New Testament."

The Rev. Dr. E. L. Goodwin, of the board of trustees and a former principal of the school for one year, made a few remarks. A creditable essay was read by Mr. A. F. Nightengale, of the graduating class, on "The Atonement." Announcement was made of the advancement of the junior and middle classes and a certificate for a special course of study was given Mr. Aniceta Granda, of Cuba. Full diplomas were given to Mr. John R. Lewis, of Southern Virginia; Mr. Arthur F. Nightengale, of Panama, and Mr. Julian C. Perry, of South Carolina. Thus closes a most successful session of this important school. Fifteen students have been in attendance during the past year and the prospects for the next session are good. This school has graduated about two-thirds of the colored clergy in the Church and is thoroughly equipped for its work of educating colored men for the ministry.

On Friday morning, in the school chapel, Bishop Randolph ordained to the diaconate Mr. John Randolph Lewis, of Norfolk, and Mr. James Alvin Russell, of Lawrenceville. Mr. Lewis was presented by the Rev. S. W. Grice, and Mr. Russell, by his father, Archdeacon James A. Russell, who also preached the sermon.

Mr. Lewis will be transferred to the diocese of Atlanta, and will have charge of the colored work at Athens. Mr. Russell will be in Lawrenceville during the summer as teacher in the Summer Normal School. He will return in the fall to Philadelphia to continue his course at the Philadelphia Divinity School.

St. Stephen's College: The fifty-fifth annual commencement of St. Stephen's College at Annandale-on-Hudson closed to-day at noon with the commencement service in the college chapel and the commencement exercises on the campus, with conferring of degrees, followed by the commencement luncheon in Preston Hall, at which President William C. Rodgers delivered his annual address, and speeches were made by prominent alumni and friends.

In his address, President Rodgers made announcement of extensive alterations and improvements to be made in the college buildings, which will be begun immediately in preparation for the opening of the college in September, and he also announced the inauguration of a systematic campaign for an addition of $250,000 to the endowment which will begin at once for the strengthening and securing of the material welfare of the college. The degrees conferred were as follows, in course: Bachelor of arts, Joseph H. Bond, Peter R. Deckenback, Nicholas M. A. Feringa, Bayard H. Goodwin, Samuel W. Hale, Paul Hartzell, Claud Humphreys, David R. Johns, Lee L. Rose; bachelor of philosophy, Edgar L. Sanford; master of arts, Laurence F. Piper. Honorary degrees of doctor of divinity were conferred upon Rev. George H. Toop, rector of the Church of the Holy Apostles, Philadelphia; Rev. Archibald R. Mansfield, superintendent of the Semen's Church Institute in New York, and the Rev. Henry R. Freeman, rector of St. John's church, Troy, New York, a veteran and distinguished priest of the diocese of Albany.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Services at Jamestown Island.

On Sunday, June 20th, the three hundred and eighth anniversary of the celebration of the first Anglican Communion in America, a small company of Virginians gathered at Jamestown Island to commemorate this service in partaking of the holy communion.

They journeyed from the old capital, Williamsburg, to the still older capital, Jamestown, and, as their forefathers had, on the third Sunday after Trinity, in the year 1607, received the elements from the Rev. Robert Hunt, a priest of the Church of England; so did these people worship on the open, the Rev. E. Ruffin Jones, of Old Bruton church, administering the holy communion.

There, on ground already sacred, had been placed an altar between two trees, a rail wrapped with white cloth, and behind this, to one side, had been con-

structed a lectern between the trunks of two trees springing from one root. Behind all this was the communion table, upon which stood the vessels containing the elements. These vessels were the "Jamestown Communion Silver," dating from 1661, and now carefully preserved in Bruton church. The chalice and paten bear the inscription, "Mixe Not Holy Thinges With Profane. Ex dono Francisei Morrison, Armigeri, Ano. Domi., 1661." Another paten used by the rector during this service for another purpose is of uncertain date, but is inscribed as being "For the use of James City Parish Church." Facing the altar and chancel were the benches used as pews. When the congregation had assembled the communion service began. The hymns were, "Lord, With Glowing Heart I'd Praise Thee," "O God, Our Help in Ages Past," "My Faith Looks Up to Thee" and "The Church's One Foundation."

Mr. Jones pointed out the fact, in his brief address, which was taken from the epistle for the day, that the service to-day was very little changed from that held in 1607, and how applicable to the present time were the words from 1 Peter, vs. 5: "Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you . . . ."

He outlined in a few words the history of the early settlement, and when he touched upon the fads and fancies of this day, asked: "In view of what this settlement, that service of three centuries ago, that faith then set up and re-affirmed have wrought, what can the hours say to the centuries?"

As he thus spoke of the early settlers, while the waters of the James beat upon the little beach, accompanying his words, as it were, with the memories of the past, the minds of every one of that congregation must have pictured that first celebration, when the clergyman from the "Old World" stood behind just such a rail and ministered to the men-at-arms kneeling before him, while nearby sentinels paced up and down.

Remembering how the Indian Princess Pocahontas had, as it were, atoned for all the atrocities perpetrated by her people, being baptized in the Jamestown church from a font now among the treasures in Old Bruton church, it seemed peculiarly appropriate that the offering at this service be made for the work among the Indians.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Herndon Seminary.

The closing exercises of Herndon Seminary, Herndon (the Misses Castleman, associate principals), were held according to the following program:

May 25, 8 P. M.—H. S. Music Club evening in honor of graduates.

June 4, 4-6 P. M.—Operetta, "Angelina the Fairies' Child."

June 7, 3:30 P. M.—Class day exercises. Address to the school by Rev. S. A. Wallis, D. D.

June 8, 8 P. M.—Graduating exercises. Address by Rev. A. G. Grinnan. Delivery of diplomas.

St. Timothy's Church, Herndon: On Monday, June 14th, the Woman's Auxiliary of St. Timothy's church, Herndon, marked its tenth anniversary by a special offering to the Emergency Fund. The president gave a brief summary of the ten years' work, touching upon the several visits of the diocesan president, Miss Stuart, to the parish, and suggested, in response to an appeal from the little Clifton (Va.) mission, that the summer work and offering of the Auxiliary be devoted to aiding in the repairs on that needy chapel, in order that its six faithful members may have an occasional service! This offering will be made as a memorial to a former rector, the late Rev. John McNabb, who, during his ministry in Upper Truro, took a deep interest in the missionary work at Clifton.

Other News.

Mr. William Byrd Lee, Jr., of the class of 1915 of the Theological Seminary in Virginia, was ordained deacon with his classmates in the chapel of the seminary on June 4th by Bishop Gibson, being presented by his father, the Rev. William B. Lee, Sr., of Gloucester, Virginia, and has been assigned by the Bishop to the charge of St. Paul's church, Hanover, and Immanuel church, Old Church; post office, Hanover, Virginia.

The authorities of the Episcopal High School are busy winding up the affairs of the year, which has been a very prosperous one. Applications for the next session are pouring in.

Bishop Gibson made a visitation to St. Stephen's church, Culpeper, on Sunday, June 20th, and confirmed four persons presented by the rector, the Rev. Kensey J. Hammond.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Norwood Parish.

Church building and church improvement enterprise is not limited to city parishes, but is sometimes a token of the zeal of rural parishes also.

A commendable illustration of this has recently been given by Norwood parish, Maryland, a suburban parish of Washington city, which, a few months ago, lost its church and Sunday-school buildings by fire. The ashes of the burned buildings had barely time to be scattered by the winds when the Rev. James Kirkpatrick, rector of the parish, and his enterprising vestrymen set to work to replace the old frame buildings with a handsome structure of blue Potomac stone, which now stands in graceful beauty at the intersection of the Rockville turnpike and Bradley Lane, the building free from even a dollar's indebtedness and the congregation worshiping within its massive walls; so that the seeming calamity from fire has turned out to be a "blessing in disguise."

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Two Anniversaries.

Two notable anniversaries have been recently observed in the diocese, the Pro-Cathedral of the Nativity, South Bethlehem, having reached the half-century mark and St. Mark's church, Mauch Chunk, having passed through eighty years. Both these parishes have been honored by the selection of their rectors to be Bishops, and two Bishops who were formerly rectors of the Church of the Nativity, South Bethlehem, assisted in the celebration. The Pro-Cathedral, the Very Rev. Frederick W. Beekman, dean, was the first Christian church established at South Bethlehem, and is the mother-church of the Bethlehems. Trinity church, Bethlehem, sprang from it, and St. Joseph's and St. Mary's chapels are still maintained by it. The Sunday morning sermon was preached by the Rt. Rev. Cortlandt Whitehead, Bishop of Pittsburgh, rector of the parish from 1870 to 1882; and the evening sermon was preached by the Rt. Rev. C. Kinloch Nelson, Bishop of Atlanta, rector from 1882 to 1892. At the Sunday afternoon service for all the children of the Pro-Cathedral and its chapels the preacher was the Rev. Stewart U. Mitman, Ph. D., field secretary of the Board of Religious Education of the Province of Washington, who was curate from 1897 to 1913. Bishop Talbot also assisted in the celebration, as did the Rev. Robert Johnston, rector of Trinity parish, Bethlehem; Canon Brayton Byron, of the Pro-Cathedral, and Canon Kent, warden of Leonard Hall, and Dr. Charles L. Moensch, Bishop of the Moravian church.

Bishop Whitehead was also the Sunday morning preacher at the eightieth anniversary of St. Mark's church, Mauch Chunk (the Rev. Walter Coe Roberts, rector) on May 16th. The Rev. H. E. A. Durell, rector of St. John's church, East Mauch Chunk, a former chapel of St. Mark's, was the evening preacher, St. John's parish uniting with the mother-church in its services for the day. A feature of this observance was a reunion of former members of the choir, of whom 250 are registered, on Saturday evening, May 15th, when a special service and organ recital were held. It was the thirtieth anniversary of the vested choir, the Rev. Benjamin Fish Thompson, then curate under the Rev. Marcus Alden Tolman, rector, being the first choirmaster. The Rev. Mr. Thompson, now rector of Christ church, Dover, Delaware, assisted in the observance of the anniversary.

The Annual Summer School for Sunday-School Teachers, under the auspices of the Board of Religious Education of the diocese of Bethlehem and the Province of Washington, will be held at Bishopthorpe Manor, South Bethlehem, from Monday to Friday, June 28th to July 2nd, and will be one of the most thoroughly organized and effective schools of its kind in the whole Church. The holy communion will be celebrated daily at 7:30 A. M., beginning with Tuesday. The sessions will open at 4:30 P. M. Monday, with four conferences, as follows: For primary grade teachers, "Characteristics of Beginners and Primary Pupils," by Miss Helen I. Jennings, of Pottsville; for junior grade teachers, "The Junior As We Find Him," by Miss Jane Millikin, superintendent of teacher-training, diocese of Maryland; for senior grade teachers, "What Shall Be the Curriculum," by the Rev. Harvey P. Walter, reading; for clergy and superintendents, "The Organization of the Church School," by the Rev. Stewart U. Mitman, Ph. D., field secretary of the Provincial Board of Religious Education. Bishop Talbot will deliver an address of welcome at 8:00 P. M., Monday, after which there will be a reception.

This summer school promises to be a great help to the educational work of the church in the Province of Washington.

Other News.

The Packer Memorial chapel of Lehigh University was the scene of the Bach Festival of the Bach Choir of Bethlehem, under the direction of Dr. J. Fred Wolle, May 28th and 29th. The festival was a great success, auditors coming from all parts of the United States to enjoy what has been likened to the Passion Play at Oberammergau. The conductor, Professor Wolle, was

for many years organist and choirmaster of the university chapel, and the Bach Choir includes not only laymen and women, but at least one of the clergy of the Episcopal Church.

The offering of Christ church, Reading (the Rev. Frederick Alexander MacMillen, rector) on Whitsunday for the Emergency Fund amounted to $662.75, and enabled the parish to exceed its apportionment for general missions by $450.00. Counting its contributions to the Bishop's Church Extension Fund, Christ church has given to the missionary work of the diocese this year, $2,100.00.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Approaching Anniversary of Bishop Croes' Consecration: A joint committee from the diocese of Newark and New Jersey is arranging to observe the one hundredth anniversary of the consecration of Bishop Croes to be the first Bishop of New Jersey. The committee has issued a preliminary announcement that a special service will be held in Christ church, New Brunswick, on Friday, November 19th, at 10:30 A. M. The Bishops of the two dioceses will choose the preacher for that service, and they request that all parishes and missions throughout the State will make special recognition of the event on Sunday, November 21st. It is likely that a tablet memorial of Bishop Croes will be erected in Christ church, and dedicated at that time.

Convocation Meeting: The regular meeting of the convocation of Burlington was held on June 15th in St. Mary's church, Burlington, the Rev. Charles S. Lewis, rector. Although the attendance was not large, some important business was transacted. In the absence of the Bishop the archdeacon of the diocese celebrated the holy eucharist and presided at business sessions. The preacher at the divine service was the Rev. Frederick A. Warden, the new rector of Trinity parish, Moorestown.

The annual election resulted in the re-election of existing officers.

At the noon missionary session an address was made by the Rev. Charles E. Betticher, Jr., on Work in Alaska.

Arrangements were begun and a special committee appointed for establishing a new mission at Penn's Grove, where the Dupont Powder Works are located, and the population has more than doubled within the past year.

Another special committee was appointed to co-operate with the Board of Missions and the convocation of New Brunswick in arranging for a diocesan conference on rural work. The archdeacon reported special progress in certain places.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Magna Charta Anniversary: At noon on June 15th a number of the prominent clergy and laymen of the diocese assembled in the chapel of the Holy Spirit at the Bishop's house at Harrisburg to commemorate the 700th anniversary of magna charta. After a few prayers, the Rev. Floyd Appleton, rector of St. Paul's church in the same city, made an address at the request of the Bishop, in which he outlined the story of the troubled career of Archbishop Langton, calling attention to the famous meeting at St. Edmundsbury, the welcome given by London to the army of God and Holy Church and the royal assent to the charter at Runnymede. Attention was then called to the violent opposition of the Pope to the charter, and his punishment of all who had any part in securing it from King John, and to the lack of attention which England even then gave to papal decrees. After reference to some of the details of religious and political freedom there achieved, the point was made that it is always important for the Church and churchmen to be willing to take the lead in matters affecting public welfare.

New Church in Tioga County: On the tenth instant the general missionary of the diocese broke ground for a new building in Tioga County, a few miles from Tioga, which shall be used for the present for purposes of worship and for such other purposes as may be convenient and important for the neighborhood. On the Fourth of July it is proposed to hold a celebration on the ground, the men of the neighborhood will occupy a part of the time in digging the trenches for the foundation walls, and the women will prepare a picnic meal for them in an adjoining grove. Half an acre of ground has been given by Mr. Charles Hughes and wife to the diocese for the purpose of this work, and they are ready, if future developments warrant it, to donate another half acre. In the intervals of rush work on their farms the men of the neighborhood, many of them, will assist in the construction of the new building.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop

New Mission for Colored People: At the Diocesan Convention in Sewickley two years ago, a considerable sum of money was raised for the enlargement of work among colored people in Pittsburgh, to which additional gifts have since been added bringing the aggregate amount up to about $14,000. At that time the only church for them was St. Augustine's Mission, situated in a rather inadequate building on the North Side, whereas the bulk of the colored people live in what is known as the "Hill Section" of the city. A hall was rented about six months ago, and a Sunday-school and afternoon service started, so that there is now a flourishing Sunday-school and a good congregation. During the last few weeks St. Paul's Memorial church, built in the Hill district, several years ago before the colored element was so numerous in the neighborhood, has been purchased from that congregation by the Board of Trustees for the diocese, for the use of the new colored congregation, for the sum of $12,500. St. Paul's will probably now locate on Herron's Hill, where our Church is not as yet represented. The new mission has been called St. Philip's, and is under the charge of the Rev. Scott Wood, D. D., formerly priest in charge of St. Augustine's, North Side. The latter will be cared for by the Laymen's Missionary League until such time as a suitable clergyman can be secured.

The first service was held in the church on Sunday evening, June 13th, when Archdeacon Bigham, chaplain of the Laymen's League, preached; Superintendent Hance, of St. Barnabas' Home made a few congratulatory remarks, and the Bishop of the diocese confirmed a class of thirty-two, the first fruits of the mission.

Nation-Wide Preaching Mission: On June 14th, in Trinity church, Pittsburgh, a meeting of the clergy of the diocese was held at 4 o'clock in the afternoon, to consider the movement for a nation-wide preaching mission to be held during Advent, of this year, Bishop Whitehead presiding. After prayer and devotional addresses, the speakers being the Bishop, the rector of the parish, the Rev. E. S. Travers, the Rev. Drs. Wightman and Ward and the Rev. W. L. Rogers; plans were discussed and a committee appointed to report early in September some more definite scheme of carrying the project into operation in the diocese. The committee consists of the Rev. Messrs. Travers, Richards, Howell and Rogers, with the Bishop as chairman. Much enthusiasm was displayed with regard to the proposed scheme. At 6 o'clock the Rev. Mr. Travers entertained the clergymen taking part in the conference at supper served in the parish house, and the matter in hand formed the principal theme of conversation during the meal.

Historical Society: The Diocesan Historical Society held a very successful meeting on Tuesday evening, June 15th, in the parish house of the Church of the Epiphany, Bellevue. The paper was read by the Rev. George Rogers, one of the older clergymen of the diocese, who had for his subject, "Recollections of the Church in Pittsburgh Thirty Years Ago."

LEXINGTON.

Rt. Rev. L. M. Burton, D. D., Bishop.

The Diocesan Council.

The twentieth annual Council, with its associated meeting of the Woman's Auxiliary, was held in St. Paul's church, Newport, Ky., June 2nd and 3rd. The work of each day was begun with a celebration of the Holy Communion.

The dispatch and earnestness of purpose with which the Council transacted its business was in a measure due to the note which the Bishop sounded in his address. Thanking the diocesan officers for the manner in which they had attended to their several duties, he asked the Council, as it rounded out twenty years of diocesan life, to endeavor to bring to reasonable completion whatever business other Councils had begun, and that everyone take the Council itself seriously.

The pension system; the twentieth anniversaries of the establishment of the diocese and of his own consecration, which are to be celebrated next January, and matters which had been referred to committees by the last Council, were touched upon by the Bishop. Co-operation was urged in the Nation-wide Preaching Mission and action with reference to the Emergency Fund. He called attention also to the importance of pastoral visitation and the use of the office for the visitation of the sick. The address closed with a tribute to the late Miss Mary E. Harrison, first president of the diocesan Woman's Auxiliary, and at the time of her death its president emeritus. It was followed by a brief memorial service conducted by Dean Massie. The Council then adjourned to attend a commemoration of Miss Harrison by the Woman's Auxiliary in charge of Miss Kate Scudder, the diocesan president, at which a review of the life and work of Miss Harrison was given by Miss Laura Clay. The Council afterwards authorized the publication of a memorial to Miss Harrison consisting of the Bishop's tribute to her and the addresses of Miss Scudder and Miss Clay.

The report of the Commission on the Twentieth Anniversaries was most encouraging. The commission is hopeful of being able to raise every penny of the $4,000 thank-offering which it de-

sires to present at the time the anniversaries are celebrated.

The Council adopted the Church pension system with only one dissenting vote.

The authority of the trustees of the diocese was enlarged so that the corporation may in the intervals between Councils execute liens, if it shall become necessary, upon real estate of the diocese.

Resolutions were adopted embodying a response to the call of the Commission on a Nation-wide Preaching Mission; a request that the Bishop issue a formal charge to the clergy and laity upon the subject; and a general plan for making the call effective within the diocese.

Plans were adopted for the creation of an annual fall convocation. Also a schedule of places for holding the diocesan Councils during the next ten years.

The committee on the state of the Church made an exhaustive report upon the small number of confirmations in the diocese and upon the fluctuation in their number from year to year. The report was accompanied by an exhaustive analysis and tabulation of statistics bearing upon the subject.

Provision was made for bringing the diocesan organization into harmony with the organization of the province and of the general Church, thus avoiding the duplication of boards and committees.

An increase was voted in the Bishop's salary to become effective on the anniversary of his consecration.

The standing committee and all the diocesan officers of last year were re-elected. The following were chosen deputies to the provincial synod: The Rev. Messrs. R. K. Massie, D. D., J. M. Maxon, J. J. Gravatt, Jr., F. B. Wentworth, W. R. Dye, and J. H. Gibbons; and Messrs. A. E. Stricklett, J. T. Shelby, C. M. Harbison, A. D. Cole, E. Galatti, and Prof. F. L. Rainey.

The Woman's Auxiliary meeting was largely attended and excellent reports were rendered by the officers and by parish branches of work accomplished during the past year.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.
Rt. Rev. W. T. Capers, D. D., Coadjutor.

Diocesan Counsel.

The eleventh annual Council of the Diocese of West Texas was held in St. Mark's Church, San Antonio, on Wednesday and Thursday, June 2d and 3d.

The Council opened with the celebration of Holy Communion at 10 o'clock Wednesday morning. Bishop Johnston celebrated, assisted by Bishop Capers, and the Rev. Dr. Hutcheson. Bishop Capers gave a short meditation, after which the offertory was taken for the Emergency Fund.

The business session of the Council convened in the parish house at 11:30, when Bishop Capers read his charge, which embodied a very definite and comprehensive program of work for the coming year.

The following were elected members of the Standing Committee: Rev. Messrs. B. S. McKenzie, Philip Cook, and Judge S. G. Tayloe.

By unanimous vote of the Council it was decided to endorse the Clergy Pension plan.

A devotional meeting was held in the interest of Sunday School work in St. Mark's Church, Wednesday evening. An interesting feature of the occasion was the "Living Catechism" presented by the pupils of the Sunday School, under the direction of the Rev. Philip Cook.

The place of the Sunday School in Church work was discussed by the Rev. C. H. Reese. He asserted that the Sunday School should be made the source of supply for church enrollment; that the child should be impressed with the idea of the motherhood of the Church as co-equal with the natural mother.

The responsibility of the Church for the Sunday School was the subject of an address by the Rev. B. S. McKenzie.

On Thursday morning a canon was adopted providing for the establishment of three rural deaneries as follows: The Deanery of Corpus Christi, to include the counties in the southern part of the diocese; the Deanery of Gonzales, to include the counties in the eastern part of the diocese, and the Deanery of San Antonio, to include the western counties. The Rev. Dr. Sykes was appointed Dean of Corpus Christi; the Rev. Dr. Bates of Gonzales, and the Rev. John Ridout of San Antonio.

A canon was passed providing for a diocesan Board of Missions, to consist of the Bishop-coadjutor, ex-officio President, the Archdeacon, the three Rural Deans, the Treasurer of the diocese and two clergymen and five laymen to be appointed by the Bishop-coadjutor. The Rev. A. W. S. Garden was appointed Archdeacon.

The Council adjourned to meet on the 7th of June, 1916, at Corpus Christi.

The delegates to the Council and the Women's Auxiliary were entertained at St. Mary's Hall as the guests of Mrs. Capers and the ladies of the several city churches.

Woman's Auxiliary.

The twentieth annual meeting of the diocesan branch of the Woman's Auxiliary was held in St. Mary's Hall, San Antonio, on June 2d and 3d.

The Treasurer's report showed that $1,204.44 had been raised for missionary purposes during the year. A resolution was adopted providing for union with the Provincial organization.

Following officers were elected for the next triennium:

President, Mrs. A. W. S. Garden; 1st vice-president, Mrs. Geo. Allensworth; 2d vice-president, Mrs. J. W. Sykes; corresponding secretary, Mrs. J. H. Sutherland; recording secretary, Miss Alleen Badger; treasurer, Mrs. J. H. Savage; custodian of united offering, Mrs. J. T. Hutcheson; educational secretary, Miss Kate Jackson; Junior leader, Miss Janie Polk.

Commencement Sermons.

Bishop Capers preached the baccalaureate sermon for the State Normal School at San Marcos on Whitsunday, May 23rd. The following week he preached the commencement sermon for the Gonzales High School.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

Church of the Annunciation: The congregation of the Church of the Annunciation have for some years been obliged to face the fact that the foundations of the church are settling badly and unless they are soon restored the city will condemn and close this building and prevent an important work being carried on in a section of the city where most of the congregation are wage earners, and where the church is greatly needed. They have already done part of the work but the balance under the north and south walls is more than they can undertake. They are raising one-half of the needed $10,000 and are appealing to the outside Churchmen to help them.

Old Swedes' Gloria Dei Church, on the banks of the Delaware River, held the 215th anniversary of its consecration on the First Sunday after Trinity, June 6th. This quaint old church, with its well-kept surrounding God's acre, is an oasis in a section teeming with those of many European nations. In his morning sermon the rector, the Rev. Snyder B. Senies, spoke of the Swedish Colony established in 1638; of the church founded at Tranhook, Christiana, in 1667, and of the first sermon preached on Trinity Sunday, 1677, in the Wieacoa Black House, which stood upon the site of the present church; and of the church's dedication in 1700. The sermon in the afternoon was preached by the Rev. A. J. P. McClure, treasurer of the General Clergy Relief Fund.

Other News.

By the will of the late Alice R. Richardson, a bequest of $5,000 is made to the Episcopal Hospital for the endowment of a bed in memory of William H. Richardson.

Thirty-eight young men graduated from the Episcopal Academy on Tuesday evening, June 8. Mr. E. S. Buckley, president of the alumni, representing the board of trustees, spoke of the long and faithful services of Dr. Klapp, the retiring head-master. The Rev. Philip J. Steinmetz, the new head-master, presided. Dr. Howard McClenaghan addressed the graduates. Mr. Steinmetz presented the diplomas.

The Rev. Dr. Henry A. F. Hoyt celebrated the twentieth anniversary of his rectorship of St. John's Church, Lower Merion, on Sunday, June 6th. When he took charge there was an old frame building. Now there is a fine group of stone Gothic buildings, consisting of church, parish house and rectory, all free from debt. The funds were raised by voluntary subscriptions and without solicitations. The Rev. Dr. George C. Foley preached in the morning and the Rev. Henry M. Medary in the evening. A reception was given to Dr. and Mrs. Hoyt on Monday evening, June 7th.

On St. Barnabas' Day, the first anniversary of the consecration of St. Barnabas' Church, Haddington, Bishop Rhinelander dedicated the altar in memory of the late Rt. Rev. Dr. Alexander Mackay-Smith, at whose suggestion the fine church was built in memory of the Rt. Rev. Ozi W. Whitaker. The altar is of unusual size, of oak in the centre of which is a walnut panel, on which there is carved a copy of Leonardi Vinci's Last Supper, the carving having taken the work of an Italian carver in Italy, a full year. On the ends of the altar are the inscriptions: "Erected as a testimony of greatness to Rev. Bishop Mackay-Smith—a man of remarkable sense of duty."

"Dedicated in the Year of Salvation, 1915, to the Holy Spirit, profuse sender of Spiritual gifts, for the sake of rendering thanks for favors received from Him."

Special exercises marked the closing for the summer of the men's Bible class of St. Matthew's church on Sunday, June 20th. The Origin of the Christian Year was the subject of the teacher, Mr. E. H. Bonsall.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

St. Philip's church, Charles Town, is the only work among colored people in the diocese of West Virginia, the church is assisted by the General Missionary Board of the American Church. The parish now has seventy-five communicants and fifty-five scholars in Sunday-school. During the year just closed sixteen persons received holy baptism and seventeen were confirmed. The work of the parish is largely done by an aggressive body of intelligent young people, over five hundred dollars was contributed by the congregation during the year.

Woman's Auxiliary: At the twenty-third annual meeting of the West Virginia branch of the Woman's Auxiliary, held in Parkersburg on June 10th, the treasurer reported the following contributions for the year: For Princeton rectory, $474.00; Central Fund, $100.00; Diocesan Missions, $68.05; Miss Thackara's assistant, $21.00; miscellaneous, $147.00; Brazilian life insurance, $60.50; general missions, $443.85; emergency call, $533.64. Total contributions by the branch, $1,849.00.

News Notes.

Bishop Gravatt confirmed a class of fifty-two persons in Christ's church, Clarksburg, West Virginia. This is the largest class in the history of the parish. The Rev. C. B. Mitchell is the rector.

The Rev. J. C. Horton has been appointed priest in charge of Marlinton and Clover Lick. His address will be Pratt, West Virginia.

Mr. Il de Brayshaw is now missionary in charge of Princeton. He held his last service at Buckhannon mission on June 6th. The last named place is now unsupplied.

Mr. L. W. Forgueran was appointed missionary in charge of Seven Rivers Mission. His post office address is Sutton, West Virginia.

The Rev. F. A. Parsons, a member of the last graduating class of Virginia Theological Seminary, has been ordained for the diaconate and placed in charge of the missions at Chester, Wierton and Newall.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Meeting of Archdeaconry: The spring meeting of the Archdeaconry of Baltimore was held at the diocesan house, Baltimore, on Wednesday, June 9th. Bishop Murray presided. Archdeacon Worth reported that fifty-two per cent. of the diocesan apportionment had been paid. Encouraging reports were received from the various missions of the archdeaconry. A committee was appointed to furnish stereopticon views, illustrating work in their archdeaconry.

Commencement of St. James School: The annual commencement exercises of St. James School, the diocesan school for boys, near Hagerstown, were held on June 10th. The baccalaureate sermon was preached by the Rev. William C. Hicks, rector of Emmanuel church, Cumberland. In the afternoon the school was addressed by the Rev. Romilly F. Humphries and Mr. Charles O. Scull, of Baltimore. Mr. Adrian H. Onderdonk, the principal, and Bishop Murray, who delivered the diplomas to the ten graduates.

Brotherhood of St. Andrew: The Maryland Local Assembly of the Brotherhood of St. Andrew met at Grace church, Elkridge, the Rev. Robert A. Castleman, rector, on Saturday afternoon, June 12th. After a game of baseball and a swim in the Patapsco river, refreshments were served on the lawn by the ladies of the parish. At 8 P. M. there was a meeting in the parish hall. Following an address of welcome by the rector, an excellent address was delivered by the Rev. Benjamin B. Lovett, rector of the Church of Our Saviour, Baltimore.

Opening of Holiday Home for Shut-Ins: The "Holiday Home" of the Maryland branch of the Shut-In Society at Pikesville, was opened for the summer on June 9th. The members of the society felt that a month away from a sick room would be one of the greatest boons possible to confer upon an invalid. Through the kindness of Mrs. R. Brent Keyser, one of the directors of the society and a prominent churchwoman, the Home, a fine old building, known as the old Sudbrook Tavern, was loaned to the society. The interior has been equipped in the most modern way, and a number of rooms have been fitted up by persons as memorials to relatives or friends, so that the building will accommodate from twenty-five to thirty invalids a month, until the Home closes in September. Mrs. William Dallans Morgan, wife of the rector of St. John's church, Waverly, Baltimore, is the president of the society, and is assisted in her work by many prominent churchwomen of the diocese.

Open Air Service Resumed: On Sunday afternoon, June 3th, at 5 o'clock, on the Cathedral grounds, adjoining the Pro-Cathedral, Baltimore, the open-air vesper services, which were so successful last summer, were resumed. A large stand, containing seats for the clergy and choir, has been erected, at the rear of which has been placed a massive and beautiful wooden cross about ten feet high. In front, on the beautiful lawn, chairs are provided for the congregation, which usually number four or five hundred. The fine vested choir of thirty voices at the Pro-Cathedral always sings, and the sermon is preached by prominent clergy of the diocese.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Interesting Items.

By the will of Miss Laurastine Cotheal-Smith, a faithful communicant of Trinity church, Newark, her parish church receives her house, to make part of its Endowment Fund. Among many charitable bequests St. Barnabas Hospital receives $5,000, and All Saints' Cathedral $1,000.

Newark, through offerings for the Apportionment and the Emergency Fund, appears to be the first diocese in the Province of New York and New Jersey to go beyond the amount asked by the Board of Missions, being credited, June 17th, with nearly $45,000—$3,000 above its apportionment. The work will be pressed steadily, that the full share of the Emergency Fund may be given.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

Ordination Service: The second Sunday after Trinity will long be remembered by the faithful of St. Paul's parish, Edenton, as the day on which one of her beloved boys, Frederick Blount Drane, M. A., was made a deacon of the church by the Bishop of the diocese. Morning prayer was said at 9:30 A. M. by the Rev. R. B. Drane, D. D., father of the candidate, and for nearly forty years rector of the said parish, assisted by the Rev. Louis L. Williams, rector of St. Mary's church, Pocomoke parish, diocese of Easton, who twenty years before had baptized the candidate in the same church in which he was ordained. At 11 A. M. a large congregation assembled to give evidence of their esteem and affection for young Mr. Drane. The Bishop's sermon was based on St. Luke 2:49 and directed attention to the trials of our Lord and the fact that we must not hope to escape difficulty, but by God's help to live through trial and toil. It was a most earnest plea for the doing of the Master's work in the Master's way. The Rev. Messrs. J. S. Moody, of Fayetteville; Louis L. Williams and R. B. Drane, D. D., assisted in the service. Mr. Drane has been accepted for work in Alaska and expects to leave very soon for his post of duty. He brings to his work a well trained mind and body, and a character which is the fruition of Christian living from infancy. The church may well rejoice when it can send out a messenger like this. At the night service after a sermon by the Rev. J. S. Moody the Bishop confirmed three adults and addressed them.

The Rev. J. H. Griffith, of Kinston, is now editor of the diocesan paper, and is bringing his energetic spirit to bear upon the undertaking. At the insistence of the last council he took up this work, though already taxed by the large work he carries on about Kinston.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop.

Death of the Rev. J. DeQ. Donehoo.

In the death of the Rev. James DeQuincy Donehoo, the diocese of Louisiana loses one of its most scholarly clergymen, and one most active in the mission field of the diocese. Mr. Donehoo departed this life on Saturday, May 29th, aged fifty years.

At the time of his death Mr. Donehoo was rector of the Church of the Holy Communion, in Plaquemine, with charge of a number of mission stations. During his rectorship a handsome new church and rectory have been built, following the destruction of the old church and rectory by fire.

Mr. Donehoo had also worked in the diocese of Louisiana previously. He had charge of Grace church, Monroe, in 1903, was rector in Opelousas from 1903 to 1909; he was rector in Plaquemine from 1912 to the time of his death.

Mr. Donehoo was the author of "The Apocryphal and Legendary Life of Christ," a very scholarly collection of extra-canonical lives of the Saviour, and wrote many short stories for the magazines. He was a graduate of Washington and Jefferson College in Pennsylvania, and studied theology at the Philadelphia Divinity School.

The funeral services were held in Christ church cathedral, New Orleans, on the afternoon of Monday, May 31st, conducted by the Bishop of the diocese, assisted by six of the clergy. Mr. Donehoo is survived by his wife, one son and two daughters.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

Annual Convocation.

The thirty-first annual convocation of the missionary district of North Dakota met in St. Paul's church, Grand

(Continued on page 24)

Christianity and the Community

Thy Kingdom Come on Earth

The following account, sent to us by a correspondent in Brooklyn, is interesting and valuable as showing in practical fashion the way in which an alert church can relate itself efficiently to its community's needs:

Red Hook, a community of 45,000 people in old South Brooklyn, was at one time well known as the hiding place of gangsters. Deeds of violence were of constant occurrence. To-day this district is one of the safest in New York city. The hard work of Christian men and women has redeemed it. A great amount of the enthusiasm that went into this work was created in the clubs and classes of Christ chapel.

This chapel, of which the Rev. F. B. Bartlett is vicar, was organized in 1867 by missionaries sent out from Christ church. The first meeting was held in the small front room of a tenement house. Soon the people demanded a larger place of worship and a chapel was built on Wolcott Street. Twenty-five years ago they added a parish house and finally a new chapel. To-day the chapel and parish house, splendidly built and well-equipped, stand in the center of the community, as two great lights, lighting the way to higher and better living.

The communicants of the church number 487. The church register shows over 2,000 names of people who are actively interested in some department of the work. Besides these, the parish house reaches from 700 to 900 people each week. The ministrations of the church also reach many families not actively associated with the chapel organizations. The work is done for all the people in Red Hook. It does much by indirect influence to raise the ideals of the large number of Roman Catholics.

The people are 60 per cent. Roman Catholic. Christ church, since it is the only Protestant church in the neighborhood, cares for the remaining 40 per cent. The people who find a church home at Christ chapel are of many nationalities. The largest groups are German, Swedish, Norwegian, Irish, Scotch and English. In the Sunday congregations and in all the clubs can be found representatives of all the large Protestant churches and several Roman Catholics. All are taken in and the majority eventually become loyal members of the church. The majority of the men and boys are mechanics, working in the large machine shops and shipyards of the district. All are self-respecting, law-abiding citizens, and good material for the church.

A Seven-Day-a-Week Church: On week days our parish house is the center of great activity. The building, adapted to our work, has many small rooms for classes. Large gymnasium and dance floor; stage for our musical and dramatic entertainments, with lockers and shower baths in the basement.

Yet for all our space we are often overcrowded, and clubs are obliged to meet in private houses.

The **oldest** organization, a **Young People's Association,** has had a continuous existence for forty years. It is a social and literary club for young men and women over eighteen years of age. All are members of the church. This club has developed a dramatic association and a mandolin, guitar and glee club. It also conducts the annual excursion, which is attended by about 2,000 people.

The Girls' Friendly Society, of over 100 members, has been one of the most successful agencies in promoting higher ideals of living. Many a girl's ambition has been stimulated by the teaching and advice of the associates. Many a home has been uplifted by the message carried there by some girl from the weekly meeting. The older members are taught cooking, sewing and dancing. They study the best books, receive instruction in hygiene and work for missions. Much time is also given to wholesome recreation.

The candidates (six to ten years) are instructed in kitchen-gardening, while the older candidates (ten to twelve years) take the Junior Auxiliary studies, and work for some city hospital or Babies' Home. One-third of the time is devoted to play. The probationers meet once a week for instruction and recreation.

An interesting club for girls is called **"Sunshine Girls"** (fourteen to seventeen), meets weekly for gymnastic instruction. Many of the best ideas of the Camp Fire Girls have been adapted to this club. Under good leaders the girls are encouraged and helped over the difficult period and prepared for good and wholesome womanhood.

A Men's Club, for young men over eighteen years of age, meets each week night in two rooms, reserved for its exclusive use. A pool table is furnished for members and they enjoy ordinary privileges of a social and athletic club. This club has helped to eliminate many pool rooms, dance halls and social clubs, and has saved many young men from the demoralizing influence of the street corners and the saloons. The club gives an annual show, several dances each year, and develops athletic teams for tournaments of the Sunday-school Athletic League of Brooklyn. It is non-sectarian, but all officers must be members of the church. The vicar is chairman of the Executive Committee.

The Galahad Club is the club for boys. The ideal of the club is Sir Galahad, the knight without reproach. The boys are divided into three groups according to age. Ten to fourteen years, pages, with motto, "Obedience"; fourteen to seventeen years, squires, with motto, "Truth"; seventeen to twenty-one years, knights, with motto, "Service."

Each group meets once a week, and all meet in "solemn conclave" once every month, at which time some good speaker to boys addresses the club. There is a short religious service for opening and closing the meeting of each group. There is also a secret pass-word and a grip. Each year a definite program of instruction and work is arranged before the opening meeting. At the end of the season there is an **annual banquet,** and a **special service,** when the whole club attends church in full regalia. Every member promises to attend Sunday-school regularly. As a result the boys' classes in the Sunday-school are banner classes. There is one class of twenty young fellows, between ages of fifteen and eighteen. Many boys have been held in the school after confirmation through the influence of the Galahad Club. And most of the boys are beginning to regard religion as something worthy a man's attention.

Much time is given to athletics.

The Mandolin, Guitar and Glee Club and the Dramatic Circle offer opportunities to young people who wish to study music or learn to speak and act. Competent instructors are provided, and very creditable results are accomplished.

Meetings are held for mothers with the **Babies of the Font Roll.** These tired and overworked mothers in this way have many good social hours together and at same time receive instruction from nurses and doctors.

One of the parish house institutions of great worth is the **Mothers' Bible Class,** which meets Monday afternoons. At these meetings the good old familiar hymns are sung, and some passage of Scripture is interpreted, or an inspirational talk is given by a visitor. After the religious exercises, the women enjoy the afternoon together. This class also conducts a Home Department, through which the Christian message of hope and comfort is taken into the homes of those unable to attend the regular meetings. Also a "Ladies' Aid" and a "Men's Committee" are doing usual work, raising funds, etc.

Frequent **congregational socials** are held. At these gatherings special attention is given to the fathers and mothers. On New Year's Eve we have an annual reception until 11 o'clock, when all go into the church for the watch night service. In this way many people are kept away from the demoralizing New York follies, and the new year is begun aright.

Besides these particular activities we are engaged in constantly watching over the **health** of our people. Several of the best Brooklyn and New York physicians and surgeons give their services to special cases. The chapel missionary, Miss Berry, spends many hours each week taking people to clinics and hospitals. She also disseminates good advice on hygiene and health as she visits from house to house.

Legal aid is also provided for those who need it. Before the Workingmen's Compensation Bill was passed settlements were made with accident insurance companies, and often cases were tried in the courts by a young lawyer who has offered his services. The vicar often administers funds secured by legal process, and has acted as guardian in many cases.

In summer Christ chapel holds a Summer School for Religious Instruction. It is usually well attended. Lasts six weeks. Besides religious instruction, manual work, singing and play. This work has always brought good results.

The annual excursion is a great congregational outing. The families look forward to this excursion each year. It is a time for the return of those who moved from the community years ago. It is a great family reunion. Many trips are made to the parks and the shores with small groups of girls, under direction of the chapel missionary. The vicar takes the younger boys on short hikes during the spring and summer months. In August he takes the older boys for a week's tramp among the hills of New York or New Jersey.

Many of the boys and girls save their money for these trips by means of the "Penny Provident Fund," which is doing a lively business in the chapel all year.

Being a "community church" the general welfare of the whole neighborhood concerns us. There is the largest measure of co-operation with the Board of Health, Tenement House Commis-

(Continued on page 20.)

Church Knowledge and Nurture

The Mount St. Alban Summer School.

The Mount St. Alban Summer School for Sunday-school Workers was held, for the second year, in the Washington Cathedral Close, from June 7th to 11th, and was truly a week rich in profit and pleasure.

The School, which is under the joint management of the Boards of Religious Education of the Province and of the Diocese of Washington, opened on Monday afternoon with Festival Evensong in the beautiful Bethlehem chapel, with address of welcome by the Bishop of Washington, and address by the Bishop of Maryland, President of the Synod of the Province of Washington.

Monday evening a "get together meeting" was held in the Cathedral School for Girls.

Each morning from 9 o'clock to luncheon sessions were held in St. Hilda's Hall, the great assembly hall of the Girl's School. The members of the splendid faculty conducting these sessions, and their subjects, were Rev. Wm. E. Gardner, D. D., Secretary of the General Board of Religious Education, in a series of four periods setting forth the new Junior Course Lesson Schedule which the Board of Religious Education is preparing; Rev. George C. Foley, D. D., of the Philadelphia Divinity School, in a series on "The Prophet," as Prophet, Patriot, Preacher, and Social Teacher, a wonderfully suggestive and illuminating series; Rev. Stewart U. Mitman, D. D., Field Secretary of the Provincial Board of Religious Education, in a series on Sunday-school Organization, and Auxiliary Agencies in the Sunday-school; Miss Helen I. Jennings, Superintendent of Elemenary Grades, Trinity Church School, Pottsville, Pa., in a series on Methods of Teaching, from "Preparation" to "The Teacher's Vision"; and a series on Missions by Canon Bratenahl, D. D., Secretary of the Province of Washington.

Each day from 5:30 to 6:30 P. M. open air conferences were held under the following leadership: For Primary Grade Teachers, Miss Jennings; for Junior Grade Teachers, Miss Jane Millikin, Superintendent of Teacher Training, Diocese of Maryland; for Senior Grade Teachers, Rev. Howard W. Diller, Executive Officer of the Board of Religious Education of the Province of Washington; and for Adult Bible Class Teachers, Dr. Mitman.

Tuesday, Wednesday and Thursday nights beautiful and most interesting public stereopticon lectures were given by Dr. Mitman, in the open air, in St. Hilda's Woodland Theatre.

The afternoons were left free for sight-seeing, enjoyment of the outdoor beauty of the Close, or any other recreation, and one of the chief pleasures of these hours was Canon DeVries' "personally conducted tours" explaining the many things of great and unique interest about the Cathedral Close.

The Early Communion Celebration and Choral Evensong in Bethlehem chapel were at hours when the members of the school were free to attend, and the opportunities were embraced.

Through the great interest and kindness of Miss McDonald, Principal of the Cathedral School for Girls (herself a member of the Diocesan Board of Religious Education), the members of the Summer School were given the great privilege of boarding in the beautiful building of the Cathedral School, and so splendidly did Miss McDonald and her associates carry out their part of the program, that the members returned home feeling, as one happily expressed it, as though they had been attending a house party.

The Bishop of Washington, in his address of welcome, called the Cathedral Close a "Little City of Peace," and tendered all the keys of that city. His words proved most apt and happily chosen.

Canon DeVries, Ph. D., of the Washington Cathedral, who is Secretary of the Provincial Board of Religious Education, was chairman of the Local Committee, and under his direction the week was one of wonderful harmony and enjoyment.

The Rev. Edmund L. Woodward, of the Diocese of Virginia, brougnt a party of fourteen a distance of more than eighty miles, in automobiles, and such an example of interest and loyal cooperation between rector and teachers was an inspiration to the whole school.

Those responsible for the Summer School feel great encouragement for many reasons: They feel that the first year the school was a **trial**, this year it is a **fact**; the registration was about one-fourth larger than last year; the enthusiasm from last year held good through this, perhaps increased, if that could be; the splendid lectures and conferences were faithfully attended, and the enthusiastic interest of the members of the school continued to the end, with regret that it was the end for this year, but with a looking forward to next, for the experimental stage has been successfully passed in only two years' time, and the Washington Cathedral Summer School on Mount St. Alban (our Mount of Vision) has come to stay.



Americans Aid British Sunday-school Work in China.

Because the war had cut off many of the sources of their income, the British Section of the World's Sunday-school Association found its work in China greatly hampered through the lack of funds. Appeals came both from England and China to the American Section of the World's Sunday-school Association for help in order that the important work which is being done in the Sunday-schools of the various Christian missions might be continued. In response to the appeal $1,500 was pledged at a recent gathering of American Sunday-school leaders in Chicago and cabled at once to England for the China work.



CHILDREN'S CORNER.

Dear Boys and Girls:

The motto of St. Paul's Sunday-school, Waco, Texas, is "Every member present every Sunday." The superintendent asked the scholars to write their ideas about that motto. So they did, and I can let you read some of them, for they were printed in the parish paper.

The first requisite of a good church school is to have every member present every Sunday. If we eat breakfast one morning and not the next, our physical nature is injured; if we go to school one day and not the next, our intellectual nature is impaired, and if we go to Church School one Sunday and not the next, our religious nature suffers. If you are a good scholar and come every Sunday, your religious nature will be benefitted, as your physical and intellectual natures are when exercised regularly. Our duty towards God is to serve Him truly, and one way in which we can do this is by coming to Church School every Sunday. Suppose God should neglect us for one Sunday; think of the awful consequences, and yet how many Sundays there are in which we neglect Him! It is really selfish of us when we do not come to Church School regularly, for we are not only bringing down the average of the whole class and perhaps keeping it from getting the banner, but are lowering the average of the whole school. When we come irregularly we miss the connection of the lessons, which makes it uninteresting to us, and causes us to divert the attention of others. We all know the power of example, and when one is present every Sunday the effect on others is greater than we realize. So when one Sunday morning you are sleepy and tired and don't want to come to Sunday-school, just think—

What kind of a school would my school be,
If every scholar were just like me.

Frances Sleeper.
Aged 13 years.



All members should behave well wherever they go, but especially at Sunday-school and church. They should keep up with the prayers and listen attentively to what the rector and teachers say.

In being a Christian and a becoming example it is not only necessary to behave well at the church services, but also outside, because boys that do not go to Sunday-school are always quick to say that you go to Sunday-school and are not any better than they are. If you choose to go with boys like this, people will judge you accordingly, for there is an old saying, "Tell me your company and I'll tell you what you are." If you behave well and go with good Christian boys, you will never get into trouble.

Lyle Barnett.
Aged 13 years.



When we start to Sunday-school we must go regularly. We go to the public school five times a week. We go to Sunday-school only once a week, so we should all be present each Sunday morning. We do not stay away from the public school because of a little rain, nor because we do not want to go, so we surely should not stay away from Sunday-school. If we are going to learn any lesson well, or do our duty as it should be done, we must be regular; then let us each try to be present every Sunday morning.

Jack Burgess.
Aged 9 years.



Read over these three letters and see if you agree with the writers in what they said here. If you do, then take their motto for yours, and their advice for a reason for being "present every Sunday" yourself. Hunt up absent scholars each week, and bring them with you the next Sunday. We all like to do friendly acts for our friends. Try this plan, and I assure you that you will please your good friends, the superintendent of your school and your teachers.

Also your friend,
KENSEY JOHNS HAMMOND.

Family Department

Life.

A life of good is truly great,
However lowly it may be.
A grief that leaves us desolate,
Is oft the one that sets us free.

Free from the bond and snare of sin,
Free from a narrow-minded life.
Many a victory we win
Through that which brings us tears and strife.

A life of fame is one of toil
To gain and keep a famous place.
And traces of the world's turmoil
Bear they who wear a tearful face.

'Tis strange (but strangest things are true)
That those who seem most needed here
Are first called to bid earth adieu
And leave behind sad hearts and drear.

The knowledge of a life all pure
Will help us purer lives to live.
Our toils and trials to endure—
What better gift could angels give?

Great lives are true. True lives are sweet.
True nobleness is part divine.
With charity for stumbling feet,
With lips that others ne'er malign.

Oft'times a loving look and smile,
Or kind word in this world of strife,
May ease a heart oppressed with guile,
And change the current of a life.

A life whose deeds are small but great—
Great in their good, and true to truth,
That life is best e'en though its fate
May lead through paths of pain and ruth.

—Eugene du Maurier, in The Royal Cross.

Preaching Deliverance to Captives.

It is now a little more than a hundred years since that saintly preacher of the Society of Friends, Elizabeth Fry, began her invasion of the lower world of women outcasts of England by adventuring into Newgate prison. Alone and unprotected she made her way into that part of the prison where a hundred and sixty of these wretched creatures were immured, and by the dignity of her presence, the gentleness of her manner and the power of her speech at once commanded their respectful attention. She read and explained to them a portion of Scripture. Many of them had never heard a line from the Bible till it fell from her lips, and the effect of her words was remarkable. Later she gave herself to regular and systematic visitation of Newgate. She organized a school within the prison walls, provided work for the women prisoners, arranged a course of religious instruction, and instituted a committee of ladies for the reformation of the unfortunate women. The almost immediate result of her labors was the establishment of order, sobriety and neatness where licentiousness, riot and filth had previously flourished.

The tale of social service to the credit of Elizabeth Fry includes work for the abolition of slavery, the advancement of education, the distribution of Bibles and tracts, the improvement of British seamen, and the proclamation of the gospel at home and abroad. Her bounty to the poor and helpless was almost without limit. But the service for which she will always be held in most grateful remembrance was her ministry to women prisoners in her native land.

Forty years before she began her unique work John Howard commenced to arouse the British public to a realization of the enormities they were permitting in the prisons of England. Shortly after the Lisbon earthquake he had sailed for that city out of motives of benevolence and curiosity. His vessel was seized by a French privateer and he was carried into captivity for a time. This experience, together with the knowledge of prison life which he afterward acquired as a county sheriff, determined him to devote himself to prison reform. He acquainted himself with conditions prevailing in the prisons of England and elsewhere by close inspection, in the prosecution of which he sometimes had himself shut up in prison cells that he might undergo the precise ordeals of condemned criminals. The whole world knows the glorious work he accomplished in improving both the prisons and the hospitals of England and the Continent of Europe.

One who reads the biographies of these noble servants of our Lord cannot fail to observe that the great strength of their service lay in the fact that they familiarized themselves with the actual state of the miserable persons whom they sought to help. They put themselves in the place of the prisoners. This is unquestionably the first requirement for those who would intelligently undertake the work of prison reform. Not long ago we had an impressive example of this in the act of Thomas Mott Osborne, chairman of the New York State Commission on Prison Reform, who donned the uniform of a convict and for six days underwent the customary experience of a prisoner at Auburn penitentiary, not omitting a night in one of the terrible punishment cells. He did this to ascertain how our conventional system of treating condemned criminals impresses the man who is subjected to it, and to observe what improvement in our methods of exacting penalty would be suggested by his experience. He has since written a book based upon his investigations which had this inscription: "This little volume is dedicated to our brothers in gray, and especially to those who, during my short stay among them in Auburn prison, won my lasting gratitude and affection by their courtesy, sympathy and understanding."

It is an easy matter to ridicule this man's act and to sneer at his sentimental reflections, and not a few persons have indulged in scornful remarks touching the wisdom of what he did and the value of the deductions he has made. But it is impossible to deny what not only he but many other students of our penal system have affirmed, that in so far as the spirit of revenge actuates society in inflicting punishment upon criminals the process is barbarous and wicked. It might even be said that the protection of society from the assaults of the criminal upon order and the security of human life is not of itself a sufficient ground upon which to maintain any prison system in a Christian land. Unless our treatment of criminals has in it a remedial purpose as its foremost consideration, it can scarcely be creditable to our civilization.

Fortunately the sentiment which regards prisoners as human beings, susceptible of the same influences which affect other men and women, is rapidly increasing among us. Harshness and brutality are being supplanted in our prisons by kindness and moral suasion. Convicts are being placed on their honor, with results which show that confidence in the inherent manhood of the prisoners is a more reliable restraint than chains and fetters. There is much yet to be done in order to bring our prison system into accord with the principles of a humane philosophy and of the Christian religion, but what has thus far been accomplished is in essence and intent akin to the work of those noble pioneers, Elizabeth Fry and John Howard.—Christian Observer.

Concerning Preferences.

A little girl was showing me her best hat one day not long ago. The hat was trimmed with pink ribbon.

"Pink is my favorite color," said the little girl.

"It is a very good color to have for a favorite," I said.

The little girl looked down at her coat, which was blue. "Blue is my favorite color, too," she remarked.

At that moment a little girl friend in a red dress came along.

"Red is my favorite color, too," the little girl added.

"You have a great many favorite colors," I suggested.

"Yes," agreed the little girl, "I have; any bright color is my favorite color."

She was an eager, happy, merry little girl. Her mother in speaking of her said, "She gets a lot of fun out of life." She does. I am inclined to think the reason why she does is that "any bright color is her favorite color." There are a number of bright colors; so many that one, at least, is almost certain always to be within that little girl's range of vision. If she liked only pink, or blue, or red, or any one bright color, she would miss a great deal of simple satisfaction. She would not get nearly so much fun out of life.

I have a friend who has a garden in which a great variety of flowers grow; from April to October that garden is full of blossoms. "You seem to like to grow any kind of flower," I heard some one say to her recently, "I only enjoy cultivating my favorite flowers."

"Favorite flowers!" exclaimed my friend. "I grow my favorite flowers!"

"Why! You have no favorite flowers," said her neighbor in astonishment.

"Oh yes, I have," my friend returned. "Every flower is my favorite flower!"

She has a beautiful garden, that friend! Long before, and long after, and often in between times, when her neighbor's garden has no flowers in it at all, or only a few blossoms, my friend's garden is a riot of color and fragrance. It is easy to see why—every flower is her favorite flower.

Does not something similar happen in connection with preferences touching more important matters? Does not the man whose favorite author is any good author read more books than the man whose favorite author is some one particular person? Does not the woman whose favorite child-friend is every child-friend have a happier and fuller experience of childhood than the woman whose favorite child is some one particular little boy or girl? And in the realm of manners and morals, does not the person whose favorite virtue or favorite courtesy is every virtue and every courtesy, both give more and receive more than the person whose favorits virtue or favorite courtesy is only one particular thing? In short, does not the person who likes and enjoys all good things get more fun out of life than the person whose preferences are more limited?—Elizabeth McCracken, in Home Progress.

A Cup of Cold Water.

By Mrs. W. F. Hyde.

It was a broiling July afternoon, and Mrs. Blake had planned to omit meat for dinner and to depend on the grocer for eggs, string beans and salad. She had given her orders just after luncheon and had been waiting in growing vexation for over an hour. When the delivery boy finally drove up at half past five, she ran to the door to express her impatience. Her attack dwindled into a mild greeting as she saw the pallid face of the boy. He pushed his hat from a dripping forehead and leaned heavily against the door-jamb while he panted out his explanation—extra orders coming in just at the last, two trips 'way out to Park's Addition, the horse beginning to give out so that he didn't dare to drive fast.

With a sudden motherly impulse Mrs. Blake offered a drink of water.

"My, but that's good!" exclaimed the lad as he drained the glass. "Guess I ought to have taken a drink before. 'Spose I could have got one most anywhere, but some places I kind of hate to ask, and sometimes I'm so rushed I forget all about it, and nobody else ever happened to offer. Ever so much obliged."

How hot it must be on the high seat of the wagon, and how many pleasant-faced boys in delivery work must be just so tired and thirsty! There was the baker, the man on the afternoon milk route, the postman, the man who collected laundry, the butcher's boy, and drivers for two grocery stores. The city water was artesian, pure and fairly cool. It was an easy matter to arrange a little rack to hold a jelly glass close to the handiest outside faucet, and to remind the different men as they came that they were always welcome to help themselves. They were all clean, healthy young fellows, but Mrs. Blake had a horror of a general drinking cup, and made it her business to scald or change the glass twice a day when her informal fountain was most in use.

"It is just a little trouble to keep it on my mind," she admitted to her husband, "but the young men seem to enjoy it so much these hot days, and it's lovely to be able to give comfort to other people in such an absurdly easy way."

"Why don't you urge the horses to have one on the house?" inquired Mr. Blake, with a twinkle.

"Well, now, Tom, you needn't laugh. for I've just been thinking about that extra pail we have. It wouldn't show badly if we kept it hanging behind the rosebush where the boys could get it and fill it for the horses now and then, and you know yourself there isn't a watering trough within two miles!"—Exchange.

Parents and Children.

A very interesting announcement was made recently concerning Princess Juliana, heiress to the Dutch Crown, who has nearly completed her sixth year. No religious teaching will be given the little Princess except by her mother, who desires to keep this all-important branch of education in her own hands. This is good news, for the elements of the faith can best be learned by a child from a parent, and it is certainly the supreme and primary duty of the parent to give such teaching. Nothing can possibly make up for parental work in this respect, and however good a school may be, and whatever religious lessons may be provided, it is the influence of the home, and, in particular of the parent, that will go deepest into the soul of a child. Parents are therefore earnestly urged to follow this admirable royal example, and never allow their own obvious duty to be delegated to any teacher, be he clergyman or layman. All outside religious teaching must be supplementary to that given at home. Then and then only can we guarantee the proper teaching and training of those who, by and by, will be Christian men and women in our churches.—Canadian Churchman.

A Psalm in the Night.

The night is long, but long Thy mercies are;
The night is dark, but, oh, Thy face is bright!
Through heavy clouds Thy love breaks like a star,
And lays a benediction on the night.

The weary watches lose their weariness
As I take thought—too tardy thought—of Thee,
And all the dreary burdens that oppress,
Thy pity lifts, and leaves my spirit free.

How good Thou art, unutterably kind!
How patient, endless-patient with Thy child!
And I to all Thy loveliness how blind,
Against Thy waiting pureness how defiled!

Amid these friendly darknesses I creep
Ashamed and worn to Thine enfolding arms;
Thy pardon gathers round me like a sleep,
Thy tender broodings comfort my alarms.

The day is coming. What it coldly brings
I know not, and no longer do I care.
Deep in my heart my Father's blessing sings,
And all His nights, and all His days, are fair.

—Amos R. Wells, in The Sunday-School Times.

Four-Legged Soldiers.

"Grandmother, you promised!" Mary laid a coaxing arm about her grandmother's shoulder. Paul and Edwin drew their chairs close. They too remembered their grandmother's promise. "Do tell us!" they coaxed.

The little white-haired grandmother smiled as she looked into the children's eager faces. "It happened in this very room," she began.

The children looked about the old colonial room, with its diamond-paned windows and its deep-throated fireplace. Quaint stories of other days seemed to lurk in the dusky corners, to hide in the chimney cupboard.

"Your Great-Great-Grandmother Hartwell lived in this house while her husband went to fight the British. There were no neighbors near. She was left with the servants and the children: there were six children."

"How jolly to have such a large family!" exclaimed Paul.

"Yes, but it was not jolly in war time. The Redcoats often came marching along the pike and stopped at every farmhouse, demanding food. Food was scarce enough in those days, and the children were often hungry."

Mary's eyes grew wide with sympathy. "Didn't they really have enough to eat, grandmother?" she asked.

"Not when the Redcoats came. At last your great-great-grandmother had a food closet made which none of the soldiers could discover. Turn back the upper corner of the rug, boys, and I will show it to you."

The boys soon rolled the rug back and at their grandmother's bidding lifted a trapdoor. Below the door were shelves and cupboards. The children examined the recess with deep interest.

"Pretty clever great-great-grandmother, I say," said Edwin.

"Yes, she was clever, so clever that she outwitted the soldiers still further. Word came one dark evening that the British would soon pass. Great-great-grandmother hurried the children into this room. She had the servants hide all the food in her war pantry. Every candle in the house was then lighted. No one could see in, but through the chinks in the shutters light streamed out. To people traveling the road it seemed as if the house must be filled with people. Next the rugs were rolled from the floor, and each child was given a straight-legged chair. The children were not to sit in the chairs. O, no! The chairs were for your great-great-grandmother's soldiers. Every one in the house guessed her plan. It was a ruse in high favor with the lonely colonists. A procession was soon formed; each child marched, holding a chair by the back and tilting it, banging first one mahogany leg, then another upon the uncovered floor. The noise was deafening. At the head of her marching soldiers your great-great-grandmother shouted martial commands. Apparently a whole company of colonials was drilling in this house. At last the British were heard cantering along the pike. They drew up their horses and stopped in front of the house. Great-great-grandmother and her soldiers did not stop. The commands grew sharper, the marching chairs stamped more loudly. After a time the British leader gave a quick order, and the enemy passed on, thinking it best not to enter a house so well protected."

The children sat thinking for a long time after their grandmother had finished her story.

Mary spoke first. "Great-great-grandmother was very brave as well as very clever."

"Yes, and her children were very like her," added Paul.

"It is a fine thing to come of a brave, clever race," the silver-haired grandmother said softly.—The Churchman.

Dr. Johnson's Prescription.

"But I haven't time to enjoy anything much outside of my work," said a girl complainingly. "Office work is monotonous, and one needs leisure in order to be happy, you know."

"Not according to Dr. Johnson's prescription," said her friend.

"What doctor is that?"

"Oh, I mean old Samuel Johnson, whom Boswell wrote about. He was very hard working and very wise, you know, and he set down the ingredients of happiness in one of his essays. One of them was, 'A little less time than you want.' That prescription has always helped me. When I look around, I don't find that the leisurely people are happy. It's usually the busy people. They enjoy things all the more because they have to plan how to fit their pleasures in. If you always have something ahead that you would like to do if you could find time for it, tomorrow is always interesting to you. Then from that idea, I've gone on to others. A little less money than you want isn't a bad thing. It keeps you active and planning, and saving and self-reliant. A little less goodness than you want keeps you up to doing better and striving harder every day, and never lets you sit down in self-righteousness to criticize other people. When you're satisfied with your own amount of goodness you're in a very bad way. It's the going on, the getting away from stagnation, that makes for happiness."—Exchange.

For the Young Folks

The Way of It.

A little boy made him a wee snow-ball,
And rolled it about in the snow;
And it gathered the crystals and clung to them all,
And O how that snowball did grow!
O my!
You've made one, of course, so you know!

A little boy whispered a word one day
Unkind of some one he knew,
And each one who heard it repeated his way
The story till O how it grew!
O my!
And a heartache was caused by it, too!

Two little red mittens the small ball rolled
That grew in such magical way,
And a little red tongue was the one that told
The tale that grew big in a day.
O my!
Be careful, wee tongues, what you say!
—The Housekeeper.

For the Southern Churchman

Life's Young Day

By Mrs. M. B. Howard.

CHAPTER III.

A Prince Consort.

The old woman who came to the door in response to their timid knock was indeed, as Mary Elizabeth had aptly described her, "very queer." A scant calico skirt reached barely to her ankles, and over her shoulders was folded a little red shawl. Around her wrinkled face flared the ruffles of a stiffly starched cap, and in spite of her years her black eyes were keen and piercing. Altogether, she was a terrifying object to the children, and Mary Elizabeth's voice shook as she repeated her mendacious explanation of Lollie's bleeding head.

"Ochone! Ochone!" chanted Mrs. O'Hara, wildly, "thot a poor dacint body loike mesilf sh'd have the loike o' thot fer a gran'son! It's off to his Uncle Tommy is, but he'll be back in the marnin', an' thin I'll whip him till the blood runs down his back—I'll bruck iv'ry bone in his body!"

The little girls gazed at her in mute horror. Never in their worst nightmares, had they dreamed that anyone could be as bloodthirsty as this terrible old woman! The giant Fefifofum was nothing to her! With a common impulse they turned and fled, and gaining the shelter of Dr. Martin's barn they threw themselves, panting, upon the hay.

"O Mary Elizabeth," Lolllie moaned, "we'll have to tell her it was all a wicked story!"

The chief culprit clutched the would-be informer frantically.

"Don't you dast, Lollie Martin," she hissed. "If Mrs. O'Hara treats her own little boy like that what d'you s'pose she'd do to us? I b'lieve she's a witch, an' she'd prob'ly turn us into hop-toads."

Appalled by this sinister suggestion Lollie promised, "cross your heart an' hope to die" that she would leave Tommy O'Hara to his fate. And as Mrs. Haskell's raucous voice was heard calling, the two little sinners crept away to their respective homes, where they alarmed their families by their sudden listlessness and loss of appetite.

But the guilty secret which weighed so heavily upon their conscience in the cheerful light of day assumed portentous proportions when they were left alone in their little white beds in the gathering darkness. Then it is that one's secret sins become a burden too great to be borne, and remorse stalks out of the shadows and clutches at one's heart. So it came to pass that late that night two homes resounded with penitent wails as two little sinners confessed their crime and besought the grown-ups to avert an awful doom from the guiltless head of Tommy O'Hara.

Very early the next morning Mrs. Carrol opened the gate for a pale and subdued child, who held in one hand a damp pocket handkerchief, in the other a tiny, gilt-edged note. At the crossing they encountered Lollie Martin, also the bearer of a damp pocket handkerchief and a gilt-edged note, whose superscription was quite unintelligible, so bedewed was it with the tears of the woeful little maid.

"Oh, Mary Elizabeth," she sobbed, "I just **had** to tell, an'—an' here's my regrets for your party."

Mrs. Carrol suppressed a smile with difficulty. "I think, dear," she said gravely, "that you would better go to Mrs. O'Hara with Mary Elizabeth and confess your share in the very naughty story she told her yesterday. Then, if Tommy's grandmother is good enough to forgive you both, I think I will be able to persuade Mrs. Haskell to allow you to come to us this afternoon, since Mary Elizabeth is really the one to blame.

Mrs. O'Hara received Mary Elizabeth's halting, tearful confession with a mellow, comfortable laugh.

"May the saints bless ye choild," she chuckled. "I niver laid a finger on Tommy in me loife. Why wud I whin he's the bist bosthoon thot iver trod shoe-leather? Sure I knew yez was lyin'," she went on, "fer Tommy wint to his uncle's the day befoor yister day so how c'd he be breakin' the little gerl's head on her? But, yes, don't be loikin' me bye, Miss—manny's the toime I see ye lookin' as bitther as sut when he do be a bit friendly an' jokin wid ye. So I tought I'd lave yez think 'twas killed he'd be by his ould granny if 'twas anny plisure ye'd take in ut."

Mary Elizabeth hung her head in shame. But as a clear whistle was heard in the distance she started and looked up at the old woman imploringly.

"There's Tommy now!" she cried. "Oh, Mrs. O'Hara, I've been an awful wicked girl, but please, please don't tell **him.** I'm sorry, and I've brought Tommy an invitation to my party."

"The divil a worrud will I be tillin' him," Mrs. O'Hara declared, her wrinkled brown face alight with gratification. "It's the proud bye Tommy'll be the day!"

As Tommy approached whistling the sombre strains of "The Wearin' of the Green" in an incongruously lively **tempo,** Mary Elizabeth ran to meet him.

"I've brought you an invitation to my birthday party, Tommy," she announced, tendering the gilt-edged note.

For an instant the boy stood motionless with surprise. Then sweeping off his ragged straw hat he accepted the olive branch extended to him in a manner that proved him to be one of nature's gentlemen. Mrs. Carrol lingered a moment to give him a message from her husband that sent the boy off with a joyous whoop. After that the kindhearted lady toiled up the steep hill and interceded with the formidable Mrs. Haskell to such effect that Lollie was the first arrival at the "party" that afternoon, a radiant vision in pink and white, only the cut on her forehead remaining as a souvenir of yesterday's disaster.

When Mr. Carrol came home the children were just taking their places at the long tables under the beautiful elms, and he saw the little queen of the feast beckon the humble Irish boy to her side and crown him with a wreath of roses, the duplicate of the one which rested on her own sunny hair. The wreath slipped uncomfortably on Tommy's close cropped black head and finally settled very much over one ear. But notwithstanding the misfit of his crown, his dark blue Irish eyes were all alight with pleasure at the honor thus conferred on him, and Mrs. Carrol rushed to greet her husband, whispering excitedly:

"Do you see that, George? Mary Elizabeth has been lovely to Tommy all the afternoon! I do believe, dear, that this experience has cured our darling of her one serious fault."

"M—nn, I've not much faith in these sudden conversions," Mr. Carrol returned skeptically. "I suspect that the new suit of clothes which I advanced Tommy the money to buy may have something to do with Mary Elizabeth's change of heart. I fear, Frances, that our daughter has not so easily renounced the pomps and vanities of this wicked world."

"Oh, George, how can you!" his wife began reproachfully.

These events took place in the days before the theories of Horace Fletcher and Upton Sinclair became popular, when it required the united energies of an entire family to satisfy the appetites of a supper party of hungry boys and girls, and Mr. and Mrs. Carrol were forced to postpone their argument as to the sincerity of Mary Elizabeth's conversion, while they passed and repassed great platters of cold tongue and chicken, "raised" biscuits, golden sponge cake and pink ice cream.

When the last guest had departed and Mary Elizabeth, climbing onto her father's knee laid her tired, red-gold head on his broad shoulder, he demanded quizzically:

"Well, Pussycat, so you've discovered that Tommy O'Hara is a pretty nice boy, if he **does** live in a bit cottage under the hill with a queer old grandmother?"

"Oh, yes, indeedy!" Mary Elizabeth replied enthusiastically. "Tommy looked just lelegant in his new clothes—most as nice as the beast did when he was turned into a prince."

Her father chuckled, and Mary Elizabeth sat erect, her brown eyes sparkling with animation.

"An' you know you said Tommy was goin' to be president some day an' I'd like to be a pres-preserdentist. Besides he's a lot nicer than that horrid Jack Trevor—he wasn't a bit respecterble to me, he wouldn't play a single game, an' he just climbed trees an' made faces at me, an' wouldn't come down till supper was ready. So I told Tommy I'd marry him. We're goin' to live in a white marble palace heaps nicer than this house," glancing about her with ineffable disdain, "an' it's goin' to be lots bigger 'cause we're goin' to have twenty—maybe a hundred children. An' we're goin' to have a gold coach an'

six white horses, 'stead of an old black carriage an' old sorrel horses like ours. An' we're goin' to have more'n a thousand servants, an' they're goin' to treat me just as p'lite, not a bit like Norah an' Katy. An' I'm goin' to order 'em around just as haughty!"

Her father laughed unrestrainedly, but her mother said plaintively:

"O, Mary Elizabeth!"

Penitence.

Samuel H. Wilson.

O Lord, Thy voice within I hear,
Speaking in tenderness to me;
My selfish sinfulness I fear
Ty Spirit grieves and pierces Thee.
Hear now my penitential plea,
And pardon me, oh, even me.

Can I forget Thy loving call
To needy souls by Galilee?
Or tender kindliness withal
When night fell on Gethsemane?
Lord, by Thy passion and the tree,
Accept my plea and pardon me.

O Saviour Christ, I feel the shame
Of loving self and hating Thee;
I now believe in Thy dear name
And tender words: "Remember me."
I now bow down before Thy throne—
Receive and make me now Thine own.

This, this, my Lord, I now believe,
Thou hast the grace, Thou hast the love,
To save, to help, to love, receive!
And lead me to the Church above.
Thou wilt this penitent befriend
Thro' life, till service here shall end.

A Rural Experience.

For all practical purposes Lucy Bennett and Arthur Wilde were the only children in the big farmhouse that summer. Lucy's big sister was nineteen, so, of course, she didn't count; though she unbent on occasion and was really very good fun when she chose. The Hollis baby wasn't big enough even to be amusing. He couldn't talk and he couldn't walk; and Lucy and Arthur agreed that the more he slept, the better they liked his company.

One lovely morning they went down to the brook to play. There was never a more fascinating place than this same brook for the building of dams and the construction of harbors and the sailing of ships.

Arthur and Lucy had each a harbor, with a fleet of ships, some intended for crossing to other ports with loads of freight (usually the deserted homes of the caddis-worms), and others built for voyages of discovery that implied danger and possible shipwreck.

The brook and left piles of small stones here and there along its course—remembrances, perhaps, of the springtime when its flood ran higher. Arthur began tossing them idly into the stream below. "See if you can hit that rock in the pool below the third dam, Lucy." And they tried two or three times before giving it up. "See if you can throw as far as I can there, right through that opening in the trees." Lucy tried once, rather languidly, but her stone fell several feet short of Arthur's.

"I'm not going to throw stones. It's too hot," she said, preparing to settle back again.

"Well, just once more! Now brace up and put some life into it! We'll throw together."

They threw; but, alas! as the stones left their hands, Bessie Bell, the cow, started up from the grass, her head turned in their direction, just in time to receive the full force of a blow.

"Now we've done it," cried Lucy, conscience-stricken, as poor Bessie gave a bellow of anguish and began running round the field like a mad creature. "A stone hit her square in the eye."

Arthur turned a despairing face to Lucy. "Mr. Johnson will have a fit if we've put out Bessie's eye. And I know we have. Just look at her!"

They watched the crazy performances of the cow for about half a minute, then turned with one consent, scrambled up the bank, and fled for home. Just before reaching the barn on the way to the house, Lucy caught her breath and timidly asked:

"Are you going to tell Mr. Johnson before dinner or after? I don't know whether it was my stone or yours, do you? Or both of them?"

"Oh, of course, it was mine," said Arthur, gruffly; "it's just my luck. I was making you throw anyway."

"No, I threw as much as you did," confessed Lucy, loyally, but with a deep sigh. "I wish we hadn't though."

"I suppose we needn't tell at all, if we don't choose," ventured Arthur, tentatively. "Mr. Johnson would never know how she got hurt."

Lucy hesitated. "I just hate to tell him," she said, in a low voice.

"All right. Let's wait till after dinner, anyway." Arthur spoke hurriedly, as he saw Mr. Johnson approaching, and they scampered off to the house without stopping to speak to him.

"Hullo, what's the matter with them?" thought the farmer. "Perhaps they have been quarreling, they look so sober." But he went on his way to the barn, saying nothing.

They didn't have one bit of fun all that afternoon, but loitered around the house disconsolately.

"Well," said Lucy, after a while, "we talked this morning about not having any trouble up here. We've got enough of it now."

"Yes," groaned Arthur. "And I've been thinking that probably the cow is dead by this time, for I read in a book that the way to kill an alligator is to hit it in the eye. That does something to the brain, I suppose; and I guess we've done it to the cow, for I'm sure she acted crazy enough."

"I've been thinking that if I'd tell Mr. Johnson it would be better."

"Well, I don't think I'm very brave; but I guess I'm going to tell Mr. Johnson, somehow. I shall feel better inside if I do."

They talked it over, and concluded to make the confession. Fortunately for the strength of their resolution, Mr. Johnson came in sight just at the right time.

"Hullo, children!" said he, as soon as he caught sight of them. "Want to go after the cows with me to-night? I'm going early, so that I can harness up after supper and go over to Melville for some grain. And I'll take you two along if you don't mind riding in the old wagon."

"But, Mr. Jonnson," said Lucy, tremulously, "we've got something to tell you. It is very sad. Bessie Bell is dead, or anyway she's crazy, or anyway she's had her eye put out."

"Bless my heart," gasped the farmer, "when did all this happen?"

"We did it this morning"—Arthur took up the sorrowful tale: "We threw stones in the pasture—just four, Mr. Johnson—and we killed the cow."

Mr. Johnson threw back his head, and broke into hearty laughter. "Is that how she got that scratch on her nose? Well, I thought it was queer how she could hurt herself like that It's a great long mark." Then he remembered the trembling culprits before him. "But you were very naughty, very naughty, indeed, to throw stones in my pasture. Don't you know, I've spent thirty-five years trying to get stones out of my land, and here you put them in and hurt my poor cow into the bargain? But I'll have to forgive you this time, seeing as you owned up about it. Now hustle, and we'll tell Hannah to give us our supper early, before the others, so we can get started. Now hurry up!"

Arthur gave a whoop, and Lucy began to cry for pure relief. But they ran down to the pasture with lighter hearts than they had had, and that night Lucy kissed Bessie on the poor scratched nose, and promised her never to throw stones in the pasture again.—Christian Register.

For the Southern Churchman.
The Fairy Pearl.

By Legare.

Elizabeth was a dear little six-year-old girl. One evening she ran to her mama holding something in her hand.

"Look, mama," she said, "one of my teeth has come out."

Her mama told her if she would wrap it up in a piece of paper and put it under her pillow when she went to bed, the fairies would come in the night and take it away and leave a piece of silver under the pillow for her.

Elizabeth was delighted and clapped her hands at the idea of getting a piece of fairy money.

"But, mama, what do the fairies want with my tooth?"

"Well, dear," said her mama, "the fairies have a beautiful queen named Titania, who wears the most beautiful dresses, and a crown of jewels on her head. The fairies love their queen, and are always trying to get beautiful things for her.

Every tooth that good children put under their pillows, they take and put in the moonlight for one night, and when they go for it the next night it has turned into a beautiful pearl. But it must be the tooth of a child that does things for other people, like running upstairs for mama's keys, or grandma's glasses, or auntie's work basket, if the tooth belongs to a child like this, the pearl will be perfectly beautiful.

"Mama, what kind of a pearl will my tooth make?" asked Elizabeth, her big brown eyes shining with excitement.

"It ought to make a lovely pearl, because my little girl is always willing to do things for other people."

Elizabeth danced away to wrap up the tooth and put it under her pillow. A short time after she went to bed and was soon fast asleep. Her last thought was that she would wake up early in the morning to see what the fairies had left in the place of her tooth.

That same night all the fairies met in a beautiful glen in the woods, where the grass was as soft as green velvet. to dance in the moonlight.

Queen Titania was there beautifully dressed in silver spangles, with a crown of jewels on her head. In front of the crown was a great, big, beautiful pearl.

The moon was as bright as day, and every drop of dew looked like a diamond as it sparkled in its light.

The fairies had a lovely time dancing on the soft grass.

All at once one of the fairies looked at the queen and cried out:

"Oh, queen! you have dropped your lovely pearl out of your crown!"

The queen took off her crown and looked, and, sure enough, the splendid pearl was gone. She turned pale with distress, and they all started searching

for the lost pearl. But it was nowhere to be found.

Then beautiful Titania began to weep. "I will never get another pearl like that," she said. "It was the tooth of a little girl who lived a long time ago, and she was the sweetest little girl that ever lived. She was so willing to help every one, and had the happiest temper of any child I ever knew. There don't seem to be any little girls like that in these days."

Then Moonbeam, one of the handsomest fairies of the whole band, stepped up to her and said:

"Please do not weep, beautiful Queen, I know a little girl who is just as sweet as the one you tell about, and she now has a tooth under her pillow. If you wish I will speed away and get it before some other fairy gets it.

Then the queen wiped her eyes with a fine cobweb handkerchief, and said:

"Go, good Moonbeam, and get the tooth, and be sure and carry a shining piece of silver for the dear little girl."

Moonbeam bowed low to his queen and flew away to Elizabeth's home. He went softly in at the window, and in a moment had slipped the silver under the pillow and taken the tooth.

He sped back to the glen, but day was breaking and all of the fairies were sleeping in the flowers. The queen was curled up in a beautiful lily. So Moonbeam put the tooth in a magnolia leaf where the first rays of the moon would shine on it when it rose the next evening, and then he, too, curled up in a flower and went to sleep.

When Elizabeth woke in the morning she put her hand under her pillow and drew out a shining piece of silver.

"Mama, mama!" cried the happy little girl, "the fairies have taken my tooth, and just look what they have left for me."

And Elizabeth jumped out of bed and ran into her mother's room.

Her mama promised to go with her after breakfast down the street and help her select a doll, for Elizabeth said she wanted to get a doll with her fairy money.

As soon as breakfast was over Elizabeth and her mama went to the toy store and looked at all the dolls. After they had seen all of them, Elizabeth picked out a lovely doll with big blue eyes, that could open and shut, and long golden curls of real hair, and, don't you know she was a happy little girl as she walked home with this beautiful doll in her arms. She told her mama she would name it Fairy because it was bought with the fairy money.

Two nights after this all the fairies met again in the green glen.

Queen Titania was there with her jeweled crown, but every one noticed that it did not look as beautiful without the splendid pearl that had been lost.

Moonbeam went to the magnolia, where he had put the tooth, and there nestled down in the leaf and shining in the moonlight was a perfectly magnificent pearl, even more perfect and lovely than the one which had been lost.

He brought it to his queen and kneeling before her gave it to her. Queen Titania clapped her hands in delight when she saw the beautiful stone.

"Moonbeam," she said, "that little girl must be a very lovely child, for her tooth to make such a beauty as this. I must keep her in mind and see that she has lots of pretty things."

She then took a fine gold chain from her neck and with her own hands she put it around Moonbeam's neck.

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man, who not only thinks, but **knows** from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by several thousands of sufferers in all parts of the United States, and his records show that only two in a hundred on the average report no benefit.

If you suffer with dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 64-H, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____
Address _____
Shipping Point _____

The New Brother.

John and Louise have a new brother. He hasn't been here very long, having just come last week. And he sleeps so much that John and Louise are afraid he doesn't really know that this is earth instead of heaven, where nurse says he came from.

"I wonder," whispers John, "if he knew any of the angels. Do you suppose he'll remember them well enough to tell us anything about them by the time he can talk?"

"I hope so," Louise whispers back. "Do you think he had toys up there where he came from?"

"Maybe he played with stars and things," answers John.

What do you think?—The Shepherd's Arms.

Live, with all the life there is in you, for God is the God of the living, and only those with dead wills are beyond the pale of His salvation. Never mind if your motives are mixed as yet; if you will dare to live on with what unselfish intention you can, you will find your dross changing to gold. Never stop doing because you find bad motives acting with the good. You will for some ages yet. I never knew a man who could do a single deed from pure love. Jesus was the one exception. But be not dismayed. Do not stop serving your God because of this, and so become altogether unprofitable.—Rev. H. M. Stone.

COUNTRY BOARD.

A few boarders wanted. One mile from railroad station. Situation high and healthy. Rural delivery. Good service. Convenient to churches. Address MRS F. B. WHITING, SR., Boyce, Clarke County, Virginia. R. F. D.

IF YOU ARE seeking a position, use our CLASSIFIED DEPARTMENT. It brings results.

Resorts

ST. JAMES SCHOOL

Near Hagerstown, Maryland.

St. James School, with its beautiful grounds and buildings, will be opened from June 25 to September 10 to receive a limited number of guests. Large swimming pool, tennis courts, etc. Business and social references required. For further particulars, address **ST. JAMES SCHOOL, Maryland.**

Refined Home

With board, offered girl students desiring to study music and art—or attend summer session at Columbia University. References given and required.

Address **MISS JORDAN, 452 Riverside Drive, New York, N. Y.**

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Edge Hill Summer Home, Montvale, Va.

MRS. C. H. READ, Proprietor.

On the line of the Norfolk and Western Railroad, one-half mile from station. Large shady grounds; Iron and Lithia Water furnished guests; comfortable rooms; good service; excellent fare, bathrooms. Carriage and Wagonette will meet trains daily. Special rates for month of June.

"ARROW HEAD COTTAGE"

VIRGINIA BEACH, VA.

THE MISSES SHAW.

Ocean Front. Modern conveniences. Ten dollars per week.

The Vaughn Teachers Rest

Tompkin's Cove-on-Hudson, New York. A Resort for Women Teachers. Rates, $6.00 to $10.00 weekly.

Chalfonte Hotel

Cape May, N. J.

Reasonable Rates

Mrs. Calvin Satterfield

SUMMER BOARD.

Foot Southwest Mountains, for people appreciating refinement and homelike conditions. Good table. Modern accommodations; no children. Mrs. Ernle Morey, Cismont, Albemarle County, Va.

Boarders

Few boarders wanted in private family, near town. Large shady yard. Modern conveniences. $25 to $30 per month A. E. McMurdo. Charlottesville, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies', infants' and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

POSITIONS WANTED.

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Good traveler. Excellent references. Address H. W. Wilkins, Dixondale, Virginia.

A LADY WITH BEST REFERENCES would like a position as secretary-companion from 10 A. M. to 1 P. M. daily, except Sunday, in Baltimore, Md. Address Miss M. T., 1110 North Charles Street, Baltimore.

EXPERIENCED, CAPABLE WOMAN DESIRES engagement for summer chaperon, care of home and children or boarding house at resort. Willing to travel. Address 161, care Southern Churchman.

CAPABLE YOUNG LADY DESIRES SITUATION as companion and nurse for invalid lady. Best of references. Address 163 Southern Churchman.

POSITION AS HEAD OF CHILDREN'S Home or Industrial School by churchwoman of experience in all modern methods of dietetics, sanitation and industrial training for girls. Good organizer, fond of children, successful in discipline. Graduate kindergartner, hospital training. Address S. G., Churchman office.

SETTLED LADY DESIRES POSITION AS nurse or companion to invalid, or take delicate child to health resort. State terms. Address Miss Dickerson, 18 East Main Street, Richmond, Va.

REFINED YOUNG LADY DESIRES POSITION as secretary or companion. Can furnish excellent references. Address 164, Southern Churchman, Richmond, Va.

HELP WANTED.

AT THE EPISCOPAL ORPHAN HOUSE, Frederick, Md., some one to teach elementary branches and take charge of sewing. Apply to Miss M. L. Johnson, Secretary, 101 East Second Street, Frederick, Md.

LADY WANTS SETTLED WHITE woman, general house work. Small cottage in village. Address Mrs. G. M. H The Plains, Va.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

ACKNOWLEDGMENTS.

Please acknowledge with thanks for Clifton Mission Chapel, Clifton, Va.:

From Miss Sallie Stuart $25.00
From Bishop Gibson 20.00

About sixty dollars are still needed to put the chapel in such repair that it can be used for divine services. Address Rev. J. F. Burks, Manassas, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Porcher-Kingsley: Married on June 2nd, at the Episcopal church in Albuquerque, New Mexico, by the Right Rev. Dr. Howden, Francis Peyre, son of the late Dr. Francis Peyre and Margaret Ward Porcher, of Charleston, S. C., and Miss Kate Kingsley, of Mansfield, Pa.

Clarkson: Entered into life eternal from his home, Haymarket, Va., June 17, 1915, DR. HENRY MAZYCK CLARKSON, aged seventy-nine years. Interment in St. Paul's church yard.

"Heaven's morning breaks,
And earth's vain shadows flee."

Morrison: Entered into life eternal June 7, 1915, at his home, Wilmington, N. C., JAMES C. MORRISON, son of the late Thomas and Amanda Morrison.

"Until the day break and the shadows flee away."

Townsend: Entered in life on Thursday morning, June 17, 1915, from her son's residence, Quaker Farms, Conn., CHARLOTTE T., wife of Rev. J. H. Townsend, and only daughter of the late Hon. Townsend and Anne Helme Cox. Burial service and interment at St. Paul's, Glen Cove, Long Island.

Alexander: At the home of her niece, Mrs. Edward Cooke, Charles Town, W. Va., MISS JANE CHRISTIAN ALEXANDER entered into rest on June 11, 1915, in the seventy-third year of her age.

The officers and teachers of Zion Sunday-school desire to place on record their sincere sorrow at the loss they have sustained in the death of Miss Jane Christian Alexander, for so many years a faithful teacher in the school.

We feel we voice the sentiment of a host of scholars of successive classes and especially of the class which now mourns her loss, when we say it seems irreparable. We long to fathom and imitate the secret of her success, and we find it not in modern methods but in her patient, persistent and prayerful interest in each scholar. No weather or obstacle prevented her being in her place, and she never let a scholar's absence pass unnoticed.

Her teaching on the last Sunday was the keynote of it all—the love of Christ. We know that this faithful follower of the Saviour has entered into the joy of her Lord.

COMMITTEE.

JUDGE THEODORE S. GARNETT.

Minutes adopted by the Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia on June 1, 1915.

The Board desires to place on record its sense of loss in the removal by death of one of its most faithful and earnest members, Judge Theodore S. Garnett. Trained at the High School, Judge Garnett kept through life his devotion to the school and the seminary. As a trustee, his wise judgment combined with his intimate knowledge of the conditions and needs of the institutions was of great value. He brought to his work the experience of life and the consecration to duty, which made it to him a ministry. He was a Virginian of the best type—a man who served his God and his country with equal zeal. Loyal to his Church, he was ever ready to do his part to advance its welfare, and those who knew him best realized that all service was but the outward expression of a life hid with Christ in God.

The Board extends to the family of Judge Garnett heartfelt sympathy, and prays that God may, through the Spirit of His Son, comfort them with the comfort that comes from above.

S. SCOLLAY MOORE,
Secretary of the Board.

RESOLUTION OF RESPECT.

A Friend of Man.

To an old, old Virginia church there has been built a little room known as the rector's study. From its windows one may look out upon the last resting places of some of America's earliest settlers, and hear at the same time the bustle and noise of a modern city's activity echoing from a nearby street.

Here in this peaceful room, surrounded by the spirit of the past, close, very close to the spirit of the present, sits a man sacrificing all for the future life of his community. Not quite three years have passed since his advent and yet should his presence be removed to-day, he would be universally missed and the bright future dawning for his people would lose much of its brilliance.

Being distinctively man's friend, this minister is actively working in every organization for mankind's uplift. Since his arrival the juvenile delinquent has not lacked a very wise and kind friend. The societies for the promotion of education have felt a new force at work among them. And when a great issue has arisen for the decision of the voters, this man has shown his people the right way and led them by example as well as precept. And in his home, one sees the great example of, "Love first, last and always."

Then his greatest work—the bringing of men to God! At a very recent meeting of his Men's Club, the whole body rose with one accord and gave their pledge to support him in all of his work! This coming from a group of men in all walks of life is one tribute to his magnificent effort.

To be present during a service in his church is to feel as never before the call of God to the human soul. His splendid voice charms the aesthetic sense of his audience; and the intelligence and simplicity of his sermons appeal strongly to those who hear him. But outside of this is the personality, the colossal faith radiating from the reader, the singer, the speaker, and illuminating his countenance with a wonderful smile that lifts those who see it nearer heaven. No one could be in the man's presence without feeling an intense longing to know God as he does.

So we find here at St. John's in Hampton this minister whose grandeur of character makes such impression on all who know him that they say, "Truly this is a real man of God."

MARY A. HOLT.

CHRISTIANITY AND THE COMMUNITY.

(Continued from page 13.)

sion and other city departments; also with the private agencies, such as the Bureau of Charities. Christ chapel helps to clean up tenements, and insists upon the enforcement of the tenement house laws. Also, by promoting a sentiment in favor of the strict enforcement of all law, have helped the police in making the district a safe place in which to live and bring up children.

Through the co-operation of Christ chapel with the Roman Church and the Business Men's Association, Red Hook has secured a beautiful park, a large playground and a public library during the past four years. Now these same people are working together for a public bath.

For seven days a week the work goes on in parish house and church. This work is saving a whole community from degradation. One can hardly understand or appreciate its value.

The saloonkeepers, dance hall proprietors and the owners of pool parlors hate us. No wonder "things have changed" and these people no longer have their own way. Soon there will be no place for them in our community. Christ chapel is proud of the enemies she has made.

Personal Notes

For the summer the address of the Rt. Rev. C. M. Beckwith, D. D., Bishop of Alabama, is Magnolia Springs, Alabama.

The Ven. W. W. Steel, archdeacon of Havana, is spending his furlough in the United States, and may be addressed at the Church House, Twelfth and Walnut Streets, Philadelphia, Pa., until further notice.

The address of the Rev. J. H. Judascerke, of the diocese of Arkansas, who, on account of ill health, has been obliged to live abroad in the Swiss Alps, will be changed after July 1st from Leysin to Care Les Abeilles, Chailly sur Lousanne, Switzerland.

The Rev. Wyatt Brown, D. D., rector of Trinity parish, Asheville, North Carolina, has been called to the Church of the Ascension, Pittsburgh, Pennsylvania.

The Venerable Thomas A. Sparks, archdeacon of Salina (Kansas) and chaplain to St. Barnabas Hospital, has undergone an operation at the hospital, and is expected to improve steadily.

The address of the Rev. William H. Pettus, rector of St. James church, West Somerville, Massachusetts, during July, August and September, will be "The Rockledge," Nahant, Massachusetts.

For the summer, the address of the Rt. Rev. D. S. Tuttle, D. D., is Wequetonsing, Michigan.

The address of the Rev. J. J. J. Moore is changed from 256 South Eighth Street, Philadelphia, to Lake Placid, New York.

The Rev. Stanley M. Cleveland, of New York city, will take charge of the Church of the Ascension, Wyoming, Ohio, in the fall.

The Rev. Roy R. Gilson, who has been in charge of the missions of Milford and Wilton, New Hampshire, will enter upon his duties as rector of All Saints' church, Peterborough, New Hampshire, on July 15th.

The address of the Rev. Charles W. B. Hill is changed from Wildwood, New Jersey, to 906 Grant Avenue, West Collingswood, New Jersey.

The Rev. L. R. Levering, rector of St. John's church, St. Cloud, Minnesota, has been called to the National Cathedral School for Boys, Washington, D. C., to become senior master.

The Rev. and Mrs. R. P. Cobb, of the Cathedral School, Orlando, Florida, have gone to Mt. Gretna, Pennsylvania, for the summer, but will return to Orlando on September 1st, for the reopening of the school.

Miss Dorothea Mann, daughter of Bishop Mann, has taken temporary charge of the Church Home and Hospital, Orlando, Florida, in place of Mrs. Maud Cooper, matron, whose resignation took effect June 1st. The name of the institution has been changed to St. Luke's Hospital.

Ordinations.

On Sunday morning, June 13, 1915, in the College Church of the Holy Spirit, Gambier, Ohio, the following graduates of Bexley Hall, were ordained deacons by the Rt. Rev. William A. Leonard: Messrs. Vernon C. McMaster, Frederick G. Harkness, Hayward S. Ablewhite, J. Ernest Carhardt. Walter F. Tunks, Presenter, the Rev. Dr. D. F. Davies; preacher, the Very Rev. Dean H. P. Almon Abbott.

In the Pro-Cathedral, Baltimore, on St. Barnabas' Day, June 11th, the Rt. Rev. J. G. Murray, D. D., ordained to the priesthood the Rev. Arthur J. Torrey, formerly a minister of the Methodist Protestant Church. The candidate was presented by Archdeacon Edward T. Helfenstein and the Rev. Wiley J. Page. The Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's church, preached the sermon. The Rev. Mr. Torrey will become rector of old Queen Caroline parish in Howard and Anne Arundel Counties, of which, as a deacon, he has been in charge for the past year.

In St. John's church, Abilene, Kansas, on the second Sunday after Trinity, June 13, 1915, Mr. Harry Perry was ordered deacon, by the Right Rev. Frank R. Millspaugh, D. D. The candidate was presented by the Ven. Creighton Spencer, archdeacon of Kansas, who also preached the sermon. Mr. Perry will have charge of St. John's church at Abilene and St. James the Less at Herington.

At Trinity church, Bethlehem (the Rev. Robert Johnston, rector), on Tuesday, June 1, 1915, by the Rt. Rev Ethelbert Talbot, Bishop of Bethlehem, Mr. Albert E. Greanoff was ordained deacon. The Rev. Robert Johnston preached the sermon and presented the candidate. The Rev. Mr. Greanoff has been appointed to take charge of the Church of the Good Shepherd, Milford, Pennsylvania.

On the first Sunday after Trinity, in St. Matthias' church, Omaha, Nebraska, Mr. Carl Mynard Worden, a graduate of the Western Theological Seminary, and Mr. John Elmar Darling, formerly a Presbyterian minister, were ordained to the diaconate by the Bishop of Nebraska, who also preached the sermon. The candidate was presented by the Rev. W. H. Frost and the Rev. George St. G. Tyner.

In Christ church, Trenton, New Jersey, on Trinity Sunday, Mr. Harold J. Sweeney was ordained to the diaconate by Bishop Matthews. The Rev. R. W. Trenbath presented the candidate, and the sermon was preached by Archdeacon Shepherd. Mr. Sweeney will have charge of Grace chapel, Linden, New Jersey.

On Thursday, June 10th, the Rev. Thomas Reed Bridges, D. D., formerly a minister of the Reformed Church, was ordered deacon by Bishop Greer at a special ordination in the Cathedral of St. John the Divine, New York city. The candidate was presented by the Rev. Howard C. Robbins, rector of the Church of the Incarnation.

In Trinity church, Columbus, Georgia, on the first Sunday after Trinity, the Rev. William Beecher Curtis was ordained to the priesthood by the Bishop of Atlanta. Mr. Curtis will have charge of the missions of Talbottom, Fort Valley and Manchester, in middle Georgia.

Bishop Brewer advanced to the priesthood the Rev. Thomas W. Bennett in Trinity church, Jeffers, Montana. The candidate was presented by the Rev. G. W. G. Van Winkle and the sermon was preached by the Bishop.

On the second Sunday after Trinity, June 13th, the Bishop of Wyoming advanced to the priesthood the Rev. Samuel Earnest West, presented by Rev. T. G. C. McCalla, of Rawlins, and the Rev. Francis James Chipp, presented by Archdeacon Dray, in St. Mark's church, Cheyenne, Wyoming. The sermon was preached by the Rev. E. M. Cross, of Sheridan. Both of the ordinands have been working in the district, and as priests will return to their respective fields.

On Friday, June 4th, in Zion church, Rome, New York, Bishop Olmsted held an ordination service, at which the Rev. J. Lyon Hatfield was advanced to the priesthood, and Messrs. Robert J. Parker, Lewis E. Ward, Charles P. Bispham, Eric A. Hamilton and Addison T. Doughty were ordained to the diaconate. The sermon was preached by Archdeacon Cooke, of Utica, who also presented Messrs. Hamilton, Doughty and Bispham. Mr. Parker was presented by his father, the Rev. James M. Parker; Mr. Ward by the Rev. N. T. Houser, and Mr. Hatfield by the Rev. J. J. Burd.

On Trinity Sunday, at St. John's church, Keokuk (Rev. John C. Sage, rector), the Rt. Rev. Theodore N. Morrison, D. D., ordered deacon Mr. Alfred Lee Jones. Mr. Jones has been lay assistant to the Rev. Mr. Sage for more than a year past. Bishop Morrison has assigned him to assist Mr. Sage as rector of St. John's, Keokuk, and in the extensive mission fields in connection therewith.

On Trinity Sunday, at St. John's church, Keokuk, Iowa, the Rt. Rev. T. N. Morrison, D. D., set apart as a deaconess Miss Emma J. Smith. Miss Smith has been serving with the Rev. Mr. Sage in the mission fields connected with his parish for nearly two years past. Previous to that time she spent some time at St. Elizabeth's Indian School, South Dakota, and was for some years assisting the Rev. Mr. Haupt at St. Mark's, Minneapolis. Bishop Morrison has assigned Miss Smith to continue her work as assistant to the rector of St. John's, Keokuk.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Religious Education of Children: Upon church suggestion there has been formed in New York a committee on co-operation with public school authorities in the matter of religious education of children during hours heretofore monopolized by public schools. Bishop Courtney is chairman of it and Commissioner Whalen, a Roman Catholic, is secretary. All bodies, including Jews, are represented on it, the church's members being Archdeacon Pott, the Rev. W. Bertrand Stevens and Dr. Abby Porter Leland, who is head of the demonstration school in St. Mary's church, Manhattanville. This school is to be made the headquarters of the new plan for Manhattan, and one center will be started in Brooklyn. The Bronx is, however, to have the chief advantage.

In the Bronx one public school this last year dismissed three times each week 1,600 children for periods of eighty minutes each time. They were taken over by Catholics and Jews. The plan worked well. Now it is purposed to open fourteen new schools to the plan this coming fall, and if churches are ready to receive pupils to dismiss them regularly to them, and to such bodies as parents shall designate. The Gary plan is the one most favored, but the committee announces that it will limit itself to no one plan. A discussion is raging in city affairs over the expenditure of $1,000,000 in two new public school buildings to accommodate 4,000 of 10,000 children now on part time in that borough, or to spend $750,000 for play-grounds, gymnasiums, art galleries, swimming pools, manual training schools and libraries, under the claim that such will provide for 20,000 children, or twice as many as are now on part time. New York is thoroughly aroused on this religious education idea. The Church is doing its utmost to prepare for new requirements.

Tent Cathedral: The open air work on the Cathedral grounds this summer is to be known as Tent Cathedral, and it is to be located on the northwest corner of the close. The tent is wholly new, and is furnished by the Evangelistic Committee. It will seat 1,600. Preachers have been selected for the whole month of July. The work starts on July 6th.

In St. Bartholomew's Church on June 13th the Rev. Dr. Parks reminded the congregation, made up almost wholly of summer strangers, that the parish serves peoples of many races, and that with the ordinary appeal of humanity he wanted $200 to send to sufferers in Persia. He had heard of such sufferers, he said, through the Presbyterian Foreign Board, and he related the terrible experiences of families, of murdered children, of lost property. He read a prayer for deliverance at the hands of the Russians. The summer strangers gave him the sum asked for.

Nave of the Cathedral: Architects Cram and Ferguson have just furnished preliminary plans for the nave of the Cathedral, and the trustees have adopted them, subject to minor revisions. A wonderful model has been prepared, now on exhibition. Work is to be started at once and about $200,000 will be expended this summer. The cost to complete it will be $1,000,000.

Church Unity Conference: It has been decided that there shall be a meeting of the commissions representative of all religious bodies in North America on the subject of Church unity. The place selected is Garden City, and the dates January 5-7, 1916. There are to be no discussions at this conference of Church unity itself, but only consideration of plans for the holding of the World Conference. The Church Commission has been, by vote, empowered to go ahead with the plans at Garden City.

New Chancel for Old Trinity: Through a handsome gift received by the rector and vestry of Trinity church the chancel of the historic church at the head of Wall Street will during the summer be considerably enriched and beautified.

SOUTHERN RAILWAY

Premier Carrier of the South.

Richmond to Baltimore via Chesapeake Bay. An Excellent Over Night Short Water Trip.

Effective Sunday, June 27, 1915, the Southern Railway in connection with the York River Line will establish its special steamer train as between Richmond and West Point for the Summer Season. This train will leave Main Street Depot, Richmond, 5:10 P. M., arriving West Point 6:15 P. M. and connecting at that point with the modern new steamers of the Chesapeake Steamship Co. for Baltimore, arriving Baltimore 7:00 A. M. following day. This same fast steamer train service will be operated in the reverse direction, that is, West Point to Richmond. One-way fare Richmond to Baltimore this route is $2.50; $4.50 round trip, limited thirty days, and $4.00 round trip, sold on Fridays and Saturdays, limited returning to reach Richmond following Tuesday morning. For further information call on nearest Southern Railway Agent, or write H. L. Bishop, Division Passenger Agent, Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8 40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.
Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO


GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.


Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.

MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors, ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury Washington, D. C.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

No man is free who is not master of himself.—Epictetus.

The real will never find an irremovable basis until it rests on the ideal.

The soul of man and the gospel of Christ answer to each otner like lock and key.—Vinet.

There are moments when. whatever the attitude of the body. the soul is on its knees.—Victor Hugo.

The carpenter of Nazareth was no bungler, and He built His kingdom on His trust in redeemed manhood

If life is a comedy to him who thinks. and a tragedy to him who feels, it is a victory to him who believes.—P. T. Forsyth.

The influence of men like Paul and Luther may be greater but it is not more real than that of any faithful laborer for God.—Rev. W. F. Eyster, D. D.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—Ruskin.

To love God supremely and alone means to care for nothing but that in all our life and action, the divine life and action shall find the fullest possible expression.—George Tyrrell.

"Reflect that life, like every other blessing,
Derives its value from its use alone;
Not for itself, but for a nobler end,
Th' Eternal gave it, and that end is virtue."
—Dr. Johnson.

It is an ancient notion that human nature ought to be like a chariot, the body is the material framework, the powers of the soul are the steeds by which this is wheeled along, but the spirit is the charioteer, by whose keen eye the course is determined and in whose hands the reins are held.—Selected.

O Thou who in the garden's shade
Didst wake Thy weary ones again,
Who slumbered at that fearful hour
Unmindful of Thy pain;
Bend o'er us now, as over them,
And set our sleep-bound spirits free,
Nor leave us slumbering in the watch
Our souls should keep with Thee!
—Whittier.

The world has outlived much, and will outlive a great deal more, and men have contrived to be happy in it. Our healing is not in the storm or in the whirlwind, it is not in monarchies, or aristocracies, or democracies, but will be revealed by the still small voice that speaks to the conscience and the heart, prompting us to a wiser and wider humanity.—Lowell.

There are two important conditions which we must meet if we would have divine guidance in all the affairs of life. The first is that we must yield our wills to God and surrender all personal preferences that might interfere with His plans. The second is a definite faith that God does guide us, and that as we go forth in the exercise of faith He will fulfil all His holy will concerning the thing for which we are trusting Him.—Selected.

The possibility of becoming far bigger and better than they are at present, is imminent in all human beings, and if there be anything which is of absolute and infinite value it is the attainment of this goal. But Christ is the author and finisher of this development; He is the perfection to which others aspire, it is in imitation of Him and in company with Him that the aspiring grow, and, since He is the resurrection and the life, the path along which He conducts is one of unending progress.—Stalker.

Negligence is enough to condemn a man. In order to go down to the nethermost depths, you do not need to do anything; you have simply not to do something, and down you will go by gravitation.—Alexander Maclaren, D. D.

"The day has passed when a Christian man would apologize for missions. And the day has come when the Christian man who is not praying and working for missions must first explain why, and then apologize for calling himself a Christian."

NORTH DAKOTA.

(Continued from page 12)

Forks, June 6th-8th. As usual the Sunday services were made the great feature of the meeting. These consisted of holy communion at 7:30, morning prayer at 10, ordination to the diaconate and convocation at 10:30, Sunday-school service and presentation of the banner at 3:30, and convocation service, with layman's address and Bishop's annual address at 7:30. The convocation sermon was preached by tne Rev. Samuel Currie, of Park River, and was a most helpful one. Mr. Charles P. Drew, of Lakota, was ordered deacon. The Sunday-school banner was won by the school at Valley City, with a per capita average of $6.41. The layman's address was by Mr. John Frame, of Fargo, on the subject, "Church Finance." It was at once practical and deeply spiritual, holding valuable suggestions and high inspiration. The Bishop's address dealt chiefly with statistics and conditions in the district, both of which were presented as encouraging.

There was little of special note in the business sessions on Monday and Tuesday. A commission was appointed to consider thoroughly the subject of Clergy Pensions, and report to the next convocation. The other acts were chiefly of local interest.

On Monday evening a men's supper was held for clergymen and laymen. After the supper, and several interesting speeches, the clergy withdrew, and the laymen proceeded to the organization of the Laymen's Association of the Episcopal Church of North Dakota. This is to serve as an organization to unite the laymen, and to promote the formation of Church Clubs in every possible place in the State.

The meeting of the Woman's Auxiliary and Guilds of the district was held Monday afternoon. It was most encouraging throughout. Its most prominent feature was an address by Mrs. Wild, of Fort Berthold, a full-blood Grosventre Indian. She described the work among her people with a pathos and power which swept the meeting off its feet.

The next annual meeting is to be held in Fargo, May 21st-23rd.

CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop

The Bishop has set forth the following prayer for use in the diocese of California during the Panama-Pacific International Exposition, and wishes it to be known that we are trying to inject a little religion into the atmosphere of the exposition. It is certainly a most beautiful exposition, but its main idea of "human achievement" hardly adapts itself to the recognition of the power of the God who hath given man ability to get and do.

Prayer.

O Almighty God, Thy pathways are in the great waters. It is Thou who hast used the modern genius of man to join ocean to ocean in the era-making of this great canal. As Columbus in his Atlantic vision of new worlds and as Balboa and Fletcher in their sense of Thy providence on the Pacific first consecrated our American snores with prayer and thanksgiving, so we render Thee high praise for all the great things Thou hast done for us in our generation. Our heart has been enlarged by the sparkle of the seas. Through dry land Thou has gathered their waters together in new century channels. And in all this exposition of exalted human achievement inspire us and all its promoters with a deepened sense that Thine is the greatness and the power and the glory and the victory and the majesty. Make wars to cease in all the world. Bring the nations to Thy fold and add the heathen to Thine inheritance. And grant us Thy peace all the days of our life. Through Jesus Christ our Lord. Amen.

God Has Wrought Salvation.

Each man must claim his part in the gift, must fear lest he lose it, must persevere till its full blessing is safely his. God wills that the good His grace begins should go on to perfection. He works in man to will and to do. Here is sure hope; for all can be done when the Almighty gives the power. Yet here is ground for solemn carefulness, lest man fail to unite his will with God's, and to put forth energy as God enables him.—Bishop A. C. Coxe.

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN,
Blue Ridge Springs, Va.

-:- FINANCIAL -:-

National State and City Bank

RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Real Estate Bonds

Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.

Write for full information.

American National Bank
Richmond, Va.

Capital & Surplus.....$1,600,000
Resources over 9,000,000

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Perfect Protection

Capital and Surplus

$3,000,000.00

First National Bank,

Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., JULY 3, 1915 No. 27

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J & R LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D., Dean.

St. Alban's National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915

Special students admitted.

For catalogues, address the

DEAN or SECRETARY, Alexandria, Va.

HERNDON SEMINARY, Herndon, Va.

A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.

Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

Virginia College

(JUNIOR)

For Women **Roanoke, Va.**

One of the leading schools of the South. Modern buildings. Extensive campus. Located in Valley of Virginia, famed for health and beauty of scenery.

Elective, Preparatory and College Courses
Music, Art, Expression, Domestic Science

under the direction of European and American instructors. Students from 32 States. Supervised athletics. For catalogue address

MATTIE P. HARRIS, President
Mrs. Gertrude Harris Boatwright, Vice-Pres.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt.

GRAFTON HALL

Fond du Lac, Wis.

THE CATHEDRAL SCHOOL FOR GIRLS, Junior College-House Economics, Music. Art. and Library Courses

Gunston Hall 1928 Florida Ave., Washington, D. C.

School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art. Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin. Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley. A. B. (Vassar), Associates

Southern Normal College

Hot Springs, N. C. Open the Year Round

The Recreation Center of the South

Pure mountain air, pure water, pure food

SUMMER SCHOOL OF

Physical Education and Play

Summer Faculty of Specialists in Gymnastics, Dancing, Games and Athletics

Nursing and Domestic Science.

DIPLOMA for 2-year course
BACHELOR'S DEGREE for 2-year course and CERTIFICATE for Summer course.

Three Competitive $100 Scholarships.

Summer Courses, June 15th to August 12th.
Winter Courses, Sept. 14th to June 3rd.

Address

Box 106. WM. W. HASTINGS, Pres.



STUART HALL

Staunton, Va. School for Girls.

FORMERLY

VIRGINIA FEMALE INSTITUTE

FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Virginia Polytechnic Institute

—AND—

Agricultural and Mechanical Colleges

BLACKSBURG, VA.

Thirteen degree courses in Agriculture, Engineering and Applied Science, Two-Year course in Agriculture and Farmers' Winter Courses.

Apply to Registrar for catalogue. J. D. EGGLESTON, President.



Sweet Briar College for Women

The College—offers a four-year course leading to the degree of A.B. 1000 feet high in the foothills of the Blue Ridge Mountains on an estate of 3000 acres. Modern equipment. Enrollment limited to 300 students. Art, Music, Domestic Science.

The Academy—offers courses preparatory to the college and general courses. Music and Art. Health conditions unsurpassed. On main line of Southern Railroad. 10th year begins September 21, 1915. For catalog and book of views address

The Secretary, Sweet Briar College, Sweet Briar, Va.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Mary Baldwin Seminary

FOR YOUNG LADIES. **Staunton, Virginia**

Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal.

Fauquier Institute

For Girls and Young Ladies, Warrenton, Va.

The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. **MARIAH PENDLETON DUVAL, Principal,** past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1893.

For terms and information, address

MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

FASSIFERN

HENDERSONVILLE, N. C.

A HOME SCHOOL FOR GIRLS.

Prepares for College. New and well equipped buildings, beautiful situation, unexcelled climatic conditions.

MISS KATE C. SHIPP, Principal.
(Teacher's Diploma, Cambridge University, England.)

Berkley Divinity School

MIDDLETOWN, CONN.

The sixty-second year begins September 21st.

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster,
Warrenton, Va.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

PAMPHLETS RECEIVED.

The Doctrine of the Holy Communion; Exhibited by Question and Answers in the Very Words of the Prayer Book. Published anonymously, but for sale in bookstores in New York, Baltimore and Washington. Attractively printed.

An excellent and useful little booklet, in which the various points upon which doubtful or erroneous teaching is sometimes given on the Lord's Supper are discussed and settled by reference to the Prayer Book alone. We hope it will be republished and have a large circulation.

From Longmans, Green & Co., New York:

Religion and Morality. The Liverpool Lecture, 1914. By Rt. Rev. E. S. Talbot, Lord Bishop of Winchester. Twenty cents.

The Verification of the Christian Faith in Experience. By the Rev. John T. Mitchell. Twenty cents.

Per Christum Vinces. Prayers in Time of War. Fifteen cents.

He Is Most Blest. A series of tracts collected into a booklet. By R. H. Fitzhugh, Lexington, Kentucky.

Sensible, spiritual, in every way admirable.

Unity and Diversity. A sermon preached by the Rev. Albert New, before the Convocation of Raleigh.

Gambling. An address delivered before the students of the University of Virginia by Charles A. Graves, Professor of Law.

A thoughtful and temperate discussion of this vice from a trained legal mind.

The Forged Letter of General Robert E. Lee. By Prof. Charles A. Graves, of the University of Virginia.

Disposes finally of the spurious letter containing the sentence, "Duty, then, is the sublimest word in our language." as a mere newspaper forgery; but gives, as compensation for the loss of those words as coming from the pen of General Lee, other undisputed words of his written in the winter of 1864, when the shadow of defeat was already falling upon himself and his devoted country; "There is a true glory and a true honor; the glory of duty done, the honor of integrity of principle."

In the Secret Place; or, Fellowship With God. By the Rev. William B. Allen, Asheville, N. C. Edwin S. Gorham, New York.

A plea to the clergy that more time be given by them to communion with God in the closet, lest they cut themselves off from the source of their power.



1693 *Historic in Association; Modern in Equipment; Progressive in Spirit;* 1915

William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshal, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and power plant; large shaded campus: 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. ***132 scholarships,*** value $56 each, ***for men training to be teachers.*** Preparatory courses separately offered in the Normal Academy.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

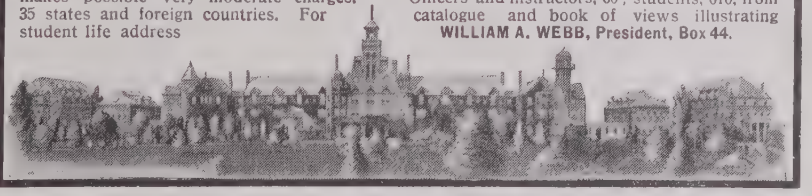
LYON G. TYLER, LL. D.
President.

For catalogue and information address
H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 610, from 35 states and foreign countries. For catalogue and book of views illustrating student life address

WILLIAM A. WEBB, President, Box 44.





A Girls' School with a Religious Atmosphere

Rt. Rev. A. M. RANDOLPH, D. D., Episcopal Visitor. Rev. C. ORLANDO PRUDEN, Rector.

A School which offers a thorough education at a moderate cost. Its location, on Main Line Southern R. R., is healthful and beautiful; the modern buildings are excellently equipped and surrounded by a ten-acre campus. The school maintains a gymnasium, with provision for outdoor athletics.

The curriculum embraces College Preparatory and Business Courses, Literary, Music, Art, Expression. Certificate admits to all leading Colleges. Catalog and views may be obtained by addressing

MRS. ELIZABETH MAY WILLIS, B. P., Principal, Box 13, Chatham, Va.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., JULY 3, 1915. Vol. LXXX. No. 27

EDITORIALS

NAMES AND THINGS.

A correspondent from one of our southern dioceses sends us a notice clipped from one of his local papers, which is as follows:

"Tomorrow morning, which is the feast of Corpus Christi, there will be two Masses at St. ————'s Church. The first will be a Low Mass, at 7 A. M.; the second, a Solemn High Mass, at 10:15 A. M. The Rev. ———— will be the celebrant at the Solemn High Mass, the Rev. ———— acting as deacon, and the Rev. ————, rector, as sub-deacon. The service is under the auspices of the Confraternity of the Blessed Sacrament. The public is invited to attend."

"For your information," our correspondent writes, "I will say that St. ————'s is an Episcopal Church. For the information of an ordinary layman, who finds it difficult to keep up with the many innovations that are being introduced into the Church worship of these days of 'advanced ideas,' will you kindly tell me if the terms used in the above notice are so used because the Prayer Book does not supply the proper terms, or is it just the growing tendency of the day to 'do as Rome does'?

"One who claims to be a Churchman after the old order cannot accept without a protest many of the names and phrases now used, which not only tend to distract the mind, but also detract from the true spirit of worship."

It is needless to say that the Book of Common Prayer furnishes all the terms and names of festivals and services which are authorized in this Church or are necessary in ministering "the Doctrine and Sacraments, and the Discipline of Christ,—as this Church hath received the same," which every priest in the Church is pledged to do. When other names or descriptive terms are introduced, especially those which have been dropped or expressly repudiated by the Church, it is not unreasonable to suppose that the teachings or practises indicated are those for which the Church has no name because she does not recognize or teach or practise the things signified thereby. This conclusion can hardly be avoided in regard to the notice quoted above, provided the person who wrote it knew the proper use of language.

The Church has no "Feast of Corpus Christi" (Body of Christ). That is a festival instituted by the Church of Rome in the twelfth century in honor of the Eucharist as defined by that Church in her dogma of transubstantiation. The word "Mass" was a mere catch-word adopted by the Roman Church to designate the Sacrament of the Lord's Supper after that Church had changed it from a sacrament to a sacrifice, the New Testament names of the sacrament being no longer applicable or descriptive of her meaning. When the Church of England repudiated the Roman doctrine, branding "the sacrifices of Masses" as "blasphemous fables and dangerous deceits," she rejected also, consistently and as a matter of course, the festival which commemorated and the name which designated it.

What the distinction is between a "Low" and a "High" Mass, and why one is more "Solemn" than the other, or what a sub-deacon is and what are his functions, we are not fully informed nor does the Church teach us. But these are unimportant since they chiefly serve, like the tail of a comet, to attract attention to a strange phenomenon and to add to the amazement of the beholder.

This strange language, of which our correspondent justly complains, is much more than a mere question of words. Names mean things; and the Confraternity of the Blessed Sacrament, and other organizations and persons of like views and purposes, are too astute not to be fully alive to the fact. One main method by which it is sought to reintroduce into this Church doctrines and practises which it has before abolished is by getting the people gradually accustomed to the use of names and words and phrases which express these things. No method could be more insidious, or apparently more successful. To some it seems an innocent, to others a puerile matter that old and discarded names should be revived by those who have a fancy for doing so; and of course no one is going to be misled by them! They are wont to be introduced as being more "Catholic" or more "Churchly" than the terms used in the Prayer Book,—as though anyone could be more catholic or churchly than the Church herself,—and are readily adopted by thoughtless persons who wish to be considered as quite up-to-date if not a little ahead of the common herd. Being seen constantly in print, intruding themselves everywhere, they presently become accepted as legitimate and of good standing in the nomenclature of the Church, and the teaching or practise signified comes in under their shelter,—as it was meant to do.

It is well for our laymen to awake to this process which is so persistently going forward in our Church and to understand what it means. They should make their opinions known and felt in a matter in which they are vitally interested but are seldom consulted. In these days no one but a "Catholic" appears to have views which demand recognition or feelings which clamor for protection. The staunch Churchmen who are accustomed to, and satisfied with, the language and teachings of the Church as given in the Book of Common Prayer hold in their hands the power to keep the Church true to her avowed principles and steadfast in the old paths. One chief time to exercise this power is when the congregation elect their vestrymen, and when the vestries elect rectors or elect delegates to diocesan councils or conventions, and when these elect their bishops or deputies to the General Convention. At such times the laity speak, and they have need to speak intelligently and with decision.

BOOK NOTICE.

The Master Scientist. An Index to the Healing Power of the Christ and a Guide to Health, Plenty and Peace. (Anonymous.) Foote and Davies, publishers, Atlanta, Georgia. Pp. 147. Price, $1.00.

A book, as to its main teachings, by no means to be approved. The author discovers, or borrows from the late Mrs. Eddy, a new Christ, not the Christ of the Gospels, not divine, and making no propitiation for sin, but who, being unusually precocious, learned for himself and offered for the salvation of the world

the principle and rules of the "Science of Being."

Rather more than half of the book is made up of quotations from the New Testament and the Apocryphal gospels and on down through such writers as Bishop Brent and Mr. Lanier, Henry Drummond and Lyman Abbott, Benjamin Franklin and Elizabeth Stuart Phelps, to Ingersoll and Mary Baker Eddy. Many of these excerpts are really fine, and they are almost the only redeeming feature of the book. One can only be surprised at the cleverness with which they are made to illustrate a thesis so foreign, in most cases, to the views of their authors.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE PANAMA CONFERENCE.

Letter from Mr. Stirling.

Mr. Editor: For the last three weeks, both editorially and through the correspondence columns of Church papers, the Board of Missions, of which I have the honor to be a lay member, has been bitterly attacked and criticised, in such language as the following examples, regarding the Panama Conference:

"The Board of Missions has thrown to the winds its best asset, the unity of Churchmen."

"The Board has defied the House of Bishops and the General Convention, of which that House is a constituent part."

"The Board has disregarded the clear and unambiguous decision of the General Convention in refusing to the Board authority to co-operate with other Christian boards."

"It may well be questioned whether the Board, already burdened with large obligations which it is unable to meet, should at this time assume new responsibilities in South America."

"It is about time that some means should be found to check the growing lawlessness in the Church."

"The only power which can give authority to the Board for official representation at such a conference is the Church, and the Church in General Convention has directly refused to grant such power to the Board."

"This last action of the Board is the height of folly, they are casting a firebrand in the Church by committing her to this sort of thing, which the House of Bishops by a large majority absolutely refused to sanction at the last General Convention."

"This action is in direct defiance to authority, and is sure to create untold disturbance throughout the Church."

The legality and the wisdom of our action seem to be equally questioned by the writers quoted above.

Believing that these and similar statements have been made in most cases under a misapprehension of the exact facts, I ask the courtesy of space in your paper for these explanations:

The action of the Board was neither hasty nor ill-considered. The subject was first considered at the February meeting of the Board and was discussed for fully half an hour. Further debate was prevented by a resolution to lay the matter on the table. This resolution prevailed by a vote of 13 to 11. It appeared later that some of those voting in the majority were led to do so because of the confident statement made that the action of the House of Bishops in failing to concur with the House of Deputies in the General Convention of 1913 in the adoption of a certain resolution meant that the General Convention had refused to grant the Board permission to send delegates to such gatherings as the Panama Conference.

The action of the Board at the February meeting was communicated to the Bishops in Brazil, Cuba, Porto Rico, and Mexico. The messages received from them led the Executive Committee of the Board to decide that it would recommend to the Board at its May meeting that the resolution should be taken from the table and further considered. Notice of this intention was sent to all members of the Board. The matter came before the May meeting of the Board early in its session when the attendance was largest. There was a full discussion. Letters dissenting from the proposed action, written by absent members—Bishop Weller and the Reverend Dr. Manning—were read, as was also this cable from Bishop Kinsolving, of Brazil:

"Strongly in favor of participating Conference Panama, it would be a great mistake not to share."

Letters were read from the Bishops of Porto Rico and Cuba, giving specific reasons why in their opinion the Board ought to share in the Conference. It was also announced that a letter had been received from the Archbishop of the West Indies, who early in the year had made inquiry about the intention of the American Church with regard to the Panama Conference and who, when informed of the action taken at the February meeting, wrote at length, expressing his regret and giving reasons why in his judgment it was desirable that not only the American Church, but the Church in the West Indies should be represented at the Conference. Bishop Brown, of Virginia, who had some twenty years' experience serving our Church as a missionary in Brazil, also favored participation in the Conference.

Lawyers present at the May meeting of the Board, including Mr. George Wharton Pepper, whom all recognize as an eminent legal authority and a clear thinker, maintained that the failure of the resolution referred to in no way debarred the Board from participating in the Conference.

It is my understanding that the resolution referred to was presented in the House of Deputies **without** the knowledge of the Board of Missions, and was in no sense whatever a request by the Board for an enlargement of its powers.

To quote Mr. Pepper:

"The Board of Missions may lawfully exercise all the corporate powers of the Domestic and Foreign Missionary Society; the Society **is** the Episcopal Church on the side of its missionary activity. Anything that may properly be done by the Episcopal Church in furtherance of its missionary interests may be done by the Board.

"If attendance at such a conference is **not** within the chartered scope of the Society, the General Convention has no power by resolution to authorize the Board of Missions to be represented. In other words, if the Panama Conference were not distinctively missionary in character and were in the nature of an ecclesiastical council, the General Convention would have no right or power to use the Society as an agent for participation.

"The resolution that failed in the General Convention of 1913 had no legal effect whatever; had it passed it could not have conferred upon the Board the power to take non-missionary action; the failure of the Convention to pass it of course could not deprive the Board of any power to take missionary action which it already possessed."

An examination of the pamphlet in use by the Board, containing Canon 55, By-laws, etc., discloses the following:

An Act of Incorporation of the Domestic and Foreign Missionary Society of the Church says:

"All such persons . . . shall be and are hereby constituted a body corporate for the purpose of conducting missionary operations in all lands by the name aforesaid."

Canon 55, Article II, Paragraph 1, says:

"There shall be a Board of Missions for the purpose of discharging the corporate duties of the Society."

The By-laws of the Board, State, in Article I:

"For the guidance of the Board, it is declared that the world is to be regarded as the missionary field."

In 1910 the Board of Missions appointed delegates to attend the World Missionary Conference in Edinburgh. This fact was reported fully to the General Convention in October of that year in the Triennial Report of the Board of Missions. Apparently this report was accepted by the General Convention. Moreover the Convention adopted a programme providing for a meeting upon the World Missionary Conference. It was at this meeting that the Bishop of the Philippine Islands, whose subject was "The Church and Christian Unity," made the suggestion which resulted in the appointment of the Commission on Faith and Order. Bishop Brent had but recently come from the meeting of the World Missionary Conference. It would seem, therefore, that the Commission on Faith and Order, whose work it is now declared will be seriously hindered by the sending of delegates to the Panama Conference, was the direct outgrowth of the similar Conference in Edinburgh.

Moreover, the General Convention of 1910 commended the Board of Missions for taking part in the Laymen's Missionary Movement campaign of that year, and requested the Board of Missions "to continue its effort to enlist the co-operation of laymen in missionary work through the Laymen's Missionary Movement **and in such other ways as the Board may deem best.**"

The House of Bishops in 1910 went so far as to appoint a committee of five Bishops "as a committee of good speed for the Laymen's Missionary Movement," indicating pretty clearly the attitude of the General Convention of 1910 to movements of this kind.

Even though our critics may think it hair-splitting, nevertheless I invite their attention to the difference between the word "co-operate," which occurs in the resolution so much referred to, thus: "The Board has full authority to take such steps as it may deem wise to **co-operate** with other Christian Boards of Missions," and the word "conference,"

which is the foundation of the Panama project. Webster's dictionary defines co-operation. as "Collective action, to act or operate jointly with others, joint action to produce an effect," while conference is defined as "Interchange of views, serious discussion," to confer is "to consult, compare views, deliberate."

A corporate body organized to conduct missionary operations may surely confer and seek information in any quarter that it deems wise.

Emphasis has been laid upon certain statements in Bulletin 2 of the Panama Conference, which it is claimed reflect unfairly upon the religious life of South America. It may be worth while to note in passing that these are the words of the English Bishop of Argentina. They cannot in fairness be said to represent the general tone of the pamphlet, nor the minds and methods of the leaders in this movement. John R. Mott, Robert E. Speer, and others who have been and are actively connected with the organization of this Conference, are so widely known as well-balanced, tactful, wise, and able men, they need no defense.

Much stress has been laid upon the question whether the Roman Catholic Church has or has not been invited to join in this conference, or whether, if invited, it would accept.

Dr. Manning, in his letter of June 12th, I believe to have been misinformed when he says, "It was stated, I am told, at the meeting by one of the officers of our Board after a telephone talk with the office of the Latin America Conference, that if an invitation to the Roman Catholics were insisted upon 'it would split the committee in charge.'"

I understand Dr. Oldham telephoned that the committee would undoubtedly be divided upon the subject, for one reason, among others, that there were members of the committee who felt that to issue any formal invitation to the Roman authorities, either in Rome or in Latin America, would only embarrass those authorities; moreover, it was the earnest desire of the committee to do everything possible to avoid arousing any antagonism; the members of his committee felt that the Roman Church has had just as much notice and invitation already as the members of any other communion have received.

As I understand it, no formal invitation has been received by our Board to send delegates, we have merely been informed that plans are being made for such a conference, and the basis upon which we could determine the number of our delegates if the Board decided to elect any.

While we would be glad to see all communions conferring for the spiritual and moral benefit of a continent, yet failing the success of such an effort, what right have we to make ourselves the self-appointed guardians of the Roman Church? Are we to fail to avail ourselves of what may be a valuable informative conference because any one or more communions decline to or fail to attend?

The Church has deliberately committed itself to carrying on work in Latin America. It has elected Bishops for Latin American lands; it has instructed the Board of Missions to make appropriations for such work. With the general approval of the Church, the board in 1905 accepted from the American Church Missionary Society responsibility for the missions in Brazil and Cuba. The Board thus became, as it had never been since the original organization of the American Church Missionary Society, representative of the whole Church. This fact alone would seem to indicate that the Board, in order to deal fairly with those people in the Church who had previously supported work in Latin America through the agency of a volunteer society, should be represented at a conference to discuss work in Latin America.

The Rev. Dr. Manning, in his letter to the Church press, states:

"Before the last General Convention the power of our Board to enter into co-operative action with other boards was called into question. At the meeting at which this question was raised, the Board was definitely advised by its legal counsel that the General Convention had not endowed it with this power."

The minutes of the Board meeting in April, 1913, show that the subject under discussion at that time, and referred to by Dr. Manning, was whether or not the Board should share in what was called the United Missionary Campaign. This was a joint effort on the part of a number of Home and Foreign Mission Boards to present facts about missionary work to the people of various communions in joint meetings. The campaign was managed by a Central Committee. It therefore had a certain official character. It involved an expense account, of which the share of our Board was estimated to be $3,000. There were members and officers of the Board who felt that a campaign of the kind proposed was neither timely nor desirable. The counsel of the Board, who was present at the meeting when the subject was under consideration, said that the Board **could not, under its charter, vote money to be expended under the direction of another organization.** There is no record to show that he stated that the General Convention had not endowed the Board with certain powers. That he did not so advise the Board would seem to be clearly shown by the fact that when he made the statement with regard to the Board's inability to vote money to be expended under the direction of another organization, it was immediately proposed by the advocates of the plan, that the Board should still share in the United Missionary Campaign, but that all funds needed to meet our share of the expenses should be provided for from sources outside of funds received by the Board on account of the apportionment.

The Rev. Dr. Manning feels that the Board has erred in stating that the Panama Conference is to be "on the same general lines as the World Missionary Conference in Edinburgh." This is the statement of the Committee of Arrangements on the Panama Conference; see Bulletin No. 1. It is also distinctly stated in Bulletin No. 2 that "The Panama Conference is not to be a gathering for legislation on ecclesiastical questions or even on matters of missionary policy. It will have no such authority. It is to be a gathering for the honest investigation of the problems of missionary work in Latin America and for full, brotherly conference as to how the needs of Latin America can be most effectively met by the gospel of Christ." "Such a conference cannot expect to have God's blessing if it is not held in the spirit of hope and love. It must not be a time of mere negative criticism or of condemnation of what is disapproved." Is not this parallel with the decision of the Edinburgh Conference "that no expression of opinion should be sought from the conference on any matter involving any ecclesiastical or doctrinal question on which those taking part in the conference differed among themselves?" (Volume 9, History of the World Missionary Conference, page 8.) The subject matter for the deliberations of the two conferences is, of course, different. The subject of the Panama Conference is frankly stated to be missionary work in Latin America; but the character of the conferences and the methods of treatment of the subjects would seem to be practically the same.

Reference has been made to the consideration that should be shown to the opinion of a "party" in the Church, and it has been implied that the majority vote has ridden somewhat rough-shod over the minority. I hold the view that each member of the Board represents no parish, province or party, but simply the Church as a whole. A director in a large corporation represents neither his own stock nor that of any special group of stockholders in preference to any other stock, he is in honor bound to use his best judgment to protect at all times the interests of the whole body. So with the Board, we are to promote the mission of the Church with singleness of purpose to that end and that alone.

On large questions of policy a difference of opinion must almost of necessity exist. I am amazed at the feeling shown in this case by the writers who presumably represent the minority, and it will be entirely beyond my comprehension if the lay men and women of the Church permit this question to so harden their hearts as to cut off their gifts which should be forthcoming to promote the coming of God's kingdom upon earth.

I apologize for the necessity of writing at such length in an effort to convey to the laity of the Church as fair and comprehensive a presentation of this matter as is within my ability.

WM. R. STIRLING.

Chicago, Ills.

SERBIAN RELIEF WORK.

Letter From Miss Coleman.

Mr. Editor: I received to-day the following letter from my sister, Miss Helen M. Coleman, which she sends to the many friends who have so kindly responded to the Serbian Relief Fund appeal. She is at present in England, but expects to return to Serbia in the near future. I shall be glad to receive any further contributions, which will be forwarded promptly and acknowledged as heretofore.

JOHN F. COLEMAN.

St. Paul's Rectory, Suffolk, Va.

24 Hillaries Road.
Gravelly Hill,
Birmingham, England.

My Dear Friends: It may be that you, who have taken so kindly an interest in my work in Serbia, may like to learn something of my experiences while there. First of all, however, I must express my deep gratitude for all the contributions so generously sent to me, which enabled me to render assistance to many poor sufferers there.

When we arrived in Salonique last November we thought we were going direct to Nish, the present seat of government, but heard that a large Red Cross unit, under Princess Trubetskatz, of Russia, had arrived there before us and were already at work in the building we should have had.

After waiting two days we had orders to go to Scoplye, the old Serbian capital, which had been in the hands of the Turks for 500 years, and is called by them Uskub. There we found a large school building, already used by the Serbs, was to be our hospital, and

a very busy time we had for about three days, turning out the beds already there, scrubbing, cleaning and disinfecting, for every place was extremely dirty.

Almost before we had unpacked our goods (we took out with us about 250 tons of things, equipment for a hospital of 300 beds), we were told that a train-load of troops, all badly injured, might arrive at any minute. Never shall I forget the day they came. Every carriage and stretcher in the town was utilized, and they poured into our hospital and were even laid in rows in the corridors. All available hands went to work to get the mud and blood-stained clothes off the poor maimed fellows as quickly as possible, wash them, give them hot drinks, and get them into bed.

When I tell you that many of them had not had their clothes off their backs for weeks, some said **months**, you can imagine the state they were in—full of filth and vermin. When they came to us many of them had not had their bandages removed since they left the battlefield ten days before, and their limbs dropped off in our hands as we unwrapped the bandages. Neglect and dirt had caused mortification, and their sufferings must have been intense, but they were wonderfully brave, and are a fine, handsome race of men, sober and healthy, and they quickly responded to treatment and were most grateful for everything we did for them. Some of them had lost both legs, some both eyes; others had ghastly wounds in almost every part of the body, but we heard very little complaining.

As soon as they got accustomed to their surroundings we often heard them singing their native songs, taking parts, many of them having good voices.

All are musical, and love pretty things. The peasants dress in costumes of many colors. They all weave their own, dye them with their own vegetable dyes, and embroider them in wonderful colors and patterns. Serbia is very poor and they had not nearly enough cloth for uniforms, so most of our patients were in their brown home-spun clothes, knitted stockings of many colors, and sandals made of calf-skin, tied on with string, called "opankies"—very poor protection for the feet when marching in winter.

Scoplye was full of refugees from Belgrade, Shabatz and other places in the north, where the Austrians had committed most awful atrocities, and I was able to help many of these, who had lost everything, with the money so kindly sent from America. Many individual cases I bought clothes for, or shoes. Some needed food, and some of the money I gave to men in the wards, who had lost sight or limbs. Some to the Refugee Committee, to buy flour for the starving. (We sent to Salonique for the flour, as there was very little left in Serbia.)

Part of the money I gave to the Bishop of Nish for the orphans under his care, of whom there are very many. One case of dire necessity was that of a poor widow who had been very well off in Belgrade. She lost her home and everything she had there, her husband died of typhus, and her mother also had this dread disease, but recovered, and they were in great poverty and distress. I wish each one of you could have seen the gratitude in the faces of those poor women and children when they received the money and were told that it came from sympathizing friends in far-off America. They wept, and smiled, and kissed my hands, and sobbed out their thanks, which were interpreted to me by my friend, Dr. T., of Nish, who took me to the one room they now call "home."

Typhus, enteric and diphtheria are raging all over the country, fortunately less now than a few weeks ago, because of the noble work of American, Russian, French and English doctors and nurses who are toiling amongst them—many paying the toll of their own lives while striving to save this brave and gallant little nation who have played so important a part in the present most terrible war. Of their own doctors over two hundred have died of typhus during the past two months, showing that they do not spare themselves, but work night and day until worn out completely, then fall a prey themselves, often having no one to nurse them properly.

I spent one month in Nish, nursing one of our staff who had typhus and was in a Serbian hospital there, and who made an excellent recovery. I met many delightful Serbian people there, and was struck by the way they all so bravely bore their losses, and put up with the inconvenience of one small room instead of their comfortable homes in Belgrade.

Everyone expressed intense gratitude to those who have rendered assistance in any way. The archbishop, or metropolitan of Serbia and also the Bishop of Nish gave me their blessing, and said they would ever remember me, and all the friends who had helped them through me, in their daily prayers.

I could write much more, but space forbids. May I, in renewing my thanks, ask for your continued help for these stricken people, amongst whom I am hoping soon to be at work once more, assuring you that any money you may send shall be spent for them to the best advantage, and you may rest assured of their deepest gratitude. And I ask you to pray that I may never weary of working, and that my strength may be maintained as long as there is need for me to be there.

Ever yours most gratefully,
HELEN M. COLEMAN.
June 4, 1915.

CHURCH INTELLIGENCE

Calendar for July.

1. Thursday.
4. Fifth Sunday after Trinity.
11. Sixth Sunday after Trinity.
18. Seventh Sunday after Trinity.
25. Eighth Sunday after Trinity. St. James.
31. Saturday.

Collect for Fifth Sunday After Trinity.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

POLICY OF THE PANAMA CONFERENCE.

At a joint meeting of the chairmen of commissions and the Committee on Arrangements for the Panama Conference, held at Caldwell, New Jersey, June 9th-10th, the following resolution was adopted:

"The committee approves the following policy, drafted by the Rt. Rev. William Cabell Brown, D. D., chairman of Commission II, on Message and Method, and the Rev. Charles L. Thompson, D. D., LL. D., chairman of Commission VIII, in dealing with questions which affect the relation of evangelical missions in Latin America to the Roman Catholic Church, and the committee directs that all references to this subject in the reports of other commissions, and in the printed statements issued by the Committee of Arrangements, be harmonized with this general policy."

The statement of policy mentioned, adopted for the guidance of those arranging for the conference, and of all writers and speakers at the conference, as reported by Bishop Brown, is as follows:

"This conference strongly recommends that those who are making arrangements for the Panama Conference, as well as all writers and speakers at the conference, bear in mind that, if the best and most lasting results are to be attained, while frankly facing moral and spiritual conditions which call for missionary work in Latin-America, and while presenting the gospel as we hold it as the only adequate solution of the problems which these conditions present, it shall be the purpose of the Panama Conference to recognize all the elements of truth and ignorance in any form of religious faith. Our approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ, and that charity which 'thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth.'

"In the matter of Christian service we will welcome the co-operation of any who are willing to co-operate in any part of the Christian program. We should not demand union with us in all our work as the condition of accepting allies for any part of it."

THE EMERGENCY FUND.

Steadily is the Emergency Fund climbing toward its goal. The latest figure is $240,000, an increase of $9,000 in the week. Summer time is having but little effect on the receipts so far.

The latest statement from the board's treasurer shows that the diocese of New York had given $44,205, and Pennsylvania came next with $28,734. Then comes Massachusetts, $15,949; Newark, $12,657, and Connecticut, $10,345. In the Middle West, Ohio was leading the Fifth Province with $4,567, and Chicago followed with $4,439.

Grace church, New York, takes the lead in parochial offerings. Including the Woman's Auxiliary, and other organizations, this parish has given $4,645.86. In Boston, Trinity church made a thank offering to the fund on the tenth anniversary of Dr. Mann's rectorship. It amounted to $2,261.24, which brings the total gifts of the parish up to $2,505.24.

Some congregations are giving for the Emergency Fund as much as, or more than, their regular apportionments. St. Luke's church, Montclair, New Jersey, did this by a most effective plan. A suburban parish of 600 communicants, it paid $266.00 more than its apportionment of $2,617, and then held a house to house canvass for the Emergency Fund. The rector and a layman had made strong addresses, and a committee of men and women was appoint-

ed to call at the communicants' homes on a certain Sunday afternoon. The result of their canvass was $2,100 for the fund.

One rector says he is going to spend his summer vacation in personal work among his parishioners to see that every one of them who possibly can gives to the fund. Another one has organized his vestry, St. Andrew's Brotherhood and confirmation class into a committee to work for the fund, and for increased subscriptions for extra parochial obligations. This committee meets every Sunday after the morning service to make reports and to discuss mission work in various parts of the world.

At the annual convocation of the missionary district of Honolulu, Bishop Restarick read the following letter:

"To Our Dear Bishop: We cannot give one day's salary to the Board of Missions because we are not big enough to work for a salary, so we each send you the price of one moving picture show. We hope there will be plenty of money for you to send to New York.

"Lovingly,

"YOUR LAHAINA CHILDREN OF ST. CROSS SCHOOL."

Bishop Restarick declared that the children of Hawaii always set an example in giving to missions, their offerings this year amounting to $1,300.

It is to the glory of the Church that it is rising with such generous enthusiasm to meet the emergency crisis, but it is rather to the shame of many of its members to allow 1,500 parishes and about 4,000 individuals to make possible the present measure of success. As Bishop Lines well says in a recent letter to the Church, "We have not begun to get at our resources, and now the efforts should be everywhere to interest parishes and people that have not given, to see if we cannot finish well what we have well begun."

MAGNA CHARTA.

The following minute was presented and unanimously adopted at the meeting of the board of trustees of the University of the South, Sewanee, Tenn., June 14, 1915:

"The board of trustees of the University of the South, at their regular annual meeting, are deeply impressed with the fact that Tuesday, June 15, 1915, the date fixed for the commencement exercises of the University, is the seven hundredth anniversary of the signing of Magna Charta—an event which marks the beginning of free government among English-speaking people and the real birth of those institutions of liberty which are the glory of the Anglo-Saxon race; and the board of trustees hereby requests the chancellor to use a special prayer at the commencement exercises, commemorating this notable event in English history, giving thanks to Almighty God for His blessing upon our Church and nation, and imploring the continuance of His guidance and protection for our people and government during the present and future time."

SEWANEE SUMMER SCHOOL.

The Summer Training School for Workers, will be conducted at Sewanee, Tennessee, August 3rd to 8th, inclusive, 1915. The object of the Summer Training School is to prepare leaders for the work of the Church in the Departments of Missions, Religious Education and Social Service.

Among the lecturers and instructors are Bishops Gerry, Gailor and Knight, the Rev. Dr. Gardner, the Rev. J. M. Maxon, Dr. E. J. Banks, Mr. John Howe Peyton and Miss Emily C. Tillotson.

Arrangements have been made for a special rate of $1.00 a day for the week. For full schedule and further information apply to the Rev. Mercer P. Logan, D. D., Nashville.

GAMBIER SUMMER SCHOOL.

A splendid corps of lecturers, an unprecedented attendance, and good hospitality combined to make the sixth session of the school the best of all. Bishops Webb and Reese, the Rev. Professor Hall and the Rev. Dr. Gates were among the lecturers. Three of the four Ohio Bishops were present. A conference was held on the subject of the Nation-wide Preaching Mission.

This school is no longer an experiment. Its success and permanency are established. The attendance of men upon the lectures was sixty-eight. Thirteen more than last year. And the receipts of the treasurer in fees were accordingly larger. The following gentlemen were chosen to manage the school next summer: The Rev. F. C. Sherman, chairman; the Rev. Dr. Strubert, the Rev. C. E. Byrer, the Rev. W. A. Stimson, Archdeacon Dodshon and the Rev. Thomas Jenkins, organizing secretary and treasurer.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Zion Church, Truro Parish.

On Wednesday, June 23rd, a very interesting and delightful celebration of the first "Parish Day" appointed for Zion church, Fairfax county, where the Rev. Frank Page, D. D., is the honored and beloved rector, brought together a good congregation of the people of Zion church and their friends from the other churches and chapels under the ministry of Dr. Page. Invitations had also been sent to former rectors of the parish and other clergy to attend the exercises of the day. Those responding by their presence were the Rev. John McGill, D. D., a former rector now living near The Plains; the Rev. William H. Burkhardt, rector of St. James church, Leesburg; the Rev. Andrew G. Grinnan, of the Old Falls church, Fairfax county, and the Rev. Samuel A. Wallis, D. D., of the Theological Seminary, who is in charge of all the mission stations of that institution.

The celebration of the Parish Day commenced with divine service at 11 o'clock A. M., in Zion church. This consisted of the Holy Communion and a commemorative sermon preached by the Rev. John McGill, D. D., full of sacred memories of the past, rendered more impressive by the spiritual power and force of his words. His ministry in the parish closed some forty-three years ago, comprised the days following the Civil War, and he recounted not only incidents of his ministry at the Court House, but also at Chantilly, Centreville, Herndon, and the Old Falls church.

The Ante-Communion was read by the Rev. William H. Burkhardt, the Rev. S. A. Wallis, D. D., taking the Gospel and Nicene Creed. The communion was administered by the Rev. Dr. McGill, assisted by the rector, Dr. Frank Page.

After the service a delicious and bountiful luncheon was served by the ladies of the congregation in the beautiful grounds of the rectory adjoining the churchyard, where friends from all parts of the parish met each other, and entered into pleasant converse together.

At two o'clock all returned to the church for a general meeting, presided over by Dr. Page. The Rev. A. G. Grinnan opened this with prayer, which was followed by a hymn sung by the choir and congregation. Interesting addresses were given by the visiting clergy and members of the vestry, in alternative order at the call of Dr. Page. The laymen who spoke were Judge Love, the Hon. R. Walton Moore, Dr. W. P. Moncure, Colonel Robert E. Lee and Mr. R. E. Thornton, the senior warden, and they all acquitted themselves worthy of their reputation in the county, State and Church. It counts well for a community when such men with other prominent persons are devoted to the work of the Church, and meet together with the rest of the congregation to celebrate a Parish Day. Members of the congregations of the church at Vienna, and the chapel of the Good Shepherd, as well as of Old Falls church, where Drs. McGill and Page had been rectors, were also present, and among members of the Methodist church at Fairfax were Mr. Robert Wiley, the treasurer of the county, and Mr. Richardson, the clerk of the courts.

Dr. Page and his people are to be congratulated on the complete success of their first Parish Day. May it be the forerunner not only of annual Parish Days at Zion church, but also of Parish Days in all the churches of Fairfax county. Parish Days are full of possibilities for good in bringing the people together, in heartening, and strengthening them, and in giving them an inspiration for greater work in building up the kingdom of God in their respective communities.

Stuyvesant School, Warrenton.

At the recent school prize day the headmaster made the following announcement in his address:

"It is my plan, as soon as this school shall have proved its worth to our community, to incorporate it under the laws of Virginia, and thus to insure its permanent and independent existence. One step along this line has already been taken. I have asked Bishop William Brown, D. D., to become Episcopal visitor to the school, and he has consented. Outwardly this means simply that Bishop Brown, when he visits Warrenton, will endeavor to come to the school, to meet its masters and boys, and to acquaint himself with its condition and work; but the deeper significance lies in the fact that by asking the Bishop to become its Episcopal visitor, and by his acceptance, the school definitely aligns itself in teaching and influence, with the Episcopal Church; and although it does not come actually under the control of the diocese it does endeavor to become a definite, recognized and useful contributing factor in the religious, as well as in the intellectual life of our Commonwealth."

Among the prizes awarded were the following:

General Scholarship—Bowdre Mays, Augusta, Ga.; I. B. M. Tabor, Roanoke, Va., and R. Wallach, Jr., Warrenton, Va.

Bartel's German Prize—Isham Keith, Warrenton, Va.

Public Speaking—A. L. Clark, Warrenton, Va.

Huidekoper Athletic Prize—J. J. H. Hyde, New York, N. Y.

Stuyvesant Cup—A. L. Clark, Warrenton, Va.

Ordination: The Rev. Philip A. Arthur, the assistant minister at St. Andrew's church, Richmond, was ordained to the priesthood at St. Andrew's church, Richmond, on Sunday, June 27th, by the Rt. Rev. R. A. Gibson, D. D.

The ordination sermon was preached by the Rev. J. J. Gravatt, D. D.,

rector of Holy Trinity church, Richmond. Other clergy present and taking part in the service were the Rev. Messrs. N. P. Dame, J. G. Scott, C. G. Chamberlayne, Ph. D., G. D. Christian and C. S. Harrison. Mr. Arthur will continue as assistant at St. Andrew's church, Richmond.

Mrs. Alice Lee Perkins, widow of William Harding Perkins and granddaughter of Philip Haxall, the eminent merchant-miller of Richmond, died suddenly on June 20th at her home in Richmond, where she had spent the greater part of her long and useful life. Mrs. Perkins was prominently identified with many charitable and Church enterprises. For thirty-five years she was an active member of the Board of the Protestant Episcopal Home for Ladies in Richmond.

Outing of the Clericus.

The crowning feature in the recent history of the Richmond Clericus was an outing on Monday last at "Laburnam," as the guests of Mr. and Mrs. John Stewart Bryan.

The afternoon was occupied by a baseball game, watched by the Bishop and a select bodyguard of the more grave and stout members. The score of the game was 50 to 4, besides a few which it is thought the umpire failed to count in favor of the side captained by the rector of St. Mark's. The losing side adopted Russian strategy and executed masterly retreats when any unpleasant balls came near. It was observed, however, that their modest and withdrawing manner changed at the bountiful collation spread a little later.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

The Council.

The annual council of the diocese of Kentucky was held in Grace church, Paducah, May 24th, 25th and 26th.

Thirty church people from Louisville went on the special car provided.

The action of greatest importance taken by the council was the adoption of the Church Pension Fund.

There was no change in the Board of Diocesan Missions, and the same delegates to the Provincial Synod were returned. The Rev. G. C. Abbitt, of Hopkinsville, was elected secretary of the diocese. The name of the old Sunday-school Board was changed to "The Diocesan Board of Religious Education." A committee was appointed by the Bishop to perfect plans for a general preaching mission, to be held two weeks in Advent, which was recommended by the General Convention.

Following the council, a three days' institute was conducted by Miss Emily C. Tillotson, of the Church Mission House, for the Woman's Auxiliary. The next council will be held in St. Mark's church, Louisville, it being the tenth anniversary of that church into the diocese as a parish.

St. Stephen's Parish: Services were held on Whitsunday, commemorating the first anniversary of St. Stephen's as a parish. A year book, with an exterior and interior view of the church, has been printed. On the last page is a parish prayer, which the rector, Rev. F. W. Hardy, has requested his people to use daily.

Calvary church, Rev. Harris Mallinkrodt, rector, reports a decided increase in pledges for the support of Church and missions, resulting from the men's house to house canvass.

The interior of Calvary's Mission chapel on the point, presents a new and pleasing appearance. Walls and ceilings have been painted, pews overhauled and electric lights installed.

Mrs. Mallinkrodt has gone to spend the summer with her aunt, Miss Thackard, who, for some years, has been a missionary at the Indian Reservation, Fort Defiance, Arizona.

Trinity Church, Owensboro, Rev. G. Leckonby, rector, is planning for a new rectory. Mr. Leckonby was unable to attend the diocesan council, on account of his wife's illness. She is improving in health.

Epiphany Church: The duplex envelope system, adopted in Church of the Epiphany Sunday-school, Louisville, has proven a most decided success. At a time when many of the Sunday-schools are closing for the summer, Epiphany's Sunday-school is increasing in numbers and will, so the rector, Rev. Arthur Gorter, reports, keep open during the season.

Bishop Woodcock has decided, together with the people, at a parish meeting, that St. John's church, Louisville, will hereafter be under the Bishop's supervision as a mission.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.

Mortgage Removed: Trinity rectory, Pine Bluff, has been freed, in advance of the required time, of a long standing $4,000 mortgage. Fifteen hundred dollars of this amount had been paid during the year preceding last Easter with money earned by means of suppers, sales, bazaars, etc. Then Mr. E. W. Freeman, a loyal Baptist, whose wife is a member of the parish, told the rector that he believed the remainder of the money could be raised by a congregational canvass—offering to make a contribution himself and to assist in the canvass.

He accepted an invitation to make an address on this subject at the annual parish meeting, and his remarks were so favorably received that one-third of the required amount was pledged right there. Mrs. Newman, the oldest woman in the parish and the mother of Mrs. Freeman, volunteered to take charge of the soliciting and, together with her son-in-law, did the major part of the work. Within sixty days the money was secured through subscriptions, ranging from one dollar to one hundred. In view of the general business depression this is considered a very creditable achievement, and the parish feels that it owes much to the Baptist friend who took the initiative. It should also be stated that the parish paid its apportionment for general missions before it removed this mortgage.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

St. Alban's Church, Olney: The consecration of St. Alban's church, Olney, was on Sunday, June 20th, by the Rt. Rev. Dr. Reginald Heber Weller. After the consecration there was a procession and solemn celebration of the holy communion. The rector, the Rev. Archibald C. Knowles, being the celebrant, the Bishop preached the sermon.

The new church is built as a memorial to the rector's father, the late George Lambert Knowles, by his widow, Matilda Josephine Knowles, and the other members of the family. It is a very beautiful example of the French Gothic period.

Preaching Mission: An unusually large number of the clergy of the diocese met in the church house on Tuesday afternoon, June 22nd, in response to a call of Bishop Rhinelander, to consider what plans should be made to carry out the proposition of a nation-wide preaching mission made to the last General Convention. The Bishop, who presided, strongly endorsed the project and asked the co-operation of all the clergy. The Rev. Dr. James E. Freeman, in an earnest address, outlined the plans of the mission. The Rev. Dr. Floyd W. Tomkins urged that the work be done in groups of churches, while each parish might have its own individual plans for the mission. The Bishop was authorized to appoint twelve clergymen as a committee to make arrangements to prepare for the mission which will be held during the next Advent season.

The Galilee Mission, which has been the means of rescuing thousands of men and women from degradation, has given men like George Long, who has become himself a noted rescue worker and has founded the Inasmuch Mission, has also been the means of fifteen men deciding to devote themselves to the sacred ministry of the Church. Four of the number have already been ordained. The latest recruit is Robert W. Lewis, who was working in the Church army in London and Leeds, England. As the result of the Rev. J. J. D. Hall's meeting him in London last year, Mr. Lewis has come to Philadelphia and taken up work at the Galilee Mission, intending to prepare himself for the ministry while working there.

Old St. Peter's church, in the Great Valley, celebrated its annual parish day on Saturday, June 19th. The rector, the Rev. Jules L. Prevost, M. D., preached on the Old Time Church and the First Episcopal Settlement in Pennsylvania. This church was a place of worship as far back as 1703. In the service Dr. Prevost read from a Bible which has been the property of the church since 1745.

Home of St. Michael and All Angels: Though but little known the Home of St. Michael and All Angels for crippled colored children is doing a splendid work among the unfortunate little ones. It was founded in 1896, and is the only one in the country which works exclusively among crippled colored children. The work that it has done during these years shows that it is deserving of a far more liberal support than it has received.

The Rev. Dr. J. Alan Montgomery, who, a year ago, went to Jerusalem as the director of the American School of Research, has just returned and reports his inability to do any work there owing to the disturbed conditions which prevail.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rev. W. R. Stearly, Suffragan-Elect.

The Churchmen's Association of Paterson, has arranged for a special outdoor service on Sunday evening, July 4th, at 7 o'clock, on Monument Hill. All the churches will be closed, and their vested choirs will meet in Trinity church, Totowa, and go in procession to the monument. The address will be made by the Rev. John Keller.

A majority of the Standing Committees of the several dioceses have forwarded their formal consents to the consecration of the Rev. Wilson R. Stearly, rector of St. Luke's church, Montclair, recently elected Suffragan-Bishop for the diocese of Newark. It is hoped that the ordination will take place in that parish early in October.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

New Church for East Rochester: On Wednesday evening, May 12th, ground was broken and a site staked out for a new church by Archdeacon Davis in East Rochester. The basement will be used for Sunday-school and social purposes. Enough money is in hand to enclose the building and make it habitable, and the work of construction will be carried on from time to time as funds become available; no debts are to be incurred. Services were first held in East Rochester about twelve years ago, but were discontinued after a short period until the present movement was taken up last March.

Deconsecrate Old Avon Church: Bishop Walker, assisted by eight of the neighboring clergy, officiated at the ceremony of deconsecrating the edifice of Zion church, Avon, which was built nearly ninety years ago, on Tuesday afternoon, June 1st. The ceremony of deconsecration concluded, the congregation repaired to the new edifice, which is being erected a little south of the old site, and there the Bishop laid the cornerstone. Addresses were made by several of the clergy and thanks were specially tendered to Mr. and Mrs. Herbert Wadsworth and Mr. Frank E. Hovey for gifts of money, site and adjoining lot upon which it is planned to build a parish house and rectory. Credit was also given to all who had contributed in any way to the Building Fund. A delicious luncheon was served to the clergy and guests who had come from all parts of the Genesee Valley for the occasion.

Hobart College: The ninetieth commencement of Hobart College, Geneva, was held June 12th-17th. The baccalaureate was preached in Trinity church, Sunday evening by the Rev. Karl Reiland, of St. George's church, New York. The service was conducted by the rector, assisted by the chaplain, Rev. Dr. Hubbs, and President Powell, the Bishop of the diocese pronouncing the absolution and benediction.

The Phi Beta Kappa address was delivered by Dean Johnson, of the School of Commerce of New York University, his subject was "College Products and By-Products."

The candidates for honorary degrees were John Copeland Kirtland, professor of Latin in Philips Academy, L. H. D. Rev. Raymond Colyer Knox, chaplain of Columbia University, S. T. D. The same degree was conferred upon the Rt. Rev. Hiram R. Hulse, Bishop of Cuba. The degree of LL. D. was conferred upon Joseph French Johnson, the Phi Beta Kappa orator, and upon the Rev. Karl Reiland, D. D., rector of St. George's.

New Rectory for St. Stephen's Parish: Rev. Charles H. Smith, D. D., rector of St. James, Buffalo, has recently purchased the house adjoining St. Stephen's church, and presented to that parish for a rectory. St. Stephen's was formerly one of the many missions started by Dr. Smith, and now becomes a self-supporting parish. Rev. Francis J. Angel is the rector.

Honors Rector's Memory: Upon the Bishop's Visitation to St. John's church, Mt. Morris, on Sunday evening, May 30th, he unveiled a handsome bronze tablet given by Mrs. H. M. Dayfoot. On the tablet, which is placed at one side of the altar, is the following inscription. "In loving and grateful memory of the Rev. Thomas L. Franklin, 1820-1899. Rector of this parish. 1853-1871, during which time this church and adjoining rectory were built.

Memorial to Dr. Hodges: On Trinity Sunday at St. Paul's church, Buffalo, all the music sung at the morning service was from the compositions of the late Rev. Dr. Hodges, of Baltimore, as a memorial to him. The rector of St. Paul's Rev. Charles A. Jessup, D. D., was formerly a choir-boy under Dr. Hodges and later associated with him as curate.

Bequests: By the will of the late Henry D. Dox, of Geneva, the sum of $5,000 is given to St. Peter's church, of that city, in memory of the testator's father, Richard D. Dox, and a similar sum to the Church Home, Geneva. It is directed that the principal of both bequests be kept intact and only the income used.

Memorial Flag for Trinity, Geneva: On Trinity Sunday, the rector of Trinity church, Geneva (Rev. C. M. Sills, D. D.), celebrated the fortieth anniversary of his ordination. The day was further marked by the presentation of a beautiful silk American flag, the gift of Mrs. James L. Truslow, of Scarsdale, N. Y., in memory of Brigadier-General A. B. Wells and Major Eugene A. Ellis.

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

Annual Convocation.

The eighth annual convocation met in Trinity church, Reno, on Friday, June 11th, at 10 A. M. Bishop Hunting celebrated the Holy Communion, the gospel being read by the Rev. Thomas Lloyd Bellam, who on that day celebrated the fiftieth anniversary of his ordination to the ministry. These fifty years have been given to missionary work in the West, over half of them in Nevada. After the service the congregation organized with all the clergy of the district, eight in number, together with the required number of lay delegates. In his address the Bishop said:

"I am sure we all feel that among the signal benefits of the convocation is the association with our fellow workers. The isolation of the clergy is one of the greatest trials in a field like Nevada, and anything that draws us together actually or in spirit helps greatly in making firm that courage which enables us 'to stand, and having done all, to stand.' Let us form among ourselves a league of prayer. We know something of a brother's needs and we should pray for each other. I remember each of you clergy by name every day in my prayers, and I beg your prayers for me and for each other. There is nothing else which will bring us nearer in heart and endeavor and enable us for our great work. This knowledge of a common intercession must certainly draw us closer together, unify our larger interests and strengthen us for our task."

The report of the Committee on Canons appointed at the last Convocation was adopted with few alterations. The Church Pension Fund was referred to a committee to report next year. The proposition to build a Bishop's house on the lot purchased by the Bishop was approved, and a committee appointed to further the project. The clergy adopted resolutions pledging themselves to multply the number of their services by visiting as many places as possible. They also endorsed the principle laid down by the Bishop that no questionable means of raising money should be used in the district, and urged that a strict interpretation of this principle be adhered to. The Rev. Mr. Bellam was presented with a purse of fifty dollars in gold as a token of the esteem of his brother clergy.

Due to the generosity of Mrs. Clinton Ogilvie, of New York city, the clergy of the district are to have the privilege of meeting together at a winter conference. It was decided to have the conference this year in November, partly as a preparation for the preaching mission, in which they decided to join. The invitation of Mr. Thomas, of Carson, to hold the conference as guests of St. Peter's parish, was accepted.

The next convocation will be held in St. Paul's church, Elko.

The following were elected delegates to the Eighth Province Synod: Clerical, the Rev. Messrs. Hazlett, Thomas, Gunn and Price. Lay, Messrs. Withers, Brown, Pope and Vanderlieth.

The Bishop's appointments were as follows:

Archdeacon—The Ven. A. Lester Hazlett.

Chancellor—Hon. George S. Brown.

Registrar and Secretary—Rev. Joseph W. Gunn.

Treasurer—Mr. Wayne T. Wilson.

The Council of Advice—Revs. Bellam, Unsworth, Hazlett and Thomas, Messrs. George S. Brown, R. G. Withers, E. D. Vanderlieth and F. E. Patton.

The celebration of the holy communion at the opening of the convocation was also a corporate communion for the Woman's Auxiliary and was attended by a number of women interested in the missionary work of the Church. After the service, the Auxiliary held a meeting, which was stimulating in the interest displayed, and which promised a marked growth in the organization of auxiliaries throughout the district.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

News Notes.

The Standing Committee has organized by electing the Rev. Stewart McQueen president and Mr. R. H. Mabrey secretary. The Rev. Stewart McQueen has been president of the Standing Committee for a number of years, and is esteemed as one of the most valuable men to the diocese. He was mentioned in the Bishop's address as a man without whom the diocese would suffer.

The Board of Religious Education and the Commission on Negro Work appointed by the last council, represent a response on the part of the diocese to co-operate with the movement in the Church to better the Church's work along these respective lines.

The Bishop of the diocese is now at his summer home on Weeks' Bay, Baldwin County.

The Rev. T. H. Johnson, of All Saints' church, Mobile, was recently called to the rectorship of St. Paul's church, Meridian, Miss. He declined the call.

The Rev. John D. Wing, rector of Grace church, Anniston, will leave on the first of July for Savannah, Ga., where he has accepted a call to the rectorship of Christ church.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan

The Gary School Plans: The Board of Religious Education of the diocese, at a meeting just held, gave serious consideration to the new Gary school plans. It was decided last week by the Board of Education to open fourteen public schools of the Bronx to the new plan, and to spend $1,875,000 in the Bronx alone to carry out the plan. Such action puts New York ahead of all other large cities in adopting this new plan. Clergy and school board mem-

bers are enthusiastic concerning it. Of the money to be spent $1,000,000 is to go into new buildings, carrying the Gary ideals, and the $875,000 into extensions of old buildings to provide recreational, manual training, library and vocational facilities.

The board named a committee to canvass the matter of getting a trained superintendent, with assistants if possible and if needed, to the end that the Church in the Bronx may be ready for the innovations. The new plans will start in October. The region effected is the northern part, including that of the Bronx church house, which may be utilized. Parishes include St. Paul's, the Advocate, St. James, St. Alban's, Holy Nativity, St. Martha's and St. Simeon's. The Demonstration School at St. Mary's in Manhattan is eventually to be utilized for the plan.

Clergy Club: The Rev. Dr. George William Douglas and the Rev. Dr. Milo H. Gates are members of a preliminary committee that has secured more than 300 memberships among ministers of New York and vicinity for a Clergy Club. The membership is to be put up to 1,000 if possible. The initiation is $10 and dues the same. Club rooms are to be in the Fifth Avenue building in the Madison Square district, and members may come from all religious bodies. No restaurant is to be attached to the club rooms. The enterprise is fostered by the Federation of Churches, the Rev. Dr. Walter Laidlaw, Presbyterian, its moving spirit. The president of it is the Rev. Dr. Nehemiah Boynton, Congregationalist.

Other News.

In the death of James J. Goodwin, its senior warden, Calvary parish, the Rev. Theodore Sedgewick, rector, loses a strong supporter of many years. Mr. Goodwin comes of the Connecticut family of the name, and died at the ripe age of eighty. He was a cousin of the late J. Pierpont Morgan, and long associated with him. Of the same family is the Rev. James Goodwin, of Christ church, Hartford, and others famous in law and in business.

The Rev. Melville K. Bailey, of Holy Spirit Mission, Bronx, has taken up summer work in addition to his own. It is on the beach of the Sound, or upper New York bay, where are popular resorts that are reached by trolley and attended on Sundays by crowds of all sorts and conditions of men and women. At one place a hall has been secured, and at another open air services are held.

Trinity church will rebuild its chancel this summer, under direction of the architect, Thomas Nash. It will be a memorial of Mr. and Mrs. Isaac Bell. There will be canopied choir stalls, communion rail and organ screen, and marble tiling for the floor. The organ will be rebuilt and placed on both sides of the chancel. The Astor reredos and altar will, of course, not be removed, but greatly enhanced in the beauty of its setting. Services will not be discontinued, but a temporary chancel will be provided in front of the permanent one. Only last year Trinity was closed and stone work of the interior renovated.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

The Woman's Auxiliary to Bishop Peterkin.

Following is the text of a message sent Thursday to Bishop George W. Peterkin by the Woman's Auxiliary of the Episcopal council meeting in Parkersburg:

Parkersburg, W. Va.,
June 10, 1915.

To the Right Rev. G. W. Peterkin, first Bishop of the Protestant Episcopal church in the diocese of West Virginia:

Rev. Father in God:

On motion of Mrs. Frank Moats, of the Church of the Good Shepherd, seconded by Mrs. G. A. Archman, of St. Matthews, Wheeling, a committee of one was appointed to write you, our beloved bishop, a word of greeting and cheer from the Woman's Auxiliary of the diocese of West Virginia, now assembled in annual council.

It is a happy coincidence that the motion came from a member of your own Memorial Church of the Good Shepherd, seconded by a member of the church in which you were consecrated, the committee of one being the daughter of your sainted father's friend and classmate, a representative of Trinity church, Parkersburg, the seat of the Episcopal residence.

The auxiliary desires me to express its most affectionate and reverential greeting, regretting that your illness should preclude your active service amongst us. But "they also serve who stand and wait."

We feel that prayers that arise from your couch in our behalf reach the Throne of Grace, making us wiser and better. We wish you to know how we appreciate your severe labors in the years of your episcopate, your fervor, zeal, justice, generosity, humanitarianism, sympathy and "love, passing that of woman."

We hold ourselves ready, dear Bishop, to aid you in all means in our power. Let us know your wishes, we will do our very best to meet them.

As we pray daily for you, our chief pastor, please continue your prayer for us, that a spirit of pure godliness may make us what our name implies, true helpers to the Board of Missions. May these inadequate lines find you more comfortable in body, and with our love, sincere loyalty, and prayers for God's choicest blessing on you, yours and the diocese you are serving.

We remain,

"Faithfully yours."

THE WOMAN'S AUXILIARY OF THE PROTESTANT EPISCOPAL CHURCH OF THE DIOCESE OF WEST VIRGINIA.

KINNIE E. SMITH.
Committee.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

St. Mary's Church: Splendid work is being done at St. Mary's, Jacksonville, under the Rev. William Wyllie. In that parish a Junior Auxiliary has been organized, under three directresses, there being three divisions. A very live organization in the parish is the Brotherhood of St. Andrew Chapter. It is composed of young business men who find time to do a great deal of work for the church—in the Sunday-school, as lay readers, in visiting the hospitals and hotels and in publishing a parish paper.

St. John's, Jacksonville, expects to break ground very soon for the erection of a parish house and Sunday-school building which will cost when furnished about $30,000.00. St. John's Guild, of this parish, is raising a fund to put a chime of bells in the church in memory of the late Mrs. Weed, the wife of the Bishop of the diocese.

The members of St. John's church are deriving much pleasure from the use of the beautiful "Keystone" grounds across the river. This property was left to the parish by Mrs. Cummings to be used for outings. It is proposed by the parish to also use a part of the property as a home for boys next fall.

River Junction: There are prospects for the immediate completion of the church building at River Junction. It is hoped that the church will be ready for services before September the 1st. A recent donation of $250.00 has made this possible. River Junction is a new station which was opened a little over a year ago by the Rev. I. N. Webber-Thompson, who at the time was in charge of St. Paul's church, Quincy. Mr. Webber-Thompson has become curate at St. John's church, Jacksonville, and has been succeeded in Quincy and River Junction by the Rev. Nicholas Righter. Mr. and Mrs. Righter will be away from Quincy on a vacation during the month of August.

Christ Church, Pensacola, held its second Sunday-school graduation exercises in the church Sunday, June 27th, at 11 o'clock. Two graduates received diplomas. A gold medal was given by the Alumni Association for the best paper on the Sermon on the Mount. There were seven contestants and the medal was awarded to Marie Gray. The Alumni Association expects to give a medal each year for a paper on some New Testament subject.

The offering was given to St. Philip's school, Jacksonville, which is the largest negro work of the Church in the diocese.

Notes.

On June the 12th the new chimes were rung for the first time in St. John's church, Tallahassee, and on the next day, Sunday, they were dedicated. There are ten bells in the chimes, which is a gift of Miss Mary S. Lewis, who also gave a brass tablet which is placed in the vestibule below the bells and on which is inscribed in large letters "To tell of Thy lovingkindness early in the morning, and of Thy truth in the night season."

Since the resignation of the Rev. J. H. Davet St. John's has been supplied by Rev. Caesar F. Moore, of Lee, Massachusetts, the Rev. Julius T. Shultz, of Liberty, New York, and the Rev. Howard M. Dumbell, of Delhi, New York.

The Rev. Francis Yarnall, rector of St. Peter's church, Fernandini, broke his arm while cranking an automobile in the early part of May and suffered a great deal from the nervous shock. He is taking a month's vacation at Montclair, N. J.

The Rev. L. W. Doud, of Fort Scott, Kansas, has succeeded the Rev. John T. Lewis as rector of Christ church, Monticello, and has entered upon his duties. The Rev. John T. Lewis has succeeded the Rev. William Wyllie as rector of St. Mark's church, Palatka.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Columbia Institute.

At the recent commencement exercises of Columbia Institute the historic diocesan school for girls, Columbia, Tennessee, an interesting feature of the occasion was the presentation to the trustees of diplomas awarded by the institute in 1840, '41 and '42. In presenting the diplomas to the Board the Rev. Walter B. Capers, president of the school, said it was a unique distinction the Church enjoyed in having been the pioneer of Christian education in the great Southwest Territory, which then

embraced what are now the States of Kentucky, Tennessee, Mississippi, Alabama, Louisiana, Texas Arkansas. Columbia Institute, Texas, Arkansas. Cotre from which this work and its influence radiated, and though begun and sustained under the greatest possible difficulties, yet in an appeal (The Banner of the Cross, Philadelphia, 1843), good Bishop Otey could write: "I venture the opinion that Columbia Institute for the last three years has had a larger number of pupils under more religious and intellectual training than Kenyon, Kemper and Jubilee together." Mr. Capers thought the fact of the school's holding true to the purpose and ideal of its establishment for eighty long years, and though without endowment had never closed its doors, was sufficient evidence that God's blessing is upon the work, and also a sufficiently strong appeal to secure the institute's endowment at the hands of loyal and interested Church people.

Dr. W. P. Woldridge, senior member and secretary of the Board, received the venerable diplomas. They were:

Miss Mary Theresa Minter (Tennessee), July 3rd, 1840.

Miss Ann Eliza Hill (Alabama), June 29th, 1841.

Miss Rosa Minter (Tennessee), July 1st, 1842.

Miss Ann Beaumont (Clarksville, Tenn.), July 1st, 1842.

Each diploma bore the signature of Leonidas Polk, Pres. Board of Trustees, and Bishop James H. Otey, Visitor.

These valuable relics of heroic days when Christian education had a struggling and precarious existence in the Southwest, together with other interesting mementoes of the time, are to be attractively hung in Alumnae Hall, whie the west corridor of the main building is now graced with fine life-size portraits of Bishops Otey, Polk and Quintard.

The Rt. Rev. Frances Key Brooke, D. D., Bishop of Oklahoma, delivered the address to the graduating class upon the occasion of this the eightieth anniversary of the founding of the school. Bishop Thomas F. Gailor, of Tennessee, and Bishop Winchester, of Arkansas, were in attendance upon the annual meeting of the trustees, Bishop Gailor presiding as president of the Board.

The Daughters of the King held their fourth local assembly in Trinity church, Clarksville, Tenn., on May 20, 1915. Rev. Mr. de Ovier, the rector of Trinity, gave a most forceful and inspiring address from the text, "Except ye be converted and become as little children ye cannot enter into the kingdom of heaven."

After a celebration of the Holy Communion a short business meeting was held in the church, and at 1 o'clock luncheon was served at the rectory. The afternoon was devoted entirely to the regular business meeting. After the election of officers and reading of the chapter reports a round table discussion was held and the two first questions on the program, "How to arouse a deeper realization of the obligations of the pledges of the order" and "What shall be done with daughters who do not respond," were warmly discussed, and finally resulted in the appointment of a committee to write a circular letter to be sent to each daughter in the diocese, with the earnest appeal for a more serious consideration of the obligations and better fulfillment of the pledges. Owing to the limited time other questions were left over for the next local assembly, which will be held in the Church of the Advent, Nashville, May, 1916.

Personal Notes

After July 1st, the address of the Rev. Walter G. Parker, dean of Trinity Cathedral, Little Rock, Arkansas, will be 1623 Spring Street, Little Rock.

Communications intended for the Standing Committee of the diocese of Florida should be addressed to the Rev. L. Fitz-James Hindry, secretary, Trinity parish rectory, Saint Augustine, Florida.

The Rev. William C. Winslow, D. D. of Boston, is spending three or four months at Barnstable, Cape Cod, where he will go on with his duties and work as vice-president and honorary treasurer of the Egyptian Research Account.

The address of the Rev. Edward T. Sullivan is changed from Newton Centre, Massachusetts, to Allerton, Massachusetts.

Until September 10th the address of the Rev. C. K. Benedict, dean of the Theological Department of the University of the South, will be Cedarville, Michigan.

The Rev. Hunter Lewis, has resigned as rector of Trinity church, South Boston, Virginia, and taken up work under Bishop Howden in New Mexico. His address is Mesilla Park, New Mexico.

The address of the Rev. Robert C. Jett is changed from Staunton, Virginia, to Lynchburg, Virginia.

For the summer the address of the Rev. M. B. Marshall, rector of Christ church, Norfolk, Virginia, is Orkney Springs, Virginia.

The address of the Rev. John T. Foster, rector of Annunciation, New Orleans, Louisiana, is changed from 1203 Eighth Street to 2220 Canal Street, New Orleans.

During the summer months, the address of the Rt. Rev. David H. Greer will be North East Harbor, Maine.

The University of the South, Sewanee, Tennessee, recently conferred the degree of doctor of divinity upon the Rt. Rev. Thomas C. Darst, D. D.

Until October 10th, the address of the Rev. Edward Wootten, of Wilmington, North Carolina, will be Box 249, Saluda, North Carolina.

The address of the Rt. Rev. Frederick F. Johnson, D. D., Bishop Coadjutor of Missouri, will be, after July 9th, St. Paul's School, Concord, New Hampshire.

The address of the Rev. A. B. Kinsolving, D. D., rector of St. Paul's church, Baltimore, Maryland, will be, for the summer, Fisher's Island, New York.

The Rev. Hiram Bullis, of Evanston, Wyoming, was re-elected secretary of the district at the eighth annual convocation held in St. Mark's church, Cheyenne, June 12 to 15, 1915.

The Rev. W. T. Allan, rector of St. Luke's church, Jacksonville, Alabama, has resigned after thirteen years' rectorship, to take effect August 1, 1915. He has been twice rector of this parish —from 1888 to 1892 and from 1906 to 1915. During the last nine years he has made many improvements in the property of the parish.

All communications intended for the secretary of the diocese of Kentucky should be sent to Rev. George C. Abbitt, secretary, Hopkinsville, Kentucky.

For the month of July the address of the Rev. Clinton S. Quin, of Paducah, Kentucky, is Hotel Brighton, Ocean City, New Jersey.

For the present the address of the Rev. Randolph H. McKim, of Washington, D. C., is Blue Ridge Summit, Pennsylvania.

For the summer the address of the Rt. Rev. G. H. Kinsolving, D. D., is York Cliffs, Maine.

The Rev. Z. S. Farland, of Rochester, New York, and formerly rector of St. Stephen's church, Westhampton, Richmond, Virginia, has accepted a call to the rectorship of Christ church, Corning, New York, and will enter upon his duties September 1st.

The address of the Rev. Walter N. Clapp is 812 St. James Street, Pittsburgh, Pennsylvania.

The Rev. Alfred N. Samwell, who spent the winter in Bermuda, has accepted charge of St. George's church, Pittsburgh, Pennsylvania.

Ordinations.

The Rt. Rev. Dr. Philip M. Rhinelander advanced to the priesthood, in St. Mark's church, Frankford, Philadelphia, Pennsylvania, the Rev. Frank W. Creighton, the Rev. Joseph O. Pienionzek and the Rev. T. D. Malan. The sermon was preached by the Rev. A. J. P. McClure. Mr. Creighton is at Andalusia, Pennsylvania. Mr. Pienionzek will work among the Poles, and Mr. Malan the Church of St. Sauveur, Philadelphia.

On June 20th, being the thirty-fifth anniversary of his father's ordination to the diaconate, the Rev. Henry Clark Smith, second son of the Rev. Walter J. Smith, superintendent of the Thompson Orphanage, was ordained priest in St. Peter's church, Charlotte, North Carolina, by the Rt. Rev. Joseph Blount Cheshire, D. D. The candidate was presented by his father. Other clergy present were the Ven. William H. Hardin, archdeacon of the convocation of Charlotte; the Rev. Robert A. Tufft, rector of the parish, and the Rev. Edwin A. Osborne. The sermon was preached by the Bishop from 2 Cor. 1, 2 and 7 verses. Mr. Smith spent a year in Arizona in mission work, and will now go to Roanoke Rapids for his first work in North Carolina.

On the feast of St. John the Baptist, at Holy Trinity church, Lisbon, North Dakota, Bishop Tyler ordained to the priesthood the Rev. Albert Edward Harold Martyr, of the class of 1915 of Seabury Divinity School. The candidate was presented by the Rev. Drs. G. DeWitt Dowling and J. K. Burleson. The sermon was preached by the Rev. L. G. Moultrie, Dean Dowling and the Rev. J. S. Brayfield reading the epistle and gospel. Besides these the Rev. W. H. Ward, of Moorehead, Minn., and James N. MacKenzie, of Minot, were present. All of the priests present assisted in the laying on of hands.

This was Bishop Tyler's first ordina-

(Continued on page 21.)

Christianity and the Community

Thy Kingdom Come on Earth

The movement for the extension of public playgrounds is making notable progress in the cities of America, the more so because it is recognized that proper opportunity for play is a matter not only of physical but of moral consequence.

One terse and timely illustration of the truth of the above is the following statement from the last report of the Public Recreation League of New York city:

The action of the Board of Education in throwing open every available school yard between 3 and 5 o'clock in the afternoon has increased interest in athletics. In the past these yards have been closed and locked after the close of the session and the boys have been compelled to play elsewhere. Now, with teachers supervising and directing the play, the boys spend two hours a day in exercise. A district on the upper east side has been troubled for a long time by the schoolboy gangs. After the yards were thrown open for games the principal said: "I hear no more of gang fights among our pupils, and I am confident that the wholesome competition fostered by the team work has been a great factor in breaking up the gang spirit."

✠

The larger employment of the public schools, both the buildings and the yards, for the neighborhood use and benefit is a policy which many progressive towns and cities are following increasingly. It would be an opening for real service if every person who reads these words should ask how far the public schools of his own community are being efficiently put at the service of the people for neighborhood meetings, lectures, entertainments, recreation, etc., and should set himself to create a forward-moving public opinion along this line.

✠

The Travelers' Aid Society has demonstrated its vital worth wherever it is known, but for those who are not familiar with what the society is, the following paragraphs from a report issued this week in connection with an appeal for funds by the local branch of the society in Richmond, will serve as an interesting indication of what the organization and its work mean:

A month or two ago a hatless, disheveled, bewildered mountain girl came into the Main Street Station in the early morning, after having traveled all night. Clutched in one hand was an antiquated bag and in the other a note, written by herself, informing the reader that she had never traveled before; would appreciate any one's assistance, and signed "Your Friend." That there was a "friend" there to answer that pathetic appeal was due to the efforts of an organization recently formed in Richmond and just now asking the city's aid in its work of mercy—the Travelers' Aid Society of the city.

Miss Beardsley, secretary of the society, and a trained worker with several years of experience, was there in the deserted station in the early morning to extend a helping, cheering hand to just such bewildered unfortunates as the mountain girl. She gathered from her confused and disconnected narrative that she had very little money and nowhere to go, very little experience of any kind and no prospects of employment. So the secretary guided her through the maze of unaccustomed scenes and confusion to the Y. W. C. A. After several hours of rest, she was much restored in body and mind, and, with the help of her new friend, soon found a home with a family in the suburbs, where, in the capacity of mother's helper, she has become a useful citizen of Richmond.

Only One Instance of Many Thousands.

This girl is only one of many thousands, mostly women and young girls, given guidance, aid, and especially protection, at what is often a pivotal point in their lives, where lack of protection from evil influences might have changed their whole histories.

Few people realize the dangers surrounding women, young girls, and even men, traveling alone in the United States. The number of them who simply disappear, a prey to human wolves who take advantage of their inexperience and ignorance, is appalling. It has been estimated that 50,000 disappeared thus in the past year, beyond all hope of finding or rescue. It is terrifying to think how much larger that number would have been had it not been for the help of the agents of the Travelers' Aid, extended at just the crucial time when it was most needed.

The idea of forming a society to aid inexperienced travelers originated twenty-five years ago in Boston. Later travelers' aid societies sprang up all over the United States, wherever the need was greatest. Sometimes they were independent organizations, but more often they were a branch of some larger one, nine times out of ten of the Y. W. C. A. As time went on it became apparent that their work was getting too big to be a branch of anything, so more and more of them were organized independently.

Would Adopt Uniform Style of Badge.

The model independent one was at New York, and was the inspiration of Miss Grace Dodge. It was impressed on her, more and more, as well as on other workers for the Travelers' Aid, that they should come together into a national organization, non-sectarian, similar in methods, co-operative, and, especially, using the same badge, which would then come to be recognized all over the country. There are at present fifty different styles of badges used, resulting in endless confusion and infinite opportunity for deception.

The Travelers' Aid, of New York, therefor, offered the services of its secretary to go from city to city and reorganize the societies according to a fixed standard. In this way about 50 per cent. of the associations have been organized and made independent of the other societies of which they were formerly a part. The next step was to bring all these newly organized clubs together into a national organization. A meeting was called for the purpose last January, but postponed on account of the sudden death of Miss Dodge. Since then the Pacific Coast problem has been such an engrossing one that the idea of a convention has been, for the moment, overshadowed. It will, however, undoubtedly be taken up again soon, and this time pushed on to completion.

✠

Has your community a Travelers' Aid Society? If so, are you helping to maintain it? If not, can you help to organize one?

✠

At Blue Ridge, North Carolina, in the superb mountain region near Asheville, which has been called "The Land of the Sky," there will be in August a Summer School worthy of the attention of social workers within reach of it.

The school is to meet at Robert E. Lee Hall, the beautiful modern building in the mountains, in which during each summer many conferences are held—beginning this year with the Student Y. W. C. A. Conference already reported in this paper. There will be special rates on the railroads, and the rates for board and room will be from $10.50 to $14.00 a week.

The dates for this second "Southern Summer School for Social Service and Christian Workers" will be from the 3d to the 30th of August.

Among the teachers and lecturers who will have part in the school are President Kenyon L. Butterfield, of the Massachusetts Agricultural College, widely known as a writer and counsellor in the modern movement for the development of country life; Dr. Alexander Johnson, director of the department of extension of the Vineland Training School, an ex-president and for years the executive secretary of the National Conference of Charities and Corrections; Dr. Bruce R. Payne, president of the George Peabody College for Teachers; Mr. John Ihlder, secretary of the National Housing Association; Dr. S. C. Mitchell, president of Delaware College; Miss Martha Berry, founder of the Berry Schools of Georgia, and Miss Julia Lathrop, head of the Children's Bureau of the United States government.

The month will be divided into two terms of two weeks each, so that persons coming for only two weeks may get full courses. Some of the courses will continue during the four weeks. All classes will be held during the morning hours and special lectures will be given during the evening hours. Afternoons open for study and recreation.

In addition to special lectures the regular curriculum will be as follows:

August 3-16.

(1) The Housing Problem—Mr. John Ihlder.

(2) Eugenics and Sex Hygiene—Dr. M. J. Exner.

(3) The Social Message of the Christian Church—Dr. O. E. Brown.

(4) Rural Organization, Including the School, the Church and the Economic Life—Dr. Kenyon L. Butterfield.

August 17-30.

(1) Study of Negro Problem—Dr. W. D. Weatherford.

(2) Eugenics and Sex Hygiene (continued)—Dr. M. J. Exner.

(3) The Social Message of the Christian Church (continued)—Dr. O. E. Brown.

(4) Rural Organization, Including the School, the Church and the Economic Life (continued)—Dr. Kenyon L. Butterfield.

All persons attending regular class sessions will be charged a tuition fee of one dollar per week. This will admit them to all classes.

For full information write W. D. Weatherford, secretary, Blue Ridge, North Carolina.

In the Imperial University at Tokyo, a state university of Japan, there are seventeen Christians among the teachers and more than three hundred professing Christians among the students.

Church Knowledge and Nurture

PATRIOTISM.

"It is distinctly the mission of the Church to lay hands upon all the children of the entire community and interpret to them patriotism in terms of the kingdom of God, and religion in terms of their civic life."

"We plead for the teaching of patriotism in the elementary departments of every industrial community, mission, and Sunday-school. Visualize it. Present simple drills and sketches that will introduce the flags of other nations as well as of our own. Teach what saluting the flag means—American childhood by birth or adoption. A small Italian in New York attacked a German scrub-woman at her work. He was reproved promptly for it. 'But see,' said he, 'she is scrubbing the floor with a piece of **our** flag!' And it was not an Italian, but an American flag."

But teach patriotism always from the religious point of view, leaving any ordinary instruction about it to the public schools. Teach it this way by emphasizing the fact that this country is "God's country" in the highest and truest sense, to be kept for Him: lived in for His service; lived in to His glory. Said President Wilson: "I ask that every boy and girl, every man and woman, that part of the destiny of America lies in their daily perusal of the Great Book. If they would see America free and pure, they will make their own spirits free and pure by this feeding upon Holy Scripture."

L. P. Ford.

Religious Pedagogy.

Elements of this study have been written up by Frederick Lewis Pattee, Professor of the English Language and Literature in the Pennsylvania State College. His book has been approved by the International Sunday-School Association's Committee on Education as an Advanced Standard Course, and has reached its fourth reprint since the first edition appeared in 1909. For a small volume it is thorough in its treatment of its theme: and very practical advice is packed in its pages. It begins with the beginner in the Sunday-school, and describes the care, training and instruction he should have all through his school career. Its illustrations illustrate, and its treatment of various subjects is logical and clear, and shows the work of an experienced Sunday-school teacher. One must believe the author is as much at home there as in his college class room.

In the first third of the book "**Child Study**" is the subject. By way of introduction he differentiates the Sunday from the secular school: and then passes to the physical basis of child-care—the room in which the child is taught, and the body in which he lives and learns. The child's energy and play instinct, and standpoint are described: his individuality and first religious ideas. The intermediate period between childhood and adult years, even before the age of youth is reached, are carefully discussed. He shows the importance of using the story for primary children, and graded curriculum for the adolescent age. In a thoroughly sympathetic spirit he tells the teacher's, and more fully the child's limitations. The last he finds ill-health, often unnoticed as when adenoids afflict; language, so many theological terms of derived languages in our religious conversation, while the child naturally uses for everyday life and understands best Anglo-Saxon: misunderstandings by teachers of child-nature; and lack in the child-world of experience of many things well known and taken for granted in adult life. The teacher himself is the child's first lesson book, and sometimes his second, third, and only one. Parents with children under thirteen years of age should read carefully chapters III, VI, VII and VIII: those with children between the ages of fourteen and seventeen ought to read chapters IX and X. While teachers will find in all the chapters a healthy treatment, on its bright side, of the Sunday-school life and experiences.

The second third of the book is recommended to every teacher who really wants to know: of what kind of attention the pupil is capable: how to secure that: how to cause the pupil to perceive: how to take advantage of the laws of memory for permanent results: how far he can depend on the child's imagination: how he can train him to think about the lesson: how to cultivate a scholar's will power: how to help him to form good habits: how to stimulate helpful emotions: how to give useful suggestions: and last, but by no means least. how to educate conscience.

Then let the teacher turn his thoughts back upon his own duty and his own conscience, and discover how consecrated he be to his work by his desire to study the third part of this little book. He will find there practical answers to these questions which he ought to ask every week:

What is preparation?
What is instruction?
What is the pupil's share?
What is effective illustration?
What is application?
What is questioning?
How teach geography?
How teach missions?
How review the lesson?

"Dr. Gregory, in his book 'The Seven Laws of Teaching,' gives as his third and fourth laws: 'The language used in teaching must be common to teacher and learner,' and 'The truth to be taught must be learned through truth already known.' We must 'begin where we find the child.' To succeed perfectly is to be a Froebel. But the teacher must try. A knowledge of the child's capacities comes only through actual study of the child. in a long experience, and careful watching of the individual."

"There is always danger that Sunday-school teaching will become merely academic, that it will feed the intellect and nothing else. There is danger on the other hand of too much goody, goody moralizing, too much pious preaching, too much pressing home of the central truth, too much searching and probing of the soil to see if the seed has begun to germinate. The teacher must keep before him the great truth that every life will sooner or later express itself. If food of any kind is taken and assimilated it will result in capacity for action, and he should see to it that he is supplying the proper food. The great aim of all religious teaching is character. If character is not forming in the right direction, something is wrong with the curriculum or the teacher. This is a high ideal, but no other is safe." Page 84.

Picnic Supplies.

Since writing suggestions about Sunday-school **outings,** these helps from publishers of Sunday-school material have come to notice, and may prove useful in some cases: Picnic posters, 14x22 inches; invitation cards, engraved with appropriate designs, and place for signature of superintendent or teacher. Invitation post-cards, printed in colors, suitable for primary and junior scholars. Ribbon badge prizes for winners in games and contests, marked first, second, and third, and blue, red and yellow respectively. Tags for marking baggage sent for the picnic or excursion. Booklet with letters from teachers, in small and large schools, city and country, telling of pleasing features of successful picnics. Paper hot air balloons to be sent up from the picnic grounds, from 7½ to 20 feet in circumference. Elephant balloon, 4 feet high, 7 feet long. American flags of various sizes and materials. Envelopes for children selling excursion tickets: systematizing the work and saving time and annoyance.

Brotherhood of St. Andrew Notes.

From a letter written by the secretary of Christ Church Chapter, Brotherhood of St. Andrew, Elizabeth City, N. C.: "We held a special meeting last night and had fifteen present. The Bishop will be here for confirmation soon, and this meeting was called for the purpose of getting a report from the Brotherhood of their work on the confirmation class. The rector is sure of eleven, and of these eleven, six were brought in directly by the work of members of the Brotherhood. We are working on four more and hope to get their answer by Friday when the candidates for confirmation will meet in the rectory with the rector."

Another letter from the same source: "Our Church Attendance Campaign has certainly been a success. We got between sixty and seventy men to sign cards, promising to come to the night services, men who are not regular in their attendance at any church. Most of these have been coming regularly since they signed. We have noticed right along that the night congregations now have more men than women, something very unusual. The director divided the town into quarters, appointing four captains, one for each quarter, giving these captains four men each to see that every man in their respective quarters should be seen, men who are not members of any church, or do not go to our church regularly."

A report from a Junior Chapter at St. Louis tells us that one of the first works of that sturdy little group was to bring back into the Sunday-school the members who had lapsed in their attendance. They received a list of names from the superintendent and each boy in the chapter was assigned a number of these names. The first attempt brought back twelve truant members. These young fellows take turn about in going the rounds of the parish with the rector when he makes his calls on the sick and the shut-in.

The Boone University Library, at Wuchang, China. maintains over a dozen traveling libraries which circulate among the government schools, the Y. M. C. A. organizations in Hankow and Wuchang, and the Chinese soldiers stationed in Wuchang. These libraries are made up partly of English books and partly of translations.

Family Department

For the Southern Churchman.

We Give to Him the Crown.

By Eugene du Maurier.

What is told thee in the darkness tell it forth when it is light,
Show the patterns in the day-time that were woven in the night.
Let life's shadows form a background for a vision full of Grace.
Keep the fire beneath the silver till there's seen the Refiner's face.
Let thy tears disclose a rainbow when the light above doth shine.
Let Him polish in the workshop ev'ry jewel He calls "Mine."
Learn the songs He teaches nightly, when soft silence holds her sway.
Thou canst hear the voice of Jesus better then than in the day,
When the winds and storms beat wildly, deeper strike the roots below,
Spreading branches then will strengthen, satisfying fruits will grow.
Thus our testings bring us triumph, ev'ry sorrow pressing down,
Gives us grace and gives us glory. And we give to Him the crown.

For the Southern Churchman

A Happy and Hopeful Fourth.

Mabel Meredith Reese.

As Uncle James and Aunt Hannah walked down the road, with their great-nephew, Francis, circling before and behind, they commented on the fact that not for a long time had there been such a beautiful day for their annual excursion.

"It was pretty nearly as nice three years ago," puffed Aunt Hannah, as she hurried along, "but then it looked a little bit cloudy towards noon. It didn't rain, though," she added, in justification of the day.

"Last year it was hot," Uncle James remembered, as he hitched the box of lunch into a safer position, "not cool like this. The year before it rained, a regular cloudburst. My, didn't we get wet, Hannah!"

"I should say so. Well, I only hope it won't rain this year. When you've got a brand new bonnet on—"

"There's the stage!" cried Francis, as they came to the cross-roads. "And it's **full!**"

So it was. As it came toward them they looked in vain for an empty seat. The driver—not Jerry Waters, who usually drove, but an impudent young fellow—called cruelly, "Take the next car!" and the passengers laughed, every one of them, as the stage went on.

Uncle James looked blankly after the departed vehicle. Aunt Hannah started to run distractedly down the road, and stopped only when Francis caught her by the skirt. "You can't catch it," he wavered.

"'Take the next car,'" repeated Uncle James. "He—he knows there's no other stage to-day. We can't go, Hannah. The first time in thirty years."

Aunt Hannah could not speak. Francis was crying bitterly as the awful truth became more apparent. Aunt Hannah took him by the hand and started back across the road. The tears were running down her face, and she heard a suspicious sniff from Uncle James as he followed her.

A toot from a horn startled them into a run, and they just escaped a big dark-blue automobile as it came to a standstill in the middle of the cross-roads. A man and a woman were on the front seat, and the man called, "Didn't you see us, or hear us?"

"No," Uncle James said faintly. "We were not noticing—"

The woman was out of the machine in an instant. "Hush, Richard," she said. "Something's the matter." She put her hand gently on Aunt Hannah's arm. "What is it?" she asked. "Is some one hurt?"

Aunt Hannah wiped the tears away, and looked into the kind young face. "What a sad expression!" she thought.

"The stage was full and couldn't take us," she explained. "We were going to town to spend the day, and now we can't."

"Do you have to go to-day?" questioned the stranger. "It will be so hot, and the stores are closed on account of the holiday. It is the Fourth of July," she added in a low tone.

"Why, yes," Aunt Hannah said. "That's just why we want to go—to see the decorations, and the parade, and hear the music. We've gone for thirty years. This will be the first time we've missed."

"Richard, do you hear that?" the wife murmured to her husband, who had got out and was standing near her. "The first time for thirty years."

He answered her thought. "Of course we can, Mary." He turned to Uncle James. "We are going to town, sir, and will be delighted to take you down—that is, if you can get back. Suppose the stage is full again?"

"It won't be, I guess, and if it is, we can get a carriage in the village where we get off the train." Uncle James was beaming. "Are you sure, though, it won't put you out?"

"Not a bit, not a bit. I am glad to make amends for so nearly running you down. Jump in, all of you, and we can let you out wherever you say."

He helped Aunt Hannah and Uncle James in carefully, stood aside while Francis skipped in, and they were off before there was time to draw breath. Aunt Hannah grabbed Francis's hat with one hand and her bonnet with the other. "Hold it in your hand, Francis," she cried, "and, James, you had better hold on to yours. We wouldn't want to get to town without them. I'm holding mine."

There was a laugh from the occupants of the front seat, and the car slowed up a little. "That's better, isn't it?" the wife asked. "We shall be in town now sooner than if you had taken the stage."

"Think of that, Hannah," Uncle James said in an awestruck tone.

"I've never been in an au-to-mo-bile before," Francis volunteered.

"Haven't you?" and the man at the wheel slowed up and stopped. "Then I'll tell you what we'll do. You come in front here with me, and my wife will get in behind."

They were off again in a minute, with at least one perfectly happy person on board. At that moment life could have offered nothing more to little Francis. He chattered away gaily, with now and then a word from the wonderful man who made the wonderful car go.

The pretty, sad-faced woman, who introduced herself as Mrs. Condon, walked straight into Aunt Hannah's heart. In two minutes they were talking eagerly, and Aunt Hannah was telling the story of the Fourth of July expedition to town—how she and Uncle James, a childless couple, had somehow always managed to get hold of a small girl or boy to take with them on their excursions; how they had gone year after year, spending a few hours in riding about to see the decorations, watching the parade from a street corner, and coming home again early in the afternoon by the stage. "Because we have to come on that," Aunt Hannah explained. "We have no other way, so we've never been able to do what we've always wanted—stay to see the fireworks at night. They must be grand."

"They are beautiful," Mrs. Condon agreed.

She was thinking swiftly. When they were near town she changed places again with Francis, and retold all that Aunt Hannah had said. Her husband listened comprehendingly, and answered, "If you want to, dear. I'd like to give the little chap a royal time for once. He reminds me of—"

The wife's sad face grew sadder for a moment, and she thanked him with only a word or two, but when the face turned to the three travelers behind it wore a happy smile.

When Uncle James, Aunt Hannah and Francis understood that Mrs. Condon was asking them to be guests of her husband and herself for the day, they little knew what joys were ahead of them. To begin with, Mr. Condon stopped at the first available store and bought flags—small ones with which to decorate the car, and a large one as the exclusive possession of a certain small boy, once more ensconced on the front seat. Next came a long, slow ride through town, with plenty of time to inspect the decorations and the gaily dressed people. By great good luck, as it seemed, to Francis, they came down a side street just in time to pull up in a perfect position to see the parade. As the music of the last band died away, he drew a big sigh. The best at least was over.

But more pleasures were in store. Off they went again, and presently they were all getting out of the machine and going into a hotel. Mr. Condon led the way to a small dining room, and soon all sorts of things to eat were being put before them, ending with ice-cream in the shape of an American flag—two flags in the case of Francis.

"Oh!" Aunt Hannah protested. "He can't." But Francis could and did.

"Now," said Mrs. Condon, when lunch was over, "let's all rest for a while. Then we'll go out again."

This proposition seemed to Francis the one drawback to the day's pleasure. He was sure he could not go to sleep when Aunt Hannah carefully took off his shoes and his little blouse, and stretched him out on the couch in the room where she and Uncle James were resting. Somehow, though, it was only a minute or two before it was time to be up and dressed, and he waited as patiently as he could until Aunt Hannah should adjust her new bonnet.

This time Mr. Condon turned the car toward the country, and they went slowly past beautiful houses surrounded by lawns, with flowers and shrubbery everywhere. There were other automobiles on the road, but soon they

got farther into the country, and were almost alone. At last they turned into a side road and stopped.

"We have a little supper here," Mr. Condon was saying to Aunt Hannah, "and if you would like to open your box, too, we can put it all together."

Aunt Hannah flushed with pleasure. She did have some good fried chicken, with biscuits and cake, and Mrs. Condon praised it all, while Mr. Condon said that he was going to eat as much as Francis did. But he didn't.

By the time it was dark they were back in town again, and had taken up a position where they had a good view of the fireworks. How beautiful the rockets were, and the Roman candles, and all the rest of them! Francis sat in silent rapture, and hardly knew where he was when the light of the last grand outburst had faded.

Once on the homeward trip Aunt Hannah leaned over to see whether the little boy on the front seat was asleep. A look at his wide-staring eyes showed her that he would not miss one moment of the wonderful swift flight through the dark. Aunt Hannah and Mrs. Condon talked softly together about him, and Aunt Hannah told of the niece who had died and left her little son to the old uncle and aunt. Uncle James nodded and drowsed.

When Mr. Condon drew up at the door of the little house, the old man roused with a start. "You have brought us all the way home," he cried. "We could have walked up from the cross-roads."

"No, no," Mr. Condon replied. "We wanted to do it."

"Well," Uncle James confessed, "I am tired, but I've had a glorious day. I haven't had such a good time for years. You're been might good to us."

"Indeed you have," chimed in Aunt Hannah. "We can't thank you enough. It has been perfect. We were strangers to you, and yet you did all this for us, I don't know why," she added simply.

"We do," and Mrs. Condon smiled.

Aunt Hannah laughed shyly. "Well, you couldn't have been kinder to us, possibly," she affirmed. "Francis, have you thanked Mr. Condon for this grand day?"

Mr. Condon looked down into the boy's eyes. "That's all right, isn't it, Francis? We understand each other. And I shall see him again, because he tells me that he has come to live here, and I want you to let my wife and me come to see you, so we can know each other better. That will be thanks enough."

"Of course you may," Uncle James and Aunt Hannah answered in chorus as the machine moved off, and Francis called, "Come soon."

"Richard," said Mrs. Condon presently, "this is a better way to spend this sad anniversary than in going to our boy's grave. To make some other little fellow happy will not make us forget what happened four years ago today, but it will help us to think of it with less bitterness."

She paused. "And I wish—"

"We can, dear," her husband answered. "We can help Francis along, and we can help those dear old people, too, by helping him. He can never take the place of our boy, but perhaps—after while—"

"Yes," Mrs. Condon said slowly, "perhaps."

Shall Children Attend Church?

On any Sunday morning, near any church, at time for services, one may see the children of the Sunday-school hurrying away from the church instead of toward it.

Are there any reasons why this is not advisable?

Is it desirable that children should attend church?

If it is desirable that children, when grown, should go to church, from principle and not from mere impulse, then it is desirable that children should attend church; for it is almost the only sure way to attain such a result.

If parents begin early enough to take—not send—children to church, and use the same common sense that they show about requiring a child to attend day school, the matter is quite without difficulty. It is necessary, however, for the parent to eliminate from the home conversation all remarks to the effect that he knows how the boy feels, for he didn't like to go himself; or, that it is hard for a child to sit still, and that they can't understand anything that is going on anyway.

Regularity and taking church attendance for granted are all that is necessary to establish the churchgoing habit.

Is there any other reason, aside from the simple one of forming the habit, why children should go to church?

There are at least three manifest ones. The first applies even to small children. No character is complete without the characteristic of reverence, and it is a trait which needs training. But this is not a reverential age, nor are we a reverential people.

The surest and best method of development that we have is in the church. A little child goes to church and, with a child's receptivity, feels the difference in the place. He knows it is God's house. He knows there is talk about God, and talk to God, and that the music all refers to God. More than that, he knows that because it is God's house he must set aside for a time his own impulses and desires, and must be quiet as are other people around him. And in some way there grows into his consciousness a sense of the reality and nearness of God that will never leave him as long as he lives.

The child must be taken to church while young, to secure this result. If you wait until after your boy is ten years old you have lost one of your finest opportunities for character building.

The second reason is an intellectual one. If you can teach your child to sit still and listen, listen with eyes steadily fixed on the speaker, the mind following sentence after sentence and thought after thought, you have secured more real mind training for him in half an hour than he will get from a week's school work. Not that he will have acquired more facts, for he will not; nor will he much have increased his knowledge of things; but let him do this for twenty consecutive minutes, Sunday after Sunday, and he will have gained the secret of concentration, strengthened his judgment, sharpened his perceptions, developed his reasoning powers, and quickened his whole mind.

It isn't necessary at first that he should understand. The understanding will come very fast as soon as he learns really to listen.

The third reason runs more to the heart of the matter. If a child attends church month after month, there will come, even with average listening, the day when he will hear the message that will burn straight into his heart and grip his whole being; words that will make him see life in quite a new light, that will give him an insight into what constitutes the soul's realities, that will make him stretch all his powers toward the highest ideal of which he is capable.—Mother's Magazine.

The Waiting Flax.

"Get thy spindle and thy distaff ready, and God will send the flax." Grandmother Armstrong quoted that often to Polly in Polly's first year home from college. The two had always been chums, and college had made no difference.

It was a hard year—that first year at home. Polly had come back eager to go into settlement work. But Mr. and Mrs. Enlow both objected. Polly had been away four years—now she owed the home something, they said. So Polly went down to the settlement twice a week for club work, but that was all.

"I don't know how to get my spindle and distaff ready any more than I have," she protested to her grandmother. "I did that at college, and they're both getting rusty for want of use."

"Maybe that flax is getting dusty, too, waiting for somebody to discover it," grandmother retorted.

"Why, Grandma Armstrong! What do you mean?" Polly cried.

But grandmother only smiled. "You look very pretty in that new suit. Were you waiting for me to say so?"

Polly's face fell. "It's the Bristow's tea. I have teas. But I expect mother's waiting."

"Keep a watch for the flax," grandmother called after her.

The "tea" was a confusion and babble of voices. In the midst of it, Eloise Bristow brought up a stranger. "Polly, I want you to meet Miss Granger, who is from Chicago. I hope she is going to like us." And Eloise fluttered off to the next guest.

Miss Granger looked at Polly. "Isn't it a farce?" she remarked.

"What? Eloise? She's a dear," Polly retorted, in warm defense.

Miss Granger shook her head. "Certainly not. I said 'it.' Everything. All life."

"Certainly not!" Polly echoed, now hotly indignant. "It's great. Even," with a conceding smile, "in spite of teas."

"Would you mind telling me," Miss Granger asked, "what you find great about it?"

"Rosie Vane, for one thing," Polly replied promptly. And she told of Rosie, little tired shopgirl, who bravely supported a family of four. From Rosie she went on to others in the club until sudden in confusion, she realized how long she had been talking, and began to apologize.

"Don't," Miss Granger answered. "It's the first real thing I've heard in weeks. Maybe I'll drop in at the settlement some day."

Three days later, Polly received a note from her pastor; he had known her all her life.

"Polly," he wrote, "how did you do it? I have been trying all winter to interest Miss Granger—and failed. She is one of the 'poor rich'; she has money, talent, everything to make life worth while, but she was letting it all rust away, and making herself and every one about her unhappy. Now I have hope of her. Keep the good work up; you cannot put your enthusiasm to any greater service than kindling fires on cold hearts."

Polly looked up with startled eyes. The flax had been waiting, after all.—Youth's Companion.

For the Young Folks

My Dear Grandma and I.

Sometimes my mother has to go
With father out to tea;
An' then, so I won't be alone,
My grandma stays with me.

My little sisters go to bed;
But I can sit up late,
To keep my grandma company,
Until the clock strikes 8.

My father was her little boy
A long, long time ago;
An' cause she knew him then, I guess,
Is why she likes me so.

She tells me stories, like the time
He lassoed grandpa's pig;
An' grandpa said, "It's lucky, sir,
That you're not very big."

An' then we pull my table out
An' play my letter game,
Where you make words, like "cat" an' "rat"—
Lo-gom-er-key's its name.

An' sometimes I take grandma's words,
An' she takes mine from me;
It's lots of fun, an' we both laugh,
'Cause we are chums, you see.

—Elizabeth Scantlebury.

For the Southern Churchman

Life's Young Day

By Mrs. M. B. Howard.

CHAPTER IV.

Being Good.

"If I wanted to," quoth Mary Elizabeth aggressively, "I could be as good as Elsie Dinsmore."

"Well, don't," her father adjured her. "Without wishing to flatter you, Mary Elizabeth, I prefer you to remain the same unregenerate young person you are at present."

"George!" admonished Mary Elizabeth's mother.

"Frances!" Mr. Carrol retorted. "Is it you or I who have been sacrificed on the altar of Mary Elizabeth's insatiable interest in the interminable annals of Elsie Dinsmore? Have not your household duties always demanded your immediate attention when Mary Elizabeth produces one of the fat volumes in which is recorded Elsie's lachrymose career?"

"But, George, she does not understand your meaning," Mrs. Carrol remonstrated. "Of course, darling," she went on turning to the child, "papa and mamma would be only too thankful if you were as good and conscientious a little girl as Elsie Dinsmore."

"Speak for yourself, Frances," Mr. Carrol protested. "If I had been that pompous and tiresome but harmless gentleman, Elsie's father, and, lying at death's door, had heard my only child beseeching my Creator to let me live 'at least until I was fit to die,' I should have made a point of recovering sufficiently to call in a lawyer and to cut her off with a shilling."

"George—why will you persist," sighed Mrs. Carrol, "in talking to Mary Elizabeth as if she were old enough to discriminate? She doesn't know you are only joking. Papa only means, dear, that it does not seem to him either natural or proper for a child to feel that she is a better judge of what is right or what is wrong than her parents are—you can understand so far, can't you?"

"Yes'm," responded Mary Elizabeth promptly. "Little girls don't have to bother 'bout things bein' naughty, 'nless their folks have told 'em they musn't do 'em."

Her father chuckled, but her mother said anxiously:

"Oh, Mary Elizabeth! You surely must know without being told, that some of the things you do are wrong—you are so—so unexpected—that I can't possibly anticipate what you are going to do next. But papa thinks that it is hardly safe for an eight-year-old to attempt, as Elsie Dinsmore did, to regulate the conduct of her family and friends by interpreting for herself passages of Scripture, whose exact meaning has been the subject of discussion among wise men in all ages."

"But I wasn't goin' to read the Bible all the time—I was going about doin' good," Mary Elizabeth explained. "Me an' Katrinka Knauber were goin' to dig some potatoes and take them down to Mrs. Hennesey. She lives in a little shanty down by the track an' she's awful poor."

"I see in our daughter the makings of a professional philanthropist, Frances," laughed Mr. Carrol. "I noticed only yesterday that the Henneseys have a particularly thriving potato patch, and are lacking in most of the other necessities of life. Professional philanthropy, therefore, in the person of Mary Elizabeth, proposes to rejoice their souls with a gift of potatoes."

Long years have passed, but Mary Elizabeth sees, as plainly as if it were yesterday, the great drawing room in which this scene took place; the quaint old-fashioned rosewood furniture upholstered in wine-colored brocade, the white velvet carpet with its impossible brown roses that felt so soft to her childish feet; the great Canton bowls of heliotrope and mignonette, the sunlight streaming through the rose-wreathed windows, dancing in her father's merry eyes and turning her mother's dark hair to gold. Fain would she linger now in the pleasant room which except in dream she shall enter no more forever, but then she twisted uneasily as the conversation threatened to take a didactic turn that was little to her taste.

"I guess I'd better go now," she remarked. tentatively.

"All right, get along with you," Mr. Carrol laughed understandingly. "But if you are bent on going about doing good, Mary Elizabeth, I advise you to choose the blameless Lollie Martin rather than that young outlaw, Katrinka Knauber, for your running mate."

As Mary Elizabeth drifted down the elm-shaded street, she was vaguely conscious that the grown-ups unaccountable prejudices sometimes bore pleasant results. Although she loved to listen at even-tide to the wonderful Bible stories told in her mother's gentle voice, she much preferred spending the golden afternoon in carrying out a somewhat indefinite benevolent scheme for alleviating the lot of her less fortunate neighbors, to shutting herself up in her own little room and bedewing the pages of the good book with floods of tears, though, stung by some particularly severe comments on her general conduct by Norah and Katy, she had been prepared to emulate Elsie Dinsmore even to that extent.

Catching sight of Lollie Martin sitting in a grape-vine arbor, decorously occupied in tending a large family of dolls, and mindful of her father's last injunction, Mary Elizabeth shouted.

"Come along, Lollie—I'm goin' about doin' good. Papa says poor folks don't like potatoes, but I guess I can think up some kind act to do for somebody."

In spite of many disastrous experiences, Lollie was always ready to follow where Mary Elizabeth led.

"Just wait till I put my children in the house, an' ask Mrs. Haskell if I may go," she said, scrambling to her feet.

"I can't wait," Mary Elizabeth informed her, impatiently. "Maybe it'll take quite a while to find somebody to do good to, and mamma says if I'm late again to supper I can't have anything but bread an' milk. We're goin' to have fried chicken an' choc'lit cake to-night, an' I'll 'vite you to supper, Lollie," she added casually, "'nless you're goin' to have somethin' better over to your house—if you are you can 'vite me."

Both children had that superb certainty of being welcome engendered by living in an epoch of universal hospitality, when every mistress of a household received unexpected guests with unfailing equanimity, and the most short-tempered of maid servants never dreamed of rebelling at the frequent order: "Just lengthen the table, Norah, and put on two—or five or six, as the case may be—extra plates."

"I'll come with you, Mary Elizabeth," Lollie replied. "Father's gone down the road on business, an' when he's away Mrs. Haskell always has picked up meals. But, oh, dear!" she faltered, pausing with one plump leg half through the privet hedge, "I don't 'blieve I dast go without asking Mrs. Haskell an' she's cleanin' house to-day an' she's crosser'n fury."

"I never ask anybody anything when they're cleaning house," Mary Elizabeth observed with the air of one advancing an infallible rule for the conduct of life.

"Don't you?" Lollie wanted to know with reviving cheerfulness. "Do you think they'd rather not be bothered?"

"Of course they wouldn't," Mary Elizabeth assured her.

Lollie pulled the other plump leg through the hedge after its mate.

"What kind act are you going to do, Mary Elizabeth," she inquired a few moments later, her chubby cheeks very red from her efforts to keep pace with her companion, whose feet were as swift to carry out her enterprises as her brain was to conceive them.

"I don't know yet," Mary Elizabeth replied calmly. "I'll think of something pretty soon."

Even as she spoke her eyes fell upon a tiny, unpainted cottage which was overhung by the branches of a large peach tree, heavily laden with fruit, and the pride of its owner's heart.

"I know!" exclaimed Mary Elizabeth. "I'll climb up and shake down some of Mrs. Mulcahey's peaches an' we'll preserve 'em for her."

Almost before the words were out of her mouth she was over the fence and up the tree with the ease and actvity of a brisk young squirrel.

"But aren't you going to ask Mrs. Mulcahey if she wants us to, Mary Elizabeth?" the wide-eyed Lollie questioned.

She eyed the door of the cottage fearfully as she stood poised for instant flight, since Mrs. Mulcahey's temper was as short as the wiry grey hair which she wore tucked behind her ears in a fashion more convenient than becoming.

"How can I when she's over to our house washing?" Mary Elizabeth demanded. "'Course she'll be glad to have us help her, Lollie, 'cause she told me her heart was scalded wid the bigness of the wash an' me wid siven white petticoats an' thin dresses in ut," she went on in unconscious mimicry of the old Irishwoman's accent.

A large number of the half-ripe peaches lay on the ground when Mary Elizabeth at last decided that they had enough.

"We'll go into the house and find a basket so's you can pick them up while I'm making a fire, Lollie," she said as she swung herself down from the tree.

But the key was not, after the usual naive Medina fashion, hanging on a nail in plain view of the passers-by.

"Let's see if there isn't a window open," Mary Elizabeth suggested after a fruitless search had proved that it had not accidentally fallen. "Mrs. Mulcahey must have made a mistake an' taken it with her."

Investigation of the back premises disclosed an open pantry window and Mary Elizabeth undertook to climb in, Lollie "boosting" from below. But her faithful satellite performed her task not wisely but too well, and Mary Elizabeth, vainly clutching at a pan of milk to save herself, disappeared suddenly amid a horrid clatter of falling tins and pans. An ominous silence ensued, broken by frenzied appeals from Lollie.

(To be Continued.)

Keeping His Promise.

It was a beautiful Saturday afternoon in spring. Harry was playing in the yard with his new express wagon when mamma called him.

"I want you to take this parcel to Aunt Kate," she said.

"I'll put it in my wagon and take it," answered Harry, and started off.

On his way down the road he passed the house where Jamie Lane lived. And there was Jamie sitting on the front steps with his gray kitten in his arms. He was a very small, thin little boy, and lame.

"O Harry," he called out, "have you a new wagon?"

"Yes, isn't it a beauty?" said Harry, coming to Jamie's gate.

"I wish you would stay and play with me," and Jamie looked wistfully at the new wagon.

"Why, yes; I will. I have to take this parcel to Aunt Kate; then I'll hurry back."

Harry soon reached his aunt's house He gave her the note, and was going away when she said: "Your uncle is getting the carriage ready to drive me to town. Don't you want to go with us?"

"Oh, I guess I do!" exclaimed Harry, eagerly.

"Well, then, run home and tell your mother, because we won't be back until late."

"I'll go as quickly as I can, so you won't have to wait for me," and Harry was off like a flash.

He was quite excited, for going to town with uncle and aunt meant ice cream and cake, and lots of nice things.

He was so busy thinking of them that he would have gone past Jamie on the steps if the little fellow had not called out, "Oh, I'm so glad you are back!"

Harry suddenly stood still. He had forgotten all about Jamie. But, of course, he couldn't play with him now!

Jamie had gently put down his kitty and was hobbling out to the gate.

"My, that's a splendid wagon," he said.

"Say—I"—began Harry, but the words he wanted to say wouldn't come. As he looked at Jamie's poor little thin face, he felt suddenly ashamed. How could he have been so mean as to forget his promise to play with him.

He swallowed hard. It wasn't easy to give up that trip to town.

"Say, Jamie, I've got to go back and tell Aunt Kate something I ought to have told her when I was there. I'll not be long, and I'll leave my wagon here till I come back."

"Of course," said Aunt Kate, after Harry had explained about Jamie. "You must keep your promise to play with him. I would take him with us, too, but he is not strong enough to stand such a long drive."

Harry tried not to mind very much when, a half-hour later, he saw his uncle and aunt drive down the road. His aunt waved her hand to them.

But he did not think of them very long, for he got so interested in making his friend have a good time. And when it was time for him to go home, he was very happy when Jamie's mamma said: "My! You must be a good playfellow. I haven't seen Jamie look so bright for a long time."

"I'm coming to play with him often. You see, I can easily wheel him about in this wagon.

When mamma asked him where he had been all afternoon, he told her that he had been playing with Jamie, but he did not say anything about Aunt Kate having invited him to drive to town.—Western Christian Advocate.

Rain.

In the following poem Dr. Jenner, the discoverer of vaccination, assigns forty reasons for not accepting an invitation of a friend to make an excursion with him. Should you like to hear them? Can you think of others?

SIGNS OF RAIN.

The hollow winds begin to blow;
The clouds look black, the glass is low,
The soot falls down, the spaniels sleep,
And spiders from their cobwebs peep.
Last night the sun went pale to bed,
The moon in halos hid her head;
The boding shepherd heaves a sigh,
For, see, a rainbow spans the sky!
The walls are damp, the ditches smell,
Closed is the pink-eyed pimpernel.
Hark how the chairs and tables crack!
Old Betty's nerves are on the rack;
Loud quacks the duck, the peacocks cry,
The distant hills are seeming nigh.
How restless are the snorting swine!
The busy flies disturb the kine.
Low o'er the grass the swallow wings,
The cricket, too, how sharp he sings!
Puss on the hearth, with velvet paws,
Sits wiping o'er her whiskered jaws;
Through the clear streams the fishes rise,
And nimbly catch the incautious flies.
The glow-worms, numerous and light,
Illumed the dewy dell last night;
At dusk the squalid toad was seen,
Hopping and crawling o'er the green,
The whirling dust the wind obeys,
And in the rapid eddy plays;
The frog has changed his yellow vest,
And in a russet coat is dressed.
Though June, the air is cold and still,
The mellow black bird's voice is shrill;
My dog, so altered in his taste,
Quits mutton bones on grass to feast;
And see yon rocks, how odd their flight!
They imitate the gliding kite,
And seem precipitate to fall,
As if they felt the piercing ball.
'T will surely rain, I see with sorrow,
Our jaunt must be put off to-morrow.

—Dr. Edward Jenner.

The Cherry-Tree Robbers.

By Frederick Hall.

Robbie Robin was first to see them, and he shouted a terrific alarm. "Hey, there!" he shouted. "What are you doing in that tree? Stop it, I tell you. Stop it right now!"

Then Billy Blackbird joined in: "Stop that! Stop that! That tree belongs to us."

The Blue Jay boys were always ready for any sort of disturbance, no matter what, so they began shouting: "Stop that! Stop that!" with really no idea what it was all about.

Father Robin, clear over the other side of the barn, heard the commotion and made up his mind he'd better fly home.

"Boys," he exclaimed, "what's all the fuss?"

"Well," said Robbie Robin, "you know those birds that moult their feathers every night and that live around here in big nests, right on top of the ground?"

"Yes," answered Father Robin.

"Well, three of their young ones have crawled up into our cherry tree, and they are eating our cherries, and we told them not to, and kept telling them not to, and we shouted it at them, and called them bad names—"

"I heard some of those names," interrupted Father Robin.

"Well, they deserved it, because they didn't pay one bit of attention. And now we want to fly right in their faces, and make them let go with their front claws, and fall out of the tree."

"Which nest did they come from?" asked Father Robin, quietly.

"That big one on top of the hill."

Father Robin looked up at the brick house. Then he looked at the "robbers," one in a blue gingham apron, one in a brown gingham apron, and one in a blue checked waist and a pair of torn knickerbockers.

"I think it's probably all right," he said. "I've seen them before. They live in that nest, and you see it's quite near to the trees."

"Quite near to the trees!" exclaimed Robbie Robin. "Well, they don't live so near as we do; and anyway, what's that got to do with it? They're our trees. What right have they got picking our best cherries?"

"They may think they have some rights."

"Well, then, somebody'd better show them. Who takes care of those trees? Wouldn't all the fruit trees be eaten to pieces if we and our cousins didn't dig out the little squashy things under the bark, and peck off the little scaly things around everywhere?"

"I was just going to explain to you," said his father, "something I may never have told you before, but something that every young bird ought to know. Your friends may listen, too, if they like."

Billy Blackbird and the two Blue Jay boys hopped to near-by twigs, hoping that what Father Robin said might be a story.

-:- FINANCIAL -:-

National State and City Bank

RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Real Estate Bonds

Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.

Write for full information.

American National Bank
Richmond, Va.

Capital & Surplus.....$1,600,000
Resources over 9,000,000

Perfect Protection

Capital and Surplus

$3,000,000.00

First National Bank,

Ninth and Main.

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

"It is quite true, of course," Father Robin went on, "that we do take care of the fruit trees. But, then, you must remember, that we earn a part of our living that way; we eat the grubs and bugs, and, if they were not good to eat, we very likely would not catch them And these 'robbers,' as you call them, they, or their fathers and mothers, help care for the trees, too. It's even possible they think the trees belong to them."

"What do they do for them, I'd like to know?" demanded Billy Blackbird scornfully. He was so interested that he quite forgot that his question hardly sounded respectful, considering that he was talking to so dignified a bird as Mr. Robin.

"They dig holes for the young fruit trees and put their roots into the ground," said Father Robin. "I've seen them do that myself. Sometimes, too, they pour water on them, so that the roots can drink; sometimes they cut off dead branches. Just why that is, I can't say, but birds much wiser than I have told me it makes the trees grow better."

"Then they really do help care for the trees?" demanded one of the Blue Jay boys. Even he was interested a little.

"They really do," answered Mr. Robin, solemnly; "and besides," he added, "there's plenty of fruit, plenty for every one, all we can eat and all your 'robbers' can eat. So don't let me hear another word of scolding or any more shouting 'thieves' around our cherry trees."

Resorts

ST. JAMES SCHOOL

Near Hagerstown, Maryland.

St. James School, with its beautiful grounds and buildings, will be opened from June 25 to September 10 to receive a limited number of guests. Large swimming pool, tennis courts, etc. Business and social references required. For further particulars, address ST. JAMES SCHOOL, Maryland.

COUNTRY BOARD.

A few boarders wanted. One mile from railroad station. Situation high and healthy. Rural delivery. Good service. Convenient to churches. Address MRS F. B. WHITING, SR., Boyce, Clarke County, Virginia. R. F. D.

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

"ARROW HEAD COTTAGE"

VIRGINIA BEACH, VA.

THE MISSES SHAW.

Ocean Front. Modern conveniences. Ten dollars per week.

Chalfonte Hotel

Cape May, N. J.

Reasonable Rates

Mrs. Calvin Satterfield

Boarders

Few boarders wanted in private family, near town. Large shady yard. Modern conveniences. $25 to $30 per month A. E. McMurdo.
Charlottesville, Va.

24th TRIP

TO
NIAGARA FALLS, THOUSAND ISLANDS, TORONTO, ROCHESTER, BUFFALO, PHILADELPHIA, ATLANTIC CITY AND WASHINGTON,

to endow a room for Working Girls in the Retreat. Twelve-day trip. For further information, apply to MISS MARY NORWOOD, President, Retreat for the Sick, 108 North Fifth Street, 'phone Madison 1899-W, or MISS MARY RAHM, 316 North Harrison Street, 'phone Madison 1383-J.

Speaking of the relief work done by the Episcopal church in Paris and its rector, Dr. Watson, Mr. H. H. Herr, editor of the Indianapolis Times, writes: Before the things which I saw every criticism I have ever harbored against the church fell away, and it thrilled me to think that it remained for an American church, though not of my denomination to give the American flag a new meaning in France."

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies', infants' and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street. Elizabeth, N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

ORGANIST.

Organist, experienced; open for steady position now or in fall. Best of references. Address N. H., care Southern Churchman, Richmond, Va.

THE MAGNOLIA,

1321 M Street, N. W. One or two ladies visiting, Washington, D. C. Miss Bouldin.

POSITIONS WANTED.

EDUCATED, EFFICIENT MAN DESIRES position as companion-nurse to invalid gentleman. Long experience in Connecticut. New York, Pennsylvania, Virginia, North Carolina and State of Washington. Cheerful disposition. Good traveler. Excellent references. Address H. W. Wilkins, Dixondale, Virginia.

SETTLED LADY DESIRES POSITION AS nurse or companion to invalid, or take delicate child to health resort. State terms. Address Miss Dickerson, 18 East Main Street, Richmond, Va.

REFINED YOUNG LADY DESIRES POSITION as secretary or companion. Can furnish excellent references. Address 164, Southern Churchman, Richmond, Va.

WANTED POSITION BY A MIDDLE-aged lady as nurse-companion to convalescent or elderly lady, or as housekeeper. Have had experience. References. Address Box 27 M., Mt. Sidney, Va.

HELP WANTED.

LADY WANTS SETTLED WHITE woman—general house work. Small cottage in village. Address P. O. Box 103, The Plains, Va.

A LADY OF REFINEMENT TO TAKE charge of the household of a widower with three children under eight years of age. References given and required. Apply to the Rev. H. H. Covington, rector St. Paul's church, Norfolk, Va., who will forward letters to the proper party.

UNDERGRADUATE NURSE, OF HOSpital experience, wishes care of patient, or companion to invalid. Address K. W. Gulick, Upperville, Va.

WANTED A POSITION IN A PRIVATE family by experienced teacher, to teach the English Branches, Latin, French and music. Address Box 254, Blackstone, Va.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

MISSION CHAPEL, CLIFTON, VA.

The mission chapel at Clifton, Fairfax County, Virginia, is sadly in need of repair. This mission has been without regular services for a number of years, but has lately been placed by the Bishop under the charge of the Rev. Mr. Burks, of Manassas. The small band of communicants in the village are unable to restore the roof of the building and fit it again for public worship, as well as save it from further damage, without outside aid. The cost will be about one hundred dollars. They therefore make this appeal for assistance. Contributions will be thankfully received and acknowledged by Rev. J. F Burks, Box 84, Manassas, Virginia.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Moore: Died at Richmond, Staten Island, N. Y., June 18, 1915, LOUISE, youngest and last surviving child of Rev. David Moore, D. D., and granddaughter of the Rt. Rev. Richard Channing Moore, second Bishop of Virginia.

"Asleep in Jesus, blessed sleep."

Pearson: MARY AYRES PEARSON, the beloved president of the Junior Auxiliary of the diocese of Atlanta, passed from the seen into the unseen in one swift instant on Monday, June 7th, in Macon, Georgia

Tucker: On March the first, at the home of her son, Colonel N. Beverly Tucker, Lexington, Virginia, JULIA TUCKER, wife of Captain T. S. B. Tucker, C. S. A., of Williamsburg, Virginia.

JOHN HILL CARTER BEVERLY, JR.

John Hill Carter Beverley, Jr., the youngest son of Robert and Richardetta Earle Beverley, of "Blandfield," Essex County, Va., died suddenly near Pembroke, in Giles County, Va., early on the morning of June 11, 1915, in his twenty-second year. He leaves to mourn their loss his parents, three brothers, R. Carter and W. Welby, of Richmond; R. Bland, of Fauquier, and one sister, Mrs. H. S. Osburn, of Harrisonburg, Va.

"Safely, safely gathered in,
Free from sorrow, free from sin;
God has saved from weary strife,
In its dawn, this fresh young life;
Now he waits for us above,
Resting in the Saviour's love;
Jesus, grant that we may meet
There, adoring at thy feet."

The Good Shepherd has gathered our lamb into his everlasting arms, and his sweet music which so often gladdened the hearts of his dear ones here, now rings through the pearly gates, in praises to our King.

He leaves behind him in the aching hearts of his parents, brothers, sister and many friends, sweet memories of true love and tenderness that will ever hold them closer to the Master, whom he followed with such unwavering faith and devotion.

His teachers and comrades at college knew him "as a young Virginia gentleman"—straightforward, manly and courteous. He did his work always with intelligence and cheerfulness."

Though plucked as a flower—so early in life—his task was completed, and although, unknown to him, he left on earth his honors earned and medal won, we know he received in heaven his joyous welcome, "Well done, thou good and faithful servant," and that his beautiful young face now shines with glory in the presence of the Lamb, among the angels around the great white throne.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

DR. H. M. CLARKSON.

Resolution Passed by the Vestry of St. Paul's Church, Haymarket, Virginia.

Seeing that Almighty God, in the course of nature, through which He deals with His dear children here on earth, has taken from us the visible bodily presence of His faithful servant, and our beloved friend and fellow member of this vestry, Dr. H. M. Clarkson, and being deeply grateful to the same loving Father for having granted to us for so long a time the privilege of association with this gentle Christian spirit, which has demonstrated to us, and to all who have had the like privilege, the beauty and genuine success of a life whose labors of loving service have been expressed in terms of gentleness and unselfishness, and being gratefully conscious also of his continued spiritual presence in our midst, which is evidenced by the reflection of the same in the lives of those who know and love him, particularly in the lives of all the members of his family, who have received from him a heritage of character and disposition which is infinitely more valuable than all material wealth.

Therefore be it resolved, That we hereby put on record the above estimate of the life and services of Dr. Clarkson, and express to his large circle of friends, and especially to his bereaved widow and family, our sincere sympathy with them in this trial, and at the same time our sure confidence in the love and mercy of God in all the dispensations of His providence, looking forward to the promised reunion in the Church triumphant.

Resolved further, That a copy of these resolutions be sent to the bereaved family, and printed in the Southern Churchman, the Living Church, the county papers and the Charleston, S. C. News and Courier.

CONTRIBUTIONS TO LEPER MISSION SINCE APRIL 20, 1915.

Covenanters, Company 2, First Presbyterian church	$ 15
Miss A. L. Watkins	3
The Misses H., in memoriam	5
Junior Auxiliary, St. John's, Richmond	10
Mrs. L. F. Baker	20
Whittle Memorial Circle of King's Daughters	50
Mrs. Rose E. Archer	5
Miss Gibbs	1
Mrs. Powhatan Breedin	3
Mr. T. A. Turner	5
"In His Name"	5
Mrs. Celestine Stockton	1
Woman's Foreign Missionary Society, First Presbyterian church	25
Wormusutta Camp, First Presbyterian church	10
Ladies' Aid Society, First Presbyterian church	10
Mrs. M. Dupuy	5
Miss Watkins	1
Mrs. T. S. Winn	1
Miss M. B. Poindexter	1
May Mission Meeting	2.15
Through Mrs. C. W. Winn	15
Two friends of the mission	2
Miss E. M. Nolting	25
"A belated dollar"	1
Miss Clay's S. S. Class, First Presbyterian church	20
Mrs. J. J. Sutton	1
Millwood Auxiliary, Clarke County, Va.	10
Miss Mary E. Jones	1
Mrs. R. B. Richardson, Christiansburg	2
Interest in Savings Bank	2
Miss Mary A. Goodwin	2
Name unknown	5
	$264.15

MRS. LANDON R. MASON,
President and Treasurer of Richmond Branch of Leper Mission.

Before my hands drop off of the leper work, I trust that it will be recognized as one of the missionary objects of the South, especially of Virginia, now one of the best contributors to the mission.

The work is undenominational. Our best contributing churches in Richmond being St. John's, and the First Presbyterian church, the latter a splendid support to the mission, as is evident from the list of contributions.

Can't I ask that every society of every church now interested in this most truly missionary cause, will give, if only two dollars, yearly to the unfortunate lepers and their untainted children?

MRS. LANDON R. MASON.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

PERSONAL NOTES.

(Continued from page 12)

tion to the priesthood. Mr. Martyr's was also his first ordination to the diaconate.

Mr. Martyr will be stationed at Minnewaukan until September 1st, at which time he will take charge of the mission field in Southeastern North Dakota, with headquarters at Oakes.

In St. Barnabas' church, Glenwood Springs, Colorado, on June 10th, the Rev. Phillip Nelson was advanced to the priesthood by the Rt. Rev. Benjamin Brewster, D. D. The candidate was presented and the sermon preached by the Rev. C. P. Burgeon. Mr. Nelson assumed charge of St. James' church, Meeker, Colorado, on June 12th.

On Sunday, June 27th, in Trinity Cathedral, Cleveland, Ohio, the following deacons were ordained priests by the Rt. Rev. William A. Leonard, Bishop of Ohio; the Rev. Messrs. H. G. C. Martin, Bartelle H. Reinheimer, Victor A. Smith, James A. G. Tappe, Edwin L. Williams and Phil Porter. Preacher, the Rev. H. P. Almon Abbott; presenter, the Rev. Charles C. Bubb.

Deaths.

The Rev. Charles W. Duane, a direct descendant of Benjamin Franklin, died at his home in Ventnor, New Jersey, on June 20th. He was for some years rector of St. Andrew's church, West Philadelphia, Pennsylvania, and one of the leading clergymen of the diocese of Pennsylvania before going to Boston. He graduated from the University of Pennsylvania in 1858 and was one of the last survivors of his class.

The Rev. Emerson Jessup, a retired clergyman of Connecticut, died on Saturday, June 12th, age seventy-seven years. Mr. Jessup was ordained deacon by Bishop Williams in 1871, and had served in several parishes in Connecticut. He was an invalid for many years. The interment was at Westfield, Massachusetts.

The Rev. George William Wye died recently at his home in Neponset, Long Island. Mr. Wye was an Englishman and a graduate of Huron College, London. He received holy orders in 1869 and 1870 at the hands of the Bishop of Huron. He held several charges in Canada and in the United States and became assistant minister at Bay City, Michigan, in 1896. His last parish was All Saints', Sunderland, Maryland, from which he retired in 1908, after about six years' service.

Lieutenant Charles Loaring Clark, eldest son of the Rev. J. W. Loaring Clark, of Chattanooga, Tennessee, died in active service in France on June 17th.

Our Thrift Club

For Boys and Girls.
A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.

"I believe that Christianity is approaching its supreme test. It rests with the coming generation to restore to the law and love of Christ its ancient power."
—PRESIDENT HIBBEN, Princeton University

The Master Scientist

AN INDEX TO THE HEALING POWER OF THE CHRIST
AND A GUIDE TO
HEALTH, PLENTY AND PEACE

"A beautiful book: Comforting, inspiring and altogether helpful."—Stephen T. Barnett, M.D.

"There is very much which is exceedingly helpful in this valuable book."—Rev. C. B. Wilmer, D.D. (Episcopal.)

"I am charmed by its attractive presentation of the subject. I find it fresh, inspiring and helpful."
—Dean Atkinson. (Episcopal.)

"In small compass you have set forth much of great value. The bock is very suggestive and provocative of the kind of thought that vitalizes and strengthens the spiritual nature of man."—Rev. W. W. Memminger. (Episcopal.)

"It is stimulating, suggestive and comforting. It has a special value in disclosing that the ministry of our Blessed Lord was not ephemeral, spasmodic or sensational, but, as you well say, thoroughly scientific in the highest sense."
—Bishop C. K. Nelson. (Episcopal.)

"The book grips me, it is vital and vitalizing. With its general principles I am in full accord. In fact, I am, myself, a demonstration of the truth that salvation of body, mind and spirit comes from harmonization with an eternal environment."
—Rev. W. W. Landrum. D.D. (Baptist.)

"The book is replete with interest for students of Scriptural ethics and revealed eschatology. It is the product of patient study, investigation and research. Its style is graceful, the selections admirably appropriate and contents instructive and entertaining."—Rev. Foster Ely, D.D. (Episcopal.)

"Its size and appearance betoken its quality. It is a nugget of pure gold, with the alloy removed; it is a handful of the finest wheat, with the chaff taken away. It is crammed full of healthy teaching and wholesome counsel. Its words are with power. After reading it through, one feels anew the force of Jesus' goodbye to his desciples: 'Now ye are clean through the words which I have spoken unto you."
—Rev. L. O. Bricker, D.D. (Christian.)

"Every good wish for the wide circulation of the message in this book."—Rev. J. Wade Conkling, M.D. (Unitarian.)

The Master Scientist

A COPY OF THIS BEAUTIFUL LITTLE BOOK WILL BE SENT POSTPAID TO ANY ADDRESS ON :: :: RECEIPT OF ONE DOLLAR :: ::
BY
FOOTE & DAVIES COMPANY
Publishers
ATLANTA, GEORGIA

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Meeting of Archdeaconry: The spring meeting of the archdeaconry of Annapolis was held at St. John's chapel, Gambrill's, the Rev. F. C. F. Shears, rector, on Tuesday, June 22nd. At 10:30 A. M. there was the holy communion, Archdeacon Edward T. Helfenstein being the celebrant, assisted by the Rev. Wiley J. Page. The sermon was preached by the Rev. James M. Magruder, of Westminster parish. After luncheon served in the grove, there was a business meeting, at which certain changes were made in the rules and reports of mission work were presented. This was followed by a most excellent address on the "Apportionment Plan and Every Member Canvass," by Mr. George C. Thomas, a vestryman of the Church of St. Michael and All Angels, Baltimore. In the absence of Bishop Murray, who, at a service the evening before, had confirmed a class presented by the rector, Archdeacon Helfenstein presided.

SOUTHERN RAILWAY

Premier Carrier of the South.

Richmond to Baltimore via Chesapeake Bay. An Excellent Over Night Short Water Trip.

Effective Sunday, June 27, 1915, the Southern Railway in connection with the York River Line will establish its special steamer train as between Richmond and West Point for the Summer Season. This train will leave Main Street Depot, Richmond, 5:10 P. M., arriving West Point 6:15 P. M. and connecting at that point with the modern new steamers of the Chesapeake Steamship Co. for Baltimore, arriving Baltimore 7:00 A. M. following day. This same fast steamer train service will be operated in the reverse direction, that is, West Point to Richmond. One-way fare Richmond to Baltimore this route is $2.50; $4.50 round trip, limited thirty days, and $4.00 round trip, sold on Fridays and Saturdays, limited returning to reach Richmond following Tuesday morning. For further information call on nearest Southern Railway Agent, or write H. L. Bishop, Division Passenger Agent, Richmond, Va.

Deaf Mute Bible Class.

On the afternoon of the fourth Sunday after Trinity, June 27th, the closing exercises of the Bible class of the Deaf Mute Mission of Grace and St. Peter's church, Baltimore, were held. The pastor of the mission, the Rev. Oliver J. Whildin, taking for his text 2 Timothy 3:16, 17, preached on the "Unique Character of the Bible." At the conclusion of the service a forum was held and each member was offered an opportunity to express his opinion concerning the work of the class during the past year and his hopes and desires concerning the conduct of the class during the coming year. The forum proved very helpful and evidenced the widespread interest and enthusiasm of all for the careful and systematic study of God's word. The history of the Bible class is a long and interesting one. It was established in 1859 and has been almost continuously maintained up to the present time. Its membership is inclusive rather than exclusive, all the deaf mutes of Baltimore, some three hundred and fifty, being welcome to attend its sessions.

The social aspect of the class will be emphasized at its annual outing in Gwynn Oak Park, Baltimore County, on Saturday, July 3rd.

The **PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home-work actually done; (3) it is easy to teach.

Samples on request.

THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors, ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Vestments, Altar Linens, Altar Hangings, Banners, etc.
"The stole is arrived and is indeed beautiful."—Mrs. D. C., Knoxville, Tenn.
"We are all delighted with the lovely burse and veil, and surplice."—Miss M. B. R., Biltmore, N. C.
Address: MISS MACKRILLE,
THE CATHEDRAL STUDIO,
CHEVY CHASE, MD.
Thirty minutes by trolley from U. S. Treasury Washington, D. C.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

Our business is not to see what lies dimly at a distance but to do what lies clearly at hand.—Carlyle.

Perfect love does not talk about its share; when you really love, you never feel that you can do enough.

Use the opportunities you have. God will never ask you what you have done with those you never had.—Alex. M. Hadden.

There are two personalities: The personality of God and the personality of man; these personalities in contact are prayer.

If I have learned any valuable lesson in my life, it is this, that no one's feelings are a measure of eternal facts. —George Macdonald.

Labor is necessary to excellence. This is an eternal truth, although vanity cannot be taught to believe or indolence to heed it.—John Randolph.

Two men look out through the same bars:
One sees the mud, the other the stars.
—Frederick Langbridge.

Nothing so clearly discovers a spiritual man as his treatment of an erring brother, when our object is to bring about, not his exposure, but his acquittal, and rather to restore than to upbraid him.—Augustine.

It fortifies my soul to know
That, though I perish, Truth is so;
That howsoe'er I stray and range,
Whate'er I do, Thou dost not change:
I steadier step when I recall
That, if I slip, Thou dost not fall.
—Clough.

If I have failed in my lifelong effort to live the Christian life and render Christian service, I know the fault is mine and not the Master's; but nothing can rob me of the blessing of having tried.

While the work of God has places for conspicuous leaders, it has places also for those who have neither taste nor talent for leadership. The army of salvation requires multitudes of privates as well as a staff of officers.—Selected.

Never rest is the price paid for our greatness. Could we rest, we must become smaller in soul. Whoever is satisfied with what he does has reached his culminating point,—he will progress no more. Man's destiny is to be not dissatisfied, but forever unsatisfied.—F. W. Robertson.

make that good time come.—Selected.

No man can be a man in the fullest sense of the word if his nature be shut against the influence of the things that are above; in that case there are possibilities of expansion and excellence lying in him waste and barren, and these are the noblest possibilties of all.—Selected.

"Have you looked for sheep in the desert
For those who have missed their way?
Have you been in the wild waste places
Where the lost and wandering stray?
Have you trodden the lonely highway?
The foul and darksome street?
It may be you'd see in the gloaming
The print of My wounded feet.

Who is a Christian? I answer, the man who, taught by Christ, looks forward not only to heaven, but to a new earth, in which righteousness shall reign, and from which all the unrighteousness of every kind with which the earth is at present disfigured shall be banished; and who, trusting to the grace of Christ, is doing his part to make that good time come.

The projected government railway for Alaska, which is to run from Seward to Fairbanks, a distance of 412 miles, will be a great factor in simplifying and developing missionary work there. It will open up also the resources of the country and greatly mitigate some of its difficult conditions.

BLUE RIDGE DYSPEPSIA WATER
Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.
Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.
PHIL F. BROWN,
Blue Ridge Springs, Va.

Renew Your Health
At Nature's Fountain



Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy,

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 64T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name_____

P. O._____

Express Office_____

Please write distinctly.

Buena Vista, Va., Oct, 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years, She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

There are to-day in China over 500 medical missionaries, almost all British and American, united into an association, which meets tri-annually, publishes a bi-monthly journal and has a committee in charge of the translating of books and the making of a Chinese medical nomenclature. There are about 230 hospitals owned by the various missions.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.

Southern Churchman

Vol. LXXX. RICHMOND, VA., JULY 10, 1915 No. 28

Guardian, Executor — Administrator, Trustee

RICHMOND TRUST & SAVINGS COMPANY

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D., Dean.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915

Special students admitted.

For catalogues, address the

DEAN or SECRETARY, Alexandria, Va.

HERNDON SEMINARY, Herndon, Va.

A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.

Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,

Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.

REV. GEO. W. LAY, Rector, Box 19, Raleigh, N. C.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.

Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

National Cathedral School for Girls.

Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege Music, Art, Advanced and Special Courses.

THE BISHOP OF WASHINGTON, President of the Board of Trustees.

JESSIE C. McDONALD, M. S., Principal.

HELEN L. WEBSTER, Ph. D., Academic Head

Mount St. Alban, Washington, D. C.

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Mary Baldwin Seminary

FOR YOUNG LADIES. Staunton, Virginia

Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal.

STUART HALL

Staunton, Va. School for Girls.

FORMERLY

VIRGINIA FEMALE INSTITUTE

FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Virginia Polytechnic Institute

—AND—

Agricultural and Mechanical Colleges

BLACKSBURG, VA.

Thirteen degree courses in Agriculture, Engineering and Applied Science, Two-Year course in Agriculture and Farmers' Winter Courses.

Apply to Registrar for catalogue. J. D. EGGLESTON, President.

STATE NORMAL SCHOOL for WOMEN

FARMVILLE, VIRGINIA

Splendidly equipped for the TRAINING OF TEACHERS.

Thirty-second session opens September 15, 1915. For catalogue, address

J. L. JARMAN, President.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address, THE DEAN, Sewanee, Tenn.

Fauquier Institute

For Girls and Young Ladies, Warrenton, Va.

The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17.

FASSIFERN

HENDERSONVILLE, N. C.

A HOME SCHOOL FOR GIRLS.

Prepares for College. New and well equipped buildings, beautiful situation, unexcelled climatic conditions.

MISS KATE C. SHIPP, Principal. (Teacher's Diploma, Cambridge University, England.)

Berkley Divinity School

MIDDLETOWN, CONN.

The sixty-second year begins September 21st.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

Roanoke College

SALEM, VA.

Location Situated in the famous Roanoke Valley, unsurpassed for healthful climate and grandeur of surrounding mountain scenery.

Rank A Standard American College for men—its A. B. degree accepted by best American universities.

Courses Courses for degrees arranged in groups, preparing for life and looking to the various professions.

Facilities A strong faculty of nineteen; library of 24,000 volumes; working labratories; eight buildings, including new dormitory system of five sections, 250 feet in length, and handsome new gymnasium.

Roanoke is devoted to Christian education for the service of church and state.

Sixty-third session begins Sept. 15. For free catalogue and illustrated circular, address

J. A. MOREHEAD, President.

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster, Warrenton, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church. Fairfax county, Va.

ST. ANNE'S
CHURCH SCHOOL
FOR GIRLS
CHARLOTTESVILLE, VA.
Thorough College Preparation.
Music, Art, Languages,
Business Course.
Large Campus, Modern Buildings.
Terms $325.00
Illustrated Catalogue.
MISS MARY HYDE DU VAL,
PRINCIPAL.

THE BRITISH SOLDIER'S RELIGION.

By the Bishop of London.

A friend sends us the account written for an English newspaper by the Bishop of London of his two weeks' visit to the British battle line in France at about Easter, from which we take these extracts:

"I am glad to accept an invitation to write on this subject, as I should like to say something in honour of the men whom I have learnt to love and respect more than ever during the last fortnight.

"I have held during that time 50 or 60 short services all along the front of the battle-line and at all the bases, and have visited, ward by ward, 22 of the hospitals in France, and have therefore had a unique opportunity of seeing that side of the British soldier's character which is often left out in people's estimate of him. We hear a great deal of his wit and humour, his grit, and his splendid courage and endurance; but little is said of that simple faith which he has imbibed in some quiet home or learnt in his Sunday-school, and which, to a large extent, is the spring and source of his other qualities. As one of the leading Generals said to me, 'People often ignore the sentimental side of the British soldier's character.'

"It is to this spiritual side, of course, to which I went out principally to appeal; and I chose Holy Week and Easter as the most appropriate time at which to do so. What has encouraged me so much has been the overwhelming response of the whole Army. A few of the services were of the nature of Church parades, but the great majority were purely voluntary. On no occasion did we have less than 1,000 men and often 4,000; but half the services were in the open air, others in cinema theatres, large baths, and (at the bases), the huge warehouses where goods are stacked for the front.

"The Easter Communion.

"The most touching service to myself was early on Easter Day, when, after giving the Holy Communion to 200 officers and men within a mile of the German lines in a school-room the roof of which had been taken off by a shell, I was told at the end that 150 more men and officers were outside from other regiments asking for their Easter Communion; and of course I held at once another service for them. Before each service I gave a message from all at home, saying that they must imagine that their wives and mothers and children, or sweethearts, had sent them all their love through me, and that the whole nation was thinking and praying for them day and night. When the service began the religious note was struck at once, and the point I want to emphasize is the immediate response to the deepest spiritual note. Few things will live in my memory so vividly as the sight, from the wagon or extemporized platform which was always arranged for me, of these thousands of upturned faces singing 'When I Survey the Wondrous Cross,' with a depth and earnestness about which there could be no mistake. At the services just before and on Good Friday I took the Words from the Cross; and as the Generals and officers who attended in large numbers with the men often remarked, 'The men seemed to drink in every word.'

"The guns booming hard by, and the British aeroplanes circling like guardian angels over the service to guard the attractive target of 4,000 men and officers with a Bishop in the middle, made the scene very impressive. Time being always strictly limited, we had sometimes three, but more often two, hymns, some prayers translated from the Russian Liturgy of a simple character, of which I had taken out 2,000 copies, and which were greatly appreciated, and an address of about a quarter of an hour, the whole lasting half an hour.

An officer who accompanied the Bishop writes:

"The success of the Bishop of London's visit far exceeded the hopes and expectations of those who were responsible for his presence in France. All along the line from start to finish everyone, from the Generals commanding to the lowest ranks, showed clearly that the sense of spiritual things animates strongly all grades of the British army in the field. Nothing could have been more impressive than the silence with which the vast bodies of men listened to the Bishop's addresses and the earnest and reverent manner in which they joined in the responses to the prayers. Those who were privileged to be present were struck as never before by the uplifting power of our great English hymns, as 'Rock of Ages' and 'Jesus, Lover of my Soul' were sung within hearing of the great guns."

Complete Salvation Through Hope in Christ.

St. Paul speaks to believers in the past tense, and he says, "Ye were saved." And to the same believers he uses the present tense, and he says: "Ye are being saved." And yet again to the same believers he uses the future tense, "Ye shall be saved." All of which means that to this great apostle a gloriously full salvation stretches across the years from past to future, gathering riches with every passing day. Salvation to Paul was more than a step, it was also a walk. It was more than a crisis, it was a prolonged process. It was more than the gift of new life; it was the maturing in growth and power. A drowning man, when he is lifted out of the water, is in a very profound sense vitally saved. But after this initial salvation there is the further salvation of recollecting his scattered consciousness, and of recovering his exhausted strength. And in a very glorious sense a man is spiritually saved in a moment; in a moment in Christ Jesus he passed from death into life. But it is also equally true that a man is only saved in a lifetime, as he appropriates to himself more and more the grace and truth of the risen Lord. Yes, after we have been converted and saved, there is a further salvation in self-recovery, in self-discovery, all of which becomes ours in a fuller and richer discovery of Christ. Our possibilities of salvation in Christ Jesus stretch before us like range upon range of glorious mountains. When we have attained one range we have only obtained a new vantage ground for beholding another; when that, too, has been climbed, still vaster and grander ranges rise into view. Every fresh addition to our Christlikeness increases our power of discernment, and every added power of discernment unfolds a larger vision and a more glorious and alluring hope. All believers in Christ Jesus have been saved. All believers in Christ Jesus are being saved. All believers in Christ Jesus will be saved. And therefore, says the apostle, always wear the helmet of hope, "the hope of salvation."—Dr. Jowett.

The Christ of the Gospel.

In writing to the Thessalonians St. Paul paints a vivid picture of the second coming of our Lord, and does not stay to guard his hearers against the danger of premature anticipation. If he cherished the hope for it himself, the difficulties at Thessalonica broadened his experience, and ever after his teaching is carefully guarded. In his second letter to Thessalonica he goes into detail for the benefit of that church, and depicts the age-long struggle which is to precede the Advent. St. Paul does not leave the subject after Thessalonians. He tells both the Corinthians and the Philippians of the mighty change in them which the coming of Christ will mean; and by reminding us that we shall pass from the material to the spiritual when he comes, he removes most of the difficulty which, without that reminder, we feel. We shall be incorruptible, our bodies will be spiritual. The ears with which we hear will not be these ears, the eyes with which we see will not be these eyes. If so—and it is so—the trumpet of the last day need be no material instrument, the clouds on which he comes not the watery pall of the heavens, the angels of his company not the winged beings of Christian art. He will come; we shall be like him, we shall see him as he is. The eye of spiritual vision will see, the ear of spiritual hearing will hear, and the interrupted intercourse of earth will give place to the permanent communion of heaven. He is here now, only we do not realize and appropriate his presence. Prayer, meditation, sacraments, help us to contact with the never absent Jesus. Sin, slackness, selfishness, obscure the vision Then we shall be changed and nothing will be able to obscure, and nothing will be needed to reveal. His coming and our change synchronize, and for him and for us that is part of the glory. The borderland between the spiritual and the material has never been traveled by the human intelligence; perhaps there is, in truth, no land between. Faith in the unseen is still demanded of us, but we can be content to know that in the realization of that same unseen, faith and reason will find themselves at one.—The Churchman (English).

The PRACTICAL Four-Year Lesson Course is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home-work actually done; (3) it is easy to teach.
Samples on request.
THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., JULY 10, 1915. Vol. LXXX. No. 28

EDITORIALS

THE EMERGENCY FUND.

Doubtless many of our readers are watching with increasing interest the weekly reports of the growth of the Emergency Fund which come to us from the Church Missions House. In communications which we receive from time to time from that centre of the Church's activities we get glimpses of the eager earnestness, not untouched with anxiety, with which its accumulation is being noted there, and the daily efforts which are being made to get this urgent matter before the attention of the Church in its every member.

The Emergency Fund is just what its name indicates,—a special fund to meet an emergency. This emergency arose, first of all, from the failure of the Church as a whole for a number of years to pay its apportionment for missions. The Board of Missions has been obliged to see this deficiency supplied, little by little, out of its reserve funds, the small capital which protects the credit of an institution doing a business of a million and a half a year. This must, of course, be replaced. Further deficiencies, due in part to the financial conditions brought on by the war, were foreseen to be inevitable unless special effort was made to meet them. Several months ago the Board saw that to meet the situation squarely a special fund of $400,000 must be raised by the end of this fiscal year, the last day of August. It is imperative that the Board should have this money, lest it be crippled in its great work and fail to be in a position to face the responsibilities and opportunities before it.

So this campaign was begun, to raise this sum, in addition to the ordinary offerings of the Church, between the first of March and the end of August. The method proposed was to ask of each member of the Church, as a special gift to this fund, at least

"One Day's Income or Wage."

Members of the Board themselves at once gave ten thousand dollars. The officers and clerical force at the Missions House promptly pledged a day's wages. Missionaries on furlough and in the field gave their portion. The Committee having the matter in special charge, led by Bishop Lines, has been indefatigable in presenting it to the Church. The Bishops have commended it to their people. Slowly and steadily for four months the fund has been accumulating. About $100,000 on the first of May. About $200,000 by the first of June; time half gone, fund half raised. It looked promising, unless indeed it should prove that the richest part of the field had been first reaped. The first of July, latest figures not received but not yet $250,000. Prospects not so good, unless indeed it should prove that large offerings during June have not yet reached the treasury, which we hope is the case.

An analysis of the contributions to this fund, frequently brought up to date at the Missions House, is not without interest and significance. "No doubt you feel as we do," an officer of the Board writes us, "surprised, that so large an amount has already been given by a comparatively small number of people. So far about 4,100 individuals have made gifts direct to the Board of Missions. About 1,500 congregations have sent gifts ranging all the way from two or three dollars to the $4,500 of Grace Church, New York, which is the largest amount from any one congregation. Even assuming that every member of the 1,500 giving congregations has made a gift, only a fraction of the Church's membership has so far given anything."

That is, about 6,000 congregations, large and small, in the continental territory of the United States have given nothing to this fund, unless by single contributions here and there. Or leave out the vacant parishes and very small missions which may not have heard the news of what is going forward, and say 5,000 congregations giving nothing as yet against 1,500 which have contributed. Where lies the fault? Are we to assume that the good people of these 5,000 congregations are to a man, or woman, less liberal or less consecrated than those of the 1,500? Or is it that they have not been told of this urgent appeal, this splendid opportunity, to manifest their liberality and their willingness of heart? The Board of Missions cannot reach the people of these congregations individually, but it can and does reach their rectors and ministers in charge, and is, we believe, sending them frequent reminders of this call to the whole Church.

The Immediate Problem,

as it seems to us, is to get the practical, definite and personal appeal of the Emergency Committee to the attention of the individual Churchmen in those 5,000 not-yet-contributing congregations. Let the clergy tell them what has been done, it is an inspiring tale, and what remains to be done and to be done quickly, and make provision for receiving and forwarding their gifts. Let them not hesitate because their people are poor, for many hundreds of gifts have come in of one dollar or less, and the poor have as much right to this special opportunity as the rich; nor be afraid because some of their important people are impatient of these appeals for missions, for they are the very souls that need instruction; nor feel that if they have paid their apportionment they have done all that should be asked, for the apportionment is but the minimum required and this is a special gift that the Church is making; nor feel that if they have not paid the apportionment it is useless to ask for anything further, for this is the very occasion to ask why the Lord's portion is being withheld. Above all let not the congregation be deprived of the privilege of taking part in this great corporate act, and the cause of the Master be deprived of their gifts, because of their own sloth or indifference, for that were a grievous fault.

Up to a few weeks ago thirty-six gifts of from one thousand to five thousand dollars had been received, aggregating about $60,000. But a far larger aggregate sum had come in gifts from congregations and individuals of less than fifty dollars each. We suspect that the very large contributions have been gathered in for the most part, and that the $150,000 yet required will come in small offerings from a

larger number of givers. Even now it is being garnered in many places, but it will need the help of all whose heart the Lord may open to make this offering if it is to be completed in the seven or eight weeks that remain.

One Day's Income or Wage

is what is asked of us, good reader, every one. It is put to us that way for a reason. First, because $400,000 is a goodly sum to be raised over and above the parish apportionments and other ordinary gifts for the year. It means real giving, not of a bit of loose change, the leavings from the bountiful table which the Lord spreads for us day by day, but a day's living, to be made up by carefulness in spending for a few days before and after and to be consecrated as in the sight of Him who, as of old, sitteth over against the Treasury. And, secondly, because thus every one is asked to give the same; the poor as much as the rich, the man with the hoe, the woman with the sewing-machine, as much as the man with the automobile. It will help us to realize that the good Lord, who giveth us all things, will be the final auditor of these as of all our accounts.

Very hard work and careful thought and earnest prayer has been and is being given to the raising of the Emergency Fund, at the Church Missions House especially and in many places besides throughout the Church. Very gratifying indeed and most heartening has been the response so far received. "We have relied upon God as never before," says the Spirit of Missions, speaking for those who have had the "campaign in charge." "The success is undoubtedly in answer to these prayers." They ask, and have asked from the beginning, the intercessions of God's people first of all, and many hearts are raised to God daily for an outpouring upon His Church of the spirit of supplication as well as of liberality, for these ever go together. The result, we humbly believe, will be far-reaching and abiding. Is any one willing to be left out when God's host is going forward in His name, or to leave undone his litle part in a movement which means so much and calls for such general and ready co-operation? Is any one willing not to care in an hour like this for the Church and the world?

Your prayers first, for faith and vision for yourself and for the army of the Lord. And then your day's income, or more or less, to be handed to your rector or sent direct to the Board of Missions, George Gordon King, Treasurer, 281 Fourth Avenue, New York.

I cannot understand why those who have given themselves up to God and His goodness are not always cheerful, for what possible happiness can be equal to that? No accidents or imperfections which may happen ought to have power to trouble them, or to hinder their looking upward.—St. Francis de Sales.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE PREACHING MISSION.

Mr. Editor: Inquiry among clergy and laymen in New York Diocese discloses the fact that the Preaching Mission is heartily commended. It was a former presbyter of this diocese, honored here still, who moved such Mission in the General Convention. It is understood that Bishop Greer will bring forward the matter of observance of such Mission at the Convention of the diocese in November, as other Bishops have done in spring Conventions and Councils.

So far as can be learned, New York favors for dates of such Mission the period from Advent to Easter, preferably Epiphany to Easter, the Advent season being interfered with by the Christmas one to some extent, and that parishes and missions select such time within that period as suits their convenience. Conditions vary, and such discretion is usually found preferable to a simultaneous mission.

A Community Welfare Week is the form of the Preaching Mission that is favored quite generally. Such form stresses the welfare of all the people, all forms, and it is found that when a Church concerns itself with broad community interests, that community in turn concerns itself with the Church and its strength and growth. Whereas, if a Church seeks its own welfare, asking the community to help it, the community is not always responsive. The form of the Community Welfare Week is not unlike that of a Preaching Mission Week, and of the Church Social Week which Roman Catholics found successful in Europe until last year. The exact program of such Community Welfare Week, successful in other bodies, can be given if desired. It is new and effective.

Within the last five years much has been learned in the way of scientific management of men and things in relation to God and His cause. Methodists are applying such management this year in perhaps larger ways than other bodies. They are aiming to enroll 500,000 men and women in personal work. Methodist leaders say that salvation that is worked out holds out better than other kinds.

To the familiar form of preaching, as means of getting Christ's gospel into heads and hearts of men and women, why may not this Preaching Mission add personal work, and make a part of the Mission the setting forth of definite methods for such personal work. Every cause in the Church wants workers. Without at all letting up on the old plan, why not add the new plan? The Laymen's Efficiency League, a Church Men's Society of Church laymen of Metropolitan New York, has had in classes and conferences about 1,000 men since January last. The League uses the following promise card, to be signed, giving name and address:

"I promise to give at least two hours per month from this date until the end of 1915, in personal work to spread the Gospel of Jesus Christ. The work is to be done under direction of my Rector or other Church authority. This promise constitutes membership in the League."

Eugene M. Camp.

Laymen's House, 49 East 25th Street, New York.

AN EVANGELISTIC MISSION.

Mr. Editor: Will you allow me space in your valued paper to testify to the great spiritual work which has recently been done in Warrenton. We do this because of the disposition on the part of so many of our Church to look askance upon such work as has been done in our midst. Our Church has been slow to take part in any union evangelistic work, because we do not feel that some of the methods are just as we would like to have them. As has been said recently in one of our Church papers, "This world, gone mad with money-worship and war intoxications, and fighting out the warfare of the flesh, is dying for the need of the Great Awakening that is surely coming to the Church. Billy Sunday is but the outward expression of that Vital Need which is a challenge to the whole American Commonwealth." Our Church has but recently realized that she must also meet this "vital need," so has authorized a Nation-Wide Preaching Mission for next Advent. In other words, she has authorized a nation-wide "revival," no matter how much we dislike that word.

Feeling this need in our own church and in the town of Warrenton, the writer united with the other three churches of the town in an effort to hold an evangelistic campaign. After much correspondence we seemed to be providentially directed to Rev. Gypsy Smith, Jr., a son of the world-renowned Gypsy Evangelist, a man who has been preaching a little over two years, and has just recently been ordained to the ministry of another denomination. We realized the difficulty of the problem before us because of the cosmopolitan character of the town, and the society life which has been characteristic of the place. But the man we selected proved to be the one perfectly fitted for the work.

The services were held in a large tent, seating about 1,400. The first night Mr. Smith had a congregation of over 1,000. This steadily increased, until last Sunday night at his closing service, he had over 2,000 to hear him, necessitating the addition of chairs, benches, etc., to accommodate the throng. At the last service many came early and brought their supper with them, so as to secure seats for the evening service. Mr. Smith preached the simple gospel of Jesus Christ, nothing sensational, nothing emotional, but delivered with a power and earnestness which soon won the hearts of all. Those of my congregation who had been skeptical as to the wisdom of such a service, were the ones to finally become most enthusiastic about the work. We simply want to testify to the great spiritual uplift which has come to our town, a work which we believe will be lasting because it was accomplished through sane methods. Over 350 people came forward in response to his appeal and expressed the desire to follow Christ. Of these about seventy were of my congregation, many of them people who had never before been touched by the gospel message; others, people who had been members of the church, but realized that they had not been living up to their sacred obligation, so wanted to openly reconsecrate their lives to Christ. We will simply enumerate some of the results as touching our church.

About fifteen young society ladies have voluntarily offered themselves for

definite Christian work. They will at once be organized into a chapter of the Daughters of the King. The same request has come from numbers of men, and these will likewise be organized as a chapter of the Brotherhood of St. Andrew. Similar requests have come to us for an adult Bible Class in connection with the Sunday-school, which will be organized at once. Before this we have had great difficulty in getting sufficient teachers for the Sunday-school; now numbers have offered for this work.

All this is a result of the way in which Mr. Smith won the hearts of men, women, and children of our town, and by his strong personality, deep spiritual life, and simple preaching of the gospel, led the community to see the unsearchable riches of the gospel of Christ.

I would express this inadequate appreciation of the work of this man of God, with the hope that others may unite in a similar work in other places.

W. G. PENDLETON.

Warrenton, Va.

Contributions

"GOLDEN THOUGHTS" OF GENERAL GORDON.

By Rev. Edward S. Cross.

I have before me a volume, in aspect rather odd and in size very tiny, entitled, "Golden Gleanings From the Thoughts of General Gordon." It was printed by Walter Scott the London and Newcastle publisher, in 1885, just after Gordon's death; and, I presume, is out of print. I will make here a few selections from this booklet.

There is a very practical distinction too seldom made or considered, among the great leaders or teachers or thinkers in the history and the literature of the world. Behold the two great classes: the Guides, and the Inspirers!

For Guides, whether in thought or in action, we desiderate men who add to insight and intuition mental and moral and spiritual balance; poise and calm judgment; men of the temperament of George Washington, Robert E. Lee, and President Wilson (all, as it happens, natives of Virginia). These men have been also Inspirers to a large extent; but in temperament at least, they rank especially with the Guides.

On the other hand we have men who often thrill or dazzle or kindle or impel us, and who yet, through vehemence or passion or eccentricity or extravagance or one-sidedness, are unsafe or uncertain, or sometimes impracticable for guidance, but are often magnificent in their potency as Inspirers. Such men were Peter the Hermit, St. Francis of Assisi, Cardinal Newman, Thomas Carlyle, John Ruskin, Tolstoy, Garibaldi, Victor Hugo, and "Chinese" Gordon, Saint, Hero and Martyr! It is no novelty to denominate Gordon as a saint; for many years ago Prof. Theodore M. Riley, of the Nashotah Seminary, a High Church writer of ability and spirituality, in his "Biographical Sketch" of Gordon (published by the "Young Churchman Co," Milwaukee, in 1888,) speaks of him as "An Uncanonized Saint of the Church of England."

But when one calls Gordon a saint one need not attribute to him the saintly or angelic perfection of temper which was so clearly manifested in Archbishop Leighton, of whom, in these columns I lately spoke. The sanctity of Gordon consisted not in freedom from faults of temper; the man who, pistol in hand, hunted in his rage for the great Chinese stateman, Li Hung Chang, to whom he hastily attributed the cruel and treacherous murder of the insurgent chiefs captured at Soochow,—clearly this man was no Leighton or Fenelon in temper! But, on the other hand, one might search in vain among myriads, if not millions, of worthy Christians for one other who should equal Gordon in heroic, humble self-denying and intensely active and sympathetic devotion to humanity for its own sake and for Christ's sake. On Gordon's memorial tomb in St. Paul's Cathedral, is this inscription: "Who at all times, and everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

My first quotation from Gordon's "Thoughts" is especially appropriate to this time: "I protest against being regarded as one who wishes for war in any country. . . . Inclined as I am with only a small degree of admiration for military exploits, I esteem it a greater honor to promote peace than to gain any paltry honor in a wretched war." When Gordon first went to the Egyptian Soudan, and, to carry out his design for the suppression of the Arab slave-traders, allowed the Khedive of Egypt to make him a Pasha and a Governor General, he wrote: "I ask God for the following things: 1. Not to be disturbed, if the Khedive send me away to-morrow. 2. Not to be disturbed if he keeps me. 3. Not to have anything of the world come between Him and me; and not to fear death or to feel regret if it come before I completed what I think my programme. Thank God, He gives me the most comforting assurance that nothing shall disturb me, or come between Him and me." However different was Gordon, in temper, from Leighton, he resembled him in unworldliness, in self-sacrifice, and in humility. He wrote, from the Soudan: "Find me the man, and I will take him as my help, who utterly despises money, name, glory, honor; one who never wishes to see his home again; one who looks to God, as the source of good, and controller of evil; one who has a healthy body, and an energetic spirit, and one who looks on death as a relief from misery. If you cannot find him, then leave me alone."

After returning from Egypt and the Soudan to England, Gordon Pasha writes: "I would give my life for these poor people of the Soudan. How can I help feeling for them? All the time I was there, every night I used to pray that God would lay upon me the burden of their sins, and crush me with it, instead of these poor sheep. I really wished it, and longed for it."

It was his campaigns in China, previously to his African career, that first made Gordon famous and caused him to be nicknamed "Chinese Gordon." Concerning this experience in China, he writes: "Do not think I am ill-tempered, but I do not care one jot about my promotion or what people may say. I know I shall leave China as poor as I entered it; but with the knowledge that through my instrumentality upward of eighty to one hundred thousand lives have been spared. I want no better satisfaction than this." Great as was the burden of care, and of sorrowing sympathy, that Gordon bore, he was not one of those who make themselves piously miserable; and he was also quite out of sympathy with the fretful peevishness of many worldly people, and with the gloom arising from the want of faith which marks an empty and hollow Christianity. He says: "Why are people like hearses, and look like pictures of misery? It must be from discontent with the government of God, for all things are directed by Him. If being doleful in appearance did good, I would say, 'be very doleful'; but it does not do any."

Intense enthusiasts are very apt to be narrow and one-sided: not so Gordon. He had a "High Church" side, an "Evangelical" side, a "Broad Church" side, a predestinarian side, an ascetic side, a mystic side; and one might almost say, a Mohammedan side! (Will it comfort some staid reader, bewildered, perchance, at the contemplation of Gordon's complex mentality, to recall what I said about Guides versus Inspirers?)

Without further note or comment, I quote, in conclusion, what may seem, to some of us, the most vitally momentous passages in this booklet of Gordon's thoughts: "I may say I have died suddenly over a hundred times; but in these deaths I have never felt the least doubt of our salvation. Nothing can be more abject and miserable than the usual conception of God. . . . Imagine to yourself what pleasure it would be to Him to burn us or to torture us? Can we believe any human being capable of creating us for such a purpose? Would it show His power? Why, He is omnipotent! Would it show His justice? He is righteous, no one will deny it. We credit God with attributes which are utterly hateful to the meanest of men."

"When one thinks of the millions on whom weighs the yoke of bondage, one wonders. I do not know a single person who says the real truth straight out. When one thinks of the real agony one has gone through in consequence of false teaching, it makes human nature angry with the teachers who have added to the bitterness of life."

VACATION FOR OURSELVES AND OTHERS.

By Rev. G. Peyton Craighill.

We all want to know God. To know Him better than we do now know Him is a step towards life eternal.

God has made Himself known to us in the earth and the sky and the sea. It is true, of course, that He has shown Himself most clearly, and so that we can best understand in Jesus Christ His Son. But at this appropriate time we are thinking of that revelation of God which comes through nature. The green of the trees, the soft blue of the sea, the shining of the river, the splendor of the clouds in the east and west, are His manifestations whereby we may know Him, whom to know is life eternal. It enriches the soul to look out into the morning of a new day with hope and courage, aware of the notes of the birds, and the fresh fragrance of the dewy grass; or to watch the shadows playing along the mountains, or the surf dash upon the rocks, or the sun shining on the bright riffles of the brook. One may watch the moving clouds by day or the moving stars by night, or just lie out under the trees taking recreation and satisfaction, sure that it is good to be in touch with Him who made it all, and through it shows Himself to us His children.

Most of us can manage somehow to do that; but not all. We are loath to forget those others. For it doubtless seems a pitiable thing to go out ourselves into the glory of it, forget-

ting the weary mothers and the sick babies who cannot go. We would like to share our vacation with them, and we would like to be shown how.

There is a society of the Episcopal Church, with headquarters at Richmond, which does this Christian work, and makes it easy both for us and them. The Church has taken over and now owns "Summer Rest," which lies in the heart of an absolutely lovely up-country in the Blue Ridge Mountains. Its orchard and farm make it possible to take any working woman—and they take only "working women"—for the sum of $3.00 a week. The railroads have graciously made the fare one cent a mile.

If no other way of sharing your vacation seems better to you, this is a good way; send $5.00 to this excellent society through Mrs. S. M. Sarvey, of Richmond, and it will pay all the expense including railway fare of some tired working woman, out of the heat and depression and toil into God's out-of-doors for a week.

Or, if the children appeal to you more, the splendid society of the Instructive Visiting Nurses Association can use your gift to send some child into the breezes and shadows and sunshine of the country at Longwood in Clarke county in the Valley of Virginia.

It would be an entirely Christian thing to do, and a thing which would add to our own summer joy the joy of sharing it with someone who needs it more than we.

CHURCH INTELLIGENCE

Calendar for July.

1. Thursday.
4. Fifth Sunday after Trinity.
11. Sixth Sunday after Trinity.
18. Seventh Sunday after Trinity.
25. Eighth Sunday after Trinity. St. James.
31. Saturday.

Collect for Sixth Sunday After Trinity.

O God, who hast prepared for those who love Thee, such good things as pass man's understanding, pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

EMERGENCY FUND.

$250,000 Raised; $150,000 to Come.

It is a pleasure to note that the Emergency Fund was up to the quarter-million mark on July 3d. This is an advance of $10,000 since a week ago.

Bishop Lines, the chairman, is busy writing letters to the clergy whose parishes have not yet assumed an adequate share in the campaign, and is stressing the fact that unless the Church does at least as well on the apportionment this year exclusive of the One Day's Income Appeal, as it did last year, the object of the Emergency Fund will be to some extent defeated. At present the apportionment is running a little behind what it was a year ago. The Bishop hopes that this is more apparent than real, and that when parish and diocesan treasurers send in the funds already in hand, the apparent falling off will be more than made good. The surest way to make the Emergency Fund a success is to meet the apportionment, and also raise the full $400,000 for the fund.

The gifts from New York have increased to $48,000; from Pennsylvania to $31,000; Massachusetts $17,000. Chicago takes the lead in the Fifth Province with over $5,500.

From the standpoint of ability, judging by the apportionment, the Diocese of South Dakota leads the whole Church in its gifts. Newark, Springfield and Salina have done almost as well. Bethlehem has given more proportionately than any other diocese in the Third Province. Undoubtedly this is because many of the congregations made an Every Member Canvass for the Emergency Fund on Whitsunday. Porto Rico presents a most unusual case. Its apportionment is $150. Besides paying double this amount, it has also given $197 for the Emergency Fund.

A layman of the Middle West writes: "I enclose as my contribution to the Emergency Fund of the Board of Missions a spade guinea of George III, dated 1790. It cost me about forty years ago 1 pound 10 and I suppose it is still worth more than its face value at the present time."

One of our Bishops, west of the Mississippi, a wise, hard-working, devoted man, who keeps a place of regard and respect in the minds and hearts of all who know of his self-sacrificing service, closes a recent letter with the following words: "I for one hope we will spare no effort to raise the whole Emergency Fund and to clear the Board of all its indebtedness by August 31st. I do not believe that the Church should let up on this matter until every dollar of obligation to the end of the current year is provided for. I confess I am more aroused than I have ever been, and intend henceforth to try and have every parish and mission of this diocese pay its apportionment. If the effort to raise the Emergency Fund has had as good an effect on the other people as it has had on me it has been worth while." If these words do not stir up Church people everywhere to give and work for the success of the missionary campaign there is no message that can do it.

THE GENERAL CLERGY RELIEF FUND.

A Statement.

The General Clergy Relief Fund sent out to 366 beneficiaries (old and disabled clergy and widows and orphans) this quarter, July 1st, $30,018. (Payments to the whole list, about 600, are made January, April, July and October.) The quarterly requirements as have been frequently explained are about $30,000.

The General Clergy Relief Fund has not yet been merged with the Church Pension Fund, although an Enabling Act has been obtained from the Legislature of New York for the purpose.

The merging will take place according to the resolution of a joint committee from the General Clergy Relief Fund and the Church Pension Fund "as soon as the Church Pension Fund is ready to begin operations." A resolution of the General Convention also makes this provision, viz: "It being understood, however, that until they (the Church Pension Fund regulations) can be successfully established, the Church should continue to support existing incorporated agencies."

From numerous correspondents it has become evident that many contributors throughout the Church think that a merger has already been effected and so refrain from sending their contributions. This makes the situation more difficult and it is to counteract this impression that this information is given.

The General Clergy Relief Fund has never been doing a wider and more necessary work. The 600 beneficiaries upon the lists in any event must be taken care of, at the same rates. Their grants will neither be increased nor diminished by the adoption of the new Church Pension Fund, and the money must be obtained from some source.

WORLD CONFERENCE ON FAITH AND ORDER.

In spite of the confusion caused by the European war the interest in Europe and the East in the promotion of Christian unity by the World Conference on Faith and Order seems to be steadily increasing.

The General Assembly of the Presbyterian Church, of New Zealand, has passed a vote of sympathy and interest in the Conference. The Committee on Co-operation and Unity of the National Missionary Council of India has asked for literature and to be kept in touch with the movement. The Nippon Seikokwai of Japan has appointed a Commission.

As showing the increasing recognition of the importance of unity it is interesting to see the progress that is being made in the United States by the great Methodist bodies, North and South, toward restoring their union, and that three important Norwegian Synods, namely, the Norwegian Synod in America, the Hague Norwegian Lutheran Synod and the Norwegian United Lutheran Synod, are considering union.

The, Manual of Prayer for Unity which has been for sometime in preparation, has now been issued. It will be sent free to all whose names are on the mailing list of the Commission of the Episcopal Church and single copies may be had free by applying to the secretary of that Commission, Robert H. Gardiner, P. O. Box 1153, Gardiner, Maine.

The Southern Baptist Convention, which has been appointing a Commission from year to year, has now, in view of the importance of the World Conference and of the increasing prospects of its proving of value, appointed a standing Commission which will consist of its president and two secretaries.

The Advisory Committee, consisting of one or more members appointed by each of the Commissions to keep in touch and consult with the Executive Committee of the Episcopal Commission, now represents almost every quarter of the globe and is preparing to take an active share in the preparations for the Conference.

EVANGELISTS AND PASTORS—A REQUEST.

The Commission on Evangelism of the Federal Council of the Churches of Christ in America is creating a Library on Evangelism for the free use of those interested. If you will, please send to the Commission, at 608 Lakeside Building, Chicago, Illinois, any evangelistic books you may possess and can possibly spare. The publishers of religious books have generously donated to the library such works as they have published on this subject and the Globe-Wernicke Company have donated a handsome case for the same.

The Commission wants evangelistic sermons, biographies of evangelists and books on the history and methods of evangelistic work. In fact, any book

pertaining to this subject. All gifts will be gratefully acknowledged.

W. E. BIEDERWOLF,
General Secretary.

ROANOKE COLLEGE.

Roanoke College closed its sixty-second year of service in the cause of liberal education on June 16th with a successful commencement.

Among the students enrolled the past session were many from various States and foreign countries, including Canada, Cuba, Korea and Japan.

The substantial growth of the college is manifested in the notable progress being made in the erection of new buildings, according to a harmonious group plan, which will form a double quadrangle when complete. A handsome new gymnasium, a commons and three sections of a new dormitory system having been completed. Two additional sections of the dormitory system will be completed by September 5th, making a row of dormitories 250 feet in length. This imposing building is modern in every respect.

The college has a curriculum with electives well adapted to suit the wants of all students, for liberal culture, efficiency of life preparation and for the beginnings of specialization toward the professions and practical life.

The instruction is thorough and the standard is high. For a copy of the catalogue, with the July Alumni Bulletin, address Roanoke College, Salem, Va.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

An Ancient Church Asks for Help.

Little Fork church, Oak Shade, Culpeper County, is one of the less well known buildings of our churchly inheritance from colonial days. In "Old Churches," Bishop Meade, and in "St. Mark's Parish," Dr. Philip Slaughter, describe it fully as the scanty sources of information permitted them. "In the year 1750," writes the Bishop, "a chapel is ordered at the 'Little Fork,' where an old chapel stood." "In 1731," says Dr. Slaughter, "St. Mark's parish began its independent (of St. George's, Fredericksburg) career . . . There were three churches in the new parish . . . one in the Little Fork." "In 1760," says the Bishop, "an addition is ordered to Little Fork church; in 1771 another addition. In 1773—the church being burned—the vestry determined to rebuild one 40x60 feet, of wood, and on reconsideration to make it of brick, 30x80 feet"—the present building.

Monthly services are held in it from May until September; and in the daughter chapel the rest of the year. It, St. Mark's, a neat wooden building stands two miles south in the villege of Rixeyville, built during the rectorship of the Rev. Dr. Goodwin. Once a year the whole community gathers in numbers for a day of worship and family reunions. It did so this summer on the fourth Sunday after Trinity, and the old church was well filled both morning and evening. The rector celebrated the holy communion in the morning, preaching from the text 1 Peter 5:7. The communion service bears the date 1742, George II, London, and consists of a huge chalice, a paten just fitting in the cup of the chalice, and an alms bason, all of solid silver and antique design.

In the afternoon the congregation gathered under a grove of ancient oaks for a picnic dinner and social time, quite a number of St. Stephen's congregation, Culpeper, being their guests. At 3:30 o'clock all gathered in the church for evening prayer, when the Rev. E. L. Woodward, M. D., who had motored over with some of his Grace church congregation from The Plains after their morning service, preached an earnest, practical sermon on the Power of Faith (Heb. 11:8).

The day's offerings were for the repair fund of the church, sadly in need of new roof and interior renewal. The dozen members of the church who live near with neighborly help are doing their part in maintaining the services here and at the chapel, and its Sunday-school; and in substantial repairs already made in re-enforcing the foundations with concrete, and renewing the floor. But help from outside is needed for many repairs yet absolutely necessary. The chapel will abundantly suffice for the congregation's spiritual needs. But they feel that this old building is a trust in their neighborhood, belonging with its historic associations to the Church at large. So they have consented, in order that the building be properly restored, to this appeal for help in doing so, hoping it will reach the eyes and hearts of some whose parents worshipped here, or grand parents used and lover it, or others interested in the preservation of our historic churches, and who willingly can help. Contributions may be sent to Miss M. Lewis, Rixeyville, Va., R. F. D., or to Mr. James A. Moncure, treasurer of Diocesan Missions, Richmond, Va., designated for the Little Fork Church Fund, Culpeper County, Virginia.

KENSEY JOHNS HAMMOND,
Rector.

Little Fork church is a most interesting monument of colonial times. Like the other buildings of the same kind it has many uses to serve for this generation of Americans. I heartily endorse the above appeal.

ROBERT A. GIBSON,
Bishop of Virginia.

Bishop Brown's Visitations.

Sunday, June 13th—11 A. M., visited St. George's church, Fredericksburg; preached and confirmed eight.

8 P. M.—Visited Trinity church, Fredericksburg, preached and confirmed 2.

Monday, June 14th—3 P. M., visited Lamb's Creek church, King George County; preached and confirmed two.

Tuesday, June 15th—11 A. M., visited Emmanuel church, Port Conway; preached and confirmed one.

Wednesday, June 16th—Visited St. John's church, King George Courthouse and preached.

Thursday, June 17th—11 A. M., visited St. Paul's church, King George County; preached, confirmed six and made an address.

Friday, June 18th—11 A. M., visited St. Mary's church, Colonial Beach, and preached.

Saturday, June 19th—Attended a reception and picnic given me at Wakefield by the churches of the parish from 11 to 5. 8 P. M., visited the chapel at Leedstown, and preached.

Sunday, June 20th—11 A. M., visited St. Peter's, Colonial Beach; preached and confirmed three.

Monday, June 21st—11 A. M., visited Nomini church, and preached. 4 P. M., met the vestry. 8 P. M., visited Cople chapel, Hague; preached and confirmed three.

Tuesday, June 22nd—11 A. M., visited Yeocomico church; preached and confirmed two. 3:30 P. M., visited the chapel at Edgewater, and preached. 8 P. M., attended a reception given me at the rectory, and met a large number of parishioners.

Wednesday, June 23rd—11 A. M., ordination of the Rev. Mr. Litsinger. 8 P. M., St. John's, Warsaw, preached and confirmed six.

Thursday, June 24th—8 P. M., visited St. Paul's chapel, Nomini; preached and confirmed one.

Friday, June 25th—11 A. M., visited Emmanuel church, Emmerton; preached and confirmed one. 8 P. M., preached at the high school, Farmville, to a large and attentive audience.

Saturday, June 26th—8 P. M., read the service and preached at St. Stephen's church, Northumberland County.

Sunday, June 27th—11 A. M., visited St. Stephen's church; administered holy communion and preached. 8 P. M., visited St. Mary's church; baptized one child and two adults, and preached.

Monday, June 28th—Visited Wicomico church.

Tuesday, June 29th—8 P. M., visited Grace church; preached and confirmed five.

Wednesday, June 30th—8 P. M., visited Trinity church, Lancaster Courthouse.

Thursday, July 1st—11 A. M., visited White chapel, Lancaster County; preached and confirmed one. 8 P. M., visited Emmanuel church, and preached.

Sunday, July 4th—11 A. M., visited Old Fork church, Hanover; preached and confirmed two. 8 P. M., visited the Church of Our Saviour, Hanover Courthouse.

Ordination.

On Wednesday, June 23rd, at St. John church, Warsaw, the Rev. R. S. Litsinger, minister in charge of that parish, was advanced to the priesthood by the Rt. Rev. J. Cabell Brown, D. D. The ordination sermon was preached by the Rev. Dr. J. J. Lanier, of Fredericksburg. The Rev. Mr. Meade, of Tappahannock, and the Rev. Mr. Crusoe, of Hague, also took part in the service.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Lexington Parish, Amherst.

The Indian Mission of Amherst County is rejoicing over the appropriation of one hundred dollars from the Diocesan Board of Missions. The rector, the Rev. George E. Zachary, is much interested in the development of these half-forgotten people, and, with the splendid assistance of Miss Lucy Bloxton, is looking for brighter days ahead. Much financial help is needed and all contributions will be gratefully received and used to the best advantage.

A handsome memorial altar has been presented to Ascension church by Mrs. W. K. Smiley, in memory of her father, Judge Morrill.

Bishop Tucker recently visited Ascension church, Amherst, and St. Mary's, Clifford, and confirmed eighteen persons.

Through the efforts of the vestry of the parish, the rectory has been greatly improved. Besides general renovations and a coat of paint, two rooms have been added.

Interesting Items.

It was most gratifying to the members of Emmanuel church, Staunton, that Washington and Lee University conferred the degree of doctor of

divinity upon the Rev. R. C. Jett. During the twenty years that Mr. Jett was rector of Emmanuel, he endeared himself, not only to the members of his congregation, but to all denominations, all of whom feel that this honor is well bestowed. The work in which Mr. Jett is now engaged, that of building the Virginia Episcopal School for Boys at Lynchburg, is an immense undertaking, and has meant that he has had to make many sacrifices, all of which he has gladly and cheerfully done, with only one object in view, namely, that of helping the boys in general and the Episcopal boys in Virginia particularly.

The Rev. William Wilkinson, of Trinity church, New York city, "The Bishop of Wall Street," will hold mission services for a week, beginning July 9th, at Christ church, Pulaski, the Rev. C. E. A. Marshall, rector. Mr. Wilkinson has already held one successful mission in Pulaski.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

The Convention.

The twenty-first Convention of the District of Asheville was held on the 23d and 24th of June, at Trinity church, Asheville. At the opening service Mr. J. D. C. Wilson was ordained a deacon by Bishop Horner. The Rev. R. N. Willcox, of Hendersonville, preached the sermon and the Rev. Dr. Brown, rector of Trinity church, presented the candidate. The Rev. Mr. Wilson will continue his work in the Morganton group of missions.

St. Mark's mission applied to the convention for admission as a parish. All the canonical requirements being complied with the request was granted, and this mission was received into the convention as St. Mark's Parish, Gastonia.

The Bishop, at the request of the convention, sent a telegram to the President commending his position in the present war and in the cause of humanity.

The Social Service Commission was re-established during the past year, the work being done by a commissioner. The Rev. A. Rufus Morgan, Penland, N. C., is the chairman of the Commission. The Commission was directed to investigate the cause of poverty in the cities and rural districts of District and suggest some ways by which we may relieve the same, also to suggest ways that the Church's influence may be brought to bear on the masses

The report of the Sunday-School Commission suggested that we endeavor to adopt a uniform system of lessons throughout the district. They are working out a plan along the suggestions of the General Board of Religious Education.

No action was taken in regard to the General Church Pension Fund. The committee was continued till the next convention.

The committee to devise a plan by which the district may become a diocese brought in a very full report of the conditions confronting the district at the present time, and showing our resources. The committee was enlarged to twelve members and continued until next year, with directions to continue their efforts so that we may become a diocese at the next meeting of the General Convention.

The Rev. Harris Masterson, of Hankow, China, made a most powerful missionary address to the convention on the first night of the convention.

It was decided to endorse the Nation-Wide Preaching Mission and that the Mission be held throughout the district during Advent and Lent.

The Rev. George W. Lay, rector of St. Mary's School, Raleigh, spoke to the convention in the interests of that school and of the importannce of religious education in general. The Rev. R. N. Willcox and the Hon. W. A. Hoke were elected trustees of St. Mary's School.

Resolutions of respect in regard to the death of the Rev. James Joyner, of Glen Alpine, were passed.

It was decided to inaugurate an Every Member Canvas throughout the district along the same lines as was done recently in the Diocese of East Carolina.

The following were elected as delegates to the Provincial Synod:

Clerical: The Rev. Dr. Wyatt Brown, the Rev. Dr. R. R. Swope, the Rev. Messrs. F. D. Loddell, H. N. Bowne, R. N. Willcox and J. N. Atkins.

Lay: Messrs. Harmon Miller, Haywood Parker, M. Schenck, W. C. Allen, W. L. Balthis, F. P. Bacon.

The Bishop reappointed the same Council of Advice.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

St. John's Church, Ensley: When the Rev. J. W. Fulford, rector of St. John's Church, came to Ensley in January, 1914, the church was badly located, poorly attended and almost unknown. There had been no rector for nearly two years and the congregation and vestry were very much discouraged. After misunderstandings had been swept away by a spirit of loyalty to the church, the people got together and built a very beautiful little frame parish house. This building is situated on a lot in the best section of Ensley, purchased by the people at a cost of about $2,200. Everyone helped; the carpenters and masons gave half their labor, many firms contributed brick and other materials, and Mr. Harry Spurrier superintended the construction. The work was begun about October 25th, and the first service held was the Christmas Eve service. It was a great pleasure to all of the people to get into the new building, which had been a longing in the hearts of some of the members for many years. This parish house, worth as it stands fully $3,500, will be used as chapel and parish house until a new church and rectory can be built. It is hoped that in the very near future a new church of stone or brick can be built, and the parish house veneered to accord with it. Besides the vestry, much credit is due to the women of St. Margaret's Guild, who aided very materially in securing the lot and payment of same.

Since the new building has been opened there has been a marked increase in church attendance, especially at the evening services. A vested choir has been organized which has given faithful and efficient service. For four months the vestry have been attending monthly corporate communion. On the last night of the old year, a branch of the Anglican Young People's Association was organized, and has grown in membership from fifteen to seventy members. It meets every Thursday night and was organized as a means of getting the young people in touch with each other and with the life of the church; and it has added interest and enthusiasm to the work and brought the people together socially.

During Lent a campaign of instruction and publicity was carried on, leading up to Passion Week, when a final appeal was made to the parish through speakers at a men's dinner; through general conferences and missionary sermons, for the spread of Christ's kingdom. The Every Member Canvass on Palm Sunday resulted in the raising of 1,700, of which $250, was for missions. This is unprecedented in the history of the parish.

Many thanks for the interest roused should be given to all of the clergy of Birmingham and to the Rev. Robert Patton and the Rev. Franklin J. Clark, recording secretary of the Board of Missions, who came to present the cause of missions.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

Interesting Items.

The Bishop has appointed Miss Minnie Loory, of Elizabeth City, Educational Secretary of the Edenton Convocation and she expects to leave next week for the missionary conference at Silver Bay, New York.

The government has paid over the money for the destruction of the church property at Nag's Head during the Civil War, and Dr. Drane, who has charge of this work, is busy on the plans for the chapel which will soon be put up at Nag's Head.

The Rev. Frederick B. Drane, M. A., preached in Hertford and Elizabeth City on July 4th. On the 15th of the month he leaves for work in Alaska.

The Rev. Messrs. B. F. Huske and C. A. Ashly held a mission at Oriental this week.

PORTO RICO.

Rt. Rev. Chas. B. Colmore, D. D., Bishop.

Confirmations: Fifty-six persons have been confirmed or received from the Roman communion during the Bishop's recent visitations; seventeen in Ponce, in Manati, seventeen; twelve in Mayaynez, and ten in San Juan. The number is not large, but indicates renewed life and interest.

Valuable Gifts: A friend in the States who has at heart the work in Porto Rico has during the past year given an automobile to St. Luke's Hospital, Ponce, for the doctor's use in his city practice, and in establishing clinics in outlying districts. Recently the same friend presented the Bishop with a new automobile, which makes it possible for him to be independent of the public service of train and overland auto service, and also to reach points hitherto impossible to visit.

St. Luke's Hospital: Our hospital in Ponce has never been in better condition than at present. The nurses in training are young Porto Rican girls who are showing ability already. Eight of them were recently confirmed or received from the Roman Church, and seem to feel sincere interest in the services of the church.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

The Rt. Rev. William C. Gray, D. D., who recently resigned as Bishop of Southern Florida, is now living at Belle Mead, Tennessee, about six miles from Nashville, where he has built a very attractive home, which he calls "Gray Lynn." Although eighty years of age, the Bishop is holding services every Sunday with that missionary zeal which has been a chief trait in his long and successful ministry.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Hartford Archdeaconry.

The annual meeting of the Hartford Archdeaconry was held in St. Paul's church, Southington, June 29th. There was a good attendance of clergy and delegates. The Rev. W. J. Brewster, Archdeacon, presided, and by unanimous vote he was nominated to the Bishop for the term of four years. The Rev. H. S. Hawks was likewise re-elected secretary.

The reports from parishes, missions and preaching stations were full of encouragement, notably the work among the Italians in Hartford under the leadership of the Rev. Paolo Vasquez.

The problem of the country church and the toil and toll of the country pastor was forcibly presented by the Rev. L. J. Belden, of Unionville. In a kindly way, and conceived in good will, he reviewed the work of the rural clergy and showed clearly some widespread faults in the administration of ecclesiastical affairs in country places, and suggested that important benefits would accrue from yoking together small parishes or missions under one minister. Vigorous, self-reliant men want a chance to do larger work, and earn fair pay for what they do.

At the evening session the Rev. Edward Campion Acheson, D. D., Suffragan Bishop-elect, delivered an able address on diocesan missions. The archdeaconry atmosphere was filled with the missionary spirit, and all were delighted to listen to a plain talk on our duty to the country church. It was the more telling, since it was not an attempt to promulgate a scientific treatment of the problems of the rural districts and the rural missions. It was a message admitting the importance and influence of the country church and advising that we regard the rural mission as a "great door and effectual" to the kingdom of God.

Health and plenty generally prevail in the country and the farming class furnishes a large part of the brain and nerve power of our national life, and the rural community is a most hopeful field for missionary work.

The Hon. Burton Mansfield, of New Haven, presented the subject of "General Missions," and gave a most instructive and entertaining address on the collection and disbursement of funds for the domestic and the foreign work. Information is the basis of interest. Some very good people have a horror of mission sermons, giving is martyrdom, but they hear gladly an address by a layman.

Among the visitors at the meeting were the Rev. W. E. Johnson, of La Crosse, Wis., thirty years ago in charge of St. Paul's, Southington.

Notes.

The Suffragan Bishop has accepted election, to the great delight of the diocese.

The Rev. R. R. Parker is locum tenens at St. John's, Rockville, and the Rev. W. P. Williams began his work in charge of All Saints, New Haven, June 1st.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

The Convention.

The forty-first annual convention of the diocese met at St. Paul's church, Muskegon, Rev. Wm. Galpin, rector, on June 8th and 9th. Notable features were as follows:

The annual dinner of the Diocesan Men's Club, held at the Occidental Hotel with 200 men in attendance, at which the principal speaker was Mr. Frederic Cook Morehouse.

The retirement of Mr. Wm. Hatton, for some years president of the Diocesan Club and the election, to fill his place, of Mr. Kellar Stem, of Hastings. Mr. Hatton is changing his residence to Chicago and his removal is greatly regretted by the entire diocese.

The endorsement of the plan of pensions for the clergy, as presented by the Committee of the General Convention.

The following were elected members of the Standing Committee: Dean Francis S. White, Rev. G. P. T. Sargent, Rev. Geo. Huntington, Rev. Dr. Jas. Wilkinson, Mr. Jacob Kleinhaus, Mr. Thomas Hume and Dr. Chas. Hooker.

Those elected deputies to the Provincial Synod were: Dean Francis S. White, Rev. G. P. T. Sargent, Rev. W. J. Lockton, Rev. Dr. Jas. Wilkinson, Messrs. Jacob Kleinhaus, M. P. Earl, Messrs. Jacob Kleinhaus, M. P. Carney, A. A. Anderson and Dr. Chas. Hooker.

Mr. A. A. Anderson, of Hastings, was elected treasurer of the diocese to fill the place of the late Mr. Sidney B. Drake.

The convention sent a message to President Wilson in Washington assuring him of their patriotic sympathy and support.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

The Annual Report of "the Corporation" shows that policies have been issued to clergymen in all the dioceses in the State of Pennsylvania and that the insurance upon the lives of six clergymen who died during the year have been paid. The receipts for the year were $77,975.45. Disbursements $38,645.26. The assets have increased at par value, $39,330.19, making the total assets on April 15, 1915, $1,254,726.92, while the 329 policies in force at that date amounted to 1,212,610, showing that it has more than enough to pay every policy in full should they all terminate at once. This remarkable financial condition has resulted in the most careful management of the funds for more than a century. It is for the insurance of married clergymen in the Commonwealth of Pennsylvania. Its rates are far below those of any insurance company. Removal from the State does not invalidate the policy.

Vacation Bible Schools.

Each year since their establishment has shown the increasing value of the Daily Vacation Bible Schools. Their number this year is greater than ever, amounting to 90. More than 300 young men and women will teach in them this summer. No less than eleven centres are in Episcopal churches and institutions. Noted church workers are among the most prominent leaders in the organization under which they are carried on.

Notes.

A handsome stained glass window has been placed in the Church of the Good Shepherd, Rosemont, in memory of Mrs. Elizabeth Wharton McKean by her son, Thomas McKean. It typifies the spirit of militant Christianity.

The Rev. Dr. D. M. Steele has gone on his vacation in the far West. Meanwhile the Sunday afternoon services will be discontinued in the Church of St. Luke and the Epiphany, also the evening services in Epiphany Chapel. Instead, an open air service will be held at the Fresh Air Farm at 4 P. M., and will be in charge of Rev. W. Arthur Warner.

GEORGIA.

Rt. Rev. F. F. Reese. D. D., Bishop.

Ordinations.

On June 11th, St. Barnabas' Day, Bishop Reese ordained to the diaconate Mr. Newton Middleton in All Saints' chapel, Sewanee, Mr. Middleton having been a student in the Theological Department of the University. He was presented by the Rev. W. S. Claiborne, Archdeacon of East Tennessee, and the sermon was preached by the Rev. Charles T. Wright, rector of Otey Memorial. At the same time the Bishop of Tennessee ordained Mr. Lawrence Faucett to the diaconate.

On June 24th, St. John Baptist's Day, in Christ church, Savannah, the Bishop ordained to the diaconate Mr. Robert Nelson MacCallum, of Mount Vernon, New York, who has been a student at the Theological Department of the University of the South and a candidate in this diocese. He was presented by the Rev. William H. Du Bose, professor in the Theological Department at Sewanee and the sermon was preached by the Rev. S. B. McGlohon, rector of St. Paul's church, Savannah. There were present in the chancel and assisting the Rev. F. North-Tummon, the Rev. H. S. Percival and the Rev. J. H. Woodward.

Vacancies Filled.

The Rev. Frederick W. B. Dorset has assumed the rectorship of the Church of the Atonement, Augusta, having begun his duties there on May 29th.

The Rev. John Durham Wing began his work as rector of Christ church, Savannah, on Sunday, July 4th.

The Rev. Newton Middleton is temporarily in charge of St. Paul's church, Albany. Thus every post in the diocese is manned, there being no vacancy at all.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Tent Cathedral.

A monster tent on the grounds of the Cathedral of St. John the Divine, known as "Tent Cathedral," was officially opened Tuesday evening, July 6th, by the Episcopal Church in the Diocese of New York. The tent, which accommodates about 2,000 persons, stands at the corner of Amsterdam Avenue and 112th Street and will be open throughout July and August. Services will be held every evening of the week except Saturday and there will be a sermon by a prominent preacher at each session. Bishop Frederick Courtney, of St. James Church, preached the first sermon on Tuesday evening.

Bishop David H. Greer is in charge of the establishment of Tent Cathedral and is assisted by a committee of the clergy. The whole atmosphere of this open air program for the summer is informal and this informality will permeate the meetings. Many striking features are planned to make the sessions interesting, the chief of these being a "Question Box." Boxes will be placed in various parts of the tent for written questions on moral and religious matters and these questions will be answered publicly each evening from the platform.

The music is under the personal di-

rection of Benjamin Franklin Butts, the evangelist director, and will consist of gospel hymns and solos. The interest displayed in the tent by Episcopal parishes throughout the diocese is shown by the number of choirs that have offered for different evenings. These have been proffered by widely separated churches. Trinity Church in Staten Island was one of the first to offer the services of its choir.

Following is the order of exercises in the tent: Seven P. M. boys and girls' song service and illustrated sermon; 7:50 exit singing "Onward Christian Soldiers;" 8:00 adults' song service; 8:20 question box; 8:40 solo and hymn; 8:50 gospel sermon; 9:15 prayer and benediction.

The executive committee for the clergy includes the Rev. Dr. G. A. Carstensen, rector of Christ Church, Riverdale; the Rev. Dr. W. G. W. Anthony, St. Augustine's Chapel, Trinity Parish; the Rev. Melville K. Bailey, president of the Churchman's Association and rector of the Church of the Holy Spirit, Bronx; the Rev. C. R. Tinker, of the City Mission Society; the Rev. John A. Wade, rector of the Church of St. John the Evangelist, and the Rev. William T. Walsh, rector of St. Mary's Church, Mott Haven, Bronx.

Sermons on July Fourth.

Preaching in Grace Church on July 4th, Bishop Williams of Michigan referred to the prevailing contention between the two societies that are endeavoring to influence the course of the United States in regard to war. One wants armaments limited, the other what it calls and adequate defense. Bishop Williams said he could see no reason for giving up our national policy for peace, and felt that far better than vast sums of money expended for battleships and soldiers would be dependence upon a citizen soldiery, or state militia. He had no fear it would fail if needed. Better still, the bishop thought, would be a campaign for world social justice, which winning out would make war impossible.

Bishop McCormick of Western Michigan, preaching at St. Bartholomew's, argued that Americans must be prepared, and not do as men of Ephraim did, show the white feather and run away. At the same time he felt that Europe's militarism has failed to preserve peace, and he could not see that the program would succeed better here than there. He argued that Christ's plan was best, and believed it could be followed.

Other News.

Bohemians in this city, numbering 40,000, celebrated on July 6th, the five hundredth anniversary of the burning of John Huss at the stake at Constance for the crime of heresy. A neighborhood house that cost $40,000 was opened, and there was a street pageant presenting scenes in the life of Huss. Presbyterians joined in the celebration.

Bishop Greer went to North East Harbor, Maine, last week to be absent until September. Unlike former years, he did not take his office with him, and will try more earnestly than on other years to get much needed rest. Bishop Burch will remain in town most of the summer, and the episcopal office will remain in New York.

J. Pierpont Morgan, who was shot at his summer home on July 3d, as reported in the daily newspapers, is a vestryman of St. George's Church, elected as such upon the death of his father, who was senior warden. He is himself much interested in Y. M. C. A. work, often serving as its treasurer, and usually giving liberally to its appeals.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

At Espanola, St. Stephen's Mission, Mrs. Frank R. Bond has donated $100 to the Building Fund. On a recent visit to this mission, the Bishop was greeted by a large congregation for the evening service in the public school. After the service a meeting was held for the purpose of completing arrangements for the building of the church. The Bishop appropriated $200 for this purpose. The members of the mission have recently paid for a lot. It was considered that with the donations already on hand or pledged enough money was available to begin building at once. A committee was appointed to take charge of the building operations as soon as the working drawings are finished. Naturally the people of St. Stephen's Mission are elated and the missionary is gratified to see this evidence of the success of his labors in Espanola.

Notes.

The Rev. E. J. Hoering, who graduated from the Church Divinity School, California, in May, has received an appointment by the Bishop and will take charge of St. Michael's Church, Tucumcari, N. M., on July 1st. In anticipation of Mr. Hoering's arrival, the members of the church have erected an addition to the present church building, making the nave considerably larger and affording a comfortable dwelling place adjoining the church, for the minister.

Contrary to custom, the Church of the Good Shepherd, Silver City (Rev. Z. T. Vincent, rector), will not be closed during July and August. The El Paso branch of the Woman's Auxiliary has given $50, the nucleus of a fund to purchase a "Ford" to be used in missionary work in the vicinity of Silver City.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Church of the Epiphany, Brooklyn: The week of June 13th to 20th was spent by the members of the Church of the Epiphany, Brooklyn, in celebrating the tenth anniversary of the ordination to the priesthood of the Rev. Henry E. Payne. On Sunday, June 13th, the Rev. Charles Henry Webb, Archdeacon of Brooklyn, was the preacher in the morning and the Rev. W. DeF. Johnson, of Christ Church, Clinton Street, occupied the pulpit in the evening. On Friday, June 18th, a reception was tendered to Mr. Payne by the parish, at which addresses were made by visiting clergy and congratulatory messages read from the Bishop, the Rev. John Howard Melish, Dr. Wrigley, Dr. Rogers, Dr. Jackson and others.

On Advent Sunday, 1912, Mr. Payne became first priest in charge of the Church of the Epiphany, a new work established in the lower Flatbush section of Brooklyn. The people have responded nobly to his efforts and under his leadership have progressed so far that they will become an independent parish next year. In less than three years they have reduced their appropriation from the diocese by one-half and have added to the value of the property in building and land something over $3,500.

The "Holiday House" of the Church of the Holy Trinity, Brooklyn, is again carrying on its splendid work.

It costs one dollar to send a child under twelve years of age down for a week and fifty cents for the round trip ticket. Would you like to give that much for some child?

It means a week or two of fun, bathing, boating, walking, games, hay rides, fancy dress balls and all sorts of things that anyone may think of for the joy and fun of all. Can you imagine what it means to a tired mother to go to a table and enjoy a meal that she did not have to plan, purchase and cook? To sit by the fire in the grate when cool or on the porch and just rest, talk, sew a little, or with a book, while the children are off having a good time and being cared for. It costs three dollars a week for a mother and one dollar for her ticket. The house is open to all girls and women within and without the parish.

Church of the Redeemer.

The sixtieth anniversary of the Church of the Redeemer, Brooklyn, was celebrated at a dinner held on June 24th, which marked also the twelfth year of the rectorship of the Rev. Thomas J. Lacey, Ph. D., and the advent of an assistant in the person of the Rev. Gilbert Darlington, son of the Bishop of Harrisburg, who although still a student at Columbia University has been ordained.

Owing to the completion of the Fourth Avenue Subway, it is believed that the Church of the Redeemer, which a few decades ago was called "The little church in the cornfield," will enter upon a period of great growth and prosperity. "Its pivotal location will make it the largest church of its denomination in New York," declared Professor Bender of New York University, one of the speakers.

Notes.

In the death of Mr. George Webster Peck, of Flusing, the diocese has lost one of its most devoted and faithful laymen. Mr. Peck was for seventeen years secretary of the Archdeaconry of Queens and Nassau and resigned only when ill health compelled him. He was for sixteen years secretary of the vestry of St. George's Church, Flushing, and also secretary and treasurer of the parish branch of the Brotherhood of St. Andrew.

Mr. Norman Inwood, who is in charge of the Church of the Nativity at Mineola, Long Island, and secretary to Bishop Burgess, returned recently from a trip to Bermuda, where he had gone with Mrs. Inwood for a much needed rest, much improved in health.

The Rev. T. Bond Holland, M. D., rector of St. John's Church, Brooklyn, will spend August in Crawford Crotch, N. H. During the summer he hopes that the new Assembly Hall of his parish will be completed.

The Rev. John H. Sattig, rector of St. Philip's Church, Brooklyn, expects to be in the city throughout the summer except ten days which he will spend in camp with the Fourteenth Regiment of Brooklyn.

The Rev. John Williams, of Calvary Church, Brooklyn, has taken a cottage for the summer at Madison, Conn. Except during August, however, he will conduct the services in his church.

The Rev. Dr. Reese F. Alsop, of Brooklyn, will spend the summer with Mrs. Alsop at North East Harbor, Maine, where he has a cottage on Somers Sound.

The Rev. Wm. P. Kemper, of Trinity Church, Hewlett, Long Island, will spend two weeks in Pennsylvania and then go to a camp at Little Moose Lake, Old Forge, N. Y., for a month. During his absence Dr. Wm. H. P. Hatch, of the General Theological Seminary, will be in charge of the church.

The Rev. Dr. St. Clair Hester, rector of the Church of the Messiah, Brooklyn, expects to be at Castine, Maine,

during July, and afterwards to make a sea voyage to the tropics or a land journey to the Pacific coast.

The Vacation Bible School will be conducted by Rev. Mr. Harkness.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Summer Schools.

Nearly fifty of the clergy, Sunday-school superintendents and teachers of the Church in the dioceses of Erie, Pittsburgh, Ohio, and Western New York met at Conneaut Lake, Pa., May 31st to June 4th for the first annual Summer School. Owing to the fact that a summer school had not been decided upon until the eleventh hour a greater number of the workers were from the diocese of Erie.

The school was held under the joint management of the Boards of Religious Education of the Province of Washington and the diocese of Erie with the hearty and enthusiastic approval of the Bishop of Erie, who had sent out a pastoral letter to every clergyman in the diocese urging their attendance and that of representatives of their respective Sunday-schools. Credit for the success of the school is due to the Bishop and to the Rev. E. J. Owen, chairman of the committee, for their earnest work.

The instructors were Miss Helen I. Jennings, Pottsville, Pa., on primary work; Mrs. John Loman, the Rev. Howard W. Diller, and the Rev. Stewart U. Mitman, Ph. D. The Rev. G. C. F. Bratenahl, D. D., provincial secretary, gave several instructive lectures on the study of missions in the Sunday-school, and the Rev. William E. Gardner, D. D., presented the scope of Sunday-school work as outlined by the General Board.

Dr. Mitman furnished the evening programs, consisting of three illustrated lectures on the Holy Land.

The Summer School, following close after numerous local Sunday-school Institutes held in the diocese, served to give a greater impetus to progressive Sunday-school work than has been given before in the history of the diocese. The school will now become an annual institution and will according to the present plans, enlarge its scope before the coming session. Every representative resolved at the final session to do missionary work for the school before next June that the numbers may be doubled at least.

CUBA.

Rt. Rev. H. R. Hulse, Bishop.

The Convocation.

The ninth annual convocation of the missionary district of Cuba was held on June 22nd and 23rd, in Havana. The opening services were said in Holy Trinity Cathedral, the Bishop celebrating and Archdeacons Sturges and Steel being, respectively, gospeler and epistoler.

The business sessions were held in the assembly room of the Cathedral school building in the suburb called the Vedado.

All the clergy actively engaged in work in this district were in attendance, together with a large representation of lay delegates, some of both making a journey of more than twenty-four hours in order to attend.

The four sessions were devoted entirely to routine business.

Although during the past year the work was for the most part without Episcopal oversight, it was evident from the parochial reports that very excellent progress had been made. There was a healthy increase in the numbers of confirmations, communicants and marriages, and especially of Sunday-schools, and teachers, and pupils. From the beginning it has been the policy of all the workers in this district to emphasize the work among the children, by making as effective as possible both Sunday and parochial schools.

There was also an increase of about $4,000.00 in the annual offerings from the district.

The question arising as to the definition of a communicant, the Bishop resolved it by declaring that he is a person who has been confirmed and has received the holy communion.

Proper resolutions were adopted with reference to the death of the Rev. Messrs. G. B. Johnson, H. C. Meyer and A. T. Sharpe; also those of sympathy with reference to the death of Mrs. Bland, and the son of the Rev. Mr. Limric.

Owing to the fact that some of the delegates did not understand English, and others did not understand Spanish, it was necessary to make use of both languages.

On the two days of the convocation the ladies of the Cathedral parish served luncheon at the residence of the Rev. Mr. Gibbons, rector of the Cathedral schools.

Bishop Hulse presided at all sessions.

The following elections were held and appointments were made:

Archdeacons—Of Havana, Ven. W. W. Steel. Of Central Cuba and Oriente, Ven. C. M. Sturges.

Secretary of Convocation—Rev. H. G. Limric.

Assistant Secretary—Rev. H. B. Gibbons.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Grace church, Pittsburgh, has recently had three important successive Sundays for the parish. On June 13th the rector, the Rev. William Perkess, preached his second anniversary sermon, reviewing the progress that had been marked along all lines of parochial activities. On June 20th Memorial Sunday was kept, being in recognition of a former rector, the Rev. Dr. Robert John Coster, who served thirty-seven years in the parish. The sermon was largely historical, giving a resume of the main causes for the present firm establishment. June 27th was Religious Education Day. In the morning the rector preached to a large congregation on the parents' and teachers' ideal attitude to the child. In the evening the graduation exercises of the Sunday-school were held. A specially interesting feature was the presentation of prizes to the scholars who had written the best accounts of the rector's five-minute sermons to children on the third Sunday of each month, at the regular morning service, throughout the eight months of the school year. In addition to this silver medals were awarded to the highest scholar in each class and also diplomas were granted to those gaining 75 per cent. or more of the marks for written and memory work. The school has gained Diocesan Pennants for two successive years and also considerably increased its missionary offerings as well as its contributions to current expenses. Grace church is one of the few schools of the diocese conducting a Teacher Training Class, the Rev. William Parkess having held this weekly for two years.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

The Convocation.

The eighth annual convocation of the District of Wyoming was held at St. Mark's church, Cheyenne, from June 12th to 15th.

Bishop Thomas preached the sermon. Rev. Hiram Bullis was elected secretary and Mrs. D. W. Thornberry, of Laramie, was elected registrar.

After the opening service the sessions were held in the parish house, the church being given up to the meetings of the Woman's Auxiliary. Dean Thornberry was elected clerical deputy to the General Convention and Mr. A. C. Jones elected lay deputy. The alternates were the Rev. S. A. Huston and Mr. George A. Bible.

The deputies to the Provincial Synod elected are the Rev. Messrs. S. A. Huston, E. M. Cross, A. F. Schepp, S. A. McGinley, D. W. Thornberry and Messrs. W. W. Daley, A. C. Jones, C. F. Hoel, G. C. Brimmer and D. V. P. Marshall. The alternates, Archdeacon Dray, Revs. M. B. Nash, S. E. West, F. J. Chipp, S. H. Wood and Messrs. J. H. Walton, G. A. Bible, G. C. Marks, A. H. Cordiner and Dr. Rohrbaugh.

Rev. N. F. Douglas was re-elected as a member of the Board of Religious Education, his term having expired.

A resolution was passed expressing the conviction of the convocation that "the welfare and progress of the kingdom of Christ, demanding, as they do, the conservation and the consecration of humanity's God-given powers and capacities, call for such interest and effort in the movement now known as National Prohibition as are consistent with good judgment and Christian citizenship, and we recognize State-wide prohibition as a means toward this end."

Appoval was registered of the proposed Nation-Wide Preaching Mission, and the Archdeacon and Deans were appointed a committee to take charge of the matter in the district. It was also decided to have a pre-mission retreat.

On Sunday morning, June 13th, Rev. S. E. West and the Rev. F. J. Chipp were advanced to the priesthood, and in the evening a meeting was held in the parish house in the interests of religious education. A number of questions bearing on important features of the subject were printed and distributed and an informal consideration given to such as were called for.

The directors of the Cathedral Home for Children and of the Episcopate Fund were re-elected.

In the adoption of the report of the Committee on Apportionments account was taken of the fact that the next fiscal year of the Board of Missions will extend over thirteen months.

Those who have reached the highest stages of development in the spiritual life have been careful and regular students of the word of God. The neglect of God's word is sure to bring poverty into the life and leanness into the soul. John Quincy Adams gave excellent advice when he said: "I speak as a man of the world to men of the world; and I say to you, 'Search the Scriptures.' The Bible is the book of all others to be read at all ages, and in all conditions of human life; not to be read once or twice or thrice through, and then laid aside; but to be read in small portions of one or two chapters a day and never to be omitted unless by some overwhelming necessity."—Christian Observer.

Christianity and the Community

Thy Kingdom Come on Earth

As was to be expected, so radical and unusual a policy of prison administration as that of Warden Thomas M. Osborne of Sing Sing is not long in creating very vehement opposition and an equally earnest and determined defense.

Th New York press reports of July 4th contain an interesting account of a meeting of the National Committee on Prisons and Prison Labor, among the persons present at which being Commissioner of Corrections Katharine B. Davis, Borough President and Mrs. Marcus M. Marks, Fire Commissioner and Mrs. Robert Adamson, and Theodore Rosseau, secretary to Mayor Mitchell, and his wife, all of Manhattan.

Several members of the Columbia University faculty, who are members of the Committee on Prisons, were present, and a movement was launched at the meeting which, if successful, will link the university with the prison reform work. This plan calls for the establishment at Columbia of a Department of Penal Science under the Department of Political Science. In such a department opportunity would be given for lecture work and research work at local and State prisons.

A committee was selected yesterday to push this proposition. Its members are: Warden Osborne, chairman; Professor James C. Egbert, director of the Summer Session and Extension Teaching Departments of Columbia University; Dean Frederick A. Goetze, of the Graduate Engineering School of Columbia University; Professor George W. Kirchwey, formerly Dean of the Columbia Law School; George Gordon Battle, formerly a Federal District Attorney in this city, and Bishop Greer, Bishop of New York.

This committee is expected to put the matter before the Columbia University authorities, arranging at the same time to raise the funds necessary to found a chair in penology. Professor Egbert said yesterday that such a department would form an interesting supplement to the education of the students in the schools of law, education, medicine, journalism, sociology, and political science.

Another outcome of the meeting, at which Mr. Lewisohn presided, was the passing of a resolution, presented by Professor Kirchwey and seconded by Warden Osborne, that a State committee be appointed which shall help in the work at Sing Sing and other prisons of the State and advise with Warden Osborne. This committee will especially assist in the effort to secure the transfer of Sing Sing Prison to the Beekman site, now owned by the State, and in the effort to obtain throughout the State an indeterminate sentence and the abolition of capital punishment. Commissioner Davis asked that this committee extend its work to New York City. Those selected for this committee were Dr. E. Stagg Whitin, of Columbia University, Miss Alice Preston, and Jerome Greene.

✠

The president of the committee, Mr. Lewisohn, introducing Warden Osborne, spoke as follows:

"We all feel that he is doing splendid work at Sing Sing, not only for those particular men who are confined there, but in furnishing a model of how best to conduct prison work. I hope the time is not far distant when the State will make the Beekman tract available, so that prisoners can be employed in the open air in farming, road building, etc., and that this work will be done under Mr. Osborne's supervision and leadership.

"There are a few fundamental principles on which we all must agree, namely, that the prisoner must not be exploited by contract labor or otherwise, and that there must be humane and sensible treatment of the prisoner with a view that when he goes back to the community he will be able to take care of himself, and become a good and useful member of society.

"Personally I have some views on the subject which perhaps may be considered extreme, and which everybody else may not share. I would like to see the number of prisoners greatly reduced. I would only put such people in prison as are likely to be dangerous to the community. As it is now most of the prisoners are, of course, only temporarily confined, and if they are a menace to the community putting them temporarily into prison does not solve the problem, because when they come out they are at least as dangerous as or more dangerous than before.

"We spend a tremendous amount every year all over the country on court houses, maintenance of courts, judges, attendants, criminal lawyers, district attorneys, prisons, wardens, keepers, and expenses connected with this work. I would not be astonished if it amounted to several hundred millions of dollars a year. I would like to cut this expense in half and use the money thus saved for the prevention of crime. I would like to give all the people good education and educational alliances, plenty of public baths (not $22,000 worth but a larger number); free concerts, music schools, settlements, playgrounds, parks, instruction in home gardening, good housing facilities, and many other things. I think if we do all these things we will reduce the number of prisoners greatly."

✠

Some of the practical results which are claimed to have followed already upon Mr. Osborne's administration at Sing Sing are these:

The use of drugs among the prisoners has practically closed and while a few bottles of whiskey were smuggled into the prison in April, the warden was able to trace this to a deliberate attempt on the part of outside enemies of the new system to create trouble. Fifty prisoners are studying shorthand and thirty industrial drawing; there are ten members of a mandolin club, and a class of twenty is awaiting the installation of the instruments presented by the Western Union Company to take up the study of telegraphy. Baseball, tennis, boxing and other amusements are going on in the prison yard daily during recreation hours. Visitors to the prison are now shown through the institution not by guards but by attentive escorts in correct garb. Perhaps the most daring of all Mr. Osborne's experiments tending to prove the existence of a sense of honor among the prisoners was the occasion when the delegates of the Mutual Welfare League held their last election in the prison court room, the count was not finished until one o'clock in the morning. The warden then invited the 54 delegates to his house, sent for his cook and butler, both of them also convicts, and served a light supper.

The warden's house, which has no bars or windows or doors, is outside the prison walls; there was no guard within a hundred feet of it; the New York Central Railroad tracks are just under the windows on one side, and the public highway on the other. After their repast the fifty-six prisoners, whose sentences ranged from a few years to life, returned quietly to their cells.

✠

A year ago the Common Pleas judges of Cleveland, Ohio, put into effect a rule which makes it compulsory for judges in that court to withhold decisions in uncontested divorce cases until sixty days after testimony has been offered. As a result of the rule there has been during the twelve months a falling off of twelve per cent. in the number of applications for divorce decrees. It is now proposed to establish a bureau of justice, by which, if it is carried into effect, attempts will be made at conciliation before the contestants get their cases into court.

The Religion of the Home.

The Home: In the patriarchal days the relationship of the family to God was maintained and perpetuated through the priesthood of the head of the family. He it was who sustained the family devotions and made sacrifices to God in intercession for himself and his dependents. This relationship of the head of the house to the various members of the household on the one hand and to God on the other was perpetuated through the whole history of Israel. The Christian dispensation was not in any way to supplant the father of the family as the household priest, but rather is the husband declared to be the head of his family and, in consequence, to take upon himself those religious duties which were so well known to the Jewish father. The present condition of household life has practically eliminated the office of household priest and because the priesthood of the home has been destroyed the altar is torn down and the family has lost its sense of religious unity at the best and, in many instances, as sheep without a shepherd is uncared for and lost to the Church. This is an alarming condition and will account for much of the irreligion of the community and the lack of high moral sentiment which is necessary to sustain the laws and ordinances within the government of the town or State. Bishop Capers; Council Address.

Prayer as a hygienic agency has been a much discussed subject from varying points of view. Its value in this relation has had fresh and strong emphasis put upon it from a scientific source. In an address before the British Medical Association, Dr. Thomas Hyslop, who is described as a distinguished specialist, connected with the West Riding Asylum, is credited with these sentiments: "As an alienist, and one whose life has been concerned with sufferings of the mind, I would state that all of the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of the distressed mind, I would undoubtedly give the first place to the simple habit of prayer. I say this purely as a medical man. The exercise of prayer in those who habitually exert it must be regarded by us doctors as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves."

Church Knowledge and Nurture

SUMMER STUDIES.

Summer Sundays bring their own problems to the schools in our various parishes. Some solve these, cutting "Gordian Knots," by a three months' vacation. Some will not adjourn, realizing there is **some** work to be done for and with the children then. Superintendent and teachers who are at home, conscientiously set themselves to their duty. But days are hot. Children cannot forget this on Sunday always any more easily than their elders. Indeed, with the close of the week day school, they seem to relax in mid-summer as much as do adults. So various expedients are used to keep up the interest in and life of the Sunday-school, that it fall not with the rise of the thermometer.

⚜

Co-operation in work between all the schools in a group, and using the same lessons, might prove a stimulus to summer study, if it ended in a contest by representatives of these schools, gathered at the autumnal Convocation, with an examination some hour of an Institute held then, and prizes or rewards for faithful work as shown then. This would require some enthusiasm on the teachers' part. But that would spring from his desire to see **results** for his efforts to teach all summer long, and be repaid in better educated pupils at the summer's end; instead of dragging through the "dog days," aiming only at a perfunctory performance of duty, with conscience satisfied because the lesson has been "heard," without a thought as to whether it was "taught." Enthusiasm imparted to the pupils would mean a general interest in each lesson, and previous preparation for the school examination: a rivalry reasonable in degree; and actual knowledge of what was taught either of holy Scripture, or Church principles, or the Prayer Book, or Catechism. The details of this effort should be simple, that those in authority in each school lose not sight of the main purpose of the effort, and that the children's interest be centered in the work they are asked to do.

⚜

The Plan would require, first, some correspondence between rectors of neighboring parishes, to discover how far they were using lesson materials that harmonized in the study of holy Scripture or Church principles, besides merely the Catechism. Then agreement to arrange for such a meeting at the summer's end would be necessary, and discussion of details to make it effective. A teachers' meeting in each parish would furnish opportunity to enlist their co-operation at home, after full explanation of what is desired; and rouse their enthusiasm through the importance of making the most of the fleeting time of childhood for the best possible spiritual equipment for adult years, especially of a summer of Sundays just before us. The next step would be an explanation to the Juniors and Seniors of the Sunday-school of the opportunity for a contest in the early autumn on the result of the summer's weekly work in each class, that the best student would have the **honor** of representing his or her school in a second contest between scholars (one from each) of the neighboring schools gathered at a date and place to be fixed later, when the pupil successful in the second effort would bring back to the home school a certificate or trophy to be the property afterwards of that school.

⚜

The Plan would require in its **completion,** a set of examination questions to be given in each school prepared by the rectors or superintendents of the group, on the series of lessons taught during the summer in that school. Then the best scholar in the school having been found, another set of questions similarly prepared would be needed for the pupils entering the final contest during the Institute held at the autumnal Convocation. An offering or an appropriation from each school's treasury would cover the traveling expenses of the school's representative: with a margin for purchase jointly of the reward given to the school of the successful pupil. The leadership of the Convocational Sunday-school Committee would also be necessary in carrying out this plan; and where there was none, of the Diocesan Sunday-school Commission. In this case time and place for the final meeting would appropriately be during some local Sunday-school Institute held by the group of schools co-operating, and for the benefit of all their teachers and officers.

⚜

Such co-operation in school athletics has proven practicable and popular. In the importance of promoting interest in the study of God's word and will, some effort and pains-taking are worth while not only in summer-time, but any time. But procrastination allows any time to mean no time. So the plan is offered for the present time in lieu of a better. It is presented in barest outline, because details must be made to suit local circumstances; and that criticism may improve it, as well as, perhaps, provoke interest in trying it. Its aim and desire are solely better class work, more home study, better informed scholars in our Sunday-schools.

⚜

Bedford Summer School.

The third meeting of Southwest Virginia Summer School for Sunday-school Teachers, was held at Bedford, June 21-25, 1915. Rev. T. Carter Page, rector of St. John's church, Bedford, and the other members of the local committee, well fulfilled their promise to take care of the school, and all rejoiced in the comforts and benefits afforded.

The following composed the faculty: Rev. George C. Foley, D. D., the Philadelphia Divinity School, Philadelphia, Pa.; Rev. Lester Bradner, Ph. D., General Board of Religious Education, New York; Rev. W. D. Smith, D. D., Winchester, Va.; Rev. Churchill G. Chamberlayne, Ph. D., Richmond, Va.; Rev. Thomas D. Lewis, Sweet Briar College, Va.; Rev. S. U. Mitman, Ph. D., Field Secretary of the Board of Religious Education of the Province of Washington; Miss Helen I. Jennings, Pottsville, Pa.; Miss Gladys Fauntleroy, Altavista, Va.; Mrs. E. E. Osgood, Richmond, Va.; Miss Sallie C. Deane, Richmond, Va.

On Monday night, June 21st, there was a social session, preceded by addresses of welcome, the Rt. Rev. B. D. Tucker, D. D., Bishop Coadjutor, being the chief speaker. There were one hundred and twenty-five enrolled delegates and a number of the Bedford people in attendance. All of the lectures and conferences were held in the splendid public school building, which was generously loaned by the school board. The lectures were given in the morning from 9:00 A. M., to 1:00 P. M.

Dr. Foley spoke each day on the Prayers of our Lord:

1. His Habits of Prayer. 2. Prayer as Illustrated by His Example. 3. Answers to Prayer. 4. The Social Aspect of Prayer.

Dr. Bradner spoke on The Modern Sunday-school, treating it under various heads and pointing out features which would greatly increase the efficiency of the teaching force and also be a help to the scholars.

Dr. Chamberlayne lectured on Church History, covering the Medeaval period, which was most illuminating to those interested in the struggle of the Church through those ages.

Dr. Smith treated Missions. As a member of the Board of Missions and also an active rector he brought both the claims of the Mission Board and the interests of parish instruction into close connection one with another and showed how there may be great co-operation on the part of the Sunday-school.

Miss Jennings spoke on the Methods of Teaching, which, from her practical and broad experience was of very great value to the teachers.

In the afternoon the conferences were held, commencing at 4 P. M., Miss Jennings in charge of the primary grade teachers; Miss Fauntleroy the junior grade teachers; Dr. Bradner the senior grade teachers, and Professor Lewis those interested in adult Bible class work.

At 5 o'clock three conferences were conducted; Miss Deane in charge of the one on teacher training; Mrs. Osgood on teaching missions; and Dr. Mitman conducting one with the clergy. These conferences treated the vital and practical needs of the Sunday-school, the student body entering fully into discussions and making the periods of great value.

Each morning at half after seven the Holy Communion was celebrated in St. John's church, and was well attended.

The Normal School was pronounced a great success, the spirit of devotion, earnestness and enthusiasm pervaded every meeting and session, and the unanimous expression was that next year we should have another session and, if possible, in the beautiful town of Bedford.

One of the greatest dangers of the Christian life is asking and expecting too little. There are many lives that are prayerful as far as devout and regular habits are concerned, but they are hardly prayerful in the sense of expecting great things of God. The time was when they would take anything to the Lord in prayer. Now they have scaled down very carefully the things that may properly be taken to Him. Once there was a boldness about their prayers which now seems almost like effrontery.

But the old days were the better days. To-day there are situations which once they would have cast upon God in the conviction that He cared about them; now they seem to be experiences one must look out for himself. Or perhaps one is taking them as a part of life's discipline, and is bracing himself to bear what God would be only too glad to change. Some one criticised Dr. Pusey's religion by saying that he regarded his sins too much "as a burden for himself to carry rather than as a load for grace to remove." We are all putting up with things that ought to be changed. We grow ceremonious with our Father in heaven and do not wish to trouble Him too much, and if some of us should take strict account of our prayers, and really look carefully into what we are asking, we should find that our prayers do not measure up at all to what a Christian's expectations ought to be. Our prayers are often unworthy of us, and unworthy of our Father in heaven, in the law range of expectation and the meager spirit of trust and adventure which they reveal.—S. S. Times.

Family Department

For the Southern Churchman.

Solitude.

By Grace Imogen Gish.

The gray rocks climb to reach the sky.
The brown hill stretches broad and high.

That sky so clear and radiant, seems
The fabric of some poet's dreams.

There's no sound but the wild bird's cry.
The river running murmuring by.

And little winds that stop to play
Awhile, then whispering go their way.

The stillness deepens; darkness grows;
Yet brightness still my spirit knows.

For there's a presence seems so near,
Surely I know that God is here.

Letter from Mrs. Lloyd.

Ta Tsnkyi, Tokyo, Japan,
May 25, '15.

Dear Juniors of Southern Virginia: It has been "a long way to Tipperary," has it not, since I left you watching the Hawaiian bozo divining into the sea? You remember I said the "continued in our next" would be as a serial story: the serial has been greatly postponed you will say. It has been, and I will not give your young minds any additional problems to solve of "why?" The voyage to Honolulu was made peacefully and in pleasant company all the way to our landing at Yokohoma—the great port of entering Japan; for the first or many-eth time it would seem impossible to overestimate the beauty of the view I got of Fujiyama as we neared Japan. Rare clearness made a view from base to summit. The sun shone on the whole great "sacred mountain" and around it with a snow crown all jeweled over the top that made one compare it to the vision in Revelations! We were met at the landing by Bishop McKim, Mrs. Swift and Miss Irene Mann. The meeting was so kind and the welcome so cordial that if we'd been seasick all the way across even, we should have said nothing about it. We "weighed anchor" outside of Yokohoma but in the harbor and were taken ashore in tugs and steam yachts. This seemed easy and quite prompt, although we have been "examined—eye and pulse and head, foot and our tongues—before leaving the steamer "Siberia." But a wearysome trial by a Japanese "jury"—alias "custom house officers"—took place. The sacredness of one's own packing—however badly done—was violated by those officers. They were certainly unprejudiced, for they handled 10 cent packages and $10.00 packages alike. So indifferent they seemed that three pounds of the "American weed" were overlooked, that not because we were not entitled to it, for has not every woman in America the right to smoke, if she chooses? but one of our party—perhaps the most retiring and modest—(and no smoker) held her pound in a visible jar. The officer asked if she was a missionary? Answer "Yes." If she smoked? She answered "no." The first answer was spelled with a large Y; the other with a small n—no capital—joke the latter!

Our first practical experience of a ride in a "jinrikisha," or "kuroma"—as I believe people more commonly call it—was after the closing of our trunks and suit cases and dividing of our party of four. The Bishop and Mr. Slaoger gallantly escorted us to our respective kuromos, carefully asking if we (first ride to two of us) could adjust ourselves—which we assured them we could do. Afterwards when the reins seemed not in our hands and our horses were men, the wish to be once again a child and be pulled by our brothers and sisters or playfellows took possession of us. But, being "in Rome"—or Japan, at least, this wish had to be as "Roman" or Japanese—do as they did. Our journey by "riksha" and rail was not long, and it was interesting to see how much like the landing at one of our big United States station it was. The only difference being in those whom we first saw. A crowd of bright, affectionate young girls met Miss Boyd—her "girls," for whom she lives and works in Tokyo. Miss Irene P. Mann—our Virginia missionary of some years experience as one of our representatives in the mission field, took possession of her piece of our party—tobacco and all—the "girls" carried off their welcomed leader and I was left to the tender mercy of the Bishop and my kuromya. No more "tender mercy" could have been extended to anyone than was given me, and as guests of his hospitable Lee rectory (I suppose we should call it) Rev. J. Huband Lloyd and his mother were made to feel the welcome to Japan. For nearly a month the guests of these most gracious friends we had every kind attention possible to be given. And, before the end came to our pleasant stay the provision of a "roosting place" for us, who, like our English sparrows, had come to stay, was looked into and things made possible for us to have a home-dwelling in Tokyo. One could only see a few substantial and good looking buildings—St. Paul's College, St. Luke's Hospital, St. Margaret's School and—at the front—the very attractive Cathedral, with its gothic architecture and pretty stained glass windows; that is, when looking just around us. But, when Dr. Teusler took us to the top of St. Luke's Hospital and showed the more extended view, why then it was that we could realize ten square miles and over 2,000,000 inhabitants. Since both in walking and riding in trains I have realized the facts more and more no wonder that people have to observe "hours" and "days in"—unless they do not want to do more than leave a card for a call.

(Concluded next week.)

The Paganism of the Modern Funeral.

The modern conventional idea of death is saturated with paganism and mixed with non-Christian ingredients. This has so entrenched itself in our Christian civilization, permeated Christian ideas, crept into our customs, manners, symbols and habits of thought, that what we often label Christian is nothing but a masquerade of paganism.

The mythology of the Greeks and Romans, with its picture of the Elysian fields and Tartarus, the abode of the condemned, the Paradise, Hades and Gehenna of the Hebrews, have, through the works of Dante and through "Pilgrim's Progress," been given Christian colorings.

The conception that after death we exist in some half-conscious state, or we sleep waiting for a far-off event, a postponed resurrection, has to-day a large acceptance among Christian people. At heart this is pagan. It is no further along than the teaching found in the Egyptian Book of the Dead two thousand years before Christ, and the Hebrew Apocalyptic Book of Enoch.

Paganism, assisted by commercialism, has continued in our midst and perpetuated in our cemeteries the pagan symbols of death—the scythe, the broken column, the broken wheel, the inverted torch, the empty vase, the hour glass—all non-Christian in every sense. You can walk to-day in the pagan catacombs of Rome, or along the roads that enter Rome or Athens, and behold on the funeral tablets and monuments which mark the graves of an age that knew not Christ precisely these same symbols of death. Have we advanced no further in our conception of death than that of Socrates and Seneca?

Every minister and priest of the Church is vividly conscious of the difficulty of giving the triumphant interpretation of death in the conditions which surround the modern funeral. We have not yet been able to free ourselves from certain inherited pagan customs and ideas regarding death, and even with the best intentions excessive mourning, materialism, display, the worship of the body, become part of the conventional funeral. When the service is held in the house, the people distributed in various rooms, the family in need of comfort far removed from you who have been called to minister to them, there is an environment so unreceptive to your message that you are overwhelmed with the task of interpreting the Christian idea of death and uplifting the people to the appreciation of a faith in a living, risen Christ.

It is this influence of paganism which has robbed us of the natural Christian attitude of thanksgiving in the presence of death. We are, therefore, disinherited from the full strength of the faith of Christ's resurrection. We meet one of the hardest of human experiences with a fractional amount of the Christian equipment with which to meet it courageously. No wonder it is often met with despair, bitterness, darkness, instead of courage, serenity and upturned face to the Father of lights to find about us His sunshine and our hearts filled with thanksgiving.

Pagan symbolism and thought emphasize the fact of the physical death of the body. It is an interpretation and picture of the fact given to us by our physical senses. The Christian interpretation emphasizes the truth of life in the presence of physical death. It affirms that which we appropriate by the faculty of faith in a living, risen Christ. "Terentianus lives" is one of the inscriptions in the Christian catacombs, flung out in calm triumph to a pagan world whose symbols of death spoke of life extinguished. In the presence of death we are to affirm that the person lives. The disciples of Jesus and the women who came early Easter morning to the tomb believed in the Hebrew idea of immortality and that the spirit of their Master existed in some half-conscious state in the underworld, to rise again at the last day, but this brought them no comfort or inspiration. It was the revelation to them on Easter morning that their Master was living in the fulness of his power and strength which had burst the bonds of the grave, that brought to them that joy and power on which the Christian Church is founded. It is Easter Day, not Good Friday, which we are to give as the interpretation of death.—Bishop T. Q. Reese.

Mothers and Daughters.

Not long ago I was invited to meet a friend who had come for a visit from her married home in the far West. The party was made up of old schoolmates, all women of middle life; the only young person was the daughter of our hostess, a beautiful blooming girl of eighteen, just such a girl as her mother had been at the same age. As I looked at the delicate, faded mother, and thought how she had spent her own youth and strength and beauty in rearing this daughter through a sickly childhood, I wondered whether Margaret realized what her mother had done for her.

The talk was all of our schooldays; old teachers were recalled, and half-forgotten pranks brought to mind. At last someone said: "This is not very interesting to you, Margaret."

"Indeed it is," the girl answered. "I would like to stay and listen to it all the afternoon, but I have promised to visit a sick friend at the hospital, so I must leave you now."

She was passing her mother's chair when someone asked her a question. As she paused to answer it, she lifted her mother's hand and stood gently stroking it. Then, before she left the room, she stooped and gathered her mother into a sudden, swift embrace, pressing her soft, faded cheek against her own, so round and blooming.

It was an impulsive little action, all over in a moment, yet it left a very pleasant impression of a girl who loved her mother tenderly and was not ashamed to show it.

There was another mother in the group whose daughter was taking her first trip abroad. After inquiries after the absent one, a friend said: "How beautifully your hair is arranged, Laura. I was afraid it would suffer when Elizabeth was away, for I know how she helped you out in that way."

"Yes," said Laura, smiling, 'this looks like vanity on my part," as she patted the soft gray curls above her brow. "But is isn't really; it is the result of a compact with Elizabeth. Just before she went away she said to me, 'Mother, won't you promise to do your hair as nicely as you can while I am away?' So I am keeping my promise, and the last letter I received had the reminder, 'I hope my dear little mother is making herself look sweet and pretty every day.'"

Here was another pleasant thing to think about—loyal little daughter across the sea who was anxious that her mother should look her very best.

Another mother in our little party had brought up four daughters; all bright, intelligent girls, with a hundred interests in life that absorbed their every moment.

"I saw your daughter Ethel down town yesterday," said a friend, "and we had a little chat. Did she tell you of it?"

"No, she never tells me anything," the mother answered, quite simply. "I never know where my daughters are, or what they are doing. When they are at home they have their own sitting room, where they prefer to stay together, and I seldom see them except at meal time."

"Think of that!" the friend afterward said, indignantly. "I never knew a more devoted mother than Helen. For months at a time, when those girls were babies, she never crossed the threshold of her home. She would gladly sacrifice her life to save anyone of them from pain or trouble, and yet she seldom sees them, except at meal time! I think it is a shame!"

"Yes," I answered. "They are making a great mistake. I am sure they love their mother. If she were taken from them it would leave a gap in their lives that nothing else could fill, but it is a pity they do not show their love now, while she is with them."

When I remember my own mother, and her love and care and devotion which enfolded me day by day, and when I remember how often I was cross and impatient with her, how often I questioned her judgment, and thought her old-fashioned and behind the times, I feel that I would give the world to live my life with her over again, and to leave out all the words and acts which must have grieved her so. How I wish that someone had come to me then, as I am coming to you now, and said: "Don't wait till it is too late. Be kind, and sweet, and loving to your mother now, for she will not be with you always."—Exchange.

For the Southern Churchman.

Joy, Sorrow, Sacrifice.

By Eugenie Du Maurier.

A strong and cadenced harmony,
A bright and sparkling melody,
With notes that dance as ripples lave,
And sounds that tinkle like the wave.

The song rang on with pleasures rife:
"How glad it is, how bright is life!"
The song that did the heart employ,
Is the gladdest, youngest song of Joy.

A low and plaintive symphony,
Imploring notes of agony,
A minor, modulated cry,
In which all music seemed to die.

A broken measure—sobs and sighs,
A falling scale of sounds, it lies
And moans, "How can I suffer so?"
'Tis the song of Sorrow, soft and low.

The minor tones and major notes,
The ringing chord still fuller floats;
The low and high, the strong and sweet,
Are mingled, and in one they meet.

A new and deeper song they make.
They sing: "'Twas all for thy dear sake."
The song that costs the greatest price
Is the sweetest song of Sacrifice.

—Grace and St. Peter's Record.

The How and Why of Story-Sermons.

The mother who has a liberal fund of bedtime stories—stories that are spicy, sparkling and spiritual—is generally conceded to wield the scepter that rules the world. Such stories are food for the child's mental and spiritual appetite. Some of the old myths, well told, are wholesome. But Bible stories are even better. The myths will be studied in school; the Bible needs to be taught in the home. Bible stories are prosaic only to those who make them so. What is more fascinating to the child than the thrill of finding an ark of bullrushes floating on a river and to open it and find a real, live baby, fast asleep! "The boy who was sold by his brothers, but climbed from slavery to the throne"—what child will not listen breathlessly to such a story, well told? The Old Testament is inexhaustible in stories.

We have need to study Rollin's meaning when he says, "The kindergarten child never forgets, because he is never told anything which he had not first wanted to know."

Happy the person who can bring in a simple homespun story the food the child soul is hungering for. The child hungers for a knowledge of real life. It is ready to believe anything without reservation or doubt or prejudice. Why need we use only those stories which deal with giants, fairies and goblins? Think of the undiscovered and mysterious worlds all about us tempting the child's appetite for truth, for reality. 'How David the shepherd lad became David the king" beats any fictitious adventure story. 'How a wonderful boy was lost and found in a crowded city" will present to the child the one glimpse of our Lord's boyhood days. We need not pass over the strange journey of the Magi nor the shepherds' midnight discovery. "A man who lost his head to save his heart," well told, will give John the Baptist a place among the child's heroes What a treasure house is the Bible!

The Sunday-school teacher who now and then tells a good sparkling pointed story will hold both the attendance and attention. Learn to tell a story without revealing "the point" or reaching the climax prematurely Learn to tell a story-sermon without moralizing. Once the child catches the point it is enough; you must be ready to "start a new trail" or quit. If the class pays rapt attention someone will say you are not teaching you are only entertaining the class Console yourself with this fact: "We never learn anything unless we give attention and the degree of attention usually determines the depth of the impression"

The world's greatest teacher was also the world's best story teller It was his method He knew the power of a parable Can you estimate what his stories have done for the world? "The Good Samaritan." "The Prodigal Son." "The Sower," "The Talents," "The Rich Fool," "The Pharisee and Publican in the Temple." It is no sin to be interesting. The people "heard him gladly!"—The Advance.

Oh, Those English!

When one recalls the close blood relationship of many of our people with the English nation, it is certainly humiliating to have the peculiarities of our connections so faithfully depicted as we learn they are from "La Liberte," which quotes the following from a Chinese source:

"Englishmen spend whole months without swallowing the smallest quantity of rice. Instead they consume an astonishing quantity of beef and mutton. Their baths are frequent. Their apparel is the same, in the case of all the men, that is to say, and to judge from appearances they are all workmen. They carry no fans, no unmbrellas; they seem to be ignorant of the utility of these things, and disdainfully leave them to the women.

"Not a single one of them can boast of nails more than a tenth of an inch long. At their meals they use forks. They never take a holiday to go and sit on the tombs of their ancestors, but they run and give great kicks to leather balls as if they were paid to do it. They have no idea of dignity, else they would not be seen walking with women."

The Talisman.

Henry Van Dyke, in the Outlook.

What is Fortune, what is Fame?
Futile gold and phantom name,
Riches buried in a cave,
Glory written on a grave.

What is Friendship? Something deep
That the heart can spend and keep:
Wealth that greatens while we give,
Praise that heartens us to live.

Come, my friend, and let us prove
Life's true talisman is love!
By this charm we shall elude
Poverty and solitude.

For the Young Folks

A Child's Hymn.

Saw ye never in the meadows,
Where your little feet did pass,
Down below, the sweet white daisies,
Growing in the long green grass?

Saw you never lilac blossoms
Or acacia, white and red,
Waving brightly in the sunshine,
On the tall trees overhead?

Christian children, high and lowly,
Try like little flowers to be—
Day by day the tall tree blossoms
Gives to God its fragrance free.

Day by day the little daisy
Looks up with its yellow eye,
Never murmurs, never wishes
It were hanging up on high.

God has given each his station,
Some have riches and high place,
Some have lowly homes and labor,
All may have His precious Grace.

And the air is just as pleasant,
And as bright the sunny sky,
To the daisy by the foot path,
As to flowers that bloom on high.

And God loveth all His children,
Rich and poor, high and low,
And they all shall meet in heaven,
Who have served Him below.

—Mrs. C. F. Alexander.

For the Southern Churchman

Life's Young Day

Mary Barrett Howard.

CHAPTER V.

An Ungrateful Beneficiary.

"O Mary Elizabeth—**are** you dead—are you dead?" she wailed again and again.

To her intense relief Mary Elizabeth at length responded with reassuring crossness.

"Hush up, Lollie—somebody'll hear you."

The next instant the shed door opened and Mary Elizabeth stood on the threshold, a deplorable object, her clean blue gingham frock dripping with milk, a big bump on her forehead. But her eyes shone with the fire of an invincible determination and only delaying to administer the brief rebuke: "You boosted too hard," she continued eagerly:

"Take this basket, Lollie, and pick up the peaches. There's lots of sugar in the pantry and I'll start a fire right away."

When Lollie returned with the fruit, she found the fire burning briskly and Mary Elizabeth in high feather.

"I've thought of another kind act we can do for Mrs. Mulcahey," the commander of this impromptu benevolent society announced importantly. "There's meat an' vegetables in the pantry an' we'll make a nice stew for her supper—She'll be so pleased to find it all ready when she gets home to-night."

"Y—es, I 'spose she will," Lollie agreed, doubtfully. "But do you know **how** to make a stew, Mary Elizabeth.

"'Course I do—I've seen Katy do it more'n a million times," Mary Elizabeth asserted. "You just put some vegetables an' some meat an' a lot of butter in a kettle an' let it get nice an' brown, an' then you put on some water an' cover it up an' let it cook till it gets nice an' tender. Put the peaches into that big kettle, Lollie—they look clean 'nough, so you needn't bother to wash 'em—an' then you get the sugar out of that brown crock. You'd better put it all in 'cause things are nicer when they are real sweet—an' then put some water in an' set it on the front of the stove where it's good an' hot."

While issuing these directions Mary Elizabeth proceeded to clean some carrots and onions in an extremely cursory manner and to dump them, together with a large piece of meat and all the butter that Mrs. Mulcahey's larder contained, into an iron skillet.

"We'll have to cook 'em awful quick so's not to be late for our supper," she remarked, setting the skillet on the stove beside the peaches. "Now I'll put some more wood in an' then we'll go an' sit on the steps till they're done 'cause it's awful hot in here."

The two amateur philanthropists had devoured a large number of the half-ripe peaches and had discussed many topics of personal, if not public, interest, when a strong odor of burnt grease and burnt sugar assailed their nostrils. They rushed into the room that served Mrs. Mulcahey at once for cooking, dining and sleeping, and found it filled with a thick, black, smoke. Mary Elizabeth poked the blackened mass in the skillet sadly, while Lollie alternately held her nose and wrung her hands. Then the face of the former assumed its usual cheerful aspect.

"I guess, if I put in lots of salt and pepper Mrs. Mulcahey wont taste the burnt," she hazarded.

Suiting the action to the word she emptied the entire contents of the salt and pepper boxes into the unsavory compound and then filled the skillet with water to the brim.

"There!" she exclaimed in a tone of great satisfaction. "I'll set it on the back of the stove an' it'll be just about done by the time Mrs. Mulcahey gets home. The peaches are all right—they just boiled over. Set 'em into the sink to cool, Lollie, an' now we must hurry or we'll be late to supper, an' Katy's choc'lit cake is elegant."

Notwithstanding the "siven petticoats and tin dresses," Mrs. Mulcahey had finished her day's work in good time and the children met her hurrying home to make herself a cup of tea before starting to pay a long contemplated visit to a friend with whom she intended to pass the night.

The Carrol family, Lollie and Dr. Martin, who had unexpectedly returned from that mysterious bourne known to business men as "down the road," and who had been easily persuaded to stop in passing and partake of fried chicken and "choc'lit cake" at the board of his friends, the Carrols, rather than go home to the hominy and milk that Lollie warned him would be his portion there, were sitting on the wide porch awaiting the tinkle of the tea bell when a stout, red-faced woman, whose short hair gave her a peculiarly militant look, came scurrying up the box-bordered garden walk.

"Beggin' your pardon, ma'am, an' yours, sur, but thot wan's the Imp."

She pointed an accusing finger at the daughter of the house, and without waiting for a reply, continued wrathfully.

"Savin' your presence, ma'am an' sur, there isn't the loike of her in town for quare an' outrageous doin's an' the minyut I set fut in me house the night I knew 'twas her thot was in ut the same as I'd seen her there. Wirra! wirra! an' me noice bit o' mate burnt as black as me shoes, an' all me butther an' sugar gone, an' all me good peaches settin' in the sink destroyed on me! Ivry bone in me body'll be achin' whin I'm afther clanin' up the mess thot wan has left behind her—may the saints look down in pity on me this day!"

"Mary Elizabeth, don't tell me that you did this dreadful thing!" moaned her mother.

"Y—es, it was me," Mary Elizabeth admitted reluctantly. "But I was goin' about doin' good, an' I took Lollie along 'stead of Katrinka Knauber, just like papa told me. An' I s'posed, caurse she'd like the preserves an' the stew, an' I bumped my head awf'ly when I fell through her pantry window," she went on, glaring resentfully at the irate washerwoman. "I wouldn't have fell if she hadn't taken away her key," she explained crossly, in conclusion.

"Then in addition to destroying Mrs. Mulcahey's property, you incidentally committed burglary, it appears," Mr. Carrol said gravely. "I believe," he added reflectively, "that the law attaches very severe penalties to the offence of housebreaking."

Lollie wailed aloud, and even Mary Elizabeth looked alarmed.

"I—I didn't break the **house**," she stammered. 'I just broke a few old cups and plates. Are—are you goin' to send Lollie an' me to jail, Mrs. Mulcahey?"

Lollie's wails changed to shrieks of such piercing shrillness that the grown-ups involuntarily put their hands to their ears, and Mrs. Mulcahey's anger evaporated in an amused chuckle.

"Mealie murther, choild! You do me scratchin' loike wan of me own pigs in killin' toime. Sure an' I'll not be afther sindin' the two of yez to jail—the saints forbid!"

"But of course our little girl will not wish you to suffer any loss through her misdirected, if well-intentioned philanthropic efforts," said Mr. Carrol. "Run upstairs and fetch your money-box, Mary Elizabeth."

"Oh, papa! papa! I was savin' my money to buy a goat!" Mary Elizabeth wailed.

"Never mind—do as I say," her father commanded.

"You're in this, too, Lollie," Dr. Martin decreed. "Trot home at once and bring forth **your** money bank also."

Lollie departed, sobbing wildly, and Mary Elizabeth went up the stairs as slowly as if her usually winged feet were weighted with lead. Lollie, goaded by the fear that Mrs. Haskell would see her with her savings bank and demand an explanation, returned just as Mary Elizabeth descended the stairs, and the two children mournfully emptied their treasure into Mrs. Mulcahey's capacious lap.

"Musha! musha!" breathed Mrs. Mulcahey prayerfully, as she eyed the copper, silver and gold coins. "Sure an' 'twould be a sin an' a shame to be takin' all this for me poor bits o' chiny an' the bit of mate an' the rest."

"Take it right along, Mrs. Mulcahey," the two men commanded with one voice. "If these two young miscreants cut loose in your kitchen in the manner you describe, the worth of cleaning up after them will alone be worth the money," Mr. Carrol added decisively.

"I suppose," muttered Mary Elizabeth, with the air of a tragedy queen, when the beaming, wholly placated Mrs.

Mulcahey had turned the corner, "that the next thing will be that Lollie and I won't get any of that fried chicken nor any choc'lit cake—like as not we'll be sent to bed without any supper at all. Elsie Dinsmore's folks treated her per'fly awful, too, just 'cause she tried to be good."

Mr. Carroll laughed. "Oh, I think we won't pile the agony any higher," he said. "There's the tea-bell. Come along, children, and apply all the chicken and chocolate cake you want as balm to your lacerated feelings."

But in spite of a most bountiful and delicious supper, two very depressed little girls sat on the stone carriage block in the deepening twilight; the one lamenting an eagerly desired white goat, the other a contemplated addition to her beloved family of dolls.

"My goat was goin' to be pure white an' I counted on his helpin' me to bear Kit Kellog's actin' so smarty 'bout his lovely white horse," Mary Elizabeth lamented.

"That doll could sing: 'Yes, we will gather at the river,' an' its clothes were perfectly elegant," Lollie moaned.

A heavy pause ensued during which Mary Elizabeth engaged in dismal calculation as to how many Christmasses and birthdays were likely to pass before her red savings bank attained its former gratifying weight.

"I know one thing, Lollie," she finally burst forth. "I shan't never, as long's I live an' breathe, try to be good without tellin' papa an' mamma just 'zactly what I'm agoin' to do."

(To be Continued.)

What Jesus Did When He Was a Child.

"He went about doing good."

The New Testament tells us many things about Jesus after he became a man. It does not say much about the child Jesus, so we ought to study and treasure very carefully everything that is said about his boyhood.

What kind of a place did Jesus live in when he was a boy? It was a very small town and a very poor and very dirty town. The streets were so narrow, in some places, that a woman could reach her hand out of her window on one side of the street and shake hands with the woman who was standing in her window on the other side of the street. If a cart or a camel came along one of those narrow, dark streets the children had to run into the houses to get out of the way.

The streets were also very dirty. There were no sewers then or garbage wagons and there was rubbish and filth everywhere. The only time that the streets were cleaned was when it rained very hard.

Jesus lived in a very poor little house. The walls were bare and there was almost no furniture. He had none of the comfortable and pretty things that you have in your homes. He was a poor boy. There were no beds or chairs in his home, and when he went to sleep at night he lay on the floor on a little rug.

Nowadays sometimes we hear boys and girls grumble and complain because they haven't as much as someone else has, but there is not one of you boys and girls who has not a better home and more to make you contented than Jesus had when he was a little child.

What did Jesus do when he was a child? I think that he did pretty much the same things that boys do now. He was like every other healthy boy. He loved to run and play and have a good time. Some of the games that we play now are thousands of years old. "Hide and seek" and "fox and geese," and some of our other out of door games were played in Palestine in the time of Jesus, and I have no doubt that some of the very games that you enjoy so much Jesus used to play long ago when he was on earth.

But Jesus did something beside play. We are told that he went about doing good. That means that everywhere he went he tried to make people happier by helping them.

There was an old English admiral, long ago, who always carried with him a pocketful of acorns. Whenever a chance came he would plant one. Someone asked him why he did it. He replied, "I want to have plenty of oak trees to make ships out of for my country."

Wouldn't it be a fine thing for everyone of us to carry goodness and happiness about with us and leave a little everywhere we go? That was what Jesus did. "He went about doing good."

There is a little verse that we all ought to know, said to have been written by William Penn, "I shall pass through this world but once. Any good thing, therefore, that I can do or any kindness that I can show to any human being, let me do it now. Let me not neglect it or defer it, for I shall not pass this way again."—Rev. S. N. Hutchison.

All Kinds of a Boy.

'Tis strange, I think, a boy can be
All kinds of curious things, like me!

My papa calls me his "big man,"
(I'll be one some day, sure's I can)
When I am smart and do just what
He thinks a little laddie ought.
But when I hurt myself and cry,
He shakes his head and says "Oh, fie!"
"Such a 'baby' as you are—
My little man is gone afar!"

My mamma calls me "heart" and "dear,"
And "bonny boy" and "my soul's cheer";
And when my stomach hurts me—my!
She says: "Poor little lamb, don't cry."
But when I'm bad, she shakes her head,
And says: "My child, I am afraid
You are a hopeless case, for true;
I don't know what to do with you."

My sister says I'm "cute" and "sweet,"
And "almost nice enough to eat";
And once—just think!—she called me that
They sew upon a girlies' hat;
'Twas when I asked for more bonbons
(Somebody sends her just grand ones),
She said: "You are elastic, sure,
How can you eat a bonbon more?"

My grandma lives just 'cross the way,
And I go there most every day;
She says the first doughnut so brown
Is for "the nicest boy in town";
And she—my goodness, she can bake!—
She says: "This biggest slice of cake
Is for 'my sweetheart,' you will see!"
And then she gives it right to me.

I know a lady don't like boys—
She says they make an awful noise;
And once when I stopped there to see
If her green bird would talk to me,
She said: "Go 'long away from here—
I don't want pesty children near!"
And that green bird, he said, "Ahoy!"
He laughed, and called me: "Pretty boy!"

I don't see how a boy can be
All kinds of curious things like me!

—Margaret A. Richard.

Remarkable Neighborhood.

"No, I don't want Jessie Booth." Alice had the air of closing the discussion. 'Of course not. It'll spoil everything, if we have to have her."

The Sunday-school teacher interposed gently, but with decision. "Girls, Jessie is a member of the class and an exceedingly nice girl. You will have to stop planning the picnic altogether, if you do not include Jessie."

"But, Miss Gould, I don't see how a nice girl can live where she does. The whole neighborhood is full of Jews and Italians, and all around there are real slummy-looking alleys. I couldn't stand it to live there."

"Suppose you had to?" said the teacher.

"Well, all there is about it, I'd be perfectly miserable."

"But Jessie doesn't even care." This time it was Edna who voiced the general disapproval and scorn.

"Perhaps she cares more than you think. Do you happen to know how Jessie passes the time in the undesirable neighborhood?" Miss Gould spoke quietly, but she saw that it was necessary to attack the snobbish spirit that was growing up among her girls.

"No, and we don't care. All I know is, she isn't our sort, and I don't want to have to associate with such a person."

"Gently, Alice. I am a little surprised at you, for I've often heard you say you intended to do settlement work when you grew up. Let me tell you about Jessie. She told me one day how lonely and uncongenial she found her life, down there among the foreign population. 'But, Miss Gould,' she said, 'as long as I have to be there, I might as well make it an opportunity, instead of an unhappiness.' So she hasn't waited to grow up and work in a settlement. She is making a settlement of her undesirable neighborhood. She has made friends with several of the factory girls, and in the evenings is teaching them some of the things which she is learning now in the high school and which they never learned because they had to stop going to school. In the afternoons, after school, a group of little girls come to her house frequently, and she teaches them simple things about sewing. She has given each one a doll, and together they make wonderful costumes.

"On other afternoons, some little boys come in the spring and summer, and she has divided her back yard into garden plots and obtained seeds for the children to plant and care for them. They learn a little of the love of outdoors. On any summer evening you can see a flock of these children, no longer playing in the dirty street, but gathered around Jessie on her doorstep, while she tells them stories. Girls, if Jessie didn't live in such an undesirable neighborhood, who would be doing these things to help? Jessie's only fourteen, but she has found the secret of getting happiness out of being useful."

The girls had listened silently. "Well," said Alice, at last, with a long breath, "I think none of us mean as much to our desirable neighborhoods as she does to her undesirable neighborhood. Here's one more lesson in learning not to judge by outward appearance."—The Comrade.

For the Southern Churchman

St. Adhelm.

Louise A'hmuty Nash.

There is a little church at Bradford, Wiltshire, England, that was built by St. Adhelm, about the middle of the seventh century. He has been called one of the far-off "makers of the English of our Bible." St. Adhelm must

have been the most lovable of Bishops, for none other than he had been known to evoke such love in the people of his diocese—that of Sherborne. As he went about the people streamed out everywhere to meet him, and went before him, dancing for joy.

On the Sherborne fair and market days, he would stand on the bridge, and the passing throng would stop to listen to the songs of his own making that he sang. The children listened open-mouthed with wonder and delight at these songs. They were mostly Bible stories from the Latin Vulgate, put into West Saxon verse.

Some of them were known around Malmesbury, where St. Adhelm had been abbot for over twenty-five years. They were the fountains from which welled up the music of the English Bible. He likewise wrote treatises, letters and poems in Latin, which remain to this day.

St. Adhelm was rich with a large estate, which he spent in building and endowing churches, and he is said to have built the first organ in England. Beside being a captivating preacher, he devoted himself to teaching the ignorant; and it was for them that he translated the psalms into Saxon English.

He was a "peacemaker," for it was from his persuasion that the peace was kept between Ina, king of Wessex (to whom he was related), and Grant, the Keltix king of Cornwall.

The Tale of Tobias.

Suppose you were a fat, roly-poly little puppy, and were with your brothers in a big box, in a nice large house, would you want to be picked up, and carried away, 'way off, by a big man whom you had never seen before? Well, that is just what happened to Tobias, and he didn't mind if every one knew just how he felt about it, for he yapped and barked until he was all tired out. But yapping didn't make any difference, for he had to go just the same. He was a parting present from Dolly, his chubby little mistress, to big Uncle Lieutenant Ben. Dolly had held Tobias and Mathias in her arms, for Uncle Ben to choose which he would take, and he chose Tobias, because he was marked prettier. This was the only time, ever, that Tobias was sorry that he was so pretty looking.

Uncle Ben took him to live with him on a big warship, and while Tobias was lonesome at first, with no other puppies to play with, he soon grew to be a pet with all the officers of the ship, and with many of the crew, who took delight in teaching him all sorts of tricks.

They taught him to sit up and beg, to give a paw for a shake, to sneeze for something to eat, and the funniest trick of all, to pick up anything which was dropped, and carry it to the railing, along the side of the ship, and drop it overboard, by putting out his head between the rails.

This was very amusing, to watch, when they dropped articles on purpose, for him to throw away, but very often things were missed, which were dropped by accident, but which, true to his teaching, he had faithfully taken to the side of the vessel, and thrown away. He was Lieutenant Ben's shadow, and when shut up in his stateroom, at times when he really must not be tagging at his heels, he always found something of his beloved master's to "guard" (which meant lying on it), and if nothing was left around, he nosed about until he found something, however small, and growled fiercely if anyone passed the door, while with nose on paws, he watched over either a necktie or a stocking.

But Tobias was not meant to live and die just an ordinary little dog. The very trick which the men had taught him, of dropping things overboard, brought him honor and glory."

It was during target practice down in Massachusetts Bay, when all the fleet were there to show what they could do, at firing their guns, that Tobias stepped into the front line for honors.

There was on Lieutenant Ben's ship a visitor, a friend of the captain's, a man who didn't know anything about navy rules, and who was very fond of smoking, and when he grew very interested in anything, he didn't look to see where he threw his cigar stubs.

Tobias was on deck, because he dearly loved a fight, even a play one, and he loved to hear the big guns roar, and feel them shake the deck, when the explosion came. Lieutenant Ben had shut him in his stateroom, but one of the orderlies, hearing him whimpering, had let him out, and he bolted for the deck, where he kept out of the way of the swiftly stepping feet, but yet seeing all the fun.

All at once Tobias saw the visitor throw away a cigar butt. That would never do, so he trotted across the deck, picked it up, trotted to the railing and tossed it overboard.

Three times did he do this, and the fourth time the smoking stub went next to a package of gunpowder, left there by a careless orderly. The brisk breeze blew the smoking stub into a small blaze, but faithful little Tobias went for it just the same, and nipping it up as carefully as he could, he ran to the edge of the vessel, and then sat down with a tiny whimper to lick his burned chops. But one of the officers saw this last act of Tobias, and picking him up in his arms, carried the small hero below decks, to the ship's doctor, to have his burned mouth dressed, while the visitor was asked to quit smoking, or put his cigar butts in his pocket.

And now Tobias is a proud little dog, for he wears a collar with a gold plate (a gift of the men of the warship), and from it hangs a gold medal engraved: "For courage in face of danger."—The Child's Hour.

Every virtue implies temptation or a moral choice. It suggests an effort to overcome temptation. As St. James writes, "My brethren, count it all joy when ye fall into divers temptations knowing this that the trying of your faith worketh patience."—Los Angeles Churchman.

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer, and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I wil make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivar Spring,
Box 64-A, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price **in full** upon receipt of the two empty demijohns which I agree to return promptly.

Name_____

Address_____

Shipping Point_____

Resorts

ST. JAMES SCHOOL

Near Hagerstown, Maryland.

St. James School, with its beautiful grounds and buildings, will be opened from June 25 to September 10 to receive a limited number of guests. Large swimming pool, tennis courts, etc. Business and social references required. For further particulars, address **ST. JAMES SCHOOL, Maryland.**

COUNTRY BOARD.

A few boarders wanted. One mile from railroad station. Situation high and healthy. Rural delivery. Good service. Convenient to churches. Address MRS F. B. WHITING, SR., Boyce, Clarke County, Virginia. R. F. D.

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

"ARROW HEAD COTTAGE"

VIRGINIA BEACH, VA.

THE MISSES SHAW.

Ocean Front. Modern conveniences. Ten dollars per week.

Chalfonte Hotel

Cape May, N. J.

Reasonable Rates

Mrs. Calvin Satterfield

24th TRIP

TO
NIAGARA FALLS, THOUSAND ISLANDS, TORONTO, ROCHESTER, BUFFALO, PHILADELPHIA, ATLANTIC CITY AND WASHINGTON,

to endow a room for Working Girls in the Retreat. Twelve-day trip. For further information, apply to MISS MARY NORWOOD, President, Retreat for the Sick, 108 North Fifth Street, 'phone Madison 1899-W, or MISS MARY RAHM, 316 North Harrison Street, 'phone Madison 1383-J.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

NEW YORK SHOPPING.

Will shop with you or send anything on approval. Services free. Shopping for children and young girls a specialty. Prompt and efficient attention to all orders. References. Mrs. B. WRIGHT, 9 Warren Place, Montclair, N. J.

NEW YORK SHOPPING.

By a lady of experience and good taste. Household furnishings, ladies', infants' and children's outfits bought reasonably. No charge. References exchanged. Mrs. F. B. SEARMAN, 211 South Broad street, Elizabeth. N. J.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

ORGANIST.

Organist, experienced; open for steady position now or in fall. Best of references. Address N. H., care Southern Churchman, Richmond, Va.

POSITIONS WANTED.

WANTED POSITION BY A MIDDLE-aged lady as nurse-companion to convalescent or elderly lady, or as housekeeper. Have had experience. References. Address Box 27 M., Mt. Sidney, Va.

A POSITION AS TEACHER IN A PRIvate family. Latin, English, piano. References exchanged. Miss E. P. C., 1508 Haynes Avenue, Richmond, Va.

A YOUNG LADY OF GENTLE BIRTH DEsires position in refined home as instructor for children, especially in music (teaching principles of Leschetitsky and Josephy) and French. Will also instruct in other branches for a young girl not over fourteen years of age. References. Address S. W. D., Southern Churchman.

BY WIDOW WITH LITTLE GIRL EIGHT years old position as teacher for small children or housekeeper in private family or school. Good references. Address Mrs. Ellen M. Hudson, Montreat, N. C., Box 25.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va.

HELP WANTED.

LADY WANTS SETTLED WHITE woman—general house work. Small cottage in village. Address P. O. Box 103, The Plains, Va.

A LADY OF REFINEMENT TO TAKE charge of the household of a widower with three children under eight years of age. References given and required. Apply to the Rev. H. H. Covington, rector St. Paul's church, Norfolk, Va., who will forward letters to the proper party.

UNDERGRADUATE NURSE, OF HOSpital experience, wishes care of patient, or companion to invalid. Address K. W. Gulick, Upperville, Va.

WANTED A POSITION IN A PRIVATE family by experienced teacher, to teach the English Branches, Latin, French and music. Address Box 254, Blackstone, Va.

A CAPABLE TEACHER FOR ONE CHILD in the country. Please state terms. References. Address **166,** care Southern Churchman.

A DEACON AS AN ASSISTANT IN MISsion work and as instructor in Church settlement school. Small salary. Pleasant location in Southern Mountains. Live with rector's family. "K," care Southern Churchman.

A HOUSEKEEPER TO ASSIST MATRON in a Church institution. Address 165, Southern Churchman.

LADY, MIDDLE AGED, TO TEACH four children English course, music and French. Give references. Address Mrs. C. E. Davisson, Crawford, W. Va.

SUMMER BOARDERS WANTED.

A few boarders in private home; modern conveniences, half mile from center of town. Apply to Box 216, Orange, Va.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Johnson-Beers: In Trinity church, Newtown, Conn., June 26, 1915, by the Rev. James H. George, rector, assisted by the Rev. Charles J. Griffen, of South Lee, Mass., Frederick Foote Johnson, Bishop Coadjutor of Missouri, to Elizabeth Louise, daughter of the late Daniel G. and Arabella Fitch Beers, of Newtown.

Boykin: Died at her residence, 419 East Franklin Street, July 1st, at 9:20 A. M., MRS. ELLEN BURTON BOYKIN, widow of Colonel Francis Marshall Boykin.

"Her children arise up and call her blessed."

"We believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

Mitchell: Died at the rectory of Christ church, Greenville, S. C., on Sunday, the 27th of June, LEWIS SIMONS, infant son of Rev. Alexander R. and Mary Mazijck Mitchell, age ten months and twenty days.

"Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God."

Mitchell: Entered into Paradise Sunday afternoon, June 27th, at Christ church rectory, Greenville, South Carolina, LEWIS SIMONS, infant son of Rev. Alexander R. and Mary Mazijck Mitchell.

"For of such is the kingdom of heaven."

Harvey: Entered into rest on Monday, June 21, 1915, at No. 423 Sherman Street, New Decatur, Ala., WILLIAM HARVEY, aged nearly seventy-five years. The funeral was held on the twenty-third from St. John's church; interment at Decatur, Ala. Mr. Harvey leaves a wife and two adult children, the Rev. Joseph H. Harvey, St. Louis, Missouri, and William C. Harvey, Jackson, Michigan.

GEORGE ANNA POLLARD

Passed from "death unto life" at "Octagon," King William County, Virginia, Friday, June 18th, in the ninety-second year of her age, George Anna, wife of the late James Otway Pollard, daughter of George Smith and Anna Stuart Campbell, and granddaughter of Governor George William Smith, who lost his life in the burning of the Richmond Theatre.

A woman whose life was an inspiration and a benediction to those who were privileged to know her and receive her gracious hospitality, an earnest, faithful Christian, she is better described by the verses published in the Churchman than by words of mine:

"The knowledge of a life all pure
Will help us purer lives to live,
Our toils and trials to endure—
What better gift could angels give?

"Great lives are true. True lives are sweet.
True nobleness is part divine,
With charity for stumbling feet,
With lips that others ne'er malign."

Her remains were buried at "Zoar," the old Pollard home, Saturday afternoon, the Rev. Mr. Sublett, of St. John's, Richmond—the church of her girlhood days—officiating.

Two daughters, a son, grandchildren and great-grandchildren survive her.

ACKNOWLEDGMENTS.

Clifton Mission Chapel.

Previously acknowledged	$45.00
A "Friend to Missions"	2.00
	$47.00

Fifty-three dollars is now needed to put this little mission in condition for worship.

Contributions will be gratefully received, and should be sent to the Rev. J. F. Burks, Manassas, Va., and will be acknowledged in the Southern Churchman as received.

Please acknowledge the following contributions to the Education Society in Virginia during June:

Class 1905	$ 10.00
Zion, Fairfax	7.91
Theological Seminary Chapel	29.40
Braddock Heights	4.45
Rev. Webster L. Clark	3.00
Emmanuel, Brook Hill	61.22
Trinity, Arlington	2.00
St. Paul's, Lincolnia	.50
Grace, Anderson, S. C.	3.70
Grace, Berryville	12.50
Diocese East Carolina	23.39
Trinity, Staunton	98.84
Holy Apostles, Philadelphia	9.63
	$266.54

P. P. PHILLIPS, Treasurer.
Alexandria, Va., July 1, 1915.

The soul of Christianity is Christ; take him away, and your scheme is but a castle built on the barren steps of human ambition and haunted by the restless spirits of unsatisfied hope. Be assured of his personal fellowship, and you are knit with him in eternal bonds. "My sheep . . . shall never perish." "Because I live, ye shall live also."

The most remarkable thing about the earthly ministry of our Lord was his inability to make a full revelation of himself to his followers. "I have many things to say unto you, but ye cannot bear them now." "It is expedient for you that I go away;" "I will not leave you comfortless." "I come to you." This promise is more precious and more awful than any preceding one. "In every day, in every need, by every means, I come to you.' An eternal, universal, abiding, a whole Christ for every single believer.

The argumentative Sadduccee talked a good deal about him; the philosopher speculated learnedly on his ministry; the Pharisee fitfully patronized, and then condemned him; the apostle Judas bore his name, and did his work, but went out into the night and sold him.

It remained for a few humble, affectionate souls, gathered in prayerful expectation of the promise, to experience his incoming to hearts and lives. These speak emphatically to us, saying: "The promise is to you, and to your children." Acts 2:39.—The Bible School.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.

Personal Notes

Personal Notes.

For the summer months, the address of the Rev. J. D. LaMothe, rector of St. Paul's church, New Orleans, Louisiana, is Box 24, Wytheville, Virginia.

During July and August the address of the Rev. F. W. Hardy, rector of St. Stephen's church, Louisville, Kentucky, is 200 Chestnut Street, Towanda, Pennsylvania.

The Rt. Rev. Alfred Harding, D. D., Bishop of Washington, will spend the summer months at Haven, Maine.

For the summer the address of the Rt. Rev. F. K. Brooke, D. D., Bishop of the missionary district of Oklahoma, is Mantoloking, New Jersey.

The address of the Rev. J. W. Woessner is changed from Middletown, Connecticut, to 3020 West Commerce Street, San Antonio, Texas.

The Rt. Rev. Harry S. Longley, D. D., Suffragan Bishop of Iowa, will spend the summer at Edgartown, Martha's Vineyard, Massachusetts.

The address of the Rev. Arthur P. Gray, Jr., is changed from Lawrenceville, Virginia, to Virginia Mineral Springs, New Castle, Virginia.

For the summer the address of the Rev. F. G. Scott, D. D., of the Bishop Payne Divinity School, Petersburg, Virginia, will be Madison Run, Virginia.

During the summer months the address of the Rev. Howard Thompson, secretary of the diocese of New Jersey, is Cape Neddick, Maine.

All communications intended for the secretary of the convocation for the missionary district of Honolulu, should be sent to the Rev. J. Knox Bodel, Hilo, Hawaii. The Rev. Mr. Bodel succeeded the Rev. W. E. Potwine, of Honolulu, resigned.

The Rev. J. H. Weddell is ill at St. Luke's Hospital, Orlando, Florida. Mr. Weddell has spent more years of earnest service in Southern Florida than any other minister now in that district.

The Rev. F. C. F. Randolph, of St. James church, New York city, entered upon his duties as minister in charge of North Girard, Fairview and Conneautville, Pennsylvania, on July 1st.

The Rev. John H. Griffith is now editor of "The Mission Herald," the official organ of the diocese of East Carolina. All contributors and exchanges are requested to note the change in the Herald's management and to address the editor at Kinston, North Carolina.

During July and August the address of the Rt. Rev. Joseph M. Francis, D. D., Bishop of Indianapolis, will be R. F. D. No. 4, Portland, Maine.

For the summer the address of the Rt. Rev. Charles S. Olmsted, Bishop of Colorado, is Old Saybrook, Connecticut.

The Rev. Wyatt Brown Litt, D. D., rector of Trinity church, Asheville, has accepted the call recently extended to him by the Church of the Ascension, Pittsburgh, Pennsylvania, and will assume the duties there October 1st.

The address of the Rev. C. S. Smith is changed from 502 East Cervantes Street, Pensacola, Florida, to Box 296, De Funiak Springs, Florida.

During July and August the address of the Rev. William T. Elmer, of St. Paul's church, Baltimore, will be 205 Caroline Street, Fredericksburg, Virginia.

The Rev. John S. Douglas, rector of Trinity church, Huntington, West Virginia, is spending three weeks at Battle Creek, Michigan.

At its commencement on June 24th, Harvard University conferred the degree of doctor of divinity on the Rt. Rev. David H. Greer, D. D., Bishop of New York.

On June 16th Brown University conferred the honorary degree of doctor of divinity on the Rt. Rev. Samuel G. Babcock, Suffragan Bishop of Massachusetts.

The Bishop of Newark has placed the Rev. Frederick J. Buttery in charge of Christ chapel, Wortendyke, and All Saints' Mission, Glen Rock, New Jersey. His address is care of Mrs. Crahay, Franklin Avenue, Ridgewood, New Jersey.

Ordinations.

On June 11th, in Trinity church, Columbus, Ohio, Mr. Clarence C. Charles and Mr. Berton S. Levering were ordained to the diaconate, and the Rev. John N. Samuels-Belboden to the priesthood by the Rt. Rev. Theodore I. Reese, D. D. The sermon was preached by the Rev. Charles E. Byrer. Mr. Charles, who is a deaf mute, will work among the deaf mutes.

The following deacons were ordained by Bishop Brewster in Holy Trinity church, Middletown, Connecticut: George Lawton Barnes and Rufus De Lancey S. Putney, for the diocese of Connecticut; Charles David Fairman, for the diocese of Fond du Lac; Frank A. Rhea, for the district of South Dakota, and Reginald Blackwell Stevenson, for the diocese of Montreal. The Rev. John Neher Lewis, rector of St. John's church, Waterbury, preached the sermon.

In the oratory of the Seabury Divinity School, Faribault, Minnesota, on Monday, May 24th, Bishop McElwain, acting for the Bishop of Minnesota, ordained deacons, John William Bagot, and for the Bishop of South Dakota, George Worthington Dow. The sermon was preached by the Rev. I. P. Johnson, D. D., and both candidates were presented by the Rev. F. F. Kramer, D. D.

On Sunday, June 27th, the Bishop of the diocese ordained to the diaconate in Christ church, Madison, Indiana, Harry Malcolm Kellam, B. A. The candidate was presented by the Rev. Andrew Harper, Jr., rector of the parish, and the Rev. Arthur E. Gorter, of Louisville, Kentucky, assisted in the service. The Bishop was the preacher.

On Sunday, June 27th, in Trinity Cathedral, Cleveland, Bishop Leonard advanced to the priesthood the Rev. Bartelle H. Reinheimer, rector of St. Mark's, Sidney; the Rev. James A. G. Tappe, rector of the Missions of St. Andrew's, Akron, and St. Andrew's, Barberton; the Rev. Phil Porter, rector of St. Mary's, Cleveland; the Rev. Edwin L. Williams, rector of St. Peter's, Lakewood; the Rev. Victor A. Smith, rector of Trinity church, Coshocton, and the Rev. Harold G. C. Martin, who had just returned from a year at Oxford. The Rev. Mr. Martin expects to go to the foreign field; the others will continue in their present charges.

On June 5th, in Trinity church, Rensselaerville, New York, the Rt. Rev. R. H. Nelson, D. D., ordained to the diaconate Mr. Frank R. Prout. The candidate was presented by his father, the Rev. John Prout, rector of Trinity church, and the sermon was preached by the Bishop. Other clergy present and assisting in the service were the Rev. Messrs. William C. Prout, Miles L. Yates and P. McD. Bleeker.

In the Cathedral of All Saints, Albany, New York, on June 6th, the Bishop of Albany advanced to the priesthood the Rev. John Miller Horton, presented by the Rev. Charles Hathaway, of Columbiaville, New YoYrk; the Rev. William W. Silliman and the Rev. Miles Lowell Yates, presented by the Rev. Harry E. Pike, rector of St. Mark's church, Hoosick Falls, New York. The Bishop preached the sermon and Dean Brookman and Chancellor Fulcher assisted in the service.

In St. Columbia's chapel (Berkeley Memorial), Middletown, Rhode Island, on June 9th, the Bishop of Rhode Island ordained to the diaconate Mr. Harold Arrowsmith, Jr. Among the clergy present and taking part in the service were the Rev. Harold Arrowsmith, father of the candidate, and the Rev. Latta Griswold, vicar of Berkeley chapel. Mr. Arrowsmith will become curate at Emmanuel church, Baltimore.

Our Thrift Club

For Boys and Girls.
A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

Preaching Mission: By request of the Gambier Summer School, the Board of Missions of the diocese has undertaken arrangements for the preaching mission as projected by the General Convention. At a meeting of the Board June 23d, a committee was appointed, of which the Rev. Thomas Jenkins, rector of St. Paul's, Fremont, was made chairman, to co-operate with the General Commission in the working out of a feasible plan of procedure. The committee was authorized to ask for an extension of time, preference being expressed for the Lenten season of next year.

Meeting of Church Club: The annual meeting and dinner of the Church Club of Cleveland was held at the Union Club, Wednesday evening, June 23d, about one hundred men being present. Dr. George W. Crile, who has recently returned from the European war zone, gave a lecture of great value and instructive interest, illustrated by stereopticon views, on a "Physical Basis of Fear and Faith, With Notes on the War." The Cleveland City Mission (Rev. Leslie E. Sunderland, chaplain), the product of and supported by the Church Club, has had an excellent year. Mr. Edward L. Worthington was chosen president for the ensuing twelve months.

The Holiday House of the Girls' Friendly Society of the diocese at Salida Beach, was formally opened for the season in a service conducted by Archdeacon Abbott Sunday, June 20th, thirty-five young women being in attendance. The capacity of the buildings is fifty, and the prospects are that it will be entirely inadequate to the demands of the summer. Miss Elizabeth C. Carroll, as during the two years last past, is the faithful and efficient house mother.

Deacons Assigned to Charges: The five graduates at Bexley Hall who were made deacons by Bishop Leonard at Gambier Sunday, June 13th, have been assigned to their places. The Rev. Vernon Cochran McMaster is curate at Emmanuel, and the Rev. Walter Fuller Tunks is junior curate at St. Paul's, Cleveland. The Rev. George Frederick Harkness is curate at St. Paul's, Akron, the Rev. John Ernest Carhart goes to Toledo as Bishop DuMoulin's secretary, and the Rev. Hayward S. Ablewhite goes to the diocese of Southern Ohio.

The Rev. Jenkin Watkins, rector of South Anne's in the Field, Perry and three other missions in Lake county, has been presented with an automobile by his parishioners and friends.

SOUTHERN RAILWAY

Premier Carrier of the South.

Richmond to Baltimore via Chesapeake Bay. An Excellent Over Night Short Water Trip.

Effective Sunday, June 27, 1915, the Southern Railway in connection with the York River Line will establish its special steamer train as between Richmond and West Point for the Summer Season. This train will leave Main Street Depot, Richmond, 5:10 P. M., arriving West Point 6:15 P. M. and connecting at that point with the modern new steamers of the Chesapeake Steamship Co. for Baltimore, arriving Baltimore 7:00 A. M. following day. This same fast steamer train service will be operated in the reverse direction, that is, West Point to Richmond. One-way fare Richmond to Baltimore this route is $2.50; $4.50 round trip, limited thirty days, and $4.00 round trip, sold on Fridays and Saturdays, limited returning to reach Richmond following Tuesday morning. For further information call on nearest Southern Railway Agent, or write H. L. Bishop, Division Passenger Agent, Richmond, Va.

CHICAGO.

Rt. Rev. C. P. Anderson, D. D., Bishop.
Rt. Rev. Wm. E. Toll, D. D., Suffragan.

Death of Bishop Toll.

The Rt. Rev. William Edward Toll, D. D., Bishop Suffragan of the diocese, died suddenly in Chicago on Sunday afternoon, June 27th.

The Bishop was about to take the elevated train for his home at Rogers Park, on his return from a service at Downer's Grove, when he fell and died almost instantly. Having before shown no indication of ill health, his death was a great shock to his family and many friends in Chicago. He leaves a widow, two daughters and one son. The funeral took place from Grace church, Chicago, on Wednesday, June 30th.

Bishop Toll was born at Bedford, England, in 1844. He graduated from Nashotah in 1871 and was ordained in the same year. He served at Grace church, Chicago; St. James', Cleveland; St. Peter's, Sycamore, Illinois, and at Christ church, Waukegan, Illinois. He became Archdeacon of Chicago in 1907 and was elected Suffragan Bishop of Chicago in 1911.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St. Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:
"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.
Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

The SOUTHERN CHURCHMAN reaches the homes of thousands of persons who spend the summer away from home. No better medium can be found for advertising Resorts than the SOUTHERN CHURCHMAN.

MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors, ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.
English Silk Stoles, plain.....$3.00
" " " simple crosses embroidered.. 4.00
" " " elaborate crosses..... 5.00
" " " hand embroidered, $8.00 upward
"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

The drum makes the most noise, but it is the silent baton that directs the orchestra.—Selected.

"The world is as full of witnesses to God and His truth as it is full of objects and experiences."

"It is the fear of God that makes men fearless, and the fear of men that makes men cowards."

"One cannot believe with his whole heart what he has already rejected with his whole head."—Francis L. Patton.

Character can transcend conditions, finding security in peril, opportunity in rejection, triumph in failure.—Bishop Brent.

The knowledge of God is gained as the knowledge of man is gained, by living much with Him.—F. M. Goulburn.

When you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, disappointment, was one of the best guides to train us for it.—Ex.

We struggle after many blessings that might be ours for the simple reaching out of a trusting hand. God is a Father who loves to bestow, not an enemy from whom we must wring what we need.

Do not ask that Christ may be near to you—he is near. Do not pray that he may be closer—he cannot be. Pray that you may realize his nearness and comprehend how close he is.—Dr. Floyd W. Tomkins.

'Peace, restless soul, nor beat against the bars
That bind you in. Thou hast eternal years
To climb the lofty circles of the stars
And view the wonders of the heavenly spheres."

That which everyone sees in the world depends on his own ruling impulses. If his heart is vain, he will see vanity, if not, his eyes will pass it by. If he love God, he will see His footprints everywhere, and hear on every hand the rustle of His robes.—Selected.

Our knowledge of God depends upon the extent to which we are able to raise our human experiences of love to the plane of the spiritual and see God. When heartsick over the neglects of those whom we love best, we are best able to realize how our neglects hurt God. When our affections demand sacrifices to feed and clothe and keep, to nurse and educate, if we will then look to God, we will understand, how "God loved the world."—Rev. H. Brezing.

God in His love has so created us that we are not compelled painfully to break off a habit of evil, and then, when that is accomplished, wearied with the struggle, to begin, with equal pain and labor, to form a contrary habit of good. The unmaking of the one is the making of the other. So many a man has, by earnest struggle against evil, found, to his surprise and joy, that he is conscious of loving God and that which is good, without any separate effort.—Rev. S. H. Hughson.

A poor shoemaker, in his dreary little shop in a great city, one day found by accident that there was one little place in his dark room from which he could get a view, through a window, of green fields, blue skies and far-away hills. He wisely set his bench at that point, so that at any moment he could lift his eyes from his dull work and have a glimpse of the great, beautiful world outside. From the darkest sick-room and from the midst of the keenest sufferings there is always a point from which we can see the face of Christ and have a glimpse of the glory of heaven. If only we will find this place and get this vision, it will make it easy to endure even the greatest suffering.—J. R. Miller.

The first American Indian who ever became a trained nurse was Nancy Cornelius, a member of the Oneida Tribe, and a communicant of our Church. The Indian Training Association has just erected a tablet to her memory in our church on the Indian reservation at Oneida, Wisconsin. There are now a large number of Indian women who have become nurses, and very good ones.

Listening.

There is a grace of kind listening, as well as a grace of kind speaking. Some men listen with an abstracted air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt, and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined, lively, violent attention, that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons, whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.—Faber.

Every great Christian doctrine or dogma is apparently contradictory, and to me this fact is one of the strongest evidences of its Divine origin. You can take any of the great doctrines of the Faith and make them contradict themselves. You can take, for instance, the Atonement, and put the love of God against the justice of God and make one apparently give the lie to the other. But such a thing is inevitable. God sees both sides of every truth at the same time. What to Him is complementary, is to us contradictory, because we can only see one side at one time. As we turn from one we lose sight of the other. But not so with God, who can balance and coordinate what to us seems contradictory and antagonistic. A faith that would perfectly adjust itself to the human understanding, and had no seeming contradictions, would be human, and therefore one-sided.—Canadian Churchman.

The Source of Joy.

Happiness is a small matter. It is a mere incident in life. It largely depends, as the word itself suggests, on what happens to a man in his course of duty or of service. It may affect his feelings hour by hour, but it is no measure of his character or real being. Joy, or blessedness, is, however, more of a matter than is happiness. Our fellowman may affect our happiness. God gives us joy. Blessedness is God's crowning gift. By being near to God we can have joy and find blessedness, whether happiness be ours or not. Therefore, let us pray God for joy and blessedness, regardless of whether happiness is, or is not, ours.—Sunday-School Times.

Visiting a college in Ceylon a few months ago, Dr. John R. Mott found a band of students so poor that sixteen of them occupied one room. Near the building was a banana plantation, to the cultivation of which these youths devoted all their spare time.

"What do you boys do with the money you earn from this fruit enterprise?" inquired Dr. Mott.

For answer they took him to the beach and pointed to an island far out at sea. "Two years ago," they explained, "we sent one of our graduates there. He started a school, which has since developed into a church. We are going to send him to another island this year."

They also said that they required the cook to lay aside every tenth handful of rice, which they sell in order to have Christ preached a little more widely.—Christian Guardian.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Real Estate Bonds
Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.

Write for full information.

American National Bank
Richmond, Va.

Capital & Surplus.....$1,600,000
Resources over 9,000,000

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

BLUE RIDGE DYSPEPSIA WATER
Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN,
Blue Ridge Springs, Va.

Hotel Warwick
Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL
to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Perfect Protection
Capital and Surplus

$3,000,000.00

First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., JULY 17, 1915 No. 29

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J. & R. LAMB — Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

HERNDON SEMINARY, Herndon, Va.

A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.

Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt.



SWEET BRIAR COLLEGE

For Women Sweet Briar, Va.

The College—offers a four-year course leading to degree of A. B. 1,000 feet high in the foothills of the Blue Ridge Mountains on estate of 3,000 acres. Health conditions unsurpassed. Modern equipment; capacity for 300 students. Art, Music, Domestic Science.

The Academy—offers preparatory courses. On main line of Southern Railroad. 10th year begins September 21, 1915. For catalog and book of views address

The Secretary, Sweet Briar College.

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church. Fairfax county, Va.

CHATHAM Episcopal Institute

For Girls CHATHAM, VA.
On Main Line Southern R. R.

RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector

Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.

Mrs. Elizabeth May Willis, B. P., Prin., Box 13



STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Virginia Polytechnic Institute

—AND—

Agricultural and Mechanical Colleges

BLACKSBURG, VA.

Thirteen degree courses in Agriculture, Engineering and Applied Science, Two-Year course in Agriculture and Farmers' Winter Courses.

Apply to Registrar for catalogue. J. D. EGGLESTON, President.

STATE NORMAL SCHOOL for WOMEN

FARMVILLE, VIRGINIA

Splendidly equipped for the TRAINING OF TEACHERS.

Thirty-second session opens September 15, 1915. For catalogue, address

J. L. JARMAN, President.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Fauquier Institute

For Girls and Young Ladies, Warrenton, Va.

The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17.

FASSIFERN

HENDERSONVILLE, N. C.

A HOME SCHOOL FOR GIRLS.

Prepares for College. New and well equipped buildings, beautiful situation, unexcelled climatic conditions.

MISS KATE C. SHIPP, Principal.
(Teacher's Diploma, Cambridge University, England.)

Berkley Divinity School

MIDDLETOWN, CONN.

The sixty-second year begins September 21st.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

Roanoke College

SALEM, VA.

Location Situated in the famous Roanoke Valley, unsurpassed for healthful climate and grandeur of surrounding mountain scenery.

Rank A Standard American College for men—its A. B. degree accepted by best American universities.

Courses Courses for degrees arranged in groups, preparing for life and looking to the various professions.

Facilities A strong faculty of nineteen; library of 24,000 volumes; working labratories; eight buildings, including new dormitory system of five sections, 250 feet in length, and handsome new gymnasium.

Roanoke is devoted to Christian education for the service of church and state.

Sixty-third session begins Sept. 15. For free catalogue and illustrated circular, address

J. A. MOREHEAD, President.

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster,
Warrenton, Va.

COLLEGE OF William & Mary



1693 *Historic in Association;*
Modern in Equipment;
Progressive in Spirit; 1915



William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshal, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and power plant; large shaded campus: 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. ***132 scholarships,*** value $56 each, ***for men training to be teachers.*** Preparatory courses separately offered in the Normal Academy.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

LYON G. TYLER, LI. D.
President.

For catalogue and information address
H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

Virginia College

(JUNIOR)

For Women **Roanoke, Va.**

One of the leading schools of the South. Modern buildings. Extensive campus. Located in Valley of Virginia, famed for health and beauty of scenery.

Elective, Preparatory and College Courses
Music, Art, Expression, Domestic Science

under the direction of European and American instructors. Students from 32 States. Supervised athletics. For catalogue address

MATTIE P. HARRIS, President
Mrs. Gertrude Harris Boatwright, Vice-Pres.

Mary Baldwin Seminary

FOR YOUNG LADIES. **Staunton, Virginia**

Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal.

Gunston Hall **1928 Florida Ave., Washington, D. C.**

School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art, Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E. M. Clark, M. A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

RADNOR HALL

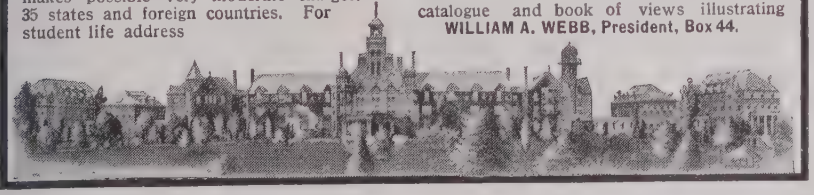
A classical and English School for girls in the Valley of Virginia. Preparatory, Academic and Elective Courses. Two year course for High School graduates. Piano, Voice, Elocution, Gymnastics, Aesthetic Dancing. Delightful location, spacious grounds, sleeping porches, outdoor gymasium, happy **home life.** High standards, Church influences. Limited number. Booklet upon request.

MISS MARY L. HOBGOOD, Principal,
Waynesboro, Va.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 610, from 35 states and foreign countries. For catalogue and book of views illustrating student life address

WILLIAM A. WEBB, President, Box 44.



UNIVERSITY OF VIRGINIA

Head of Public School Sytem of Virginia

DEPARTMENTS REPRESENTED

College, Graduate, Law, Medicine, Engineering

LOAN FUNDS AVAILABLE

to deserving students. $10.00 covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston, Registrar,
University, Va.

Southern Normal College

Hot Springs, N. C. Open the Year Round
The Recreation Center of the South
Pure mountain air, pure water, pure food

SUMMER SCHOOL OF
Physical Education and Play
Summer Faculty of Specialists in Gymnastics, Dancing, Games and Athletics

Nursing and Domestic Science.
DIPLOMA for 2-year course
BACHELOR'S DEGREE for 3-year course and CERTIFICATE for Summer course.
Three Competitive $100 Scholarships.

Summer Courses, June 16th to August 12th.
Winter Courses, Sept. 14th to June 3rd.

Address
Box 106. **WM. W. HASTINGS, Pres.**



ST. ANNE'S CHURCH SCHOOL FOR GIRLS

CHARLOTTESVILLE, VA.

Thorough College Preparation.
Music, Art, Languages,
Business Course.
Large Campus, Modern Buildings.
Terms $325.00
Illustrated Catalogue.

MISS MARY HYDE DU VAL,
PRINCIPAL.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

***The* PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home-work actually done; (3) it is easy to teach.

Samples on request.

THE PRACTICAL PUBLISHING CO.,
P. O. Building, **Westfield, N. J.**

The great California scientist, Luther Burbank, takes a tree that has been going to the bad for some reason or other for hundreds of years, and at last has become altogether ugly and noxious, and by the shock of a new creation he breaks up all its old habits, turns its energies into fresh channels, and makes it a lovely and fruitful thing. And if your magician can work that miracle, and break up the habits of the tree, and make of it a new thing, beautiful and fruitful, why should it be thought a thing incredible that God can break a man off from his past, and recreate him in the image of righteousness and true holiness?—W. L. Watkinson.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., JULY 17, 1915. Vol. LXXX. No. 29

EDITORIALS

PRAYERS FOR THE DEPARTED.

An esteemed correspondent sent us some time since a clipping from a Church paper bearing upon this subject, with the suggestion that it be republished in the Southern Churchman; adding that "Prayers for the Dead will have to be faced squarely in the revision of the Prayer Book, and belief in them is no longer confined to a party in this Church." Certainly there is no need that it should become a party question, for the spirit of controversy and partisanship would seem sadly out of place here. It is one to be considered "squarely," of course, but with a certain tenderness and reverence befitting the subject, and especially with a single-minded loyalty to the word of God, which gives us all the knowledge and guidance that we can gain upon which a right judgment may be formed.

England to-day sits in mourning, with hardly a household of which there is not one dead. It is natural and inevitable that the thoughts of her devout and stricken people should turn with unusual insistence to those problems, which can never long be absent from any feeling heart, concerning the state of the blessed dead and the conditions of the life beyond. Much is being written and spoke in the Church of England in these sad days on this subject in the effort of her pastors and teachers to comfort the hearts of the bereaved and to answer, wisely and truly, the questions of the sorrowful. And this finds an echo in our own country and Church through the religious press. But indeed these questionings are never far from any one of us who feel and think. And among them there arises one which to many minds seems the most pressing and practical of them all; shall we, or may we, pray for our dead, even as we prayed for them living?

Undoubtedly such is the natural and instinctive impulse of very many devout and loving hearts; just as instinctive as it is to bestow every token of love and honor upon the dear body left with them for a space. Others, for various reasons, realizing fully the "Communion of Saints," and assured of the safety and blessedness of those whom Christ has received unto Himself, feel no such desire and would find no solace in such prayers. But if a heart-broken parent or wife or husband or child, in the hour of bitter bereavement or in calmer hours of no less bitter loneliness which follow through many days, seeks comfort in speaking to God of those whom He has taken, in any terms which faith or affection may dictate, who would rebuke or forbid them? Only let them avoid the delusions of ignorance and superstition, only let them seek counsel of God and the comforts of His word, and in its light their own hearts will teach them and the Spirit will help every infirmity.

Shall the Church then, guided by the instincts or stimulating the feelings of part of her members, formulate prayers for her dead and put them in the mouths of her children?

This is certainly a far wider question. The Church is a teacher and a witness to the truth given her by the word of the Lord Jesus, and nowhere does she teach so tenderly or effectually as in the prayers and supplications which she bids us offer before God. Here if anywhere she must be assured that she is speaking according to the Divine word and with the "most certain warrants of Holy Scripture."

The absolute silence of the New Testament on this subject is the salient fact to be considered, and its significance can hardly be overestimated. With all that is said of the life after death of the believer, and the willingness of the Apostolic writers to dwell upon so pregnant a theme, and with all the urgency with which prayer and intercessions are insisted upon as a part of the duty and privilege of the Church, and the particularity with which the objects of such prayers are mentioned, the two ideas seem nowhere to be brought into connection. With every opportunity and every inducement, speaking after the manner of men, to do so, the sacred writers never advise nor intimate the need of intercessions for the departed. They bid us to remember them, to consider and follow their faith and good example, to be assured of their security and blessedness, but nowhere do they bid us pray for them. The single possible instance of such a prayer is confessedly too uncertain to base any conclusion upon.

Very applicable in this connection is the remark of a wise commentator: "It is well for the Church to leave off learning where God leaves off teaching." Failure to observe this rule has been the prolific cause of false and mistaken teaching in the Church from the beginning. To go just a step or two beyond the truth revealed, the fact declared, the duty inculcated, in pursuit of a logical sequence or to round out a complete system,—how simple it seems and sometimes how necessary to the entire satisfaction of our curious minds! But how sadly has the doctrine of the atonement, for instance, or the doctrine of election, suffered from such additions, logical and consistent as they have seemed until tried out and tested by their consequences. And nowhere have such additions seemed more innocent or proved more disastrous in their outworkings than in the case under discussion. Very early in her history did the Church habitually make mention of the faithful departed in her prayers, and very beautiful many of these memorials and intercessions were. But out of them grew, by a sure process which should never cease to be a warning, that long list of errors which no Scripture countenances and which our Church has so flatly condemned, as repugnant to the word of God, "concerning Purgatory, Pardons, Worshipping and Adoration, as well of images as of Relics, and also Invocations of Saints." So far as the Master and His Apostles teach the Reformed Church of England and our own Church follow in their liturgy; blessing God for all His servants "departed this life in His faith and fear," commemorating and praising Him for the wonderful grace and virtue declared in them, voicing the assurance of their blessedness and perfect security in Christ, praying for grace to follow them in all virtuous and godly living and that we, with them, may have our perfect consummation and bliss in His eternal and everlasting glory. With this

our Church has wisely taught us to be content; trusting our loved ones to Him who has taken them to His presence and under His assured care and all sufficient nurture and supply of blessedness.

BOOK NOTICES.

The Larger Church. By the Rev. John J. Lanier, B. D., Rector of St. George's church, Fredericksburg, Va. In Three Volumes. Vol. II. **Religion of the Thinking Man.** Published by the Author. Fredericksburg, Va. Pp. 232. Price, $1.25 net.

The first series of Mr. Lanier's works, published in three volumes under the title "Kinship of God and Man," were widely read and gained for their author a reputation as a thinker and writer. The volume before us completes the second series of his publications, of which the first volume, "Why I Am a Christian," and the third, "Prayer: The Soul's Sincere Desire," have already been noticed with appreciation in this column. Of the present volume two chapters were contributed by Mr. Lanier, with other valuable matter, to the Southern Churchman last winter, and two chapters have been previously published in the Churchman of New York. Four chapters were also delivered as lectures at the Theological Seminary in Virginia and at the University of the South. The character of the work is, therefore, already understood by many of our readers.

Mr. Lanier, in his discussions of the Church and sacraments, leads the reader sometimes by unusual paths, and not all of them will be able to follow his philosophy throughout or to agree with all of his conclusions. But no one can fail to find much here that is provocative of thought and that will often compel him to review the grounds of his opinions, received by mere tradition too often, and to seek for them a firmer basis in fact or a remoulding more in accord with the reality of things. Striking thoughts, and clear presentations of old truths in new lights, abound in these pages which are well addressed to the thinking man.

Prisoners of Hope, and Other Sermons. By the Right Rev. Charles H. Brent, D. D., Bishop of the Philippine Islands. Longmans, Green & Co., New York. Pp. 279. Price, $1.50 net.

Twenty-three sermons, under the heads of Revelation, Christian Thought and Life, and the Nation. "They represent," says the Bishop in his prefatory note, "many of the ideals I hold for Church, State and individual." Most of them have appeared in print singly, but will be only the more gladly welcomed in permanent form by the many admirers of this strong preacher and able leader of men. The sermons are marked with the deep spirituality which characterises the Bishop's writings, but are no less original in their treatment or practical in their ends. In structure and style they are models worthy of a permanent place in homiletic literature. For the message they bring they are worthy of deep and prayerful study.

Prayers For the City of God. Arranged by Gilbert Clive Binyon, M. A. Second Edition, Revised and Enlarged. Longmans, Green & Co., London and New York. Pp. 215. Price, 75 cents net.

We have seldom seen a book of prayers and meditations more sane and satisfying than this. Based upon the New Testament and the Liturgy of the Church of England, it is further made up of excerpts from the devotional and practical writings of the very best authors, selected and arranged with unusual discrimination and an unerring taste. Thoroughly evangelical and Churchly, it will appeal to devout hearts everywhere and lift them to a high plane of thought and aspiration. We recommend it highly.

Types of Christian Saintliness. By William Ralph Inge, D. D., Dean of St. Paul's, etc. Longmans, Green & Co., London and New York. Pp. 93. Price, 70 cents, net.

The author of these three addresses speaks of them as an "attempt to bring out some of the chief characteristics of Catholic, Protestant and Liberal Christianity, the three main types which coexist in the Church of England, and to some extent in nearly all Christian bodies." No one who has a right appreciation of the meaning of words and likes to have them used in their proper sense, and certainly no evangelical Churchman, will fail to protest against the narrow and misleading meaning given to the names by which the three selected types are characterized. Barring this defect, these addresses are well worth reading. The dangers which beset the follower of any narrow or exclusive line of thinking and judging in religious things are strongly depicted and illustrated from the lives of the saintliest of men of different schools in the Church, while the beauty of their characters and the strength and purity of their lives are traced to their sources, and the "strong family likeness among real saints," however called, and even however marred, is lovingly and attractively brought out. The author's concluding words are these: "There is after all something in Christian saintliness which eludes analysis. For saintliness is the partial expression, the reflexion in the external life, of the hidden man of the heart, who is not fully known even by the saint himself; and it is always imperfect, because it is always going on to perfection. I will not have my portrait painted, said a holy man; for which man do you want to paint? One of them is not worth painting, and the other is not finished yet."

There is a general stock of evil in the world to which we all contribute, or which, by God's grace, some may diminish; a vast and fertile tract of ungodliness, of low aims, of low desire, of low sense of duty, or no sense at all. It is the creation of ages, that tradition; but each age does something for it, and each individual in each age does, if he does not advisedly refuse to do, his share in augmenting it, just as the chimney of every small house does something to thicken and darken the air of London. And this general fund or stock of evil touches us like the common atmosphere which we breathe. And thus it is that when you or I, even in lesser matters, do or say what our conscience condemns, we do really make a contribution to that general fund of wickedness which, in other circumstances and social conditions than ours, produces flagrant crime. Especially if it should happen that we defend what we do, or make light of it, or make a joke of the misdeeds of others, we do most actively and seriously augument his common fund or tradition of wickedness.—H. P. Liddon.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A CRITICISM.

July 3, 1915.

Mr. Editor: I have read your editorial in to-day's issue of your excellent paper with much interest, though without the enjoyment I usually experience in perusing your columns.

I have not the honor of being a member of the Confraternity of the Blessed Sacrament, nor am I going to be so presumptuous as to undertake their defense. A great many of us up in this part of the country feel that anything to which the late Bishop Grafton gave his time, his thought and his prayers, hardly needs to be defended against Churchmen of any school. But the program of services to which your editorial relates is one so devoutly to be wished that I feel constrained to unburden myself on this subject.

It is quite true that there is much therein that would be unacceptable to a "Churchman of the old order," though Churchmen of the older order call it blessed. It is also true that the Prayer Book "furnishes all the names of festivals and services which are authorized in this Church," and I do not know that any one in our Church would claim present day authority for the feast of Corpus Christi. But I have a suspicion that there was a time when Christmas, and Annunciation, and St. John Baptist's Day were no more "authorized" in this Church Universal than Corpus Christi is in our Communion to-day. Canons and rubrics of authorization are usually passed in favor of already existing customs and observances. If we want Corpus Christi authorized, we had better begin to observe it.

It is also true that the English Church, in her days of darkness, rejected this festival. Our Presbyterian brethren, I have heard say, rejected the birthday of the Son of God while under a similar eclipse. That does not prevent their keeping Christmas to-day. One thing that needs to be emphatically understood and emphasized at the present is, that those estimable gentlemen of the sixteenth century were not commissioned of Almighty God to legislate for the Church of all time to come; nor are their rulings as inviolable as the laws of the Medes and Persians. I cannot trust myself to write of those foreign upstarts, Martin Bucer and Peter Martyr, who managed so successfully to deface that noble work of the purest days of England's Reformation, the First Prayer Book of Edward Vi. (By the way, the "Masse" was in that book, Mr. Editor!) The divines of Elizabeth's day managed to undo some of their accursed work—the expression is not too strong, I assure you—and if the Confraternity of the Blessed Sacrament can undo still more, let them go to it in the name and with the blessing of God.

True, again, the Prayer Book does not tell us the difference between "High" and "Low" Mass (i. e., Mass that is sung and Mass that is not sung). But neither does it tell us what a surplice is, nor what "decently habited" means in the Ordinal.

It would be a tedious matter, I suppose, to determine just what this Church did or did not reject in Reformation days. But if you will pardon

the personal reference, I can assure you that had I for a moment thought that the presence of our Blessed Lord in the Sacrament of the Altar was one of the things rejected; or that being present he was not to be adored, I would never have taken the trouble to leave the Methodist pastorate to come into this Church. I came into her, by the grace of God, because no amount of disfiguring Protestant paint has been able to hide her Catholic beauty. With all my heart and soul I pray that Romanism and Protestantism alike may have no effect upon her—one is every whit as detestable as the other. I would emphatically subscribe to the statement that in this Church "No one but a 'Catholic' has any views which demand recognition of feelings which clamor for protection." And I regard you, Mr. Editor, as being just as much a Catholic as any member of the Confraternity above mentioned; only, if you will forgive me, you are perhaps not quite so catholic-minded.

CHESTER HILL.

St. Andrew's Rectory, Big Rapids, Mich.

One does not often see a more candid statement of the views and programme of the self-styled Catholic party than is given by our correspondent. Their disregard of the authority of the Prayer Book, their dissent from the principles of the English Reformation and purpose to undo its work in large part are so clearly indicated that we cannot forbear calling attention to his frank avowals.

It is true that the "Masse" is in the first Prayer Book of Edward VI, just as "those five commonly called sacraments" is in the XXV Article of Religion, to teach the people that this is no longer the correct title. This having been done the name does not appear in any later revision of the English Prayer Book or in the Prayer Book of this American Church, except in Article XXXI.—Editor S. C.

THE PANAMA CONFERENCE.

Mr. Editor: Why should not our Church be represented at this Panama Conference?

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followed not us; and we forbad him, because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Mark 9: 38-40.

And does this spirit still survive? And is it one cause of the objection to the representation of our Church at this Conference? Judging from expressions which occur in some of the letters which have appeared on this subject, one I think might justly infer that it does survive. And what would the Master say were he here to-day? But he is here, in the minds and hearts of the Christian men who propose this Conference, and the bodies they represent, whose only object is to devise ways and measures for the casting out, **in his name,** of the devils of sin and error in that vast region of country where, according to most reliable testimony, such casting out is greatly needed.

Whatever may be the opinions of the men who propose this Conference, or of the Churches or Societies they represent, on the subject, there has been, as far as I know, no reflection on the Church of Rome as to her failure in the work of evangelizing Latin America, which has been almost exclusively one of her fields of labor for centuries now. There has been simply the recognition and assertion of a great and urgent need there; and if to save the distress "of multitudes of loyal Churchmen," our Church should refuse to co-operate with other Christian bodies in their efforts to meet that need, such refusal would, indeed, bring "shame and grief" to multitudes of still more loyal Churchmen, for our loyalty is first to Christ.

If we sincerely desire to avoid giving offense to our Roman brethren, that desire itself should be an urgent motive and reason for our representation at that Conference; for with our more conservative spirit, of which we boast, we might be able to restrain any attempt that might be made to give such offense.

As to this Conference interfering with the work of the "Commission on Faith and Order," the simple question is, Shall the salvation of souls and the extension of the Master's kingdom wait on the movements, the discussions and decisions of any commission of man's creation?

And as to the covert threat of withholding support from the organized missionary work of the Church, because of the action of the Board of Missions in this matter, all that I need to say is, May our loyalty to the Master and devotion to his cause be strong enough to save us from any such sin or inconsistency.

I hope that Mr. Stirling's letter, which appeared in your issue of the 3rd inst., will be widely read.

(REV.) J. T. HUTCHESON.

San Antonio, Texas.

PAGANISM IN SOUTH AMERICA.

Mr. Editor: In connection with the resolution of the Board of Missions taking part in the Panama Conference, none of the writers have mentioned that South America is not Roman Catholic. Because the Roman Church has been at work for three or four centuries, most people assume that the entire native population has been converted. Our courses of mission study have of recent years included only those countries in which we of the American Church have work. For that reason perhaps we are more ignorant of conditions in other lands than we should be. One who devoted years of work in South America wrote: "If you start away at the north and go right down to the south of the continent, you can travel in heathen lands, among people who do not know who God is. The whole of that Southern continent, except the fringes around the edge, should be colored heathen."

Omitting the consideration of the kind of Romanism that exists in South America,—and I venture to suggest that it is a very different kind from that with which we in the United States are familiar,—there is sufficient reason in the existence of Paganism to induce our Board to take active steps for the conversion of the heathen, and if need be to co-operate in part at least with others doing similar work.

W. R. H. HODGKIN,

Berkeley, California.

Contributions

A REMINISCENCE OF OLD VIRGINIA.

(Lines written in the album of a friend more than fifty-four years ago.)

The mellow bell has measured eventide,
And silently to midnight flow the hours;
The wetted wood sings from the hearth aside,
And calls to me the hopes that once were ours.

Dear hopes rose to us, that still hallow eve,
As hand in hand we watched the fading light,
And shadows, darkening like the ills we grieve,
Fell ever blackest where all else was bright.

This earth seemed like a moorland broad and waste,
Whose reach was lost in gloom, though it was day.
O'er all hung shade; till burst the light of grace,
And shining on our heads lit all the way.

Let live again those hopes of heavenly peace,
Of doing well the Master's work on earth;
Of well-worn talents with their full increase,
At last accepted for that Master's worth.

When in this shifting life I think of thee,
Thanks shall awaken hopes without a tear;
And thou, whate'er my lot, give thanks for me
To hear my name, or touch my early bier.

The above lines are a little remembrancer of the old Fairfax County Theological Seminary in Virginia, just within the Union lines but the scene of many a minor struggle in the War of 1861. The person to whom they were written is dead long ago—of a broken heart, I think, as a bad voice spoilt his prospects as a preacher.

Close by the original buildings was one of those curious little Old Dominion places spreading itself out over a romantic ravine. Vaucluse was its name, formerly a home of the Fairfaxes; but whether honored by our sole Virginia "Lord" or not, I cannot say. It was, however, haunted by the fair descendants of the race, as many of us know, to our cost, too well! One of them was called Constance, with a surname which it would not be very well-bred to mention here without permission; but it was a name ending in '-ary.' Sad to say, too many of us united to express her as pre-carious. The "pre-carious" Constance" we used to call her; and the name was only too well deserved, as many a sore heart, if it survived, could testify. The beauties from Baltimore and Washington used to come down to disturb the peace of the young evangelists and make us half forget our vows to go to Cape Palmas to get "cooked" by our congregations, or to die in three years of the fever, which was pretty much the same thing.

There was a charming old tangled wood about the place, Vaucluse, where

of course we used to get judiciously lost with our enslavers now and then. And when "Aspinwall Hall" was built, we varied our tactics by taking our visitors up upon the Tower, where from the gallery of the coupalo we had a lovely view over the Potomac and the valley.

I went down after the war was nearly ended to see if I could rediscover some relic of the dear old scene. But not a feature of the landscape was recognizable. The very dust of the brickwork of the venerable, if miniature, house had disappeared. Cannon pointed out grimly over the bared hills; and I remembered a fine sergeant of artillery who showed me the working of a new Whitworth, or Armstrong, which had but recently been mounted. She was a breech-loader, not so common in those days, and she pointed out directly over the once lovely ridge where a succession of quiet Virginia "seats" were scattered, each with its pleasing "title," and where I had often enough been entertained with kind hospitality. . . . I knew the Fitzhugh cousins well, and genial friends they were; and Fitzhugh Lee, the man who was afterwards Governor in Cuba in the Spanish War a few years ago, and who refused to leave his post till the last American had gone. If any of them sees this, which is hardly likely, they may remember their once and still most cordial colleague, who found Old Virginia once from far up in the busy North; now however buried forever in lore which shuts out the light of other days and the voices that were once enchaining.

A GRADUATE OF SIXTY-ONE.
In Academic Shades. Oxford.

BISHOP OTEY OF TENNESSEE.

By the Rev. Wythe Leigh Kinsolving.

In the issue of the Southern Churchman for July 3rd, is an account of the presentation to the trustees of Columbia Institute, Columbia, Tenn., of diplomas awarded by the institute in 1841, '2 and '3, likewise the statement of Rev. W. C. Capers, president of the school, that the Church was the pioneer of Christian education in the States of Kentucky, Tennessee, Mississippi, Louisiana, Texas and Arkansas. A reference to the order of consecration of American Bishops will indicate that James Hervey Otey, although thirtieth Bishop consecrated, was the first in any of these States, and that he began his work as Bishop in January, 1834.

Virginia should be proud of James Hervey Otey, son of Elizabeth Mathews, the daughter of John Mathews, who was the son of William Mathews and Frances Crow, who came from Donaghmore, North of Ireland, in 1762. I have before me as I write the facsimile of her letter of transfer from the Church in Ireland to Virginia, with her father and sister, and mother, June 20, 1762.

William Mathews, who married this lady, was the grandson of Captain Jack Mathews, who settled in Rockbridge County, Virginia, in 1737, and married Anne Archer. He settled on Burden's grant, and this was at that time a part of Augusta, though now Rockbridge County. This was nearly forty years before the Revolution.

In Howe's and Bishop Meade's books will be found the statement that Captain John Mathews (the settler) was one of the founders of Trinity church, Staunton (Meade, Vol. II, page 318). The first election of vestrymen was in 1749. His wife's father, John Archer, was also a vestryman.

Now William Mathews, son of Captain Jack, had the service of the Episcopal church held in the old home which had belonged to his father. He left the sum of three pounds to be disposed of "at the discretion of the vestry" for "the poor of Augusta County, the Parish," he writes, "to which I belong."

In Peyton's History of Augusta County this house in mentioned as "a chapel of ease" of the Church.

John Mathews, of Lewisburg, brother of Elizabeth Mathews, Bishop Otey's mother, said that the Mathews family came from Llandaff, Wales, and belonged to the line of Archbishop Mathew, of York. Bishop Otey refers to seeing at York the tomb of Archbishop Mathew and recumbent statue of him and his wife, and speaks in his diary of the Archbishop as his anncestor. One son of Captain John Mathews was General George Mathews, contemporary of General George Washington, Governor of Georgia, more than once, and member of Congress from that State.

Five of Captain Jack's sons were in Braddock's defeat, one of them, William, the grandfather of James Hervey Otey.

A son of General George became Chief Justice of Louisiana. All were strong churchmen, and so are their descendants to-day. One of the grandsons of Joseph (brother of George), was Henry Mason Mathews, Governor of West Virginia.

Enough has been said to indicate the kind of stock from which Otey sprang. He was the teacher at Franklin, Tennessee, of Mathew Fontaine Maury. He had never at that time received baptism, perhaps because the Oteys may not have been Church people, or perhaps because his family had lived inaccessibly in the country in Bedford County, Virginia.

It is common knowledge in the Episcopal Church that Otey began to use the prayer book to open his school while teaching in Franklin, that he soon went to North Carolina, where he had studied at the University of North Carolina, and after some instruction received holy orders from Bishop Ravenscroft, "the man he loved above all others." His baptism had been received in Tennessee from Rev. Mr. Green, afterwards Bishop Green, of beloved memory, whose memoir of Otey is a literary gem. Laboring as a priest for several years, until 1829, Otey met with two other clergy that year in Nashville, and organized the Church in Tennessee. It was his dream to found an institution of "theological and liberal education" (as he speaks of it in his diary), as far back as 1832 or 1833, but his plans materialized slowly. First came the Columbia Institute for Girls; later a school for boys in Winchester, from which town I write, but not until almost the end of his life was his vision of a great institution of "theological and liberal education" beginning to take shape as the University of the South at Sewanee.

One of the most splendid things about the man was his bigness, physically, mentally and spiritually. Engraved upon his tombtsone near Columbia (the seat of Rev. Mr. Capers' school), is the phrase chosen by himself: "First Bishop of the Catholic Church in Tennessee." He fully grasped the truth that Catholicity is not Papalism. In a pilgrimage to the cemetery of old St. John's, Ashwood, where Otey lies buried, I resolved to write down and publish this much, and perhaps more, of his life and hereditary traits.

CHURCH INTELLIGENCE

Calendar for July.

1. Thursday.
4. Fifth Sunday after Trinity.
11. Sixth Sunday after Trinity.
18. Seventh Sunday after Trinity.
25. Eighth Sunday after Trinity. St. James.
31. Saturday.

Collect for Seventh Sunday After Trinity.

Lord of all power and might, who art the Author and Giver of all good things, graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

REPORT OF EMERGENCY FUND.

The Fourth of July holidays evidently affected the Emergency Fund, as it reached only the $254,000 mark in that week. These are familiar figures, but it must be remembered that not until the full $400,000 is raised, will the Church be able to face the world with all debts paid. To make this possible it is equally necessary that the Apportionment should not be slighted. The Board's Treasurer makes a more encouraging report this week in this regard. Whereas a week ago the Apportionment was running a little behind what it was last year, it has now made gains, and is keeping pace with its last year's record. It is to be hoped that the One Day's Income Appeal will continue to stimulate the raising of the Apportionment so that the end of the fiscal year will see last year's record eclipsed. When one thinks of how small a minority of the Church's people have given so remarkably to bring the Emergency Fund to its present measure of success, is it vain to hope that the Apportionment will be met in full?

From St. Stephen's, Fort Yukon, Alaska, away up in the Arctic Circle, comes a fine offering of $41.00, while six congregations among the Indians in South Dakota have sent $100. From a New England parish comes a remittance of $5.00, of which the rector writes: "This gift comes from one of my poorer working girls who some years ago went West to find employment. She has not yet taken her name from my list of communicants and at least once a year sends me money to put into the parish treasury—as well as a separate sum to be used for missions."

A Southern Church woman writes: "When I first saw the notice of the Emergency Fund I did not fully understand the importance of it. Since then, I understand more about it. Please accept another small offering of $50."

In the various Church Conferences which are being held this summer, the Emergency Fund has been a frequent topic of conversation. At Cambridge and Geneva Bulletin Boards were kept and committees appointed to see that every Churchman was enlisted in the campaign.

Here is how one rector is working for the Fund and for missions generally: He has organized a men's com-

mittee which is furnished with printed directions of its duties. They are to make calls among the people, letting it be known that they are doing so as a member of the committee. They are instructed to say that the rector expects that each one should make a gift, however small, to the Emergency Fund —and collect this if possible. They are to try to get a pledge for missions from each one from 5 cents a week on up. Next they are to enlist the support of those who have not yet taken a share in the Church's parochial expenses. After service on each Sunday morning, the committee meets in the Sacristy, and hands in all Emergency Fund gifts and pledge cards, together with any information gained, such as changed addresses, sick, members, newcomers, people in distress, etc. Where there is such concerted action and thorough preparation as this, splendid results always accrue to the Emergency Fund. In the Middle West the rector of a parish which is anything but wealthy devoted the space in his parish paper to live, up-to-date news notes on the One Day's Income Appeal for a month preceding the day appointed for the offering. The result was $127.86 for the Fund. Although the Appeal instantly fires the imaginations of the people, it, like everything else, needs preparation before it yields its best fruits.

Our missionaries in foreign lands are being heard from. Every one of them in the District of Tokio has given at least one day's income, and one gave $1,000. In the District of Hankow, fourteen missionaries have given nearly $100, representing from one to ten day's income.

The largest single gift to the Fund has been $5,000. Two people have given that amount. Six hundred and twenty-eight have given $1 or less; 2,265 have given from $1 to $5. There have been thirty-six gifts between $1,000 and $5,000. All that is needed is a little more co-operation, and the Emergency Fund will be carried triumphantly to its goal.

PRIMARY SYNOD OF THE EIGHTH PROVINCE.

The Primary Synod of the Eighth Province will meet at Oakland, California, August 19th-22nd. The attendance will be large; twelve bishops, and about one hundred deputies. The set subjects for consideration are: Social Service, Christian Education, and Missions. These will be presented, in detail, by experts. A banquet for laymen and a mass meeting will be features. The Synod will be held at the Hotel Claremont, an ideal site, overlooking San Francisco Bay, the Golden Gate, and the Exposition. Train service to all points cheap and frequent. Special rates for Deputies, Visitors and their families. For further information write Rev. Edgar F. Gee, Oakland, California.

THE AMERICAN CHURCH IN PARIS.

The Rev. Samuel N. Watson, D. D., rector of the Eglise de la Sainte Trinite, the American Church in Paris, in writing to acknowledge contributions sent by some of our subscribers through the Southern Churchman and Bishop Leonard, warmly expresses his keen appreciation of the interest in his work by the kind donors, and adds: "The need continues and fresh opportunities present themselves daily for doing works of true Christian love and charity."

UNIVERSITY OF VIRGINIA.

The following letter is being sent to young men of Episcopal families who are expected to enter the university for the first time next session, so far as they are known: The Rev. Mr. Tucker requests that any rectors, parents and friends who may know of such young men, will kindly send the information to himself or one of the persons, whose signatures are attached to the formal letter. Mr. Dimmock's address for the summer is Fredericksburg, Va.; Mr. Berkeley's is Blue Ridge Camp, Ivy Depot, Va.; Mr. Tucker's is University, Va.

St. Paul's Memorial Church,
University of Virginia.

My Dear Sir:

We understand that you are to enter the University of Virginia at the beginning of the next session, and we are writing to you in advance to let you know of the special opportunities, which are provided there to help a man maintain the continuity of his Church life during his university career.

We know from experience how easy it is for a man to drift away from his allegiance to the Church at this particular period of his life. Upon entering the University a man is suddenly brought into touch with a larger and freer atmosphere than is likely to have been his experience either at home or at school. It is at such a time that he will need more than ever before the help that comes through the Church in order that he may guide his life in the right direction. Yet the danger is lest as he expands physically, intellectually and socially, he will let the moral and spiritual side of himself remain dormant.

Accordingly we desire to extend to you a cordial invitation to associate yourself in some definite manner with the life of the Church, in which you have been previously trained. We call your attention to three special agencies, which have been provided at the university by your Church, namely:

(1) **St. Paul's Memorial** church, Rev. Beverley D. Tucker, Jr., rector. This church has been established near the university grounds especially for the use of Episcopal students. Service is held every Sunday morning at 11 o'clock, and on the third Sunday in the month there is a celebration of the holy communion at 8:30 o'clock. The rector, who lives on East Range, will be glad to see you at any time, either socially or officially.

(2) **St. Paul's Club**, Mr. Norborne Berkeley, president. All Episcopal students are considered **ipso facto** members of this club and all students of the university are welcomed at the meetings. It holds a smoker once a month at Madison Hall, when the members meet socially, and an address on some serious subject is given by an invited speaker.

(3) **St. Andrew's Brotherhood**. Mr. Marion S. Dimmock, director. This is an organization composed of a smaller group of Episcopal students, who desire to perform some active service for the benefit of others. The members of the Brotherhood hold a devotional meeting at the rector's study every Thursday evening, conduct a Boys' Club in the suburbs of Charlottesville, teach in the Sunday-schools of the mountain missions, and co-operate with the rector in the student activities of St. Paul's church. Members of the Brotherhood are particularly interested in being of any assistance possible to new students upon their arrival at the university.

With a most cordial invitation to you to associate yourself with any or all of the above agencies of the Church at the university, we are,

Very sincerely yours,
(Signed)
BEVERLEY D. TUCKER, JR.,
Rector of St. Paul's Memorial Church.
NORBORNE BERKELEY,
President of St. Paul's Club.
MARION S. DIMMOCK,
Director of St. Andrew's Brotherhood.

NORTHFIELD STUDENT CONFERENCE.

Over eight hundred delegates came to Northfield for the Young Men's Student Conference from more than thirty leading institutions, including the leading universities and colleges, and eight theological seminaries. In spite of the war the contingent from Canada was about as large as usual, and there were ten young cadets from West Point, besides delegates from China, Japan, India and Latin America. About 100 tents were provided for their accommodation and the rest were housed in the dormitories of Northfield Seminary.

Large place was given this year to the preparatory schools, nearly all the leading ones in the East being represented by about 200 delegates, and a new feature was a daily meeting of forty or more masters from these schools.

The General Conference of Christian Workers will be held at East Northfield, Massachusetts, July 30 to August 15, 1915.

Among those who are to be present and take part in the conference are the following: Rev. G. Campbell Morgan, D. D., Rev. J. Stuart Holden, M. A., and Rev. Charles Inglis, of London; Rev. A. T. Robertson, M. A., D. D., LL. D., of Louisville, Ky.; Rev. Professor G. A. Johnston Ross, M. A., and Rev. Charles E. Jefferson, of New York city; Rev. John R. Davies, of Philadelphia; Rev. Russell Cecil, D. D., and Bishop Denny, of Richmond, Va.; Rev. C. E. Scott, Rev. L. G. Broughton, formerly of Atlanta, Ga.; Rev. William Evans, formerly of Chicago; Rev. Arthur J. Smith, Rev. George T. Berry and Mrs. E. M. Whittemore, of New York city, and Mr. Melvin Trotter, Grand Rapids, Mich.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Every-Member Canvass.

Preparations are being made for the prosecution of the Every-Member Canvass in the congregations of the Diocese, which is being undertaken by a committee appointed by the Bishop for that purpose, of which the Rev. Dr. W. D. Smith, of Winchester, is chairman. It is purposed to cover the rural congregations during the summer, and several "teams" of two clergymen each will be in the field next week. The city and town churches will be visited during the fall and early winter.

Returned Missionaries.

The Rev. Robert A. Goodwin, of Anking, China, and his family have lately reached Virginia on their vacation, after five years' service, and are now at Casanova, Fauquier county, Va., where they will remain for several weeks.

The Rev. Conrad H Goodwin also returned with his brother on account of ill health, acting under advice of the Board of Missions and his Bishop.

Ministerial Notes.

The Rev. William C. Marshall has

taken charge of Cedar Run and Emmanuel parishes, Fauquier county, and the Rev. Ambler M. Blackford, of Rivanna parish, Fluvanna county, to which they were assigned by the Bishop of the Diocese upon their recent ordination to the diaconate.

The Rev. Thomas S. Kilty, of the Diocese of Central New York, has taken charge for the summer of Christ church parish, Middlesex county, and St. Luke's church, Montagues, Essex county.

The Rev. Sherwood Tyson is in temporary charge of the churches in St. Stephen's parish, Northumberland county.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Christ Church, Warm Springs, the Rev. Harwood Huntington, rector, will have as supply the Rev. Dr. E. H Ward, of St. Peter's, Pittsburgh, Pennsylvania, until August 9th. From August 15th to September 5th, inclusive, the Rev. Dr. Arthur C. Thompson, of Trinity, Portsmouth; and for the rest of the season, the Rev. Cornelius S. Abbott, Jr., of the Church of the Good Shepherd, Washington, D. C.

The Rev. David H. Lewis, assistant minister of Grace church, Richmond, has accepted a call to the rectorship of Trinity church, South Boston, Virginia, and will take charge on September 1st.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Patriotic Services.

Under the auspices of the Churchmen's Association of Paterson, N. J., a special service was held on Monument Heights at 7 o'clock Sunday evening, July 4th. Headed by a band, about two hundred and fifty vested choristers marched from Trinity church, Totowa, with processional crosses and American flags. The Rev. Henry Baldwin Todd, rector of that parish, was marshal. The Rev. David S. Hamilton, rector of St. Paul's church, was in charge of the service and was assisted by the clergy of the city. Every parish took part in the observance of the anniversary and a great congregation, conservatively estimated at four thousand, took an active part in this service. It was said to have been the largest gathering of Episcopalians in the history of the diocese of Newark. The Rev. John Keller preached a sermon on "Religion, a Support to Government." Particular reference was made to George Washington, Richard Henry Lee, Benjamin Harrison and Thomas Jefferson, Virginia churchmen, and quotations were made from their writings. It is proposed to make an annual observance of Independence Day by similar united services.

By invitation of the rector, the Rev. Philip C. Pearson, the following organizations were represented by large delegations at the 11 o'clock service in Christ church, Ridgewood, N. J., on Sunday morning, Fourth of July: The Junior Order, the Sons of the American Revolution, the Junior Sons and Daughters of the American Revolution, the G. A. R. Veterans, the Independence Day Association and the Patriotic Order Sons of America. Special music was sung and portions of the service set forth by the General Convention of 1785 were used at morning prayer. The sermon was on "The Larger Patriotism." Preparations have been made for its publication in permanent form.

In the evening, the rector preached on "The Church and Patriotism, Past and Present." Large congregations attended both services.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

A Unique Service.

On Tuesday, May 11, 1915, a company of fifteen persons, including the Bishops of New Mexico, Utah and Western Colorado and Drew Smith, of Colorado, visited the spot where, geographically four States meet, Arizona, Utah, Colorado and New Mexico. A pile of stones marks the spot. Here the service of holy communion was held. In the center of this pile, a flat stone served as an altar, on which Bishop Brewster, assisted by the clergy present, celebrated the holy eucharist. Bishop Howden, through an interpreter, made an address to the Indians present, explanatory of the service. The service was impressively reverent throughout. It was through the kind hospitality of Dr. Bell, a Presbyterian medical missionary in that vicinity, that this visit was made possible.

Notes.

At Silver City plans are under way for the erection of a parish house.

Various places, as Santa Fe, Silver City, Clovis and El Paso, Texas, have already met their apportionment in full for general missions.

At Tucumcari, the mission now has a resident clergyman, in the person of Rev. E. J. Hoering, who recently graduated from the California Divinity School. An addition has recently been made to the chapel providing a comfortable dwelling for their minister.

The important parish at Albaquerque is still without a rector. A "locum tenens," however, has been provided for July and August.

HARRISBURG.

Rt. Rev. J. H. Darlington. D. D., Bishop

Anniversary Celebrated: The twentieth anniversary of the rectorship of the Rev. Lewis Nichols of St. Paul's church, Lock Haven, was celebrated on Sunday, July 4th. The preacher of the occasion was the Rt. Rev. James Henry Darlington, Bishop of the Diocese. At the same time a class of thirty was confirmed. This was the second class to be confirmed in this parish this year, and was the largest confirmation class in the history of the parish. During the rectorate of Mr. Nichols the membership of St. Paul's, Lock Haven, has increased 115 per cent. while the population of the place has increased a little more than 5 per cent; the church building has been remodeled, a fine organ has been secured, and the rectory practically rebuilt. Mr. Nichols is also the Archdeacon of Williamsport.

Laying of Corner Stone: The corner stone of St. John's Parish House was laid on Thursday, June 24th, the Masonic order being the chief participants on the occasion. An extended address was made by the Bishop, and the benediction was pronounced by the rector, the Rev. George I. Browne, both of whom are members of the Masonic order. In this address the Bishop said that the building about to be erected was intended to be a help to the uplift of humanity, to be a social center, a place for the gathering of men, women and children between Sundays, a center of social activities.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Trinity, Pittsburgh: Trinity church has met with a great loss in the death of its Senior Warden, Mr. S. C. McCandless, who entered into rest on Sunday, July 4th, having suffered a stroke on the Friday evening previous. He had been Senior Warden since 1890, and had represented the parish in the Diocesan Convention for twenty-five years. For several years he was a member of the Standing Committee, and was prominent in the work of the Diocese as well as that of the parish. The funeral services were held on Tuesday afternoon, July 6th, the clergy of Trinity church, the Rev. Messrs. Travers and Pickells, the Rev. Dr. Vance, of St. Andrew's church, and the Bishop of the Diocese, taking part. Interment was in the family lot in the Alleghany Cemetery. He is survived by three daughters.

New Rector: The Rev. Wyatt Brown, of Asheville, N. C., has accepted the call extended to him by the Church of the Ascension, Pittsburgh, and will enter upon the rectorship of the parish October 1st. The parish has been vacant for a little over a year, eight months of which time services have been supplied by the Rt. Rev. Dr. Van Buren. For the summer months the parish will be in charge of the Rev. J. H. Fairlie, a non-parochial clergyman of the Diocese.

Clerical Vacations.

Bishop Whitehead will spend the larger portion of his vacation quietly in Pittsburgh, going East for the last week in July to attend a meeting of the Commission on the Revision of the Hymnal. During part of August, he will be present at a meeting of the Commission on the Revision and Enrichment of the Prayer Book, to be held at the country home in Maine, of Mr. George Wharton Pepper. After that he will visit in New Jersey.

The Rev. J. H. McIlvaine, rector of Calvary church, returned home from his California trip in time to officiate at the morning service on July 4th. He will spend the remainder of the summer at Jamestown, Rhode Island. The associate rector, the Rev. W. L. Rogers, will make a leisurely tour of the West, visiting both Expositions in California. During their absence the parish will be under the care of the Rev. Mr. Cheetham. of North Carolina.

The Rev. E. S. Travers, rector of Trinity church, is spending two months at Finley, Connecticut, the parish being looked after by the first assistant, the Rev. J. R. Pickells. A second assistant has lately been secured to take the place of the Rev. J. L. Stewart, the Rev. A. N. Samwell, of the Diocese of Long Island. He will have charge of St. George's Mission.

The Rev. Dr. E. H. Ward, rector of St. Peter's church, is sojourning in Virginia during the month of July, and his services are being supplied by the Rev. H. B. Mark's, of Cheboygan, Michigan, formerly of this city.

The Rev. William Porkess, rector of Grace church, will spend the month of August at Oyster Bay, Long Island.

The Rev. R. N. Meade, of the Church of the Redeemer, is in charge of the outing of his choir during July, on the shores of Lake Erie, near the city of that name. The Rev. E. H. Rudd, of

Fort Madison, Iowa, is caring for the parish during his absence.

The Rev. George B. Richards, rector of Emmanuel church, is spending the summer months at New Haven, Connecticut, and Pulaski Springs. Services in his parish are in charge of the Rev. J. H. McCandless, a non-parochial clergyman of the Diocese of Erie.

The Rev. Dr. Hills, of the Church of the Epiphany, Bellevue, has recovered sufficiently from his late illness to officiate in his parish during July. He will seek further recuperation during the month of August in the Maine woods.

The Rev. C. M. Young, of St. Thomas' Memorial church, Oakmont, will go on August 1st to his summer home on the French River, Canada.

The Rev. C. A. Thomas, of St. Thomas' church, Canonsburg, will spend July and August in Washington, D. C.

The Rev. W. L. H. Benton, of the Church of the Nativity, Crafton, spent a short vacation during July in New York city and Maryland.

The Rev. A. C. Howell, of St. Stephen's church, Lewisburg, will spend two months at The Wigman, Lake Otsego, Springfield Centre, New Jersey. Archdeacon Bigham has been asked to provide morning service during four weeks, and during the other four weeks the Rev. Robert A. Benton, of Norfolk, Virginia, rector emeritus, will officiate.

The Rev. C. J. DeCoux, Archdeacon of the Diocese, spent three weeks in the neighborhood of Toronto, Ontario, being called there by the illness and death of his mother.

The Rev. T. J. Bingham, Archdeacon of Pittsburgh, is occupying during the summer his country home at Valley Camp, about twenty miles from the city.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Summer School.

The Summer School for Sunday-school Teachers at Bishopthorpe Manor, South Bethlehem, was one of the best ever held in the Province of Washington, according to the judgment of one who attends nearly all. The instructors were Dr. George C. Foley, of the Philadelphia Divinity School, who not only gave his contemplated course on the Prayer Book, but also gave a course of lectures on the Messages of the Prophets, in the place of Canon DeVries, of Washington, who could not attend; the Rev. S. U. Mitman, Ph. D., field secretary of the B. R. E. of the Province of Washington, on Sunday-school Organization and Management; the Rev. Harvey P. Walter, of Reading, on the Curriculum; Miss Helen I. Jennings, of Pottsville, on Methods of Teaching; Miss Jane Millikin, of the diocese of Maryland, on Junior Methods, and Miss Zettan Gordon, of Reading, on Child Psychology. All the lectures were delivered in the open air, under the trees of this delightful school for girls.

The Wyoming Massacre Commemorated.

The Rev. Samuel Hart, D. D., dean of the Berkeley Divinity School, was the orator of the day at the patriotic exercises commemorating the Wyoming massacre. The exercises were held July 4th at the monument which marks the site, at Wyoming. The Wyoming Valley was largely settled by those who migrated from Connecticut to what is now Northeastern Pennsylvania, and many of the victims one hundred and thirty-seven years ago were New Englanders.

Notes.

The new organ of Calvary church Tamaqua (the Rev. Wallace Martin, rector), was completed by the Austin Organ Company by June 1st. Dr. J. Fred Wolle, of Bethlehem, leader of the Bach Choir, gave a splendid recital on Tuesday evening, June 22nd, assisted by the choir of Calvary church, and Miss Dorothy Gardner, soprano. On the Sunday evenings of June there have been several interesting organ recitals by the organist, Miss Elizabeth D. Priser, assisted by Dr. W. H. Hinkel, violinist.

The Wyoming Commandery, Knights Templar, recently attended St. James' church, Pittston. The Rector, the Rev. S. Ezra Neikirk, preached the sermon. The Rev. J. Arthur Glasier, rector of Trinity church, West Pittston, assisted. After the service a banquet was served by the Ladies' Guild.

The Rev. Robert P. Kreitler, rector of St. Luke's church, Scranton, preached the sermon at a service held at Grace church, Dorranceton (the Rev. C. E. Berghaus, vicar) in the interest of the West Side Settlement Association, Sunday evening, June 20th. The subject was "The Call of the Common Good."

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

The Celebration of the Fouth of July in Philadelphia has taken on a national character, in which the Church had a most prominent part. Last year there was a special service in Old Christ church. This year it was celebrated on Sunday, July 4th, at 4 P. M., in the old Pine Street Presbyterian church, in which soldiers were quartered during the Revolutionary War. The purpose is to hold these services in the two churches alternately on Independence Day. The Rt. Rev. Dr. Thomas J. Garland said the opening prayer and pronounced the benediction and also wrote a hymn which was sung. The Rev. Dr. Louis C. Washburn, rector of old Christ church, made an address on "Freedom's Fount and Fortress."

On the same morning in St. James church, Perkeoinen, a patriotic service, was held, at which a service appointed in 1793 was used.

The Washington Memorial Chapel, Valley Forge, was the center of the national celebration on July Fourth, when a pilgrimage was made to that hallowed spot by patriotic societies, under the direction of a joint committee of the State legislature and the city councils. More than five thousand persons were present. The religious service was said by the rector, the Rev. W. Herbert Burk. The music was rendered by the Third Regiment Band and a choir of one hundred voices. Governor Brumbaugh made the address from the open pulpit in the cloister of the colonies, giving strong emphasis upon the part that Valley Forge had in moulding the nation.

Parish House Sold.

In the July issue of the Parish Helper of the Church of St. Luke and the Epiphany, the rector, the Rev. Dr. D. M. Steele, sets forth most clearly and convincingly the reasons which led up to the sale of the parish house of the Epiphany chapel to the Orthopaedic Hospital, to be used as a clinical annex to the hospital, and be a memorial to the late Dr. S. Weir Mitchell. When the plant of the chapel was erected some seventeen years ago, it was greatly overbuilt, and owing to the surrounding conditions of large institutions, immense manufactories and the comparatively small residential population, neither it nor the church have been used to anything like their capacity. The support given by the people being very little, it has been such a drain that the parish faces a large deficit each year. The $40,000 received, nearly half the original cost of the plant, will leave full facilities for the carrying on of the work, and create a fund that will materially aid in its upkeep.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Tent Cathedral Services.

The striking popularity of the services in Tent Cathedral, inaugurated on the grounds of the Cathedral of St. John the Divine on the evening of July 6th, has been a subject of much interest in Episcopal circles during the past ten days. This is a new venture for the Protestant Episcopal Church in the diocese of New York, and with the co-operation of the Evangelistic Committee its success seems well assured.

From the first night when the audience was addressed by Bishop Courtney, of St. James church, and Dean Grosvernor, of the Cathedral, the attendance has been encouraging. During the past week (week of July 11th) the preachers have been as follows: On Sunday, Monday and Tuesday evenings, the Rev. William T. Walsh, of St. Mary's church, Mott Haven; on Wednesday, the Rev. Dr. H. B. Nichols, of Holy Trinity, Harlem; on Thursday, the Rev. Lyman Howes, of St. Luke's Hospital; on Friday, the Rev. Dr. James I. Holland, of Christ church, Yonkers. The children's service, beginning at 7 o'clock, was conducted all week (week of July 11th) by the Rev. Dr. W. G. W. Anthony, vicar of St. Augustine's chapel, Trinity parish.

That the monster tent is happily situated has been evidenced by the large number of persons from all sections of the city who have been attracted to the first ten services. The services will be continued nightly except Saturday throughout the months of July and August, and the committee is negotiating for a number of prominent speakers. Besides, the choirs of many Episcopal parishes in the city will attend and special music will be provided on various evenings. Throughout the month of July the Rev. William T. Walsh, who is secretary of the Episcopal Committee, will answer those written questions on religious matters which are handed to the question box.

Dean Grosvenor announces the gift of $100,000 from a member of the Church of the Incarnation, New York, of which he was for fifteen years rector, to go toward the Endowment Fund of the Cathedral of St. John the Divine. A member of Incarnation parish built the deanery of the cathedral, and a former choir boy gave $500,000 to endow the choir school. Many other gifts from the Incarnation have gone to the cathedral in various ways. Work is starting upon the cathedral nave, but it is announced that work on the Huntington chapel has been delayed for lack of funds.

The Catholic Laymen's Guild of America has been formed, with W. M. Dennett, of St. Ignatius church, as president, and Albert G. Thorne as secretary-general. Not much more than a general organization exists as yet, but this fall it is expected that wards will be founded in a number of "Catholic" parishes. A national convention is provided for in New York next year. The dues are $3 a year, and the aim, beyond deepening the spiritual lives of members, is to start and carry forward the

spread of Catholic faith and practice. Such the Guild describes to be the making use of the Sacrament of Penance, fasting communion, hearing masses, fasting, submission to the Catholic discipline. The statement is made that membership is limited to communicants "of the American Catholic Church, the present title of which is the Protestant Episcopal Church, etc."

CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

Bishop's Anniversary.

The twenty-fifth anniversary of the consecration of Bishop Nichols has been quietly yet fittingly celebrated throughout the diocese, as arranged by a committee of the last convention. The Bishop himself has disapproved in advance of any personal testimonial, and expressed a desire to have the remembrance take the form of a renewal of spiritual uplift and devotion, at the altars of our churches and in the hearts and lives of his people.

It has indeed been a "notable episcopate," as appears in silver lettering on the purple cover of the handsome testimonial issued by the committee and dedicated to the wife of our diocesan, who has indeed "won for herself a place in the heart of the diocese," Clara Quintard Nichols.

The text recounts briefly some of the chief events of the quarter century of the Bishop's administration, including prominently the third and fourth division of the original State-wide diocese made within that period, yet leaving the present strength of the See with its seat at San Francisco, far greater than ever before by whatever measurement is used, while the daughter diocese of Los Angeles is now a close competitor for first place. Bishop Nichols has shown himself a far-sighted leader in every line of development, in both spiritual and material things. Few Bishops can be credited with so many specific beginnings of what have resulted in permanent, well proven Church enterprises, one of the chief of these being our House of Church Women. The missionary spirit and organization throughout the diocese, though still falling far short of the ideal set by him, may also be noted, crowned now by the cathedral system and the well begun fabric itself on "Nob Hill." And then there is "the Church Divinity School of the Pacific," which has already on its roll of alumni over thirty of the clergy of the diocese, doing good work, especially in the missionary field, at home and abroad.

American Ordained Priest For Chinese Work.

On the fifth Sunday after Trinity, in the Chinese Mission, Oakland, the Bishop of California advanced to the priesthood the Rev. Thomas Jay Williams, M. A., who for the past five years has been working among the Chinese of San Francisco and Oakland, first as lay-reader and for a year as deacon. The service was held at nine o'clock, on Sunday, in order that the Chinese communicants, who are for the most part young men who work during the week, might be present. The sermon was preached in Chinese by the Rev. Daniel G. C. Ng, priest-in-charge of the Chinese Missions. The candidate was presented by the Rev. Edgar F. Gee, rector of St. Peter's, Oakland, who for many years was the Bishop's chaplain for the Chinese and negro work in Oakland. The Bishop read the litany and celebrated the holy eucharist, at which the Rev. Charles A. Verleger was epistoler, and the Rev. Edward T. Brown was gospeler; both being classmates of the candidate at the Church Divinity School of the Pacific.

The music of the service was furnished by the vested choir of Chinese men from the San Francisco Mission, all the hymns, including the **Veni Creator**, being sung in both Chinese and English. A large number of Chinese from both missions were present, as well as American friends of the candidate.

On the afternoon of the same day, the newly ordained priest baptized a Chinese young lady, the first woman to be baptized in the Oakland Mission, and presented her for confirmation.

The American Church missionaries to the Chinese in China are unable to work among the Chinese population of the United States, as Canton province, from which the Chinese in America come, is under the jurisdiction of the Church of England, and American Church missionaries in China learn dialects that are unintelligible to the Cantonese. Mr. Williams, however, has determined to work among the Chinese on the Pacific Coast and throughout the United States, as opportunity offers, and has, therefore, learned the Cantonese dialect during the period of preparation for his work. He is able, therefore, to minister in their own language, to the people whom he served. There seems to be a great possibility ahead of this work among the Chinese in California, as during the past five years, since its revival by Deaconess Drant, the number of baptized Chinese Christians has increased from four to seventy-six, and of communicants, from two to fifty-nine. The only hindrance to the further rapid development of the work is the difficulty in financing from the missionary funds of one diocese a work that ought to have the support of the whole Church in this country.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Clerical Changes.

The Rev. Arthur R. Cummings, who was ordained on Trinity Sunday last, conducted the services at Emmanuel church, Brooklyn, on Sunday, July 4th, for the first time. Under the direction of Archdeacon Webb, Mr. Cummings will have charge of this mission and also of St. Simon's church on Avenue K.

Mr. Cummings is a graduate of Columbia University and the General Theological Seminary. Before his ordination he was a member of St. John's church on Park Place, where he served as lay reader, under the Rev. Dr. T. Bond Holland.

The Rev. Harold Arrowsmith has resigned as rector of Christ church, Bay Ridge, Brooklyn, because of ill health. The vestry offered Mr. Arrowsmith a leave of absence to build up his health, but he felt that his long-continued indisposition necessitated his resignation. He will continue as rector until August 1st, at which time the Rev. Bishop Falkner, rector emeritus, will enter upon his old work for a month.

Mr. Arrowsmith came to Christ church in September, 1909, as assistant to Mr. Falkner, whom he succeeded as rector in November, 1911. During the summer he and his wife will be at Chocorua in the White Mountains.

The Rev. William P. Evans, rector of the Church of the Resurrection, at Richmond Hill, was seriously injured by an automobile recently while riding a bicycle. For many years he has made his parish calls by bicycle. He was taken to the hospital by the party in the automobile, and it was feared that his injuries were very grave. A later report, however, states that he is recovering.

The Rev. Dr. Spencer S. Roche, Chancellor of the Cathedral at Garden City, Long Island, is spending the summer with his family at their country home at Saratoga Springs, New York.

The Rev. John Williams, rector of Calvary church, Brooklyn, has taken a cottage for the summer at Madison, Connecticut.

The Rev. F. H. Handsfield, rector of the Church of the Atonement, Brooklyn, will spend the month of August at Brantford, Canada.

The Rev. Thomas J. Lacey, Ph. D., rector of the Church of the Redeemer, Brooklyn, will remain in the city most of the summer. He will be out of town on July 11th, however, at which time the service will be conducted by Mr. Robert Harrold, secretary of the Diocesan House.

For the Southern Churchman

A PRAYER FOR PEACE.

Almighty God, Protector and Preserver of all mankind, who doth ordain all that which is good, and without whose sanction nothing can be holy, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldst be pleased to make Thy ways known unto them, Thy saving health among all nations; and especially those which have sent forth their armies to that bitter struggle of death and devastation, now raging over lands where once did prevail peace and prosperity, which only Thy divine intervention can restore. Teach them, O God, the perfect gospel of our Saviour; set Thy commandments before them; enlighten their minds with a true sense of justice; temper their hearts with mercy; show them the error of their ways; forgive them their offences; and lead them again into Thy paths. We heartily thank Thee that Thou hast seen fit to spare us from the fury of the strife, and we earnestly pray that with Thy Fatherly Hand Thou will ever guide, protect and defend this nation and keep us at peace with the world.

May it please Thee to comfort and relieve all those who are suffering and distressed, according to their various needs. Succor and help the wounded, the sick and the dying, the innocent victims, the fatherless children, and widows, the homeless and hungry, and all who are desolate and oppressed wherever they may be. Look upon them with Thy mercy; comfort them with a sense of Thy goodness; give them patience, under their suffering and a happy issue from their many afflictions.

Finally in Thy good time, O Lord, restore the world to a blessed peace which will be righteous in Thy sight and enduring. All of which we ask in the name of Thy only Son, our Saviour, The Prince of Peace. Amen.

Build as thou wilt, and as thy light is given;
Build as thou wilt, unspoiled by praise or blame;
Then, if at last what thou hast built shall fall—
Dissolve and vanish—take thyself no shame,
They fail, and they alone, who have not striven.

—Thomas Bailey Aldrich.

Personal Notes

The Rev. Herbert Tucker, son of the Rt. Rev. B. D. Tucker, of Southern Virginia, has been assigned to St. James church, Boydton, Virginia, and has entered upon his duties.

The Rev. Gilbert Darlington, who has just been ordained, has accepted the call to be assistant to the rector of the Church of the Redeemer, Brooklyn, New York. Mr. Darlington is the youngest son of Bishon Darlington, of Harrisburg, Pennsylvania.

Bishop Israel received the honorary degree of doctor of divinity at the centennial of Allegheny College, Meadville, Pennsylvania, this being the first honorary degree conferred upon an Episcopal Bishop by this Methodist institution.

The Rev. J. Craik Movies, D. D., dean of St. Mary's Cathedral, Memphis, Tennessee, who was recently elected professor of Ecclesiastical History in the University of the South, Sewanee, has declined this position, preferring the work of the cathedral in Memphis, with which he has been associated for the past ten years.

"The Rev. Sydney Thomas Ruck, of Goochland, Virginia, has accepted the position of curate of Christ church parish, Williamsport, Pennsylvania, the Rev. Charles Noyes Tyndell, rector, and expects to assume his duties on July 20th.

The address of the Rev. Walter P. Griggs is changed from Long Green, Maryland, to East New Market, Maryland.

The Rev. John D. Wing, formerly of Grace church, Anniston, Alabama, is now to be addressed at Christ church, Savannah, Georgia.

Summer Addresses.

For the present the address of the Rev. William Cleveland Hicks, rector of Emmanuel church, Cumberland, Maryland, is care of Miss Conway, Blue Ridge Summit, Pennsylvania.

The Rev. James H. Lamb, D. D., rector of St. David's church, Devon, Pennsylvania, is spending his vacation at Beach Haven, New Jersey.

The Rev. Charles Noyes Tyndell has been invited to officiate during August at the Chapel of St. John's in the Wilderness, Eagle's Mere, and may be addressed during August at the Eagle's Mere Hotel, Eagle's Mere, Pennsylvania.

Until August 29th the address of the Rev. Frank E. Wilson, rector of St. Andrew's church, Chicago, is Trinity church rectory, Geneva, New York.

During July and August, the address of the Rev. Percy T. Fenn, D. D., rector of St. John's church, Wichita, Kansas, will be Prospect House, Port Sandfield, Ontario, Canada.

The Rev. William E. Cox, rector of St. John's church, Wilmington, North Carolina, is spending his vacation at South Boston, Virginia.

The Rev. Edward H. Ingle is at the Braethorn, Mountain Lake Park, Maryland.

The Rev. R. W. Hogue, of Baltimore, should be addressed for the summer at Sherwood Forest, Annapolis, Maryland.

The Rev. William H. Laird, of Wilmington, Del., is at "Camp Altroria," Rockbridge Baths, Virginia, for four weeks.

The present address of the Rev. W. M. Pettis is Berryville, Va.

Ordinations.

In Christ church, Hartford, Connecticut, on June 27th, Bishop Brewster advanced to the priesthood the Rev. Paolo Vasquez, deacon and minister in charge of St. Paul's Italian Mission, Hartford, The Rev. James Goodwin, D. D., rector of Christ church, presented the candidate and preached the sermon.

In St. Paul's Cathedral, Fond du Lac, Wisconsin, on Friday, July 2nd, Bishop Weller ordained the following deacons: Mr. Herbert W. Butler, of the General Theological Seminary; Mr. Charles E. Edinger, Jr., and Mr. Charles J. Tinker, of the Cambridge Theological Seminary. Mr. Butler will become assistant in St. John's church, Detroit. After his ordination, Mr. Tinker will have charge of St. John's Mission, Sandusky, St. Mary's Mission, Deckerville, and St. Paul's Mission, Carsonville. Mr. Edinger has been assigned to the charge of the Mission of the Good Shepherd, Onaway, Christ Mission, Hagenville, and St. Luke's Mission, Rogers.

At St. Paul's church, San Diego, California, on June 27th, the Bishop of Los Angeles ordained deacon Mr. C. Rankin Barnes. The candidate was presented by his father, the Rev. Charles L. Barnes, rector of the parish, and the sermon was preached by the Rev. Percival H. Hickman, of Grace church, Oceanside.

On the morning of June 25, 1915, the Bishop of Kentucky advanced to the priesthood in St. Andrew's church, Louisville, Ky., the Rev. Robert Newton Ward, B. A. (University of the South), graduate of the General Theological Seminary. The candidate was presented by the Rev. J. M. Owens, rector of the parish, and the sermon was preached by the rector of the Church of the Advent, Rev. Harry Musson.

For the past year Mr. Ward has been deacon assistant in St. Agnes' chapel, Trinity parish, New York city. He has taken up duties as minister-in-charge of the Emmanuel chapel, associated with St. Andrew's parish, Louisville, and will assist the rector of the parish church.

On St. John the Baptist's Day Bishop Brooke, of Oklahoma, advanced to the priesthood the worthy missionary to colored people, Rev. Jedidiah Edmead, in his own church, the Redeemer, Oklahoma City. Dean Kinsolving presented the candidate, Rev. V. C. Griffith preached the sermon. On the following Sunday, June 27th, in the cathedral, the Bishop ordained deacon Mr. Paul O. Keicher (son of Rev. F. P. Keicher, late of Anmon, Okla.), who has been a student at Kenyon College (Bexley Hall). The Bishop preached, Dean Kinsolving presenting. Rev. Mr. Edmead continues in his present work at Oklahoma City and Shawnee, and Rev. Mr. Keicher is placed in charge of Shawnee (P. O.) and Chandler from July 1st.

Present Your Bodies.

That is a very significant appeal which the Apostle Paul writes in the first verse of the twelfth chapter of the Epistle to the Romans. Using as the argument by which the appeal is enforced, the whole vast scheme of salvation for sinners by grace through faith in Jesus Christ, he calls upon believers to present their bodies a living sacrifice, holy, acceptable to God, which is a reasonable (or as more clearly translated, a spiritual) service.

The appeal is not addressed to disembodied spirits. The gospel is a practical gospel, for men tabernacling in the flesh. Jesus Christ gave himself to save the body as well as the soul. In his incarnation he took unto himself a true human body. In his passion he gave that body to be slain on the cross and to descend into the tomb. In his triumphant resurrection it was this body that rose from the dead, and it was this resurrected body which ascended to heaven and which is even now at the right hand of the Majesty on high. His work of redemption embraces the body. He has purchased for our bodies freedom from the bondage of the law and death can no more have dominion over our bodies than over our spirits. Since he redeemed the body it belongs to him. When we are called upon to present our bodies unto him, it is indeed reasonable, for they are his. The appeal is for the presentation of the body as a living sacrifice; that is, he calls for it now, while it is alive among men. Most men would be willing enough to turn their bodies over to Jesus Christ when the hour of death comes, but many of them are unwilling to consecrate their bodies to his service before that time.

The soul cannot serve Jesus without the body while we continue in this life. The body is the instrument of the soul's expression. The only way which we know anything about conveying to our fellow human spirits what is in our own hearts is through the body. The voice, the eye, the countenance, the gestures and motions of the body, the manner in which it is preserved, the way it is clothed, the places and companies in which it is seen, the lines of endeavor in which its energies are expended, are all expressive of the beliefs, the affections, the purposes and the aspirations of the soul.

Hence the call for the presentation of the body, while it is alive, as the instrument through which the faith which is in the heart may be expressed and so communicated and committed to others. Because Jesus Christ has purchased our body we should present it to him in sacrificial service for the publication of the faith delivered unto the saints.—Presbyterian Standard.

The Church in China held its second Synod at Shanghai May 14-22d.

The statistics quoted for the past year are striking, particularly in the showing which they make concerning the efforts of the Chinese people to give of their own service and their substance to the cause of Christ. The number being trained for Church work in institutions rose during the year from 400 to 600, and the gifts of Chinese Christians increased by $10,000, reaching a total of $53,000. At the same time the work of the hospitals, which is in itself a fine test of the gospel's practical efficiency, has almost doubled the number of patients treated, leaping from 250,000 to 454,000.

All these signs are more than hopeful. They testify in the strongest possible way the rare opportunity which is ours in this great nation. They also convince us that the work of the Anglican communion in China is no small factor in the Christianization of that land.

Christianity and the Community

Thy Kingdom Come on Earth

The Department of Public Instruction has taken an important step toward the rescue from illiteracy of the children of unlettered parents living in the more isolated sections of Virginia.

Scattered throughout the rural sections of Virginia there are certain localities where it is almost impossible to establish public schools. These places are either remote, thinly populated or locked in by mountains or rivers, and hence are without the practical boundaries of the public school system. In consequence, their population heretofore has grown up in comparative ignorance, and has added a grim feature to the illiteracy records of the State. The Department of Public Instruction, recognizing the evil, has decided to overcome it by the practical method of summer schools. These schools are to be located at suitable places, and are to be taught by thoroughly trained teachers. They are to run eight weeks, and are to be open to young and old alike. Their courses of study are designed to cover the primary and grammar grades. They are to be eminently practical, and are to be supervised by two members of the Department of Public Instruction—Messrs. J. B. Terrell and J. H. Binford.

✠

It is believed that the plan decided on is entire feasible, and that its results will be widespread and beneficent. These schools will not only supply immediate educational needs, but will furnish an inspiration on the part of parent and pupil for further educational advantages. Thus the light of a better and saner and happier life will be turned on the dark places of the State.

✠

Rev. Sidney L. Gulick, representative on international relations of the Federal Council of the Churches of Christ in America, is responsible for the idea that, in addition to making a "Safe and Sane" Fourth of July, the day be made a special day for the Americanization of aliens—a day when all newcomers to our shores who desire it and have lived the required period of time in this country "be formally received into the rights, privileges and responsibilities of American citizenship." He suggests that the United States Commissioner of Education have prepared three text books, one on the history of the American people, one on the ideals of democracy and a third on methods of local, State and national government, and would have the examinations for naturalization papers based on a study of these books. A still further plan is to have "all American-born young men (and also young women in States that have established woman suffrage), formally admitted tc citizenship on the Fourth nearest to their twenty-first birthday.

✠

At the Panama-Pacific Exposition the Church, as a force for social betterment, has taken its place, and is making its contribution to the wealth of educational material and exhibits presented to the thousands of visitors to San Francisco this summer. Twenty-one of the members of the Federal Council of Churches of Christ in America, some ten Bible Societies and twelve religious organizations, such as the King's Daughters and the Council of Jewish Women, have exhibits showing the social work which they carry on. The exhibits of the Episcopal Church and of the Presbyterian Women's Board of Home Mission are reported to have especially good and graphic statements of what they have done; the Salvation Army has an exhibit costing about four thousand dollars, which display their work at great length by colored photographs and charts and a series of colored moving pictures.

"Point No Point."

Travelers who have sailed down the Mississippi say there is a point where the two banks of the river seem to come quite together, blocking further progress. As the boat proceeds, however, the opening becomes wider and wider until when the point is reached, the stream appears before one rolling broad and deep to the sea. The place has been called "Point No Point."

It is often true in life that distance lends not enchantment, but a kind of terror to the view. We look wih dismay upon certain events that loom portentiously before us. Our strength seems quite insufficient for the approaching task. Bible readers will recall how the ten spies were impressed with the land of Canaan they had gone to search out. "And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers and so were we in their sight." The somber report meant discouragement for the host waiting to enter in to take possession. Yet the fears of the timid were dissipated when the campaign was really on and the grasshoppers had begun chasing the giants to the mountains.

Many a man has safely weathered a crisis that at one time he timorously imagined would ruin him. A serene old grandmother was once observed chuckling over a diary she had kept as a girl. On one page she had made an entry regarding some unnamed disaster which was described as casting a blight over all her future life. Never again could the writer of those faded lines hope for joy or peace (so ran the narrative). When grandmother was asked what "disaster" was referred to she replied, with the heartiest laugh, "Well, for the life of me, I can't remember." She had passed Point No Point without being able even to recall the scenery.

The truth of the matter is that we weather many of the "terrible crises" of life because they aren't really crises at all. The event of the day may easily appear in exaggerated importance, because we are so near to it. A fivecent piece held close to the eye looks as big as a mountain. And it is not otherwise with events either glad or sad that are immediately at hand. One hears men talk of some election that has gone against their candidate, or of some temporary defeat of righteousness in the land as though the crack of doom sounded. One only needs faith and something of that moral perspective that faith gives to realize that in both public and private affairs the stream of tendency bears us forward and not backward if we will but trust ourselves to its current. Whenever the barricading walls begin to close in it is well to remember that

Right is right since God is God
And right the day must win.

The only crisis worth talking about is that hourly one that each man can make for himself by taking the advice of Paul to do earnestly and well the one immediate thing his hands find to do. A horizon not extending beyond the day's work will do if we reflect that for to-morrow's work another horizon will be provided. "Sufficient unto the day is the evil thereof," and as we may safely believe, the strength also. —Christian Observer.

A Spiritual Opportunity.

The war is leading on to a revival, not to a reversion, in religion. We are face to face, not with the defeat of Christ, and a return to Paganism; but with a new Epiphany of Christ's message and Christ's method. There is no hint of feebleness or failure on his part, any more than when at the beginning he came unto his own, and his own received him not. "Blindness in part has happened to Israel." That is bad enough, but that is all. Men have been heard to say that faith has gone, that Christianity has been disproved. But these same men seem to know better now. Faith has not gone; it had never really come. Christianity has not been disproved; it has scarcely yet been tried. Seeing this—and thousands everywhere are seeing it—we know ourselves to be on the brink of a spiritual opportunity, the like of which the world has never seen. It is pressing on us, in our families, among our friends, in our business, in our communities. Men and women, of all sorts and conditions, are being drawn nearer to, not farther away from, God. The years before the war, in spite of all our empty boastings, were in realty the lean and barren years. Then the ground was hard, and the seed lay on the surface, not striking root nor bearing fruitfully. Butn ow the soil is broken up, and the seed is sinking in, and God will bring a harvest. There are signs of it on every hand. Men are drawing together to take counsel over spiritual things, spreading out loving arms to the neglected and forgotten, owning the claims of brotherhood, ready to prove benevolence by sacrifice. It is always God's way to save us as He judges us, to receive His sons even while He chastens them. The process is perfectly familiar. But it has never happened on such a world-wide scale before. God means the world-war to presage a world-revival. And men are comprehending it. "Come ye, and let us walk in the lght of the Lord, and He will teach us of His ways, and we will walk in His paths.—Bishop Rhinelander.

Ours is an age of work, when everyone is expected to have his brain teeming with schemes for the improvement of the world, and his hands full of philanthropic and missionary activities. But the Church of Christ, in spite of the services of such adherents, would soon sink into spiritual poverty unless her great head bestowed on her some servants who, though ill-fitted for the glare of publicity and the management of public affairs, delight to brood on the mysteries of the faith, and are compelled by an inner necessity to think out his beliefs in the face of the advancing knowledge of the ages. Such work takes place in the depths; it makes no noise; its results are long coming to fruition; but it is indispensable. Christianity needs her St. Johns as well as her St. Pauls, her Melachnthons as well as her Luthers, her Cowpers as well as her Wesleys, her Dantes and Miltons as well as her Moodys and Booths.—Stalker.

Church Knowledge and Nurture

CONFERENCE OLDER SCHOLARS OF THE ALEXANDRIA SUNDAY-SCHOOL ASSOCIATION.

Young People's Building, Friday, May 7, 1915, at 8 P. M.

PROGRAM.

Hymn: Stand up, stand up for Jesus. Prayer by presiding officer. Lord's prayer by congregation.

What Kind of a Sunday-school Teacher Would I Prefer? Agnes Plaskett, Milton Penn, Lanis DeMoll. Summary, Tupper Barrett.

Hymn: Work for the night is coming.

What Would I Consider a Good Sunday-school Scholar? Louise Adams, Pearl Newton, Julia Duncan, Inez Pierpont, Julian Upton. Summary, Ashby Bladen.

Hymn: Onward Christian soldiers.

Why Do Some of the Older Scholars Leave Sunday-school? Thomas Wattles, Herbert Mills, Sarah Cox. Summary, Ashby Bladen.

Why Do Some of Them Remain? Dolly Callahan, Norman Simpson, Carroll Pierce. Summary, Frank Johnston.

Hynm: All hail the power of Jesus' name. Benediction by Dr. Duffey.

Presiding officer, William Schafer. Chairmen of Committees: J. L. Preston, Jr., Program; Miss Reginia Lucas, Music; Arthur Dickert, Reception; Nevell Roberts, Usher.

⚜

This program represents a very successful entertainment given in Alexandria, Va., carried enthusiastically by those who took part, to a successful close. These found pleasure in it, and at the same time gave pleasure to others. In this season of heat and relaxation, entertainment that is practical in useful results, yet does not lose its entertaining power, may be used to profit. Under the oversight of elders, the children really did the work of this. Other children under wise leadership will undertake and carry through the **burden** of such an exhibition. A careful description written by the leader is given here.

⚜

The recent Leesburg **girl and boy conference** in Fairfax county was our inspiration. That was quite an elaborate affair, continuing two days, and besides the girls and boys, there were some prominent men and women in Sunday-school work invited to make addresses. In the day time the conference of the boys and girls was held in separate churches. At night they all met at a big supper. There was a toastmaster and speeches, which all enjoyed, and to defray the expenses of the supper each one who attended paid twenty-five cents.

⚜

The Alexandria Sunday-school Association had been cordially invited. Three boys accepted the invitation and returned most enthusiastic over the Conference, and eager to have one at home. So on much simpler line, all the Protestant Sunday-schools in Alexandria decided, not on a two-day, but a two-hour conference just by way of experiment.

As it is always desirable to interest as many as possible, a number of committees were formed. Each superintendent provided seven girls or boys; and as there were ten Sunday-schools, that meant seventy scholars to take part. From each school two served as ushers, two were in the choir, and two took part in the conference. One was chairman of a committee, or served on a committee, or took part as an officer. There were two officers, a presiding officer and a secretary. The committees consisted of program, music, press, reception and usher. The Program Committee was the hardest and involved the most work, but the chairman did splendidly, and never rested till every point was satisfactorily adjusted. The chairman of the Music Committee selected hymns that were familiar to all, so that only one rehearsal of her committee was necessary. The chairman of the Press Committee kept the conference before the public, and had the program printed in the daily paper. The Reception Committee had charge of the hall, arranging the chairs on the platform, table for presiding officer and blackboard for secretary, and hymnals in every chair in the hall. The Usher Committee was provided with distinguishing badges, and seated the audience.

⚜

There was a **preliminary meeting** of all the boys and girls who were to take part in the conference, as well as of those who were to be chairmen of committees, in order that each might know his or her part. The subjects for discussion were then selected by the scholars, or assigned; each one choosing the most congenial subject, for when one enjoys a topic much better work is done. In order not to make it a debate, for the idea of rivalry was to be eliminated, each scholar presented his facts, it made no difference whether they were original or not, the object being that the points should be good. In the matter of delivery it could be spoken either with or without notes or read. Each speaker was to write the points on a piece of paper to hand to the secretary immediately before speaking, the secretary was then to write the points on the blackboard for all to see.

⚜

The evening of the conference the hall was packed, the ushers were busy bringing in extra chairs, and even the walls were lined with a standing audience. Those taking part in the meeting had been impressed with the importance of punctuality, and of putting the program through smoothly and quickly. All came a half hour before the time. The conference began exactly at 8 o'clock, was conducted entirely by the boys and girls, not a mistake was made, not even an awkward pause. The responsibility was put on them, and they rose splendidly to meet it. The presiding officer, the secretary and the speakers were all on the stage. As each speaker's name was called, he stepped forward, handed the slip of paper to the secretary and then delivered his speech.

On the front row of benches in the audience, in full view of the speaker and blackboard, sat the boys who were to make the summary. They had not known what points were to be made, they only knew what subject each was to summarize. They watched the blackboard closely, and from the points written there, made their impromptu remarks. It was fine work—they did their their part wonderfully well.

⚜

The Editor will be glad to have accounts of other efforts successfully used elsewhere for the instruction, entertainment, or promoting the welfare of our Sunday-schools. Changed in details to suit local circumstances, they may prove helpful to many others, their publication adding to the usefulness to this department.

⚜

Summer Schools.

The Milwaukee Church School of Religious Instruction was held in St. James, Milwaukee. During the afternoon there were conferences on methods in the parish house. Miss McMinn of the State Normal School led the discussion on "the adolescent period," and Miss Sproat, kindergartener in the public schools of the city, described the care of the children in the Primary Department. At 5 P. M., after Evening Prayer, the Rev. Dr. Shero, warden of Racine College, spoke on Religious Education. In the evening Bishop Webb spoke, and the Rev. Dr. Bradner of the General Board of Religious Education gave certificates to twenty-nine persons who had passed the examinations on the correspondence course of the Board. One hundred and thirty had enrolled.

⚜

A Summer School was held in June under the care of the Diocesan Board of Religious Education of Chicago, conducted by the Rev. Dr. Gardner. The Christian Nurture Course evolved by the General Board of Religious Education was the basis: "The Children's Challenge to the Church." Dr. Gardner's new book was the text-book. The school was in session every afternoon and evening of three days. The clergy were largely represented. The aggregate attendance was 250; the total enrollment, 86; and Dr. Gardner presented certificates for passing the examinations of the course to thirty-two candidates. This school will hold another session beginning October 1st in St. James parish.

⚜

CHILDREN'S CORNER.

Dear Children: I want to write to you who are too young to go to Sunday-school but not too young to have been baptized, and so made members of the Church's Missionary Society, that is included in and really is Herself. When your parents subscribe to and read this paper, I want them to tell you about a service held in St. Mary's-on-the- Hill, Buffalo, N. Y., not long ago. A globe was placed on the chancel steps, and around it hung a circle of bright yellow flowers, and above it was a cross. There was a missionary service in the church, after which one boy or girl from each branch in the diocese of "The Little Helpers" came forward and deposited the year's offering of the branch for missions in the alms-basin, also decorated with yellow flowers. The yellow flowers were used for decorations to symbolize sunshine, which the prayers and offerings of the Little Helpers are helping to spread over the world. After a lunch, Miss Hart, who helped to found this children's society, gave the children some seeds of yellow flowers to take home and plant, and a talk on "Sunshine." Do you know who "The Little Helpers" are? If you do, I am sure it is because you belong to a branch in your parish. If you do not, do not wait for me to tell you, but ask your rector who they are. Then ask him to let you and your little friends in your congregation be a branch of these Little Helpers.

Your friend,

K. J. HAMMOND.

Family Department

For the Southern Churchman.

Some Sabbath Day.

Eugenie du Maurier.

Watching the light of the setting sun,
Fading away when the day is done,
Watching the waves of gold and red,
And soft grey shadows overhead.

We make a bridge of each bright ray,
To bear our thanks for the Sabbath Day.
Over the roofs of the quiet town,
Life seems to pause as the sun goes down.

For thoughts to pass the glowing West,
Far on to that fair land of rest,
Where holy hours pass not away,
Like those of a sweet Sabbath Day.

The glow we watch is fading fast,
(No earthly loveliness can last),
But in that Land to which we go,
Where Peace doth like a river flow.

And beauty only blooms to stay,
We'll need no earthly Sabbath Day.
But even here when comes the night,
We are not left without a light.

The stars from out the darkness shine
With benediction all divine.
On those who trust God's love alway,
Blessings will come each Sabbath Day.

May every Sabbath's setting sun
Shine on some greater height we've won.
Nearer to God each Sabbath night,
Hearts full of longing for the sight
Of Jesus' face. Then we can pray:
"Lord Jesus, come some Sabbath Day!"

Letter from Mrs. Lloyd.

9-A Tsukiji, Tokyo, Japan,
May 25, 1915.

Dear Juniors of Southern Virginia: One's first impressions of things seen and done are generally very lasting. The first service ever seen before, with a large church full of Christians of different name, tongue and blood, made a marvelous and gratifying sensation. Nothing but the quiet, faithful, patient teaching of years could have caused such a result. The men (chiefly young men of St. Paul's College), and girls and women of St. Margaret's School (and nurses of St. Luke's Hospital), made a large neighborhood—showing of all that has been and is still being done for the spiritual uplift of the people, and, although in a strange tongue, having a Romagi Prayer Book and Hymnal, and knowing the service pretty well, I found myself understanding something and actually singing lustily the chants and hymns. I felt sorry for the people of Babel's confusion of tongues, for I'm sure they had no Romagi books, or service to help them out.

We had not long been settled in our new house on the "Bound"—the river front—when Miss Tsnda, who has the "Joshi Eigakn jeku" (Woman's English Institute), came to ask that I take a Bible class in English in her school. And so, ever since the request, have I been meeting twelve of the most polite and effectionate of Japanese girls, in ages between sixteen and eighteen, I should say. Miss Tsnda I had met in Washington at the time of the General Convention, and again in Richmond, and found myself then wishing I had means for all she seemed to need in such a work—of giving the same good English she had received in America herself, to those of her people in Japan. I little thought I should ever be able to do anything for the cause, much less teach in the school. I have believed more than ever in "Aladdin" and his "wonderful lamp." Then, for over seven years, you know, your pledges have included St. Luke's Hospital. Here I am right around the corner (in **Japan,** children,) with a whole room of trained nurses, teaching them English. I've been very thankful that I learned to read and write. Then, I'm so used to the Junior Auxiliary of almost twenty years in America (S. Va.) that I should have been quite homesick if I had not found some "foreign children" (you see things are different here, and we—citizens of the United States—are actually "foreigners") around the neighborhood. So, every Friday at 4 P. M. there gather around a large table fifteen of us—that is, including my co-worker, a sweet Scotch girl, and myself. There are three native Japanesé and six Eurasian (that is, half Japanese and half English). The Japanese—two girls and one boy—are members of our own household, and although I am obliged to use English in the meeting—knowing no better—my valuable information is interpreted to the two Japanese children by the eldest of the three, who speaks English well, and by the Eurasian, who can both speak her father and mother tongue. We are taking, too, as a "study class"—Japan! Is that not a strange and impertinent thing? But, you see, I had accumulated a good deal of literature on Japan during my years of Junior apprenticeship, and I find it as well to study the history of Japan here as in America. It really does no harm, and, I hope, does good, even if "an old familiar tale." You see, years ago I invested in a series of pictures and connecting facts in a package called "Dux Cristors," and I feel the satisfaction of a child who finds he really can understand and tell it out. So, at our last meeting did we take the picture of certain temples and notes on "Iyeyasn"—do any of you remember who he was? Well, for fear that someone has forgot the great first "Shogan" of Japan—who created the shoganotes throughout the country, each having retainers like the feudal times of England. I'm sorry, too, to say that he was conspicuous for his edicts put up on boards or other things against Christianity, and declared that "even the Christians' God," should He come to Japan, "must be immediately beheaded." You find very few of such boards in the empire now. Still, there was much else that was well to be remembered concerning this great man. He made education an aim, and did all he could for such uplift to the people. So, on next Tuesday, June 1st, there will be a wonderful celebration at Nippo—the three hundredth anniversary of this great Shogan's life—for he was buried at Nippo. The "old Japan" will come out as from a chrysalis in all the pomp and splendor of the past, and for several days elaborate services will be performed in the temples and shrines in his honor. You know Miss Mann lives in Nippo part of her time and at Utsonomiya the other. Now she is good enough to want us as her guests to do honor to us of the present and the Shogan of past fame. So I shall be going to Nippo next Tuesday, and you shall hear all about my visit later—"to be continued in our next."

I cannot stop before sending you my hearty congratulations on getting for your president Mrs. Frank Darling, of Hampton. I have known Mrs. Darling for years; have stayed in her home; and I cannot think of anyone that could possibly be more helpful and acceptable. Work hard under her and hold up her hands in all she is going to do for the cause of missions. I shall ever hold you dear and feel very thankful to know that my place is so ably and lovingly filled. I am now your corresponding secretary and narrator of Japanese stories.

Always affectionately yours,
(Mrs. J. J.) E. H. Lloyd.

Faith and Humble Giving.

To withhold a word of comfort from one who is troubled, just because it seems trite and outworn, is to put aside the possibility of doing good. A woman who has spent eighteen months as a patient in a hospital ward says she never worries now. When she entered the institution she was much distressed, with her small means diminishing so rapidly. Finally one of the nurses, who knew that she was troubled, put her arm about her and said: "God has always taken care of you, hasn't He?" "Yes," admitted the patient. "Well, He always has and He always will, so just trust Him and don't worry any more." The woman says these kind words of the nurse have been her staff. She never worries now—she just trusts the one who has always cared for her.

That nurse might readily have discovered a reason for not saying what she did. She might have considered her other duties as too pressing: her reserve of love and sympathy might have been too slender; her own faith in the sufficiency of God's promises might have been too weak; she might have feared that the assurance was so commonplace it would fail to carry weight with the patient. But no one of these considerations deterred her. She gave what she had to give, and God blessed that small gift to the great comfort of that other troubled soul. For more than a year it has enabled her to keep her hand in that of the Father and to look up trustingly into His face.

"Yes, when we have anything to give, let's be sure that it is wise for us to do so, and then let's give what we have earnestly and tenderly and cheerfully with a great confidence in our hearts that God will bless our small gift, and that somehow He will make it a source of comfort and uplift to the one who is in trouble. Let's put more faith into our giving of the humble and commonplace expressions in life.—Zion's Herald.

The Practical Problem of Popularity.

Mildred had not had a good time at the party given in honor of her cousin, Helen Wales. That was evident from the tone in which she said:

"Oh, yes, everything was lovely."

Her mother wondered, for she knew Mrs. Wilson was a tactful hostess, and gave very delightful parties. If she had not known Mildred was essentially generous, she would have feared it was envy of her cousin.

"Did not you enjoy it?" the mother asked.

"Y-e-s, I suppose so. Only—well, parties are something of a bore, don't you think?"

"That depends," the mother replied,

and did not pursue the subject. She would wait until Mildred revealed the real reason of her discontent.

The next day Helen came for a few days with her aunt and cousin. Helen had recently returned for abroad, where she had been studying music for two years, and was considered by musicians a brilliant young pianist. But she was as sweet and unspoiled as when a little girl.

"I suppose you were dreadfully bored last night," said Mildred when the cousins were alone together, "by all that silly flattery about your playing."

'No, indeed," replied Helen. "I had a most delightful time. Didn't you?"

"N-o," confessed Mildred, discontentedly. "I didn't. The whole thing—except your playing, of course—tired me."

"Why, I thought it was a delightful party," said Helen in surprise. "It was so nice of Mrs. Wilson to give it, and I thought everybody was enjoying the evening."

"Of course," said Mildred, "it being in your honor, you naturally would have a good time. But—I don't see much enjoyment in sitting off in one corner by yourself for an hour."

Helen studied her cousin's discontented face for a minute, and then said:

"When I first went to Germany to study, I did not know the language. Naturally I was much alone. Later, as I began to understand, I was occasionally invited to dinners and parties and receptions. But I did not know their customs yet, and not enough of the language to converse freely. I found it dull. Soon I discovered I was not being invited any more.

"It was about a year ago, when I was the loneliest, I was invited to be a member of a rather distinguished company. I learned afterward that the invitation was secured for me by a noted German singer, a woman who had kindly praised my playing at a concert.

"She came to me before I started to the dinner, and in her charming English very delicately told me that in Germany every invited guest was considered to be in debt to the company; and, if a guest did not contribute something to the entertainment, no matter how pretty, or wealthy, or aristocratic she might be, she would be omitted from the invitations.

"Each guest was supposed to contribute whatever was her best—a song, a reading, a story, or conversation to make the rest have a good time.

"I gratefully took the hint, and tried always to pay my debt; and I soon found that I had more invitations than I could accept."

"That is all well enough for you, who can play," said Mildred. "But suppose one can't do any of these things."

Helen smiled. "The most effectual way to pay the debt, the singer told me, was to be a good listener. Did you ever notice that an appreciative listener never sits in the corner alone?"

Mildred had not, but she has ever since.—Canadian Churchman.

Get Acquainted.

The sewing room table was piled high with pink and blue and white, with sleeves and skirts and bands and ruffles that at the end of days of rushing work were to result in the dainty little gowns in which Maidie made a picture to rejoice her mother's heart. Mrs. Cameron had been sewing since luncheon, and there was a deep line between her eyes and a tired color in her cheeks. When Maidie slipped into the room and began idly fingering some pieces, she spoke sharply:

"Maidie, you must let things alone. I can hardly get the work done, as it is. Why don't you go out in the yard and play?"

"Nancy Henderson is down there," Maidie responded, slowly.

"Then, why don't you go down and play with her? Run away, and don't come until I call you."

Maidie did not run. She started obediently, but at the door she stopped with a wistful hesitancy. Her mother did not look up, and very slowly Maidie went downstairs.

It was a warm spring afternoon and the windows were open, but Mrs. Cameron had no time to look out. The voices came up to her from beneath the window, however.

The first was Nancy's What did she say?

Then Maidie's—and Maidie's mother knew the witful look in the brown eyes that went with that note in her voice.

"I—I didn't ask her."

"Why not?" Nancy's surprise was incredulous.

Maidie's voice was embarrassed now and hurt. She was trying to be brave, and pretending not to care.

"Well, you see, she was so busy making my dresses. Mother always is busy. Somehow we—we don't have time to get very well acquainted."

Up in the sewing room overhead the work fell from a woman's nerveless fingers. Not time to get acquainted! Did Maidie feel that way? Why, in five years Maidie would be in the high school, and in five years more— The sewing was utterly forgotten now; here was something infinitely important that must be thought out.

That night, after Maidie was in bed, her mother came in. Maidie's eager exclamation and the clinging of her warm little arms were a revelation that pierced her mother with both joy and sorrow. Holding her close, Mrs. Cameron tried to tell her daughter about the busy days and all the time it took to take care of a house and make a little girl's dresses, and that, if a mother and her little daughter were to have time for each other, the little girl would have to help—give up a dress or two, perhaps, and do things about the house. It was a long, long talk; Maidie was almost asleep at the end. Did she understand—and care? Her mother wondered during her own sleepless hours that night.

It was Maidie herself who answered—under the window with Nancy again the next day.

"Mother and I got acquainted lots last night," the child sang. "I'm going to help her, so that she'll have more time for it. We've decided there isn't anything so important for mother and daughters as being acquainted."—Youth's Companion.

For the Southern Churchman.

Lines.

By Clara Ophelia Bland.

A sturdy figure fared one day,
Forth from his fields of brown,
The idler put his eyeglass up,
"Ah! Who has come to town?"

The dilettante bowed and passed,
But a man with furrowed brow,
His progress barred, "I know you, Work;
Let's break a lance, friend, now!"

Dave's Awakening.

Some years ago, in a poor schoolhouse in a back district, a boy at the foot of the class unexpectedly spelled a word which had passed down the entire class.

"Go to the head of the class," said the master, "and see that you stay there. You can if you work hard."

The boy hung his head. But the next day he did not miss a word in spelling. The brighter scholars knew every word in the lesson, hoping there might be a chance to get ahead, but there was not a single one; Dave stayed at the head. He had been an indifferent speller before, but now he knew every word.

"Dave, how do you get your lessons so well now?" said the master.

"I learn every word in the lesson, and get my mother to hear me at night; then I go over them in the morning before I come to school. And I go over them at my seat before the class is called up."

"Good boy, Dave," said the master. "That's the way to have success; always work that way and you'll do."

Dave is to-day the manager of a large company, and he attributes his start to the words: "Go up to the head, and see that you stay there. You can, if you work hard."—Pittsburgh Christian Advocate.

The Two Words.

"One day a harsh word rashly said,
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe

"A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere bought joy and peace.

"And yet the harsh word left a trace
The kind word could not quite efface;
And though the heart its love regained,
It bore a scar that long remained,
Friends could forgive, but not forget,
Or lose the sense of keen regret.

"Oh! if we could but learn to know
How swift and sure our words can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love."
—Lutheran.

It has been said that if we tried to sum up this world in one word, that word would be "temptation."

In the Bible "temptation" is used in three distinct senses: Of God, to bring out hidden graces; of the devil, to lead into sin; of ourselves, to provoke.

The word signifies a testing. Life is a time of struggle with various forces, and in this struggle we are tested; hidden virtues or vices are developed, according as we yield to or resist our temptations.

Here we have the virtue of patience ascribed to a condition of temptation; and certainly when we speak of a man as patient we mean that he is one who has been or is being tried by many difficulties, and through the self-control with which he has endured these trials has developed the virtue of patience.

Virtues are not the result of the absence of temptation, but of the fidelity with which we meet and overcome temptation.—The Los Angeles Churchman.

Men and women in God's image were not made as whining, groveling beings. They were made to stand erect, mentally as well as physically; to labor well and joyously; to take the gifts of providence, whether they be joy or sorrow, and bear them cheerfully and with courage.—Exchange.

For the Young Folks

A Morning Prayer.

I am awake, dear Jesus,
Oh, hear my little prayer,
I want to kneel and thank Thee
For all Thy tender care—

To thank Thee for the daylight,
The sunny skies above,
The kindly friends around me
And most of all Thy love.

I want to tell Thee, Jesus,
My little heart is Thine;
Oh, make it glad and willing
To do Thy will, not mine—

That when the day is over
I then may truly say,
I have been serving Jesus,
And not myself, to-day.

—The Christian.

Life's Young Day

Mrs. Mary Barnett Howard.

CHAPTER VI.

The False Bride.

"Why can't I have a bride?" whined Mary Elizabeth. "Lollie Martin's got a be-yew-tiful one."

"What upon earth—" began Mr. Carrol.

But Mary Elizabeth's mother understood. "The child means Clarabel Chittenden," she explained laughing. "You know, George, she is a cousin of the Martins."

"An indolent, empty-headed coquette!" ejaculated Mr. Carrol scornfully. "Why, Mary Elizabeth, I wouldn't give a copper cent for such a bride."

"George, dear!" admonished his wife.

Mrs. Carrol deprecated criticism of friends and neighbors, and now she went on hurriedly.

"Clarabel certainly is a beautiful bride, and I've been thinking that it would be only courteous to give a reception for her now that she and Mr. Adams have returned from their wedding journey."

Mr. Carrol groaned, and then laughed.

"By all means, Frances," he assented. "A bride is an excuse for giving one of your tea fights on no account to be overlooked. "Let's see," he continued teasingly, "how many have you given since mother has been visiting us? There was the one given for her old friends, and the one to make her acquainted with the younger set; the one to which all our relatives, far and near, were bidden, and the one—"

"George, I'm surprised at you!" interposed Madame Carrol, a stately old lady of imposing aspect.

"Oh, George!' 'fluttered Mary Elizabeth's gentle young mother. "Do so many tea parties bore you?"

"Bless you, sweetheart—not a bit of it," the man responded with quick contrition. "I can worry along all right. But you're such an excitable little thing. Frances, and you get so worn out over each one that I hardly think you ought to attempt another just now."

"If you wouldn't always remind me of that chicken-salad, George, I wouldn't get so wrought up," she said reproachfully.

Mr. Carrol looked guilty. In those days of bountiful hospitality the failure to provide liberally enough to allow a "second helping" of all the delicacies on her table was regarded as a grave blot on a hostsess' eschutcheon. But through some mischance this catastrophe had once occurred in the annals of the Carrol family, and since then it had been Mr. Carrols' custom to put his head inside the kitchen at brief intervals during the preparations for any festivity and to say in tones of solemn warning:

"Now, Frances, remember that chicken-salad, and be sure you don't run short in anything **this** time," thereby throwing his wife into a panic that resulted in such a superabundance of good things that the elder members of the family grew to loathe the sight of salad, cakes and ices before the remnants of the feast had been consumed. But to Mary Elizabeth everything connected with a "party" was unalloyed delight, from the time when she went about delivering the invitations, to the day when she devoured with unabated zest the last stale mouthful of what Miss Durbin denominated "party-fixin's."

Perhaps, however, the supreme moment of delight came when the bud of promise was about to burst into the flower of fulfilment, and emerging from the hands of her nurse, starched and frilled within an inch of her life, she was free to wander through the great, empty rooms, bright with a glory of scarlet geraniums and fragrant with the scent of heliotrope and mignonette, awaiting the arrival of the first guest.

On one such occasion her father, strolling about with the resigned and chastened expression of countenance usual to him on such occasions, came upon her standing on tip-toe in a vain attempt to raise her bright head above the tall white lilies that banked the long gilt pier-glass.

"Father, which do you think I look like most—an angel or a fairy?" she demanded ingeniously.

"Half and half," laughed Mr. Carrol snatching her up to the great detriment of the aforesaid starch and frills, "half and half, Mary Elizabeth, with just a spice of a certain person who is never mentioned in polite society."

Extricating herself from his embrace Mary Elizabeth smoothed her ruffled plumage, eyeing her parent suspiciously the while.

"You don't mean a monkey, do you, papa?" she asked anxiously. "Monkeys are very interustin'," she added pensively, "but they arent' much to look at."

Any further discussion on the advisability of giving another "tea party" at that time was cut short by Madam Carrol.

"You should certainly entertain the Adams, Frances, if only as a compliment to your good friend, Dr. Martin—I'll help you through with it, and you may depend on me for the cake."

Her daughter-in-law looked unaffectedly grateful, for Madam Carrol was a famous cake-maker; such a thing as a caterer was unknown in a country town in the eighteen-eighties, and to no menial hand, however skillful, were the finer mysteries of cookery ever entrusted.

"Oh, thank you, mother!" little Mrs. Carrol exclaimed, "that will be **such** a load off my mind. We will have queen's cake, white sponge, marble and—"

Her voice trailed away into the distance, as the two women with Mary Elizabeth at their heels, departed to discuss the details of the proposed festivity without the restraint of a masculine presence.

During the days that followed Mary Elizabeth's yearning for a bride of her "very own" was whetted to such a point of exasperation by Lollie's air of proprietorship in the charming Clarabel and her elaborate trousseau that when, on the afternoon set for the just mentioned function, Lollie began to dilate for the twentieth time on the width of the lace trimming that adorned Clarabel's white petticoats, Mary Elizabeth broke impatiently away from her and fled to Katrinka Knauber for comfort. But Katrinka, a little Hollander whose society Mary Elizabeth much affected, met her at the door with the inhospitable greeting:

"I ain't got no time to blay mit you to-day, Mary Elizabeth. Meine aunt she say to her beau last night—'Yacob, you vant me we get married to-morrow; you not vant me I marry mit Hans Poot.' Yacob he say he too poor to marry now, he radder vait a leetle, but meine aunt she say neine, und he not vant Hans to get her, 'cause she goot, hard vorker. So we are awful busy gettin' retty for a weddin' to-night."

Mary Elizabeth gasped with mingled emotions of astonishment and envy. To one born in the best circles of a staid country town there seemed something a trifle indecorous in a lady taking the initiative in so delicate a matter. Moreover, even her childish intelligence grasped the unromatically utilitarian character of Katrinka's aunt's ultimatum. In one's fairy books the princess waited uncomplainly for years until the true prince had slain his dragons, conquered fortune and came to claim her for his own. This calm readiness on the part of Katrinka's aunt to substitute Hans for "Yacob," was a distinct shock to Mary Elizabeth, but on the whole envy was her predominating sensation as she turned meekly away from the busy, important Katrinka.

"Everybody's got a bride but me," she reflected bitterly. "I'm going out to the barn and live with the horses."

She climbed drearily into the haymow, and exhausted by vain longings for the unattainable, she fell asleep. When she awoke the sun was low in the west and the prospect of spending the remainder of her life in the sole society of the horses who were stamping their iron-shod feet in the stalls below, seemed on further reflection so uninviting that she reminded herself that sweet would be mingled with the bitter should she reconsider her determination to renounce permanently her home and friends. She recalled the fact that even now a new blue muslin with broad blue ribbons for waist and hair lay on her little white bed awaiting her. Then there was the "company supper," whose enticing odors were beginning to penetrate even her remote hiding-place. And, finally, she would at least be able to gaze upon the beautiful bride even though she were "another's."

Impelled by these saner second thoughts Mary Elizabeth appeared with disconcerting suddenness before the offending eyes of her nurse, who, in the seclusion of the woodhouse, was coquetishly supervising Peter, the gardener, in his task of turning the crank of an immense ice-cream freezer.

"An' where've yez been streelin' off wid yersilf, Mary Elizabeth?" Norah asked crossly. "An' mesilf thot busy

this minnot thot I've no toime to be dressin' ye."

"You're not busy one bit, Norah Crehan," Mary Elizabeth retorted. "You're just hangin' round Peter an' he doesn't need you 'cause he knows how to freeze ice-cream lots better'n you do."

Peter grinned sheepishly, and Norah, her face very red, jerked her troublesome charge up the back stairway in a manner violently resented by Mary Elizabeth. With this inauspicious beginning it was no wonder that the child's toilet did not proceed as smoothly as usual. The tangle of red-gold curls was reduced to order with a relentless vigor that elicited loud protests from their owner, and the tying of the big blue bows gave rise to a lengthy controversy.

(To Be Continued.)

A System of Memory-Training.

Jamie's mother said that he never remembered anything. The simplest direction must be repeated two or three times over for him. But an observant person might have said that the reason Jamie did not remember was that he did not need to. His mother always said things over for him.

When Jamie's mother was ill, his grandmother came to take care of the family. Grandmother knew a great deal about boys, because she had brought up five, and every one of them was a man to be proud of. Jamie's father was one of them; and Jamie and his mother were sure he was a man to be proud of, even if grandmother had not thought so.

The first day grandmother was there Jamie forgot to go to the grocery and forgot to bring the jelly from the preserve closet and forgot—but there were just seven other things that he forgot.

"You have to tell him a dozen times before he remembers," said poor mother from her pillow.

"O no, dear! Let us teach him to remember with only one telling," said grandmother.

The next morning grandmother said: "It's time to feed the chickens, Jamie."

Just then Raymond called from the back yard. He had a new baseball mitt, and Jamie went out to admire it and try it on.

"Jamie," said grandmother from the doorway, "come here, please. Did you do what I told you?"

"What did you tell me, grandmother?" said Jamie pleasantly.

"Sit down here until you can remember," said grandmother.

Jamie scowled fiercely, but he sat down. He wanted very much to play ball with Raymond, so he hurried and thought of everything that he might be asked to do. When his eye fell upon the pan of chicken feed, he remembered and was off like a flash to do his work.

When he started to the grocery that day, he came back to say that he had forgotten what he was to get.

"Sit down here and think until you remember it," said grandmother. And it took a much longer time.

Every time that day that he forgot what he had been asked to do he was required to sit down and try to recall it. Once he could not. He simply had not listened at all, and grandmother had to tell him again. But that was not until he had spent nearly a half hour trying to remember. No fellow likes to take a half hour to remember when the boys are out in the back yard waiting for him to help build a merry-go-round.

Before a week had passed Jamie's memory was improved to such a degree that he could listen to grandmother's grocery list once and then could repeat it correctly to the clerk when he got to the store.—The Mother's Magazine.

The Wren Family.

The Wrens are a family of three;
Marsh Wren, and House Wren, Winter Wren—see?
They're wee and winsome, all dressed in brown,
And daintier birds are seldom found.

The Winter Wren is extremely shy,
Its voice a strong, melodious cry.
From those who know, I've often heard
'Tis quite as small as a humming-bird.

The Marsh Wren rests where the wet swamps gleam,
Her music low as a bubbling stream,
A nest like cocoanut round she weaves,
Yet hole at the top for entrance leaves.

More friendly yet is the small House Wren,
Who builds near homes or abodes of men.
Busy and hustling, cheery and strong,
It sings to its brood a rare sweet song.

These home-loving birds say unto you
That work with love is happiness true.
This much I will tell you, much more then
You may very well learn from the wee brown wren.

—Our Dumb Animals.

Why Minnie Could Not Sleep.

She sat up in bed. The curtain was drawn up and she saw the moon; and it looked as if it were laughing at her.

"You need not look at me, moon," she said. "You don't know about it; you can't see in the daytime. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her cloak on the mantel went "tick-tock, tick-tock." She generally liked to hear it, but to-night it sounded just as if it said: "I know, I know, I know."

"You don't know, either," said Minnie, opening her eyes wide. "You weren't there, you old thing; you were upstairs."

Her loud noise awoke the parrot. He took his head from under his wing and cried: "Polly did."

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now."

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't!"

Pretty soon there came a very soft patter of four little feet, and her pussy jumped on the bed, kissed Minnie's cheek, and then began to "purr-r-r, purr-r-r." It was very queer, but that too sounded as if pussy said: "I know, I know."

"Yes, you do know, kitty," said Minnie. And then she threw her arms around kitty's neck and cried bitterly. "And—I guess—I want—to see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"It was awfully naughty, mamma, but I did want the custard pie so bad, and so I ate it up—'most a whole pie; and then—I—I—oh, I don't want to tell, but I 'spect I must—I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it, but she had hoped that the little daughter would be brave enough to tell all about it herself.

"But, mamma," she asked, "how did you know it wasn't kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma, smiling.—Little Men and Women.

Puzzling

It's a most remarkable thing to me,
How good little children used to be!
Now father says that when he was young,
When lessons were over, then hymns were sung,
And that little boys never made any noise,
Never slammed doors or broke up their toys,
But when I slam doors in grandma's house,
Or creep up to frighten her sly as a mouse,
She scolds, then smiles and says, "Why, Ben,
You're your own dear father right over again."

—Exchange.

For the Southern Churchman.

Habit.

Alan Pressley Wilson.

"Habit is doing anything so often that it become easy." Here is what one little girl once told me when I asked if any one in my audience could tell me what "habit" is, and to this day I cannot find a better description, if not definition of the word.

Now this is quite true of either a bad habit or a good habit: the oftener you do a certain thing the easier it becomes and, likewise, the harder it is to stop doing it. A habit may well be said to be "easy to get into but hard to get out of." Like a maze into which we easily wander, but which we find exceedingly difficult to leave, is habit when once it is formed. We should, therefore, be very careful what habits we form.

Let me illustrate how difficult it is to get rid of "habit." Suppose we say that we will get rid of it by picking it to pieces, one letter at a time. Beginning at the first letter we throw the "H" away and we are surprised that a-bit remains. Take off the second letter and throw it away, too, and our surprise is just as great, for a bit still remains. Then we'll keep at the work and pick off another letter and stow that away so securely that we will never find it. What have we? It is still there! Oh, dear, we have disposed of more than half of the letters comprising this word, and it seems as though the whole is yet with us.

This is exactly what we find when we attempt to stop a bad habit a little at a time. When we think that we have progressed more than half way we find that "it" still clings to us. Grown folks advise each other to "taper" off and thus break a bad habit, and they "taper" and "taper" until they think they have broken it up and, lo, "it" is still there.

The best way is to stop entirely. Resolve that whatever bad habit you have you will stop it. Give it up at once and be done with it. If you try to leave off a little at a time you will find that you continue to think about it, and long for it, and, eventually, you will be hard at it again. Do not be content to pick it to pieces slowly: give it a hard blow and stop it immediately.

What if it is so firmly rooted in your life that you are not able to do this? Then pray that God will give you strength to conquer and then trust His strength. Do not trust your own strength and, whatever you do, do not

Resorts

SUMMER BOARDERS WANTED.
A few boarders in private home; modern conveniences, half mile from center of town. Apply to Box 216, Orange, Va.

VACATION TRIP FOR BOYS.
Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

"ARROW HEAD COTTAGE"
VIRGINIA BEACH, VA.
THE MISSES SHAW.
Ocean Front. Modern conveniences. Ten dollars per week.

Chalfonte Hotel
Cape May, N. J.
Reasonable Rates
Mrs. Calvin Satterfield

Hotel Warwick
Newport News, Va.
Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.
THE IDEAL HOTEL
to bring or send your family.
Special weekly rates.
L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

think that His strength will break the habit without your willingness. It never will. First, there must be a willing mind; then God's strength.

The Good Wind.

When you think the wind blows a little too hard, if it blows your hair into your eyes or mouth, just brush it back. Or it may even blow the dust into your eyes. Don't fuss and fume at it, though.

Wipe your eyes and laugh, for just listen to the good things a wind can do, and I know that you will agree with me that the winds are good in spite of the dust they kick—no, blow up.

Early in the spring the wind begins to blow, and it blows hard, too; and if you will watch the trees bend and bow before it, you will say, like a little boy I knew: "See how the wind whips those trees!"

And bless you, the wind does whip the trees, so as to shake them up and make the sap run faster. You see, when the cold winter comes the sap in the trees runs down into the ground, where the roots are, to keep warm, for it would freeze like water if it stayed up in the trees. Then in the spring it comes slowly up into the trees again. This is when the wind whips the trees and makes the sap hurry; and when it is all through the limbs and branches the tree is ready to send out its pretty green buds that make the leaves.

Another thing that the wind does is to ride all the different seeds of flowers and trees on its back and take them to different places. And when it drops the seed to the ground they take root, you see, and make more flowers and trees.

Then, again, when the wind blows a certain way it brings the rain and that waters the trees and the flowers and makes the things you eat grow. And it keeps the air clean and fresh and carries the sweet perfume of the flowers to you.

Some people say the wind "howls." I do not think so. I think it is music that it makes, and I like to hear it.—Selected.

BLUE RIDGE DYSPEPSIA WATER
Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.
Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.
PHIL F. BROWN,
Blue Ridge Springs, Va.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Real Estate Bonds
Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.
Write for full information.
American National Bank
Richmond, Va.
Capital & Surplus.....$1,600,000
Resources over 9,000,000

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

POSITIONS WANTED.

WANTED POSITION BY A MIDDLE-aged lady as nurse-companion to convalescent or elderly lady, or as housekeeper. Have had experience. References. Address Box 27 M., Mt. Sidney, Va.

BY WIDOW WITH LITTLE GIRL EIGHT years old position as teacher for small children or housekeeper in private family or school. Good references. Address Mrs. Ellen M. Hudson, Montreat, N. C., Box 25.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va.

UNDERGRADUATE NURSE, OF HOSpital experience, wishes care of patient, or companion to invalid. Address K. W. Gulick, Upperville, Va.

WANTED A POSITION IN A PRIVATE family by experienced teacher, to teach the English Branches, Latin, French and music. Address Box 254, Blackstone, Va.

BY A MIDDLE-AGED LADY A POSITION as companion to an elderly lady or as housekeeper. Salary moderate. References exchanged. Address J. N., Box 21, Mt. Sidney, Va.

BY YOUNG LADY OF REFINEMENT and education position in girls' school as teacher of physical training, athletics and dancing. Columbia University certificate and highest references. Address 167, Southern Churchman.

BY LADY OF EXPERIENCE, A POSItion as governess for small children. Music. Address Miss Archibelle Arnette, Berryville, Va.

REFINED YOUNG LADY DESIRES POsition as a companion for children or an older person. Would travel. References. Address Box 24, Marietta, Ga.

HELP WANTED.

LADY WANTS SETTLED WHITE woman—general house work. Small cottage in village. Address P. O. Box 103, The Plains, Va.

A CAPABLE TEACHER FOR ONE CHILD in the country. Please state terms. References. Address **166,** care Southern Churchman.

A DEACON AS AN ASSISTANT IN MISsion work and as instructor in Church settlement school. Small salary. Pleasant location in Southern Mountains. Live with rector's family. "K," care Southern Churchman.

A HOUSEKEEPER TO ASSIST MATRON in a Church institution. Address 165, Southern Churchman.

LADY, MIDDLE AGED, TO TEACH four children English course, music and French. Give references. Address Mrs. C. E. Davisson, Crawford, W. Va.

TWO YOUNG GIRLS DESIRED AS boarding pupils for the coming session at a small home school in the country. Best care; terms moderate. References exchanged. 168, care Southern Churchman office.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

Appeal.

A daughter of the Church, a consumptive, has come to San Angelo seeking health. She has no relations. Is having temperature. Is unable to make a living and unless I am materially aided in helping her through the next six months she will almost certainly be sacrificed. She is unusually capable and ought to be kept for usefulness. Are there those among Southern Churchman readers who will help me help her?

NORMAN F. MARSHALL,
The Rectory,
San Angelo, Texas.

Serbian Relief Fund.

Through Miss Helen M. Coleman.

Previously acknowledged	$541.50
Dr. and Mrs. S. A. Wallis, Theological Seminary	5.00
Immanuel Parish, Glencoe, Md., through Rev. James F. Plummer	5.00
Mrs. Mary W. Leigh, Portsmouth, Va.	1.00
C. B. Powell, Baltimore, Md.	1.00
A Friend, Blackstone, Va.	.25
Rev. Angus Crawford, D. D., Theological Seminary	10.00
	$563.75

The above amounts have been forwarded. Further contributions will be thankfully received and duly acknowledged.

REV. JOHN F. COLEMAN,
St. Paul's Rectory,
Suffolk, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Green: Entered into life eternal on June 5, 1915, at his home, in Danville, Va., ISAAC CARRINGTON GREEN, in the fifty-fourth year of his age, son of the late Colonel William E. and Jeanie E. Green, of "Greenwood," Charlotte county, Va. He leaves a wife and one daughter, two sisters and six brothers to mourn their loss.

IN MEMORIAM

Mrs. Julia H. Wall.

On Sunday night, May 2d, at Chestertown, Md., Mrs. Julia H. Wall passed from this life. She was the widow of the Rev. Henry Wall, D. D., for many years well-known as a clergyman of the Episcopal church in Virginia and Maryland.

Mrs. Wall was married soon after the Civil War. Having no children of her own she did a mother's part by all the children of her husband, of whom there are now six living. She was a quiet, humble, gentle woman and a sincere Christian. Her religion was seen in her entire life of service for others and firm faith in her God and Saviour.

Besides the six children of her husband there survive six sisters of her own, all well-known as near relatives of the Wallace family of Fredericksburg.

Mrs. Wall died at a ripe old age, in fact on her eighty-fifth birthday. She leaves behind the memory of a well-spent life and the affection of all who knew and loved her. And after a devoted life she has gone to rest in God's paradise.

Mrs. Wall was a Miss Hansford, of King George county, daughter of the late Addison Hansford, who was clerk of the Virginia State Senate many years.

MRS. VIRGINIA HARVIE PATRICK.

Departed this life June 13th last, Mrs. Virginia Harvie Patrick, widow of Dr. Spicer Patrick, at Charleston, W. Va., in the ninety-fourth year of her age.

She was born in Richmond, Va., Nov. 1, 1821, was the daughter of Gen. Jacqueline B. Harvie and his wife Mary Marshall Harvie, only daughter of Chief Justice Marshall, and was, in 1852, united in marriage to Dr. Spicer Patrick, of Kanawha, at that time representing his county in the Virginia Assembly. Of this union were born one daughter, Susan H., and four sons, Spicer, J. H., William H. and George S. Patrick, all of whom survive her, except Spicer, who died in infancy. Born and reared in the cultured society of Virginia in its palmiest days her life evinced the influences of her training and associations. To an innate purity of character and high sense of morality and humanitarianism she added those graces and beauties of being that adorn the lives of those who accept unreservedly the faith and teachings of the Christ. In her eighty-fourth year she met with the painful accident that caused her to be a helpless invalid during the remaining ten years of her life, and though shut out from the world with its active pleasures during that long period and at times enduring much pain, by her Christian fortitude and patience she "wrought powerfully for God," more so, if possible, than during her long preceding life of Christian activity and usefulness. Gathered to the heavenly garner as a ripened sheaf her redeemed spirit calmly and quietly took its flight. "She rests from her labors and her works do follow her."

MRS. JAMES BATTLE.

A eulogy of Mrs. Battle would be superfluous, her whole life was a piece of praise to her maker. It is fitting and meet to hold up to her survivors a type of woman whom all might do well to pause and contemplate. Early after the war Miss Josephine Summerville was married to Mr. James Battle, of Tarboro, N. C. The war had laid bare all the resources of the country. Comforts and luxuries only a remembrance when this girl of the immature age of seventeen, endowed with more than usual beauty, and with that grace and charm of manner to which society so gladly opens wide its doors, was called to face the serious duties of life.

Touched by her Master with lofty ideals she had visions of the future The care and patience with which she reared her six children is alone a monument of her worth. Smoothing the path of the weary, filling the cup of the hungry, and to the sore in heart bringing a balm of cheerfulness, she offered to her suffering generation a type of woman at once elevated, and elevating her character, however, reached the true zenith of its greatness. When in after years fortune seemed lavish in pouring into her lap all the gifts that culture and refinement could demand, then instead of exultation, a deep humility like a jewel shone through her life. All increased comforts were but coveted opportunities, added responsibilities, to augment the beauty of her Master's glory. She is gone, but who can tell how deep her life has burned in the hearts of her friends and children. What acclaim of the blessed resounded as she reached the portals of His throne.

A FRIEND.

TRIBUTE OF RESPECT.

Miss Marianna Ewell.

Whereas our heavenly Father, in His infinite wisdom has seen fit to take from our midst our beloved sister and teacher, Miss Marianna Ewell, therefore be it

Resolved, 1. That in her removal the Emanuel Episcopal Sunday-school, Bertrand, Virginia, has sustained a great loss. Her sympathy for others was unbounded and her smiling face always gave cheer and comfort. Her life was an inspiration to all. We know she has gone to be with Him, whom so faithfully she loved and served.

2. That we emulate those graces which shone out so brightly in her character.

3. That we extend to her brother, Judge John C. Ewell, our deepest and most profound sympathy. May our heavenly Father comfort him and help him to bear the loss of a beautiful life, to which we owe more than words can adequately express.

4. That a copy of these resolutions be spread on our minutes, a copy sent to her brother, and a copy be sent to the Virginia Citizen and Southern Churchman for publication.

MRS. JOHN W. CHEWNING,
MRS. T. L. FOSTER,
MISS MARY B. CONNELLEE,
MISS CORINNE L. ROGERS

IN MEMORIAM.

Miss Marianna Ewell.

At Buena Vista, on Saturday, June 19, 1915, at the noon hour, Miss Marianna

Ewell, daughter of James and Myra Chowning Ewell

We hesitate to attempt to pay tribute to the real worth and excellence of this mortal, whom we knew so well, and yet—now that her spirit has passed into the home of the many friends she "had loved long since and lost awhile"—we wish to ask that we, who remain here, will remember her work and her worth, remember her great sympathy and loving kindness to all, in sickness or in sorrow

Once, years ago, when suffering greatly, she said, "I nightly pray that God will help the sick I hope that someone is praying for me to-night." Blessed with unusual keenness of mind and deeply religious, she devoted much time to her Sunday-school class, studying faithfully each lesson and praying that her work "may be precious in His sight, and redound to the spiritual good of each member of my class," the quoted words her own, scribbled on the back of the last lesson she taught. Among her papers many beautiful thoughts were found jotted down in like manner and interspersed with lines from Drummond, Ruskin, Brooks, Canon Farrer and other favorites, showing a wonderful depth, purity and delicacy of mind and thought.

Her absolute sincerity in all things was a rare quality that we can hardly hope to find in others. Living a very quiet, almost secluded life, she yet left many friends and admirers who deeply sympathize with the lonely brother, whose life and welfare were so much a part of her own.

"Oh, the beauty, oh, the gladness
Of that resurrection day.
Which shall not, through endless ages,
Pass away."

P.

Lancaster County, Va.

True Preaching.

A nobleman once referred to three clergymen in the following way: "When I go to hear one, he always tells me what she—the Church—says. When I go to hear a second, he is always dilating on it—doctrine. But when I go to hear the third, I go again and go often, because he always preaches him—Christ." "He, She It." Perhaps this is the reason why so much preaching fails; it is not a proclamation of Christ. If we preach the Church before Christ we invert God's order, and if we preach doctrine, we endanger God's message. But when Christ is put first, the Church and doctrine, so far from being neglected, find their proper place and power. This is why St. Paul said: "We preach Christ crucified"; "we preach Christ Jesus the Lord"; "Whom we preach." Be it ours to follow the example of her of whom we read: "She spake of him."—Canadian Churchman.

The Joy of Acquaintance With God.

The strong note of the early Church life was the joy of Christians. Nowadays it too often seems as if religion were a burden to be carried. In the old days it was the arms of God that carried believers as if on eagle's wings. This contrast is heightened all the more by contrast of circumstances. Perhaps nearly a majority of Christians fifty years after Calvary were slaves, subject to compulsion and indignities and with little hope of comfort or worldly success. Yet the impression they made upon their generation was that of people who were in possession of a great and overflowing joy. They went joyfully about drudgery. They sang hymns in the prison at midnight with backs sore from the whip. They went to their death like those who saw a heavenly vision. A company of such happy Christians in every village and city would simplfy the problem of evangelism. This joy was so strange in that old weary Greek and Roman world that men were attracted to Christianity by it as the iron filings are attracted by the magnet. It brought many a sorrowing man and woman into the fold to experience the joy of loving acquaintance with God.

That God expects us to take only one day at a time is a most happy provision. "As thy day, so shall thy strength be." We would shrink, appalled, if we had to face at one time all that lies before us for a year or a lifetime. The same principle applies to what the days and the years contain. One thing at a time as well as one day at a time should be our comfort. A multitude of duties alarms us so much that we hesitate to undertake any one of them. God would have us look at them singly and to take up just one at a time. By that method the accumulation will be reduced and the task will become possible. Confusion results from trying to look at everything at once.—Presbyterian of the South.

Our Thrift Club

For Boys and Girls.
A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. **921 East Main St., Richmond, Va.**



Drink

Coca-Cola

TRADE MARK REGISTERED

and as you lift the glass to your lips reflect that three million or more glasses of this wonderful beverage are consumed each day—making it indeed the great National drink.

Delicious and Refreshing

Demand the genuine by full name
—all the wise do likewise

THE COCA-COLA CO.
ATLANTA, GA.

Whenever you see an Arrow, think of Coca-Cola



Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

THE WAR AND ITS MEANING.

From the Convention Address of Bishop Morrison, of Iowa.

How strange and perplexing is human life. Here we are going about the Church's business as we have done for many years. We come from home and office, where day by day we live the round of joy and sorrow, of duty and accomplishment. We sleep. We wake. We consider our own things. We are interested. We seek diversion. We are perplexed. We grieve. Men and women are given in marriage. All things apparently continue as they were from the beginning. Yet all the while, the great world is in turmoil, a new era for humanity has dawned, the world will never be as it has been. There are no prophets who can tell us what to-morrow is to bring forth. Underneath the sameness of life and the superficial speech and activity, men are carrying a dumb sense of pain, a fear is in the world, a sense of surprise and wonder that our boasted civilization should end at last in such a welter of disguised commercial greed, of lust for power, of cherished and boasted hatred, in such cruelty; that the human nature which we had thought was trained to self-control, educated to wisdom, softened by pity and sense of humanity should in a moment show how superficial human culture has been; and the fact be revealed that the mind of the flesh, the brute in man, still survives, and that the old heredity of hate and "might makes right," and "pity and mercy are weakness," and "the strong must be hard," uses all gains of science and developed and trained intellect to break human hearts, to destroy peace and prosperity, to desolate the world.

We need not settle questions of responsibility or espouse without restraint the cause of any nation. We can only turn in faith to him who is over all, King of kings, Lord of lords, and believe that though Satan is loosened for a little time, the long history of the race will show that evil has been overridden for good, that the darkness and terror of a Good Friday in humanity's development has been followed by the light and joy of a glorious Easter.

In this hour it is not Christianity which is on trial. A civilization which rejected Jesus Christ as the revealer of reality and the laws of the spiritual universe has been weighed in the balance and been found wanting. Hate and primeval darkness and savagery return; the world has yet to wait for His gracious reign, in whom all men are brothers and sons of God. Yes, not the Church, but a godless age, a prayerless age, an age which has wallowed in material prosperity and laughed to scorn man's accountability to God, has come to the testing, and again the eternal, immutable law is revealed—"God is not mocked, for whatsoever a man soweth, that shall he also reap."

How little did the splendid men who championed the new education the new civilization in the 70's and 80's of the nineteenth century imagine that men would make this use of the great gains in science and knowledge which were being made.

These gains in knowledge and the application of the new knowledge came apparently late in man's history. They came soon enough. Perhaps humanity is not yet so far developed that such knowledge will be altogether for blessing.

In this hour of darkness we just go deeper, than we have ever gone into the mystery of human life and destiny. In the face of this stupendous failure of education and science and business prosperity to subdue the hereditary brutishness of human nature, we may well, and with new energy, preach Christ and hold up His teaching as the ideal of well ordered and happy human life. If we are wise we will try as never before to learn and understand and live the Christian religion."

Remember that your work comes only moment by moment, and as surely as God calls you to work, He gives the strength to do it. Each moment as you need it, the strength will come, only do not look forward an hour from what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.—F. D. Maurice.

SOUTHERN RAILWAY

Premier Carrier of the South.

Greatly Reduced Fares to Richmond and Return, July 5-27,1915.

Southern Railway announces greatly reduced round trip fares to Richmond on account of Exposition and Celebration in Commemoration of the 50th Anniversary of the Emancipation of the Negro, July 5-27, 1915. Tickets to be sold July 5, 7, 9, 12, 14, 16, 19, 21, and 24, 1915, with final return limit midnight seventh day following and including date of sale.

Inquire of nearest Southern Railway Agent.

H. L. BISHOP,
Division Passenger Agent,
Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St. Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO


GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.


Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.


Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors, ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.
English Silk Stoles, plain $3.00
" " " simple crosses embroidered .. 4.00
" " " elaborate crosses 5.00
" " " hand embroidered, $8.00 upward
"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

When God bids us to watch and pray, He bids us use our strength, and His.

There will never be a world harvest until there has been a world seed-sowing.

How pure and absolute the mercy of God! He forgives all, hopes for all. How can we sin against such magnanimity?—W. L. Watkinson.

In proportion as we forget ourselves in ministering to others, do we foster that character which most nearly resembles heaven.—Bishop Boyd Carpenter.

Jesus chose humble fishermen to be his first followers, and God, through all the ages, is calling ordinary men to be His witness-bearers and to tell to others the story of His love and grace.—Exchange.

Christ paints the character of a Christian, as one who shall not seek what concerns this world as if his kingdom consisted in it; but that he should make use of the present world only as a guest, who will soon resume his journey.—Dr. Martin Luther.

It is not hypocrisy to pass by the evils one sees in one's fellow man, to speak of the one good thing that may be seen. If there be one real, honest good thing, it will not hurt to allow it to come to the fore, even though there be a whole procession of evils behind.—Exchange.

The soul's dark cottage, battered and decayed,
Lets in new light thro' chinks that time has made,
Stronger by weakness, wiser men become,
As they draw nearer their eternal home.
—Waller.

Happiness is simple, like a meadow flower. We grasp it with a cruel eagerness, and crush it; we jump beyond it on our mad pursuit, and miss it forever. I look around me and see the silent sky and the flowing water, and feel that happiness is spread abroad as simply as a smile on a child's face.—Selected.

Many a time we unburden our heart by telling its trouble to some sympathetic friend. There is no more sympathetic ear than our Lord's into which to speak our woe. But he does more than simply hear. He puts strength in us to bear the burden until its unloading comes. He leads us by his promised Spirit to the course that will bring relief.—Selected.

Put a piece of iron in the presence of an electrified body, and that piece of iron for a time becomes electrified. It is changed into a temporary magnet in the mere presence of a permanent magnet, and as long as you leave the two side by side they are both magnets alike. Remain side by side with him who loved us, and you, too, will become a permanent, attractive force. That is the inevitable effect of love.—Drummond.

Constant use is the only means of holding fast what we have. If in our heart there is some measure of love, we must study constantly the means to manifest it toward others; if we have a measure of joy, we must continue to rejoice, and no day must be without its spiritual joy; if we have a measure of peace, we must rest ourselves each day in the quietness and confidence of that peace.—Christian Observer.

We have much to do with the ripening of our own character. It is only when we abide in Christ that our lives grow in Christlikeness. Sorrow and pain blight the life that is not hid with Christ in God, and make more beautiful and more fruitful the life that is truly in Christ. If we live thus continually under the influence of the divine grace, our characters shall grow with the year, into mellow ripeness.—Dr. J. R. Miller.

Paul, the apostle, was strong when he was weak in his individual and differentiating type of faith and life. The conscious Paul was weak when the consciousness of Christ in him and over him was strong. When he let himself be only a little member of the glorious Church, the body of Christ, he was filled with all the power of that body, and moved with the momentum of God. So he said, "When I am weak, then am I strong."—Exchange.

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring



THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy,

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 64T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit there from you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____

P. O. _____

Express Office _____

Please write distinctly.

Buena Vista, Va., Oct, 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S, C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your Water I haven't had to have a doctor.

W. H. EDWARDS.

Out of the depths of his own experience Paul declared that the love of Christ "passeth knowledge." From whatever viewpoint we may measure the love of Christ it is unspeakable. If we regard its length, it had no beginning, it has no end. Its continuity is unbroken, for it is "from everlasting to everlasting." If we view it in its breadth, it is broad enough to include all men everywhere. If we attempt to search out its depth, it is fathomless to any tests that we may apply to sound it. If we view its height, it lifts us up into sonship in the family of God and makes us heirs of God, "joint heirs with Jesus Christ," "kings and priests unto God."

Southern Churchman

Vol. LXXX. RICHMOND, VA., JULY 24, 1915 No. 30

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.
✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.
Established 1877



Memorial Gifts for Ascension Day

Are you not as Churchman intending to erect one in your Parish Church? Remember, the time is short. We will answer all questions as to Furnishings for the interior of the sacred edifice and upon receipt of specific information we will forward preliminary data, photographs and estimates.

Let us aid you as experts in Ecclesiastical Art.

J & R LAMB — Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to **THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.**

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOI FOR NURSES

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

"A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt.

National Cathedral School for Girls.

Fireproof building in Cathedral Close of 40 acres 100 resident pupils. College certificate privilege Music, Art, Advanced and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,
Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.
REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Mary Baldwin Seminary

FOR YOUNG LADIES. Staunton, Virginia

Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal.

STUART HALL

Staunton, Va. — School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Virginia Polytechnic Institute

—AND—

Agricultural and Mechanical Colleges
BLACKSBURG, VA.

Thirteen degree courses in Agriculture, Engineering and Applied Science, Two-Year course in Agriculture and Farmers' Winter Courses.
Apply to Registrar for catalogue. J. D. EGGLESTON, President.

STATE NORMAL SCHOOL for WOMEN

FARMVILLE, VIRGINIA

Splendidly equipped for the TRAINING OF TEACHERS.

Thirty-second session opens September 15, 1915. For catalogue, address

J. L. JARMAN, President.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Fauquier Institute

For Girls and Young Ladies, Warrenton, Va.

The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17.

FASSIFERN

HENDERSONVILLE, N. C.

A HOME SCHOOL FOR GIRLS.

Prepares for College. New and well equipped buildings, beautiful situation, unexcelled climatic conditions.

MISS KATE C. SHIPP, Principal.
(Teacher's Diploma, Cambridge University, England.)

Berkley Divinity School

MIDDLETOWN, CONN.

The sixty-second year begins September 21st.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

Roanoke College

SALEM, VA.

Location Situated in the famous Roanoke Valley, unsurpassed for healthful climate and grandeur of surrounding mountain scenery.

Rank A Standard American College for men—its A. B. degree accepted by best American universities.

Courses Courses for degrees arranged in groups, preparing for life and looking to the various professions.

Facilities A strong faculty of nineteen; library of 24,000 volumes; working labratories; eight buildings, including new dormitory system of five sections, 250 feet in length, and handsome new gymnasium.

Roanoke is devoted to Christian education for the service of church and state.

Sixty-third session begins Sept. 15. For free catalogue and illustrated circular, address
J. A. MOREHEAD, President.

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster,
Warrenton, Va.

1852 **WOMAN'S COLLEGE** 1915

RICHMOND, VA.

Offers superior advantages for the education of young ladies. Located in the beautiful, historic and cultured city of the South. Large and able faculties, trained in the best Universities and Conservatories of this country and Europe. Specialists in their departments. Health record remarkable. Accommodations first class. Early application important. Terms moderate. Next session begins September 23rd. For catalogue and other information, write to

JAMES NELSON, M. A., LL. D., *President.*

Students of the Woman's College from Episcopal families attend St. Paul's Church and Sunday School, Richmond, and are under the rector's pastoral care.

Columbia Institute *for girls*

A delegated diocesan school for girls endorsed by the Bishops of Tennessee and Arkansas. In beautiful and healthful Blue Grass Section of Middle Tennessee. Elevation 800 feet.

Main line L. & N. Railway, just south of Nashville, giving city advantages without its distractions. Attractive buildings, modernly equipped; beautiful campus. Institute, College Preparatory and Special Courses. Only 70 boarding students received. For information, address
REV. A. B. CAPERS, Box 221, Columbia, Tenn.



Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

ST. ANNE'S CHURCH SCHOOL FOR GIRLS

CHARLOTTESVILLE, VA.

Thorough College Preparation.
Music, Art, Languages,
Business Course.
Large Campus, Modern Buildings.
Terms $325.00
Illustrated Catalogue.

MISS MARY HYDE DU VAL,
PRINCIPAL.

RADNOR HALL

A classical and English School for girls in the Valley of Virginia. Preparatory, Academic and Elective Courses. Two year course for High School graduates. Piano, Voice, Elocution, Gymnastics, Aesthetic Dancing. Delightful location, spacious grounds, sleeping porches, outdoor gymasium, happy **home life.** High standards, Church influences. Limited number. Booklet upon request.
MISS MARY L. HOBGOOD, Principal,
Waynesboro, Va.



RANDOLPH-MACON ACADEMY
For BOYS and YOUNG MEN
Bedford City, Va.
Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $250 covers all expense. No extras. For catalogue and further information, address
E. SUMTER SMITH, Principal.

UNIVERSITY OF VIRGINIA

Head of Public School Sytem of Virginia

DEPARTMENTS REPRESENTED

College, Graduate, Law, Medicine, Engineering

LOAN FUNDS AVAILABLE

to deserving students. $10.00 covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston, Registrar,
University, Va.

The Book of Genesis A Unity.

The annual address to the Victoria Institute was from the pen of Prof. E. Naville, the well-known Egytologist of the University of Geneva. His subject was the essential unity in plan and structure of the Book of Genesis, as contrasted with the "Higher Critical" theory, which represents it as a mosaic, consisting of 264 fragments, drawn from seven distinct sources; these being documents written in different places and at different dates scattered over a period of 600 years.

But the book, as it stands, shows an unmistakable plan followed out with undeviating consistency. The purpose of the book is to explain the relation which Israel, the elect people of God, held to the other nations of the world. First the creation of the world itself is narrated, then that of man. Lines of genealogy follow, but the collateral lines are just mentioned and then dropped, while the chosen line is followed with increasing detail. Abraham's position with regard to the surrounding nations having been thus defined, the covenant which God made with him, and its renewals with him and with Isaac and Jacob are recorded. Then, with increasing fullness of detail, we are led up to the final picture. The sons of Jacob have migrated into Egypt, and they wait there, a re-united family, in the hope and expectation of the fulfilment of God's promise, made to their great forefather Abraham, that He would visit them and bring them back to the land where Abraham had been a sojourner and put them in possession of it.

Such unity of purpose implies that the complete Book of Genesis is the work of a single man; it has but one author, no matter what material he may have drawn upon for certain information. When and where could this author have lived? According to the Higher Critical theory, he must have lived later than the times of Ezra and Nehemiah, and in any case it is clear he must have lived earlier than the date of the Septuagint translation. But this period was entirely unsuitable for the production of such a work. Its purpose and meaning is suitable to one time only—the time of the Exodus, when the newly-enfranchised nation had to be taught its position and divine calling. Then, and then only, in Moses and the Exodus, do an author and circumstances meet competent to explain the book.

The discovery made a few years ago at Tel el Amarna that Babylonian cuneiform was the usual written language in Palestine at the time of the XVIIIth Egyptian dynasty raises the question as to how the Book of Genesis was first written. If, like these documents at Tel el Amarna, it was first written in cuneiform and on clay tablets, it would explain some features of the book which have given rise to the theory of multiple authorship. For a book written on these tablets is conditioned in several ways. The tablets are separate, not connected in one long roll, or bound together in a volume; hence, so far as possible, each tablet will be complete in itself, and will contain references to the preceding tablet and to that which follows. This would account for the duplications and repetitions upon which so much stress has been laid.

Prof. Naville, as an Egyptologist, and knowing Egypt well, is impressed with the personal knowledge of Egypt evidently possessed by the writer of Genesis. "Moses wrote Joseph's life before he left Egypt. This agrees perfectly with the narrative and its character, and the hypothetical systems of the critics raise difficulties absolutely insuperable in regard of what we know about Egypt."

For nothing is grievous or burdensome to him who loves. They are not grievous, because love makes them light; they are not burdensome, because Christ gives strength to bear them. Wings are no weight to the bird, which they lift up in the air until it is lost in the sky above us, and we see it no more, and hear only its note of thanks. God's commands are no weight to the soul which, through His Spirit, He upbears to Himself; nay, rather, the soul, through them, the more soars aloft and loses itself in the love of God. "The commandments of God are not grievous," because we have a power implanted in us mightier than all which would dispute the sway of God's commandments and God's love, a power which would lift us above all hindrances, carry us over all temptations, impel our listlessness, sweep with it whatever opposes it, even the dullness or sluggishness of our own wills.—Edward B. Pusey.

***The* PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the homework actually done; (3) it is easy to teach.
Samples on request.
THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., JULY 24, 1915. Vol. LXXX. No. 30

EDITORIALS

THE PREACHING MISSION.

Most of our readers know something of movement inaugurated by the last General Convention, and the steps which have since been taken, toward a Church-wide and nation-wide preaching mission to be held, it is hoped, during the coming winter. It may be worth while to read again the preamble and resolution adopted by the Convention, as follows:

"Whereas, our age calls in no uncertain way for a revival of the prophetic Ministry, and a re-emphasis upon the certain and unchanging words of eternal truth that pertain to salvation; and

"Whereas, a new accent needs to be placed upon the essential solidarity, as well as the broad catholicity of a Church that witnesses to and seeks to promote Faith and Order; therefore, be it

"Resolved, That this Church, in General Convention assembled, registers its desire and will to undertake a preaching mission of nation-wide proportions, that in its scope shall be inclusive of the Church at large, and whose sole purpose and aim shall be the salvation of men through Him whose Name is above every name."

When this resolution was offered by the Rev. Dr. Freeman in the House of Deputies and placed upon its Calendar it was met with that attention and murmur of approval by which a large gathering sometimes expresses its assent to a proposition more emphatically than by its vote. When it was reached in the course of business three days later it was adopted without debate and, we believe, without a dissenting voice. It was concurred in by the House of Bishops, and a joint committee of twelve were appointed to carry the plan into effect.

In the Southern Churchman of May 29 was published "A Call to the Whole Church" put forth by this committee, in which it was urged that the first two weeks of the next Advent season be set apart throughout the Church for the Preaching Mission, and that preparations therefor be begun at an early day in every Diocese. The committee made certain suggestions, but the details were necessarily left to diocesan or local authorities. In some Dioceses these preparations are already being made, giving ample time for those who shall preach to make ready both themselves and their message, and for all to discover and to put into operation the very wisest plans and most effective means for reaching every possible mind and heart with the message of the Gospel. From other dioceses we hear of nothing yet being done in this direction, though doubtless thought is being given to the subject by those who are the leaders of God's hosts and the call will come in due time.

The occasion is one that will demand leadership of a very high and real quality. To appoint a week of special services in every parish, and even to make careful arrangement of the details of such services, is far from sufficient if the mission is going to accomplish the results hoped for and which ought to be confidently expected Not only is the preparation required very largely spiritual, and therefore not to be secured by newspaper announcements or episcopal or pastoral recommendations, but it must be made throughout the whole body of the Church in every place. That is what we understand by the statement that the mission "in its scope shall be inclusive of the Church at large;" namely, that every member of the Church, "in his vocation and ministry" and according to his gifts and opportunity as well as his needs, shall have an appointed and defined part therein. The purpose of the mission cannot be accomplished by the combined efforts of the mission preacher, the rector, the organist and the sexton, however faithfully these co-operate, while the congregation at large take no part except to come and be preached to. If this is to be a mission of the whole Church then the whole Church should be aroused, instructed and prepared to enter into it heartily and intelligently. And this is no small task. Our people are far too prone to leave spiritual things to the care of their rector and perhaps a small band of his faithful helpers, and are largely unaccustomed to being moved by a common impulse to unite earnestly in a purely religious enterprise. To awake and to direct the dormant spiritual energy of the Church, to put it, alive and eager, behind this movement for the salvation of men, to engage it in believing, importunate prayer first of all, and then in the exercise of personal influence and service, that is the preparation that is chiefly needed and is hardest to make. The time is not too long if the work is to be well done, nor is the task too small to enlist the wisest thought and most consecrated effort of those who, humanly speaking, are primarily responsible for it.

While this is going forward in every congregation the mission preachers should also be making preparation. It has been remarked that the voices which have been most powerful in reaching men are those which have come from the wilderness, where the prophet in retirement and long communion with God has received the message and the power direct from Him. Those who are to revive in this mission the prophetic ministry must not be called suddenly to this work, but be told beforehand of the duty to be laid upon them and be advised and perhaps instructed in the methods to be followed, but especially that they may wait long upon God and be taught by His Spirit of Truth and Life.

A mission for preaching the simple word of God, its extent nation-wide, its content including the whole Church, its intent the salvation of men through the name of Jesus Christ,—the conception is a magnificent one in its greatness and its simplicity. The power is with God and is ready to be bestowed. The time was never more fully ripe. The need was perhaps never more urgent. Will the Church arise from her lethargy and with one heart and purpose unite in this undertaking? Then let her already be laying to heart the greatness of the work and her own insufficiency and lack of spiritual power, praying that she herself may be taught of God and endued with His

power and that He will show her the way to do this thing.

"ONE DAY'S INCOME."

Less than forty days remain in which to complete the Emergency Fund, and the returns from the Missions House show that we cannot rely upon others to do our part, but must do it ourselves if the whole $400,000 is going to be raised. The Church has done splendidly, beautifully, up to a certain point. Shall she fail of her endeavor because some of us are forgetful or neglectful or indifferent? Have you sent yours, to your rector or direct to the Board of Missions, 281 Fourth Avenue, New York?

BOOK NOTICES.

The Riverside History of the United States. Edited by William E. Dodd. Four volumes. 16 mo. Illustrated. Flexible leather, Houghton Mifflin Company, New York and Boston. Price $1.75 net. The titles and authors are:

Beginnings of the American People. By Carl Lotus Becker, professor of European history, University of Kansas.

Union and Democracy. By Allen Johnson, professor of American history, Yale University.

Expansion and Conflict. By William E. Dodd, professor of American history, University of Chicago.

The New Nation. By Frederick L. Paxton, professor of history, University of Wisconsin.

In these four volumes, attractively printed and bound, of from 300 to 350 pages each, the attempt is made to trace out and to "describe in proper proportions and with due emphasis, the forces, influences and masterful personalities" which have made the United States of to-day out of the diverse and so often antagonistic elements, with their even greater economic differences, which entered into the making of the nation. It is to be noted that the series is the work of present-day teachers of history, who must needs investigate the causes which lay behind the salient facts of our history and to estimate, as impartially as possible, the weight and direction of all the agencies which have produced so great a resultant. The historical outline, while necessarily lacking in detail, is surprisingly complete and illuminating. Few, doubtless, will be entirely satisfied with the treatment of every phase and condition of our complex history, for we live too close to the subject matter presented to view it with unbiased eyes, but the work is to be recommended as perhaps the most adequate and valuable survey of the making of our country which has yet appeared. The style of each of the several authors is very readable and no one can complain that history is dull in the hands of such writers.

The more dreary and hopeless the condition of the world looks, and the more we are reminded how utterly weak and unfit we are to do anything for its renovation, the more confident we shall be that the help which is done upon the earth he doeth it himself; that he who died for mankind must care for man more than we can, and that our highest ambition must be in some little sphere to be his ministers, not fulfilling our ends, but his.—F. D. Maurice.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

BIBLE TEACHING FOR CHILDREN.

Mr. Editor: After reading a quoted article on "Story Sermons" in your last issue, I am moved to send you the following incidents as told me recently by a very intelligent and practical Churchwoman, a grandmother. They illustrate forcibly the folly and inanity of much of the attempts at religious teaching in our primary classes to-day. On Sunday, Aunt Mary prepares to read to Isabel, aged six. "Well, Aunt, don't read those books that begin, 'And now my dear children.'" "What shall I read, then?" asks Aunt Mary, and Isabel replies, "Read me the Bible." "But you are not old enough to understand," Aunt Mary says. "Well, try me and see," was the child's answer.

On another occasion the primary teacher had drawn two pictures on the blackboard, one a heart, the other a supposed sketch of the two Tables of the Law. The former was preceded by the words, "If ye," and the latter by, "Keep My." After various unsuccessful efforts by the pupils to guess the biological function of the heart in this well-meant simplification(?) of this simple text, some saying "breathe," and some "feel," there was the usual encouragement, "Yes, dear, but—" When all efforts failed one red-headed boy, with an unmistakable and knowing look in his eye, held up his hand, and the teacher joyfully exclaimed, "Here is a boy who knows." He did, and this was his decipherment of the mystic puzzle: "If ye heart me, keep my tombstones."

It would seem that a return to the old-fashioned method of our grandfathers, who "from a child had known the Holy Scriptures," would be a much more scientific pedagogic plan than that which commends itself to the modern learned psychology of childhood. I am not objecting to other good stories—I believe thoroughly in their use—but best of all are the undying stories of the Bible, and its simple truths in its own simple words. Of Scripture it has been wisely said: "It is a stream in which an elephant may swim, and the youngest child may wade." Children are forever losers by the failure to store their plastic memories with its stories. Milk is good for babes, but watered, skim-milk, in the form of pointless manufactured stories, or namby-pamby songs instead of definitely Christian and churchly hymns, is robbery of the child, and cruelty.

WALKER GWYNNE.

Summit, N. J.

WHY?

Mr. Editor: As one much interested in the Missions of the Church, may I claim space in your columns to ask a much thought over question, and to express a viewpoint concerning a condition which to me is deplorable? Why is it that when missionaries return from the foreign field bringing with them the enthusiasm of those who have been and seen, they are invariably sent, or go, to the larger churches only? Thus the smaller and weaker, though no less earnest ones are left without that stimulus and inspiration, which can alone be gained through personal contact with a worker from the field. I realize that these returning missionaries have but so much time to cover so much ground, so for that reason they are perhaps sent where, numerically speaking, there are more hearts to serve, more hands to work and more heads to impress. But is the natural sequence always the wiser course to pursue? So let us ask ourselves, where did Christ do his greater work, with the multitudes or with the woman at the well, the three men on the Mount of Transfiguration, and the thief on the cross?

While the religious world is praying and working for Church unity, would it not be a good plan and one productive of greater results, if the strong would help the weak? In other words, could not some larger Auxiliary chapter remember a near-by weaker and struggling one by sending to it a missionary speaker? Would not a double blessing then come to the larger society, for who can help the weaker without herself being made stronger through the effort? This is only one humble suggestion, there are many more.

While we of the Church are being taught the wonders of "team work," cannot the Board of Missions and the Woman's Auxiliary provide some channel through which the "little ones can go forth as the mighty"? To work for missions and yet never to hear a missionary speaker; such is the fate of most of the smaller parishes. So it is no wonder that we hear of lack of interest, or of waning vitality. What plant that will not fade and die, if deprived of the warmth of God's sunshine, and if left alone to feed upon itself? What child can grow into the full strength and beauty of pure manhood without the inspiring influence of family or friends? Just so it is with the smaller organizations of our mighty Woman's Auxiliary. They can not do more than produce a stunted growth, while deprived of that vital nourishment which can only come through personal contact with their own representatives in the mission field.

God's blessing will rest upon these weaker branches, which are struggling on, but will not somebody be held responsible for withholding from them the returning missionary? They cannot afford to go to the larger cities nor to invite the speakers to come to them, so "Take heed therefore how ye hear," unless ye pass the word along.

SALLY TAPSCOTT ZACHARY.

The Rectory, Amherst, Va.

The first step in making life worth while is to cease from being over-anxious about the things of life. There are some people who live in continual apprehension of the future. It is true we all ought to exercise wise and provident foresight and preparation for what is to come. But when a man is tortured by anxious thoughts about the possible future, he has less energy left to meet its needs and demands, and certainly little or no surplus resources for the higher life. Christ does not forbid careful preparation for future needs or energies that are likely to arise, but he does condemn that distraction of heart that inevitably arises from continually fearing and apprehending the future. It is true we do not know what a day may bring forth. But we do know that God clothes the lily and makes the grass to grow and feeds the raven. And if we do our part faithfully and trust to Him, He will care for us.—The Presbyterian.

Contributions

OUR CHURCH'S WASTE OF HUMAN MATERIAL.

By a Clergyman's Daughter.

There has never been a time in which our Church has opened more channels of religious and social activity than to-day. Her zeal leads her into paths where human weakness, ignorance and vice call to Christian love and pity for uplift in the Master's name. Everywhere her endeavors in the degrading conditions of tenement life in our city centers; in the nurture of children to Christian maturity through asylums, schools, and playgrounds; in her hospitals where the suffering may return to health and faith, or learn for the first time the blessedness that Jesus brought to men; in the uplift of the negroes through the South; in the reclamation of the mountain white along the Appalachian; above all in her larger missionary efforts in parts of our own and foreign lands where the name of the Redeemer is scarcely known—in every one does she show the energizing spirit and unresting zeal to answer the call of world evangelization.

Our Church to-day has a pressing need for more and better men to foster and guide this social service and missionary enthusiasm at our command. All her wealth poured out, all the God-sent opportunity, all the prayers given for the coming of Christ's kingdom fall short if we lack the consecrated men to carry the gospel and by force of example and personality bring home to men's hearts the conviction of Christ, the most ennobling factor in our modern life. In every paper, in every convention where the Church's needs are shown, there is one insistent question, Why—just when we need them so sorely—do so few young men offer themselves for the ministry of Christ?

Every thinker assigns a different cause to explain this increasing deficit; that young men no longer receive the aspiration for Christian service from their home religious life where family worship has ceased; that the temptations and profits of secular callings are too alluring; that modern scientific thought has deadened the spiritual energy dormant in every young life; that social service has very plausibly supplanted the purely religious endeavors which alone once cared for the eternal welfare of our fellowman. These are all contributing causes, but the list of vacant and dying parishes—a fact so sadly evident in many diocesan journals—has another cause which should be seriously investigated by every diocese and by the Church at large.

Why is it that when other callings to-day are striving to increase their human efficiency, to prevent waste energy, talent, or may be genius by putting the right man in the right place, our Church goes blindly and extravagantly on in her suicidal misuse of those men who have already offered their hard-spent lives to her service? In teaching and other professions positions are filled by central bureaus where thousands of teachers and those employing teachers express their needs and are fitted into proper niches. These know the deplorable effect when the wrong teacher and position are brought together. A college would hardly dare to select its instructors only from those of whom it may personally know or accidentially hear! No such risk would be taken by many a vocation occupying narrower and less important fields than that of religious leadership. And still, year in and year out, this loss of devoted and consecrated effort in our ranks, particularly the priesthood, goes on through our haphazard, out-of-date methods of supplying our parishes with shepherds. As coming of four generations of Episcopal clergymen and with seven priests and two bishops in her own family connections the writer has seen from the inside its wretched results. If there were not so much tragic pathos in this situation its humor might appeal.

When a parish falls vacant the vestry and congregation proceed, almost unaided, to call a minister. Their knowledge of the available clergy is limited both inside and outside their diocese, particularly if this vestry be small. The call is delayed sometimes for many months while petty bickering and perhaps a deadlock keep the flock without a pastor. Their actual knowledge of the prospective pastor and his fitness for the place often come through some social channel, through newspaper reputation or even advertisement, or through chance acquaintance with the man himself. One small country parish, which the writer well knows, called within five years a long succession of priests, each apparently more impossible than the last to any one who really understood those conditions. The three or four who accidentally accepted, stayed only a few months apiece. Another, a large city church, was the subject for many good natured quips because month after month its call was monotonously rejected by various clergy, not one of whom could or would consider it.

If the call is accepted the clergyman may find his new work totally uncongenial and barren, and accept, as soon as he can, an invitation to some more promising field and running once more the chance of a pitiful misfit. The longer the vestry coquettes with various priests by so much does the unfortunate parish suffer in numbers and in spirit.

Upon the congregations the present chaotic system works sometimes great hardship and discouragement. A clergyman, even if he fits his new work for the first few years, may, on account of fast changing conditions in his parish or himself, become unsuited to carry on the work. In my own State I know one church, in a small city, which nineteen years ago called a man suited to the needs of a homogeneous congregation of well-to-do people. The growth of factories in the place and need for expanding the church's duties discovered him to be undemocratic and almost helpless to spread the gospel among plainer people. Along these lines the work of his church has stagnated; the people feel something of despair, for no call has been extended that he saw fit to accept, and the prospect of having him grow too old for real service of any kind is very near.

In another larger church the congregation has dwindled to a handful. Their priest is unpopular and unfit, but there seems to be no remedy.

This last fact brings about one of the saddest phases of our Church's mismanagement of her clergy. A priest, after passing his sixtieth year say, is faced with the probability of no more calls; this unless he has already made a considerable name in his diocese or has some personal tie with a vacant parish about to call a minister. After all, our Church does not rest her future with a few clergy prominent as pulpit orators, reformers, writers, lecturers, or in any way highly successful; these men may have opportunity to flit from parish to parish at will. But she depends upon the rank and file of her men with no decided talents, but with unmeasured zeal for her service. The tragic result of all this is a number of men in the prime of intellectual and spiritual development shunned by the very parishes that need them. Many a parish has learned the sad fact that it cannot with any certainty get rid of a priest after his powers of usefulness are fast waning or gone. And this condition may exist where the utmost trust and affection abides between pastor and flock. The hurtful tendency therefore nearly everywhere is to call only young men who move often from parish to parish in their ambition for a larger charge. The effect on the country parishes, where services are infrequent, is an appalling number of interrectorates. The members, in the course of years, drop into other churches.

In my own diocese there are more than 17 per cent of churches and mission points vacant, a condition owing partly to their inability to get and keep a suitable man. The bishop's power so often seems mildly advisory, not mandatory, and so the mistakes are made against his knowledge and will. It is stated that 33 1/3 per cent of our clergy are without a charge, and many past fifty; these trained and tried veterans are out of service, the raw recruits are on the firing line.

We have congregationalism run riot, its faults but not its benefits.

From the standpoint of the priest himself the dilemma is very hard. While in one field in the midst of an important piece of work he receives a call which he cannot at the time accept. A few years later, when he knows he ought to go, there is no call to take him away. No matter if his health is failing, or family affairs or other things demand a change, or even if his influence, through no fault of his own, be no longer strong; his hands are tied. A clergyman no longer able physically to take care of a large cure, might lengthen by ten years or so his active labors; but his life is worn away and shortened by work too great for his strength. The tragedy of such a situation has saddened the later years of many a veteran in our fields. We hope the fund for retiring clergy may help the outlook some, but that does not extend to priests from fifty to seventy years whose value to the Church is unlimited when they are given a proper field to cover.

I have heard more than one young man say that nothing could induce him to waste so much time and effort in this particular kind of Christian work. He feels that he may rightly demand a better and more practical appreciation where he has given his all.

This most dangerous effect is already seen by Christians everywhere. A young man burning with zeal for the Master's service may yet be cooled by the knowledge that he may spend a large part of his working life in our Church as a tragic misfit, and this on hardly a living wage; that the special talents, God given and cultivated at great cost, may lie unused or blighted in some uncongenial place from which he is powerless to break away. In the very prime of his experience and spirit-

ual maturity he may be shelved through the fickle pleasure of vestries and congregations. There is no more sad nor inexcusable sight than a life so falling short of its possible efficiency. Is it any wonder that young men turn away from our sacred ministry and fill other niches of Christian activity?

Our Methodist friends may suffer by too frequent transfers of pastors; the Roman Catholic system by filling posts at the dictates of higher officials may have drawbacks. In either case the maximum numbers of men are at their post and the pastorates are articulated. But is there not some course between these extremes, some central committee in each diocese which body working in conjunction with bishops and vestries—within and without their diocese—may fill the vacancies in a clear-sighted way? These committees with mandatory power might consider the case of priest or parish needing a change and act as a clearing-house to place every worker where he may do his best and do it longest.

We need reorganization. Surely it it unworthy of us, blessed with such an intelligent membership, to allow the continuation of this present wasteful, out-of-date, and sometimes cruel system. It is no use to clamor for more workers in the Master's vineyard, no use to complain that the spirit of service is lukewarm. We neglect, ill treat, and abandon those already pledged.

Until we use with less extravagant carelessness those lives already at our command, we may expect volunteers below our needs in quantity and in quality and a decreasing ability to do our duty in the Master's cause.

TRIBUTES TO THE MEMORY OF THE LATE REV. PROFESSOR R. W. MICOU, D. D.

Readers of the Southern Churchman may remember that on Wednesday morning, May 26, 1915, a memorial pulpit was dedicated as a memorial to the Rev. Dr. Micou in Trinity church, Waterbury, Conn., where he had been rector from 1877 to 1892. During his rectorship the present fine edifice was built. The pulpit dedicated to his memory in this church where he preached the gospel so faithfully is of handsome, dignified design, with little ornament, save the carved inscription of dedication, and is, as the local paper remarked, the most appropriate memorial that could have been devised for the beloved rector of Trinity's earlier years.

Although the dedication service was held nearly two months ago, we believe that as Dr. Micou occupied so prominent a place in the Virginia church as a professor in the Theological Seminary, a more extended reference should be made to this service in the columns of the Southern Churchman. For this we are indebted to the Waterbury American, published on the evening of Thursday, May 27, 1915. We will first give the tribute of the paper itself to Dr. Micou's work in Waterbury, which is worthy of preservation, and then quote some passages from Bishop Lines' memorial sermon, which is also worthy of publication in full, but would possibly demand too much space in the columns of the Churchman.

The service took place at the meeting of the New Haven County Convocation. It consisted of the celebration of the Holy Communion, the dedication of the pulpit by Bishop Lines of Newark, and the memorial sermon preached by him.

The following beautiful tribute to Dr. Micou's faithful rectorship at Trinity church, Waterbury, comes from the Waterbury American itself:

"Few men who have filled, for a term of years, a prominent place in Waterbury life, were better known and more truly loved and respected than was the Rev. Dr. Micou, during his rectorship of Trinity parish, from 1877 to 1892. Not only the people of his own congregation, but his neighbors, his fellow-clergy, and the children of the public schools, which he often visited in his capacity as a member of the Board of Education, looked on him as their personal friend. To the German people of the city he was especially well known, his knowledge of their language in the days when the ability to speak or read another language than one's own was a more rare accomplishment than it is today, and when there was no church, Catholic or Protestant, especially for the German-speaking members of the city population, bringing him into close contact with them. He baptized their children, married their young people and buried their dead, reading the services in their own tongue. He knew his people individually, where they were, what they were doing, and what interested them, and his departure from the city was a real grief to many persons."

Bishop Lines was chosen as the preacher because as rector of St. Paul's, New Haven, he became a devoted personal friend of Dr. Micou, and held him in high esteem as a clergyman of great ability, sound judgment, and solid learning.

The Bishop took as his text the beautiful words from Psalm 4:15, "We walked to the house of God as friends."

Among the chief references to Dr. Micou, he said:

"It is my privilege to speak on the first rector as an associate in work, a good friend and an inspiring fellow student, for a great company who remember him, and bless his memory, as also for a great company who like him, have fallen on sleep.

"He came from the South and as a school-boy had seen service in the Civil War. He came at a time when the remembrance of that conflict was fresh in the minds of men, but while remembering his well-loved South, and its lost cause, he was living in the present, and his face was set forward. He was large-minded, a lover of his country with an ideal of patriotism quite beyond perpetuating the memory of old contentions. He fitted into New England, and took his part in the service of the Church, and of religion, interested in everything which made for the better life of the community, or of any one whom he could serve. No prejudices narrowed his life and interests. While a man of definite convictions, he was generous in his thinking and conduct, and able to appreciate the other man's point of view. His interest in study and preaching did not prevent him from manifesting good practical sense in the various questions which arose concerning the conduct of affairs.

"I believe him to have been a good pastor, interested in his people, thoughtful for them in time of trouble, with close knowledge of their needs. He seemed to win their affection, and to carry their regard and confidence with him through all the years of his life here. With unusual fondness for reading and study he did not forget that the books from which sermons are made are not alone upon library shelves, but also in the lives of men and women in their homes. He studied, knew, and loved people as well as books. He was thoroughly genuine, unselfish, and discriminating in his judgment of people, a lover of good men—yes, and of others also.

* * * *

"Of him as a student I ought to speak to-day, for this was a distinguishing characteristic. He belonged to a company of clergymen who met together regularly through many years for study, particularly of questions relating to the life and work of the Church, and the better understanding of Holy Scripture. I think we would all say that he was the first among us, the most widely read in history and theology, and an inspiration to us all. How he found time to read so much in connection with well-performed Church duties we could not understand." * * *

"I have heard many of those who studied under him" (at Philadelphia and Alexandria) "speak most highly of his work and what they had learned from him; how he had helped them to have a higher appreciation of good learning, and how they had been inspired to study. I saw or heard from him now and then, and I believe that he found in instruction congenial work. He was ever studying and making himself more efficient, and this purpose took him across the sea to Oxford where he died. It was a fitting place whither to make a pilgrimage, and bring the journey to an end, for he could appreciate beyond most or all of us for what Oxford has stood. * * *

"He made his contribution to the service of the Church which he loved with all his mind and heart. He kept the highest ideal as regards the development and use of his life clear down to the end. Better than the rest of us he saw things straight and he saw things whole. He established a friendship by his studies with the master spirits of other days, while for our good he walked with many of us as friends in the house of God. Well fitted to be a critic of the thoughts and writings of other men, he was kindly and considerate, ever ready to show appreciation and give praise for good work. * * * Without ambition for place or preferment, he enriched the life of the Church here in the parish, which will always be associated with his name, and in the work of his professorships."

We are glad to record these quotations, noble words and true—from a devoted friend of whom we have often heard Dr. Micou speak so highly and with warm affection, and whom we had the pleasure of hearing once in our Seminary Faculty meeting.

SAMUEL A. WALLIS.

It has been pointed out with great appropriateness that men need to-day a revived conception of the greatness of Jesus Christ. Men talk much of the "Prophet of Galilee" and the "Peasant of Galilee," and it is proper that we should always think of Jesus Christ as a great prophet or teacher, and as a real man who walked among men in Galilee; but we must never forget that Jesus is the Son of God, with all the power and prestige which that name implies. Dr. James A. Francis once said: "If you want to have backbone in your character, if you want a peace that cannot be shaken by anything in earth or hell, if you want a courage that will quail not before any task life will ever bring, the royal road to these things is to have behind you and within you the Christ of the New Testament, the eternal, changeless, omnipotent Son of God."—Exchange.

CHURCH INTELLIGENCE

Calendar for July.

1. Thursday.
4. Fifth Sunday after Trinity.
11. Sixth Sunday after Trinity.
18. Seventh Sunday after Trinity.
25. Eighth Sunday after Trinity. St. James.
31. Saturday.

Collect for Eighth Sunday After Trinity.

O God whose never-failing providence ordereth all things both in heaven and earth, we humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

Collect for St. James the Apostle.

Grant, O merciful God, that, as Thine holy Apostle, Saint James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son, Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ our Lord. Amen.

THE EMERGENCY FUND.

On July 17th the one day's income appeal had brought in $260,000 for the Emergency Fund. Each day shows an increase in the figure, and there are signs of renewed activities on behalf of the appeal in many parishes. Many of the clergy are bringing the matter forward a second time, using the latest bulletins and other information which the Emergency Committee is supplying from the Church Missions House. Several diocesan missionary committees report active work to spur on the raising of the apportionment and further responses to the emergency appeal. Within the past month the diocese of Kansas held a diocesan-wide campaign, with the result that the diocese has now given over four times as much as it had before. The Bishop of Springfield reports that some further gifts may be expected from his diocese, which will probably bring the total beyond $1,200. This is not credited to the various parishes, but is credited in a lump sum on the apportionment of the diocese.

In the district of Cuba at the recent convocation, the Cuban clergy requested the treasurer of the district to deduct a day's salary from their next pay checks as a contribution to the Emergency Fund.

The Bishop of Honolulu, in showing the interest in the appeal in his jurisdiction, writes that he had many names to which the clergy thought it useless to send letters. Speaking of three such cases, he says: "One woman sent $5.00 to the Bishop's house, a young man handed one of the collectors $10.00, saying he was a churchman, even if he did never go, and another young man, whose income certainly is not large, sent a check for $20.00." He also says: "With their usual systematic methods of procedure, the Orientals have taken up the Emergency Fund as a serious business, and St. Peter's church alone sent out 150 letters, which the Rev. Mr. Kong had printed in Chinese. We hope our people will do their share, and do it as soon as possible."

It is said that comparisons are odious. One of our laymen writes that he is ashamed of his church, and calls attention to the fact that one diocese of a sister communion wanted $200,000 for a hospital, and it was more than raised in three weeks. On the other hand our Church in all of its dioceses has raised about the same amount for the Emergency Fund in four months. However, the strength of the Emergency appeal is that it is not being raised by whirlwind methods, nor have efforts been concentrated on wealthy people. The appeal is as wide as the Church, and aims to place the responsibility in an equitable democratic way on every single churchman. As a result the giving is real, spontaneous and personal. It represents desire rather than pressure. It is to be hoped that in the near future this project will be carried to final success, and that this layman, and everybody else, will have cause to be proud of his Church.

A parish in one of our most conservative southern cities has made an unusual record in giving. It has 173 communicants. Its apportionment is $835, on which they have paid $948. In addition it has given $379 for the Emergency Fund, with the information that there may be more coming. This makes their gifts for the Fund alone $2.19 per communicant.

THE BIBLE SOCIETY OF VIRGINIA.

In 1907, by a satisfactory agreement between the Board of Managers of the American Bible Society and the Board of Managers of the Bible Society of Virginia, the Bible Society of Virginia became the South Atlantic agency of the American Bible Society. Under the terms of this agreement the territory of this agency includes not only Virginia, but West Virginia, North and South Carolina, Georgia and Florida. It was also agreed that the Bible Society of Virginia should retain its charter rights and continue its corporate existence so that all such rights and privileges formerly enjoyed by the Bible Society of Virginia are retained by it. The Bible Society of Virginia can still receive contributions and legacies, and for the larger prosecution of the work is greatly in need of such help.

Under this agency arrangement, the Bible Society of Virginia has just closed one of the best years in its history as to the distribution of Scriptures, the total number of volumes being more than 120,000. It is a significant fact that this distribution represents thirty odd foreign languages, showing the ever increasing importance of work among foreigners in this section of our country; in fact, this is rather a new phase of work, inasmuch as a few years ago there were but a small number for foreigners in this section. The Board of Managers of the Bible Society of Virginia is the Advisory Board of the agency. This Board is composed of thirty representatives selected from the Evangelical churches of Richmond. The Episcopal Church is represented on this Board by Rev. L. R. Mason, D. D., Rev. J. W. Morris, D. D., Rev. J. Y. Downman, D. D., Rev. E. E. Osgood, Messrs. James Caskie, L. M. Williams and James A. Moncure and Dr. John R. Wheat. Mr. James Caskie is also one of the vice-presidents of the Board.

Under the new arrangement the Bible Society of Virginia has not only had its local territory and opportunities enlarged, but has become an important factor in world-wide Bible distribution through the American Bible Society. The following facts, therefore, in regard to this larger work may be of interest: For the year just closed, the American Bible Society, through its various agencies, at home and abroad, distributed 6,370,465 volumes, an advance over the preceding year of 1,119,289 volumes, by far the largest total distribution in the history of the society. The total issues of the society in ninety-nine years has been 109,890,356.

The society has suffered keenly as to contributions on account of the depressed conditions incident to the war in Europe. So serious has been the falling off in contributions that the society has been forced to retrench nearly $100,000 in its appropriation to the agencies for the next fiscal year. This retrenchment has been made notwithstanding the unprecedented opportunities which the society has at home and abroad for Bible distribution. A ringing appeal, therefore, comes to all who really desire the coming of the kingdom to rally to the help of the society, and by gifts and prayer furnish the means with which to meet its obligations to the world.

In conclusion, we would call attention to the fact that next year will be the centennial of the society, and it is confidently hoped that all the Protestant churches in this country will arrange for a suitable celebration of this important event.

THE LAYMEN'S MISSIONARY MOVEMENT.

A letter from the chairman to the Committee of the House of Bishops on the Laymen's Missionary Movement.

I have seen so many advantages accruing to the men of the Church from the suggestions and impetus of the Laymen's Missionary Movement, and have personally experienced so much good from the movement that I venture once more to write you as a member of the Committee of the House of Bishops on this subject.

It must be apparent that this movement has not yet exhausted its fund of energy, information and inspiration, which the men of our Church may share to the great advantage of the missionary cause generally, and our own responsibilities in particular.

I beg permission to direct your attention to the opening of a new campaign in the autumn of 1915 and extending well into the spring of 1916, dates for all which are furnished in a circular supplied by the secretary, 1 Madison Avenue, New York, including the following appointments: Chicago, October 14th-17th; Detroit, October 20th-24th; Atlanta, February 2nd-4th, 1916; Greensboro, N. C., February 9th-13th; San Francisco, February 20th-23rd; Fresno, Cal., February 23rd-27th; Los Angeles, February 27th-March 1st, and the National Missionary Congress, Washington, D. C., April 26th-30th.

It appears to me that it would be well if the members of our committee would attend one or more sessions of the meetings in our immediate neighborhood, where I am sure we should be cordially welcomed and an expression of interest or sympathy or a word of advice would be well received. Might

we not also help our laymen by directing their attention to these meetings with the expectation of deepening their interest and improving our own plans and methods in conducting missionary campaigns in our dioceses and parishes.

With the hope that you will in some way cause the officers of this movement to believe that we desire to be of real service as counsellors and advisers.

C. K. NELSON,
Bishop of Atlanta, Chairman.

AMERICAN SOCIETY OF CHURCH LITERATURE.

Election of Directors.

The third group of directors for the American Society of Church Literature, the American counterpart of the English S. P. C. K., has just been held. The men elected in the order of votes received were the Rev. Oscar Homburger, D. C. L., rector of the Church of the Advent, Chicago; the Rt. Rev. William Walter Webb, D. D., Bishop of Milwaukee; Mr. Clinton Rogers Woodruff, of Philadelphia; the Rev. Henry D. Speakman, chaplain at the State Sanatorium for Tuberculosis at Mont Alto, Penn., and the Rev. Professor Arthur W. Jenks, D. D., of the General Theological Seminary. The Rt. Rev. Thomas Frederick Davies, D. D., Bishop of Western Massachusetts, is president, and the Rev. John S. Littell, D. D., the famous author of Historians and the English Reformation, is the founder and secretary. Among the other prominent directors are the Rev. William H. Van Allen, D. D., L. H. D., D. C. L., LL. D., the Rev. Father Officer, O. H. C., the Rev. F. W. Fitts, the Rev. J. G. H. Barry, D. D., Professor Ralph Adams Cram, the Rev. Charles Herbert Young, of Chicago, and several others, making a total of sixteen, including the president. Next January five others are to be elected, bringing the membership to its total. It is hoped to have a meeting of directors next October, to enlarge the work and carry out some of the plans of Dr. Littell. Though but one year old the organization has already done much good work, and it is hoped to broaden this greatly shortly, and to fill a long felt want in American Church affairs.

COMMISSION ON HISTORY TEXT BOOKS.

Persons having business with the Commission on History Text Books are notified that now is the time to communicate with the secretary.

The Joint Commission on Text Books of English and American History, appointed by the General Convention of 1913, held its organizing meeting in New York on May 25th. The Bishop of Ohio was in the chair, acting for the Bishop of Western New York, and the Rev. John S. Littell, D. D., was secretary. The Rev. Henry P. Scratchley, of Poultney, Vermont, was elected permanent secretary of the Commission. Letters of regret were read from members of the Commission unable to attend the meeting. To fill several vacancies which have arisen in the Commission's membership, new members were elected, and arrangements were made to secure the nomination and election of others, for which purpose the secretary of the meeting was designated a committee.

Other matters acted upon were: Agreement to draft report in form suitable for popular distribution, division of the Commission into committees to prepare several different departments of the work.

The question of financing the work of the Commission was left over for further consideration.

The work of the Commission is expected to make progress this summer in preparation for a meeting to be arranged as early as convenient.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Industrial School and Farm for Homeless Boys, Covington.

This excellent institution, of which the Rev. George Floyd Rogers is president, and Mr. C. C. Thurber, Covington, Va., is superintendent, is doing a noble work with the means at its command.

Boys without homes, or boys on the very morning of a criminal career, are a pleading call to a promising service. There are many in every community. Frequently the inadequacy of the home, the drunkenness of the father, the desertion of the father or mother, robs a child of that which by nature he should have. The effect of such homes is to make at once the delinquent child. He in turn becomes a menace to the community in which he lives as well as a "loss" to society in general. The juvenile societies' purpose is to help the children that can be saved in the home and as the home is being helped. Some children have to be removed from such evil or weak surroundings in order to give them that chance under strong and clean control that will make them men of honor and value to the State. The Home for Boys seeks to meet this need, as far as it can.

The Home is located on a four-hundred-acre farm in Alleghany County, much of which is now under splendid cultivation. The trucking part of the acreage is now in a most productive state, and will supply in abundance vegetables for summer use; and a cannery is to be installed, so that the work of the boys in summer will go far to feed them in winter. The boys are being trained in the skillful use of the hoe, the plough, in milking, and the care of poultry, as well as in the rudiments of a common school education.

Thirty-seven boys now fill every available space in the buildings and have overflowed into tents, which will serve excellently well till the fall. Many more than three hundred applications are upon our waiting lists, and, within the past four days, from a widely-distributed territory in the State have come applications from seven boys to be received. This Home is the only one of its kind in the State, and many boys who otherwise go to the reformatory might be taken by it if good and wealthy citizens made it possible for it to house and care for them. Means for additional buildings is urgently needed.

Miss Whitfield Resigns.

After consecrating a number of years in most faithful and loving service at Grace Mission and the Home for Boys, Miss Whitfield finds that she must withdraw from the work and assume other duties of a private sort.

Her quiet Christian influence through the years upon the mountain people and upon the boys of the Home, her wonderful ability to inspire a love of that which is good, and her great loyalty to her Church, have made abiding impress upon the lives of those with whom she came in contact, and her leaving occasions a great loss to the entire field.

Every effort will be made to find some godly woman, who combines the fire of a burning purpose to serve with a fitness which rightly consecrated, will continue the valuable work for the Master and his children. The harvest truly is plenteous, but such laborers are few.

If these lines come to the attention of some such persons, the authorities of the Home would be glad to confer with them, that there be no let nor hindrance to the progress of the gracious work so well and nobly begun.

Parish Day at Courtland.

The Church people of Southampton County held their first annual "Parish Day" in St. Luke's church, Courtland, Wednesday, June 23rd. About three hundred people from the various sections of the county were present, and the seating capacity of the church was taxed throughout the day. The Rev. Francis R. Lee, the rector, presented a class of ten, one of the largest classes in the history of St. Luke's church, to Bishop Tucker, who confirmed the candidates and made a most appropriate address.

After the confirmation service, the Hon. J. L. Barham, of Newsoms, presided, and in a few well-chosen words stated that the object of the Parish Day was to promote a feeling of solidarity amongst churchmen in all that pertains to the church work in the county. Then the address of welcome was made by former Senator William Shands, of Courtland. Bishop Tucker spoke on the subject of Missions. Wm. Ridley Shands, a recent graduate of William and Mary College, spoke on the "Brotherhood of St. Andrew." Young Mr. Shands made a most able speech in presenting the splendid work of this organization. Dr. E. A. de Bordenave, of Franklin, took as his subject, "Parish Machinery," and it was a most thoughtful address, full of valuable suggestions for the development of local work. Then the delegates and friends were given a recess, in which dinner was served in the beautiful and spacious churchyard. It was an "old Southampton dinner, and was so bountiful that much remained to be sent to the sick and to the almshouse and jail.

In the afternoon session, Mr. Nat. T. Ridley, of "Bloomfield," gave an account of the Episcopal church in Boykins.

The last feature of the day was a fine paper on the history of the Episcopal Church in Southampton County, which was read by Miss Fannie Webb, of Franklin.

In every way the Parish Day was a success, and it brought pleasure and profit to all who attended. It will be an annual affair and will increase in popularity and power as the years go by.

Bishop Randolph's summer address will be "The Brunswick Inn, Waynesboro, Va.

CUBA.

Rt. Rev. H. R. Hulse, Bishop.

The Fourth of July in Holy Trinity Cathedral, Havana.

Americans sojourning in a foreign land are perhaps drawn closer together on the Fourth of July than on any other day of the year. Falling on Sunday, as it did this year, it provided an occasion for a unique and inspiring service, designed to unite both Americans and

Cubans more fully in their interest in a common cause. Arrangements were made to present the two national emblems and hang them in the Nave of the Cathedral. The American flag was the gift of the Havana Chapter, Daughters of the American Revolution. Participating as representatives of the Church were Bishop H. R. Hulse, Dean G. B. Myers and the Rev. Canons H. B. Gibbons and F. Diaz Volero.

Acting on behalf of President Menocal, of Cuba, Doctor Laguardia, secretary of justice, in a few well chosen words, presented the Cuban flag to the Cathedral, and during the singing of "Bayameses" it was slowly raised to its permanent position. Canon Diaz responded for the Church.

The American flag was then presented by the American Minister, the Hon. Wm. E. Gonzales, and accepted, on behalf of the Cathedral, by Dean Myers. The hearts of those composing the large congregation were thrilled as during the singing of the Star Spangled Banner "Old Glory" was raised to its place above the pulpit. It will there suggest to waiting congregations the protection and support extended by a great nation to the gospel of life, love and liberty.

Bishop Hulse took for his text Genesis 12:2 and 3—"And I will make of thee a great nation, and in thee shall all the families of the earth be blessed." In an eloquent and forceful manner the Bishop proceeded to show that America has a mission in the world. During such troublesome times as these it should be a mission of peace. But we must seek a permanent peace. War may decide which of two nations is the stronger, but the result will not be peace. That can only be built upon a foundation of righteousness and justice.

The Communion Service in A flat by Custance was well rendered by the vested choir. For the Introi Anthem they sang "Harken unto me, O my People," by Sullivan, and for the Offertory Anthem, "Praise the Lord, O Jerusalem," by Hall.

DELAWARE.

Rt. Rev. T. J. Kinsman, D. D., Bishop.

Rehoboth Clergy House: The Clergy House at Rehoboth Beach has received gifts of table linen, bed linen and a new stove from the Junior Auxiliary of the diocese, and a new bath room, for which the Bishop and Mr. George A. Elliott, of Wilmington are responsible. The Bishop has rented the house for the season, as usual, and is placing it at the disposal of the diocesan clergy and their families. The house will be continuously occupied from June 1st until October 1st.

Memorial at Claymont: On Sunday, July 11th, Bishop Kinsman dedicated a new altar-rail in Ascension church, Claymont, in memory of Mrs. Emma Adelaide Lodge, the most active member of the parish for many years.

Personals.

The Rev. William H. Groff, of Clayton, Delaware, who has been ill for some time, has had to relinquish his work for the present, although hopes are entertained of his recovery.

The Rev. Cornelius S. Abbott, of the Church of the Good Shepherd, Washington, has been elected Vicar of Old Swedes' church, Wilmington.

The Rt. Rev. Frederick J. Kinsman, D. D., Bishop of Delaware, who has been spending three weeks in the southern part of his diocese, has now gone to his summer home, Birchmere, Bryant Pond, Maine.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Divinity School.

After having lain over for thirty days, as is required by the laws of the Divinity School in Philadelphia, the nominations made at the time of the annual meeting of the joint boards the Rev. George G. Bartlett was elected dean and also to the Jay Cooke professorship of Homeletics and Pastoral Care; the Rev. George C. Foley, S. T. D., was transferred to the Church of the Holy Trinity professorship of Systematic Divinity; the Rev. Royden Keith Yerkes, D. D., elected instructor in Greek, Old Testament Literature and the History of Religions.

Missionary Growth.

Almost every mission in the Convocation of Chester shows substantial progress. Never in its history has the outlook in this convocation been so bright. Most marked has been the revival of St. Mary's church, Warwick, where for years there were only a handful of worshippers. The average attendance is now far above the hundred mark under the wise energy of the Rev. Caleb Cresson, Jr. Under him it has also become the social center of the surrounding country. The Rev. Edgar Lewis Sanford is doing a like good work at St. Mark's church, Honeybrook. The Rev. Jules L. Prevost, M. D., ministers to five congregations from St. Paul's church, West Whiteland as the center, giving at all these points illustrated lectures on the Life of Christ. Additional ground has been purchased for the mission at Highland Park. During the past year nineteen adults and twenty-one children were baptized at all Saints' Mission, Darby, and eighty-three confirmed. The Sunday-school has 311 scholars, while the congregation is greater than the capacity of the present parish house.

Bequests.

In bequeathing $25,000 of her fortune to five charities, Mrs. Mary Van Beil gave $5,000 to the Episcopal Hospital, and directed her executors to provide funds for the education to the priesthood of John J. Gallagher, a young man whose character she greatly admired.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan

Tent Cathedral.

In commenting on the work at "Tent Cathedral," which is the latest venture of the local Episcopal church in the realms of open-air evangelism, the Rev. Dr. A. Carstensen, chairman of the committee in charge, says: "The Episcopal Church has always stood for worship. She has also been alive to the duty of ministration to the poor and afflicted of the children of men; but in the work of evangelization she has lagged behind other communions. Now the Church is waking up and Tent Cathedral is one evidence that our worshipping Church, our ministering Church, realizes that she must also be an evangelizing Church."

Attendance at the services in the great tent, which is open nightly except Saturday on the grounds of the Cathedral of St. John the Divine, has increased, rather than dwindled following the successful first week. On at least one night this week the tent was filled to capacity, and extra benches had to be provided on the outskirts of the crowd. The acoustic properties of the tent are remarkable, and persons frequently stand on the streets bordering the tent to hear the inspiring sermons. The audience in the tent itself has been most cosmopolitan. Several Bishops and a large number of prominent laymen have been observed in the audience, and from the immediate neighborhood mothers come with their babes in arms and young women with their attending young men.

The Children's Service, which attained an immense popularity last week under the Rev. Dr. W. G. W. Anthony, will, on several nights, include a sermon with stereopticon lantern slides.

The meetings in Tent Cathedral are shortened somewhat this week since the time allowance for the question box is cut down to ten minutes. This brings the adjournment of the sessions within a few minutes of 9 o'clock, the sermon being last on the program. The Evangelistic Committee is co-operating with the Episcopal Church in this movement.

For the Second Department, in religious education work, the Rev. J. W. Suter, Jr., assistant at St. Anne's, Lowell, has been chosen secretary, and will enter upon his work in September. This work has something to do with the successful Demonstration School at St. Mary's, this city, and will have more to do with the Gary School plan to be inaugurated in the Bronx with the opening of the public schools. Mr. Suter is a Cambridge man.

Summer preachers in New York in July include Bishop Woodcock, of Kentucky, who has been at the Cathedral; Bishop McCormick, of Western Michigan, at St. Bartholomew's, and Bishop Williams, of Michigan, at Grace church. Indications in New York this year so far are that Sunday attendance, even where special preachers are provided, will not be large, but that tent and street meeting attendance on week days and week nights will be very large. Madison Square and Wall Street meetings were never attended by so many men as this summer. Gospel talks in both places draw larger numbers even than socialism.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Bath Parish Celebrates Centennial.

Beginning Sunday, June 20th, the parish of St. Thomas' church, Bath, celebrated the week in commemoration of its centennial. The first services were held in the village in the summer of 1815 by the Rev. Caleb Hopkins, then missionary from Mauch church, and from the small beginning of worshipping in a private house and court-house the parish has now become one of the most complete and valuable group of buildings in the diocese. The celebration was opened by Bishop Walker, who was present in the morning, and confirmed a class, and who preached the baccalaureate before the Haverling High School in St. Thomas church in the evening. At this time all other places of worship in the town were closed and not only the students, but the faculty and the Board of Education as well, attended the service. A program was carried out during the week, when several former rectors were present to participate in the functions.

G. F. S. Holiday House.

The Girls' Friendly Holiday House

of the diocese was opened on July 1st. It is situated this year on Canandaigua Lake, and, as heretofore, is open to members, married branch helpers and associates. Board is placed at the nominal sum of $3.50 and $4.00, and the railroad fare is very moderate from all points of the diocese.

New Church in Buffalo.

On Sunday evening, June 27th, at seven o'clock, Bishop Walker, assisted by several of the city clergy, laid the cornerstone for the Church of the Holy Communion. The service was held on the floor of the new edifice, whose walls are up to the window frames. The walls of the church were draped with American flags, which also hung from the windows of the neighboring houses. The Mission of the Holy Communion is one of nearly a dozen started in the city and started by the Rev. Charles H. Smith, D. D., rector of St. James church, in a little more than thirty years of his ministry. Most of these missions have become self-supporting parishes, and one of them now has two missions of its own to look after. The contract for the building, exclusive of glass and furnishing, amounts to $18,000, of which sum Dr. Smith offers to give dollar for dollar of that raised by the people. It is hoped that the church will be ready for occupancy in October.

Conference of Church Workers.

The Conference of Church Workers of the Second Synod, met in Geneva July 3rd to 10th, and attained the utmost success, with an enrollment of 200, so that plans have been made to hold the conference again next year in the same place, the dates being chosen are July 5th to 15th. A celebration of the holy communion was held each morning at the chapel of Hobart College, where nearly all those attending the conference were housed, and at 9 A. M. daily was held a lecture on some aspect of social service. From 10 to 11 classes were held on missions, religious education, social service and the Girls' Friendly Society. Missions lectures were held at noon and at 2 P. M. with such speakers as Bishop Lloyd, Dr. Burleson, Rev. Arthur M. Sherman and others. Rev. David L. Ferris, of Rochester, gave a most inspiring evening lecture on Bible Study.

Bishop Walker was a visitor to the conference one day and extended a greeting as Bishop of the diocese. Many social functions were also enjoyed.

The Fourth at St. Paul's. Buffalo.

On the 4th of July an "old-fashioned" Fourth service in St. Poul's church, Buffalo, Rev. Chas. A. Jessup, D. D., rector, when a service set forth by the General Convention of 1785 and ordered "to be used in this church on the Fourth of July forever," was used. At 9 o'clock on the morning of the 5th the chimes of St. Paul's rang out "America," at which time Dr. Jessup asked, through the daily press, that all who should be within hearing to pause with bared head to give recognition to the sentiment the ringing of the bells portrayed.

To Bishop Walker St. Peter's Day, June 29th, had many pleasant associations. It was the anniversary of his birth and also the anniversary of his ordination to the diaconate, priesthood and of the day when he presented his first class for confirmation to Bishop Horatio Potter. The clergy of the city presented the Bishop with a large bunch of magnificent roses, and he was the recipient of many telegrams and letters of congratulations, as well as personal calls to wish him a happy birthday.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop

District Missions: For about three years Rev. William B. Guion has had charge of a large number of mission places in the South-east Convocation and the North-east Convocation of the Diocese of Kansas, shifting his headquarters from Sedan to Hiawatha, one of the most beautiful and modern cities in the State. Classes have been brought to confirmation in some places for the first time in a number of years, and baptisms have been held for the first time in a good many years. Congregations and Sunday-schools have been built up and improvements made in and around church buildings. By this sort of work churches are kept open and services held in places where they cannot stand alone. The missionary work is as genuine as that carried on in foreign fields or anywhere else at home. Through these services many people are reached and taught the doctrines and principles of the Church.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

Vacation Bible Schools.

On the first Tuesday in July there was opened in nearly every neighborhood in Baltimore the Daily Vacation Bible Schools, which will interest and instruct about 3,000 children during the six weeks of the session, which will close August 12th. Their work is now under the care of an incorporated association, of which the Rev. Richard W. Hogue, rector of the Church of the Ascension, is the president. The purpose of these Summer Bible Schools is to teach the children who otherwise would be idle during school vacation, instructing them in useful handicraft, inspiring their patriotism and a love for Bible stories. There are brief religious exercises at the opening of the daily sessions, followed by a musical period, which includes vocal and breathing exercises, a singing lesson and calisthenics with music. Then there is a Bible lesson of about half an hour, followed by manual work and play in sections. The boys are taught hammock making, chair caning and basketry, and the girls reffia work and sewing. Each day's work is closed with patriotic exercises of saluting the flag and singing "America." Among the schools connected with our own church are those opened at the Chapel of the Guardian Angel, Church of the Ascension, the Bishop Pant Memorial, St. Andrew's, St. Mark's and St. James, colored.

Clerical Anniversaries.

On July 1st the Rev. William Meade Dame, D. D., rector of the Memorial church, Baltimore, celebrated very quietly the thirty-seventh anniversary of their rectorate. Only two other rectors in the diocese have been in active service in their parishes longer. Dr. Dame is one of the most loved and honored of all the diocesan clergy, and none have contributed more to the welfare of the city or taken a more active interest in diocesan affairs than he. Dr. Dame, who was a gallant soldier in the Confederate Army, has always kept up his interest in military affairs, and served as a chaplain in the Fifth Maryland Infantry for many years. He has been honored in the diocese by being elected as a deputy to four sessions of the General Convention, and as a member of the Standing Committee for many years, and its present president. He is assisted in his parish work by his son, the Rev. W. Page Dame.

Another of the most widely known and beloved of the clergy, **the Rev. Dr. W. H. H. Powers,** rector of Trinity church, Towson, Baltimore County, has recently celebrated the thirty-third anniversary of his rectorate. Dr. Powers has been ill for some weeks, and is now taking a three months' vacation to regain his health.

The Rev. Edward T. Lawrence, D. D., one of the most learned of the clergy and for many years one of the examining chaplains of the diocese, has just completed twenty-six years as rector of St. Mark's-on-the-Hill, Pikesville, Baltimore County.

Death of Prominent Laymen.

Mr. John Meniken Carter died at his home at Mt. Washington, near Baltimore, on July 3rd, aged seventy-two years. Mr. Carter was one of the oldest members of the Baltimore bar, formerly secretary of state of Maryland, prominent in Masonic circles, president of the Maryland Institute of Fine Arts, and for more than thirty-four years a member of the vestry of St. John's church, Mt. Washington. The services of the Church were said at the house on July 5th, the Rev. W. F. Watkins, Jr., rector, officiating, whence the body was taken to the Masonic Temple in Baltimore, where it lay in state until the following afternoon.

Mr. William H. Gorman, a prominent business man of Baltimore and brother of the late United States Senator Arthur P. Gorman, died on July 7th at Bedford Springs, Pa., aged seventy-two years. Mr. Gorman was a devoted churchman, and for many years a vestryman of St. Timothy's church, Catonsville, Baltimore County, where the funeral services were held on July 10th, the rector, the Rev. Thomas H. Yardley, assisted by the Rev. Dr. William M. Dame, officiating.

Service in Honor of Missionary Martyr.

The six hundredth anniversary of the martyrdom of Raimon Lull, first missionary to the Mohammedans, was celebrated on a recent Sunday afternoon on the grounds of the Pro-Cathedral, Baltimore. Raimon Lull was born in 1235 and was stoned to death in Northern Africa on June 29, 1315, for preaching against the Moslem faith. The anniversary service was in charge of the Rev. Canon Thomas Atkinson, of the Pro-Cathedral, assisted by the Rev. Messrs. H. W. S. Powers, C. Werill, Don S. Colt and Peter Ainslie. Addresses were delivered by the Rev. Drs. Clayton H. Rauck, John H. Strong and John McDowell, of the Reformed, Baptist and Presbyterian churches, respectively.

Farewell Dinner to Clergyman.

The Rev. Philip R. Williams, who for the past two years has been assisting Archdeacon Smith at St. Thomas church, Garrison Forest, Baltimore County, was the guest of honor at a farewell dinner given on the evening of July 12th, at the Green Spring Valley Hunt Club by a number of prominent men of the congregation. Mr. Williams is about to leave for Alaska, where he is to have charge of the mission work at Fanana. Addresses of regret for his departure, of appreciation and good wishes were made by Mr. Gustav L. Stewart, Archdeacon Smith and others.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Langley Parish: Rt. Rev. Dr. Brown, Bishop Coadjutor of the diocese, made his first visitation to this parish on Sunday, July 11th, when he preached a most impressive sermon to a crowded congregation at St. John's church, McLean, and confirmed a class of eight candidates, presented by the rector, Rev. William Painter. The Bishop was the guest of Miss Frances Sorrell Mackall at "Langley," the fine old home of her father, the late General W. W. Mackall, C. S. A., where he had been entertained frequently while a student at the seminary years ago. On Saturday evening a parish reception, in honor of the Bishop, was given by Rev. and Mrs. Painter, assisted by the ladies of St. John's Guild, at the rectory, almost a hundred persons calling to pay their respects to the distinguished guest.

Richmond Notes.

At a meeting of the representatives of the various congregations of Richmond, held in the lecture room of Grace church on July 13th, preliminary arrangements were made for the meeting of the Synod of Washington, which will be held in Richmond in November next. Committees were appointed on Arrangements, Rt. Rev. W. C. Brown, D. D., chairman; on Hospitality, Rev. S. Roger Tyler, chairman, and on Finance, Hon. R. Carter Scott, chairman. These committees will report progress early in the fall.

The Richmond Clericus has adjourned until the second Monday in September.

The Alumni of the Virginia Seminary are trying to raise $10,000 to install a "heating plant" in the seminary buildings. This object was unanimously approved at the meeting of the alumni in June. We are asking the friends of the alumni to help us. A friend in Baltimore has just sent us $250 towards it. We have already invested over $1,500, and have a balance in hand of over $400. This is most encouraging, and we hope soon to do away with the little stove in each room, and have our buildings heated in a modern and dignified way.

A. C.

July 17-15.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Every Member Canvass.

The Cathedral and the Mission of the Good Shepherd, Lexington, have just completed an Every Member Canvass of their congregations, under the general direction and instruction of the Rev. R. W. Patton, secretary of the Fourth Province. Careful preparation was made for Mr. Patton's visit, by organization and the distribution of literature. The two congregations united in the effort and thus enabled the secretary to direct the work in both churches at the same time, and undoubtedly with greatly increased effect. The canvass was made on one Sunday afternoon.

The financial results were very satisfactory. At the Cathedral one hundred and seventy-three old subscribers increased their pledges, and one hundred and eighty-three new subscribers were secured. The amount of increase promised for the parish support was $1,189.02; the amount of increase promised for missions was $1,357.78; making a total increase of $2,546.80. At the Mission of the Good Shepherd $188 was pledged for missions, and an increase of $311 pledged for parochial expenses. Dean Massie says that the moral effect of forty men of the congregation going out to explain the task and opportunity of the Church was very great, and the gain in interest and vital power in the congregation thereby accruing have been marked. Rev. H. C. Salmond, in charge of the Church of the Good Shepherd, says that "men who had never believed in Foreign Missions, entered heartily into the work, having received a new vision from Mr. Patton's visit."

A similar canvass has just been made in St. Paul's parish, Newport, under the direction of the rector, Rev. Lester L. Riley, and with good results.

Degradation of the Ministry.

The ministry of the Church is being degraded by the present day demands of so-called "up-to-date methods" of church work. Parochial organizations so multiply duties for the parish priest as to change the whole character of the ministry. The qualifications for the ministry to-day do not bear so much upon the power to witness for Christ as they do upon the business ability of the man. The average vestry, I think, has the present day department store methods more in its mind that the character of the Church's work. The phrases used now to describe the successful rector are: He must be a good mixer, a social leader, a good organizer, a man who can talk at a banquet, a good golfer, a man's man, etc. These demands have given an absolutely wrong viewpoint to the ministry, so much so that the tendency is to make the ministry a business profession rather than a strong spiritual life developed through persistent and continuous communion with Christ. If a man is succeeding at all as the head of a great parish he hardly has time to say his prayers or to devote himself to the serious study of the Scriptures. The reason of this is not because he (such a man) entered the ministry with the idea of making a business out of it but rather because he has been thrown upon his own resources and left very much to himself in the work of the parish. The laymen pile up the work that they should do on the rector and more and more is the demand that the rector should be able to do not only the things that pertain to his sacred office but also the things that rightly belong to the laity. The ministry of the Church must reassert itself and demand that its sacred office of witnessing for Christ must be protected, and this protection can only come through the faithful service of the laymen.—Bishop Capers' Council Address.

Everybody in this world has a cross of some kind to bear. It may be one lying unseen in the silence of the heart's profoundest depths; or it may be one that is painfully visible to all. To some God gives but one great cross to bear; on others He showers what seems like a multitude of smaller ones. But, great or small, or one or many, the cross is there, and must be carried. Some bearers wreathe their crosses with the sharp thorns of repining and discontent; others with the soft blossoms of patience and hope. It is largely a matter of choice, resting with the bearer; but it is the revelation of our experience that he finds his cross lightest who has learned—bitter though the lesson be—to smile with others at his own miseries.—Ex.

Where to Get Light.

We should never move in uncertainty. It often happens that we harass ourselves about moving or acting, when God would have us to be still and do nothing. We go and ask God about it, but get no answer; we betake ourselves to friends for advice and counsel, but they cannot help us; for it is entirely a question between our own souls and the Lord. Thus we are plunged in doubt and anxiety. And why? Simply because the eye is not single; we are not following Jesus, "The light of the world." We may set it down as a fixed principle, a precious axiom in the divine life, that if we are following Jesus, we shall have the light of life. He has said it, and that is enough for faith.—C. H. M.

Most of us have had troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember? How many that are six months old should we think worthy to be remembered or mentioned? To-day's troubles look large, but a week hence they will be forgotten and buried out of sight.

If you would keep a book and every day put down the things that worry you and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you just as you you allow a fly settle on you and plague you, and you lose your temper or rather get if (for when men are surcharged with temper they are said to have lost it), and you justify yourself by being thrown off your balance by causes which do not trace out. But if you could see what it was that threw you off your balance before breakfast and put it down in a little book and follow it out and ascertain what becomes of it, you would see what a fool you were in the matter.

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them that we should be glad to drop such things and bury them at once in eternal forgetfulness.

Life is too short to be worn out in petty worries, frettings, hatreds and vexations. Let us banish all of them and think on whatsoever things are pure and lovely and gentle and of good report.—Christian Globe.

Between the Days.

Between the days, the weary days,
He drops the darkness and the dews;
Over tired eyes His hand He lays,
And strength and hope life renews.
Thank God for rest between the days!

Else who could bear the battle stress,
Or who withstand the tempest's shock?
Who tread the dreary wilderness
Among the pitfalls and the rocks,
Came not the night with folded flocks?

The white light torches and the plain
Stretches before us, parched with heat;
But, by and by the fierce beams wane;
And lo, the nightfall, cool and sweet,
With dews to bathe our aching feet!

For He remembereth our frame;
Even for this I render praise
O, tender Master, slow to blame
The falterer on life's stormy ways,
Abide with us between the days.

—British Weekly.

Personal Notes

The summer address of the Rev. E. A. Penick, of Tuscaloosa, Ala., is Sewanee, Tennessee.

The Rev. John S. Moody, of Fayetteville, N. C., is spending his vacation at Rockland, Maine.

The address of the Rev. Sidney Thomas Ruck, formerly of Goochland, Virginia, is 50 East Second Avenue, Williamsport, Pennsylvania.

The street address of the Rev. Thomas Dick is No. 3 Myrtle Street, Atlanta, Georgia.

The Rev. Henry F. Kloman, rector of St. Stephen's church, Portland, Maine, has returned home from his vacation spent in Virginia.

The Rev. Edward H. Coley, D. D., of Utica, should be addressed until September 1st at Holland Patent, New York.

The Rev. William B. Allen, general missionary of the district of Asheville, has changed his address to Biltmore, N. C.

Ordinations.

On Sunday, June 27th, in St. Paul's church, New Orleans, the Right Rev. Davis Sessums, D. D., Bishop of Louisiana, ordained to the diaconate Mr. Menard Doswell, Jr., a recent graduate of the Theological Seminary in Virginia, and to the priesthood the Rev. H. Lorraine Tracy. The sermon was preached by the Rev. John D. Lamothe, who also presented the candidates. The Rev. Dr. Coupland and the Rev. Dr. Barr assisted in the services

The Rev. Mr. Tracy is a deaf-mute and a teacher in the State School for Deaf-Mutes at Baton Rouge. For several years he has been ministering to the silent people of New Orleans, almost without remuneration. It is hoped that arrangements can soon be made to place him in charge of the work among deaf-mutes in the Fourth Province.

In Christ church, San Antonio, Texas, on Saturday, June 5th, Mr. D. R. Blaske was ordered deacon by the Right Rev. William Theodotus Capers, D. D., of the diocese of West Texas. The candidate was presented by the Rev. John Ridout. The Rev. Mr. Blaske will take work under Bishop Capers.

The Bishop of Tennessee has lately ordained to the diaconate, on June 11th, in All Saints' University chapel, Sewanee, Mr. Lawrence W. Faucett, and on June 27th, in Trinity church, Clarksville, Mr. Willis P. Gerhart. On June 16th, in the Chapel of St. Andrew's School, near Sewanee, he ordained to the priesthood, acting for the Bishop of Harrisburg, the Rev. Ernest Leroy Paugh.

The Vision of God.

The soul of Moses had to be stirred to its very depths by a vision of God in the burning bush before he was capable of leaving his occupation as shepherd to become the founder of Israel's national religion and the prophet who saw God face to face. Amos was a herdsman in one of the remote districts of Judea without the slightest veneer of culture, but he, too, had a vision of God as he tended his herd on the edges of the desert, and has left us a terse but characteristic description of his experience which brings home the truth to our conscience: The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy? Isaiah was content to be a courier at Jerusalem until one day, when he was praying and brooding over the disaster which had overtaken his country in the death of an able and strong monarch, the veil was rent from before his eyes and he had a glimpse of the great King, Jehovah of Hosts, seated on His heavenly throne and surrounded by the adoring hosts of seraphim. The tenor of his life was changed; he no longer was satisfied with social functions and the ceremony of the court. But his heart responded to the glory which he had seen and he offered himself with a hearty consecration, "Here am I; send me."—Dr. Kelso.

The Light of the Resurrection.

A Hindu fakir, with matted hair and ash-besmeared body, was sitting under a tree in deep meditation. His eyes fell on the leaves of a torn book which some one had tossed away. It was part of the New Testament. He smoothed out the crumpled pages and read words which brought strange thoughts to his hungry soul; they seemed to take him by the hand and lead him straight to the Father. Then he set out to seek for some one who obeyed the book. He found an Englishman who confessed that he obeyed it. The fakir, delighted, noticed that the Englishman wore a black band on his arm, and concluded that this was a distinctive sign of a Christian. So he put a black band on his own arm, and when people asked him who he was he pointed to the band and told them. Some time later the fakir wandered for the first time into a church and listened to a Christian preacher. At the close he announced that he, too, was a follower of this way, and pointed to the band on his arm as proof. They explained that it was an English sign of the death of some loved one. The fakir mused for a moment: "But I read in the book that my loved one has died, so I shall wear it in memory of him." Before long, however, he grasped the gospel of the resurrection, and when he realized that his loved one was alive forevermore a great joy filled his heart. He took off the band from his arm, and the light of the resurrection shone in his face—and that became the sign.—The Bible Society Gleanings.

As you kneel down before you preach place your life in God's hands, ask Him to use you, take your lips and mind and speak through them. Humility is the door to power. No man goes into the pulpit with self-confidence; but let him feel God's spirit is speaking through him, then power will come and wing his message with the word that saves men's souls. Your reward is not measured by flattery or condemnation. Your aim is to bring your people to Christ. You should be content to be forgotten, as the nameless lad who brought the loaves and fishes to Christ with which to feed the multitude. Your reward is in the quiet consciousness of the approval of Him who has called you to be His messenger, and who has given you the inestimable joy and privilege of bringing some of the glory and love of God into the hearts of your people.—The Bishop of Southern Ohio.

"Raising the Tune."

Nowadays, with pianos in nearly every home, and with tuning forks plentiful, this old phrase has largely gone out of use. Time was, however, when "raising the tune" was a very important function. One who could do it well was in great demand on public occasions. Most of us can sing after someone gets us going. The song hums vaguely in our brain, but we cannot start it. Or we are unsure of the proper pitch. Hence we need a leader with a good ear and a clear voice.

So in life. Someone else must frequently "raise the tune" for us. In a general way we know how it ought to go. The song of dutifulness is in us. We are capable of high reaches of heroism and profundities of sympathy. But we lack initiative and confidence. We are half afraid to hear our own voices alone. We want the sense of fellowship in our ideals and in our sacrifices. But let someone else raise the tune for us; pitch it to loyalty and human service, and we easily catch the rhythm and carry the tune with joy. All honor, then, to the Christian who can "raise the tune." All joy to any of us who can do it for others. And a crown to our Lord who has "raised the tune" for us all.—Northern Christian Advocate.

Just as in the stratification of the earth we may have before our eyes a picture of every age which the passing centuries have brought, so in the stratification of common thought and feeling, especially in regard to obligation and brotherhood, we have existent today every moral age through which humanity has ascended on its way up the unending slope of development. It is not difficult to find a representative of the age of Cain. He is the man who believes in and cares for only himself and recognizes no obligation to a fellow man and refuses to call any man brother. It is not difficult to find a representative of the age of Jacob and Esau. He is the man who draws only one circle of obligation. In that circle he places himself and his wife, his son John and John's wife. It is not difficult to find a representative of the age of David and Solomon. He is the man of the myopic moral vision which cannot detect brotherhood at a distance greater than national boundary lines. It is not difficult, either, to find a representative of the Christ age. His name is legion and a legion of legions. He says, "Our Father which art in heaven," and receives as a sacred privilege the opportunity of going into every part of the world and preaching Jesus by word and example.—Christian Advocate.

Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptations, endures persecution, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calamity and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman and improves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age. —Bishop Horne.

Church Knowledge and Nurture

PRACTICAL PLANS.

A little over seven years ago a successful young business man of New England lay ill of typhoid fever. Physicians gave him up. Prayer was answered with recovery of health. On that sick bed he vowed to give up business, should he recover, and devote his life directly to the Lord's work whereever He might call him. An unsolicited call came to help Dr. A. C. Dixon in the Moody church, Chicago. The next year he was made superintendent of the Sunday-school. His zeal was roused for missions, and he promised himself for work in China if the way opened. The school had many interests it was helping; and a new responsibility seemed out of the question. But he interested some friends, and they talked and prayed over the situation.

The result was the development of some practical methods that worked well in that large Sunday-school, some of which at least could be equally useful on a smaller scale in small schools:

1. Prayer was understood to be indispensable.

2. The principle "missionary interest waits on information" was adopted. A campaign of education was systematically begun. The school had a **member** who had **"missions" as her special charge,** and was allowed to talk about them very frequently from the superintendent's platform. She corresponded with missionaries and read their letters to the school; distributed tracts, secured good speakers occasionally; bought missionary books for the library, and then spoke of them enthusiastically to the pupils, and saw that they were taken home and read by the children.

3. The school had a missionary bank account doing business in the various mission fields in which the school decided to render help. Every class received a deposit book with these rules: (a) Freewill offerings only are received. (b) All money is used for Home and Foreign Missions alone. (c) Classes deposit their offerings as a class. Only individuals outside the school are allowed to have separate deposit books. (d) Deposits are made during the school sessions. (e) From gifts of friends of the school, ten per cent. was paid on all deposits over one dollar, every three months.

4. The Duplex Envelope was introduced as the last and newest method, with many doubts of its usefulness. But it remained in use, and is helping towards the school's ideal of an equal gift for missions with every sum given for home support.

The use of these four methods has raised the school's missionary offerings from less than one hundred dollars to one thousand; in the adult department from five hundred to twelve hundred. The lesson for other schools lies in the **percentage** of increase possible in the persistent use of these four methods for any but the smallest schools; perhaps even for them where a missionary leader with organizing faculty and prayerful faith is found.—S. S. Times.

Notes.

The Intermediate Sunday-School Lesson Committee appointed by the Chicago Convention of 1914, met and began its work on the schedules for the cycle beginning in 1918. In a general way (1) the lesson selection is to include a story or narrative which shall serve as a common source of material for study in the several departments of a graded school: and a general theme and golden text will be chosen for the whole school. (2) Other scriptural material specially suited to any given department will be mentioned, where advisable, in addition to the regularly assigned portion for the day. (3) In selecting the common Scripture portion to be printed, the devotional needs of the schools shall be kept in mind, and when that portion is not suitable for worship an additional and more suitable passage shall be suggested.

Co-operation in a campaign for increased efficiency was secured in Cuyahoga County, Ohio, including two hundred Sunday-schools in Cleveland. A committee of twelve ministers outlined some goals for the object of the campaign. One was an increase of fifty per cent in attendance; another was the attendance of twenty-five per cent of the teachers upon training classes; a third was accessions to the church equal to the average school attendance of the previous year. This last effort helped to bind the school closer to each church, and the number of scholars deciding for Christ and his public service was much increased. The whole Sunday-school work of the county was greatly stimulated.—The Christian Advocate.

The American Sunday-School Union in 1914 had 224 Sunday-school agents at work in various fields. During the year these organized 1,368 new schools, and reorganized 687. In these schools there are 7,173 teachers and 68,365 pupils.

William McC. Paxton, of Platte City, Mo., is ninety-four. He teaches a men's Bible class. He has attended Sunday-school for eighty-nine years, and has not missed a service for sixty-four years. (E. g., the V Commandment.)

"Is young B—— a good teacher?" "He seems to hold the boys well." He is not remarkable, but he gives his Saturday afternoons to play with his boys. They say he is "great. Play with pupils doubles the teacher's influence. Where this is impossible, interest is possible. A young woman for her boy's sake studied the rules of baseball. Another won admiration for her willingness and ability to take long walks with her boys: because she could climb fences and was not afraid of snakes. Athletics must be joined to the school through some personality, usually of the teacher, the superintendent, or the president of the organized class.—The New Century.

In the Cambridge Theological School, the registration of the Conference for Church Work numbered 254 from thirty dioceses. More were arriving for the second week. Dean Hodges lectured on the Old Testament, and Dean Hart on the English Reformation. Good class work was done under Dr. Burleson and Miss Tillotson for Missions; Dr. Gardner and Dr. Boynton for Religious Education. In the afternoon the Woman's and Junior Auxiliaries held informal conferences; and one afternoon the Juniors gave a dramatized version of a missionary study. Bishop Lawrence spoke one evening on the Clergy Pension Fund; Bishop Brewster and Dr. Brackitt on Social Service; Dr. Burleson and Mrs. C. R. Pancoast on Missions. A school of Church Music was held at the same time, adding both to the interest and pleasure.

In Sewanee, Tennessee, a Summer Training School for Workers will hold its sessions from August 3rd to 8th, with lectures on Missions, Religious Education, and Social Service. Bishop Knight is in charge.—Living Church.

The Dioceses of Erie, Pittsburgh, Ohio, and Western New York were represented in a Summer School held by fifty clergymen, superintendents and teachers at Conneaut Lake, Pennsylvania, May 31st to June 4th—their first attempt. The school sessions each morning followed a celebration of the Holy Communion in a parlor of the hotel. The afternoon was kept for recreation until 4:30, when the instructors held conferences. Every department of Sunday-school work was carefully considered.

How to Build Up Your Church.

Rev. W. Selner.

The Church, as a divine institution for the uplift and salvation of men, is ever near and dear to the devoted Christian heart. The true believer loves his wonted place of public worship as he loves no other place. He still sings with the Psalmist: "How amiable are Thy tabernacles, O Lord of hosts." The heart and flesh still cry out for the living God, and a day in the courts of the Lord is still better than a thousand.

How is your local congregation to be built up? You are anxious for accessions and the building up of the faith of those who have been in the church for years. You desire to see an increased zeal in the Master's cause. Such a desire is laudable. It is Christian.

The building up of your church lies not exclusively with the pastor. Of course he has his part to perform, but the parishioners have no less their part to perform, and unless they are active, the pastor's work will be up hill business. Whenever the pastor is allowed to be the sole worker the load becomes too heavy. In order that the church may build up and strengthen her cords it is highly necessary that the members attend all the services regularly and statedly. Irregular and careless attendance fails to add new life and energy to the church. It is helpless in the way of attracting the world to the sanctuary and to the gospel. It is enervating to the pastor and sets anything but a wholesome example to those in and outside the church. Make church going a matter of conscience and allow your religion the same vigor on a stormy day as on a calm day. Have a conscience concerning the midweek devotional meeting and the Sunday-school. By all means attend them. Invite non-church goers to the sanctuary. Use your influence to get them there, and when they do come be sure to invite them back. Give the church your best financial support. See to it that peace and harmony reign supreme. Use tact and grace. Forbid strife and contention to dominate Zion. Always speak well of Zion, speak well of your pastor. Instead of finding fault with your pastor and your church, pray for them, and harness yourself to the work.—Lutheran Church Work.

Family Department

For the Southern Churchman.

A Prayer.

By Estelle T. Oltrogge

Keep my heart kind and clean and true
In all I think or say or do,
My inmost thoughts control and guide,
So I may still in Thee abide.

Let thoughts and words and deeds each hour
Show forth Thy all refining power;
My will entire to Thine give place,
So I shall know Thy quickening grace.

Willing to work, or "stand and wait,"
In service small or service great,
For Thee, or for my fellow-man,
Whatever is for me Thy plan.

If 'tis Thy plan to take to-day
This small, weak life from earth away,
Fearless I place my hand in Thine.
My will to Thy great will resign.

If still there's work for me to do,
May I with zeal my path pursue,
And work until my latest breath
And calmly wait for Thee and death.

John Huss, Prophet and Martyr.

By Clarence Edward Macartney, D. D.

Along the banks of the headwaters of the Beaver river, where it flows through the rolling country of Western Pennsylvania, not far from Ohio, there may be seen to-day a quiet, unvexed hamlet which bears the name, both musical and honorable, Moravia. Thither, through trackless forests and over mountains whose solitudes had scarcely yet been broken or invaded, had come a band of the Moravian emigrants and missionaries. Of all the various groups which first came to these shores from the lands across the seas, we have the least reason to doubt the sincerity of the Moravians when we hear them saying, "Our end in leaving our native country is not to gain riches and honor, but singly this—to live wholly to the glory of God."

From that village that sleeps this morning among the willows on the banks of the Beaver river, you can work your way back, without missing a decade of history, to a pleasant meadow outside the city of Constance, where the Rhine comes out from the lake, and there, on a July day in 1415, with fagots piled about him, a pale, worn man, might have been heard saying, "O Christ, Son of the living God, have mercy upon me!" until suddenly the wind shifted and blew the flames in his face, and his voice was heard no more. The Church of the Moravians, the first Church to give a hymn book to the people, the first Church to declare the evangelization of the heathen to be the duty of the Christian community; the Church, which, through Peter Boehler and other mystics, and their influence upon the Wesleys, was the fostering mother of the great Methodist movement, is one of the monuments which remain to tell of the life and death of the Bohemian reformer, John Huss.

In the library at Prague there is to be seen an old cantionale, dating from 1572, and containing three medallions which show the relation in which Wycliffe and Huss stand to the Reformation. The first represents Wycliffe striking sparks from a stone. Below Huss is kindling fire from the sparks. In the third Luther is holding aloft a flaming torch. When Huss was condemned at the Council of Constance, he was declared to be not a disciple of Christ, but of Wycliffe. The sentence was true as to the last part, for Huss, in spirit and teaching, was the disciple of Wycliffe, the Morning Star of the Reformation. The ideas which flashed out from the anvil of the Oxford master's mind are those which occasion no comment and need no defense to-day, though there are those who fear that to-morrow they may need to be defended once again. But in the fourteenth century they were new, amazing, audacious and mighty to the pulling down of strongholds. He challenged the supreme authority of the Roman bishop, and held the utterances of Pope and Councils to be received only when in keeping with the Scriptures. What we have learned in childhood, that the word of God, as contained in the Old and New Testaments, is the only rule to direct us how we may glorify Him and enjoy Him forever, was an idea which was flung out from the mind of Wycliffe, and was to be the lever which, a century and a half afterwards, in the hands of Luther and Calvin, was to overturn the throne of papal dominion.

When Wycliffe died, in 1834, John Huss was a boy of thirteen at his home town, after which he was named, Husinec, in Southern Bohemia. At an early age he was matriculated in the University of Prague, the first of the German universities.

The teachings of Wycliffe had been carried from Oxford to the banks of the Moldau, and their new and revolutionary doctrines were fiercely assailed or warmly defended in the university. The prosperous and intelligent kingdom of Bohemia, partly German, but Slavonic in temper and in speech, had a natural prejudice against the influence of the empire, and there, as elsewhere, there was growing dissatisfaction with the corrupt and divided state of the Church, two and sometimes three men claiming the seat of Peter and hurling their anathemas and interdicts. John Huss was caught in the tide of this unrest and discontent, and in his teaching at the university and in his preaching at the Bethlehem chapel began to repeat and to defend the bold doctrines of Wycliffe. Preaching in the national tongue at his chapel, Huss began to attract great throngs and soon became the mouthpiece of the new spirit in State and religion that was moving in the hearts of men.

Huss, unlike Luther and Calvin, was without the aid of that mighty ally, the printed page. If there had been printing presses to carry the ideas of Huss through Europe as they carried the defiance of Luther a century later, who knows but that the Reformation would have dated from the fifteenth, and not from the sixteenth century?

And yet the absence of the printed page must have added to the power of the teacher and the preacher in his immediate circle. All the abuses that were attacked by the reformers of the next century were fearlessly assailed by this eloquent preacher.

A Papal bull of excommunication was issued against him, and he was summoned to Rome, but refused the summons. In 1411, the infamous Pope, John XXIII, again excommunicated him, and because of the sympathy of the people of Prague for Huss, the Pope added the interdict to the curse of excommunication. This was the last and most dreadful weapon with which mediaeval superstition enforced its dominion. The curse of the interdict involved the innocent with the guilty. It carried with it the suspension of religion and its benefits. The church doors were sealed; the altars were stripped, the cross, the symbol of salvation, was removed; no marriage might be performed, and only priests, beggars and children under two years of age might be laid in the grave. To every heart and home it brought the shadow of eternal death and torment. In order to free the city from this burden Huss went for a time into voluntary exile, going here and there in Bohemia, giving shape to his writings, and completing a translation of the Bible in the tongue of the common people.

It was out of this exile that he was summoned by the Holy Roman Emperor, Sigismund, to attend the Council which he had called to meet at Constance in 1415.

After three conferences with the commission appointed to deal with his case, Huss was found guilty of heresy. On the 6th of July, in order to give greater impressiveness to the ceremonies, the Council which was to sentence him met in the Cathedral. One hundred and six years afterwards Martin Luther arose to face a similar assembly, telling his friends, who feared he might meet the fate of John Huss: "Though Huss was burned, the truth was not burned, and Christ still lives."

Wasted by imprisonment and disease, Huss stood unshamed and unafraid before the power and pomp of the world. The ecclesiastical authorities, observing the old motto, "The Church does not want blood," handed Huss over to the Emperor, who in turn handed him over to Count Louis, with the words, "Go, take him and do to him as a heretic."

Under the guard of a thousand armed men, and followed by a vast throng of people, Huss was escorted to the place of execution, the Devil's Place, a pleasant meadow near the lake. As he walked to the stake, he recited Psalm 41 and Psalm 39: "In Thee, O Lord, do I put my trust; let me never be ashamed. Into Thy hand I commit my spirit; Thou hast redeemed me, O Lord of truth." As the flames leaped up, Huss repeated the prayer of the liturgy:

"O Christ, Son of the living God, have mercy upon us;

"O Christ, Son of the living God, have mercy upon me;

"Thou who wast born of the Virgin Mary"——

Then the wind blew the flames into his face, and his voice was stilled forever. But he, like him who first died for Christ, being full of the Holy Ghost, "looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God."—The Presbyterian.

Miss Harriet's Corner.

Round the restaurant table sat an agreeable little company, composed of some gentlemen, a lady and a girl with charming face and vivacious ways. Meal and conversations were proceeding pleasantly, until—the waiter upset a cup of chocolate in the girl's lap.

After an interval, during which chairs were thrust back, napkins flourished and exclamations launched, the frightened waiter doing his best to repair damages, the flurry subsided somewhat and the party reseated itself.

"My dear Harriet," cried the lady ruefully, "your pretty suit is ruined."

"Oh, there are more in the shops," was the gay rejoinder.

The waiter, having got a smile from the heroine of the accident, went off in a dazed condition. The gentlemen were staring silently.

"Now, look here, Miss Harriet," began the man with white hair, recovering first, "tell us how you did it!"

"Did what?" mischievously.

"Kept your equanimity, when most women would have—well, no matter! I was looking right at you when it happened, and the corners of your mouth went back instantly in a smile, and—"

"Oh, did you notice that?" asked the girl, suddenly interested. Then she checked herself, coloring. But the others scented a story and insisted, until Miss Harriet yielded, laughing.

"Well, since Mr. Pierce is so discerning—but, really, there's nothing to tell, you know. I had a new hat sent home once, the night before Easter. I was to sing in church, and that hat was the prettiest thing! Oh, don't be frightened"—she laughed merrily—"I won't describe it. In fact, never got very familiar with it anyhow; for, when I left my room a moment, my puppy found it and had a personal interview with it.

"No, I didn't shake the puppy—he was a dear. I just dropped into a chair and contemplated the ruins.

"But presently I caught sight of my face in the dressing table mirror, and—I forgot even the ruins! I was so shocked that I said right out, 'Is that you, Harriet Corey?' Why, it was the most woe-begone, forbidding countenance—my mouth made a perfect capital U, turned upside down.

"It came to me that that was how I probably looked whenever things went wrong.

"Well, I experimented immediately. I made the corners of my mouth move back up, and I decided that a presentable face was better than an Easter hat. And I conncluded right there that when things went wrong I'd at least see that the corners of my mouth stayed up.

"Really, you've no idea," she finished, ingeniously, "how it helps when horrid things happen. You just can't feel cross and blue if you keep your corners right."

Miss Harriet, absorbed in her narrative, had been unaware of admiring eyes. Now her cheeks began to redden.

"It's better than controlling corners in wheat!" murmured Mr. Pierce.—The Youth's Companion.

The Humor of Martin Luther.

By Rev. Francis E. Clark.

Martin Luther is not often considered as a first-class humorist. His life was so earnest, so strenuous, so serious, that its gentler, lighter aspects are apt to be overlooked. Most of the greatest men in the world's history, however, have had a keen sense of humor, and Luther was no exception to the rule. His letters, especially those to his beloved wife Katie, are full of keen but gentle fun, showing the big, generous, human heart of the great Reformer.

Doubtless Luther's sense of humor and his native wit enabled him the better to bear the buffets of fortune and the abuse of his enemies, and to stand the terrible strain of work and controversy to which he was subject throughout his long life.

In less than three years, on October 31, 1917, will be celebrated the four hundredth anniversary of one of the greatest of historic events. On that day in 1517 Luther nailed to the door of the church in Wittenberg the ninety-five theses against the doctrine of indulgences which began the Protestant Reformation. With this coming anniversary in mind, Luther's letters are doubly interesting.

In this article, I have room to refer not to his controversial letters and books, but only to his familiar letters to his family and intimate friends, in which his rare sense of humor has full play.

I quote from "The Life and Letters of Martin Luther," by Preserved Smith, Ph. D. It is the most complete and scholarly life of Luther yet published for English readers.

Here is a paragraph from a letter of John Frederic, elector of Saxony, while Luther was professor at Wittenberg in 1535. A light epidemic of the plague had swept over the city. He gave the boys a vacation, as he says, "to quiet them until we see what is going to happen." The following paragraph shows that the boys of the sixteenth century were much like those of the twentieth in their ingenuity in finding excuses for "cutting" recitations:

"I observe that the said youths rather like the outcry about the plague; some of them get ulcers from their school satchels; others, colic from the books; others, scurvy from the pens; and others, gout from the paper. The ink of the rest has dried up, or else they have devoured long letters from their mothers, and so got homesickness and nostalgia; indeed, there are more ailments of this kind than I can well recount. If parents and guardians don't speedily cure these maladies, it is to be feared that an epidemic of them will wipe out all our future preachers and teachers, so that nothing will be left but swine and dogs, which perchance would please the papists."

Thus Luther apostrophizes his little baby son and namesake, Martin:

"What cause have you given me to love you so? How have you deserved to be my heir? By making yourself a general nuisance. And why aren't you thankful instead of filling the house with your howls?"

In another letter is found Luther's shrewd and witty reply to a mining proposition, for he preferred to invest his savings in real estate. I commend this answer to my readers, as a good one to make to many an alluring modern mining scheme:

"Satan deludes many in mines, making them think they see great store of copper and silver where there is none. If he can bewitch men in full daylight above ground, he can do so much more in a subterranean mine. . . . I know I would have no luck in mining, because Satan would not favor me with the free gift of God, and I am satisfied as it is."

But Luther reserved his choicest and most spontaneous humor for his letters to his dear wife, Katie; scarcely one of them does not bubble over with good humor and gentle raillery. Thus, near the end of his life, he describes a journey to Halle, when he was prevented from going on to Eisleben by a great flood in the Mulda. Here is his description of the journey:

"Grace and peace in the Lord, dear Katie. We arrived at Halle this morning at 8 o'clock, but have not journeyed on to Eisleben because a great lady of the Anabaptist persuasion met us, covering the land with waves of water and blocks of ice, and threatening to baptize us. We could not return on account of the Mulda, and so lie here between waters. . . . All the people, the postilions as well as we ourselves, are timid; and so we do not betake ourselves to the water and tempt God; for the devil is furious against us, and lives in the waters, and is better guarded against before than repented of after; and it is unnecessary for us to add to the foolish joy of the Pope and his gang. I did not think the Saale could make such a broth, which has flooded the embankments."

And here is a delicious bit from the same letter, which all husbands will appreciate:

"Pray for us and be good. I think, had you been here, you would have advised me to do as I did, in which case I should have taken your advice for once. God bless you."

Many other examples of Luther's happy persiflage and genial humor might be given, but I have room for but one more. It is from a letter to Catherine Luther at Wittenberg, and dated at Eisleben, February 10, 1546, only eight days before his death. This, too, will be particularly appreciated by husbands who have affectionate wives who are given to worrying about them. It is worth quoting entire, since it was almost the last letter that Luther wrote, and shows that his sense of humor softened and brightened to the very end the strenuous and tremendously energetic life of the world's greatest Reformer. Here it is:

"Grace and peace in Christ, most holy lady doctress. I thank you kindly for your great anxiety, which keeps you awake. Since you began to worry, we have almost had a fire at the inn, just in front of my door; and yesterday, due to your anxiety, no doubt, a stone nearly fell on my head, which would have squeezed it up as a trap does a mouse. For in my bed room lime and cement has dribbled down on my head for two days, until I called attention to it; and then the people of the inn just touched a stone as big as a bolster and two spans wide, which thereupon fell out of the ceiling. For this I thank your anxiety, but the dear angels protected me. I fear that unless you stop worrying, the earth will swallow me up, or the elements will persecute me. Do you not know the catechism and the creed? Pray, and let God take thought, as it is written, 'Cast thy burden on the Lord, and He shall sustain thee,' both in Psalm fifty-five and other places.

"I am, thank God, well and sound, except that the business in hand disgusts me, and Jonas (Professor Justus Jonas, one of Luther's most trusted friends) takes upon himself to have a bad leg, where he hit himself on a trunk; people are so selfish that this envious man would not allow me to have the bad leg. God bless you. I would willingly be free of this place and return home if God will. Amen. Amen. Amen.

"You hoiness's obedient servant,
"MARTIN LUTHER."

—Christian Endeavor World.

For the Southern Churchman.

Be Ye King.

Sallie Martin Ruckle.

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4:32.

I.

O friends, be kind, I pray,
To those who on life's rugged way
Have stumbled. Only think
How oft our feet have touched the brink.

II.

Then, there are those who stray
From the straight and narrow way.
Remember, friends, I pray,
We wander from the fold each day.

III.

Be kind to those who fall;
They did not wait the Master's call,
Though he tenderly plead,
O, friends, we do not always heed.

For the Young Folks

Jesus Is Watching.

Jesus is watching o'er you and me,
Keeping us safe from all harm;
We are secure from all ill or fear,
Guarded by Jesus' strong arm.
Even the songsters, the pretty birds,
His kind protection share:
If he so tenderly shelters them,
Children are sure of his care.

Roses and lilies and violets fair,
Robin and sparrow and dove,
Teach us the lessons of faith and hope,
Lessons of trust and love:
If all the flowers and all the birds
His kind protection share,
Whether awake, or in peaceful sleep,
We are secure in his care.

—Ex.

For the Southern Churchman.

Life's Young Day

Mary Barrett Howard.

CHAPTER VIII.

The True Bride.

So it happened that Mary Elizabeth remained unaware of the arrival of some unexpected guests—a newly married bride that they "stop-off" for a few on their way to that once fashionable Meca of bridal couples, Niagara Falls, and William Turner had proposed to his bride that they "stop-offff" for a few days to visit the Carrols, cousins of so remote a degree of relationship that in these times the tie of blood would hardly have been recognized. But the young farmer's expectations of a cordial welcome were not disappointed. The travelers were greeted with unaffected pleasure, and Mrs. Carrol herself assisted the bride to change her dusty "alpaca" for the one silk gown included in her modest "settin'-out." And when the belated Mary Elizabeth plunged headlong into the drawing-room, she was confronted by the two strangers who stood by her father and mother, sharing congratulations with the other bride and groom.

"Why, Mary Elizabeth, where have you been?" Mrs. Carrol exclaimed. "Come here, dear, and be introduced to some cousins whom you have never met before. This is our little daughter, William and Martha. She will be so glad that you arrived so opportunely. For only think, Mary Elizabeth," she went on, smilingly, "here is the bride of your 'very own' for whom you have been wishing."

Mary Elizabeth remained motionless, gazing alternately at the two brides, who were a striking contrast. The one with her air of conscious beauty in her robes of shimmering satin, with pearls about her slender throat and diamonds in her rosy ears and on her slender, white hands. The other with her timid, awkward manner, her rough, red hands and her shoulders more bent than her twenty years warranted, by laborious days and nights of watching over the sickbed of an invalid mother.

It may be asserted of Mary Elizabeth that she was not one of those children whose ruthlessly blunt speeches make them a constant terror to their elders, but her nerves had been sorely tried that day, and this was heaping Pelion on Odessa. It was bad enough to be destitute of a bride of one's own—it was infinitely worse to have one differing so fatally from one's ideal of what a bride should be thus unceremoniously thrust upon one.

"I don't want that kind of a bride!" she wailed irrepressibly. "I want a pretty one like Lollie's."

The little country girl paled under her freckles and glanced piteously up at her husband, as if for comfort. He reddened angrily as he stooped and whispered something into her ear that made her blush and smile gratefully. Then everybody began to talk very fast and loud and Mary Elizabeth, her father's hand on her shoulder, was swept out of the room and up the stairs into her little room.

"I'm ashamed of you, Mary Elizabeth!" Mr. Carrol said sternly. "How could you hurt the feelings of a dear, good girl like Cousin Martha, just because she is not pretty and does not wear a fashionable gown?"

"But I don't b'lieve she's a truly bride, papa," expostulated Mary Elizabeth. "In my fairy books all the truly brides are pretty, an' the false ones homely old things like Cousin Martha."

"Fairy book nonsense!" her exasperated father fumed. "I'll burn 'em up if that's the kind of stuff they teach you!"

"Oh, no, no!" shrieked Mary Elizabeth dramatically, wringing her hands. "Lock me up in a dungeon, papa, an' keep me on bread an' water for a thousand years, but don't burn up my dear, dear fairy books!"

"Perhaps we can reform you without resorting to quite such desperate measures," Mr. Carrol relented. "But you are old enough to understand, once for all, Mary Elizabeth, that a 'truly bride' as you call it, is a girl who has it in her to be the maker of a happy home; a home that will be a haven of rest to a tired man, a home where little children will be loved and wisely cared for, and where the needy, the sick and the sorrowful will always find a refuge. And a girl like Martha, who has devoted herself for years to an invalid mother and a little brood of brothers and sisters with unselfish affection is far more likely to make such a home than pretty Clarabel, who has never in her life cared for anything or anybody but her own pleasure and comfort."

"I like the fairy book way better," sighed Mary Elizabeth. "A truly bride ought to be beautiful outside an' inside, an' a false bride ugly outside an' inside."

"Sometime you'll learn that a beautiful spirit always shines through an ugly face to the seeing eye, and that the reverse is so also," Mr. Carrol said, sententiously. "And now, little girl, I think that the best way to impress on your mind the stupid rudeness of which you have been guilty is to forbid you to come down again to-night. You must go to bed at once, and later Norah will bring you a bowl of bread and milk."

Mary Elizabeth, a very fountain of tears, was disrobing in a fog of spiritual and material darkness when the door opened and the new cousin came into the room. At sight of Mary Elizabeth's woebegone face she hastily set down the lamp she carried and gathered the child into her motherly arms.

"Why, you poor little thing!" she cried. "Don't feel so bad. I told your papa I'd feel like I was to blame if he didn't let you come down to supper. An' I coaxed him till he said I could run up an' fetch you."

"Oh, Cousin Martha, I am so sorry I said you weren't a truly bride," sobbed Mary Elizabeth, smitten by remorseful gratitude.

"I don't blame you a mite for not wanting me for your bride when you saw me standin' there alongside Mrs. Adams," Martha laughed. "She's a picture, isn't she? It must make a bride awful happy to be as pretty as that for—for her man's sake," she continued a trifle wistfully. "But Will says he likes me just as I am, an' I was a silly girl to feel bad because you said I wasn't pretty. Come now, I'll help you dress and we'll hurry down, for supper's all ready."

As the two entered the dining-room, young Mrs. Adams, who was already seated, espied them and called in her high, affected voice:

"Ah, there you are, ladybird! Come here, you cute little darling and sit by me."

Clarabel, as a rule, looked upon children as tiresome little nuisances, but she had been flattered by Mary Elizabeth's unfortunate candor, and with a lamentable lack of good breeding, she went on with a foolish little giggle:

"I was quite sure your dear papa would relent, for I know you did not intend to hurt Mrs. Turner's feelings—it is only that you darling children are so delightfully naive. Come, sweet, to pay you for the compliment you gave me you shall have half the goodies on my plate."

But Mary Elizabeth clung pertinaciously to the work-calloused hand that had rescued her from darkness and exile and brought her down to the laughter and light that her soul loved.

"I'm going to sit by Martha," she enunciated with appalling distinctness. "My papa says you're the false bride, Clarabel, 'cause you don't care about anybody but just your ownself. An' he says that Martha's the truly one 'cause she's going to make a happy home for her husband an' little children."

The "truly" bride blushed all over her plain, pleasant face. The "false" bride grew white with wrath and mortification, while Mr. Carrol's genial countenance burned an apoplectic purple.

"That child ought to be sent to bed again," he muttered, half rising from his chair. Then he sank back again with a helpless laugh.

"Serves me right for pointing a moral at the expense of one of my guests," he acknowledged under his breath. "And after all, to see herself, for once, as others see her may do Clarabel Chittenden all the good in the world."

(To be Continued.)

The Bears That Escaped.

Sue pressed her face against the car window and peered out into the twilight. During the day she had enjoyed herself. For what little girl can help having a good time on a railway trip if she is well and has a kind mother who understands little girls as a companion? But as evening came on and she began to remember how far she was from her old home and from all her playmates, Sue felt very lonely and homesick.

Her father had been sent to be superintendent in a new factory in a Western town, and Sue and her mother were to spend the summer with him. But Sue did not want to go. She wanted to stay at home and have the same jolly pic-

nics and play days that she had had the summer before.

Even the sight of her father's eager face did not make Sue happy as she stepped from the train. She cast critical glances at everything, from the small frame depot to the last twinkling yellow street lamp that she could see in the distance.

The long, bare, two-story building into which they stepped five minutes later and which her father explained was to be their home for the summer was worst of all to Sue. It had been built for a hotel; but as it was not just then needed for that purpose, and as houses were very scarce, it was divided into apartments and rented to several families. Sue's father had his office in one of the big rooms downstairs. Mother was delighted with the big, airy rooms, and began planning at once where she would put the pretty things that she had brought in her trunk to make it "homey" and pleasant. But Sue thought it was bare and like a barn.

They were to take breakfast at a hotel near by, but they needed some things from a store which was only a few doors away; so, while Sue took off her wraps, her father and mother hurried out on their errand.

Voices sounded from the room across the hall, childish voices, and presently Sue heard a boy call: "Who let out my brown bear?" "I didn't," came the answer in what sounded like a little girl's voice. Then in a distressed tone: "Oh, oh! Mine is gone too—my nice, big cinnamon bear!" "They were here just before supper, for I fed them," said the boy.

At the word "bear" Sue shivered with terror. Bears right in that house? What should she do? She was terrified to stay there alone, and she dared not run out to warn her father and mother. They were gone only a few minutes, but the time seemed like hours to Sue; and when they did come back, she was so frightened that it took her a long time to make them understand what she had heard.

Children were running about in the long hall, so her father opened the door and called: "What's all this I hear about lost bears?"

"Oh, they're caterpillars that we caught this afternoon," answered the boy. "They were so fuzzy and big that we called them our bears; and we had them in two glasses, but they got out. We'll get some more to-morrow. Did your little girl come?"

"Yes, here she is. Come in and tell her about your bears," said Sue's father. Sue was so glad to hear that the bears were of such a harmless sort that she welcomed with a smile the bright-faced boy and girl that followed her father into the room.

"Mother wants you to come over to our rooms for a warm supper," said an older girl, appearing at the door just then. "You must be tired and hungry after your long ride."

The new friends were so pleasant and kind and the supper so delicious that Sue just couldn't keep on feeling cross and unhappy. By bedtime she had made so many plans for the next day that there were not going to be nearly hours enough in it to carry them all out. "We're going to look for some more bears to-morrow," she laughed as she was undressing for bed. "I'm not afraid of brown bears or cinnamon ones, either."

"They are very useful bears," said her mother, smiling. "They have helped to drive off two enemies that were troubling my little girl—homesickness and discontent."

Sue nodded sleepily, too tired to answer; and soon she was sleeping so soundly that she did not dream of bears or anything else.—Louise M. Oglevee, in Sunday-School Times.

Mrs. Robin.

Homeward hopped one day in summer,
Mrs. Robin to her nest,
With the brightest dark red apron
Tied around her feathered breast.
And she brought the finest morsel
She could find in wood or mead,
The children she had left at home
With mother love to feed.

And when she reached her straw-made door
Her little robins three
She found all in a flutter
As frightened as could be.
Not one would take a mouthful
Of the dainty worm she brought
And mother thought a fever
Her little ones had got.

"No, 'tis not that," the eldest said,
"We've had a fearful scare,
An awful giant passed this way
With head all topped with hair.
He hunted in the grass around—
It must have been for us
Or he'd have not been making,
I'm certain, such a fuss."

Then Mrs. Robin laughed aloud,
She laughed aloud with joy—
"'Twas someone picking berries—
Not a giant but a boy!"

—Lutheran.

Rescuing Mary Ann.

Mary Ann was Tom's own cat, a soft, pretty black-and-white pussy with affectionate manners and a very nice purr. Indeed, she was the family pet and roamed about the house and slept on soft cushions and did just as she pleased, like most family pets.

Tom was an only child, and he was devoted to cats; so when a poor, hungry waif crept timidly up to the back door one day he coaxed it with a saucer of milk, made it understand that it would not be hurt, and persuaded the cook to adopt it for a kitchen cat. The newcomer was a striped cat, so Tom named it Tiger. It was always a little wild and timid, but proved an excellent mouser and was pathetically grateful for any attention.

Mary Ann arched her pretty back and spat at poor Tiger at first; but she found him so quiet and unobtrusive that she couldn't keep up any jealousy she may have felt, and the two pussies became friends after a while.

But there came a dreadful day when Mary Ann disappeared. She did not come in at night nor the next day nor the next. Several days went by, and, search where they would, nobody could find a trace of the lost cat. Tom was very sad. He would have been almost glad to find a little black-and-white body; anything would be better than the dreadful uncertainty and the fear that Mary Ann was suffering.

One morning Tiger behaved very strangely. He seemed greatly excited and kept going to the door and begging to be let out. Cook thought he must be sick and decided not to pay any attention to his performances. But after a while she opened the kitchen door to get something from the stoop, and Tiger ran after her and begged her so plainly to follow him that she finally did so.

With evident purpose the cat that had once been a tramp led the way down a road bordered by stone walls. On and on he went, followed by the cook and by Tom and the gardener as well, for they had heard the former's exclamation and run to see what was going on. After leading them a full quarter of a mile, Tiger stopped before an empty house.

"Mary Ann, Mary Ann!" cried Tom.

A faint cry answered him—such a faint, pitiful cry! But it was strong enough to follow, and the rescue party pressed forward. There under the porch of the empty house, caught in a trap and nearly starved, they found poor Mary Ann.

One foot and one leg were badly hurt by that cruel trap, but poor pussy's troubles were nearly over. Tender hands carried her home, made her a soft bed by the kitchen fire, brought her warm milk, and soothed and petted her. It was not long before she slept and slept—not for hours, but for days. Sleep and food and her own little tongue soon accomplished a perfect cure, and Mary Ann was her soft, pretty, happy self again.

As for Tiger, he was no longer just a "kitchen cat." Nothing was too good for him, you may well believe. Mary Ann seemed to appreciate his gallantry in finding her and became very fond of him. If you ever visit the house where they live, you may see the two pussies eating out of the same dish or lying close together in the sunshine. They hold long, low-toned conversations, and Tom says the subject of them all is "Rescuing Mary Ann."—Christian Intelligencer.

The Mouse Family.

Out in a great corn field stood a city of corn-shocks.

Right in the middle, a corn-shock had been blown down. This made a very big mouse-home; and Mr. and Mrs. Grayback moved in with great delight.

Pretty soon there were half a dozen tiny pink babies—oh, so very delicately and rosily pink that there never was a flower half so lovely! Their little sharp noses were coral-colored, and their little new claws were like baby pearls; and oh, their little tails were like stray bits of pink string!

One day a great wagon came through the field, and the corn-shocks were gathered in.

But what do you think? In all that field, just that one fallen corn-shock was left through the long winter!

So it grew into a great hotel, where Mr. and Mrs. Grayback welcomed all the homeless mice of the field.—Shepherd's Arms.

For the Southern Churchman

A Chain of Amethysts and Pearls.

Florence Cooke.

Uncle Churchill had just returned to his country home, after traveling through many strange and beautiful places in the Old and New World. He had one niece, a delicate child of nine years, who had come to live in the country, so that she might play out of doors and have plenty of fresh air to make her strong.

One evening when the little girl grew tired of playing with her favorite dog on the lawn she ran to her uncle and begged him to tell her a story.

"Can't you find some nice story to read in all my big library?" he asked.

"But, uncle," said the child, "I want you to tell me a story of your travels. Something new and interesting. I am tired of those big books in the library." She ran into the house, but soon came back holding in her hand a chain of costly amethysts and pearls. It had been her uncle's present to her from among the wonderful collection of

things that he had brought home.

"Tell me a story about these," she cried.

"I do not know a real story," said her uncle, "but I will make up one, if you wish me to."

He lifted her to his knee and began.

'Once upon a time," he said, "a long while ago, when there were fairies living in the forests and the lakes and the seas, there lived by the shore of the sea a fisherman and his daughter. They were very poor, and every morning the old man would take his lunch in a tin and go far up the beach to fish. His daughter, Joy, who had eyes as deep and blue as the sea itself, and hair that was straight and black and glimmered like the waves in the moonlight, kept house for her father. It was very distasteful to her having to sweep, and cook, and sew, in that ugly little cottage. She would have loved to wear beautiful jewels and play on the shore all day. However, she never complained, but did her work faithfully and well.

"One day her father came home from work greatly discouraged. He had had very poor luck at fishing, and he told Joy that he would have to take her to another home, where he could get other work to do.

"However, he set out as usual the next day, hoping for better luck. He did not wish to leave his old home as long as there were any chances of his making a living. While he was away, Joy stole from the house and went to walk along the shore. She gathered some shells, and then stood looking sorrowfully at the big ocean, which she loved so well and which she was to leave so soon.

"As she watched the waves dashing upon the shore, to her surprise she saw a great wave rise and hang motionless in the air. Suddenly three beautiful maidens appeared, seated in the hollow of the wave. The most beautiful of the maidens held in her hand a chain of amethysts and pearls.

" 'We have come to tell you how sorry we are that you are going away. You have always been a good and obedient child, and we wish you to have this remembrance,' said the mermaid, fastening the chain around Joy's neck.

" 'We must go back to our home now, but we leave with you our blessing,' and they each blew her a kiss that fell soft as spray on Joy's cheek.

"The wave, which had served as a shelter for the maidens, broke upon the shore. Others followed, but nothing more was seen of them.

"A few days afterwards, the old fisherman and his daughter started on their journey. It was a long, hard one, through dense forests and over deep streams. At last, worn and tired, they arrived at a large shipping town, which was about midway on their journey. Joy saw that her old father was too fatigued to go further at present. Their money had given out and they had no means of getting more.

"One evening as Joy was seeking work, a merchant caught sight of the chain, which she always wore, and after examining it closely for some time, he said:

" 'This chain is very valuable. I have never seen one so clear and beautiful. If you will sell it to me I will give you any price you ask."

"Joy realized how much in need of money they were, but she said nothing. Fastening the chain about her neck she resolved never to take it off again.

"All night she lay awake thinking of what the merchant had said. Her father was too worn to work, and here was the means of getting all that was needed for their journey. The next morning she rose before sunrise, and taking the chain in her hand, she gazed at it for a long time, as if unresolved what to do. Suddenly she clapped her hands as if a bright idea had struck her. Getting a pair of scissors she cut the gold clasp which held the jewels in place, and slipping off an amethyst and a pearl dropped them into a little box.

"I will always keep these," she said. "And I will give the rest to the merchant."

"The next day the old fisherman and his loving daughter continued on their journey with light hearts. Joy had sold her chain, but she would always keep the two jewels to remember her old seaside home by.

"The merchant sold the chain, among other jewels, to a jeweler in London, and while I was abroad this year I bought it for you. If you will count the jewels on this side of that large amethyst, you will find that there is one pearl and one amethyst less than on the other."

The child counted them carefully and found that it was as her uncle had said.

"It is queer that the chain was made that way," she said. "But I thank you for the story. t is the nicest one I ever heard."

Jumping down from her uncle's knee she ran into the house to tell her mother the history of her wonderful chain.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months, I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has *in every instance* had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from *you*. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willing refund your money—every cent. Sign below:

Shivar Spring,
Box 64 B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

Resorts

SUMMER BOARDERS WANTED.

A few boarders in private home; modern conveniences, half mile from center of town. Apply to Box 216, Orange, Va.

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Chalfonte Hotel

Cape May, N. J.

Reasonable Rates

Mrs. Calvin Satterfield

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

SUMMER BOARD.

Foot Southwest Mountains, for people appreciating refinement and home-like conditions. Good table. Modern accommodations; no children. Mrs. Ernle Money, Cismont, Albemarle Co., Va.

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN,
Blue Ridge Springs, Va.

The SOUTHERN CHURCHMAN reaches the homes of thousands of persons who spend the summer away from home. No better medium can be found for advertising Resorts than the SOUTHERN CHURCHMAN.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

POSITIONS WANTED.

BY WIDOW WITH LITTLE GIRL EIGHT years old position as teacher for small children or housekeeper in private family or school. Good references. Address Mrs. Ellen M. Hudson, Montreat, N. C., Box 25.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler, Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va.

WANTED A POSITION IN A PRIVATE family by experienced teacher, to teach the English Branches, Latin, French and music. Address Box 254, Blackstone, Va.

BY YOUNG LADY OF REFINEMENT and education position in girls' school as teacher of physical training, athletics and dancing. Columbia University certificate and highest references. Address 167, Southern Churchman.

BY LADY OF EXPERIENCE, A POSITION as governess for small children. Music. Address Miss Archibelle Arnette, Berryville, Va.

REFINED YOUNG LADY DESIRES POSITION as a companion for children or an older person. Would travel. References. Address Box 24, Marietta, Ga.

YOUNG LADY DESIRES POSITION AS companion for children or older person. Would travel. References. Address Box 35, Hanover, Va.

AN ELDERLY LADY—A VIRGINIAN and a churchwoman—desires a situation to teach. Highest testimonials. To teach Music, Latin, French and usual English Branches. Last position held nine years. Mrs. S. C. Rowlett, Belmont, N. C.

POSITION AS GOVERNESS. QUALIFICations English, Music and Art. References exchanged. Address Box 32, Catharpin, Va.

BY REFINED, CULTURED YOUNG lady position as primary teacher in private school. Especially trained for primary work. Five years' experience teaching private and public schools. Best references. Address 170, Southern Churchman.

A YOUNG LADY OF GOOD EXperience desires position to teach in private family. Music and the usual branches taught. Testimonials exchanged. Address Miss X, Indian Neck, Va.

HELP WANTED.

A CAPABLE TEACHER FOR ONE CHILD in the country. Please state terms. References. Address **166**, care Southern Churchman.

A LADY OF MIDDLE AGE TO HELP nurse sick lady. Apply at once to Miss E. C. Leatherbury, Eastville, Va.

A TEACHER FOR THE THOMPSON Orphanage School. Address 169, Southern Churchman.

A MATURE CHRISTIAN WOMAN, DEvoted to service, of executive ability and a sound body to become the lady principal of the Home for Boys. Also an experienced teacher familiar with public school methods. No person without a great desire to lead others to the Master need apply. George Floyd Rogers, Lynchburg, Va.

TWO YOUNG GIRLS DESIRED AS boarding pupils for the coming session at a small home school in the country. Best care; terms moderate. References exchanged. 168, care Southern Churchman office.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

Training School for Nurses

Young ladies desiring to enter a Training School for Nurses and specialize in nervous work, write, or apply in person, to Tucker Sanatorium, 102-4 East Grace Street, Richmond, Va.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

ACKNOWLEDGMENTS.

Serbian Relief Fund.

Through Miss Helen M. Coleman, previously acknowledged	$563.75
Kate S. Powell, Shepherdstown, W. Va.	2.00
Two Friends, Kingston Farms, Ky.	5.00
A Friend, Wytheville, Va.	10.00
Sympathizer, Norfolk, Va.	10.00
	$590.75

The above amounts have been forwarded. Further contributions will be thankfully received and duly acknowledged.

REV. JOHN F. COLEMAN,
St. Paul's Rectory,
Suffolk, Va.

APPEAL.

Clifton Chapel, Manassas, Va.

Help needed quickly to restore the roof on Clifton Mission Chapel to prevent further damages to the building, and to give the communicants there a place of worship. They are unable to do this work without outside help, therefore, this appeal is made to you. Please respond promptly. Only fifty-two dollars now needed.

Amount previously acknowledged	$47.00
Received of two communicants at Manassas	1.00
Total	$48.00
Balance needed	$52.00

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Ostrander-Miller: At Susanville, Cal., July 3, 1915, by Rev. C. W. Pogue, Miss Katherine E. Ostrander, of Westwood, Cal., to Walter Gideon Miller, formerly of Washington, Va.

Shanks: Entered into rest July 10, 1915, at his residence in Memphis, Tenn., in his eighty-seventh year, JOHN T. SHANKS. He was born at Fincastle, Va.; was buried in Elmwood Cemetery. He is survived by two daughters, Ellen and Bessie, of Memphis, and one son, David, of Dallas, Tex.

Battle: Entered into eternal life on July 1, 1915, at Roanoke, Va., in the sixty-fourth year of her age, MRS. JAMES S. BATTLE, widow of James S. Battle, of North Carolina, mother of Mr. William S. Battle, Jr., Roanoke, Va.; Captain John S. Battle, Manila, P. I.; Mrs. William C. Rivers, Fort Ethen Allen, Vt.; Captain M. S. Battle, Fort Monroe, Va., and Mrs. James Cowan, Whitethorne, Va.; sister of Miss Juliet Somerville, Washington, D. C. Funeral services were held at Calvary Church, Tarboro, N. C., and the burial office said in the churchyard.

"Blessed are the dead who die in the Lord."

MRS. JAMES S. BATTLE.

One who had earned well the distinction of greatness and nobility in Christian womanhood has entered into her reward.

Johnnie Somerville Battle, the widow of James S. Battle, of Rocky Mount, N. C., was born in Warrenton, N. C., on December 1, 1851, and died in Roanoke, Va., the home of her oldest son, Colonel William S. Battle, Jr., on July 1, 1915, beloved by a host of friends everywhere, and particularly here in Roanoke, where for twelve years past her life has been spent. These friends now mourn with her sons and daughters deprived of such a mother's loving continuance among them.

In her the virtues of motherhood and neighborliness rose to their full power, and knew no bounds—of house or street. A life of gentleness and firmness, of strength of intellect and will, of unbounded energy and devotion, has been taken from us; but the glory of her spiritual triumph in life and in death is now her untrammeled heritage, and our unfailing inspiration.

In her Church work, as an active communicant of St. John's Episcopal church, and a real Daughter of the King, she brought and now has left an impress of the highest spiritual ideals; a loss, and yet a monument to the best hopes of Christian people.

It is not difficult to account for this highest order of Christian living in this truly noble woman, for while it may be said that she followed her Lord and Master, it is a truer estimate to see in her the Christ-born nature. She was like Christ in her untiring thought of others—she lived for others, she gave herself to others—to children, friends, the needy, the helpless. In her presence all felt the charm of her personality, yet there was no way of discovering her apart—to herself; all beheld her in her thoughts and acts of loving service.

Was it this that made her rise to that new point of life, that had utterly and unconsciously obliterated all earthly rank and class in all her relations of human helpfulness?

The fruit of such a life was joy and peace everywhere. May it be thus with her forevermore.

The fact of the resurrection is altogether supernatural, or it is not a fact. The importance of this fact and the need of its being positively defined is made clear by its being supported by many infallible proofs. The testimony is not that of probability or possibility, but proofs. Not only are they proofs, but infallible proofs; and not only infallible, but many. "By many infallible proofs"—there is not a stronger combination of words in all the history of testimony, and there is no fact in history which is so buttressed by evidence as the resurrection of Jesus. There are at least twelve different sets of testimony, under twelve different conditions, by twelve different sets of witnesses, at twelve different times, where collusion was impossible. It is evident that the writer of the Book of Acts was very determined to base the foundation and history of the Christian Church upon indisputable supernatural fact. From the resurrection we may go back to the death of Christ, and here again we will find elements which will show that this death, both in its nature and purpose, was supernatural. It was not the death of a mere man—it was the death of the God-man, and the events of the whole scene sustain this. It was not a sacrifice which might be traced in nature. It stands supreme and distinct, and it accomplishes a purpose far beyond anything natural or mechanical. So, too, the life of Jesus Christ is more than that of a mere man. He is human, but he is more. He did

things above the human and the natural. He taught things which no mere man could have known or taught. No mere man could have taught the new birth, nor the coming of the resurrection, nor the future age of glory, nor of his own death, and resurrection. No mere man could have made the analysis of the human heart or revealed the thoughts and purposes of God's heart as did he. And then when we go back one step further to his birth, in harmony with all the rest of his manifestation, it is supernatural. We would not have conceived it, nor can we comprehend it, but the evidence of its reality is complete. These supernatural facts are an essential and incorporate part of Christianity and the Church.—Presbyterian.

The Church is face to face with the greatest task she has faced for ages. The coming century will open for the greatest door of opportunity since the sixteenth century. The close of this world-wide and terrible war will lay upon the Church the most tremendous strain and call to her from every quarter of the globe with the loudest, most universal, and most pitiable Macedonian cry, Come over and help us, that the world has ever uttered. And it will ring in her ears like the wail of the lost!—Presbyterian.

CHARACTER VS. REPUTATION.

Someone has said that a man's reputation is what people **believe** him to be, but that his character is what he really is. Character endures through eternity; reputation may pass in an hour, for sooner or later the public discovers the true character of the man. It is the same with the merchandise we buy and sell. Every trademarked article has a character as well as a reputation. By clever advertising you may establish sufficient reputation for an article to induce the public to try it, but as the years go by its real character will come to light and failure or success will depend upon its character, not upon its reputation.

Twenty-nine years ago a little company of business men in Atlanta, Ga., began to market a temperance drink under the trade name, Coca-Cola. They realized the need of a wholesome beverage that would quench the thirst and relieve fatigue of mind and body without stimulation and without intoxication. Taking coffee and tea as their prototypes, they set to work to improve upon these beverages, both in flavor and wholesomeness.

They found that the refreshing quality of tea and coffee was due to a substance called caffein. This they retained as the refreshing principle for their new drink, using it in approximately one-half the quantity in which it appears in tea and coffee as ordinarily prepared. They found that the objectionable qualities of tea and coffee which caused these beverages to disagree with some people were largely the result of overboiling which dessolves the tannic acid, an acid and astringent vegetable substance found in the leaves, green fruit and bark of many plants, including tan bark. This tannic acid tans the food just as it tans leather, rendering it hard and difficult of digestion. The Coca-Cola Company decided to extract the caffein from tea and leave the tannic acid behind, thus securing all the refreshing qualities without the objectionable astringent.

Next came the problem of a flavor. In order to make a commercial success of Coca-Cola they realized that its flavor must appeal to everybody. As tea and coffee were cultivated tastes they would not meet this requirement. The flavor of the new drink must be delicious as well as wholesome, and in order to hold the popular flavor it must not cloy, must not tire the palate. The problem was by no means a simple one, for flavors behave most peculiarly in combination. By patient experiment with various combinations of fruit extracts they finally secured a composite flavor of exquisite deliciousness that appealed to practically everyone who was called upon to try it. They realized that they had found the flavor, but would the people tire of it as they had tired of lemonade and the other soda fountain beverages of that day? Only time could answer that question.

Twenty-nine years have passed. Young men have grown old, but they enjoy their Coca-Cola to-day just as they did twenty-nine years ago when the beverage was in its infancy. The reputation of Coca-Cola, acquired through advertising, has stood the test of time. Its reputation was backed by character.

The success of The Coca-Cola Company points a moral that is worthy of consideration, "Be sure you are right, then go ahead; but be sure you are right." Success attracts criticism, opposition and even misrepresentation, but if you are right you have nothing to fear—time will establish your character.

The Coca-Cola Company wishes the public to know everything that is to be known about the National Drink. To this end it has prepared an exhaustive booklet describing its composition, its preparation and its effects in quenching the thirst, in relieving fatigue and in refreshing the mind and body. The booklet contains the scientific opinions of the world's leading authorities. Write for a copy. Read it carefully and understand why Coca-Cola is the nearest approach to a perfect solution of the problem of fatigue. Copies of this booklet may be had by addressing Messrs. Jacobs & Company, Clinton, S. C.

Our Thrift Club

For Boys and Girls.
A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

WANTED

ONE PERSON

IN EACH PARISH to act as our local representative.

Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.

Others have found it very profitable. You will also. Let us tell you how. Write to-day.

SOUTHERN CHURCHMAN,
Richmond, Va.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

The Source of Power in Prayer.

(Extract from a sermon by Rev. Andrew Murray, of South Africa.)

"We need to give up our hearts to the Holy Spirit, that He may pray for us and in us, 'with groanings that cannot be uttered.' The Spirit wants time and room in the heart. He wants the whole being. You do not know what you could do if you would give yourself up to intercession. The sick and the poor and the lowly can do that work. If the Spirit could find men and women who would give up their lives to cry to God, the Spirit would most surely come to solve the problems with which we are vainly struggling—how to reach the masses and how to meet the materialism and scepticism of the day. You are not to seek your own comfort in the peace of Christ. You are to give up your life to pleading with God for men. Our hearts ought to be enlarging constantly to say, 'Oh that I might be a priest to enter into God's presence continually and to take hold on God and to bring down blessings to my perishing fellow men. God longs to find the intercession of Jesus reflected in the hearts of His children. God gives us peace and joy that we may be strong to bear the burden of souls in the joy of Christ's salvation, that we may intercede more earnestly for our fellow men.' When I first read this it seemed to me a call to a 'Mission of Prayer,' and it seems so still. Oh, if we could, united in heart yet each in secret and alone with God, seek this indwelling of the 'Spirit of grace and of supplications' this life of intercessary prayer, what would not God bestow in answer upon our own beloved ones, our friends and neighbors and this dying world.

"Intercede; intercede! Remember the Church and the dying world.

"Ministers can do nothing unless Christians pray.

"The best may need the prayers of the meanest. God means us to be beholden to one another."

A Tale of Two Cities.

We are wont to look to the great cities for the highest achievement in all lines and usually they take the lead because of better advantages which draw the young geniuses from smaller places and rural districts. But there are exceptions, and here are two of them:

The little town of Rochester, Minn., has for years been the center of the highest development of practical surgery in America, if not in the world. Here two young country doctors, two brothers named Mayo, located many years ago. They developed into surgeons of the first class and instead of seeking the great city they remained in their country town. Their fame became world-wide and people of means from all parts of the world in need of surgical treatment came to the Minnesota town. The income of the Mayo brothers was princely and at this time they are attracting special attention because they have just donated two million dollars to the University of Minnesota, for the furtherance of medical science.

The other city is Bethlehem, Pa., the seat of the Bath musical festivals. Prof. Wolla, of Bethlehem, has for a number of years given an annual musical function, interpreting the great German composer, Bach. These festivals, the latest of which was held in May of this year, have attracted wide attention. Lovers of music from all over the country and from Europe attend these festivals and their popularity is beginning to measure up almost with the Passion Play ot Oberammergau. Perhaps in future Rochester, Minn., will be pointed out on the map on account of the Mayo brothers and Bethlehem, Pa., because of the Bach festivals.—Lutheran Church Work.

The Bitish and Foreign Bible Society has held its one hundred and eleventh annual meeting. During the year just passed the circulation of Bibles published by it for the first time exceeded ten million copies. This is an increase of more than 1,200,000 copies and the distribution was as follows: Germany and Austria, 1,000,000; Russia, 750,000; India and Ceylon, 1,191,000; Japan, 340,000; Korea, 755,000; China, 2,660,000. During the year nine new versions have been completed, making a total of 487.—Lutheran.

SOUTHERN RAILWAY

Premier Carrier of the South.

Greatly Reduced Fares to Richmond and Return, July 5-27,1915.

Southern Railway announces greatly reduced round trip fares to Richmond on account of Exposition and Celebration in Commemoration of the 50th Anniversary of the Emancipation of the Negro, July 5-27, 1915. Tickets to be sold July 5, 7, 9, 12, 14, 16, 19, 21, and 24, 1915, with final return limit midnight seventh day following and including date of sale.

Inquire of nearest Southern Railway Agent.

H. L. BISHOP,
Division Passenger Agent,
Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.

MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors, ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE :: NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.
English Silk Stoles, plain.....$3.00
" " " simple crosses embroidered.. 4.00
" " " elaborate crosses..... 5.00
" " " hand embroidered, $8.00 upward
"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

"Sympathy is two souls tugging at one burden."

That religion that isn't good for every day isn't much good for any day.

Nothing comes by pure accident, not even the interruptions in our busy day.

There is much difference between imitating a good man and counterfeiting him.—Benjamin Franklin.

What is thy faith who sayest, "I believe in God the Father," and yet livest not as if God were, and were thy Father too? —H. H. Yeames.

Prayer is the opened door through which God's actual presence finds its way into the currents of our daily living; cleansing, ennobling, transforming all experience.—B. H. Hogue.

He who has taken untold ages for the formation of a bit of old red sandstone, may not be limited to threescore years and ten for the perfecting of a human spirit.—Thomas Erskine.

A moment's silence, when some irritating words are said by another, may seem a very small thing; yet at that moment it is your one duty, your one way of serving and pleasing God, and if you break it, you have lost your opportunity.—H. L. Sidney Lear.

I look to Thee in every need,
And never look in vain;
I feel Thy touch, Eternal Love,
And all is well again;
The thought of Thee is mightier far
Than pain and sorrow are.
—Selected.

"If we forget that our chief business is to do the works of Him that sent us, we shall lose the mightiest impulse to right living. God is on the field, and we are under His care as well as subject to His authority; therefore we need not fear to go straight on in the path of duty."

If there is an outcast and abandoned soul on earth which may not feel that Jesus has laid a loving and healing touch on him, Jesus is not the Saviour for the world. He shrinks from none. He united himself with all, therefore he is able to save to the uttermost all who come unto God by him.—Maclaren.

The words and laws of Christ, which do not change, and cannot fail, must not be left in the dead print of closed and dusty Bibles or in the sermons of preachers, or the hymns of choirs and congregations. They must be faced and accepted and worked out into the warp and woof of daily life by every one of us who bears Christ's name.—Bishop Rhinelander.

There can be no expectation of the presence and power of the Holy Spirit, nor of achievement on the part of the Church, unless she make diligent use of the means which God has appointed for her growth in knowledge and her advance in grace. Many a Christian and many a church are in a shriveled condition because they do not use the means whch God has appointed for their development.—Presbyterian.

To be out of harmony with the things, acts and events which God in His providence has seen fit to array around us—that is to say, not to meet them in a humble, believing, and thankful spirit—is to turn from God. And, on the other hand, to see in them the developments of God's presence, and of the divine will, and to accept that will, is to turn in the opposite direction, and to be in union with Him.—Thomas C. Upham.

Trustworthy.

"You will be careful about it? There is a check inside," said Robert's mother, as she handed the letter she had just sealed to her son.

"I'll take it right to the post-office and mail it before I do the other errands," the boy responded, and went his way. As the door closed behind him Aunt Mary, on a visit from a distant State, shook her head dubiously. "I wouldn't trust the best boy living with a such letter as that," she declared grimly.

Mother smiled serenely. "Perhaps you would if you had already trusted him many times and found him trustworthy every single time," she said.

This reply tells the secret of how to win such high praise.—Methodist Recorder.

"I Know That My Redeemer Liveth."

Many years ago, in an old French church in Berne, a great choir under the famous old leader, Father Reichel, was having its final rehearsal for the production of the Messiah. The chorus had triumphantly sung through to the place where the soprano solo takes up the refrain, "I know that my Redeemer liveth." The singer was a beautiful woman, whose voice had been faultlessly trained. As the tones came out high and clear, the listeners were filled with wonder at her perfect technique. Her breathing was faultless; her note placing perfect; her enunciation beyond criticism.

After the final note there was a pause and all eyes were turned toward the old conductor to catch his look of approval. Great was the surprise, however, when a sharp tap of the baton was heard, as a command for the orchestra to pause, and with a look of sorrow Father Reichel said to the singer: "My daughter, you do not really know that your Redeemer liveth, do you?"

With a flushed face she replied: "Why, yes, I think I do."

"Then sing it," he cried. "Sing it from your heart. Tell it to me so I and all who hear you will know, and know that you know the joy and power of it." Then with an imperious gesture he motioned for the orchestra to go over it again.

This time the young woman sang with no thought of herself or of technique and applause from her hearers. She sang the truth that she knew in her heart and experienced in her life, and that she wished to send home to the hearts of the listeners. As the last notes died away there was no wonder at the craftman's work, but there were quickened hearts that had been moved by the glorious message they had received. As the singer stood forgetful of applause, the old master stepped up and with tears in his eyes kissed her on the forehead, and said: "You do know, for you have told me." —Ex.

The Redemption of the Cross.

Considered as restoration, there seem to be three grades or stages of redemption indicated in the New Testament. First, thre is the unanimous declaration that the object of our Lord's life and death was to free us from sin. In the most sacrificial descriptions of his work this further result of the Atonement is implied. The "Lamb of God" is to "take away the sin of the world"; his blood was to be "shed for the remission of sins"; by "the precious blood of Jesus Christ as of a Lamb without blemish" men were "redeemed from their vain conversation"; he "gave himself for us, that he might redeem us from all iniquity." In the next place, this deliverance from sin is identified with the gift of life, which is repeatedly connected with our Lord's life and death. "I am come that they might have life"; for "I will give my flesh for the life of the world." He "bear our sins in his own body on the tree, that we being dear to sins might live unto righteousness." Lastly, this new life is to issue in union with the life of God in Christ. "Christ suffered for sins, the just for the unjust, that he might bring us to God." "In Christ Jesus we that once were far off are made nigh in the blood of Christ." In such passages the Apostles are only drawing out the meaning of our Lord's own declaration, "I, if I be lifted up, will draw all men unto me."—Arthur Lyttleton.

-:- FINANCIAL -:-

National State and City Bank

RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

"In Whom Is Our Trust?"

This blessed Jesus Christ, this Son of God, who should come, and did come, into the world—look at him beside your dear one's motionless grave. Look at the face of him, though it has to be read through many tears. In him you have the insoluble explained. In him, and nowhere else, you have death, while it seems to crush you, yet "abolished." In him you have the resurrection, with all its untold mysteries, yet seen to be an absolute certainty. He, this Saviour, this Lord Jesus Christ, because he is what he is, is worthy your complete confidence; worthy to be trusted in the dark, quite in the dark; worthy to be trusted to love when he seems to forget.—C. G. Moule.

Christ and his truth are invincible. No power of earth or hell can defeat them in their ministry of love, of salvation and of triumph. Christ reigns even now in the thought of nations. he dominates in reform movements, in the civilizations of nations, in the best literature extant, in the highest arts, and in the best there is in institutions, in Christian men and women, in the Church, and also in nature. Jesus reigns—that is his rightful heritage. He shall reign until the kingdoms of this world shall have become his kingdom. To his kingdom there shall be no end. The islands of the sea are now waiting for him. Macedonian calls are heard from all directions. The promise shall be fulfilled: "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth as thy possession."—Selected.

Real Estate Bonds

Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.

Write for full information.

American National Bank
Richmond, Va.

Capital & Surplus.....$1,600,000
Resources over 9,000,000

Perfect Protection

Capital and Surplus

$3,000,000.00

First National Bank,

Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., JULY 31, 1915 No. 31

Guardian, Executor — Administrator, Trustee

RICHMOND TRUST & SAVINGS COMPANY

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt.

Southern Normal College

Hot Springs, N. C. Open the Year Round
The Recreation Center of the South
Pure mountain air, pure water, pure food

SUMMER SCHOOL OF
Physical Education and Play
Summer Faculty of Specialists in Gymnastics, Dancing, Games and Athletics

Nursing and Domestic Science.
DIPLOMA for 2-year course
BACHELOR'S DEGREE for 3-year course and CERTIFICATE for Summer course.
Three Competitive $100 Scholarships.

Summer Courses, June 15th to August 12th.
Winter Courses, Sept. 14th to June 3rd.



Address
Box 106. WM. W. HASTINGS, Pres.

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

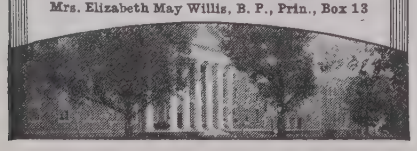
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

CHATHAM Episcopal Institute

For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector

Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.

Mrs. Elizabeth May Willis, B. P., Prin., Box 13



STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Virginia Polytechnic Institute

—AND—

Agricultural and Mechanical Colleges
BLACKSBURG, VA.

Thirteen degree courses in Agriculture, Engineering and Applied Science, Two-Year course in Agriculture and Farmers' Winter Courses.
Apply to Registrar for catalogue.

J. D. EGGLESTON, President.

STATE NORMAL SCHOOL for WOMEN

FARMVILLE, VIRGINIA

Splendidly equipped for the TRAINING OF TEACHERS.

Thirty-second session opens September 15, 1915. For catalogue, address

J. L. JARMAN, President.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Fauquier Institute

For Girls and Young Ladies, Warrenton, Va.

The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17.

FASSIFERN

HENDERSONVILLE, N. C.

A HOME SCHOOL FOR GIRLS.

Prepares for College. New and well equipped buildings, beautiful situation, unexcelled climatic conditions.

MISS KATE C. SHIPP, Principal.
(Teacher's Diploma, Cambridge University, England.)

Berkley Divinity School

MIDDLETOWN, CONN.

The sixty-second year begins September 21st.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

Roanoke College

SALEM, VA.

Location Situated in the famous Roanoke Valley, unsurpassed for healthful climate and grandeur of surrounding mountain scenery.

Rank A Standard American College for men—its A. B. degree accepted by best American universities.

Courses Courses for degrees arranged in groups, preparing for life and looking to the various professions.

Facilities A strong faculty of nineteen; library of 24,000 volumes; working labratories; eight buildings, including new dormitory system of five sections, 250 feet in length, and handsome new gymnasium.

Roanoke is devoted to Christian education for the service of church and state.

Sixty-third session begins Sept. 15. For free catalogue and illustrated circular, address

J. A. MOREHEAD, President.

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster,
Warrenton, Va.



St. Mary's, Raleigh, N. C.

FOUNDED 1842 BY THE REV. ALDERT SMEDES, D. D.

An Episcopal Southern School for Girls and Young Women

The largest institution for girls of the Episcopal Church in the United States.

The curriculum includes two years of preparatory work and a four-year course, equivalent to that of the ordinary Southern college. Special courses are given in Music, Art, Expression, Business and Household Arts.

The atmosphere of this school is unusual. The chapel is devoted to worship only, which creates a wholesome and inspiring environment. A systematic study of the Bible aids in maintaining this tone. While the school is thoroughly modern, from the standpoint of educational advantages and equipment, it cherishes traditions which center around the finest expressions of the social life of the old South.

The school is ideally situated from the standpoint of beauty of surroundings, climate, health and sanitation. Raleigh is on the border of the elevated Piedmont belt and enjoys perpetually a climate which invites outdoor life. Physical culture is required, the Physical Director devoting her entire time to the upbuilding and conserving of the students' health. Tennis courts and basketball grounds are important factors in the daily exercise.

St. Mary's is a Church School, conducted without thought of profit and the terms are, therefore, most reasonable. It strives to maintain its well deserved reputation for a religious atmosphere and an inspiring school life with thorough training in mental and physical development.

Address for catalog REV. GEORGE W. LAY, Rector, Box 19, St. Mary's School, Raleigh, N. C.

1852 **WOMAN'S COLLEGE** 1915

RICHMOND, VA.

Offers superior advantages for the education of young ladies. Located in the beautiful, historic and cultured city of the South. Large and able faculties, trained in the best Universities and Conservatories of this country and Europe. Specialists in their departments. Health record remarkable. Accommodations first class. Early application important. Terms moderate. Next session begins September 23rd. For catalogue and other information, write to

JAMES NELSON, M. A., LL. D., *President.*

Students of the Woman's College from Episcopal families attend St. Paul's Church and Sunday School, Richmond, and are under the rector's pastoral care.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Mary Baldwin Seminary

FOR YOUNG LADIES. **Staunton, Virginia**

Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal.

Columbia Institute *for girls*



A delegated diocesan school for girls endorsed by the Bishops of Tennessee and Arkansas. In beautiful and healthful Blue Grass Section of Middle Tennessee. Elevation 800 feet.

Main line L. & N. Railway, just south of Nashville, giving city advantages without its distractions. Attractive buildings, modernly equipped; beautiful campus. Institute, College Preparatory and Special Courses. Only 70 boarding students received. For information, address

REV. A. B. CAPERS, Box 221, Columbia, Tenn.

Virginia College

(JUNIOR)

For Women **Roanoke, Va.**

One of the leading schools of the South. Modern buildings. Extensive campus. Located in Valley of Virginia, famed for health and beauty of scenery.

Elective, Preparatory and College Courses
Music, Art, Expression, Domestic Science

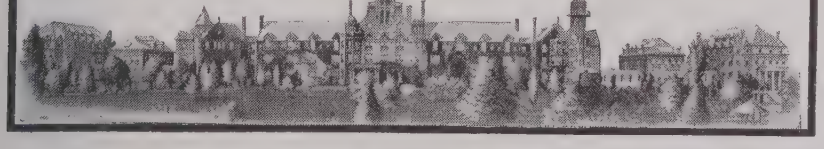
under the direction of European and American instructors. Students from 32 States. Supervised athletics. For catalogue address

MATTIE P. HARRIS, President
Mrs. Gertrude Harris Boatwright, Vice-Pres.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors, 60; students, 610, from 35 states and foreign countries. For catalogue and book of views illustrating student life address

WILLIAM A. WEBB, President, Box 44.





RANDOLPH-MACON ACADEMY

For BOYS and YOUNG MEN
Bedford City, Va.

Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $250 covers all expense. No extras. For catalogue and further information, address

E. SUMTER SMITH, Principal.

ST. ANNE'S CHURCH SCHOOL FOR GIRLS

CHARLOTTESVILLE, VA.

Thorough College Preparation.
Music, Art, Languages,
Business Course.
Large Campus, Modern Buildings.

Terms $325.00

Illustrated Catalogue.

MISS MARY HYDE DU VAL,
PRINCIPAL.

RADNOR HALL

A classical and English School for girls in the Valley of Virginia. Preparatory, Academic and Elective Courses. Two year course for High School graduates. Piano, Voice, Elocution, Gymnastics, Aesthetic Dancing. Delightful location, spacious grounds, sleeping porches, outdoor gymasium, happy **home life.** High standards, Church influences. Limited number. Booklet upon request.

MISS MARY L. HOBGOOD, Principal,
Waynesboro, Va.

***The* PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the homework actually done; (3) it is easy to teach.

Samples on request.

THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J.

Other schools found on page 19

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., JULY 31, 1915. Vol. LXXX. No. 31

EDITORIALS

AFTER A YEAR OF WAR.

A long and terrible year has passed since the great nations of Europe were suddenly plunged into war and the world was stunned with the magnitude of the disaster which had overtaken it. There had been among the statesmen and prophets of the world no Isaiah to warn the nations of an iniquity which was to them "as a breach ready to fall, swelling out in a high wall," or if there was his voice was unheard; and so its breaking came "suddenly in an instant" and took men by surprise, involving alike the innocent and the guilty in the same destruction. Since then the world has seen, and a very large part of the world has been involved in, such a death-grapple as has never before been witnessed or even imagined. We had long been told that another war between great powers would be costly and destructive beyond anything that had ever preceded it, but from that very fact it was supposed that it would be of short duration. The first expectation has been fulfilled in a measure exceeding the wildest imaginations of the prophets of evil. The cost and even the carnage of the war are told in figures which the mind is unable to grasp; while the toll of physical and mental suffering, the expenditure in agony and heart-break, the losses in those things which make the wealth and blessedness of life, are beyond the reach of computation. But the second supposition has proved baseless, and to-day the end of the war seems further off than it seemed to most a year ago. We have almost ceased to speculate when the end shall be, and are not without dread as to what it shall be;—whether it shall find anything determined and established on foundations that will endure, or whether it will be but an armed truce to last until the exhausted powers are sufficiently recuperated to renew a struggle which must be settled right before it can be settled finally.

Some gleams of light there are, however, which shine upon this dark passage in the world's history, showing, in little ways perhaps, that God can still bring good out of evil, and bidding us hope that He has much good in store for a chastened earth when this dreadful storm is overpast. Within a few months after the war began a thousand voices were raised, in senseless panic or in ill-concealed delight, to proclaim the "failure of Christianity," the impotence of the Church and her teachings, the inadequacy and folly of the principles and doctrines of the Christ to meet the wants of men in a great crisis. Their weakness and futility were exposed, we were told, inasmuch as they could not prevent or stop a war which was threatening the overthrow of our "christian" civilization! But how quickly these voices were silenced in very shame. How plainly and insistently did the fact stare every intelligent man in the face, that the fault and the failure lay not with Christianity but with the anti-Christian teachings and practices of the worshipers of Mars and of Mammon. And as the truth comes more and more to the light it will, let us believe, be branded upon the consciousness of the world that its safety and true civilization lie in the teachings of the New Testament and under the banner of the Prince of Peace. The whole science of political economy may be modified and purified by this war, if it lasts long enough and scourges the world bitterly enough.

In the meantime the face of God is not wholly hidden by the battle smoke, nor has His Spirit forsaken His people. Today He is being acknowledged and His aid is being sought, in high places and in lowly hearts, as perhaps it has never been before. Many hearts have been hardened and made bitter, but many more have been humbled and made generous and thoughtful. A sense of reasonableness and responsibility, of sympathy and charity, and, according to the testimony of many, an awakening of religious feeling and of deeper spiritual consciousness may be observed in many directions. That the Bishop of London should give two weeks' ministrations to the soldiers at the front was no great thing. Other bishops have preached within the range of the enemies' shells and confirmed men booted and spurred while the bugles were calling them to battle. The big thing was and is that the thoughts of the soldier amid the harrowing realities of war turn toward God, and he feels his need and welcomes the message of the gospel. And as with the soldier so with the distressed and fearful and burdened everywhere. "In the time of my trouble I sought the Lord"; it is a normal and oftentimes a most blessed experience of the Christian, and He only who knoweth the hearts of all men knows on what a scale it is being realized in these days.

The war is showing to the world, to nations and individuals, the folly of so much of its wisdom and craftiness, the weakness of its boasted power when it comes to the test, the uncertainty and insufficiency of its fabrications, its institutions, its defences. These things are not abiding, are not trustworthy. Will not men see it now, —that what man creates man can destroy, and will, so long as selfishness and avarice, envy and enmity, are the ruling motives of society and of governments? While God is shaking terribly the earth will they not be looking for "the things which cannot be shaken"? In the midst of the carnage and the chaos these are standing forth distinct and inviting. There is a sure foundation stone for every people, for every institution, for every soul, to build upon. Until men find it and acknowledge it wars and fightings will not cease nor the rod of the oppressor be broken. It is for this that we are really praying when we pray for peace. The answer may come through yet greater war and wider tribulations, involving even our own land. But let us pray without ceasing to God, believing, —what? That He will arbitrarily put an end to the war, or proclaim a truce between righteousness -and unrighteousness, or put a premium upon dishonor and cowardice, or forbid that they who sow the wind shall reap the whirlwind? Nay; but believing that far beyond the pity and sorrow of our hearts is the grief of the Divine heart, that deeper than our profoundest sympathy and longing is the great yearning of His heart that peace and happiness,

truth and justice, may reign among men and the Kingdom of Christ be established; and so be partakers of His holy will and purposes and lay hold upon those His spiritual powers by which alone they shall be realized in the souls of men, in the constitution of society and in the history of nations.

BOOK NOTICES.

Practical and Social Aspects of Christianity. The Wisdom of (Saint) James. By Prof. A. T. Robertson, M. A., D. D., LL. D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. George H. Doran Company, New York. Pp. 271. Price, $1.25.

These chapters on the Epistle of St. James, the learned author tells us, were delivered several times as lectures before Bible Conferences or Chautauquas before being put into shape, with additions, for publication. "They are expository talks," he says, based, "I trust, on sober, up-to-date scholarship, and applied to modern life." He finds in the words of this Apostle "a peculiarly modern note in the emphasis upon social problems and reality in religion." It is this practical and present day application which is sought to be brought out especially, and this is done, not by forced interpretations, but by simply bringing to view the exact meaning of the graphic and picturesque language in which the Apostle enforces and illustrates his homely lessons. It is here that the author's wide scholarship comes into play. As each word or phrase comes up for discussion the Greek is given in parenthesis in a way not to bewilder but to aid even the unlearned, while illuminating the exposition for him who has some small knowledge of the original tongue. So that this is a critical and exegetical as well as practical commentary of great value, and is, moreover, terse, suggestive, and full of meat; a book that will repay the study of preacher or general reader.

The Book of Faith in God. By John T. Faris, D. D. George H. Doran Company, New York. Pp. 295. Price, $1.00.

A book written with a single purpose, to encourage and confirm in Christian people the grace of simple, confident and reasonable trust in God. It is made up chiefly of incidents in the lives of His believing ones, illustrating the possibility and the blessedness of such faith in the very present help and guidance of Him who heareth prayer. And these are not especially "remarkable" or miraculous instances; indeed they could be matched by many readers out of their own experiences. But they will serve doubtless to assure the hearts and strengthen the purposes of many who have not learned, or perchance have forgotten, how **reliable** the Lord is, and that is something that all of us need to be ever learning afresh. An old-fashioned book such as our grandmothers would have delighted in, but not unsuited to this generation of wiseacres also.

Wild Bird Guests. How to Entertain Them. With Chapters on the Destruction of Birds, Their Economic and Aesthetic Values, Suggestions for Dealing with their Enemies, and on the Organization and Management of Bird Clubs. By Ernest Harold Baynes. Fifty illustrations. E. P. Dutton & Company, New York. Pp. 325. Price, $2.00 net.

This is a handsome, entertaining and instructive book, and one that is well worth while. It is calculated to make its readers know and love and enjoy birds and so to cultivate them, to the great advantage and pleasure of all parties. A great deal of valuable information is given on a subject of recognized importance, while approved methods of attracting and protecting wild birds and gaining their confidence and friendship are described so simply that the children can follow them and find a new field of usefulness and unfailing enjoyment. A fine gift-book for the boys and girls, especially in the country. Excellent too for Boy Scouts and Camp-Fire Girls, for Young Women's Clubs and school libraries. The author is not a scientist or a theorist, but a real live man who has made his home town to be known as "The Bird Village" by imparting his enthusiasm to his neighbors as he here seeks to impart it to his readers.

The Bishop of London's Visit to the Front. By the Rev. G. Vernon Smith, Chaplain to the Bishop. Longmans, Green & Co., London and New York. Pp. 94. Price, 60 cents.

We gave, a few weeks ago, some account of the Bishop of London's Easter visit to the troops in the trenches in France, taken from the London Times. In this little volume is a more detailed record of this visitation and of many interesting incidents in connection with it. A gleam of light on the otherwise dark picture of sacrifice and suffering presented by the battle lines of the nations at war.

Trusting Without Proof.

To feel that we can trust God better after He has done for us something that we sorely need is to insult God. God's works do not add to His trustworthiness. We do not ask our truest human friends to prove their word to us. If one whom we love and we know to be true tells us that he will do a certain thing for us, we do not reply, "Well, after you have done it I shall know that you mean what you say." Human friendship would not last long on such a basis. Yet we constantly, though often unconsciously, treat God in that way. He says to us, "My grace is sufficient for thee." By this we know that He means that in the particular need of this moment, in which we are so helpless and which means defeat or ruin for us unless we can find some way out, He is taking upon Himself the entire responsibility of meeting the need for us triumphantly. He tells us that He will see to it, in His omnipotence and with His inexhaustible resources, that we do not fail. And we say that we shall feel easier about believing this after God has really shown us the way out and has plainly provided all that we now lack. We cannot quite believe that He is true, in other words, until He proves it. The worst of this is that so long as we ask God to prove Himself trustworthy He cannot do for us the great things that we need and that He is longing to do. Only when we trust Him completely without any evidence can He pile up the evidences in our life. Shall we not now and forever give God the same standing, in our confidence, as we give our best human friends, in order that He may do for us that which our best human friends can never do?—Sunday School Times.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions No "Letter to the Editor" will appear in our columns except over the signature of the writer.

GEORGE C. THOMAS MEMORIAL.

Mr. Editor: Would you allow me, through your columns, to bring before the Sunday-school teachers of the Church the opportunity to have a share in commemorating the life of Mr. George C. Thomas, who did so much for the advancement of Sunday-school work?

For many years Mr. Thomas desired to see a church built at the Chapel of the Mediator, Fifty-first and Spruce streets, West Philadelphia, but he was called to his rest before he could see this accomplished. The parish feels a sense of obligation to complete his unfinished task. It also feels that there are thousands of communicants throughout the Church who would like to have a part in this memorial. Among the thousands of communicants there must be many Sunday-school teachers who received help from Mr. Thomas. For twenty-four years, as one of the deputies to the General Convention, he guarded and advanced all of the Sunday-school interests of the Church. He was founder of the Sunday-School Association of the Diocese of Pennsylvania and also an enthusiastic supporter of the American Sunday-School Magazine which has furnished material to help Sunday-school teachers for many years.

I would suggest that each teacher reading this letter and feeling a desire to commemorate the Sunday-school work of Mr. Thomas, send one dollar to Mr. George Wharton Pepper, the treasurer of the George C. Thomas Memorial Fund, 1438 Land Title Building, Philadelphia, Pa.

Very truly yours,

WILLIAM E. GARDNER,
General Secretary of the General Board of Religious Education.

Heaven.

Is not heaven rest? says some weary one. Yes; the rest of joyous unimpeded service, the rest of those who serve Him day and night, the rest of those who run and are not weary, who walk and are not faint. The soul which has been crowded out of her proper place by ruthless circumstances or angry competition will breathe freely in that ampler air. There will be no jostling on the streets of the city of God.

In company with the great multitude which has tasted the sorrow of defeat, we shall walk about the fields of light. What here we have dreamed, there we shall enjoy. What here we have dreamed, there we shall dare to do, in endless, unconstrained service, advancing from knowledge to knowledge and from glory to glory.—John Edgar McFayden.

The accomplished and obliging pianist had rendered several selections, when one of the admiring group of listeners in the hotel parlor suggested Mozart's Twelfth Mass. Several people echoed the request, but one lady was particularly desirous of hearing the piece, explaining that her husband had belonged to that very regiment.

Contributions

PREPARATION FOR THE MISSION.

By Rev. L. B. Richards, Secretary of the Atlanta Diocesan Committee on the Nation-wide Preaching Mission.

(Abridged.)

The Nation-wide Mission is a call to the clergy of this Church to do a work to which most of them are unaccustomed. The great majority of our clergy are earnest preachers, but only a small proportion of them have ever conducted a mission; perhaps the majority of them have never thought they could. Nevertheless, the call has now come, with the high sanction of the General Convention, to the parish clergy, to become for a certain time missioners. They must, if the mission is to be nation-wide, do work that heretofore has been done by men of special gifts and special training.

My purpose in this paper is to show that the clergy can prepare themselves and their parishes for the effective carrying out of the plan for a Nation-wide Mission, and so share in the blessings of the greatest movement (in my judgment) ever initiated in this Church.

At the outset we are met with the question, who is to conduct the mission in my parish? The question must be answered, and satisfactorily, or the mission will not be held. The trained missioners will be in demand for the great parishes and the great cities. The Nation-wide Mission must be conducted by the parish clergy. How shall the clergy be distributed for this work? At first thought it would seem that such a detail could be arranged by a central authority, the Bishop of the diocese, or a special committee, who might arrange a simultaneous exchange of parishes. This plan is open to two grave objections; first, that the parish priest might be unwilling to leave the selection of a missioner for the flock entrusted to his spiritual care to any other person; secondly, that a one man mission is by no means so effective in spiritual result as a mission conducted by two. Our Lord sent His missioners by twos.

Would some such plan as this solve the difficulty? Let the clergy of a diocese resolve that this mission shall be conducted by the diocesan clergy without outside assistance except as such assistance may be mutually received and given.

Secondly, let the clergy group themselves into twos, or better, into threes. If into twos, let A and B spend half of the mission period in a mission in A's parish, and half in B's.

If into threes, let A and B go to C's parish, B and C to A's, and A and C to B's. Either arrangement is open to the objection that each parish will be left for the period of one mission without pastoral care. I think the advantage of having the mission conducted by two men far outweighs the objection.

The Preparation of the Parish Priest to Be a Missioner.

1. The first step in the preparation is the acceptance of the call. Let him say, "God calls me, through His Church, to undertake the high and holy enterprise of a mission for the definite purpose of converting souls to Him. I do not seek this mission, it is put upon me by authority that is from Him. Therefore, I give myself to Him that He may use me as He will in this work." "Not by might nor by power, but by my Spirit, saith the Lord of hosts." "Our sufficiency is of God, who also hath given us of His Spirit."

"There are diversities of gifts, but the same spirit." The Nation-wide Mission plans to use all the diverse gifts of all the clergy in a united effort, under the one Spirit, to convert souls to God.

2. This work cannot be done without a definite campaign of prayer and study.

(a) From now on every clergyman should give himself to definite prayer that the Spirit of the Lord God may be upon him to make him a minister in the "Ministry of Conversion," and first of all in the conversion of himself. If the Nation-Wide Mission converts the clergy, its blessings will be beyond price. With a clergy supremely loving God, willing above all else what God wills, miracles of conversion can and doubtless will be wrought, as in a new Pentecost.

(b) Supposing then the acceptance of the call to be a missioner, and the definite setting of himself to a work of prayer, one aim of which shall be his entire conversion to God, how shall the parish priest, who has never conducted a mission, equip himself for the task?

The problem is not that of the preparation of a course of sermons, but of equipment for a definite ministry. Our purpose is not to draw crowds to hear us preach, nor will our aim be attained when people stand up to be counted, sign cards, or file by to grasp us by the hand. Our ministry will be directed to this sole purpose, viz., to bring each soul to "that change, gradual or sudden, by which God becomes the center of our life."

Certain studies will help us greatly. In the Bible, those records narrating the great conversions as in the case of Moses, Jacob, David, Isaiah, the first disciples, Mary of Magdala, Saul of Tarsus, and the great appeals of Christ and his apostles, whereby souls were won. Certain manuals should be carefully studied, as the Ministry of Conversion, by Canon Mason, the Missioner's Handbook, by Fr. Paul B. Bull; Taking Men Alive, by Charles G. Trumbull (studies based on the work of his father, H. Clay Trumbull, the little booklets published by the O. H. C., notably, How to Conduct the Catechism and the 100 Questions and Answers. The Ministry of Preaching and the Ministry of Catechizing, by Bishop Dupanloup, biographies of great missioners, and Sermons by Bishop Brent, Fr. Figgis, the Bishop of London, and Fr. Waggett and many others, in addition to the volumes mentioned, by Dr. Freeman, viz., Jowett's Passion for Souls and Stewart Holden's Price of Power.

Preparation must also be made for ministering to individual souls and relieving burdened consciences. A good mission will result in the missioner being brought face to face with the tragedies, griefs and sins of the community, and he must not fail any soul that comes to him for help.

If opportunity offers for the "Children's Mission," it should not be neglected. This will require most careful preparation in every particular, and the missioner cannot afford to neglect any detail. The method described in "How to Conduct the Catechism" (O. H. C.), is practical in every respect. Valuable works on the same method are Spencer Jones' old book, The Clergy and the Catechism (based on Bishop Dupanloup's The Ministry of Catechizing) and The Catechist's Handbook.

To a missioner who has sympathy with children, who will take the necessary pains in preparation, the hour of the Children's Mission will be an hour of refreshing joy.

In preparing for the mission, the mission priests should meet and pray together, and lay out the scheme of the mission on the line of a definite theme. The subjects for the sermons and instructions to be given at the mission service at night, should be carefully planned with a view to unity in variety, and progress toward a climax, and all the exercises of the mission should contribute to the development of this theme, yet in such wise as to avoid rigidity, and afford sufficient flexibility that every circumstance arising in the course of the mission may instantly be taken advantage of. The missioner must be prepared for emergencies, for chances (to speak from the human viewpoint), for opportunities unforeseen and exigencies unprepared for, for empty churches or full churches, for a receptive or an apathetic audience, for all sorts and conditions of men, and always must he have the consciousness of mission, intense fervor and a determined though always Spirit-guided will.

For, whoever else may come to the mission, two persons will surely come, Satan and the Holy Ghost. St. Paul's mission to Athens is instructive; some mocked, others said we will hear thee again of this matter; but some believed, among the which was Dionysius the Areopagite.

Preparation of the Parish.

If I have dwelt long upon the preparation of the missioner, it is because the Nation-wide Mission must for the most part be preached by inexperienced missioners.

The preparation of the parish for the mission, though its importance is almost as great, need not detain us so long.

Each parish priest must prepare his own parish. The preparation will be remote and proximate. The remote preparation should consist of at least reading to the congregation the call to a Nation-wide Mission issued by the Joint Commission, the announcement that, God willing, this mission will be held in the parish, a statement of the purpose and nature of the mission, and a call to the people to pray daily for God's blessing upon it.

Between now and the resumption of full activity in the fall, the parish priest should plan the method whereby each person, each family, each parish organization may take part in the preparation and in the mission itself.

Early in the fall, the whole matter should be laid before the parish. The people must feel that the mission is their mission, "Unless the faithful laity realize that the mission is their great opportunity for saving souls, the mission is not likely to have much influence on the parish as a whole." (Fr. Bull.)

Beginning with October, at the latest, the active preparation should be pushed with vigor. Above all else get every one praying for the mission. "The more prayer has gone before the work, the more blessing may be expected to follow" (Canon Mason)' Prayer cir-

cles should be formed to meet in different homes.

Such organizations as are usual in our parishes should be especially instructed for personal work, both before and during the mission. Emphasize in every way the ministerial responsibility of the laity. Arouse a feeling of expectancy, but do not preach an advance mission.

As the time draws near advertise, create public interest, keep it before the mind of the people of the community. Organize the workers so that every home in your community may be visited and personally invited to "Come to the Mission." Use cards of announcement and invitation, and have them simple, direct, clear and attractively printed. Take advantage of every situation and circumstance.

Beware of playing up the personality of the missioner or missioners. It is an almost fatal mistake to lay any stress upon the eloquence or success or standing of the mission preacher. Let the people know who he is, but let expectancy wait upon the Spirit of the Lord.

Train some tactful souls to be always alert during the mission for any opportunity of personal work that may arise, cordial greeting, a word of sympathy, procuring a personal interview with the missioner, in short, to be soul winners.

May I venture to suggest in closing the theme for the Nation-wide Mission. Should it not be in every instance, a Mission of the love of God? In his chapter on "How Our Lord Worked," Charles G. Turnbull says, "Always his enduring purpose seemed to be to convince men and women that they were dear to him and to the Father just as they stood; faulty, sinning, unworthy, discouraged or hopeful, it mattered not if they would but let him come close alongside."

PRAYERS FOR THE DEAD.

By a Prayer-Book Churchman.

A discussion of this subject, confined to the consideration of prayers for departed saints, seems to stop short of what is really the crux of the whole question. The real point is not, are prayers for **the dead in Christ** allowable? For this, it seems to me, has been settled by the verse in the first Lesson for All Saints Day—"For the souls of the righteous are in the hands of God, and no torment can touch them." It surely cannot be necessary to pray for those whom no evil can touch.

The real question is, Can we pray for those, who, we do not feel sure, have died in Christ? Assuredly there has never been a loving Christian heart that has not wished it might be so. But have we anywhere anything to show us, that this is permitted by our heavenly Father? In the parable of the rich man and Lazarus our Lord made Abraham reply, in answer to the request of the rich man, that Lazarus might come and cool his tongue, "Between us and you there is a great gulf fixed, etc." Would we be taught "Now is the accepted time, now is the day of salvation" if another time—another life—would hold other opportunity for salvation? The terrible danger of holding this doctrine—the truth of which cannot be proven—is the false security it gives us to live a careless life here, trusting to the prayers—after our death—of those who love us, to avert the consequences of our careless forgetfulness of God and of the life to come.

COLORED "MAMMIES" AND OTHER CHARACTERS.

(Selections from a letter of a Southern lady.)

The settlement of Georgia, for the humane purpose of relieving the victims of England's mistaken debt law, brought there a generous element and many Christian spirits, some for the direct purpose of forwarding benevolent work and some to make homes for themselves away from the scenes of religious troubles in other lands. These were of course, the coast people, but the mountain folk have shown much the same character. In reading of the movements in England during the nineteenth century for the betterment of civic conditions I have felt that General Oglethorpe was a century or more ahead of those who sought to effect such reformations. One Christian gentleman gave as the reason for his consenting to the introduction of slaves into the colony of Georgia, that it was the only opportunity he could see for Christianizing the Africans. We saw the result, in the next century, in the beautiful and influential characters of many of our "Mammies." I look back to the one who cared for my mother, as one of the tenderest and gentlest spirits I ever knew, with that quietness of manner which evidences the "moderation" which, we are told, means in Scripture self-possession, the control of one's own powers. I knew a Virginia "Mammy" to whose fine character her master said he attributed much of the high character of his children. I have seen her, with quiet dignity, still instantly the rollicking spirits of a set of young brothers just entering manhood, by beginning to sing the hymn, "How firm a foundation," they sitting respectfully quiet until she had finished; and we knew she had purposely not chosen a short hymn. She said that she had learned to read in answer to prayer, and could read no other book but the Bible.

Before the war, in the suburbs of Augusta, then known as the Sand Hills, there was a succession of lovely homes extending for the distance of a mile. One of these was the residence of the widow and descendants of one of Georgia's early governors. Through the range of this district there used to pass from time to time a blind negro man holding religious services in the cabins of the negroes. And with him went, to assist in these exercises, the young lady of the family mentioned, she reading and he offering prayer. Some of his expressions were peculiar, but the Interpreter was above, and his audience was not critical. But I remember his once praying for me as "Miss Kate's nephew." In the spring of 1860 the grandmother in this household was called from the chamber, which she seldom left, to the deathbed of a former maid. When the latter passed away she fell across the bed saying, "Take me to my room." Her young granddaughter carried her across the yard and up the stairs, where she soon died. After the war the negroes on what had been my grandmother's plantation used to say, "It's a hard case that we has to pay rent for the houses our old missus had built for us."

I once asked my father his opinion of such presentations as were embodied in the character of Legree in "Uncle Tom's Cabin." He replied that there were such cases and conditions among overseers and others who had made some money and purchased slaves.

Another correspondent writes us as follows:

"I wish to add my testimony as to the care taken by the Southern masters and mistresses for the religious training of their servants. My mother taught their children and young people every Sunday in a Sunday-school, and service was held for them on the plantation regularly. The planters engaged a minister who resided on one plantation and preached at several others every Sunday. In our native town, Beaufort, S. C., the large churches reserved the galleries entirely for the servants, and smaller churches had seats for them in the rear. Grace chapel was built for them, where they could hold service at night when their work was over. The galleries of St. Helena's were always full; now empty except in case of a funeral or wedding.

"Sheldon church, which we attended in winter, was also provided with seats for the servants, and cross-road churches were built for them all through the country. The infants were baptized and parents married by our pastors."

CHURCH INTELLIGENCE

Calendar for August.

1. Ninth Sunday after Trinity.
6. Friday. Transfiguration.
8. Tenth Sunday after Trinity.
15. Eleventh Sunday after Trinity.
22. Twelfth Sunday after Trinity.
24. Tuesday. St. Bartholomew.
29. Thirteenth Sunday after Trinity.
31. Tuesday.

Collect for Ninth Sunday After Trinity.

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right; that we who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

Collect for the Transfiguration of Christ.

O God, who on the mount didst reveal to chosen witnesses Thine only begotten Son wonderfully transfigured, in raiment white and glistening; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

THE EMERGENCY FUND.

Two-thirds of the needed $400,000 is the present status of the Emergency Fund, the Fund having reached $266,000 last Saturday. Perhaps the most interesting gift of the week is one from the missionaries and parishioners in West Africa. Bishop Ferguson sent $86.84, with a statement that other contributions would likely follow later on. While this amount is not large in itself, it assumes immense proportions when one realizes that all of the donors save two are black. More missionaries in China have been heard from, which adds $142.45 to the Fund. A rector of a New York State parish

writes: "My senior warden, who has been a member of the vestry for fifty years, gladdened my heart the other day by reporting, as our missionary treasurer, the payment in full of our General Missions apportionment for the first time in fifty years." In fact, this parish has paid more than its apportionment due to the stimulus of the emergency appeal.

Bishop Tuttle, in a recent letter, says: "I am an old missionary Bishop of twenty years' experience in the Rocky Mountains. My heart is warm with gratitude to God for the work He strengthened me to do and helped me to do forty years ago. It was the Board of Missions that generously stood by me in the doing of it. The same Board of Missions and similar missionary Bishops, twenty of them in the amazingly expanding work under the flag and nine of them abroad, as in the wonderful awakening nations of the Orient, are in the thick of the same sort of work that I tried to do." He points out—something which we sometimes forget—that we have 2,700 missionary workers who must have bread and butter month by month; that we have hundreds of chapels, schools and hospitals to maintain; that in our hospitals nearly 500,000 people are helped yearly. "My heart is burdened with a great anxiety," he writes. "The Board sorely needs an Emergency Fund of $400,000 to make itself straight and strong for its work. Men and women, yes, children, too, all over the country, have been giving. Our missionaries at home and abroad have done their parts splendidly. Gifts have ranged all the way from $5,000 to 2 cents. We want to send the message ringing through the Church: 'The deficit it wiped out. Every bill is paid.' If we would, with a long pull, a strong pull and a pull all together, we could get it."

The Bishop of Western Colorado has issued this prayer, which it is hoped will commend itself to many outside of his diocese: "O God, the Father of our Lord Jesus Christ, of whom every fatherhood in heaven and earth is named; spread, we beseech Thee, through the world the knowledge of Thy holy name and of Thy saving truth. Awaken in all members of Thy Church such a deep sense of their duty to maintain and set forward the work of missions, that by their faith and zeal Thy holy name may be glorified and the bounds of Thy kingdom enlarged. And especially in the present emergency may the work of our Church be set forward by the ready gifts of Thy people, according as Thou hast blessed them; through Jesus Christ our Lord. Amen."

THE FOURTEENTH ANNUAL CONFERENCE OF THE MISSIONARY EDUCATION MOVEMENT AT SILVER BAY, NEW YORK.

It was a matter of great surprise and gratification to those members of our Church, who, for the first time, attended the Conference at Silver Bay to find that so many members of the Episcopal Church were in attendance. Out of a total of about 600 delegates, representing the leading denominations, there were 161 Episcopalians, 126 Methodists, 117 Presbyterians and so down through the various churches.

Episcopalians began attending the Conference on Missionary Education at Silver Bay about ten years ago when Bishop Lloyd was asked to preach, and that year there were two church people present. From that time the increase of our people's attendance has been steady, until now we have the largest attendance of any denomination, and it is hoped that we will continue to lead, for our churches need what Silver Bay has to give of information and inspiration concerning the mission of the Church in the world.

Too much stress cannot be laid upon the importance of value of these gatherings, in which Episcopalians have the opportunity to meet and confer with the workers and leaders of other communions, learning their aims and methods, praying and studying with them, hearing from their missionaries of the wonderful victories of the gospel all over the world. When we consider the victories secured by all the branches of the Christian Church all over the world, we may well thank God and take courage. None who heard Bishop Stuntz, of the Methodist Episcopal Church, at the vesper service on the closing Sunday, July 18th, tell of the victories of the cross in India, China, Africa, the Sandwich Islands, Korea and South America, with his splendid laudation of our Bishop Kinsolving, of Brazil, will ever forget that evening or the two great addresses on Missions by the author of "The Rising Churches in Non-Christian Lands," the Rev. Arthur J. Brown. A fine broadening of our vision and enlargement of our sympathy is sure to result after hearing the best speakers of the leading Protestant denominations, tell us of their Sunday-school, church and mission work. And it was most highly gratifying to hear these brethren speak in such glowing terms of the class conducted by Bishop Rhinelander on "The Gospel of the Kingdom: A Missionary Study of the Bible;" of the address of Mr. Zabriski on "Faith and Order;" of our educational secretary, Dr. Gray; of our own Miss Alice Lindley, who conducted a class on "The Emergency in China," and Miss Hubbard on "The Missionary Education of Girls." The Bishop of Pennsylvania was also the preacher at the morning services, July 11th. From this it will be seen that our church was well represented on the teaching and preaching staff and the work done by these our representatives much appreciated and praised. On each Sunday of the conference there were two early celebrations of the holy communion in Ingle Hall.

At the "Life Work" meetings held each evening in the boat-house several young people of both sexes volunteered for missionary work.

The mornings are given to serious class room work, the afternoons to athletics, and the evenings to addresses in the auditorium. The vesper service in the open air at sundown is a notable feature of Silver Bay and is usually addressed by a missionary.

This brief description is written in the hope that increased numbers of our people will attend these meetings at Silver Bay; for the churches who hear the story which they bring back of missions, of church and Sunday-school efficiency, cannot but be fired with a new zeal and increased enthusiasm.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Old Petsworth Parish—An Interesting Service.

A most interesting all-day service was held under a tent on the Old Petsworth church site, in Gloucester County, on Sunday, July 11th. A large and appreciative congregation was in attendance. Mr. Charles E. Cary, senior warden of Ware parish and one of the trustees of Petsworth church site, made the introductory address and sounded the note of hope that another church should arise on that "holy ground."

At 11:30 A. M. the Rev. William B. Lee conducted morning service, in which the congregation joined heartily. There being a number of prayer books and hymn books distributed, the singing was hearty and inspiring. After the sermon Mr. Lee read a most interesting letter in regard to the old communion silver belonging to the parish, and extracts from Bishop Meade's book, the "Old Churches, &c," on Petsworth parish. The last extract being the names of 104 vestrymen who had served the parish from 1677 to 1793. The parish was established as early as 1654, possibly in 1652.

After a bountiful lunch the afternoon service began, and closed with sermon, the beautiful hymn, "God Be With Us Until We Meet Again," prayers and benediction.

It is hoped to make this service an annual event on this old church site.

The letter of Miss Jones, referred to above, appeared in the Richmond Times-Dispatch last winter, and is as follows:

"Mr. Editor:

"I have just seen in the Times-Dispatch that inquiry is made about the Petsworth communion service given by Augustine Warner. It is now regularly used at Ware church, in Gloucester. When old Petsworth went to rack and ruin my great-grandmother, widow of Emanuel Jones (rector of Petsworth, and grandson of the first Emanuel), got possession of the communion service and kept it as a sacred trust as long as she lived. There was no Episcopal minister in Gloucester at that time, so she left it in charge of her daughter-in-law, Mrs. Martha Throckmorton Jones (my father's mother), charging her to keep it until the Church was restored in Gloucester, then to turn it over to the Episcopal minister. And this was done. When Mr. Cairnes came to Gloucester, about 1824, his first official act was to marry Mann Page and Anne Jones. The night they were married the old service was on exhibition, and was that night formally turned over to Mr. Cairnes. My aunts, Mrs. Charles Curtis and Mrs. Mann Page, loved to tell how their grandmother guarded the sacred silver as long as she lived, and her fierce determination kept it untarnished for the Episcopal Church. The Rev. William B. Lee, rector of Abingdon and Ware churches, took the old service to Washington to be examined by an expert, and it was found to have been made in 1675-6, which, I suppose, was about the time it was given to Petsworth, as Augustine Warner died in 1681.

"M. F. Jones."

Westmoreland.

Montross and Washington parishes, in Westmoreland County, have joined in the purchase of an automobile for the use of their rector, the Rev. W. S. L. Romilly, to better enable him to attend to the duties of his large cure, which consists of St. James at Montross, St. Peter's at Oak Grove and St. Mary's at Colonial Beach.

Richmond Clergy.

The Rev. Messrs. James W. Morris, D. D., S. Roger Tyler and George MacLaren Brydon have been absent from Richmond for ten days prosecuting the Every Member Canvass Campaign in the parishes of the Rappahannock Valley. On Sunday last the Rev. P. A. Arthur officiated at the Monumental church, and the Rev. John G. Scott at St. Mark's. The Rev. Dr. C. G. Cham-

berlayne is taking the services at St. Paul's during the absence of the Rev. Dr. Bowie in California.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Mission in Pulaski.

The Rev. William Wilkinson, of Trinity parish, New York, "Bishop of Wall Street," has just closed another memorable mission in Christ church, Pulaski, the Rev. C. E. A. Marshall, rector. Much of the success of the mission is due to the support of the local paper of the town, the editor, who, by the way is a Methodist minister, kindly offering to publish the coming of Mr. Wilkinson and there was thoroughly demonstrated the good to be derived by the church working, in conjunction with the press. Soon after Mr. Wilkinson had commenced his services requests from near-by towns began to come in asking that he would visit them and make addresses. The help of the automobile was found to be indispensable, and by this means addresses were made in these towns, on the streets, in the church, and before the students of summer schools. In the morning the missioner would get into his car with his helpers, soon in a town twenty miles away, the "honk, honk" of the automobile would announe his arrival, the expectant congregation would gather, the address or sermon, whichever had been agreed upon, be given, and a mid-day lunch be found awaiting the party at the home of some hospitable Episcopalian. At one home, after the lunch, the Sacrament of Baptism was administered to a child living far from the parish church. Then into the automobile again and off to the next town, where the Methodist church was opened to us, there being no Episcopal church there. At the appointed time in the evening Mr. Wilkinson was back in Pulaski to hold his services on the street and in the church. On Sunday the regular morning service was held in the church. In the afternoon a union service was held in the courthouse and, notwithstanding the fact that it was a very hot July afternoon, two or three hundred people were present. During the mission the Baptists were holding a tent meeting near the church, and at the union service the Baptist minister closed his service and attended the service at the courthouse. That night the Episcopal church was closed and the Episcopalians attended the Baptist tent meeting. Since the beginning of the warm weather the Rev. Mr. Marshall has been conducting outdoor services in East Pulaski, and Mr. Wilkinson's presence at some of the meetings added immensely to the interest in the outdoor services there. There is no Episcopal church in East Pulaski, but the outlook for a successful summer campaign there is most promising. Many have been attending the services who admitted they have not been inside a church for several years.

Notes from Halifax and Charlotte.

St. John's Church, Houston, Va., is fortunate in her friends. On the 8th of July John Powell, the noted pianist, who is summering there, gave a concert for the benefit of the church. It was a memorable occasion for the little town of Houston. The auditorium was filled to overflowing, persons in the audience coming from villages and towns round about, many motoring from South Boston and Lynchburg.

Mr. Powell was at his best. He seemed to feel that he was among warm personal friends, of whom he has a host in that place, where a part of his boyhood was spent. The informal "at home" atmosphere of the occasion was most pleasing, while he spoke directly to the heart of each through his music. His introductory talk was heard with close attention, and helped the audience to interpret the selections which followed. Every moment of the evening was intensely enjoyed by all present. It is needless to say a neat sum was realized for church purposes.

Mr. Powell promises shortly to give a lecture on conditions in the war zone, with which he is familiar from personal experience. The proceeds of this lecture will go to the same good cause.

Through the liberality of another generous friend, Mr. James B. Chastain, the vestry of St. John's has been enabled to undertake extensive improvements on the church edifice. The cross on the tall spire is to be overlaid with gold, and from this the highest point to the very foundation stones, including the interior of the vestibule and Sunday-school room, all needful repairs are to be made, and the whole painted and decorated in a thorough and artistic manner.

Experienced workmen from Richmond, Va., have been employed for this purpose, and the work is already under way.

St. John's is an almost perfect specimen of architecture, lovely even in its weather-stained condition. The congregation is greatly rejoiced that her original beauty is to be restored and accentuated under the hand of such skilful artists.

The vestry of Trinity Church, South Boston considers itself most fortunate in securing the services of the Rev. David H. Lewis, who is expected in September to take up the work so energetically carried on by his predecessor and cousin, the Rev. Hunter Lewis. The latter was forced, due to his wife's health, to resign this interesting parish and resume work in New Mexico.

The churches of **Roanoke and Cornwall Parishes** have extended a call to the Rev. Arthur L. Kenyon, assistant minister of St. Marks, Shreveport, La., to succeed the Rev. H. F. Schroeter, who left the 1st of July for his new field in Waltersboro, South Carolina.

It is earnestly hoped that Mr. Kenyon may see his way clear to come to this charge, which presents large opportunities for service, and where he will find many of God's elect waiting his ministrations.

Colored Convocation.

The twenty-third annual convocation of the Archdeaconry in the diocese of Southern Virginia will be held at St. Thomas' church, Totaro,, Brunswick county, on Tuesday, Wednesday and Thursday, August 10, 11, and 12, 1915. An attractive programme has been prepared, which includes, besides the business sessions, sermons, papers or addresses by the Rev. Messrs. Miller, Lee, Butler, Floyd, Hamilton, Grice, Harrison and J. A. Russell, Messrs. Young, Johnson, Clarke, Jennings, Shields and Pollard. Thursday morning will be devoted to the Sunday-school convention, and that afternoon to the Woman's Auxiliary. Luncheon will be served each day.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

New Church to be Erected.

A new church, following the design of the picturesque village church so generally found in England, is shortly to be erected by the congregation of the Chapel of the Good Shepherd, the Rev. William O. Smith, minister in charge, at Ruxtor, Baltimore county. The new building will occupy the same site as the former chapel, which the congregation now uses. According to the completed plans of the architect, Thomas Bond Wingo, the new church is to be built of dark red brick laid in Flemish bond, with a shingle roof. The exterior woodwork will be oak and chestnut. The interior of the building will be finished in gray plaster, with exposed rafters, stained to imitate oak, and oak pews and chancel furniture. The floor of the nave and chancel will be brick. The windows are to be English steel casements, with hand-rolled glass. The nave is planned to seat 200 persons. A wing of brick and half timber will be added, which will be in harmony with the architecture of the main building, and will give a picturesque effect. This wing will contain the Sunday-school room to accommodate about 125 children, and will also be used for general parish purposes.

Helpful Open-Air Services.

The Rev. George J. Kromer, vicar of the Chapel of the Guardian Angel, Baltimore, which is a mission of the Church of St. Michael and All Angels, has recently resumed the Sunday evening services in the open air, which last summer proved so popular a feature of his work. The services are held in the church grounds, which are peculiarly adapted for the purpose. An orchestra is engaged to lead the music, familiar hymns are sung, and the vicar delivers a short, direct, popular address, illustrated with stereopticon pictures. The attendance averages about two hundred and fifty.

A Valuable Gift.

Mrs. Henry Bartor Jacobs, a prominent church woman of Baltimore, has recently given the Bishop of the diocese a deed for additional land at Ten Hills, Baltimore county, which will afford ample area for all buildings, church and rectory, necessary to complete the church plant at this growing suburb. This land, together with the plot on which the present Trinity Parish House stands, in which services are now held, adjoins the beautiful summer residence of Mrs. Jacobs and is an admirable location for church purposes.

Honor for Hannah More Academy.

A second time within four years the excellent standard of the Hannah More Academy, the Maryland Diocesan School for Girls, is attested by the record of one of the graduates.

Miss Lucy Carter Lee, daughter of Rev. Charles H. Lee, and a graduate in the class of 1915, has been awarded the scholarship to Barnard College, given by the Southern Association of College Women. This award is based upon her record in the examinations of this college.

Pro-Cathedral: The Rev. C. E. Shaw will again have charge of the services at the Pro-Cathedral, Baltimore, during August, in the absence of Canon Atkinson.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Death of a Clergyman

The Rev. Snyder B. Sims entered into rest at his summer home, at Falmouth Heights, Massachusetts, on Sunday, July 18th. He was one of the most highly esteemed clergymen and almost the longest in point of continued service in the diocese. He was born in Philadelphia November 17, 1842, and trained in the public schools, graduating

from the Central High School. He was also a student of the Moravian College, Bethlehem, Penn., and the Princeton University. He graduated from the Divinity School in Philadelphia in 1865 and was ordained by Bishop Stevens. He was for three years assistant to the Rev. Dr. Richard Newton, having special charge of Epiphany chapel. On December 12, 1868, he became rector of Gloria Dei, old Swedes, church, and continued there until his death, almost forty-seven years. The Burial Service was said by the Bishop of the diocese, the Rev. Dr. Herman L. Duhring, and the Rev. S. Thompson Carpenter in the quaint old church. The interment was said by Bishop Rhinelander and the body was laid in the adjoining cemetery. After the service a committee of three of the clergy was appointed to prepare a proper minute on his death.

Generous Legacies.

By the will of the late Mrs. Sarah E. F. Batterson, widow of the late Rev. Dr. Herman G. Batterson, a large estate is bequeathed to churches, charities and institutions in this country and in England. Among the beneficiaries are the Domestic and Foreign Missionary Society, $15,000; the General Theological Seminary, $10,000; the Nashotah Seminary, $23,000, and the Corporation for the Relief of Widows and Orphans of Clergymen in the Diocese of Pennsylvania $5,000. All of these also will receive additional sums as residuary legatees. In addition the Missionary District of Salina will benefit largely, and the diocese of Los Angeles and Fond du Lac also. A number of churches, hospitals and guilds are generously remembered and several individual clergymen.

The Rev. George William Barnes, rector of St. Paul's Memorial church, Oaks, Pennsylvania, has accepted a call to the Mission of the Holy Sacrament, Highland Park.

Tribute to the Memory of the Rev. Snyder B. Sims.

There died on Sunday, July 18, 1915, one of the oldest, in point of service, of the clergymen of the diocese of Pennsylvania, Rev. Snyder B. Simes, rector of Gloria Dei (old Swedes), Philadelphia. Very striking in these days of restlessness and change is the ministry of one of whom the record says, "at his grave stood men and women who had been married by Mr. Simes, whose parents had married by him, and whose children, married by him and whose children, baptized by him, had grown to manhood and womanhood under his preaching." In the early days of that long and faithful ministry in the church and rectory were very primitive in their appointments. Little by little comforts and conveniences were added so that the quaint old buildings, while retaining all their antiquity of form, are now models of perfect beauty and attractiveness. Some years ago, when the old enclosing wall of the graveyard had become so defaced by time as to be very unsightly, Mr. Simes aroused the enthusiasm of his devoted people by a sermon preached from the text, "The people with one consent began to build the wall." In short time, through personal labor on the part of all, the money required was raised, the brick of the old church matched, and the new wall built, one of the many monuments to the self-denying and united labors of pastor and people.

Who can measure his influence upon the spiritual life and growth of that people? With no worldly wealth they have steadily maintained their position as second in their contributions towards the Easter Offering of the Sunday-schools of the diocese. The devotion of his people to this faithful servant of God, one can hardly estimate. Now, that "the laborer's work is done," the influence of his ministry of nearly half a century will doubtless continue to add lustre to "the crown of righteousness which the Lord the righteous judge will give him at the day."

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

Call Accepted.

The Rev. John Robeson, of Clark county, Va., has accepted the call to St. Stephen's church, Goldsboro, N. C., and will take charge October 1st. Goldsboro is a progressive East Carolina town of about eight thousand population and having a fine church offers Mr. Robeson a splendid field. Mr. Robeson was a classmate of Bishop Darst at the Theological Seminary in Virginia and they are close friends. Mr. Robeson will leave a most delightful work in Clark county, Va., where has has done great good.

Ordination.

In St. Peter's church, Washington, N. C., on Thursday, July 20th, Bishop Thomas C. Darst, D. D., ordained to the diaconate Mr. George Frank Hill. Morning Prayer was said at 10 o'clock by the Rev. R. B. Drane, D. D. The ordination service began at 11:30 o'clock. The sermon was preached by the Rev. B. F. Huske, rector of Christ church, New Berne. The candidate was presented by the Rev. Nathaniel Harding, rector of St. Peter's church. The Rev. Dr. Drane assisted the Bishop in the Holy Communion. Other clergy present were the Rev. Messrs. J. H. Griffith, J. R. Matthews and Howard Alligood.

The Rev. Mr. Hill will have charge of the services at Christ church, New Berne, this summer, during the absence of the rector, the Rev. B. F. Huske, who will devote his summer vacation to mission work under Bishop Funsten, in Idaho.

SOUTH CAROLINA.

Rt. Rev. Wm. A. Guerry, D. D., Bishop.

Among the Mill Workers.

Mrs. J. Harry Chesley, wife of the rector of the Church of the Nativity, Union, is devoting her whole time to systematic Christian work among the cotton mill operatives of that place. While personally ministering to the sick and helpless she has also been working to secure a hospital. An operating room has already been opened. A reading room will soon follow, and she hopes soon to establish a day nursery for the babies of women working in the mills. The local papers speak in high terms of the devotion and energy which Mrs. Chesley brings to this work, and the large measure of good that is being accomplished.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

The Report of the Committee on the State of the Church.

The newly-created Committee on the State of the Church in the Diocese of New Jersey, of which the Rev. Howard E. Thompson, secretary of the diocese, is chairman, has published its first report, written by the chairman, in the recent issue of the Journal. It contains much information put in concrete form. Beginning with actual statistics of the diocese it goes on to describe the Board of Missions of the diocese, the Cathedral Foundation, the Diocesan House and the Episcopal Residence. Comment is made upon working organizations of the diocese, such as the Diocesan Board of Religious Education, the Social Service Commission, the Christian Knowledge Society and the Woman's Auxiliary, and upon diocesan branches of such general organizations as the Brotherhood of St. Andrew and the Girls' Friendly Society Information is given as to trust funds of the diocese and of many services held in different institutions in the State.

The report closes with an extended survey of the influence of the Church in educational institutions in the State, of which as many as sixteen are mentioned and some with more or less comment.

Changes in the Journal.

The Journal of 1915, of the diocese of New Jersey, has just been issued, and exhibits several significant changes and improvements. The Rev. Howard E. Thompson, secretary of the diocese, is the editor and compiler of the Journal, and has succeeded in making this issue more comprehensive and instructive than any of its predecessors. The title "Journal," so inadequate, because it describes only one feature of the book, has now tentatively added to it the title "Official Register or Hand Book.

The many different trustees and committees are severally indicated as appointed or elected, thus showing at a glance their status and authority.

The alphabetical list of parishes and missions has been thoroughly classified, so that the different kinds of missions and the relation of different parishes to the convention are clearly indicated.

Parochial reports appear in tabulated form, showing in much smaller space the figures and statistics of each parish or mission. Additional facts from reports are published in a more concrete way.

The Constitution and Canons of the diocese, revised to date, are published as an appendix to the book.

The convention has given wide discretionary power for advertising diocesan matters, and it is expected that the present experimental changes in the "Journal" will lead to further development of it into a most comprehensive Register or Hand Book for wide distribution.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Death of a Prominent Layman.

Calvary church, Pittsburgh, has been bereaved indeed by the edath on Tuesday, July 20th, of Mr. G. M. T. Taylor, Junior Warden of the parish for twenty-three years, a Vestryman for a number of years before his election as Warden. During nearly all of this period of time Mr. Taylor represented the Church in the Diocesan Convention. The funeral services were held in Calvary church on Friday afternoon, July 23d, the Right Reverend the Bishop of the diocese officiating, assisted by the Rev. Dr. Wightman, a former assistant in the parish, and the Rev. Mr. Cheatham, who is in charge of the work during the summer months. Mr. Taylor was seventy-one years of age and is survived by a widow and one daughter.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan

Bishop McCormick on Mob Rule.

Preaching in St. Bartholomew's church on July 25th, when he closed a series of sermons there covering July, Bishop McCormick, of Western Michigan, spoke in particular of mob rule, using as his text the decision of the

mob before Pilate. He warned against the modern Pilates who get into companies, not perhaps calling themselves mobs, and glibly promise to take the consequences of their acts. "People may do things two by two, but they pay for them one by one," he observed. He referred to the Georgia mobs, regretting them, and said there are many modern Pilates, not always in authority, but always trying to wash their hands; to serve both worlds at once. At the close he prayed for those in affliction because of the Chicago catastrophe, and used the following prayer, of his own composition, on conditions of mob, and of war:

"Almighty and Eternal God, King of kings and Father of all men: We humbly beseech Thee at this time to give peace among the restless and disturbed peoples of the earth. Avert, we pray Thee, the horrors of war, and so move upon the hearts of Thy servants, in whose hands lies the destiny of the nations, that they may put away enmity and anger and incline themselves towards forbearance, patience and good will. Give them a right judgment in Thy sight, O God, and grant a speedy return of peace and quietness: through the merits and mercies of him whom is the Saviour of the world and the Prince of Peace, Thy Son, our Lord, Jesus Christ. Amen."

Bishop Williams at Grace Church.

Bishop Williams, of Michigan, preaching in Grace church on July 25th, rapped church foibles and fancies with some vigor. "Ecclesiasticism may be compared to the scribes and pharisees," he observed. "It has the same passion for names and the same crude theology. It demands that each minister, each man indeed, be so covered with outward piety, so saturated with creed, so subservient to authority, that when he gets out into the world and faces real things he is unable to see conditions as they are. He sees only the false covercreed, and about the only creed he ever ing. Christ put religion always before put out at all was the creed of fellowship, the "Abide with me." Christ was never a theologian, but always a moralist, and spiritual force. The Church makes people know far too much of Christ as dogma. To many he is a thing of names rather than a person of sympathy."

Floating Hospital.

St. John's Guild is to have a new floating hospital to take sick babies about the harbor, treat them free, and teach their mothers to serve them as nurses. It is to be launched in the fall. It is the gift of Mrs. A. D. Juillard, and will cost $100,000. The present hospital was the gift of Mrs. Juillard, and with its predecessor has cared for 1,571,361 babies, children and mothers to date. By next year, and the new hospital, the Guild expects to increase its work much. The new boat will be 215 feet in length over all, with a beam of forty-three feet, and will be able to carry with comfort 1,200 patients. The lower deck will be devoted to the patients' dining room, galley and store-rooms. The main deck will be equipped with benches for the mothers and larger children and hammocks for the small children; it will also have in the after part bathrooms and toilet rooms. On the upper deck will be located four wards, operating room, examining room, sterilizing room, deck space for special cases, dining room, kitchen and dressing rooms for the staff, and on the hurricane deck there will be a quarantine ward and quarters for the officers and crew.

Special attention has been paid to the hospital equipment of the vessel, and she will be fitted with heating and lighting systems, and so arranged that she can be kept in service day and night, and also in the winter months if it is found desirable.

The Tent Services.

Distinguished speakers are announced for the services at Tent Cathedral, located in the shadow of the Cathedral of St. John the Divine, during the week beginning July 25th. "The Liquor Problem," with the text, "Am I my brother's keeper?" will be the subject of next Tuesday evening's sermon by the Rev. James V. Chalmers, vicar of Holy Trinity, St. James parish. On the following evening the Rt. Rev. Charles S. Burch, D. D., Bishop Suffragan of New York, will preach the sermon. Other preachers for next week are: Sunday, the Rev. J. O. S. Huntington, the Rev. Melville K. Bailey and the Rev. Walter E. Bentley.

"Isn't this something new for the Episcopal Church," said some one to Dr. G. A. Carstensen, chairman of the committee, in speaking of Tent Cathedral. Dr. Carstensen's reply was, "Yes, the tent and benches are brand new and kindly supplied by the Evangelistic Committee, but the timeless gospel preached there is older than the everlasting hills."

The children's service, beginning shortly after 7 o'clock, will be conducted next week by Miss Elizabeth J. Millar, a young woman evangelist, who has had considerable experience in addressing with the younger folk. Some of her talks will be illustrated with stereopticon slides.

Development by Exercise.

The spiritual life in exercise through striving, trial, conflict, struggle and fighting brings one into comradeship with Christ. "We are made partakers with Christ, if we hold the beginning of our confidence stedfast unto the end." The Captain of our salvation was made perfect through sufferings. "For which cause he is not ashamed to call them brethren." The incentive to spiritual exercise and seeking strength thereby is, therefore, beyond comparison. The happiness and growth accompanying it, the triumph following it, the glory crowning it, the Christlikeness and "Christworthiness" in it are surely enough to stir the faintest heart to new effort and to new deeds of valor in the Conqueror's name.

As with the body, those parts that are weak may be developed into special strength by special care and exercise, so with the spirit. There are some aspects of our spiritual life in which we may be in special need, through evil development. Covetousness, pride, selfishness, censoriousness, self-indulgence, inattention or indifference to God's will, may be reduced by a vigorous daily regimen or practice of liberality, humility, living for others, large-hearted charitableness, service, diligence in seeking to know and in readily, promptly obeying God's word. If we are wise we will begin the exercise that will strengthen the soul.—Presbyterian of the South.

"I Shall Not Want."

I shall not want **rest**, for He maketh me to lie down.

I shall not want **refreshment**, for He leads me by still waters.

I shall not want **preservation**, for He restoreth my soul.

I shall not want **guidance**, for He leadeth me.

I shall not want **peace**, for I will fear no evil.

I shall not want **companionship**, for Thou art with me.

I shall not want **comfort**, for Thy rod and staff comfort me.

I shall not want **sustenance**, for Thou preparest a table.

I shall not want **joy**, for Thou anointest my head.

I shall not want **anything**, for my cup runneth over.

I shall not want **happiness**, now, for goodness and mercy follow me.

I shall not want **glory** hereafter, for I shall dwell in the house of the Lord forever.—G. Henderson.

What is said of the children's angels is true also of the children's parents and teachers. They stand always before the face of the Father. The fact that they love the children and are interested in their lives, and are seeking to shield them, and teach them, and help them to know Christ and follow Him, gives to teachers a sacred and holy privilege which no others have. When the teacher goes in eager haste to God in behalf of a little child he will not be kept waiting, and his prayer will not fail to be answered. I have read somewhere this beautiful story of old Jewish times: There had been a great drought—no rain for many months. The fields were parched, and the springs were dry, and there was distress everywhere. The people came together to pray for rain. Rabbis and great men prayed, but no rain came. Prophets and rulers prayed, but the sky remained cloudless. At last came a quiet, plain, unknown man, and he offered prayer. At once clouds began to gather, and soon the rain was falling, "I am a teacher of little children." This man was heard in heaven where rabbis and prophets had pleaded in vain.—Dr. J. R. Miller.

Cashing Our Checks.

If mistakes were riches, most of us would be wealthy. But, perhaps, we have not realized how rich we can really become through our mistakes. Every one of them can be capitalized. It has been said with keenness that "A failure is a man who has blundered, but is not able to cash in on his experiences." The successful man is not the one who never makes mistakes, but the one who cashes his mistake checks promptly and at about one hundred per cent. Every mistake of our life points the way, if we will but see it, to exactly the opposite of that mistake. It is when a man is so convinced of the hopeless futility of his own sinning life that he feels he must find a way out, that Jesus Christ has an opportunity to be heard as He says, "I am the way." And so of every lesser mistake; there was a reason for it that need never be repeated. When we sternly demand of our failure all that it owes us, failures will begin to keep out of our way.—Sunday School Times.

Had it not been for that little meeting in the upper chamber where they were all with one accord, in one place, there would have been, humanly speaking, no Pentecost, with its thousands of converts from which Christianity advanced until the banner of the cross waved over the whole Roman Empire. The child of God is running awful risks of exposure to temptation, arrested development, and spiritual atrophy, if he neglects the place and weakens the habit of prayer.—M. M. King.

Christianity and the Community

Thy Kingdom Come on Earth

Social service, which is another term for expressing the assisting of individuals with due regard for their environment and varied human relationships, is a symptom of the growing tendency of the times to lift the departments of life which were becoming mechanical and stereotyped up into the light and warmth of human sympathy again. We find large hospitals where the number of patients and the multiplicity of officials, doctors, superintendents, orderlies and nurses, etc., were smothering the human relationships of doctor and patient, opening social service departments to revive the spirit of their work, to give the individual patient his individual place, and, above all, to bring all the forces of society which touch him to aid in his recovery. The large department stores have now their welfare secretaries, the insurance companies their nurses, the railroads, their Y. M. C. A.'s. For the past four years Chicago has had a department of social service as an adjunct to the County Court. The cases in this court are largely pauper cases which require delicate handling if they are to be successfully dealt with and no individual judge could possibly give the time and attention necessary for the proper investigation of all the details of each case.

Consequently this department has been of invaluable service and has already outgrown all anticipatory provision made for it. Probably the most encouraging feature in the thousands of cases which the department has handled is the large proportion of separated couples that have been reunited. And even more satisfactory is the fact that such couples remain united and live, apparently, in harmony, more fully conscious that they must adjust themselves to one another.

⚜

More and more the demands of business are for men. Christianity's contribution to-day, as always, is in the making of men. Everything it can do, through its churches and other organizations to remove the obstacles of bad heredity, disease, poverty, ignorance, must aim toward that one great end—the making of men and women.

⚜

"What is your greatest problem in business?" was asked of John H. Patterson, president of the National Cash Register Company. And the answer was: "Men! It is comparatively easy to develop plans and methods; we can buy raw material and machinery; we can build factories; but without men of the right sort, all of these other things are of no avail. The bed-rock basis of all business is men."

Hugh Chalmers, president of the Chalmers Motor Company, says there are five "M's" in the word business—money — materials —machinery—merchandise—and men. "All but one are given quantities with which a definite result can be accomplished. Man is the big, uncertain quantity—the hardest to get, to understand, and to hold."

At the head of every conspicuously successful business institution will be found a man who has fully grasped the vital importance of the human element in business. In most cases this fact alone will account for the success of the business. Hundreds of executives, from the presidents of the largest industries which employ thousands, to the managers of little two-by-four shops, if interviewed and asked the same question, "What is your greatest problem in business?" in nine cases out of ten, will answer in a single word, "Men."

⚜

At the recent meeting of the Pennsylvanian Diocesan Commission of the Episcopal Church, the Committee on Housing was directed to get in touch with the secretary of the Housing Association to ascertain if there were any churchmen owning properties which were a violation of the spirit and letter of the housing law. The committee stated that it had already made preliminary inquiry to that effect and that the answer was on the whole reassuring, but that it proposed to continue the investigation. The rector of one of the older and wealthier parishes, who was present, stated that he had had a list of properties belonging to his vestry prepared and proposed taking up with them individually the question of the condition of their holdings.

In this connection it is both interesting and impressive to note the fact that Christ Church parish, Philadelphia, which has a considerable endowment, has on several occasions refused higher rentals for its downtown property because it preferred to have the property used for unexceptional purposes rather than to increase its income.

The Still Room.

A party was inspecting a great powerhouse, and when they came into a room full of machinery running noiselessly, the guide said, "This is the still room." When one of the visitors said: "Nothing much doing here," the guide answered with a smile, "Why, this is the center of the whole thing; the whole process hinges on what is done here. This is the most important place in the building." So it is in the "still room" in every strong and powerful life; there the machinery may run noiselessly, but it is the machinery of power whose influence in felt afar.—Selected.

The Fatherhood of God is no sentimental claim of privilege, no guarantee of easy-going, benevolent indulgence. In truth it means that we are utterly dependent; our life, our breath, our health, our wealth; our brains, our influence; all we have and are, from day to day, through time and through eternity, comes from Him, and rests on Him. And the author of our life must have authority over our living. "Because ye are sons, God hath sent forth the Spirit of His Son into your heart, crying, Abba, Father." And to cry "Abba! Father," means to say, "Lo, I come to do Thy will, O God."

All this we have forgotten. We seem to think that there is no will of God at all; that His proper part and plan in our world is simply to help us in getting what we want, in going where we will. There is where all our trouble comes from; yes, all the trouble of a world at war. Even in our prayers man dares to say: "Father, not Thy will but mine be done!" Sonship, then, is what we need to learn. Sonship truly understood, openly acknowledged, faithfully fulfilled. That is the witness of the Spirit, the meaning of redemption. Without it, redemption is but the story of a dream.—Bishop Rhinelander.

The Sin of Prayerlessness.

"God forbid that I should sin against the Lord in ceasing to pray for you," 1 Samuel 12:24.

How few of us have placed prayerlessness among our possible sins! And how even fewer have placed the omission to pray for others in the black list of sins against the holy Lord! We have called it thoughtlessness, or negligence, or even apathy, but we have not called it sin. But how this word sin, as used in this unfamiliar relationship, broadens and deepens the ministry and obligation of prayer! My needy brother has a right to my prayers. They are to be regarded as part of his capital strength. They constitute a part of the forces which were purposed to make him victorious in all the battles of life. My prayers for him are part of his army. I control some of his vital equipment. Without my co-operation in prayer he is weakened and maimed. If I refuse him my prayers, I deprive him of so much of his heritage. I defraud him. I wrong him in a far more deadly manner than if I refused to pay a material debt. I disclaim my spiritual debts, and he is impoverished in the central resources of the soul. I help him into moral bankruptcy by depriving him of his sacred dues. Thus do I wrong my brother, and thus do I sin against God.

All this, I say, is a very lofty conception of the obligation of prayer. It is something we owe to others, and if we refuse to pay, we leave them poor indeed. On the other hand, how uplifting is the conception that by my prayers I am increasing a man's moral capital. I am helping him to mobilize his spiritual forces. I am sending him army corps to enable him to meet his enemy at the gate and overthrow him. I may share in his warfare, and I may rejoice and glory in his triumph.—Rev. J. H. Jowett, D. D.

Seed-Sowing and Spreading.

Last summer some indifferent neighbors let their little bit of yard go uncared for. Plantain and chickweed grew unmolested all summer long. Their little plot of ground was no larger than fifteen feet square. Just a small patch of weeds was left to grow. That was all. It was really no one's business but their own. I am sure they would have said this if anyone had taken them to task. Results show, however, that his garden was not his own to the extent he thought.

This summer all the lawns about are interested with plantain. The owners work hours digging out the pests before they go to seed and ruin the lawn. They feel as though it was very much their business that last year one careless man let his weeds grow and seeded an entire neighborhood.

One boy in a crowd of other boys lets his evil thoughts and tendencies grow. He does not cut them down or pull them out by the roots. He will tell you, perhaps, that it is really none of your business the kind of language he uses. He is sowing seed. Months later, or even years later, many persons may be working hard to eradicate the plants which grew from seed that he scattered. Everyone is bound to sow some kind of seed. Why not flowers instead of ill-smelling, offensive-looking weeds?—Selected.

Christian progress has gone on apace when men and women have gone out and told their fellow-men the story of redeeming love, and when their lips have been sealed Christianity has gone into dark ages and the wheels of progress have been stopped.—H. R. Munro.

Church Knowledge and Nurture

IN ENGLAND.

"I like Sunday-school better than day school, because at Sunday-school you can play about, but you never get punished. They only send you home, or grumble at you." This is one of 900 short compositions sent by boys and girls, between twelve and fourteen years of age on the subject, "An Afternoon in Sunday-School," asked for by a Sunday-school leader in England, who wrote to the head teachers of public elementary schools of all types for the information.

✠

Weak points in Sunday-school work were pointed out by some of the young critics. "Our teacher makes us roar out laughing. Sometimes we read a book, but generally we have riddles and jokes. Our teacher puts half-pennies into the books, and we have to guess the number of the page it is on, and the one who is nearest gets it."

"My Sunday-school teacher," complains another, "nearly always takes us in Kings, because he says his teacher always did. He says that when they had read it once, they would start again, and go through it once more." "I object," writes another, "to people who come to school to teach, and yet they sit and talk to you about fairy tales. In our registers it says that teachers should not read stories to their pupils."

✠

Discipline has its place in the minds of some children. "I go as far as to think that the stick ought to be introduced into our school, because I am not so well a behaved boy as I might otherwise be." "The teacher spends time in preparing his lesson during the week, and when he goes to Sunday-school the children will not listen." "We all behave very well in our school. We have a very good rule, we do not allow any eating." "The teachers and us scholars do our best to work the school properly:"

✠

Methods are suggested by some accepting invitations to write their views. "In Sunday-school the different classes should have different lessons, because the lesson is too hard for the little ones, and too easy and not interesting for the older ones."

"If the teacher would ask questions, I think the children would be more interested and not play about and think about going home." "During the lessons the teacher has a hard task to make the boys attentive to the subject, and the reason is that the boys would rather work for themselves than sit and be told everything. The latter seems tedious to them, and so to employ themselves they do something of their own which annoys the teacher." "I like my teacher because he brings little diagrams to illustrate what he is talking about, and he does not tell us everything, but waits till he is absolutely sure that the boys do not know."

✠

The value of the Sunday-school is appreciated by some children: "The value of the Sunday-school is enormous, as it teaches us to love Christ and to know more about Him, and encourages us to be straightforward and truthful." "Sunday-school is very different from the day school. The teaching in Sunday-school is all about Christianity, and the teaching in day school is about things on land and water. We don't get so much teaching in Sunday-school as in day school, because there are a great many things on land to talk about—more than there are in heaven. The lessons are more interesting in the Sunday-school than they are in the day school, because they are about human beings, and because the stories of Christ are quite true."

✠

"Sunday-school teachers do not trouble about your clothes, because they do not want them; it is you that they want." "Our teachers have all got certificates, and our superintendent has passed a harder examination." Happy are the teachers about whom the following was written by another scholar: "I simply love Sunday-school. We have very nice teachers, who are always ready to help us. I think that Sunday-school is a very great help to our spiritual life."

✠

The scholars were asked to criticise. They did so in a perfectly friendly spirit. The Rev. W. Hume Campbell reports these statements to the American Church Sunday-School Magazine that teachers in this country might glean from them any helpful hints to be used in work here. They show how quickly the scholar discovers the unprepared teacher; how he responds, both himself and his school, most where discipline is a real fact, and how he rejoices in that school where he is understood, and the teacher is conscientious and unselfish.

✠

Testaments Appreciated in French Army.

Monsieur E. Bertrand, secretary of the American Bible Society of France, in a letter of thanks for the Testaments provided by the generosity of the American Sunday-school children, writes: "Our soldiers are very well disposed toward and ready to receive the word of God—much more than I thought they would be at the beginning of the war. We must strike while the iron is hot." The distributions are well organized, methodically but tactfully carried out by official chaplains, hospital nurses and volunteer workers. Scores of letters are being received from distributors showing the great eagerness of the men for the Testaments and their deep appreciation of the generosity of the American Sunday-school scholars.

Monsieur Bertrand writes further: "If the American Sunday-school children can send us a new gift of $1,000 we can distribute another 40,000 copies of the New Testaments, the Four Gospels and single gospels, at the average price of five cents. As the war will probably last a long time, and as we have more than three millions of soldiers and sailors under arms, we would like to have some new grants to be able to give at least one gospel to each soldier." Contributions should be sent to the World's Sunday-School Association, 216 Metropolitan Tower, New York City.

If men are to unlock the treasures of the heavenly world, there must be a few going back into the fountains of unsullied truth in the Bible. Jesus Christ never becomes or remains real to men who cease the study of the word of God. One of the tragic facts about the life of our day is that many men have lost the Bible out of their lives.—Exchange.

Benefits of Christianity.

The benefits of Christianity are first of all in the spiritual results which it produces. Following these there are others which men cannot help but see.

The simple fact that civilization, liberty, culture, education and charitable work abound in Christian lands and are lacking in others tells its own tale.

Christianity's first and fundamental contribution to the world is in presenting to it the finest conceivable ideals and then in offering a way to make these ideals possible.

The hope it gives, along with its exalted ideals, inspires the world. It makes effort easy and happy. It tells of attainment. It stirs ambition and beclouds it with no thought of failure.

The highest form of human liberty is found alongside of the Christian faith. That form is liberty under law; not unbridled license. True liberty has its proper restraints. It is nowhere freedom to do as one pleases.

The freedom of the press, liberty of speech and opinion, liberty of religion, are found only in Christian lands. They are the product of Christian principles, the freedom wherewith Christ and his gospel have made men free.

Christianity has made many special contributions to humanity, such as the mitigation of the horrors of prison life, the abolition of the slave trade and much of the evil of slavery, the lessening of the oppression of the poor, the elevation of woman, the protection of children, the treatment of the insane.

Christianity has introduced to the world, along with its lofty ideals, a new impelling power, that of love. It has shown self-interest, or even social and family interest, to be no proper motive or fundamental principle of action. Even though it has not adopted it, the world has recognized love as the greatest thing on earth.

Christianity has also offered a life instead of a fancy or a theory to the world. It has translated obligation into the language of life and has shown how duty is a vital part of living. It has not drawn fancy pictures or built up stately philosophies, but has dealt with realities and manifested itself in the equation of humanity.

Christianity's offer and work have not been limited. It is catholic. All the world may have a part in it. "Go ye into all the world, and preach the gospel to every creature." Its adaptation to men in all conditions, high and low, rich and poor, cultured or coarse, educated or ignorant, alike, gives its possibilities to the work.

Imagine Christianity taken away from the world! What chaos there would be, what anarchy, what unbridled license to evil of every kind!—Presbyterian of the South.

It is hard to be quiet in a tempest; hard to wait when everything seems going from us. But to be quiet is to trust in Him who is greater than storm or misfortune. "Be quiet," "wait," wait for what? Wait for calm; wait for deliverance; wait for God. He will come, will come with strong hand and outstretched arm, mighty to save. This is a part of the higher education of the child of God—to wait, to learn to wait. You may have to wait months, years, but wait.—Exchange.

Family Department

For the Southern Churchman.

The Rest in Still, Cool Places.

By Grace Imogen Gish.

There's a rest in still, cool places
Where the lights and shadows play
With their mystic, myriad flitting
Throughout all the golden day.
In an orchard, pink-white, swaying,
By a brooklet, wayward, straying,
In a woodland rapture-thrilled.

And this rest in still, cool places,
How it fills our hearts with cheer,
And with peaceful, earnest longing
For it's God that's whispering near,
In a field of sweet red clover,
By a pool where trees lean over,
In a quiet room, dream-filled.

The Great Physician.

By Legare.

In the little town of Nain stood a little cottage, embowered in roses. The yard in front was a blaze of flowers and the huge sycamore tree in the center was covered with tender green leaves.

Seated in the porch, in front of which trailed a magnificent dark red rose, was a sweet-faced woman, who had the soft dark hair and melting black eyes of her race. Ever and anon she would shade her eyes with her hand and gaze out over the hill, then murmur to herself:

"Josephus is very late. I wonder what keeps him?"

Suddenly her face brightened, as she saw coming over the hill, with the light, springy step of youth and health, a young man who could have stood for a model of Michael Angelo's "David." The curly dark hair, graceful, athlete figure and the bulging muscles of the bare arms combined to make him a perfect specimen of strong, healthy, beautiful youth.

"Well, little mother," he exclaimed, springing up the steps and taking her in his arms, "waiting for your boy?"

"Yes, dear, how has the day been for you? Is the rabbi's garden flourishing?"

"Yes, mother, it is beautiful; some new varieties of pale yellow roses are blooming, and they are lovely, but there is nothing in his garden that equals this splendid fellow," said Josephus, drawing a branch of the dark red rose down and examining the perfect blooms.

"My son, go wash your hands and come, the evening meal is ready."

"He is a splendid fellow," soliloquized the mother. "I wish I could find him a good wife."

As mother and son sat at supper, she said:

"I got a message from your Aunt Elizabeth to-day, Josephus, and she wants me to visit her."

"You must go, mother, it will do you good. I can mangae, old Hannah will take care of me, but you must not stay too long, for I will miss my little mother," and he gave her a loving glance.

The next day the widow left for her visit, after giving Hannah, a faithful friend and servant, many directions as to how she should conduct the house during her absence.

The widow owned the little cottage in which they lived. It was all that was left from a large property. Her husband had been a man of wealth and influence, but had lost his property and shortly afterwards died, leaving his widow and only son nothing but the cottage.

Josephus, who was passionately fond of flowers, secured a position as headgardener for a rich rabbi who lived near, just over the hill.

Elizabeth, the widow's sister, had an only daughter, a lovely girl, both in character and appearante. She soon won her way into her aunt's heart, and when the widow returned home, she took Miriam with her for a visit.

With the greatest pleasure and satisfaction she noticed the growing interest of Josephus in Miriam.

"What a sweet wife she would make him, and what a dear daughter for me," she soliloquized, as she sat on the porch and watched the young people seated under the sycamore.

One day shortly after this Josephus came to her with the welcome news that Miriam had promised to become his wife.

Several happy weeks passed. Each day the widow saw new beauties in her future daughter, and Josephus lived in her smiles.

One afternoon Josephus came home earlier than was his habit, and complained of his head. His mother and Miriam used every remedy they could think of, but he grew steadily worse. Fever sat in, and he was soon tossing in delirium. Wild with anxiety they sent for the physician, who did everything he could, but after a week's illness, in spite of all their efforts, the young man died.

His mother and future wife were overwhelmed with grief. Friends gathered from far and near, and preparations for the funeral were made. But the two women sat in mute despair by the side of their loved one, and knew nothing of what was going on. Miriam wept, but the widow sat like one turned to stone. Before her lay her all, her life, and her one desire was to lie down and rest beside him.

* * * * * *

"Have you heard of the wonderful physician, who is healing the sick, making the dumb to speak and the blind to see?" asked one friend of another, as they waited for the funeral procession to form.

"Yes," replied the other, "I hear he even heals lepers."

"If the widow could have gotten him, he might have saved Josephus," said an old man, standing by.

"Better not tell her about it," said a gentle-faced woman, "she will regret not having sent for him, and it is too late now."

The funeral procession started. The widow, clad in deep mourning, walked next the bier. Miriam had wept herself ill, and was on the bed in a semi-conscious condition, attended by some of the women.

It was a beautiful afternoon, the sun shone brightly, and the birds sang merrily in the trees, nature seemed to mock the widow's grief.

As the procession reached the gate of the town, they saw a large crowd approaching from the opposite direction, a most excited and enthusiastic crowd.

"What is the meaning of all this excitement?" asked one, as the two crowds came together.

"The Great Physician is with us," the other replied. "Why, you ought to see and hear of the wonderful things he has done. I, myself, saw him make the dumb talk, and the blind see, and I hear he even heals lepers; and oh! he is so good and kind to everyone, no matter how poor and humble they may be."

"I cannot believe all these things you tell," said the other, "who ever heard of lepers being healed? the man is not born who can do these things."

"Why," replied the other, "they tell me, though I have not seen this, that he even raises the dead."

The other laughed mockingly.

"Well, let him raise the widow's son," he replied, "and I will believe in him."

The crowd following the Great Physician stood to one side to let the funeral procession go by. When the men carrying the bier came to the place where the Great Physician stood, he stepped forward and laid his hand on the bier.

The bearers stopped, people pressed forward and watched eagerly to see what would happen next.

The widow looked into that face, so full of love for men, and her poor, broken heart felt suddenly eased, as if a heavy load had been lifted from it.

The Great Physician took the young man by the hand and said, in a clear, sweet voice,

"Young man, arise."

Instantly Josephus stirred, then opened his eyes, and sat up. He looked around in wonder, and then asked in a surprised tone,

"Where am I? what is all this crowd for?"

The widow knelt at the Great Physician's feet and worshipped him.

He stooped and raising her, said:

"Daughter, thy son is restored to you; take him home and give him food."

As she gazed at him a flood of light seemed to fill her soul.

"Lord," she said, "Thou art surely the Messiah? Him that we look for? who, but he, could do what thou hast done!"

After the widow and her son had gone, the man who doubted the Great Physician's power, came to him.

"Lord," he said, "I doubted thy power, but now I believe that thou art the Christ, the Son of God; I would become one of thy followers.'

* * * * * *

When the widow and Josephus, accompanied by their rejoicing friends, arrived at their cottage, one of the women who had stayed with Miriam, hearing the noise, opened the door. When she saw the young man she screamed and rushed from the room.

The widow went in to Miriam, who lay on the bed with her eyes closed.

"Daughter," she said, "come, Josephus waits you in the next room."

"Has grief turned her mad? asked Miriam, of one of the women, looking at her aunt anxiously.

Just at that moment Josephus' voice was heard saying:

"Where is Miriam?"

"Who is that?' asked the girl, sitting up, "has Josephus' ghost come here to mock us?"

The door opened and Josephus entered. In a moment Miriam was in his arms.

That evening they sat together on the porch, talking of the wonderful thing that had happened to them.

"He is surely the Messiah," said the widow.

"The Messiah," repeated Miriam, in awed tones. "Oh! aunt, do you really think he can be the Messiah?" she asked, clasping her hands.

"I believe it, daughter. No one looking on that face can doubt it, and how else can we understand the wonderful things that he does?"

* * * * * *

Two years have passed. During this time Josephus and Miriam had married. They, all three, are believers in the Messiah.

It is the springtime of the year, and the beautiful rose over the porch is again in bloom, the sycamore again covered with tender, green leaves.

Miriam and the widow are seated on the porch together. On Miriam's lap lies a lovely baby boy.

Mother and wife are waiting for Josephus. He comes with his quick, springing step over the hill and is with them in a moment.

"What shall our boy be, when he grows up," he asked, as he stood by Miriam's side looking down into the baby's beautiful face.

"Oh, we must give our first-born to the Great Physician's service," she replied.

"Yes," he agreed, "he must go and tell the people of his goodness and power."

"How thankful we should be," said the widow, "that we will have a son to go out among the people and tell them of the Messiah.

Peace.

There is a Peace that cometh after sorrow,
Of Hope surrendered, not of Hope fulfilled;
A Peace that looketh not upon To-morrow,
But calmly on a Tempest that is Stilled.

A Peace that lives not now in Joy's excesses,
Or in the Happy Life of Love secure,
But in the unerring Strength the Heart possesses,
Of Conflicts won, while learning to Endure.

A Peace there is in Sacrifice secluded,
A Life subdued from Will and Passion free;
'Tis not the Peace that over Eden brooded,
But that which Triumphed at Gethsemane. —Gates.

Queer.

A resident minister and a visiting minister stood at the corner of the street. "Do you see the tall young man across the street?" said the home minister; "he is the son of our old friend ———."

"Is he? Well, I am all interest in him. Very fine physique and ———'s son ought to be equally fine in character."

The home pastor was silent a moment, and then said: "His membership is in my church here."

"I am glad to hear that, tell me of him."

"Why, he has decided talent, he had the best college advantages, and is already counted successful in his professional and business life."

"Good, very good, but —" and the visiting minister looked keenly at the other man—"how about the main question?"

The visiting minister was an older man, and as he put this question, he challenged by tone and look and whole personality a plain answer. The pastor of the young man was silent, looking down with a troubled face. The older man went on:

"The main fact, you know, stands out as clear as—the tower of the post office there. Or, doesn't stand out. How about ———'s son? Is he a good worker in your church?"

The pastor under fire of question and gaze lifted his head and answered: "No, he certainly is not that."

"Well, what is his excuse?"

"Why, let me see, 'excuse'! Why, it is like this—I have been mindful to show him every kindness since he came to our city; I have seen to it that our people extended to him courtesy and hospitality; I have, as gently as I could, tried to persuade him to take part in Christian work. I, and others, have striven by very tactful efforts to induce him to attend worship, to join a Bible class, and to lend a hand in the large work of my church, which is so in need of helpers, and—"

"That will do," broke in the old minister; his eyes were flashing, his head up; his whole being breathed indignation. This old man had always stood like a tall tower among his brethren of the ministry. He was a man who thought clearly and spoke directly—and was best known as one who would go through fire to bring back a wanderer or lift up a life.

"That will do," he said, fairly startling the gentle, reserved man who stood before him. "And, after your gracious courtesy, and gentle urging, and tactful efforts, what? What is his response?"

"Why, well—why, it seems he doesn't specially enjoy any of the preachers in town. I understand he doesn't like my delivery, and he thinks Dr. So and So's sermons are too long, and the music isn't to his taste at —— Street church, and so he doesn't attend public worship but rarely. He—"

The older man laid a hand on the pastor's shoulder. It was almost a shake of the pastor's shoulder. "That will do," and the old man's voice quivered—"not only refuses to do his honest part, but finds fault with the entertainment, and declines the invitation to be a guest in God's house. And where in the realm of reason and conscience does he get the courage to look the world in the face?"

"Why—well, he has the foundations of character, integrity and virtue and———"

"Yes," the old man broke in; "certainly, certainly—he inherited the foundations of character from his stalwart, godly ancestry. These foundations are sustained by the prayers of those sweet old people in his home yonder. This young man could not help being fundamentally true. But, that, mind you, is the very keen point of his responsibility for building strongly and beautifully on these foundations. Where his voluntary acts and habits begin is where his credit begins in heaven and among all thinking men."

"Yes," answered the home pastor, "that is true, you are right."

The old man continued. "There is some tremendous mistake somewhere in this young mans thinking. In fact, judging from his attitude toward Christian duty, he appears not to have done any serious thinking at all, and, besides, the monster Egotism must have taken up residence in his heart and crowded out all nobler spirits. It is plain that he doesn't see any higher than himself. This is a very serious thing—when a young man assumes the right to criticize and pass judgment on every hand and decides according to what pleases his fancy—without regard to right or wrong, loyalty or disloyalty, duty or ease." The old man paused for breath.

"The son of that splendid man and saintly woman being petted and persuaded and wearing out the patience of good men coaxing him to do his simple, ordinary duty—when he ought to be out in this sin-smitten world, week after week, spending his talents and strength, leading and winning into the kingdom man after man of those who have not had his chance—nor a hundredth part of his chance!"

The old man paused again, and the man before him was thinking how kindness and love of his fellowmen was written all over the old minister's face. But the clear old eyes flashed as they looked across the street to the spot where the young man had stood a few minutes before, and the old minister said: "And to be utterly blind to the utter unfairness of it. Isn't it queer?"

"Yes," answered the quiet, tired, patient pastor, "it is queer."—Presbyterian Standard.

For the Southern Churchman

Cling to the Cross.

Alan Pressley Wilson.

A story is told of a man who fell overboard and immediately began struggling in the water near the ship. In response to his calls for help one of the sailors seized the chaplain's reading desk, which had a cross showing on it, and threw it into the water. As he did so, he called out, "Cling to the cross and you'll be saved." The drowning man did as he was told and was later hauled on board the ship.

"Cling to the cross and you'll be saved," is the message we must give to-day. Men and women are drowning in the waters of sin and, as they struggle, they call upon us to save them.

"What must I do to be saved?" is the cry that rings in our ears. There is but one answer we can give, and that is "Cling to the cross!" From the time of Jesus Christ there have been many who have vainly attempted to enter into the kingdom by some plan of their own devising, but the road of the cross is the only entrance into heaven.

Mlauli.

Mlauli, the chief of the Mang'anji people in Nyasaland, has recently died. He was the last of Livingstone's Makololo, and one of a remarkable band of men who played a most important part in the establishment of the British protectorate in Nyasaland. Each member of the band possessed a strong individuality, but all were united by a tie of common devotion to the memory of the great missionary traveler who had cast his spell upon them, and they lived to further the cause for which he had laid down his life.

Mlauli accompanied Livingstone on his travels as one of his carriers and attendants, and he loved nothing better than to talk to a sympathetic European of the days when he followed the "Great Dotolo," who was always the Great Heart even to his native servants.

When the missionary left Nyasaland, the Makololo remained. Livingstone gave them guns, and told them to have nothing to do with the slave traffic, but to "keep the country for the English." They obeyed him to the letter, as the subsequent history of the country shows. As chiefs they governed with wisdom and justice; natives from other parts came to them for protection, and the natives gained great influence in the land. When the Scotch missionaries came in 1875, they received a warm welcome from the Makololo chiefs and their people, and in the troubles of the early days of missionary work, the pioneers had no more loyal friends than Livingstone's Makololo.

When a Portuguese expedition, under Serpa Pinto, entered the country in 1888, Mlauli was one of the leading chiefs in the Mang'anja district, and with a number of his people he advanced to meet the Portuguese. There was an unfortunate encounter between the two forces, and one of Mlauli's men was wounded. This was reported in

Europe by the Portuguese leader as a "great Portuguese victory," and the "slaughter" among Livingstone's Makololo aroused great indignation in Scotland. Pressure was brought to bear upon the home government, and as a result of representations by Lord Salisbury, the Serpa Pinto expedition was withdrawn. The British flag was then hoisted at Ruo. This was the first definite step taken by the British government to claim rights over the country now known as Nyasaland. In the following year the British administration was established.—Episcopal Recorder.

My Fox Terrier.

A little demon in defense,
  Brave as a lion he;
I wish I had the courage
  Of this atom on my knee.

A little universe of love,
  Unselfish as the sea;
I wish I did by others
  As he has done by me.

A little lump of loyalty
  No power could turn from me;
I wish I had a heart as true,
  From fear and favor free.

A little fountain full of faith,
  Forgiveness, charity;
I wish I had his patience
  And true nobility.

A little flash of fire and life,
  Whate'er the summons be;
I wish that I could face the world
  With half his energy.

A little white fox terrier,
  In whose brown eyes I see
The little windows of a soul
  Too large to live in me.

—H. French.

The Knight of the Holy Grail.

Every boy and girl is familiar with the story of the Holy Grail. It forms one of the most beautiful of the Arthurian legends, and since Sir Thomas Malory in the fifteenth century, under the title of Morte d' Arthur, translated and adapted the French Quete du Graal, it has passed into English literature, and in our own time has been popularized in Tennyson's Idylls of the King.

The legend is found in many forms. In the French story, it is the cup or chalice of the first Eucharist, in which the blood from the Saviour's wounds was miraculously preserved. In some older forms of the legend it seems to have been a mysterious, spiritual food endowed with extraordinary sustaining powers, while in yet others it was a dish or bowl used at the Last Supper, in which afterwards Joseph of Arimathea collected some drops of the precious blood; and this latter derives support from the etymology of the old French "graal," from the low Latin "gradale" or "grasale"—a flat dish or platter.

While such was the Holy Grail, it was fabled to have been kept in a beautiful temple guarded by dragons, and many adventurous knights sought to obtain it. They wandered in many lands, through trackless deserts and rugged and dismal woodlands, till they found at last the shining white temple. But they never could obtain the priceless talisman which was guarded so carefully in an inner room of the sanctuary.

Famous knights, the bravest and the most celebrated of King Arthur's Round Table, set off in this quest, and returned disappointed. Sir Lancelot, Sir Perce-

(Continued on page 22.)

For the Young Folks

Wait.

Not so in haste, my heart,
  Have faith in God and wait;
Although He linger very long,
  He never comes too late.

He never comes too late;
  He knoweth what is best;
Vex not thyself to-day in vain,
  Until He cometh, rest.

Until He cometh, rest.
  Nor grudge the hours that roll;
The feet that patient wait for God,
  Are soonest at the goal.

Are soonest at the goal,
  That is not gained by speed;
Then hold thee still my anxious heart,
  For I shall wait His lead.

—Selected.

For the Southern Churchman.

Life's Young Day

Mary Barrett Howard.

CHAPTER IX.

A Bad Eminence.

Autumn had passed in a glory of crimson and gold, and the first snowfall of the season was powdering Mary Elizabeth's red coat and cap with white and quickening her blood with anticipations of Thanksgiving and Christmas joys as she danced along on her way to school. Soon she overtook and was about to pass one of her schoolmates with a careless "hello!" but suddenly she looked curiously at her and stopped short.

Carrie Smith was not, ordinarily, an object of interest to Mary Elizabeth, for she was a stupid child, whose personality was as neutral tinted and unalluring as her tightly braided pig-tails of thin, drab hair, or her dingy drab frocks and aprons. But Carrie Smith, with large tears dropping from the tip of her snub nose and rolling down upon her dingy apron, was a pathetic spectacle, and Mary Elizabeth anxiously inquired why she wept.

"My paw's be'n caught takin' money out of the till," Carrie moaned. "They pinched him an' his boss is agoin' to send him to the pen'tenshury.'

Mary Elizabeth paled with horror. Flinging her arms about her afflicted schoolfellow she wept with her, but at this mark of sympathy Carrie's sobs redoubled.

"Maw made me come to school this mornin'," she wailed, "an' I didn't want to one bit! There won't nobody have nothin to do with our famly no more.'

Somehow this wealth of negatives lent a peculiar poignancy to Carrie's despairing prophecy and Mary Elizabeth's eyes flashed through their tears.

"They will, too, Carrie," she declared. "I'll make them behave."

Carrie's sobs lessened appreciably. She knew that in school circles Mary Elizabeth's word was law, and under her protecting wing she entered the school room with comparative composure. But Carrie was not one of those proud spirits who in time of disaster or disgrace draw a veil of silence between themselves and an inquisitive world, and she was soon tearfully relating to an interested audience full particulars of the Nemesis that had overtaken her erring sire. Mary Elizabeth hovered near, prepared to defend her protege from words or even glances of scorn or contumely. But she soon discovered that a belligerent attitude was uncalled for, since the girls all crowded about to kiss and comfort the unhappy victim of the inexorable law that decrees that the sins of the fathers shall be visited on their children, while the boys came shyly forward, one by one, to utter some awkward word of sympathy, or to slip a red apple or a handful of nuts into the afflicted one's desk.

Mary Elizabeth was demurely aware that most of these votive offerings had been primarily intended for a certain coquettish young person whose brown eyes and red-gold hair commanded the admiration of every boy in school, with the exception of Jack Trevor, who openly scorned girls, and with whom Mary Elizabeth in particular there waged a continual warfare. Nevertheless, she rejoiced unselfishly when she saw Carrie Smith's sodden face grow bright with amazement and gratification as she nibbled at the apples and cracked the nuts behind her upraised desk lid.

But when at the afternoon session her own desk still remained bare while Carrie's again overflowed with its offerings of glossy chestnuts and red apples, and even a big bunch of flowers brought by Chauncey Olcott from his mother's conservatory, a shade of pensiveness crossed Mary Elizabeth's sunny face. She gave no other evidence of disturbance, however, not even when Carrie, on their way home from school, hung intimately and heavily on her arm and boasted offensively of an invitation which she had just received to attend a party that was to take place at the Olcott's that evening. Mary Elizabeth refrained from saying, as she was sorely tempted to do, that her own invitation had come several days earlier, and conscious of the unworthiness of the emotions that Carrie's assumption of intimacy aroused in her, she cheerfully agreed to call for Carrie on her way to the Olcott's that night.

When poor, inefficient Mrs. Smith heard of the unexpected honor that had befallen her daughter, she put aside her own sorrow, wiped her eyes and hastened with a quite miraculous display of energy to bring Carrie's one white frock to an unprecedented state of stiffly-starched whiteness and purity. A kindly neighbor, coming in to offer condolences just as Mrs. Smith had finished ironing the last ruffle, hurried down to the village emporium and purchased several yards of scarlet ribbon and a dainty bit of ruching for the neck and sleeves.

For the first time in her life Carrie experienced the sensation of being becomingly attired, and she responded as would some rain-drenched bird to an unexpected burst of sunlight. Her small gray eyes sparkled, her sallow cheeks glowed almost as brightly as the scarlet ribbons, and even her drab hair, carefully crimped and "fluffed," showed glimmers of gold in its meshes.

The wave of popular sympathy that had first manifested itself in the schoolroom swelled momentarily, and Mary Elizabeth, hitherto the autocrat of all juvenile gatherings, found herself pushed into the background and Carrie Smith the center of attraction. Had Carrie borne her honors with discretion it is probable that Mary Elizabeth, who was of a not ungenerous nature, might have abdicated gracefully. But, alas,

the wine of social success had mounted to the head of the descendant of generations of sordid mediocracy. Carrie Smith giggled. She coquetted with Mary Elizabeth's most ardent admirers. She whispered "secrets" into the ears of Mary Elizabeth's most intimate girl friends. And she administered unto Mary Elizabeth herself several unmistakable snubs.

When supper was announced and Mary Elizabeth saw Carrie surrounded by an eager crowd of applicants for the honor of conducting that elated young person to the supper room, and discovered a solitary freckled and reluctant small boy, propelled by kind Mrs. Olcott, approaching her own deserted corner, her temper gave way altogether. The delicacies heaped upon her plate were as dust and ashes to her palate, and she sat in sulky silence, ruthlessly repulsing the small boy's repentant essays at conciliation.

She was unfeignedly thankful when the arrival of her maid gave her an excuse for retiring from the scene of her discomfiture. For an instant she eyed the offensive Carrie Smith undecidedly, half minded to leave her to encounter alone the dangers of the night—dangers which to children are the more terrifying from their very vagueness. But she resisted the temptation, and, approaching Miss Smith, she told her with a fair assumption of amity that Norah was waiting for them.

Carrie tossed her head disdainfully.

"You'd better run right along then, Mary Elizabeth," she advised pertly. "I'm not goin' yet, an' lots of the boys have asked to see me home."

Mary Elizabeth, completely crushed, retreated in utter confusion. It was small comfort just then to recall her mother's maxim that well-brought up little girls are not allowed unlimited freedom, or permitted to go abroad at night, except under efficient guardianship. On the way home she was so silent that friendly North inquired if she had eaten too much "sooper." Too much supper! Remembering her untouched plate, Mary Elizabeth smiled in bitter derision, under cover of the darkness. Disdaining to reply, she stalked along, absorbed in gloomy reverie, not clinging, as was her wont, to the maid's hand, nor casting timorous glances over her shoulder at some menacing shadow; for, when one's heart is oppressed by the realization of the instability of earthly thrones and popular approval, one has passed beyond idle fears of "bogy men."

On reaching home Mary Elizabeth's unnatural quietness still continued, but her mother, being possessed of greater tact than well-meaning but blundering Norah made no attempt to force her little daughter's confidence, but merely tucked her into her little white bed and listened to her prayers with added tenderness.

The following morning, instead of rushing off in her usual frantic haste, lest she miss the delicious "before school" assemblage of her mates, Mary Elizabeth lingered in the living room where the grown-ups were indulging in a few moments idle chat before beginning the day's duties.

"Papa," demanded Mary Elizabeth abruptly, "did you ever take any money that didn't belong to you?"

Madame Carrol adjusted her lorgnette and regarded her grandchild in shocked amazement; her mother exclaimed: "Why, Mary Elizabeth!" but her father replied imperturbably:

"Well, no, Mary Elizabeth, I can't say that I ever did."

Mary Elizabeth looked discouraged.

"But maybe you will, sometime, papa," she ventured, hopefully.

"Maybe I will," he assented, promptly, "while there's life there's hope that a bank cashier may go astray."

"Why, George!"—"George Carrol, I'm surprised at you!" protested his wife and mother as one person.

But Mary Elizabeth looked delighted.

"An' if you did they'd put you in the pen'tenshury, wouldn't they?" she pursued eagerly.

"They would, undoubtedly, he answered cheerfully. Then turning to his wife, he said, "By the way, Frances Olcott tells me that Smith's employers have agreed not to prosecute if the money he stole is made good. It's a trifling sum, and Olcott and I have decided to advance it for him. There are really excuses to be made for Smith. He has a large family, a sickly, incompetent wife, and he has been a regular Job, in short, in the number and variety of the calamities that have befallen him. We feel that he should be given another chance, for he is not a bad fellow, fundamentally."

Mary Elizabeth listened with a radiant face, then with a quickness of movement that reminded one of a ruby-throated humming bird, she bestowed on each of her three relatives a fleeting kiss and darted out of the house and down the street. Her grandmother's eyes followed her anxiously.

"George and Frances, I warn you that you do wrong in allowing that child to attend school," she said solemnly. "It is evident that her mind is in a very peculiar and morbid state, and if she does not have an immediate and complete rest, I gravely fear the consequences."

Mrs. Carrol's beautiful eyes looked a trifle sad, even as she smiled, for her mother's intuition had divined the upspringing of the ugly weeds, envy and jealousy in her little daughter's heart.

"I don't think you need be worried in regard to Mary Elizabeth's **brain,** mother," she replied. "The fact is that the child has been so accustomed to be the center of attraction among her mates that I fancy she is jealous of the notice that has been taken of poor little Carrie Smith since her father's misfortune has become public. It is so difficult to keep Mary Elizabeth from being completely spoiled," she continued plaintively. "And George thinks everything she says and does is so amusing that he is no help at all to me."

"Well, it is—Mary Elizabeth is the greatest joke that ever happened,' Mr. Carrol contended stoutly. "I infer," he hazarded shrewdly, "that Carrie Smith has been making herself obnoxious. It is a well-known fact that some folks are pleased at having the limelight of publicity focussed upon them, even for such a cause as this, and, perhaps, Mary Elizabeth feels the necessity of taking Miss Smith down a peg or two, though I confess I don't exactly see what she's driving at. But don't worry, dear people—Mary Elizabeth has a big heart and level head of her own in spite of her faults."

Meanwhile Mary Elizabeth was elbowing her way into the midst of a group that had again surrounded the afflicted heroine of the previous day:

"You needn't act so stuck up, Carrie Smith," she announced with great decision. "My papa says your father isn't a bad man fun—fundermentally, an' they ain't goin' to send him to the pen'tenshury **at all.** An', he says," she ended in triumphant rebuttal of any claims to superiority that Carrie might still be disposed to cherish, "he says that while there's life there's hope that a bank cashier may go astray."

(To be continued.)

How Do You Do?

"How can you, friend?" the Swedish say;
The Dutch, "How do you fare?"
"How do you have yourself to-day?"
Has quite a Polish air.
In Italy, "How do you stand?"
Will greet you every hour;
In Turkey when one takes your hand,
"Be under God's great power!"

"How do you carry you?" is heard
When Frenchmen so inquire;
While Egypt's friendly greeting word
Is 'How do you perspire?"
"Thin may thy shadows never grow,"
The Persian's wish is true;
His Arab cousin bowing low,
Says, "Praise God! How are you?"
But oddest of them all is when
Two Chinese meet, for thrice
They shake their own two hands, and then
Ask, "Have you eaten rice?"

—Weekly Witness.

For the Southern Churchman.

Billy Owl.

Mildred Stribling Ribble.

When the clock struck half-past five mammy put another lump of coal on the open fire, drew up her own rocking chair to the fire and placed the children's two little cushions on the rug. Son was seven, and Sister was three. and the baby was not quite a year old, but it seemed as if even she raised her dear little head when a little black figure in a red worsted dress slipped in through the nursery door.

Son had placed his little sister gently on her cusion, and then plumped himself down on his own just as mammy brought the baby to the fire. Outside it was almost dark, but inside the nursery was lighted by the great flames that crackled so merrily. It was so well lighted that the children spied Pearlie Ann the moment her little woolly head was inside the door.

Pearlie Ann rolled her eyes towards mammy as she edged nearer the nursery fire. Mammy had never approved of the washwoman's small daughter, and her frequent visits to the children, though they adored her and begged for her on every occasion. Pearlie Ann was quick to explain herself when she saw mammy's threatening glances.

"Miss Lady done tell me I could come," she said. "Miss Lady" was the name Pearlie Ann had for the children's mother.

Mammy's answer was a grudging one. "Then yer'd better come in hyeath quick an' shet that do' on my baby's haid or Miss Lady'll be sayin' sum'thin' yer won't want ter hear."

"Mammy, get Pearlie Ann my little rocking chair," said Son, to cut all dispute short. "Then she can get to work and tell us a story."

"Yas'm," put in Pearlie Ann. "I done come ter tell 'em all erbout Billy Owl jes' like Miss Lady tell me ter."

"An' ef yer don't set yerself on that thar hearth rug, an' shet yer mouf," said mammy, "yer won't git a chance ter tell dem chillen nothin'. Me ter leave my baby an' git yer a rockin' cheer! Yet ain't no better'n what dem chillen is, an' not as good, an' yer ain't gwine ter have nuthin' better'n what they've got. Sit down thar like I tell yer ter or yer'll leave hyeah so quick yer won't know what's in front or behind."

Pearlie Ann sat down in a hurry between the two children and took little Sister's feet on her lap. With deep interest on their faces Son and the little girl moved closer, and Pearlie Ann be-

gan with all the importance of which she was capable.

"Once erpon a time there wuz a great big forest, an' right in the middle of the forest wuz the tallest tree you-all ever saw, an' way up at the top of the tree lived ol' Mis' Owl an' her little son, Billy Owl. Man, they had the grandest house, all made out of little green leaves, an' way back in the tree whar couldn't nuthin' git at 'em, an' they could set out on the limbs that wuz right in front jes' like they had a real front porch. They could set thar an' look right through the forest to whar Squire Jack lived, an' see all his dogs runnin' eround the yard yes' ready ter chaw up anything that come along. Ol' Mis' Owl wuz a friend of Squire Jack's an' she jes' enjoyed watchin' them dogs. But twarn't all the forest creeturs that did. Right down at the foot of the tree wuz ol' Mr. Fox. He had dug him a house underneath the roots, an' dar he lay snarlin' at everything that come his way, but jes' let one of Squire Jack's dogs come through the forest an' ol' Mr. Fox stop his snarlin' pretty quick. He never even let on he wuz alive them times!

"Ol' Mr. Fox was jes' crazy erbout nice fat birds ter eat. An' the one he wanted mos' wuz that nice, fat little Billy Owl that lived with his ma up in the top of the tree. Seemed ter him he'd jes' have a fit till he could gobble up Billy Owl, but Mr. Fox knowed better'n ter try ter git him long as ol' Mis 'Owl wuz near. He wuz skeered ter death of Mis' Owl jes' like he wuz skeered of Squire Jack an' his dogs! 'Jes' lemme ketch yer climbin' this yeah tree,' ol' Mis' Owl, she say, 'an' I 'low I'll scratch yer green eyes out'n yer haid that very minnit.' An' Mr. Fox knowed might well she'd do it, too. Man, he never went near Billy Owl.

"That's how things wuz till one mornin' Billy Owl woke up so hongry he didn't know how ter stop his stummick achin' ter save his life. 'Oh, mammy,' he holler, 'seems jes' like I'll grow ter this yer tree ef I don't git something ter eat.' An' Mis' Owl, she say, 'Well, I reckon I'd better mosey erlong an' see what I kin' fin' for yer.'

"Billy Owl wuz jes' tickled ter death at that! 'Yas'm,' he say, 'yas'm, I reckon yer better had. Mammy, I'm jes' a-honin' for some nice fat rats an' mice. Yer gwine ter git me a rat, mammy?'

" 'Drat the chile!' ol' Mis' Owl, she say. 'Ain't I startin' out this very blessed minnit? But lissen ter me, Billy Owl. Don't yet speak ter nobody while I'm gone, an' specially don't yer pay any 'tenshun ter that wicked Mr. Fox. If yer jes' so much as put one foot outside this nest I'll turn yer up an' spank yer good.'

"An' then ol' Mis' Owl put on her bonnet an' flew away, singin,' 'I'm gwinter git a nice, fat rat for Billy! I'm gwinter git a nice, fat rat for Billy!'

"She hadn't any more'n gotten out of sight 'fore ol' Mr. Fox stepped out of his hole an' looked up at the top of the tree. An' he lick his chops, an' then he say, read loud:

" 'Law-see, thar ain't a thing up dar after all! I sure did think a little owl lived up dar, but I see he don't. I sure did think so though.'

"Billy Owl poked his head out'n the nest an' say, 'Deed something is up hyeah! I'm up hyeah!'

"'Cose that wuz jes' what Mr. Fox wanted. 'Is you, Billy Owl?' he say. 'I cert'ny am glad, Billy Owl. I thought yer had gone erway. Can yer fly, Billy Owl? I don't believe yer can.'

" 'Deed I can fly,' Billy Owl, he say. 'My mammy done taught me how ter fly.'

" 'Jes' lemme see yer fly then,' say ol 'Mr. Fox. 'I don't believe yer can fly.'

"Billy Owl forgot all erbout what his mammy had tol' him right erway, an' dar's whar he fell inter trouble. He hop out on a limb that wuz near an' pretended he could fly as far as anybody could. Ol' Mr. Fox made a lot of fuss an' say he cert'ny wuz a smart little owl, an' then he asked him ter fly a litle bit mo'.

" 'My mammy don't want me ter,' say Billy Owl, hangin' his haid. 'She tol' me if I put my foot outside my home she'd turn me up an' spank me good.'

"Ol' Mr. Fox held up both paws like ne wuz plum astonished. 'Yo' mammy don't keer,' he say. 'She an' me is good frien's. Fly a little mo', Billy Owl. Fly ter this yeah limb.'

"Billy Owl tried ter fly, an' right thar he los' his balance an' fell kerplunk down at Mr. Fox's feet. An' Mr. Fox jes' gobbled him up whole without chawin' him a bit an' then he sot thar with a wicked grin on his face an' waited for ol' Mis' Owl.

"Soon she come a-flyin' across the forest, callin', 'Bil-lee, oh, Bil-lee! I got a nice, fat rat for Billy. Bil-lee, oh, Bil-lee!' But no Billy answered. An' then she call ergin, 'Bil-lee, oh, Billy!' Bimeby she say ter herself, 'I reckon Billy's asleep 'cause he don't answer me. I reckon he'll wake up in a hurry when he sees this yer nice, fat rat I got.'

"But, man, when she come ter that nest, an' twarn't no Billy thar she wuz so dumfounded she didn't know what ter do. Fust, she went all over that tree an' hunted for him, an' then she sot down an' begin ter cry. 'Oh, me,' she cry, 'what has happened ter my po' little Billy? I wonder who has gotten him?'

"An' ol' Mr. Fox stuck his haid out'n his hole an' say, 'I got yo' po' little Billy. I ate him up myself, I made him fly out on that limb an' when he fell I jes' gobbled him up, I did.'

"Mis' Owl didn't say anuther word. She jes' lit out ter Squire Jack's an' tol' him all erbout it, an' then she ask him ter git all his dogs together an' go after Mr. Fox. Squire Jack, he say he cert'ny would, an' he jumped on his horse, an' all the dogs came runnin' behind, an' Mis' Owl wuz flyin' ahead ter show the way. Mr. Fox wuz out in the road when he hyeard 'em comin', an' he ran, an' he ran, an' he ran, but twarn't no use. Hyeah come Squire Jack an' all the dogs an' 'fore Mr. Fox could git inter his hole they had jes' jumped on him an' split him wide open from top ter bottom."

Here Pearlie Ann paused to watch the children's horrified enjoyment. Son was kneeling on his cushion, while his little sister clung to him with all her strength. "Oh, Pearlie Ann, did the fox really eat Billy Owl all up? Didn't he ever come back to ol' Mis' Owl again?"

"Mistah Son," said Pearlie Ann, "some folks say Billy Owl wuz ate up for good, but the way I heard it wuz this. When the dogs tore ol' Mr. Fox up Squire Jack got out his long knife an' cut Mr. Fox right down his stummick, an' out hopped Billy Owl. Yer see, ol 'Mr. Fox had been so hongry for him he never stopped ter chaw him, he jes' swallowed him whole. An' Billy Owl flew right ter his mammy an' say, "Oh, mammy, I ain't never gwine ter do it ergin, I ain't. I'm always ergoin' ter min' yer now.' But Mis' Owl she sat right down an' turned him up an' spanked him good. She say, 'This yer's what yer git for puttin' yer foot out that nest. I tol' yer I'd wear yer out if yer did!' "

"What became of Mr. Fox?" Son asked anxiously. "He didn't come to life, did he?"

"Mistah Son," said Pearlie Ann solemnly, "that he didn't—not in this yer sufferin' dyin' worl'. Squire Jack jes' cut off his nice long bushy tail an' Mis' Squire Jack wore it in her bonnet ter meetin' next Sunday. An' then the dogs lit right inter Mr. Fox an' ate him up. That's how I heard this story told."

"Who told you, Pearlie Ann?" asked Son.

"I dunno who tol' me, an' I dunno who tol' the person that tol' me," said Pearlie Ann. "I jes' hyeard it. An' it's a true story, Mistah Son. Yer better min' yer mother or something will happen ter yer like it did ter Billy Owl."

"Yer better go on down ter the kitchen now," said mammy sharply as she rose with the sleeping baby in her arms. "It's time for these chillens ter have they supper, an' go ter bed. 'Tain't good for 'em ter hyeah all that stuff no how. Go on, now, like I tell yer! Else I ain't gwinter have yer in hyeah no mo'."

Pearlie Ann scampered away just as the children's little table was being set. But the memory of her story and its dreadful moral remained, for long after the little Sister insisted on having her mother sit by her and hold her hand "to keep ol' Mr. Fox away."

The Parable of the Good Samaritan.

There is a beautiful story in the Bible, which our Lord told, about a good man who found a man who had been hurt and left by thieves. The good man was from Samaria, and so he is always spoken of as the Good Samaritan. This good Samaritan took care of the man who had been hurt, and did not pay any attention to those who passed by, and would not help.

He knew he was doing right, and that was all he had to care about.

Now, the story of the Good Samaritan has come down to us through nearly two thousand years. The story of his kindness has lived all that time, and will live to the end of the world, I suppose.

And we must take it to heart, for it was told to be a lesson. Nearly all our Lord's stories were told to be lessons, we shall find.

Of course it means that we must help everybody we can, whether other people are willing to do so or not.

But then it has another lesson, too. This summer we want to grow kind and careful. For it is in the summer time that all the dumb things are out everywhere—the birds and insects and animals and every live thing.

In the first book of the Bible it tells how God the Father made the world and everything in it—the animals and birds, too. And then it tells of how pleased He was with them, and how He found them "good."

Now, if God loves all these dumb creatures so, we, who are only human beings, ought to love them for His sake, and help them to live.

Did you ever see a wicked boy shooting birds with a sling shot or an air rifle, and seeming to be quite proud when he brought one down? And yet I am sure God did not enjoy having them hurt, for He made them and loves them all. If we needed them to eat, that would be a little different.

We are told that "not a sparrow falleth," that God does not know it.

Now, this summer let us be very kind



1693 *Historic in Association;*
Modern in Equipment;
Progressive in Spirit; 1915

William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshal, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and power plant; large shaded campus; 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. ***132 scholarships,*** value $56 each, ***for men training to be teachers.*** Preparatory courses separately offered in the Normal Academy.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

LYON G. TYLER, LL. D.
President.

For catalogue and information address
H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

UNIVERSITY OF VIRGINIA

Head of Public School Sytem of Virginia

DEPARTMENTS REPRESENTED

College, Graduate, Law, Medicine, Engineering

LOAN FUNDS AVAILABLE

to deserving students. $10.00 covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston, Registrar,
University, Va.

Gunston Hall 1928 Florida Ave., Washington, D. C.
School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art, Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

to all these creatures. We can be kindest by letting them alone to make their little homes undisturbed; and by not frightening them or making dogs chase them.

We must learn that we were all put into the world by a kind and loving Father, who watches over us all. The animals have little children, too, of whom they are very fond. And I am sure we will enjoy seeing them live and have a merry time.

And none of us must be so wicked and cruel as to catch butterflies and hurt their beautiful wings, or break birds' eggs, or tear down birds' nests. —Shepherd's Arms.

Peter's Punishment.

Peter was only five years old, but he was a contrary little fellow. If you wanted Peter to do anything for you, all you had to do was to tell him not to do it and he did it at once. And the other way around. Peter's mamma was very much troubled to see this bad habit growing on her little son, and did all she could to break him of it, but nothing seemed to have much effect on him till a certain event occurred which taught him a severe lesson and entirely cured him of his contrary ways.

It happened one day that it was necessary for a tinner to come to Peter's home to do some work for his mamma. The tinner brought with him his charcoal stove in which he heated his two great soldering irons. Little Peter was an interested spectator while the tinner mended boiler and pots and pans, but the two big irons were what pleased him the most. He thought they were so pretty when the tinner took them out red hot from the stove, and he wanted to hold them, but of course the man refused to let him do so. This made the little fellow very angry, and he stubbornly determined to take hold of them the first chance he got.

Finally the tinner finished his work and taking the red hot irons from the stove he threw them on the bricks to cool, saying to Peter, "Don't touch the irons or they will burn you." And then he turned to gather up the mended pots and pans.

Here was Peter's chance! As quick as a wink the disobedient boy stooped down and caught hold of an iron in each hand, but with a scream of agony he immediately dropped them. The tinner and his mamma ran to him, but it was too late. The little hands were badly burned, and it was many a long day before they were well again.

Peter suffered a great deal, but the lesson he learned seemed to be burned into his life as the irons had burned his hands, for ever after he was contented and obedient, and to believe that those who were older than he were also wiser.—Susie M. Best, in Little Christian.

Resorts

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Chalfonte Hotel

Cape May, N. J.

Reasonable Rates

Mrs. Calvin Satterfield

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

SUMMER BOARD.

Foot Southwest Mountains, for people appreciating refinement and home-like conditions. Good table. Modern accommodations; no children. Mrs. Ernle Money, Cismont, Albemarle Co., Va.

In the History Class.

Miss Berrian was hearing the history class and the pupils seemed unusually dull. The teacher could not get them to give the right answers, and in desperation she turned to her best pupil.

"Now, Ellen," she said, "Mary followed Edward VI, didn't she?"

"Yes, ma'am," replied the little girl.

"And now, who followed Mary?"

The room was silent for a moment, then Ellen raised her hand.

"Yes, Ellen?" queried the teacher. "Who followed Mary?"

"Her little lamb, teacher," said Ellen hopefully.—Ex.

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN,
Blue Ridge Springs, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices

POSITIONS WANTED

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va

WANTED A POSITION IN A PRIVATE family by experienced teacher, to teach the English Branches, Latin, French and music. Address Box 254, Blackstone, Va

REFINED YOUNG LADY DESIRES POsition as a companion to children or an older person. Would travel. Reference exchanged. Address Box 24, Marietta, Ga.

YOUNG LADY DESIRES POSITION AS companion to children or older person. Would travel. References. Address Box 35, Hanover, Va

AN ELDERLY LADY A VIRGINIAN and a Church woman desires a situation to teach. Highest testimonials. To teach Music, Latin, French and usual English Branches. Last position held nine years. Mrs. R. C. Rowlett, Belmont, N. C.

POSITION AS GOVERNESS; QUALIFIcations English Music and Art. References exchanged. Address Box 32, Catharpin, Va

BY REFINED, CULTURED YOUNG lady position as primary teacher in private school. Especially trained for primary work. Five years' experience teaching private and public schools. Best references. Address 170, Southern Churchman

A YOUNG LADY OF GOOD EXperience desires position to teach in private family. Music and the usual branches taught. Testimonials exchanged. Address Miss X, Indian Neck, Va

A VIRGINIA LADY WITH LONG AND successful experience in teaching desires position in private family. English, Latin, French, German, Music. References exchanged. Address "Teacher," care Southern Churchman

BY A MATURE LADY POSITION FOR the fall as teacher-chaperon or superintendent of home. English, several languages and Music. Address 1114 Eleventh street, Washington, D. C.

BY EXPERIENCED YOUNG LADY POSition as teacher of English and branches, Mathematics and Music. References exchanged. Address Miss Ada Clarke Bowen, Moorefield, West Virginia.

EDUCATED LADY (CHURCHWOMAN) desires a position in home of best class as housekeeper or companion for invalid lady—housekeeper with care of small children, either in home or school. Best references. Address M. E., 118 East Franklin Street, Richmond, Va

HELP WANTED.

A LADY OF MIDDLE AGE TO HELP nurse sick lady. Apply at once to Miss E. C. Leatherbury, Eastville, Va.

RIGHT YOUNG MAN FOR COMfortable home in county to teach three boys, ages 8 to 14. State terms, full particulars. Address B. C, Southern Churchman

A YOUNG GENTLEMAN TO TEACH boys in the country. Must be competent to teach English, Latin and Mathematics. References required. Address Roswell Page, Beaver Dam, Virginia

TWO YOUNG GIRLS DESIRED AS boarding pupils for the coming session at a small home school in the country. Best care; terms moderate. References exchanged. 168, care Southern Churchman office

Training School for Nurses

Young ladies desiring to enter a Training School for Nurses and specialize in nervous work, write, or apply in person, to Tucker Sanatorium, 102-1 East Grace Street, Richmond, Va.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

ACKNOWLEDGMENTS.

Serbian Relief Fund, through Miss Helen M. Coleman:

Previously acknowledged	$590.75
A. E. R. Martin, Newark, N. J.	5.00
	$595.75

The above amount has been forwarded. My sister writes me that she has been notified that she will not be returned to Serbia in the near future, and is to report for service elsewhere. She has sent all monies collected and received by her to the headquarters of the Serbian Relief Fund, where it will become immediately available. She suggests that all future contributions be sent to the American Fund for Serbian Relief, the treasurer of which is Charles G. Saunders, 95 Milk Street, Boston, Mass.

JOHN P. COLEMAN.
St. Paul's Rectory,
July 24, 1915. Suffolk, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Thompson: Entered into life eternal July 13, 1915, at Washington, D. C., ALBERT COFFIN, beloved husband of Julia Denison Burr Thompson, of Richmond, Virginia. Burial service at St. Paul's church Friday, July 16th. Interment private. National Cemetery, Arlington.

Barnwell: Entered into life eternal MISS ELIZA ANN BARNWELL near Baltimore, Md., in the sixty-ninth year of her age. Her funeral took place on March 28, 1915, at St. Helenas church, Beaufort, S. C. "Miss Lelia" will be greatly missed in her native place, where she extended acts of kindness to many white and colored people. She was particularly beloved by the little children and led many of them to her loving Saviour.

"There remaineth, therefore, a rest for the people of God." C. C. B.

Rahm: Entered into perfect grace, in her home, 316 North Harrison Street, Richmond, July 16, 1915, MARY GIBSON RAHM, daughter of Frank and Laura H. Rahm. A daughter, obedient and cheerful, a continued joy, a sister loyal and helpful, a friend untiring and true, a Christian, humble, zealous and faithful unto death was Mary Gibson Rahm

MISS MARY GIBSON RAHM.

At a meeting of the Board of Managers of the Retreat for the Sick, held July 22, 1915, it was decided that suitable resolutions be drawn up expressing the great loss the Board has sustained in the death of Miss Mary Gibson Rahm.

Resolved, That is with deep regret we record the death of our fellow-worker, Miss Mary Gibson Rahm, whose activity, strong mental powers and keen sympathetic nature were dedicated to the welfare and uplift of her charity work in the Retreat for the Sick. She will be missed in every deparment of the hospital work, but as assistant chairman of the Children's Ward, her labors were untiring. To the little invalids in the Retreat, she personified joy and her almost daily visits were the sunshiny hours of the day. Nothing was too troublesome for her to undertake, and her visits extended from the little patients to their homes. Several years ago Miss Rahm, with the assistance of a friend, devoted her time and talents to continuing the excursions for the endowment of the Working Girls' Room in the Retreat for the Sick. For this cause and for the room she labored unceasingly.

We deplore the loss of such an untiring and willing worker from the Board of Managers, and tender to her bereaved family our deepest, sincerest sympathy.

It was also resolved, that these resolutions, be sent to her bereaved family, published in the daily papers, and spread upon our minutes.

MARY L. NORWOOD,
President Board of Managers.
MRS. J. LEE KOINER,
Secretary.

IN MEMORIAM.

Mrs. Alice Wrigley.

On June 7, 1915, in Macon, Georgia, there passed away Miss Alice Wrigley, who was born in Warrenton, Virginia. Her mother was Miss Ida McPherson, who grew up in the home of her aunt, Miss Matilda A. McPheron, in Charlottesville, Virginia.

Miss McPherson died at the home of Mrs. Wrigley in Macon, Ga., two years ago after a prolonged illness, during which her niece and great-niece attended her most faithfully and lovingly. Miss McPherson's high ideals were handed down to her great-niece.

Their many friends throughout Virginia will sympathize deeply with Mrs. Wrigley in her double loss.

Resolutions of the Lancaster County Chapter of United Daughters of Confederacy on Their Vice-President, Miss Marianna Ewell.

Whereas, It has pleased the Maker, Giver and Disposer of all things to remove from our midst the body of our beloved vice-president, Miss Marianna Ewell, who fell asleep on June 19, 1915, in the hope of a blessed resurrection in that land where war and strife are unknown; and

Whereas, she, in those days of the War Between the States, the reconstruction that followed and to the hour of her death, was at all times loyal to the cause that was so dear to all Southern hearts; and

Whereas, each and every one of our hearts are personally made sad by the knowledge that we will never again see her bright face and hear her words of council at our chapter meetings, and that the people of the community in which she was born, spent her life and died, will no more have the benefits of her charity, the example of her splendid Christian character and her unquestioned fidelity and undisputed loyalty to duty.

Therefore, be it resolved, first, That in her death Lancaster County Chapter of the United Daughters of Confederacy has suffered an irreparable loss; that the church to which she belonged has lost a loyal and consistent member, and that the community in which she lived has been deprived of one of its most useful members.

Second, That although her body is gone, her spirit lives, and her splendid influence developed by a life well spent, will be a factor for good until time shall be no more.

Third, That to the bereaved brother of the deceased, her relatives and friends we extend our heartfelt sympathies.

Fourth, That a copy of these resolutions be spread on our minutes; that a copy be sent Judge John C. Ewell, the brother of the deceased, and that the "Virginia Citizen," "Confederate Veteran" and "Southern Churchman" be asked to give them a place in their columns.

MISS MARION L. S. TOWLES,
MRS. GEO. H. STEWART,
MRS. ED CONNELLEE.

Personal Notes

The Rev. Charles S. Wells, Ph. D., has accepted a call to the rectorship of Christ church, Macon, Georgia.

The Rev. Cornelius S. Abbott, rector of the Church of the Good Shepherd, Washington, D. C., has been elected vicar of the Old Swere's church, Wilmington, Delaware.

The Rev. William Way, rector of Grace church, Charleston, S. C., has returned from the encampment of the Second Regiment, National Guard of South Carolina, of which he is chaplain.

The Rev. William H. Groff, rector of Trinity church, Clayton, Delaware, has been forced to discontinue his work for the present on account of protracted ill health.

Summer Addresses.

Bishop Randolph's, The Brunswick Inn, Waynesboro, Va.

Bishop Brooke, Mantoloking, New Jersey.

Bishop Reese, Highland Lake Inn, Flat Rock, North Carolina.

Bishop Israel, The Edgewood, Alexandria Bay, New Jersey.

Bishop Kinsman, Birchmere, Bryant Pond, Maine.

The Rev. Floyd W. Tomkins, Drake House, Rye Beach, New Hampshire.

The Rev. Byron Holley, Crowe's Nest, Summit, Schoharie County, New York.

The Rev. Maurice Clarke, No. 10 Heyworth Avenue, Toronto, Ontario, Canada.

The Rev. Walter C. Roberts, Robbinston, Maine.

The Rev. E. S. Pearce, Westport, Connecticut.

The Rev. Carroll S. Bates, 516 North James Street, Rome, New York.

The Rev. William R. Turner, Algonquin Hotel, St. Andrew's, New Brunswick, Canada.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their **wealthy** patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it **so firmly** that I offer to send **you** enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 64-C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name_____

Address_____

Shipping Point_____

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

ORDINATIONS.

District of Oklahoma.

On the 21st of July Bishop Brooke ordered deacon Mr. Pomeroy H. Hartman, a candidate from Oklahoma, and student at the Philadelphia Divinity School, in the Church of the Epiphany, Philadelphia (Rev. W. N. Parker, rector). Rev. Dr. Heffern was the presenter. Mr. Hartman continues at the Divinity School, and is working in the City Mission.

On the fifth Sunday after Trinity Bishop James R. Winchester, of the diocese of Arkansas, ordained to the diaconate Dr. Verne Ricord Storer. Dr. Storer was formerly a medical missionary to China, but was forced to return on account of ill health. He then entered on a course of study at the University of the South to prepare himself for the ministry.

Mr. Edward Albert De Mitter was ordained to the diaconate by the Right Rev. Theodore D. Bratton, of the diocese of Mississippi in Trinity church, Mobile, on Sunday, June 27th. The Rev. A. G. Richards, rector of the church, preached the sermon and presented the candidate.

The Right Rev. E. S. Lines, D. D., Bishop of Newark, ordained to the diaconate, in St. Paul's church, Newark, on Sunday, July 11th, Mr. J. M. Van Duyne. The Rev. A. R. McWilliams presented the candidate.

It is admitted that the full ideal Christian perfection is rarely, if ever, attained. But what is important is that the Christian, who is really such, is moving in a certain direction, and that in life movement and direction are of more importance that attainment. For movement towards perfection is evidence that a vital spiritual work is being wrought in the soul which will ultimately show itself in the acquirement of the virtues of the Christ life and in the production of the fruits of the Spirit. To fail relatively in this attempt is better than to succeed in the expression of an inferior ideal. And the Christian can only relatively fail—fail by falling short of his ideal, which nevertheless awaits him, and his renewed seeking, beyond this life. The new man in Christ Jesus, though he be hardly born here and far from his maturity, contains the promise and potency of full growth hereafter.—Rev. T. G. Barry, D. D.

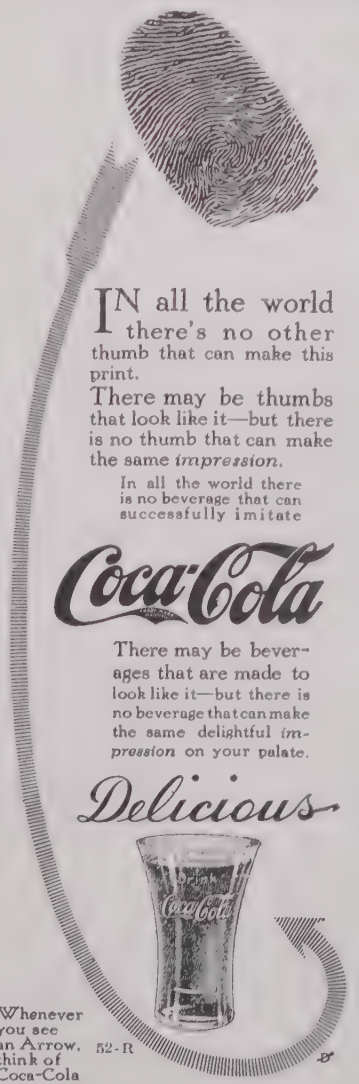
Our Thrift Club

For Boys and Girls.

A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.



Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

The Knight of the Holy Grail.

(Continued from page 16)

val, Sir Bors, and Sir Gawain, who had conquered many a dreaded foe and obtained many a victory, all made the venture, but none of them brought back the Holy Grail. Sir Percival came the nearest. He overcame the dragon and entered the temple. But a sudden and terrible darkness fell upon him, and there was thunder and lightning so terrific that the knight fled away, and the Holy Grail remained undisturbed.

But there was one young knight who at last succeeded. His name was Galahad, and all the centuries since his name has been a synonym for courage, and honor, and purity. He was called the Knight of the Pure Heart, because he was so good and gentle. Of all the knights of Arthur's famous Round Table he was the best loved, the gentlest and the best. When he was only a boy, he was the friend of every bird and beast that lived in the big forest near his home. And, later on, when he set out with the other knights to seek the Holy Grail, he said to himself, "Is not the Holy Grail to be seen in the path of duty that lies nearer home? Must we go so far indeed to seek for that beautiful light?"

And so he went forth on his war horse, a handsome, shining figure, to do kind acts and brave deeds wherever he might go. And wherever he went he righted wrongs and redressed grievances, he succored the weak and defended the helpless. So he went up and down the earth, making all hearts happier and changing gloom to joy.

At last he came to a far country where a wicked king reigned. But Sir Galahad fought against him and conquered him, and the people made the young knight king in the tyrant's place. But before he was crowned a strange man, lame and blind, came to the knight and offered him a gift if he would take it. Very glad was Sir Galahad to accept it, and the old man brought him a white shield, perfectly stainless and of solid silver.

"Wear this, Sir Galahad," he said. "It has always belonged to one whose heart was pure and holy, and I know you will take care of it."

And Sir Galahad ever after wore it upon his breast, and it was not long before the surrounding peoples learned that the new king was different from other rulers. He was merciful in judgment, and generous in deed, and no one was suffered to do wrong in his wide realm. Wherever he went the people blessed him, and he could lay his head in peace in the cot of his poorest subject.

But one day, while hunting in the forest, Galahad lost his way, and darkness came on. In his wanderings he came to a deep river, where a crippled beggar implored to be carried across.

"Help me, good lord," he cried, "and God will bring you joy." And though awearied with his long wanderings, and not knowing who or what the beggar might be, he took him upon his horse's back and bore him across the flood. Sore and desperate was the venture; more than once his strong steed stumbled in the rocky channel, and once the brave horse lost his footing and had to swim against the strong current that ran like a mill sluice down from its forest fastnesses. But horse and men triumphed in the end, and, arrived at the bank, the knight set the beggar down upon the sand.

Then there was a wonderful transformation; the beggar's coarse habilaments became costly silken garments and he stood a straight, shining presence with a wonderful radiance illuminating the face and figure.

"Sir Galahad," he said, "you have been found worthy. In yonder chapel in the forest you will find your heart's desire."

Then the shining figure disappeared, and before him the knight saw a path that led to a lovely white temple in the wood; and when he had entered it, the most wonderful music sounded, a great light illumined the shrine, and on a marble table, gleaming white and precious, was the Holy Grail.

So Sir Galahad won what other knights had failed to do, by serving and by sacrifice, by leading a pure life and by doing noble deeds. The story of the rest of his life is very brief. He ruled well and wisely many years. And when he died, the old books tell us that angels came and carried his soul up to heaven, where the pure in heart see God.—The Young Churchman.

SOUTHERN RAILWAY

Premier Carrier of the South.

Greatly Reduced Fares to Richmond and Return, July 5-27,1915.

Southern Railway announces greatly reduced round trip fares to Richmond on account of Exposition and Celebration in Commemoration of the 50th Anniversary of the Emancipation of the Negro, July 5-27, 1915. Tickets to be sold July 5, 7, 9, 12, 14, 16, 19, 21, and 24, 1915, with final return limit midnight seventh day following and including date of sale.

Inquire of nearest Southern Railway Agent.

H. L. BISHOP,
Division Passenger Agent,
Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.0t noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

J. M. ONDERDONK
CHURCH FURNISHINGS
MONTVALE, NEW JERSEY
Altar Cloths, Dossals, Lectern and Pulpit Hangings, Altar Linen and Stoles.
BRASS.—Altar Crosses, Altar Vases, Altar Books, Processional Crosses, Pulpits, Lecterns, Memorial Tablets.

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.



CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

MEMORIAL WINDOWS.
Monuments and Church Furnishings
In Wood, Metal, Stone, Fabrics, Colors,
ALTARS, FONTS, PULPITS, TABLETS, Etc.
Sunday School Supplies—
—Kindergarten Supplies
CHAS. F. HOGEMAN
45 SEVENTH AVENUE : : NEW YORK
(Between 13th and 14th Sts.)
100 and 110 Main St., ORANGE, N. J.

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.
English Silk Stoles, plain $3.00
" " " simple crosses embroidered .. 4.00
" " " elaborate crosses 5.00
" " " hand embroidered, $8.00 upward
"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

O. Luetke's Art Works,
CHURCH FURNISHINGS
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave., N. Y.

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Meditations

The laws of God are but His will discovered.

He is not well-bred that cannot bear ill-breeding in others.—Benjamin Franklin.

"Thy will be done" should be not a wail, but a shout of joyful expectation.—Selected.

If life is a comedy to him who thinks, and a tragedy to him who feels, it is a victory to him who believes.—P. T. Forsyth.

The beginnings of good are always small; they come like the first streaks of dawn—but the sun is behind them. —Rev. G. E. Terry.

There is no Christian who is faithful in prayer, simple in trust, but can attest that great impediments in his path suddenly or slowly, visibly or imperceptibly, have disappeared.

"We must be ready to labor, not because we choose but because we are chosen; and stop, not because we are tired but because we are told."

It has been said that it took Moses forty years to learn to be somebody, and forty years to learn to be nobody, and forty years more to learn that God is everybody.

It shames us when we reflect upon our neglect of the sacred writings, so much richer for our Lord, when we call to mind his devotion to that half Bible of his time and his unique knowledge of the Scriptures.

We are but organs mute till the Master touches the keys,
Verily vessels of earth into which God poureth the wine;
Harps are we, silent harps, that have hung on the willow trees,
Dumb till our heart strings swell and break, with a pulse divine.

He who inhabiteth eternity, and spreadeth out the heavens as a tent to dwell in, with unswerving and most loving regard watches over the humblest saint. He waits to hear, yea, bows down His ear to listen, and no cry of their distress, no exclamation of filial faith and hope, no inward sigh of the bruised and weary and longing soul fails to find entrance there.—Lutheran.

Professor Dr. Dau in his admirable sketch of the life of Hus, as given in recent issues of the Christian Herald, calls attention to three interesting medalions found in an old Husite hymnbook: The first represents John Wiclif as striking sparks from a rock; the second, John Hus as catching the sparks and setting coal ablaze; the third, Martin Luther as brandishing a flaming torch which he had lighted from the free kindled by Hus.

When we do too much, we are not doing enough. God wants to capitalize our time for Himself at one hundred per cent. Many of us who are in His service try to capitalize it at one hundred and twenty, or thirty, or forty per cent.; and so we fall far below the standard that he would like to have us reach. Satan loves to keep Christians over-busy in the Lord's service. It is one of the commonest causes of inefficiency among Christian workers.

You live in homes that are sweet and clean, where the atmosphere is pure, where the children have a chance. You lie down to rest in perfect security, strong in your castle. Did you do it or did Christ do it? You go to your work with the kind of strength that marks a man. Your integrity is your bulwark, your manhood is your treasury, your superiority to your passions is the measure of your dignity, your ability to know values marks your development. Where did it come from? Did you do it or did Christ do it?—Bishop Lloyd.

Our Lord, as very and eternal God, is the one true, compelling revelation of the character of the deity. All that is seen in Christ, you as a Christian predicate to God. If the deity of Christ be denied, then your view of God is perilously likely to lose all those notes of tenderness, self-sacrifice, sympathy that you have learnt from the character of Christ to be the character of the Almighty. The truth is: If we misunderstand Christ we misunderstand God, for Christ is the perfect revelation of God. Misunderstanding Christ, we are in danger of returning, in spite of all our civilization, to the cruelty and harshness of primitive savagery.—Selected.

AMERICAN NATIONAL BANK.
Richmond, Va.
—Farm Loans—

This strong and conservative institution, in addition to its regular banking facilities, has opened a Trust Department, and under the Federal Reserve Act, is now prepared to make farm loans to responsible persons, who own improved farm lands, having buildings on them, and a considerable portion of such farms in cultivation. Their requirements, etc., regarding these loans are strictly legitimate, and farmers who desire loans from time to time, should confer with this institution, where they will find courteous treatment and pleasant relations.—Comp. Adv.

Judge Not.

"O mamma!" cried Jack, running into the sitting room where his mother was sewing, "Sidney is breaking a commandment. He is—'Thou shalt not steal'—and I should think he'd be ashamed of himself!"

"Why, Jack," said his mother, in surprise, "what can you mean?'

"He is, truly, mamma," said Jack, hopping about on one foot, and seeming rather to enjoy the fact. "I saw him getting sugar out of the sugar bowl, and you know you told us not to."

"Oh!" said mamma, in a tone of relief, "that's it, is it? Come here, Jack." And taking her little boy's hand, she drew him to her side. "Do you think it such a deradful thing to break a commandment, dear?"

"Why, yes, mamma, of course," answered Jack, astonished that his mother should ask such a question.

"You would not do it?"

"No, indeed, mamma."

"Then you think you are very much better than Sidney?"

Jack hung his head at that question, but did not say no.

"Now, Jack, I want you to see how mistaken you are. You think you would not break a commandment; but because you are so able to believe evil of your brother, you are really breaking the commandment which says, 'Thou shalt not bear false witness.' Do you know what that means, Jack?"

"Yes, mamma. You said it meant saying what was not true about any one; but Sidney was stealing, for I saw him."

"He was taking sugar, Jack; but you are sure he was stealing?"

"Yes," answered Jack; "but now I s'pose he's going away to eat it."

At that moment the door opened, and Sidney came into the room, his bright, manly little face not looking at all as though he was ashamed of himself.

"Here is the sugar for Dicky, mamma," he said, slipping the lump between the wires of the cage, "and here is a letter for you. I saw the postman coming and waited a minute for him."

"Thank you, dear," said mamma, smiling at him; and then she turned and looked at Jack.—Sunbeam.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Real Estate Bonds
Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.
Write for full information.
American National Bank
Richmond, Va.
Capital & Surplus.....$1,600,000
Resources over 9,000,000

WANTED
ONE PERSON IN EACH PARISH to act as our local representative.
Any person, young or old, who is really ambitious, can earn from $1.00 to $5.00 a day, during their spare time, and at the same time do a good work by placing the Southern Churchman in homes where there is no Church Paper.
Others have found it very profitable. You will also. Let us tell you how. Write to-day.
SOUTHERN CHURCHMAN,
Richmond, Va.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., AUGUST 7, 1915 No. 32

Guardian, Executor — Administrator, Trustee

RICHMOND TRUST & SAVINGS COMPANY

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J & R LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

St. Alban's

National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,

Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.

REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

National Cathedral School for Girls.

Fireproof building in Cathedral Close of 40 acres 100 resident pupils. College certificate privilege Music, Art, Advanced and Special Courses.

THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C.

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Virginia Polytechnic Institute

—AND—

Agricultural and Mechanical Colleges

BLACKSBURG, VA.

Thirteen degree courses in Agriculture, Engineering and Applied Science, Two-Year course in Agriculture and Farmers' Winter Courses.

Apply to Registrar for catalogue. J. D. EGGLESTON, President.

STATE NORMAL SCHOOL for WOMEN

FARMVILLE, VIRGINIA

Splendidly equipped for the TRAINING OF TEACHERS.

Thirty-second session opens September 15, 1915. For catalogue, address

J. L. JARMAN, President.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Fauquier Institute

For Girls and Young Ladies, Warrenton, Va.

The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17.

FASSIFERN

HENDERSONVILLE, N. C.

A HOME SCHOOL FOR GIRLS.

Prepares for College. New and well equipped buildings, beautiful situation, unexcelled climatic conditions.

MISS KATE C. SHIPP, Principal.
(Teacher's Diploma, Cambridge University, England.)

Berkley Divinity School

MIDDLETOWN, CONN.

The sixty-second year begins September 21st.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

Roanoke College

SALEM, VA.

Location Situated in the famous Roanoke Valley, unsurpassed for healthful climate and grandeur of surrounding mountain scenery.

Rank A Standard American College for men—its A. B. degree accepted by best American universities.

Courses Courses for degrees arranged in groups, preparing for life and looking to the various professions.

Facilities A strong faculty of nineteen; library of 24,000 volumes; working labratories; eight buildings, including new dormitory system of five sections, 250 feet in length, and handsome new gymnasium.

Roanoke is devoted to Christian education for the service of church and state.

Sixty-third session begins Sept. 15. For free catalogue and illustrated circular, address

J. A. MOREHEAD, President.

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster,
Warrenton, Va.

1852 **WOMAN'S COLLEGE** 1915

RICHMOND, VA.

Offers superior advantages for the education of young ladies. Located in the beautiful, historic and cultured city of the South. Large and able faculties, trained in the best Universities and Conservatories of this country and Europe. Specialists in their departments. Health record remarkable. Accommodations first class. Early application important. Terms moderate. Next session begins September 23rd. For catalogue and other information, write to

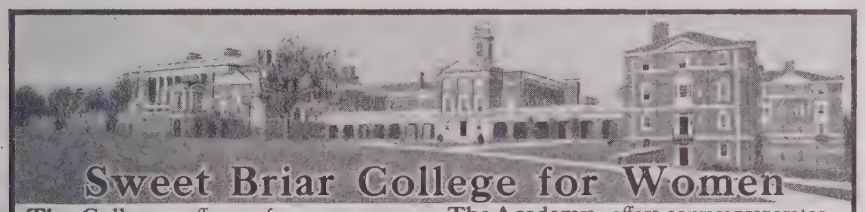
JAMES NELSON, M. A., LL. D., *President.*

Students of the Woman's College from Episcopal families attend St. Paul's Church and Sunday School, Richmond, and are under the rector's pastoral care.



A Girls' School with a Religious Atmosphere

Rt. Rev. A. M. RANDOLPH, D. D., Episcopal Visitor. Rev. C. ORLANDO PRUDEN, Rector.
A School which offers a thorough education at a moderate cost. Its location, on Main Line Southern R. R., is healthful and beautiful; the modern buildings are excellently equipped and surrounded by a ten-acre campus. The school maintains a gymnasium, with provision for outdoor athletics.
The curriculum embraces College Preparatory and Business Courses, Literary, Music, Art, Expression. Certificate admits to all leading Colleges. Catalog and views may be obtained by addressing
MRS. ELIZABETH MAY WILLIS, B. P., Principal, Box 13, Chatham, Va.



The College—offers a four-year course leading to the degree of A.B. 1000 feet high in the foothills of the Blue Ridge Mountains on an estate of 3000 acres. Modern equipment. Enrollment limited to 300 students. Art, Music, Domestic Science.

The Academy—offers courses preparatory to the college and general courses. Music and Art. Health conditions unsurpassed. On main line of Southern Railroad. 10th year begins September 21, 1915. For catalog and book of views address

The Secretary, Sweet Briar College, Sweet Briar, Va.

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

UNIVERSITY OF VIRGINIA

Head of Public School Sytem of Virginia

DEPARTMENTS REPRESENTED

College, Graduate, Law, Medicine, Engineering

LOAN FUNDS AVAILABLE

to deserving students. $10.00 covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston, Registrar,
University, Va.



RANDOLPH-MACON ACADEMY
For BOYS and YOUNG MEN
Bedford City, Va.
Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $250 covers all expense. No extras. For catalogue and further information, address
E. SUMTER SMITH, Principal.

Mary Baldwin Seminary
FOR YOUNG LADIES. Staunton, Virginia
Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

ST. ANNE'S CHURCH SCHOOL FOR GIRLS
CHARLOTTESVILLE, VA.
Thorough College Preparation.
Music, Art, Languages,
Business Course.
Large Campus, Modern Buildings.
Terms $325.00
Illustrated Catalogue.
MISS MARY HYDE DU VAL,
PRINCIPAL.

RADNOR HALL
A classical and English School for girls in the Valley of Virginia. Preparatory, Academic and Elective Courses. Two year course for High School graduates. Piano, Voice, Elocution, Gymnastics, Aesthetic Dancing. Delightful location, spacious grounds, sleeping porches, outdoor gymasium, happy home life. High standards, Church influences. Limited number. Booklet upon request.
MISS MARY L. HOBGOOD, Principal,
Waynesboro, Va.

The Christian Spirit.

From the Convention Address of the Bishop of Cuba.

One way in which we can show our Christian spirit is by manifesting a brotherly interest in all other Christians, by whatever name they may call themselves. I doubt if ever we may hope to see the time come when all men will think alike on religious subjects. I do not know that the result would be wholesome if they did. But I think that we are much closer together on the essential things than we imagine. Let us realize that in different ways, and all of us inadequately, we are trying to serve the same Master. Then we will endeavor not to fight, but to supplement each other. In this hope I look forward to the Conference of Christian Workers, which is to be held in Panama next February. We are to take counsel together there, learning from each other how to carry on our work better, and how to bring the force of united Christianity to bear on our common problems. The work of Christianity is both extensive and intensive. We are to convert the heathen and at the same time to make ourselves more thoroughly Christian. In this last the influence of all kinds of Christianity is needed, so that Christianity may penetrate and shape the corporate life of the community in such a position that it will reflect the Christian spirit. Then nations will be held to the same standard as individuals, and a nation will be ashamed to do that which it would punish an individual for doing.

The **PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the homework actually done; (3) it is easy to teach.
Samples on request.
THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., AUGUST 7, 1915. Vol. LXXX. No. 32

EDITORIALS

FOR THOSE IN AUTHORITY.

One almost fears to open the newspapers these days lest some new and untoward happening should be recorded to arouse further the apprehensions of our people. It is folly to shut our eyes to the fact that the peace of our country is threatened with grave dangers by the war in Europe, or that there are duties resting upon us as a people which may involve armed intervention elsewhere with all its serious and prolonged consequences. That we deprecate and dread war of any kind or for any cause with unanimous agreement, and that every consideration, religious, economic or political, unites us in the interests of peace, makes the danger less iminent than it might otherwise be and the path to be pursued by our government more plain. But it does not solve the difficulties which beset us or obviate the possibility of being driven, quite against our desires, into conflict with some who seem possessed of a spirit of madness.

It is a matter of universal congratulation that at such a time we have at the head of our government a President who represents the wisest and worthiest sentiments of his people, and who is himself an exponent of the best in American citizenship. The measure of security which is felt in the preservation of peace without loss of prestige or failure of obligation rests largely on the confidence which the country has in this man. In his high office he is an asset of incalculable value to America and to the world.

But it is a cruel responsibility which rests upon the shoulders of the President. He must not only interpret the thought but must in a large measure do the thinking for millions of people. His word spoken becomes their word; his adopted course their course. Among a multitude of representations and misrepresentations he must trace the truth. In the face of conditions of which history affords no example and precedent furnishes but little guidance he must determine the claims of justice, maintain the cause of the right and protect the interests of humanity. The power and influence of a great nation, whose actions may control the course of history for generations to come, are largely his to direct. It needs a firm hand, a single eye, a clear and well balanced mind, to weigh the issues and meet the emergencies with which he has to deal as the representative of his great constituency, and do it always wisely and justly and in the interests of peace. A hasty, ill-considered action, a mistaken judgment, an impulsive choice of policy under provocation might be productive of untold harm at a time when the harmful seems rampant in the world and is easily set a-going anywhere. And no one, we suppose, feels and realizes this as does Mr. Wilson himself.

Many, we doubt not, have felt their hearts go out in sympathy for the President in these days, and have realized that the faithful office-bearer is a burden-bearer for the people. But we can and ought to do more than this, for his sake and for our own. We owe him our prayers, that God will give to him and to all his advisers the Spirit of wisdom and understanding, of counsel and might, guiding and upholding them by His own hand. It is thus that the weakest and most obscure of us can fulfill the highest duty of Christian citizenship. It is so that every one can throw the weight of his personality, of his best and truest self, into the scale of peace and righteousness, identifying himself with the spiritual forces which make for those things which exalt a nation as against those subtle forces of evil which work so insidiously to arouse the passions and sway the judgment of men. The thing that is needful to be known at this critical time is, How does the Supreme Ruler, the King of Kings, will and desire that this nation shall act as regards the issues which arise for her determination? It is a question not to be answered off-hand by Peace Societies or the advocates of universal disarmament. Much less is it to be referred wholly to the dictation of self-interest and momentary expediency. But how shall God's will be known save as His people ask Him to guide and govern the minds of those who ought to be, and, we doubt not, earnestly desire to be, His instruments to record and to execute it.

"I exhort therefore," said St. Paul, out of his deep knowledge of the reality of spiritual forces in the world, "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour."

THE EMERGENCY FUND.

That one day's income now; have you sent your's? Surely you do not mean to overlook it and have no share in this inspiring effort of your Church?

Forty thousand copies of the letter below from dear old Bishop Tuttle have been sent to individuals throughout the Church.

"I am an old missionary bishop of twenty years' experience in the Rocky Mountains. My heart is warm with gratitude to God for the work He strengthened me to do and helped me to do forty years ago. It was the Board of Missions that generously stood by me in the doing of it. It was the office of Missionary Bishop that put me in the best shape to do it. The same Board of Missions and similar Missionary Bishops, twenty of them in the amazingly expanding work under the flag and nine of them abroad, as in the wonderful awakening nations of the Orient, are in the thick of the same sort of work that I tried to do.

"Under them are twenty-seven hundred missionary workers. And month by month these must have bread and butter. Hundreds of chapels, schools and hospitals must be maintained. Do you know that last year our missionary hospitals helped nearly five hundred thousand people? To do all this we must have near a million and a half of dollars each year.

"My heart is burdened with a great anxiety. The Board sorely needs an Emergency Fund of $400,000 to make itself straight and strong for its work. Since March 1st, it has received $264,000. Men and women, yes, and children, too, all over the country have been giving. Our missionaries at home and abroad have done their part splendidly. Gifts have ranged all the way from $5,000 to 2 cents. Now summer is upon us. Our minds are full of holiday plans. Let us not forget that the Emergency Fund still needs $136,000.

"If we would, with a long pull, a

strong pull and a pull altogether, we could get it. Our missionary year ends August 31st. We want to send the message ringing through the Church: 'The deficit is wiped out. Every bill is paid.'

"Will you help by sending your gift of One Day's Income, more or less as you prefer? Do it to-day, please.

"If you have already given to the Emergency Fund, pray forgive me and lay the blame upon my anxiety that the cause shall not suffer and my desire that every one may have the joy of sharing in this great and successful effort.

"Unto a merciful Father in heaven be the thanks and praise, unto us be the peace and comfort in the doing and when it is done.

"In faith and love and prayers,

"Sincerely yours,

"DAN'L S. TUTTLE,

"Presiding Bishop."

THE MAGAZINES.

The Constructive Quarterly. A Journal of the Faith, Work and Thought of Christendom. Edited by Silas McBee. George H. Doran & Company, New York. Yearly subscription, $2.50.

The two articles which will promptly attract the attention of our readers in the current number of this able publication are the first and the last, these being from the pens of Southern writers and churchmen. "Why the Church-in Christianity," by the Rev. Dr. W. P. DuBose, the master-theologian of Sewanee, opens the number, and it is an article worthy of the most careful and repeated study. Whatever one's views on the sacraments of the gospel they will doubtless be enlightened and enlarged by a firm grasp of the principles here laid down. The concluding article is on Bishop Thomas Atkinson, by the present Bishop of North Carolina, presenting especially the part taken by that prelate in the reunion of the Episcopal churches in these States after the downfall of the Confederacy. Eleven other articles make up a number of the constructive which easily maintains its reputation for breadth and learning.

Current History: A Monthly Magazine Covering the European War. Published by the New York Times Company, continues to present the varied and virile literature evoked by that great struggle in the most complete form available. It is far more than a history of the progress of the war. In these monthly issues of about 200 handsomely printed and illustrated pages are gathered also the thought and opinion of the world as presented by its political, military and literary writers everywhere. To the future historian it will be invaluable, and to one who would attempt to keep pace with history as it is now being made day by day it is no less indispensable. The price is 25 cents a number, or $3.00 a year.

The American Review of Reviews. The special features of the August number are the graphic and succinct review of the first year of the war, with a survey of the prospects for peace, by Frank H. Simonds; character sketches of "Venizelos: Pilot of Greater Greece," by T. Lothrop Stoddard, and "Enver Pasha: Turkish Patriot," by Lewis R. Freeman; "The Chemists' Side of the War" (showing how science is making Germany self-sustaining), by Hugo Schweitzer; "The Cost of a Year of War," by Charles F. Speare; "Mr. Bryan's Position and World Peace," by George F. Milton; "A Year of Cotton and Other Southern Crops," by Edward Ingle; "The Negro Exposition at Richmond," by Plummer F. Jones; "Revising New York's Constitution" (with portraits of the members of the convention in session at Albany), by W. B. Shaw, and "The Short Ballot and the New York Constitution," by Frederick A. Cleveland.

The editorial department, "The Progress of the World," comments on the month's developments throughout the world.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A MISSIONARY AUTOMOBILE.

Mr. Editor: Through the columns of the Southern Churchman I desire to call attention to a most worthy object, in which churchmen and churchwomen are invited to co-operate. The Rev. W. Roy Mason, who is carrying on a noble work for the Church in the Blue Ridge Mountains of Virginia, has, by the advice of his friends, purchased a Ford automobile to assist him in covering his vast field of labor.

This machine will, in the first place, enable him and his corps of workers, who have their headquarters at Mission Home, to save time and much energy in reaching the various schools and outstations, which are grouped under Mr. Mason's care. In the second place, it will relieve somewhat the present isolation of the mission center. Charlottesville is the nearest point of real connection with Mission Home, and at the present time the only means of communication is by wagon or buggy over thirty miles of Albemarle red clay and hills. Consequently these difficulties make it almost impossible for visitors to go out to see this great work that the Church is doing in the mountains, and also make the task of securing supplies from Charlottesville for the mission a serious one. Mr. Mason and those who know the actual conditions believe that a small Ford car will go a long way towards the conquering of these obstacles.

Mr. Mason has already put some of his own personal money into the purchase, but when one knows the inadequate salary upon which he is already serving the Church and understands that the car is no personal luxury, but a mere necessity of facilitating his work, then it would seem only proper that the diocese should in some way bear the expense.

It has been proposed that any one who will send $25 for this object will become thereby a shareholder in the ownership of the car. All contributions, however, no matter how small, will be most acceptable. The total cost of the car, with all fixtures, will be $500, which means that if twenty persons in the diocese will give $25 each a most valuable aid will have been contributed to the Church's work in the Blue Ridge Mountains. All subscriptions may be sent direct to the Rev. W. Roy Mason, Mission Home, Virginia. Mr. Mason is doing our work; shall we not do our little part?

BEVERLEY D. TUCKER, JR.

University of Virginia.

EMPLOYER AND EMPLOYEE.

A Happy Instance of Kindly Relations.

Mr. Editor: I am inclosing a clipping from the Post-Express of Rochester, New York, which gives an interesting and inspiring account of an expression of human brotherhood growing out of the relations of man and man in the industrial life of this city. We hear so much of the prevalence of greed and covetousness, of self-seeking and oppression in the industrial world that it would seem worth while to pass this incident on as an inspiration to others. These resolutions were signed by 2,300 workingmen. It is significant that the action of the factory men and of Mr. Bausch was taken in each case without knowledge of the intentions of the other party.

I regret that our own Church cannot claim in its membership the one who has done so much to interpret, in his industrial relationship, the living Spirit of the living Christ. One feels, however, that no academic considerations should hinder our Church from the deepest sympathy and most friendly fellowship with any form of Christian organization which can give to men such inspiration and power to make Christian brotherhood a living reality in the life of humanity.

WM. A. R. GOODWIN.

Rochester, N. Y.

(From the Rochester Post-Express, July July 26, 1915.)

To-day, the 2,500 employees of the Bausch & Lomb Optical Company are celebrating the eighty-fifth anniversary of the birth of John J. Bausch, president and founder of the company. The big plant in St. Paul Street is closed and every employee of the company, which has carried Rochester's name and fame to the four corners of the earth, is enjoying a holiday with full pay. In addition, Mr. Bausch contributes $20,000, divided equally between the pension and relief funds maintained by the company for benefit of its employees.

Gives $20,000.

These tangible tokens of good-will and generosity first became known to the beneficiaries Saturday, when in each pay envelope, a card was inclosed which read:

"On July 25, 1915, I will have reached the eighty-fifth anniversary of my life, and being able to enjoy my work in daily association with my employees, I desire to give expression to my feelings of gratitude by contributing ten thousand dollars to the pension fund, ten thousand dollars to the relief fund and by making Monday, July 26th, a holiday with full pay."

The expressions of good-will, however, were by no means limited to those from the veteran employer to his employees, many of them personal friends. At noon on Saturday, a committee representing every department of the plant, met Mr. Bausch in his office and presented him with a wonderfully made autograph book, bound in hand-tooled Cordova leather, and signed personally by every person in the company's organization.

The Salutation.

The parchment leaves of the book are illumined in blue and black and the salutation that prefaces the book is engrossed in old English. It reads as follows:

To Mr. John J. Bausch:

We take this notable occasion to express to you in a manner all inadequate, our appreciation of what your life has stood for and what it has meant to us.

You have now passed the eight-fifth milestone of an unusual life, a life which affords an example for generations present, and generations to come. Sixty-two years of that period have been given over to the industry of which you are still the active head. During that time it has been given to you, by virtue of your application and merit, to achieve far more than the average of your fellows. Yet to those of us whose good fortune it has been to be associated with you longest you are still the same true friend, the same unassuming fellow workman.

As you survey to-day, the tremendous growth of the industrial seed which you planted in a humble way so many years ago, you are justified in entertaining a feeling of pride. Nor would anyone begrudge you such a feeling, for your success is the kind the world gives homage to. It has been builded, not upon the oppression of others, but upon the whole-souled co-operation with your fellow men and upon the unquestioned worth of the goods you have wrought.

We feel that, outside of the immediate family, none can know you as we do, your employees. It is a constant inspiration to observe that your greatest satisfaction is still found in working with us. Your shoulder is still at the wheel. We feel it daily, whether at the work-bench or at the desk, and the personal touch is ever a dominating influence with us. Your interests are ours, and we know that ours are yours.

So we greet you to-day with full hearts, rejoicing in the belief that your work is not yet finished, and your sun is far from setting. That your span of life might be extended many more years, as full and fruitful as those gone before, is the sincerest wish of the undersigned, your employees and to an individual, your friends.

Contributions

SOUTH CAROLINA IN HER RELATION TO THE GENERAL CONVENTION AND THE EPISCOPATE, 1784-1795.

By Percival H. Whaley, D. D., Historiographer of the Diocese.

The Bishop of North Carolina in the June issue of the Constructive Quarterly, in a luminous and instructive paper upon the late Thomas Atkinson, third Bishop of North Carolina, writes (page 462): "The diocese of South Carolina came into union with the General Convention, with an express proviso, that no Bishop should be established in that State. And when the first Bishop was elected it was with the declared purpose of having a Bishop who could ordain men to the ministry, so that the diocese might withdraw from union with the other dioceses, as it would not consent that the House of Bishops should have an equal voice with the clerical and lay deputies in legislation. And Bishop Smith had not even a seat in the Diocesan Convention of South Carolina, except as a delegate elected by the vestry of St. Philip's, of which he continued to be rector."

There are here four separate and unqualified assertions, viz.: (1) The conditional union of the diocese of South Carolina with the General Convention, the condition being that no Bishop "should be established in that State"; (2) that the first Bishop was elected with the declared purpose of having a Bishop "who could ordain men to the ministry, so that the diocese might withdraw from union with the other dioceses"; (3) that the diocese "would not consent that the House of Bishops should have an equal voice with the clerical and lay deputies in legislation," and (4) that Bishop Smith had a seat in the Diocesan Convention only as "a delegate elected by St. Philip's." The general understanding of Bishop Cheshire's language in the first statement would be that South Carolina was positively opposed to having any Bishop at all.

I shall now take up these several assertions in order, basing what I have to say solely upon the records as we now have them in the registrar's office of the diocese of South Carolina.

The first statement deals with a proviso, stipulation or condition upon which South Carolina is said to have entered the ecclesiastical federation, known as the General Convention of our Church. In one form or another this historical canard has been repeated over and over again in letters, journals and convention addresses for the last fifty or seventy-five years. Bishop Wilberforce has it in his history of the "American Church," Bishops Perry and Coleman have it in their respective histories. And now Bishop Cheshire, the best posted of our Bishops on the Church History of the Southern States, reiterates it with aggravating additions.

This first misrepresentation has been frequently answered in the pages of the Church papers, and in one instance during a session of the General Convention an answer, admitted by those who heard it to be conclusive, was made by a grandson of Bishop Smith, of South Carolina. Mr. Thomas W. Bacot, in correspondence, some thirty years ago, with Dr. Mallory, caused him, as editor of the Churchman, to publish a retraction of the charge which had appeared in a previous issue.

(1) The deputies elected from South Carolina to the General Convention of 1785 were sent without any conditions as to their votes. After the election the following resolution was passed: "That the deputies be left to act according to their judgment." Nowhere have I been able to find any stipulation, proviso or condition given to the deputies of the General Convention from this diocese, at this time, 1785-95, further than the suggested changes on the Prayer Book which they "are desired to use their endeavors to get them adopted."

South Carolina made no "proviso," condition or stipulation upon entering the General Convention. She accepted the invitation of a preliminary meeting of clergy and laity, held in New York in 1784, to send deputies to a meeting to be held in Philadelphia the next year, the purpose of which was the creation of a General Convention of the Episcopal Church in the United States of America. South Carolina sent her deputies without any instructions as to their voting. Along with the other qualifying dioceses she became part and parcel of the General Convention, participated in its discussions and deliberations, and was one of the components in the framing of the General Constitution, submitted 1785-86 to the several qualifying States for adoption and amendment. Her two State Conventions accepted in April and May, 1786, this General Constitution, with some few objections and amendments. However, she never said that she would withdraw from the federation if her objections and amendments were not sustained.

(2) The articles of the Ecclesiastical Constitution of the General Convention were all agreed to save No. 4, referring to the changes in the Liturgy, which was sent to a special committee to consider and report upon. No. 6 said that "the Bishop, or Bishops in every State, shall be chosen agreeably to such rules as shall be fixed by the respective conventions." This was objected to; so far as relates to "the establishment of a Bishop in South Carolina." We never in any of the Diocesan Conventions hear any more of this objection, save in a second convention of this same year.

The whole question at issue turns upon the meaning of the expression "establishment of a Bishop in South Carolina." The phraseology is technical and may furnish a key to the whole position. Dr. Francis L. Hawks, in "Protestant Episcopal Historical Collections" for the year 1851 (page 146), writes: "Wounded by the unkindness of the mother country, insulted by a contemptuous neglect of respectful representations, and deeply injured by what was deemed oppression, it is not wonderful that our forefathers should abate nothing of their prejudices against Bishops, when they thought of the ecclesiastical establishment of England, intimately blended as it is with the machinery of her civil government." The intercourse between the South Carolina Colony and the motherland was more intimate and extensive than that of any other of the colonies. Thus, the men composing our early conventions, some of whom had attended one or the other of the two great universities, were familiar with the political affiliations of the English Church as well as those of the establishment in their own colony.

In the absence of direct evidence on this primary statement of Bishop Cheshire, we must rest upon the rational probabilities, bearing in mind what Bishop Butler so well says, that "probability is to us the very guide of life."

(a) They objected probably to anything like an "established" Church, and possibly misunderstood the meaning of rule 6, which to them might have implied a power on the part of the General Convention to place a Bishop in South Carolina. Again, it is very probable that, under the leadership of Dr. Smith, who, with most of the other clergy of South Carolina, took the side of the colonies in the Revolutionary War, the diocese did not care to receive a Bishop till consecration could be had from a purely American episcopate. Not long after the American Church had the number of Bishops in the Anglican line, required for a regular consecration, Dr. Smith was elected and consecrated. Bishop Perry, in his Handbook on the General Convention, says that South Carolina came into the union of the dioceses on condition that no Bishop "be imposed" upon the diocese, which is a very different proposition from declining to have a Bishop. Bishop Perry uses different language in a later publication, his History of Our Church, wherein he stresses the "proviso" or "stipulation" idea.

(b) In the same convention that objected to Article 6 about a Bishop in every State, Article 10 was agreed to. This reads: "No person shall be ordained, or permitted to officiate as minister in the Church, until he shall have subscribed to the following declaration:

'I do believe in the Holy Scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation. And I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church, etc." The amendment proposed by South Carolina as an addition to this article, which was substantially adopted by the General Convention, and has been virtually the law of our Church ever since, was this: "Immediately after the word 'ordained' in the first line, insert 'until due examination had by the Bishop and two Presbyters, and exhibiting testimonials of his moral conduct for two years past signed by the minister and three of the vestry of the Church where he last resided; or permitted to officiate as a minister in this Church until he has exhibited his letters of ordination and have subscribed according to the tenth article'" (that is the original article as proposed by the General Convention).

We ask now, if a convention that proposed this addition to the requirements for ordination could by any reasonable consideration be taken as being opposed to having a Bishop? There was never any opposition in South Carolina to the Episcopate **per se**, but to a specific mode, either by way of having it imposed upon them as an establishment or receiving it from a foreign source. Article 4 of the Constitution of the General Convention was adopted along with the others by the Diocesan Convention of 1786. This article is, "That the succession of the ministry be agreeable to the usage which requireth the three orders of Bishops, priests and deacons (with an exception, however, to the establishing of Bishops in this State, etc.). It is to be noted that we have here again the same language as in the objection to Article 6 by the third convention of the diocese held some months earlier in the same year. They seemed to fear some such establishment of a technical sort as that in the old country, wherein the Church and State might become entangled with each other and the troubles arising from the Church act of the early colonial days might be repeated. Possibly there was a desire not to be tributary even in the remotest way to the Arch-Episcopal See of Canterbury.

(c) If, nevertheless, for a moment, we admit there was a proviso, stipulation or condition, it would not be a legitimate inference that the diocese was opposed to having a Bishop. Their idea was the old one, that the diocese was and is the ecclesiastical unit, that the General Convention has no inherent powers primarily, that its powers are delegated, though this original idea seems all but dead, that any and every movement towards securing a Bishop must come from the diocese and not from an extraneous organization which derives its authority from the very sources themselves, whose actions it might assume to direct and control. It is sound Church law to-day, though it is slowly sinking into oblivion, that the diocese is the unit and the General Convention a creation of the dioceses, and not their creator.

(d) Further, is it within any likely probability that South Carolina would have been received into the confederation of dioceses, without accepting those conditions which were required of all the other participants? Then it is probable that our delegates were received and admitted when they explained, as I have endeavored to do, what they meant by "establishing" a Bishop in South Carolina. This will clearly appear when I take up No. 2 of the assertions.

(e) The men composing the convention in the formative era of our diocese were the sons and grandsons of those old churchmen of South Carolina, who believed fully and faithfully in the necessity of Episcopal ordination as a requisite for the performing of ministerial or priestly functions. They insisted that none could officiate in their parishes who could not produce their letters of ordination at the hands of a Bishop. One clergyman who had officiated for a brief time at St. Philip's, in the early colonial days, though never as rector, was put out and not allowed to officiate any longer because he could not produce his letters of orders. He said he had lost them.

(f) The address to the Archbishops and Bishops of the English Church requesting them to give the Episcopate to the Church in the United States was signed by the deputies from South Carolina along with those from the other States in union with the General Convention. Were these men such hypocrites that they could sign such a request and yet refuse to have a Bishop in their diocese?

(2) I take up now the second assertion that "the first Bishop was elected with the declared purpose of having a Bishop who could ordain men to the ministry, so that the diocese might withdraw from union with the other dioceses."

The facts of the case as the records show were these: In the Diocesan Convention of 1794 such a suggestion was made, probably by Dr. Purcell. As the convention was very poorly attended it was deemed advisable to postpone the consideration of such a serious matter to a later time. No action was ever taken and nothing further was ever heard of it till the next year, when Dr. Robert Smith presented to the General Convention his testimonials of election to the Episcopate of South Carolina with an application for consecration. The Bishops would not consecrate until they were satisfied in regard to this suggestion. Bishop Perry says it was found on inquiry that the convention, i. e., of South Carolina, had not adopted the principles of the "wretched production" and the consecration took place. This is, I think, a clear and definite refutation of Bishop Cheshire's statement. Even if the suggestion had been adopted it would have shown plainly that their idea of the essence of the Episcopate was apparently that of St. Jerome, viz.: that it was the power and authority to ordain and so continue a valid ministry.

Why were they so anxious to do this if they were as indifferent, as they are represented, to having the Episcopate? They evidently believed, and by their expressed wish and subsequent action showed, that ordination by a Bishop was necessary to a regular and valid administration of the sacraments of the Church. Were these the men who were likely to desire to have a Church without a Bishop when they plainly said they could not have a regular ministry without a Bishop?

I now give the exact language as it occurs in the Journal of 1794:

"It was suggested that such an opposition would probably occasion a schism and that we should be separated from the General Association, as no other State, except Virginia, seemed united with us in such a resolve, whether it would not be expedient, prior to any secession taking place, to delegate some person from this place to obtain the Episcopate; in order to accommodate persons desirious of becoming ministers in our Church, and to keep up a regular supply."

How could there be an "occasion" of a schism on the part of South Carolina if she were not already within the federation of dioceses?

The raising, moreover, of this question and the absence of any criticism apparently on the objection to Article 6 about the "establishment" of a Bishop showed very clearly that on the question of the Episcopate South Carolina's position was understood and no fault found with it.

(3) South Carolina never objected to the House of Bishops having equal voice with the House of Clerical and Lay Deputies in legislation. The objection was to the claim "of the Bishops of a negative on the proceedings of the other house." The objection of South Carolina was not sustained, though the earlier form of veto has been so modified in the General Convention that each house has now a veto on the other, as no legislation can become law that has not the consent of both houses. Possibly the action of the South Carolina Convention may have been indirectly conducive to bringing about that condition of all legislation which requires the co-ordinate action of both houses.

(4) The last assertion of Bishop Cheshire is "that Bishop Smith had a seat in the Diocesan Convention only as "a delegate elected by St. Philip's."

The Ecclesiastical Constitution adopted at the session of the General Convention in Philadelphia, 1785, had as Article 5 the following: "In every State where there shall be a Bishop duly consecrated and settled, and who shall have acceded to the articles of this General Ecclesiastical Constitution, he shall be a member of their convention, **ex officio.**" Taking this article in connection with the previous article, No. 3, which provides for a convention of the clergy and laity in each State, then in Article 5, the convention of which the Bishop is to be a member **ex officio** must mean the State Convention. When these articles were read in the South Carolina Convention of 1786, No. 5 was adopted without either question or debate. After Dr. Robert Smith was elected and consecrated Bishop, he presided in every convention, there being nowhere any record of his being elected a delegate by the parish of which he was rector. The clergy in charge of parishes were by general consent members of the Diocesan Council. Our early records show only elections for lay delegates. The right of the clergy to sit in the Diocesan Convention was put into the **"lex scripta"** at the convention of 1806. Previously it was a part of the **"lex non scripta."** Rule III, adopted in 1906, said, "the officiating clergy of the Protestant Episcopal Church of this State shall be deemed **ex officio** members of this convention. After his consecration Bishop Smith had an **ex officio** right to sit in the convention and likewise had the right to be its chairman, **nemine contradicente.** He always had a right to a seat in the convention as rector of his parish. I believe that he sat in the South Carolina Convention with as much recognized right as did Bishop Seabury in the Convention of Connecticut, a right absolutely and entirely independent of his being rector of St. James church, New London.

In the decade 1785-95, I find only two references in the vestry records of St. Philip's respecting the attendance of the rector or his assistant at the Diocesan Convention. In the first instance the rector is "appointed," and in the second his assistant is "requested" to attend. Dr. Smith was present at the convention which his assistant had been "requested" to attend, and which elected him Bishop.

The rules of order for the government of St. Philip's parish were adopted in 1794. I have not been able to

find a copy of these rules, but a revised copy of 1805 is before me. This copy on page 17, Rule 11, speaks of electing four delegates to the Diocesan Convention, with a limitation on the voting of the ministers, who were not "elected" delegates. They were **ipso facto** delegates, as is, in general, the case to-day. The rule of St. Michael's parish, based probably on that of St. Philip's is the same. In the other parishes I have not been able to discover any similar sets of rules. In the Diocesan Convention of 1795 the Rev. Hugh Fraser took his seat as rector of his parish, but only after his "letters of orders were exhibited and found valid." This was the sole criterion.

THE PANAMA CONFERENCE.

First Article.

By the Rev. Professor Saml. A. Wallis, D. D.

The agreement of our Board of Missions to enter into the coming Panama Conference has brought forth many articles and letters in our Church papers on the decision, wise and right in our opinion, which the Board has made. After the excellent editorial in the Southern Churchman, together with the correspondence therein, it may seem beside the mark to add anything more to the discussion of this subject. But there are still many practical considerations which have been overlooked, especially in connection with the real and unbending policy of the Church of Rome. It seems to us that not a few of our own communion are intent upon obliterating, as far as possible, the differences between the Church of Rome's unscriptural and erroneous standards, and our Scriptural and primitive position. They are blind to our witness and testimony as a great communion the "faith of the gospel" as we have received 'this deposit' from the word of God, and the teaching of the primitive Church, as epitomised in the two creeds, whose acceptance by us rests upon the fact that "they may be proved by most certain warrants of holy Scripture."

On account of its fundamental errors in making the word of God of more effect through its traditions, and elevating them to the supreme place in its life and teaching the Church of Rome occupies, in things essential a very different relation to us, from that held by the Reformed Churches, especially those classed as the National Churches, established at the time of the Reformation in succession to the Church of Rome, and the daughters of these churches in this country, where all churches are equal before the law of the land. Of these churches the saintly Bishop Hall, of Exeter and chaplain to Archbishop Land, wrote: "Blessed be God there is no difference in any essential matter betwixt the Church of England and her sisters of the Reformation. We accord in every point of Christian doctrine without the least variation; their public confessions and ours are sufficient convictions to the world of our full and absolute agreement. The only difference is in the form of outward administration wherein we are also so far agreed, as that we all profess this form not to be essential to the being of a church, though much importing the well or better being of it."

We follow on from the time of Bishop Hall to the second quarter of the nineteenth century when the famous "Tracts for the Times" were stirring up the English Church with ecclesiastical interpretations of her doctrines, which had not been believed as allowable within her pale, since the days of the Reformation. But what about the position of the Reformed National Churches of the continent of Europe in comparison with that of the Church of Rome, according to a writer of some of these tracts? It can be found stated in Tract 15, Section 3, page 96, Volume I, American edition, and reads as follows:

"It may be said that we throw blame on Luther and some of the foreign Reformers, who did act without the authority of their Bishops. But we reply that it has been always agreeable to the principles of the Church that if a Bishop taught and upheld what was contrary to the orthodox faith, the clergy and people were not bound to submit, but were obliged to maintain the true religion; and if excommunicated by such Bishops, they were never accounted to be cut off from the Church. The true faith is prior in importance to the Church, which is built upon it (Matt. 16:18). Luther and his associates upheld the truth, and it is not necessary to defend every act of fallible men like them, yet we are fully justified in maintaining that their conduct generally in defending it against the Romish party, even in opposition to their spiritual rulers, was worthy of great praise. At the same time it is impossible not to lament that they did not take the first opportunity to place themselves under orthodox Bishops of the Apostolical Succession." The writer then goes on to say that the "Apostolical Succession" would more likely have preserved the continental churches from their great decline of religion, and, further, that in his opinion these must be regarded "as Episcopal churches **sede vacante**, or with the Episcopate in commission, protesting communities with their own spiritual rights, the basis of faith, and are but waiting the time, unhappily delayed, when they may complete what is wanting in their organization and develop themselves into their just and original dimensions."

We are not concerned in the present article, with the writer's hopeful expressions of the future of these Reformed Churches. To us who hold to Episcopacy it would be a happy conclusion, and may in the local adaptation of this order "to the varying needs of the nations and peoples called of God into the unity of His Church," finally be an outward and definite means of securing unity in organization. But we are very much concerned with the fact that 'the true faith is prior in importance to the Church which is built upon it,' and, further, "that Luther and his associates upheld the truth," and that against the Roman party, which was neither orthodox, nor insistent upon the truth as taught by Christ and His apostles. In other words the early Tractarians, however much their teaching was the seed corn of forms of Roman doctrine, now unblushingly taught by some ministers in our communion, with the apparent approval of their Bishops, fully agreed with the statements of the nineteenth article that, "As the Church of Jerusalem, Alexandria and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

The singularly wise and careful yet strong and comprehensive statements of our articles against the doctrinal errors of the Roman Church are as true to-day as they were when first ratified by our Mother Church "in a convocation holden at London in the year 1562." We have inherited them and made them our own, with very few changes, those on our issues with Rome, however remaining unchanged, by the act of our General Convention in 1801. In addition to the errors protested against by our Churches, mother and daughter, two more utterly unscriptural and soul-perverting errors have been set forth by that Church with all the light of the nineteenth century pouring its radiancy around her. These are as is so well known, the doctrines of the Immaculate Conception of the Blessed Virgin Mary, promulgated by Pius IX in 1854, and of Papal Infallibility, proclaimed by the same Pope in 1870. And be it remembered that as Gladstone said, the Church of Rome has not retracted a single one of her errors up to the present time, nor does she as yet show any disposition to do so. In another article we will further consider this matter, and we believe many more will see that the witness of our Church is abundantly needed in Latin America, and heartily approve of the decision of our Board of Missions to enter into such a conference with other Churches for advancing the work of Christ and the preaching of the pure word of God among the peoples to the south of us, who do not generally know as yet the blessings of the open Bible, nor the fullness of that truth, which Christ said makes us free indeed.

CHURCH INTELLIGENCE

Calendar for August.

1. Ninth Sunday after Trinity.
6. Friday. Transfiguration.
8. Tenth Sunday after Trinity.
15. Eleventh Sunday after Trinity.
22. Twelfth Sunday after Trinity.
24. Tuesday. St. Bartholomew.
29. Thirteenth Sunday after Trinity.
31. Tuesday.

Collect for Tenth Sunday After Trinity.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

CHAPLAIN OF THE S. A. R.

At the National Congress of the Sons of the American Revolution held in Portland, Oregon, July 18-21, the Rev. Richard Lightbourne McCready, rector of St. Mark's church, Louisville, Kentucky, chaplain of the Kentucky society, was unanimously elected chaplain-general of the national organization.

THE EMERGENCY FUND.

A Large Contribution Brings It to Nearly $200,000.

Receipts last week brought the Emergency Fund up to $298,000. This increase is largely from individuals, a generous gift of $25,100 having been sent in by Bishop Tuttle from "two friends," but parish offerings still come in in spite of the summer weather. Many people, realizing more fully the importance and seriousness of the need, are sending second offerings.

A clergyman in one of our western missionary districts received, entirely

unsolicited, a gift of $1 from a little deformed boy with this letter: "Enclosed please find one dollar which you may use for any purpose where it will do the most good." A member of one of our missions for the deaf sends $3.51, "the same being my day's wages for Monday night as a night man at a factory." One dollar came from a man who wrote that it was more than he had earned in a week, while another man, who lives on charity, donated one dollar of charity's bounty.

In a large city of the Middle West materially affected by business depression, a member of the Brotherhood of St. Andrew writes, "I have not as yet a job, but where I get bread at the grocery store I get it at half price, and my mother gives me half of what I save, and so far I have saved $4, so I will send $1 to the Emergency Fund."

As a sidelight on the "why" of missions, this incident, told by a nurse on the European battlefields, is illuminating: "One of the wounded soldiers, a Moroccan, wanted to buy me. The doctor told him that I was worth about 7,000 pounds, which he was willing to pay. He already has seven wives at home."

We clip the following from the convention address of Bishop Faber, of Montana. "It will be asked, why should those which are faithful and willing pay their own bills in full, and also part of their neighbors? A question which I do not presume to answer. It must in justice be said that in almost every instance the reports show a steady gain towards full payment year by year. But here is the point: In every province we may expect some diocese or dioceses to fail; in every diocese, some congregations; in every congregation, for some time to come, many individuals.

"What then? Is it not the same question that confronts the vestry of every parish? 'Here is the budget; at least so much we shall require for the next year; there is the roll of communicants, and the list of parishioners. Assess each member per capita on a flat rate, or on some basis of proportionate ability.' Will that vestry treasurer meet his bills with the proceeds from such a levy? Not in any parish you or I are likely ever to see. Will that vestry then decline to pay honestly incurred bills? Let us hope not. Many they will see, and perhaps scold about, who are abundantly able, but not decent enough to do their part for the Church they claim. Others have met reverses, and for a time at least cannot do what they would, and the strong, the loyal and the generous contribute the more; and in the aggregate they contribute enough to meet all obligations. They will not suffer the honor of the Church and of their parish to rest under the imputation of repudiated debts; were you to remind them that they are paying really more than their share, they would laugh at you. They have long done so, and very likely they will to the end of the chapter.

"General Missions are the Church's business. That is, our business. 'We' being the million communicants all over the land. We have a vestry to take it in charge for us, so far as concerns its financial administration; we call it 'The Board of Missions.' Not self-appointed volunteers, but duly elected; receiving no salary, any more than do vestrymen. The budget is in effect made out for them; it is not they who plant missions or decide where men shall be sent; we do that, in our General Conventions; rather, God does that, by providential calls so loud we cannot fail to hear. And so our agents (Bishops, priests and deacons, teachers, physicians, nurses and all the rest) go out to the fields which we have taken in charge; and we promise to support them as they go; and the bill is our bill; and we ask our great vestry to collect the money from us and to pay these laborers for us. Now suppose some of us forget, and others do not care, and salaries are due and nothing in hand to pay; what then? It becomes necessary for those of us who believe in a live Church, and an honorable Church, a Church which must not go bankrupt nor repudiate debts—it becomes necessary for those who care and who can, to make up for what is lacking by means of those who do not care and those who find themselves unable to do what was expected. Just as it is in a parish. Until we take it so, we shall find trouble and vexation. We may fancy some sort of pressure may be put on dioceses or on parishes, which fail to do their part; it cannot be done, it would not serve the Lord of Love, if it could and we did. We may suggest that the work be curtailed; that we withdraw some of our workers; that we abandon some of our fields; that would be disgraceful, and smaller apportionments would be met no better. No; there is but one way; do exactly as loyal and devoted parishioners do in their parish. 'The apportionment is the minimum'—let us keep saying that over to ourselves until it sinks in. No diocese, no congregation, has done its full duty in this matter by paying its exact amount if able to do more."

THE NATION-WIDE PREACHING MISSION.

The Nation-wide Preaching Commission reports that advices received from the dioceses of the country give evidence of a widespread approval and adoption of the Nation-wide Preaching campaign. In response to many appeals as to the best time for conducting the mission it has been deemed wise to have the period extended to include the seasons of Advent, Epiphany and Lent. Many of the dioceses have adopted the Advent period as the most desirable. The diocese of Pennsylvania has a committee that is occupied in perfecting details for an Advent Mission. Plus the work of the diocesan clergy they will have the assistance of experienced missioners. In New York the New York Churchmen's Association has appointed a committee contemplating a Lenten Mission. It is expected that at the Diocesan Convention in November official action will be taken. The diocese of Atlanta, according to the reports of its secretary, has, with unusual enthusiasm undertaken the work. In co-operation with Bishop Nelson the committee has effected a plan that contemplates a widespread exchange among the clergy of the diocese. The rectors of some of the large city parishes will take duty in the rural parishes. To effect the largest results the mission is to be divided into two periods—the first to extend from November 29th to December 5th; the second, from December 8th to December 12th. In many of the dioceses the parish clergy will conduct their own mission in co-operation with their people. Where it is impracticable, if not impossible, to secure outside preachers, a period of intensive spiritual work under the direction of the rector must prove of great value to the parish. A manual for general distribution is being prepared by the Commission—contributions being made to it by some of the most widely experienced Bishops, clergy and laity. The manual will deal with practical phases of the whole subject, including themes and texts, and it is hoped to publish it in the early fall. Suggestions thus far made from various dioceses that must prove helpful, are as follows:

Retreats for the clergy, where the subject of the prophetic ministry may have wide discussion and an interchange of views had as to methods, etc., for the conduct of the mission. Devotional meetings conducted in churches and homes to be held with reasonable frequency, prior to and during the conduct of the mission. Appointment of committees to undertake various phases of the work, such as children's, women's, men's, etc. The efficiency and effectiveness of the mission will be largely determined by these pre-mission services and committees. The practice of outdoor preaching in connection with the mission has been suggested. It may be possible for the missioners to reach men at the noon hour in their places of occupation. In cities it is most desirable that there be down town noon-day services daily. The Commission feels that each diocese must necessarily determine for itself the details relative to administration. The primary purpose of the mission is to deepen the spiritual life of the Church, to awaken and arouse the careless, to quicken the impenitent with a fresh consciousness of the need of forgiveness, to make more evident the helplessness of those who sin and are without God and hope in the world, in a word, to preach with new zeal and energy the message of salvation to men.

The dioceses that have officially appointed committees to prosecute the work, and have reported their personnel to the secretary of the Commission, the Rev. Dr. James E. Freeman, of Minneapolis, are as follows: Pennsylvania, Southern Ohio, Lexington, Ky., Nebraska, Central New York, Atlanta, Ga., Asheville, N. C., Pittsburg, Iowa, Quincy Ill., Erie, Pa., Montana, Harrisburg, Missouri, North Carolina, Minnesota, Kentucky.

Many other dioceses have taken favorable action, but have not sent their committee appointments; they are urged to do so without delay.

Berkeley Divinity School.

The sixty-second year will open, under God's blessing, on the third Tuesday of September, which this year falls after Ember-week on the 21st day of the month, St. Matthew's Day. At Evening Prayer on that day the School will reassemble with its newly-admitted members, and there will be a sermon by the Dean.

It is noted in the Bulletin "that all of the three men who were graduated from the School in 1865, fifty years ago, are still living and able to give a good report of themselves. They were ordained by Bishop Williams at the parish church in this city on the 7th day of June in that year."

The Rev. Charles Albert Holbrook, who served twenty-five years as rector of Trinity church, Aurora, in the Diocese of Chicago, and is still a resident there, celebrated his jubilee on the eve of St. Barnabas's Day, thirty clergymen of the diocese, with Bishop Toll, attending the service.

The Rev. William Welles Holley, D. D., has been rector and rector emeritus of Christ church, Hackensack, in the Diocese of Newark, for the past forty-five years.

The Rev. William Ingram Magill has been for the past twenty-five years rector of Calvary church, Round Hill, and in charge of St. John's chapel, Byram, adding to this for a large part of the time the charge of Emmanuel chapel, Glenville.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

New Church to Be Erected.

The Rev. T. N. Lawrence is doing a most telling work at Aurora. A new brick church will be built—the plans have been adopted and work will begin as soon as the blue prints come from the architect. The new church is to seat 225 people. Mr. Lawrence is active in all sorts of social work. He got a Board of Health appointed for Aurora and the town cleaned up. He organized a Good Roads Association and superintended the building of five miles of permanent road.

Confirmations.

On Sunday, July 18th, the Bishop confirmed twenty-two candidates in St. Mark's church, Wilmington, presented by the rector, the Rev. Dr. Parris. St. Mark's is a strong colored congregation, and the first in the diocese to assume self-support. On July 28th the Bishop confirmed two in St. Philip's church, colored, Elizabeth City, presented by the rector, the Rev. Heritoge.

Other News.

The Rev. Dr. R. B. Drane, who has charge of the work, has drawn plans and is about ready to have work begun on the Nag's Head chapel.

The Rev. C. P. Parker, of Hertford, was married to Miss Harriett L. Coates, of Smithfield, in the Episcopal church of the latter town on July 21st by the Bishop.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

St. Luke's Church, Brooklyn: The work of restoring St. Luke's church is progressing rapidly, and it is expected that the church will be open for services on September 19th. Plans are being made for its reconsecration on October 19th, when it is expected that the new organ, which is being rebuilt, will be ready for use, that the choir of St. Luke's will be assisted by the Cathedral choir, and that Bishop Burgess and a number of the clergymen of the diocese will take part in the service.

By the will of the late Ann Vowles, of Brooklyn, the Church of the Redeemer on Fourth Avenue is to receive a legacy of $5,000.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

St. Hilda's Hall.

St. Hilda's Hall, the new diocesan school of West Virginia, is a growing object of interest to both the residents and tourists through the Valley of Virginia. In historical old Charles Town, sixty miles from Washington, and only six from Harper's Ferry, it has a situation scarcely to be equaled for health, beauty and convenience.

Miss M. P. Duval, the owner and founder of the school, has spared neither time, money nor taste to make it a dignified home, a proper setting for the educational work she proposes to carry on in West Virginia, as she has so long done for our sister State, Virginia.

In its new dress of cream stucco, with dull green roof and trimmings it takes on an atmosphere which the old brick walls could never have. The interior, also, has been done over in every detail—lighting, heating, decorations; while the grounds, with new walks and walls of concrete, new hedges and shrubbery keep pace with the improved buildings.

The tone and work of the school are to be practically the same as in Miss Duval's former school, Stuart Hall—a secondary school for girls, where college preparation or broader, fuller courses may be had. The old time idea of culture as a preparation for living goes hand in hand here, with the newer idea of preparation for college. Both the ambitious, well-to-do girl and the equally ambitious but less well-to-do girl are provided for.

Believing that the quality of the faculty and the surroundings are potent factors, Miss Duval has succeeded, hitherto in making moral and spiritual development accompany the education of the mind. No doubt she will meet with an equal success in her new undertaking at St. Hilda's Hall, Charles Town.

SOUTH DAKOTA.

Rt. Rev. George Biller, D. D., Bishop.

The Annual Indian Convocation will be held on Antelope Creek, Rosebud Reserve, from August 6th to 9th. It is expected that over 2,000 Indians will be encamped. The Saturday will be observed as a memorial day to the late Rev. Hachaliah Burt, for forty-three years missionary among the Sioux. On the Sunday, John B. Clark, son of the missionary in charge of the Rosebud Reserve, and a graduate of Berkeley Divinity School, will be ordained deacon.

St. Elizabeth's School: The many friends of St. Elizabeth's (Indian) School will be glad to know that fine water has, at last, been struck at a depth of 2,035 feet. The flow amounts to over twenty-five gallons per minute. Thus ends the weary task of hauling water four miles. The well, which cost $5,000, and which is largely the gift of Eastern friends, will be marked by the inscription, "O ye wells, bless ye the Lord; praise Him and magnify Him forever."

The Bishop is, as usual, spending the summer in visiting the Indian Reservations, and the more remote parts of the white field which cannot well be reached in winter. The constant rains have made traveling difficult all summer, but the Bishop has managed to keep every appointment.

On the 4th of July, a class numbering fifty persons, was confirmed in Christ church, Lead. Lead has a population of about 6,500, all of whom are, in some way, connected with the famous Homestake gold mine.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan

The Tent Services.

The second mouth of open air services in Tent Cathedral on the grounds of the Cathedral of St. John the Divine, started this week (August 1st), and during the next week a dozen or more eminent speakers will appear in this immense canvas cathedral. The attendance during the past week has further encouraged the churchmen in charge of this evangelistic work, and every effort is being made to make the final four weeks of the greatest worth.

Among the well-known preachers for August will be the Rev. Charles N. Field, member of the Society of St. John the Evangelist in Boston, Massachusetts, popularly known as the Cowley Fathers, who will preach throughout the week of August 8th, and the Rt. Rev. John A. Richardson, D. D., Bishop of Fredericton, New Brunswick, Canada, who will preach for five evenings beginning August 19th.

The music at Tent Cathedral is now in charge of Lewis W. Armstrong, the evangelist director, and special solos and musical features are being provided regularly. The question box, which has been conducted during July by the Rev. William T. Walsh will be taken over during the greater part of August by Dr. Carstensen.

Bishop Capers on the Mexican Situation.

Bishop Capers, of West Texas, in New York as preacher for three Sundays in St. George's church, gave an interview to the local papers last Sunday, in which he said that in Mexico, as he sees conditions, there is slowly coming into being a new nation. He praises the policy of President Wilson highly, and declares his conviction that Mr. Wilson has studied with greater care the true conditions obtaining in Mexico than he is given credit for having done. He believes nothing out to be done in haste at this time, but that patience must be accorded the Mexicans to work out their problems. He thinks far more highly of the Mexicans as border neighbors than he had expected to do. Concerning West Texas, from business points of view, and also from the outlook of the Church, the Bishop is most enthusiastic. He pleads only for support to develop there what must come to be, some day, a strong diocese of the Church.

Bishop Williams at Huntington Close.

Bishop Williams, of Michigan, spoke in Huntington Close on the anniversary of the death of the rector of Grace church. In doing so he read a letter written by Dr. Huntington and received by the Bishop on one Christmas morning. The letter said that the writer felt that on Christmas day, of all days, a man ought to know who his friends are, and that these friends are still his friends; still believe in him. Hence the letter. The occasion was that a Church newspaper had, for some time, editorially and otherwise criticised Bishop Williams for what he had done, and for many things, so the Bishop said, he had not done. In his address the Bishop added:

"There are few things more relentlessly unfair, more difficult to capture and bring to an end, more far-reaching in their wrong influence, than a religious newspaper when it sets out with a theory and keeps going with a lash."

Bishop Williams was most discriminatingly appreciative of the many worthy traits of the leader whose death the Church mourned and the anniversary kept.

WEST TEXAS.

Rt. Rev. W. T. Capers, D. D., Bishop

St. Mary's Hall.

Church people in West Texas are much gratified at the encouraging outlook for St. Mary's Hall, the diocesan school for girls in San Antonio. Technically the school is in its jubilee year, as the first foundations were laid by the Rev. J. J. Nicholson in 1865. It suffered many vicissitudes during the reconstruction period, but was finally re-established by Bishop Elliott in 1879. Since that time it has been the most effective and valuable missionary agency of the diocese. This year Bishop Capers secured handsome new buildings on Laurel Heights, one of the best residential sections of the city, where advantage is taken of the unrivalled climate for a thoroughly up-to-date

open air school. Not only sleeping porches, but class rooms and gymnasium are out of doors, with ten-pins, basket-ball, tennis and other means of recreation.

Miss Laura Lee Dorsey, lately of the Castle School at Tarrytown, has been secured as principal, and has gathered around her a strong faculty of college graduates, so that the scholastic efficiency of the school is assured.

The appointments of a home of refining influences, with a resident faculty of faithful churchwomen, pledged to promote the high ideals of the Bishop, who has direct personal control, promises the last word in a practical education with definite spiritual training along distinctive Church lines.

Notes.

Bishop and Mrs. Capers are spending the summer in Atlantic City. Bishop Capers will have charge of the services in St. George's, New York, during the month of August.

The Rev. R. D. Blaske, of the General Theological Seminary, has been ordained to the diaconate, and will be assigned to the missions at Beeville and Kenedy.

The Rev. F. Allen Sisco, of the G. T. S., has accepted the position of chaplain at the West Texas Military Academy, and will enter upon his duties in September.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Consecration of Christ Church, St. Andrews Bay.

On Sunday, June 27th, Bishop Weed consecrated Christ church, St. Andrews Bay, which has just been completed through the efforts of the Rev. J. Wm. Foster, D. D., rector of St. Luke's church, Marianna. Fifteen years ago the Bishop confirmed a few people at St. Andrews, using the Presbyterian church for the service, and he has paid several visits to this locality since then. During the past five years Dr. Foster has been going regularly once a month to St. Andrews, and the congregation continued to grow until it became necessary to build a church. This he accomplished with the assistance given by friends in the North.

On the Sunday of the consecration three grandchildren of the donor of the church lot were baptised. After the consecration two persons were confirmed. During the afternoon another man asked to be confirmed, and this was done at 5 o'clock.

The church stands on a lot facing east and west, one block from the water. It is on Gothic lines, simple and dignified in appearance. Preparation has been made for future enlargement, when necessary. A large cross surmounts the front entrance. Within are the font, standing near the door, a neat altar, credence table, Bishop's chair, prayer desk, lectern and organ besides the pews. Altogether it is a well built and well furnished church, and the rector and people of the little community deserve a great deal of credit.

St. Philip's, Jacksonville.

St. Philip's church, Jacksonville, is the largest church work among the negroes of the diocese of Florida. On Wednesday evening, June 23rd, the beautiful new pipe organ recently installed was formally opened with an organ recital. Miss Bertha M. Foster, the organist of St. John's church, Jacksonville, the largest parish in the diocese, was at the organ. Vocal selections were rendered by the choir. The Bishop was present and addressed the large congregation which taxed the seating capacity of the church. The installing of this instrument is but another step in the steady march of improvements which have characterized the work of St. Philip's under the charge of Archdeacon Spatches.

During the past year the people of St. Philip's have built a school which they expect to open in September. Sufficient money has not, however, been raised to furnish this school. Several of the parishes of the diocese contributed toward a fund for this purpose last month, but there is still needed about $100. It is hoped that this can be raised in time to open at the date already fixed.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

Death of Prominent Churchman.

In the death of George Deard, of McCreary, on the morning of July 26th, there passes into life one of the noblest philanthropists that Philadelphia has known in many years. He was born in York Springs Village, Pennsylvania, September 28, 1846. His early life was spent in the coal regions of Pennsylvania, where his father had large interests. He was educated in the Saunders Institute and the University of Pennsylvania. He was a leader in financial affairs, and as such he was turned to when the city finances needed readjusting, and served as city treasurer 1892 to 1895. He turned all the fees of that office, about $25,000 a year, back into the city treasury. He served five (5) terms in the United States House of Representatives, and was a member of the Committee on Banking and Currency. His interest in charities was even deeper than in banking and politics. His gifts in this direction were large, and were done in such a quiet way that in most cases those who were helped did not know from whom the aid came. He practically sustained the Red Bank Sanitarium, of which he was the vice-president. He was one of the originators of the Galilee Mission, also of the Home of Industry for Discharged Prisoners, a director of the Sheltering Arms, vice-president of the Franklin Reformatory Home. He was a member of the Citizens' Relief Committee when Charleston, South Carolina, suffered from the earthquake, and when other sections of the country suffered from fire and flood. He was above all an earnest and devoted churchman. He ever sought the betterment of those who had lost their grip on the true things of life and to help those in dire distress. The burial service was said in the Church of St. Martins-in-the-Fields on Wednesday morning, July 28th, the Rev. Dr. Floyd W. Tomkins and the Rev. William Elder officiating. The interment was at Laurel Hill Cemetery.

Journal of Annual Convention.

The Rev. Charles L. Fulforth, secretary of the Diocesan Convention, has just issued the Journal of the last annual convention of 494 pages. By direction he has included all the annual reports of the parishes and missions, which give much detailed information that is often sought after. These are also carefully tabulated, rendering comparison easier. The Bishop's charge, delivered at the opening session, and the addresses of both the Bishops are given in full. During the year 4,437 were baptised in the diocese, 3,910 confirmed, 1,154 marriages, 3,472 burials. There are 61,589 communicants, 3,320 teachers in the Sunday-schools and 36,300 scholars, 150 churches, 124 parish houses and 98 rectories.

The Rev. Dr. Floyd W. Tomkins has gone to Rye Beach, New Hampshire, where he will spend the summer and have charge of St. Andrew's chapel, as usual.

NEW JERSEY.

Rt. Rev. Paul Matthews. D. D., Bishop.

Summer School for Sunday-School Teachers.

The fifth session of the Summer School for Sunday-School Teachers of New Jersey was held recently at St. Bernards's School, Gladstone. The sessions have been conducted under the auspices of the Diocesan Board of Religious Education, of which the Archdeacon of the diocese is president, and the Rev. Thomas A. Conover, rector of St. Bernard's parish, is corresponding secretary. The recent session was memorable in many respects. Beside the appointed speakers and the students attending, the Bishop and the archdeacon of the diocese were present. Twenty-five parishes were represented. The devotional side of the program included daily celebration of the Holy Eucharist at 7:30 A. M., and noonday and evening prayers. On Sunday in St. Luke's chapel, confirmation was administered at one of the services attended by the school.

The opening day was devoted to missions, with addresses by Misses Prophet and Lindley on the Work of the Junior Auxiliary, and upon Auxiliary Work by Mrs. Arthur S. Phelps, president of the New Jersey Branch. Bishop Matthews gave an address on the Spiritual Life of the Teacher. The lectures of the week were by the Rev. Lester Bradner, D. D., on Old and New Testament History and Literature; by Miss Withers, Dr. Bradner and Mrs. Bradner, on Primary, Junior and Senior Work; by the Rev. Augustine Elmendorf, on Reformatory Institutions in New Jersey; by Miss Withers, on Sunday-school Organization and Methods, and by Miss Conway, a missionary returned from Liberia, on the Work in Her Field.

The archdeacons of Newark and New Jersey made special missionary addresses, suggesting the special study of missions in Sunday-schools.

A definite result of these addresses was the appointment of a committee to compile a Hand-book of Diocesan Missions, to be entitled "How the Cross Goes Around New Jersey."

At the annual meeting of the Summer School Association, Gladstone was appointed as the place of the next session, and steps were taken to provide scholarships, available in both dioceses, in order to increase the attendance and opportunities of the school.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Bishop Brown's Visitations.

Sunday, July 5th.—At 11 A. M., visited Grace church, The Plains; preached and confirmed fourteen. Afterwards confirmed one in private. At 4 P. M., visited Trinity church, Marshall; preached and confirmed eight.

Monday, July 26th.—At 11 A. M., met the vestry of Whittle parish. At 8 P. M., visited Whittle chapel; preached and confirmed six.

(Continued on page 22.)

Christianity and the Community

Thy Kingdom Come on Earth

The editor of this column was passing on a transcontinental train the other day through Kansas, and was interested in inquiring as to the workings of prohibition in that State. What he could learn pointed to a very real enforcement of the prohibition law; and a conversation with the brakeman in the train made the human significance of this very vivid. The brakeman told a little of his own life story. He said he used to be a sailor, and had gone down pretty low with drink. The removal of obvious temptation through prohibition in Kansas—to which State he came back to live,—helped him, he said, to start afresh. He had broken his old habits, was saving his money, and had a home of his own.

He spoke very earnestly of the kind of new generation which was growing up in Kansas—boys free from the temptation to drink and clear of the habit of it. He was enthusiastic, too, over the schools of the State.

✠

What the brakeman said about his own more prosperous condition since he had been living in a prohibition State, lent point to a large sign which was visible from the car windows in one of the Western towns. It was evidently a poster in connection with some local election, and this was the way it read:

"Mr. Storekeeper, think about this. The saloon-keeper gets the cash and you get the bad debts."

✠

It is a most curious and interesting thing to note in these days how many different sorts of people are beginning to think of national prohibition as a real possibility. The writer happened to hear a conversation on this same train he referred to just now between a passenger and the dining-car cook. The train had just left the Grand Canon of the Colorado, one of the most awe-inspiring and colossal wonders of the whole earth, and this was the impression the man on the train brought away from it:

He said: "What do I want to see that big hole in the ground for? I tell you what I want: I want to lean up against a brass rail and put my elbows on a mahogany bar, and I wish I was where I could do it."

With this cheerful sentiment the dining-car cook agreed admiringly; but he went on to shake his head over the fact that Arizona had gone dry; and he and his friend both went on to talk of the probability that the whole country would come to that pass after a while.

The cook said it was the women who voted the saloons out of Arizona.

✠

In the Expositions at San Diego and San Francisco there is a great deal of vital interest for the person interested in social welfare. At San Diego, in the Science and Education Building, there is a great room full of pictorial charts which make plain the need for an intelligent understanding of the conditions which are moulding for good or ill the lives of people—and particularly the lives of children—in country and city to-day.

✠

Two years ago the Children's Bureau was installed as a division of the U. S. Department of Labor, and Miss Julia Lathrop was appointed as its chief, with fifteen women assistants. During the past two years it has been necessary to increase the staff to seventy-six people, chiefly women, who act as investigators of home and community conditions, compile and distribute bulletins covering various aspects of child welfare.

Miss Lathrop has concentrated the work of her bureau upon two child-welfare problems: (1)The high rate of infant mortality, its causes and prevention, and (2) child labor, its conditions in the several States, and desirable legislation concerning it.

Interest in the conservation of child-life has been increasing markedly during the past five years. Four years ago the first child-welfare exhibit was made in the Armory in New York City. In the spring of the same year a similar exhibit was made in the Coliseum in Chicago and attracted vast crowds of all kinds and conditions of people. Then followed exhibits in Kansas City, St. Louis, Montreal, Louisville and half a dozen other cities. These were all local exhibits, depicting by charts, panels and models all sorts of conditions prevailing in these various cities, with graphic demonstrations of their effects upon the children of the cities. These local exhibits were very expensive, and many communities, which could not afford to prepare local exhibits, asked for general exhibits which could be borrowed and displayed for their suggestive value to such communities. The National Child Welfare Exhibit Assocation has met this demand by preparing models and panels for a traveling exhibit.

The exhibit at the San Francisco Exposition opens with a panorama portraying the lives of the thirty million children under sixteen years of age living in the United States, indicating where they are and what they are doing. Then follows a series of living demonstrations. A Children's Health Conference Room in charge of a physician and two nurses will examine children and advise parents. Another room is used for the demonstration of proper methods of preparing children's foods. The University of California will demonstrate the proper modification and pasteurization of milk. An exhibit of home-play, with toy-making from rough materials, with impromptu dramatization of home-made plays by a boys' club of San Francisco will afford lively entertainment to Exposition visitors. The Women's Clubs of San Francisco have agreed to provide ten women a day throughout the Exposition season to serve as an information center on the child-welfare exhibit.

✠

The most impressive single thing in connection with social service which the writer has seen in San Francisco was a device arranged by the Industrial Accident Commission of California. In the narrow space between two streets of glass, every sixteen seconds a steel ball fell down from above into a pile at the bottom, and a bell rang. The fall of that ball represented a worker injured somewhere in the United States; and once every fifteen minutes a larger ball fell. That meant a workman killed.

After you had seen those steel balls falling for a while, and listened with a kind of chilled expectancy for the knell of that fateful bell, you went inside to look at the pictures of safety appliances and guards for machinery with a very urgent interest. ✠

In the Australian building there is one great banner—among many others—which might well stand as a challenge to some of our States. It said: "In Australia education is compulsory and free. The poorest child may pass from the primary school to the university by its own efforts, without expense."

✠

A California paper of recent date contains this hopeful notice of the inauguration of the new law in California as to the policy under which convicts are to be worked on the roads:

"A requisition has been presented to the board of prison directors asking that sixty men be selected as the 'pioneer crew' to start work in Mendocino county the latter part of August.

"The experiment will be watched with interest in California. It has been a success in other States, notably Colorado, and will undoubtedly work to advantage in California.

"Warden J. J. Smith of Folsom prison granted me the privilege of interviewing a number of convicts on the road labor law. They all hailed the law as a Godsend.

"One prisoner, sent up for a seven-year term from Los Angeles for embezzlement, impressed me with his earnest, straight-from-the-heart statement. He didn't have the appearance of a 'tough customer' and when I expressed surprise at seeing such a clean-cut sort of man in prison, he remarked: 'It just goes to show that a man can't hit the booze and high spots and be square with his employer.'

"It was a hot day and as he put aside his tools and wiped away the perspiration, he continued:

" 'I have done wrong, I know, and a seven-year term is a hard jolt for a man going behind the bars for the first time. I have been here, away from my wife and children, for two years, and it seems like ten. I am learning the carpenter trade and work hard so the time won't seem so long. But, say, it gets monotonous. God, what a blessing it would be if I could get out into the open; to feel that, in paying the penalty for my crime I would be doing something really worth while for the State instead of building cells to coop up convicts; to get the grim, dreary prison walls out of my sight; to have at least a feeling of freedom! Maybe that will give you an idea of what the road labor law will mean to a convict.'

"There are several hundred men at least in the State prisons like him.

"The place where it is proposed to try out the plan is a pretty spot in the hills of Mendocino county. The route, along the south fork of the Eel river from Cummings to Humbolt county line is thirty miles in length and densely covered with foliage. If the pioneer crew makes good other gangs will be put at work. It is planned to have 180 convicts at work on highway mountain laterals before the close of the year. In most cases it will be possible for the prisoners to work the year round. The convicts will be strictly on their honor. The guards will not be armed."

There is a difference between childishness and childlikeness. Jesus did not intend to require of us that we should be childish, but he did intend that his disciples should be childlike. He intended that we should preserve not merely the docility, but the spontaneity, the freshness, the originality, of childhood.—The Advance.

Church Knowledge and Nurture

FRUITS.

"No fellow quite gets away from that first six years he spends at his mother's knee."

"A little talk with the boys, is the way William H. Ridgway describes his words of encouragement to young men to seek the truth, and to parents and teachers to give a religious education from earliest years.

Remember one thing, young men, as long as you live. The men you see ordering the drinks, trading chimney-sweep stories, spitting out profanity, are rarely or never Big Business men. They are usually a bunch of small-place Nobodies jogging along to Nowhere. Big Business keeps away from that kind of society. Big Business is nearly always Real Religion.

⚜

Proof of this was offered in a college address to five hundred bright boys during a motor-trip through New England by a party of five men, when the authorities asked Mr. Ridgway to speak after the audience had been talked to sleep by invited "orators." In pity for it, he offered two propositions and a challenge. Part of his audience woke at once, the rest very soon.

1. Any concern able to put a $4,000 advertisement each time in a big magazine and sign boards through the country from the Atlantic to the Pacific, must be doing a big business.

2. The man in charge is no Miss Nancy, milk-sop, or graveyard candidate, but a full-blooded American man.

⚜

The challenge was to the students and professors to name a Big Business not associated through some head man in it directly with religion or religious work. "Heinze," called out a wide-awake student. "Mr. Heinze is president of the Pennsylvania Sunday-school Association, and is into various kinds of Christian work."

"Huylers," yelled another. "Mr. John Huyler is the leading Methodist layman in New York; heads the old Jerry McCauley Water Street Mission, and does personal work there every week." (Mr. Huyler died since this article was written, but his work stands.)

Sherwin-Williams, "We Paint the Earth," called another. "The Sherwins are Baptists and Episcopalians and busy in the good religious work of Cleveland, Ohio. Mr. Fenn, the general manager of the plant, is superintendent of the 'Old Stone' Presbyterian Sunday-school."

"Ivory Soap!" shouted half a dozen. Mr. Gamble has given a large sum to the International Young Men's Christian Association for missionary work; and Mr. Proctor is a member of the Standing Committee of the Diocese of Southern Ohio in the Protestant Episcopal Church. He also gave $500,000 to Princeton College.

"Sears, Roebuck & Co!" cried a youth with a catalogue. Mr. Rosenwald, head of this great concern, is a righteous Jew. He gives $25,000 to every colored Y. M. C. A. that will raise $75,000, and largely to white Associations."

"Swift & Co!" shouted a Chicagoan. "Mr. Louis Swift supports Lake Forest College, where they make Presbyterian ministers. His brother does this for Northwestern University, where they make Methodist parsons."

"Quaker Oats!" the boys yelled. "Mr. Henry Crowell, president of the company, is head of the Moody Bible Institute, and active in religious work in Chicago."

"Arrow Collars?" was asked. "In Troy, N. Y., I was invited to attend the banquet celebrating Mr. Cluet's fifteenth anniversary as president of the Y. M. C. A. Nearly all the head men of the Cluet Co. were active in the Association."

"Coca-Cola!" cried a druggist boy. "Mr. Candler, the owner, is one of five brothers prominent in Church and State. Bishop Candler of the Methodist Church, South, is one; Asa, another, is active in religious work in Atlanta, Ga., and a liberal giver."

"John Wanamaker!" said another. "He is head of one of the largest Sunday-schools, which he also founded."

"Eastman, Kodak," snapped a fiend. "Mr. Walter Hubbell, its secretary, has the largest men's Bible class in Rochester, with a membership of over 1,100."

"Toasted Corn Flakes?" was asked. "The Battle Creek firm members are Baptists (Seventh-Day) interested in religious work."

"Remington Typewriter!" cried a student stenographer. "Mr. Calder, manager of the company, is a Presbyterian elder at Ilion, and teaches a boy's class in the Sunday-school." While Mr. Ridgeway was telling this story in Brooklyn, a Presbyterian minister rose and said: "The Underwood Typewriter men are elders in my church."

"Uneeda Biscuit!" laughed the crowd. "Mr. Marvin, manager of the Philadelphia branch of the N. B. C. is an elder in the Bryn Mawr Presbyterian church. Moreover, N. W. Ayer & Son, who invented the name, and does an advertising business of $6,000,000 a year, has three partners. Mr. Ayer is superintendent of the North Baptist church Sunday-school, and president of the Y. M. C. A. in Camden, N. J. Mr. McKinney was superintendent of the Baptist City Mission and York Street Sunday-school. Mr. Bradford is superintendent of St. Paul's, Dr. J. R. Miller's West Philadelphia Sunday-school. How is that for a 'soda cracker!'"

"Blue Label Ketchup," was called. "Mr. Curtice, president of the company, is also a Sunday-school man, leading spirit in the Hubbell Bible class of 1,100 in Rochester, N. Y."

"Colgate Soap," cried a shaver. "Mr. Colgate is a director of the International Y. M. C. A., with a life active in religious zeal."

⚜

What do you think of the value of Religious Education from earliest years? Has not "godliness profitable unto all things, **promise** of the **life** that **now is**"? Is not "Big Business" largely in the hands of religious men? Do not those who "seek first the kingdom of God and His righteousness, find all other things added"? What an encouragement to young men who want to be "sure of getting Somewhere, to get right with God, and keep right with Him" in the pathway of penitent faith. Surely this is not a wrong ambition for youth, or parents for youth, when ambition for "first things" has a **first** place in the heart, even the kingdom and godliness; and this is the purpose of a **religious** education due from parents to their offspring.

For the Southern Churchman.

MISSION STUDY CLASSES.

Miss Ruth Hall, educational secretary in the diocese of Albany, sends from her report to the auxiliary branch these recent experiences of mission study class work:

In my office as educational secretary, which sends me in quest of mission study done this year in our diocese of Albany, I find results that are probably more or less typical. Some of these classes met monthly, some fortnightly and most of them weekly throughout Lent. One began with monthly meetings, but found them so interesting the members did not wish to wait and came together every other week.

In a few cases there were elaborate and well-constructed programs, these mission study meetings lasting from autumn until spring. A large percentage of the classes studied "The Social Aspects of Foreign Missions," a few took "The Conquest of the Continent" and others "The Emergency in China." One brave little branch, "having had no experience, hardly knew how to begin," but laid out a course for itself, divided the leadership between four members, and chose the missionary districts of the Eighth Province for consideration, with the aid of leaflets, the Church Almanac, "The Conquest of the Continent" and "The Spirit of Missions" ("that blessed magazine!" said my correspondent in parenthesis). She adds, "By the end of the winter we knew the Eighth Province thoroughly!" I am asked for advice, but I think the root of the matter is in that auxiliary which learned its way by trying.

In a certain city several parishes combined to form a class. In a small village the coalition was made with the Presbyterian and Methodist missionary societies. This latter method of approach has its obvious disadvantages. We do not admit our closest friends to our family councils, and there must exist reserve, even with the kindliest of outsiders, when we would glory in the Church's advance or lament her failures.

For the mission study class is intimate, familiar although not flippant, discursive yet not irrelevant. In one parish I am told, "We had sometimes essays, sometimes readings, but always talk"—and "always talk" is of moment.

Because of its peculiar value one accepts reluctantly the substitute—no matter how good—of lectures by the rector, or formally prepared papers. Excellent as these may be, they do not take the place of the free and easy (and not too easy) discussion of mission work and mission workers. In one branch at roll call each member responded with the name of a missionary Bishop. In another at every meeting was discussed how to expend a suppositious sum of money and where to advise an imaginary missionary to offer himself for service.

The reasons given for failure to start a class are varied rather curiously. In two parishes the death of the rector acted as a deterrent; in another the death of an auxiliary officer; in one branch it was the president's illness; in two her absence. One active organization did more than its wont in raising money and filling barrels for Southern schools, but "let the time slip by" without the usual class. The excuse, however, most often reiterated, and it comes again and again, is the lack of a leader. This does not seem an insuperable obstacle. I have repeatedly urged attendance at a summer confer-

(Continued from page 20.)

Family Department

For the Southern Churchman.

By Faith.

Grace Imogen Gish.

I've never seen the sea and yet I know
Somewhere green-island set, its waters flow,
And fragrance-bearing breezes whispering stray
Where birds on happy pinions dart and play.
Some day I'll watch 'neath tender southern skies
The waves white-frothed in gentle motion rise.

I've never seen our homeland, yet I feel
Some day the dawn its beauty will reveal.
Beyond the stretch of years, the narrow gate,
Its peace and love and glory fair await,
Sometime with eager arm and eye and hand,
I'll enter there, and see and understand.

Indian Legends of the Flowers.

The Indian legends of the flowers of which we have any knowledge have a symbolism as mystic and beautiful as any old-world mythology, as might well be imagined in a people whose vocabulary is so largely allegorical; a humanization of the skies, the sunrise, the storm, the trees and flowers. Indeed, the universality of certain myths is noticeably expressed in the concurrence of ideas found in the origins of all great beliefs, and the Indian is a worshipper of nature and the God of nature, more nearly allied to the ancient beliefs than any other—perhaps because he has always lived so close to the heart of nature, and so has had leisure to observe and adore her many mysteries. To a primitive people who symbolized natural phenomena vegetable life was in a manner glorified because it sustained all other life. The mystic is added to the symbolic throughout the ages—in that the very leaves have been speaking to those who would listen: "books in the running brooks, and God in everything;" and everywhere the flowers are a calendar of the season and the tree a likeness of strength and graciousness—no less to the Indian than to his more sophisticated brother.

The maize or Indian corn was commonly believed by the American Indian to be of divine origin, and the food of the Great Spirit who created the earth. Two legends of the Iroquois tell another story, both abounding in graceful imagery. One is that a chief, having climbed a mountain where he might be alone with the Great Spirit, begged for different food for his people, for they wearied of meat and berries, and longed for the food of gods. The Great Spirit bade him go to the plains with his wife and children in the moon of rains, and wait for three suns. This the chief did, and while waiting fell asleep. When the rest of the tribe came to seek them they had all changed to corn. The prayer had been answered. The other tells how a brave, for love of a beautiful maiden, slept in the wood near her wigwam, to guard her from marauders or dangers of the night. One summer eve he was awakened by soft footfalls leaving her lodge, and springing up he saw that she was walking in her sleep. He followed, but the faster he pursued the faster she ran, till at last in a field he overtook her and clasped her in his arms. It was another version of Daphne and Apollo—for to his astonishment it was a plant and not a girl he held—a plant he had never seen before—(though not a laurel)—tall and graceful, with leaves as long as the pampa grass. The fright of waking, far from home in the grasp of a brave, had caused the maiden to pray that she might be changed into a plant; and her hair became the silk and her lifted hands the ears that now are eaten.

It was a quite common belief among our eastern Indians that human beings could change their shapes in time of need, unless, under the spell of an evil spirit. Corn dances, evidently foreshadowing our harvest festivals, celebrating the bounty of nature, are practiced among many tribes, and among the Hopis of the southwest there is perpetuated a drama which symbolizes the growth of corn and the beneficent and malefic powers that affect it; the demons of storm and drought being represented by Indians, while shamans perform saving incantations.

The maple has so many legends that some of them at least deserve mention. Hiawatha is said, among other things, to have given maple sugar to the people, though this is disputed by others, who say a lazy squaw, to avoid getting water, used the syrup to cook in, and so discovered a new confection, which must not be taken as an excuse for laziness, however. But Hiawatha's exploits were many; he gave thorns to the roses because he loved them, to prevent animals from molesting them; he stole the first tobacco from a giant, and the smoke of it, as he blows it about in the fall, makes the haze of Indian summer. The blood from sundry cuts in his flesh flowed to stain the red willows, and the blisters from his sun-burned back became lichens on trees and rocks.

The dandelion, about whose youthful gold so many pretty legends have been woven, has inspired a charming Algonquin tale of the love of the south wind for the flower which is a symbol of the sun. Shawondasee, the south wind, likes to lie in the shadow of live oaks and magnolias, inhaling the perfume of the blossoms, so that when he breathes you can perceive the odor.

One day he saw in the distance a girl—a slender girl, with yellow hair. Day after day he looked, and still she stood in the bright prairie. But one morning, alas! when he looked again the maid was gone, and in her place stood a faded woman whose crown of gold had changed into grey. "Ah," said Shawondasee, "my brother the North Wind has been here in the night. He has put his cruel hand upon her head, and whitened it with frost." And he sighed, so that the white hair fell from her as down, and she was gone. Others like her come every spring, but the South Wind still sighs for the girl he first saw with the yellow hair.

A beautiful legend of the arbutus may be fitly chosen to close this small selection of Indian flower legends. Peboan, the winter manitou, sat alone in his desolate tepee. His locks were white, and lank as the icicles that festooned the pine trees about his lodge. He was cold and weak with hunger. "Help, Great Spirit!" he cried, at length. "It is I, Peboan, who calls. I am grown old and my feet are heavy, and there is no food. Must I, then, go into the North to find the white bear?" He breathed on a morsel of fire, crouched over the flame and waited for the reply of the Great Spirit. Presently the deer skin curtain on his tepee was lifted and there appeared a lovely girl with eyes full of soft light. Her cheeks were rose, her hair fell round her as a mantle black as night. Her robe was of sweet grass and young leaves. In her arms she carried willow twigs and they had grey velvet buds upon them. "I am Segun," she said. "Come and sit by my fire, Segun; I have called for help from the Great Spirit. What then can you do?" "Tell me first what you can do yourself," replied Segun. "I am the winter manitou. I was strong when I was young. I had but to breathe—and the streams stood still and the leaves fell and the flowers died."

"I am the summer manitou," the maiden said. "When I breathe the flowers spring. Where I walk the waters follow." "Ah," said Peboan, "I shake my hair and snow flies like the feathers of a swan. It spreads as a white shroud over the earth."

"I shake my hair and rain comes, warm and gentle. When I call the birds answer. The grass grows thick and green under my feet. My tepee is not close and dark, like yours is. The blue lodge is mine—the summer sky. Ah, Peboan, you must stay no longer. The Great Spirit has sent me to you to say that your time has come."

The winter manitou looked up and drew his furs yet closer, but his strength was gone. His head drooped, and at length he sank upon the earth. The patter of melting snow begun to be heard. Segun waved her hands gently, and soon no trace was left of the prostrate manitou. His furs turned to leaves, his tepee to a tree. Some of the leaves were stiff with ice, but Segun, stooping, placed them in her hair; then, as they changed color, she breathed upon them and put them into the ground. At the touch of her breath they quickened and flushed and gave out a delicate perfume. "The children shall find these," she said, "and they will know that Segun has been here and that old Peboan has gone away. For this small flower is my token that I take possession of the earth, even though there is snow upon it still; and when the rivers run the air shall be sweet." And this is the Indian legend of the origin of the trailing arbutus, told, as nearly as possible, in the beautiful language in which it is written.—Presbyterian Banner.

For the Master's Use: A Parable.

The writing desk lay open. Its owner had been called away in the act of beginning an important letter. On it were a sheet of note paper and an envelope, beside it stood the ink bottle, and close by lay the pen, the blotting paper, and tne penwiper.

The silence of the room was broken by the notepaper speaking to his companions.

"You needn't look so consequential," it said scornfully. "It is on me that the letter will be written."

"Yes," said the pen, "but you forget it is I who writes it."

"And you forget," said the ink, "that you couldn't write without me."

"You needn't boast," said the ink bottle, "for where would you be but for me?"

"It is ridiculous of you all to be so conceited," interposed the blotting paper. "Only for me what a mess you'd be in!"

"And may I ask," said the envelope, "what use would any of you be if I did not take the letter where it is to go?"

"But it is I who writes the direction on you," snapped the pen.

"Dear sirs, please stop quarreling," gently said the little penwiper, who had not spoken yet.

"What have you to say?" asked the pen contemptuously. "You are nothing but a doormat." And he laughed at his own wit.

"Even if I am a doormat," said the penwiper humbly, "only for me you would be so rough with dried ink that you couldn't be used. And that is all any of us are good for—just to be used. We might stay here for the rest of our lives, and not all of us put together could write that letter. Only the hand of our master can do that."

"I believe he's right," said the envelope and the note paper together.

"Yes," said the ink, "it is foolish of us to forget that we can do nothing unless we are used."

"True enough," murmured the ink bottle. "What use would I be if you were not in me?"

"Yes, to be sure," said the blotting paper; "we ought to have thought of that."

"Indeed, yes; and I'm sure I beg your pardon, Mr. Penwiper, for calling you a doormat," said the pen in a humble voice.

"Please don't mention it," said the penwiper; "but I do think we would be happier if we would just do the best we can without being jealous."

As he spoke the owner re-entered the room, and silence fell. The pen was taken up, dipped in the ink, and passed to and fro on the note paper; the blotting paper was pressed on it, the letter placed in the envelope, the address written, and the pen wiped on the penwiper.

"Each has done his part," murmured the ink.

"Yes," said the pen; "and without our master we could have done nothing at all."—The British Messenger.

Giving and Withholding.

There is a sea which day by day
  Receives the rippling rills,
And streams which flow from the wells of God
  Or spring from cedared hills.
But what it thus receives it gives
  With glad, unsparing hand;
And a stream more wide, with a deeper tide,
  Pours out to a lower land.
But does it lose by giving? Nay:
  Its shores and beauty see—
The life and health and bounteous wealth
  Of Galilee!

There is a sea which day by day
  Receives a fuller tide.
But all its store it keeps, nor gives
  To shore nor sea beside.
What gains its grasping greed! Behold
  Barrenness round its shore
Its fruit of lust but apples of dust,
  Rotten from rind to core
Its Jordan waters, turned to brine,
  Lie heavy as molten lead,
And its awful name doth ever proclaim:
  That sea is Dead!

—Selected.

Daughters of Clergymen.

Both here and abroad the daughters of clergymen have attained to fame.

Jane Austen first saw the light in the vicarage of Steventon, in Hampshire, in 1775; Mrs. Gaskell, who is famous as the author of "Cranford," was the daughter of William Stevenson, who preached at Doblane, and her intimate friend, Charlotte Bronte, who, with her sisters, Emily and Anne, took the world by storm, were the daughters of Patrick Bronte, whose church and rectory at Haworth are yearly the mecca of thousands of admirers of these immortal women.

Mrs. Lynn Linton, the Victorian novelist; John Strange Winter, the creator of "Bootle's Baby," and many another tale of the army, and Mrs. Harriet Beecher Stowe, were all daughters of preachers.

Among the more modern brilliant women are Olive Schreiner, the daughter of a missionary and born in Basutoland, where her father worked, and Mrs. Florence Barclay, who, as it were, sprang into fame in a night with "The Rosary," and who is the daughter of the Rev. Samuel Charlesworth, rector of Limpsfield, Surrey. Mrs. Barclay had written simply for "the joy of the job," says The Woman at Home, and it was her sister, Mrs. Ballington Booth, who induced her to send her "stuff" to a publisher.

Jane and Mary Findlater, whose individual and collaborated novels, "The Green Graves of Balgowrie," "The Rose of Joy," etc., have broght them wealth and fame, are the daughters of the late Rev. Eric Findlater, Lochearnhead, and their lifelong friend, Mrs. Nigel Robertson, author of "The Gallant Quaker," is the daughter of the late Rev. Thomas Hill, Dundee.

It is scarcely surprising, perhaps, that many of our famous hymns were written by the daughters of the vicarage. The best-known wedding hymn, "O Perfect Love," owes its origin to Mrs. Gerald Gurney, daughter of Dr. Bloomfield, Bishop of London, who penned it in a very short time at the laughing request of her sister, who asked her what was the good of having a poet for a sister if she could not write a special hymn for her wedding. The hymn was set to music by Sir Joseph Barnby and sung for the first time publicly at the marriage of Princess Louise, Duchess of Argyll. Frances Ridley Havergal, too, the famous hymn writer, was the daughter of a clergyman.—The Luthern.

Have Faith in the Dull Child.

Many a child who seems dull to the average observer is not so at all. Sometimes it is due to defects of eyesight and hearing, or some physical imperfection, or perhaps lack of sufficient nutritious food and hygienic surroundings. When a child troubled by any of these receives the proper care he is just as keen usually as the average child.

In many cases it is owing to a slow mental development which, not being understood by the majority, is made to feel what he is lacking is attributed to stupidity. The child mentally, which confuses him and heightens the impression of his seeming lack of wits. Often—oh, the shame and pity of it!—he is the butt of his mates.

I knew such a boy, slow, helpless, blundering, his mistakes the joke of his brothers, the despair of his father. No one but the mother had confidence in Andrew's mental ability. At school it was the same. He told the new teacher: "I am a fool and can't learn anything." The young teacher, full of sympathy, replied: "Andrew, you can. You are just as bright as any child in this room." Patiently she taught him, instilling it into his mind that he was just as smart as the other children, that he could do things and do them well. At the end of the term Andrew was a changed boy in school, eager, bright, confident—not the diffident, sullen lad of old. The altered child and the mother's gratitude were the teacher's reward.

All the Kelley children were alert and keen-witted but fifteen-year-old Charles. He seemed to have no faculty and was slow and incompetent, a great contrast to his younger brother, Jack, who was considered "as smart as a steel trap." However, the young children of the neighborhood considered Charles a kind, entertaining play-fellow, and he was a great favorite with them. To-day Charles Kelley is manager of a boys' club, enrolling many members, in a large New England city. Always kind and tactful, with an absorbing interest in boys, he is doing a great work for humanity. His brother Jack is a mechanic of but average abilty; the other children are engaged in various occupations, not one having attained unusual proficiency in any line, but all of them honor Brother Charles.

An old farmer remarked of another boy: "I don't know whether Ned Perkins is a natural born fool or not, but he will set for hours lookin' into a book." To-day Edward Perkins is the author of two nature books, a contributor to the magazines and an authority on birds and animals.—Exchange.

Omissions.

I had a kind word of approval to say
To a friend who was weary, discouraged, and sad;
Yet the moments sped by me, one by one,
Till shadows lengthened, and day was done.
  And I left it unsaid.

I had some fair flowers I intended to give
To a wanderer, down in the valley of Pain;
Yet, "to-morrow," I thought, "Yes, to-morrow," I said,
But to-morrow my beautiful flowers were dead—
  And I left them ungiven.

I had a sweet carol to sing
To the loved ones who nearest my heart did bide;
Yet—how it happened I never could tell—
The sun went down, and the darkness fell,
  And I left it unsung.

Oh, words unspoken! Oh, songs unsung!
Oh, flowers that fall at our feet each day!
Could we call back your silence, your mute refrain,
Could we gather your wasted perfume again,
  Should we leave you ungiven?

—Selected.

A Child's Unconscious Influence.

A pretty story of a child's unconscious influence was told by Mrs. Willoughby Cummings at a meeting at the Mansion House last week. She explained how there was in Canada a very high official, a very prominent man, who did a great deal for the country, but who at one time in his career took little or no interest in missions. This gentleman had a little granddaughter, who was the apple of his eye, and his chief delight was to get the child on to his knee and encourage her to talk to him of all the things that interested her. One of her great interests was missions, and in particular a hospital, which was being established for Blackfoot Indians, and the grandfather drew her to tell him about it, quite unconscious of the fact that all the while he was imbibing missionary knowledge. After a time, a minister of affairs brought forward a suggestion in Parliament for making a grant for the building of a new hospital. Several people rose and opposed the measure, bringing forward old thread-bare arguments against the advisability of such a venture, when suddenly, to the astonishment of all concerned, the official, whose little granddaughter had uncon-

sciously primed him with all the necessary information rose to his feet and made such a stirring speech in defense of the scheme, and brought such weighty arguments to bear in its favor, that no one had a word to offer in opposition—the resolution was passed, and the grant was made. The little child had led them.—The Scottish Chronicle.

The Overworked Mother.

It is a mother's constant temptation to serve her children in lesser deeds that rob her life of its most important property—to forget herself and waste her soul in the routine demands made by her children. But let every mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when these little ones will need more than the sacrifices of the nursery. Some day they will need her companionship. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her.

Happy is that mother who grows with her children! Happy she who keeps to herself in the childhood sacred hours for her own self-culture, renewing ever the oil in her lamp that to them her supreme gift may be a constant and increasing light!—Christian Century.

The Art of Listening.

"Lisa listens more eloquently than most people talk," was the comment of a teacher on one of her pupils.

It brought to mind the fact that listening is almost a forgotten art; it has gone, like the lamented art of letter writing and the stately, gracious courtesy of a generation ago, into the sum of things "old-fashioned." When two girls meet, each one is usually in such haste to give her own news, that neither can wait for the other to speak. The habit of the day is to chatter.

Suppose some of our thoughtful girls set themselves to win back this fine art. If Lisa listened "eloquently" in the school room, we may be sure that she was also a good listener in the company of others; it was a habit of life with her.

It is extremely unpleasant to try to talk with a person whose manner is abstracted, and whose mind is absorbed.

A young girl can pay no more graceful courtesy to an older person than to listen "eloquently" while he speaks. A good listener will be a good student, as Lisa was, and if high scholarship is to be desired, not less desirable are habits of life that will later produce a more gracious and charming womanhood.—Exchange.

According to an old Jewish legend, Lucifer, son of the morning, after he had fallen from heaven, was asked what he most missed. His reply was, "I miss most of all the trumpets that are sounded in heaven each morning." Is not this the one great lack in the individual Christian life as well as in the corporate life of the Church to-day? There is needed more and more the clear trumpet note of courage, confidence and faith. Many persons are more ready to sing a dreary "Miserere" than a joyous song of praise to God. We need less of the spirit of sadness and melancholy and more of the abandonment of joy that thrilled the heart of the Psalmist when he summoned God's people to "praise Him with the sound of the trumpet," to "praise Him upon the loud cymbals," to "praise Him upon the high-sounding cymbals."—Christian Observer.

For the Young Folks

A Little Boy Whose Name Is Maynard.

There lives not very far away
A little boy 'most five year old.
He comes to see me every day,
And he is worth his weight in gold.

"A story," with a bright, sweet smile,
"Now that I'm comed," he always pleads,
"'Bout Baby Moses on the Nile,
In his crib of rushy reeds.

'Bout the shepherds and mornin' star,
The angels singin' in the sky;
And Jesus baby in the manger,
With the cattle standin' by."

"O, not so fast, my little man;
One at a time, if you would please.
Grandma will do the best she can
Your Bible knowledge to increase."

So one by one we tell them o'er,
These Bible stories, old and new;
And when we're through he asks for more,
Because he says he knows they're true.
—Gleamy-Tell Nursery Rnymes.

For the Southern Churchman.

Life's Young Day

Mary Barrett Howard.

CHAPTER X.

A Puritan Prejudice.

"No, Mary Elizabeth, I ain't agoin' to hev no sech popish contraptions oz Easter eggs clutterin' up my kitchen," snapped Miss Durbin.

"My father an' mother aren't popes; they're 'Pisticals," wailed Mary Elizabeth, "an' my mother she lets me color some ev'ry single year."

"Me an' your ma is two different folks," Miss Durbin retorted with entire truth.

Mary Elizabeth stamped her feet.

"Didn't your ma tell you to be a good girl, an' mind what I told you? An' I never did hold with turnin' good eggs inter all sorts o' gaudy colors thet the Lord never intended 'em to be."

"I'm just goin' to ask my grandfather if I can't have some," Mary Elizabeth declared, making for the door.

But a strong arm pulled her back from the threshold.

"Your gran'ther ain't in the li'bry," Miss Durbin informed her. "He's gone to bed with one o' his ragin' headaches, an' you ain't agoin' next nor nigh him, you an' your tantrums, not till to-morrer mornin'."

An awful sense of desolation fell upon the child, and she turned upon her oppressor in a transport of despairing rage.

"My mother'd never have told me to mind you, if she'd known how mean you were going to be!" she stormed. "I hate you—I just perfectly hate you!"

Pushing off the heavy hand upon her shoulder, Mary Elizabeth flashed out of the house and ran to the barn, that unfailing sanctuary in time of trouble. Through a mist of blinding tears she groped her way to the stall where Solon, the old white horse, stood placidly nibbling hay. Throwing her arms about his neck she confided to him her wrath and grief. Why, oh, why had her father been called "Out West" on that unexpected business trip and taken her mother with him. Or if that was inevitable, why hadn't they left her in her own home to the care of Norah and Katy, who though they might be at times unpleasantly dictatorial and "disrespectable" to her, Mary Elizabeth, would at least have been in sympathy with her in this very vital matter as to the proper celebration of the joyous festival of Easter Day?

But, alack and alas, Norah and Katy had been given a vacation, the big house had been closed, and Mary Elizabeth entrusted to the care of her grandfather and Miss Durbin. Until now, despite a few skirmishes between the latter stern martinet and the petted only child in regard to manners and morals, Mary Elizabeth had been very happy. She adored her grandfather and was immensely proud of being allowed to minister to his wants and to pour his tea three times a day from a funny squat little silver tea-pot. But now, just as she needed him most, she wailed into Solon's picked-up, sympathetic ear, he had one of his terrible headaches and there was no one to whom she could appeal against Miss Durbin's cruel decree.

Her lamentations were cut short by an eager snicker from Solon who had heard a step on the barn floor which he recognized as that of his caretaker, Tommy O'Hara.

"Save us, an' phat's the matter wid ye, Mary Elizabeth?' Tommy exclaimed concernedly. "Sure I tought it was a banshee'd got in the ould horse's sthall! Is it hurted yez are?"

Mary Elizabeth had long since reconsidered the intention which she had conceived on her seventh birthday of espousing "the little boy who fed her father's kine," and had notified Tommy of her change of heart with her accustomed candor. But as Tommy had accepted her decision with philosophic cheerfulness, it had in no way interfered with their growing friendship.

"It's my feelings that are hurt, Tommy," Mary Elizabeth explained, emerging from the stall. "But I'm madder'n I am hurt," she admitted frankly. "I just hate that old Miss Durbin! I asked her to fix me some Easter eggs and she won't. She says she isn't goin' to have any such popish contraptions clutterin' up her kitchen."

Tommy's Irish blood fired instantly.

"May the devil fly away wid her fer a dirrty black Protestant!" he ejaculated fervently.

Mary Elizabeth regarded him with displeasure.

"You mustn't talk like that, Tommy O'Harra," she said reprovingly. "Me an' my grandfather an' my father an' my mother are Protestants an' we aren't dirty an' we aren't black, either."

"There's some that isn't, Mary Elizabeth," Tommy hastened to apologize. "Me grandmother says that you do be such kind, dacint good people that she's no manner of doubt that whin you're afther spindin' two or tree thousand year in Purgathory, St. Peter'll be winkin' his eye an' lettin' the whole of yez into hiven."

Mary Elizabeth eyed him dubiously. She was inclined to take exception to this offhand consignment of herself and her entire family to a residence of "two or three" thousand years in a place whose discomforts Tommy had frequently pictured to her with graphic detail and lurid coloring. But the unpleasant vision thus evoked was less disturbing than the more immediate pros-

pect of an Easter void of those brilliant-hued eggs in which her soul delighted hued eggs in which her soul delighted, and she put aside the question of theology till a more convenient season.

"I suppose, Tommy, you always have Easter eggs?" she said wistfully. "Norah says that Cat'licks b'lieve in Easter the same as 'Pisticals."

"Niver a wan did I have in me loife," Tommy returned cheerfully. 'Me an' me granny was too poor to be havin' eggs to ate, let alone to color. But since your father's afther givin' me the chanct to swape out the bank, an' your grandfather's let me have the job of lookin' afther the ould horse here, we're doin' foine an' we're kapin' the eggs our hins lay fer oursilves. An' sure, Mary Elizabeth, me grandmother'd be glad an' proud to be givin' yez all ye'd want an' the use of her kitchen the day, but where'd we be gettin' the stuff to color thim wid? I had me foine salary paid me yisterday, but phat wid the rint an' me new hat an' the bit of mate for tomorrow's dinner there's sorra a cint of it left in me pockets."

"I got lots of pennies in my tin box, but Miss Durbin hid it 'cause she says I'm always leavin' it round for bugglers to steal," Mary Elizabeth said resentfully. "And I just wont ask the hateful old thing for it—I'm never goin' to say 'please' again to Miss Durbin as long as I live an' breathe."

Tommy applauded this noble resolution and then went about his work of attending to Solon's wants, whistling meditatively the while; Mary Elizabeth looking on in ever increasing gloom and despondency.

"Say, Mary Elizabeth," the boy shouted at last, "I bet I can fix you some Easter eggs wid some black an' yellow paint I got! Come along out o' this an' I'll thry phat I can do."

Mary Elizabeth gave a shriek of joyous assent and the two children ran down the hill to the little brown house. Mary Elizabeth was now on terms of the happiest intimacy with the tiny old woman with the frilled white cap and short black pipe, who listened with loud groans of indignation while Tommy recited the story of Mary Elizabeth's wrongs.

"Did yez iver hear the loike o' thot now!" she exclaimed when he had finished. "Thot one's as bitteer as sut forninst the thrue Church, may the saints forgive her. But don't yez be mindin' her, darlin', Tommy's the cliver bye, an' he'll be makin' yez some o' thim eggs the foinest ye iver see."

Trotting into her pantry forthwith, she brought out six smooth white eggs and gave them to the child.

"Oh, Mrs. O'Hara, thank you ever an' ever so much!" cried Mary Elizabeth rapturously.

"Don't mintion it, me dear," Mrs. O'Hara returned politely. "It's glad I am to be havin' the chanct to do a little fer wan o' thim thot's done so much fer me bye."

Mary Elizabeth followed Tommy to the shed behind the house where he kept the paint and insisted on taking a hand herself in the decoration of the eggs. The task proved to be a more difficult one than she had inticipated, for the eggs would roll, and in her reckless enthusiasm her face, hands and even her frock were liberally annointed with black and yellow paint. But at last the six eggs were done, and the children regarded them with pride, for the paint was so smooth and glossy that even the black ones looked less funereal than might have been expected, while the yellow ones shone like solid lumps of Easter sunlight.

"We've made a good job of it, Mary Elizabeth," Tommy pronounced. "An' now we'll pit thim out behint in the woodpile, so thot they'll be dhry forninst the marnin'."

So the precious eggs were carefully placed in snug crevices between the sticks of wood that were piled back of the shed, and Tommy promised to bring them with him when he came to give Solon his morning oats.

The thought of her hidden treasures sustained Mary Elizabeth through a long, dreary evening, passed in watching Miss Durbin's energetic efforts to remove the paint stains that defaced the pretty blue frock, and listening to the spinster's dark predictions as to the fate certain to overtake a child so destructive—a child who made so much unnecessary work for her elders and betters.

(To be Continued.)

Thanking God for His Goodness.

I wonder if we always remember to thank God for His blessings?

Sometimes I am sure that we are all more ready to ask Him for things than we are to thank Him after we get them. It isn't that we don't want to thank Him, I know; but we forget. And maybe sometimes we are so busy enjoying some blessing He has sent us, that we don't find time to thank the good Giver.

Now, God must often feel hurt when His children forget Him in their gladness and joy. We ought really to thank Him for everything, and to want to so much that we could never possibly forget. For we all have so much to be thankful for, haven't we? Everybody has something to be thankful for, even if it is only that he has nothing about which to complain.

It is a good thing to kneel down every night and think over all that has happened during the day; picking out every little good thing and thanking God for it separately. Unless we do this we will not realize what a lot we each have to be thankful for.

There is the 103rd Psalm which is a very beautiful, glad Psalm, and is all full of thanks to God. David must have been very near to God, in his heart, when he wrote that Psalm.

It begins by saying, "Bless the Lord, O my soul; and all that is within me, bless His holy Name." David remembers that it is God who forgives all sin, heals all sickness, saves us, who is tender and loving towards us; who feeds us and keeps us strong. It speaks of how mighty God is, and how weak we are, and how wonderfully kind and thoughtful He is towards us always.

Do we often think of these things?

And then, we must never neglect to thank our Heavenly Father that He sent His Son to earth, to save us from our sins, and to be our Big Brother and Best Friend always.—Shepherd's Arms.

For the Southern Churchman.

The Tortoise Who Lost the Race.

Frances Harmer.

"Gretchen! Gretchen!"

Mrs. Ardsley's motherly voice held an anxious note.

"Gretchen, dear! It's after eight o'clock!"

A sleepy voice replied:

"All right, mother, I'll be down directly."

Mrs. Ardsley returned to the kitchen, heated the coffee, and made a fresh slice of toast.

In a time so short that it is to be feared that some part of a refined toilet must have been slighted, Gretchen appeared, frankly yawning.

"Did you study late?" asked her mother, serving her swiftly.

"Till half past eleven," the girl patted the serving hand. "Thank you, mother. I really ought not to stop—"

The last sentence came to an abrupt end, its exit hindered by a large bite of toast.

"I do not see," Mrs. Ardsley was strapping books and taking down her daughter's hat as she spoke, "why you work so hard, Gretchen, when you've been quite faithful all the year. It's not," here she smiled, "it's not as if you were a heedless hare, who had to make up for lost time."

"I'm no hare; I'm the tortoise!" Gretchen paused to empty her cup, and rose, taking her hat. "But we've so many hares, mother. Beatrice Green, and Kitty Weston, and Alice Graham, who are so clever, I'm always afraid that one day I'll wake up to see that they've wakened from their naps and are bounding past me to the goal."

"That scholarship," Mrs. Ardsley handed the books and kissed the rosy cheek, "it would be delightful if you won it, my child, but one can pay too dearly; and I won't have you ruin your health for any reward. From now on, I tuck you in bed at ten!"

Gretchen laughed, returned the caress, and ran off. The scholarship meant an easy future to her, and, as she had said, she was not the brightest girl in the class.

"Gretchen!" her three friends ran to her, "what do you think? They've just found out that we didn't make a good enough credit to pass in Trig. We've to take another exam.!"

"In Trig.!" Gretchen stood aghast.

"I knew we had too good a time over it last year," wailed Beatrice. "It seems Miss Lowe, the teacher who left, you know, wasn't quite up to the requirements. And so we've to stay after school every day to make it up, and then stand a quiz in it."

"Well, I daresay we'll manage," put in Kitty, whose bent was mathematical. "And Miss White says she'll make it just as easy as she conscientiously can. It's better, you know, when they feel that way about things."

("They" was a generic term for the Faculty.)

"I guess we'll get through—they won't flunk us," said Alice Graham, easily.

But Gretchen went to her desk very soberly. Her bent was not mathematical, and her periods were full to overflowing. This new calamity seemed the last straw. She felt as if she must sit down and cry, or rise and rebel.

At three, instead of blissful release from toil, the graduating class of Miss Dent's private school—whose certificate admitted to most of the colleges—gathered in the "Math." room, and renewed their acquaintance with "Trig." Kitty, with open arms; Alice, with at least sang froid; and Beatrice with some attempt at resignation. But poor Gretchen, to whom all lines, angles and curvilinear surfaces were bad enough, sat, dull and hopeless. At the end of Miss White's earnest explanation, her mind was still a blank. She had heard very few words, and she had understood none of them.

The days dragged on. At school, Gretchen felt pursued by unseen tormentors. Unseen, because the visible ones, the "They" of their traditional grumbles, were too genuinely sympathetic to be said to pursue. "They" shepherded, rather. At home, her mother, while tender and watchful, did not quite understand the situation. Gretchen thought. At any rate, she was firm about a darkened room, and a recumbent form, at ten.

The "hares"—Beatrice, Kitty and Alice—behaved hare-like. They worked

in spurts. Gretchen continued her tortoise-like career. She struggled, plodded, persevered. Patience and determination can do so much, that a week before the final "Quiz," as the girls called their examinations, she began to feel reassured. A report of marks had been begged for by the class, and ceded by the busy teacher. Gretchen and Kitty headed the list, ties! (Kitty had taken a week end away, and had not prepared her lessons.) Beatrice and Alice were pretty close, but it looked as if the tortoise would keep up her tradition.

"If you work steadily, Kitty," said the teacher. But no one who knew Kitty expected that of her.

But Gretchen knew better than to bank—even on the frivolity of a hare. She let no day pass without bringing as perfect a lesson as she could, and recreation became the thing of a dim and distant past.

It was the day before the "Quiz." As Gretchen waited for the car—her mother decided that the walks were too much during these last days of strain—she saw the headlines of the paper carried and read by a waiting fellow passenger to be. She started.

"Failure of the First City Bank."

Kitty Weston's father was Teller there, and all his money was in it, she felt sure.

"Oh, poor Kitty," said the girls, rushing to meet Gretchen. "They say her father hasn't a cent."

"I don't see how she can write on her 'Quiz,'" cried Beatrice. "But—she's going to. There she comes!"

"Perhaps she doesn't know," suggested Alice. "They may have kept it from her."

But a glance at Kitty's face, from which the brightness had gone as completely as the light from an eclipsed moon, told her friends she did know.

"Oh, Kitty!" Gretchen put her arm round her, "you can't write."

"I must," said Kitty, quietly. "Uncle John says that if I win the scholarship, he'll do the rest. If not, good-bye, school."

She forced a quivering smile, and then sat down under a tree, devouring her "Trig." book. Gretchen looked at her.

"Good-bye, school!"

The graduating class were all planning college, and the same college to which the certificate admitted. The scholarship would have helped any of them—not a girl was really wealthy. It would specially have helped Mrs. Ardsley, whose income was barely sufficient. Kitty, indeed, was the only one who really could have done without it, ungrudgingly, yesterday. She had been working for the honor, merely.

"It won't mean, 'good-bye, school' for me," thought Gretchen. "Poor Kitty."

"Gretchen!"

Alice caught her arm, and Beatrice's, too. They looked at her in surprise.

"Well?" they demanded, in a breath.

"Let's flunk—of our own free will. Let her win. Let her win in everything."

Beatrice shook off her hand with impatient common sense.

"That wouldn't be fair to the school; to Miss Dent, or to the teachers. Certainly not to Miss White, who's slaved to get all this stuff into us!"

This was so undeniable that Gretchen did not utter the enthusiastic assent which was trembling on her lips. Instead, she sat down under another tree and pulled out her Trigonometry textbook.

But it did not hold her thoughts. They were with the new Kitty—sober, pale, sad, with a home that must be sad and dazed.

Then the bell rang and they all ran in to take their places.

"Gretchen!" Poor, tired Miss White, standing with her typed papers in her hand, ready for distribution, spoke rather sharply. "You know better than to speak after you've entered the examination hall. Go to your seat, and leave Kitty alone."

Miss White had not seen the morning papers.

* * * *

"The Dean Scholarship—Katherine Weston."

The officiating clergyman spoke the name slowly, sonorously, and surely. The general public were only mildly interested. But Beatrice and Alice lifted their heads and stared across at Gretchen, amazedly.

Gretchen did not see them. Her eyes were on Kitty's face, now glowing with something like its old brightness.

"So my tortoise didn't win," said Mrs. Ardsley, drawing Gretchen to the table, set with a feast in honor of the holidays really begun. "Never mind."

"It could have, though," said the girl, brightly. "It just stood by and let the hare go past it."

And she told her mother all.

The Buttercup.

Mildred S. Ribble.

I found a golden buttercup
Down by the garden fence.
It danced and swung with joy among
The dandelions dense.

I looked into its yellow heart
And found the strangest clutter
Of funny little powder things—
But not a bit of butter!

I was so disappointed then
I thought my heart would break—
Until my mother called me in
To get a ginger cake.

The Indians.

"Scamper! The rain drops will get there before you." And Mrs. Jackson scattered her children like a flock of chickens to the green to gather up the whitened linen which had been spread to dry.

"There, Samuel! Do stop that nonsense, for the rain will soon be here!" She laughed in despair as the round, freckled face of her boy, on hands and knees, appeared with a grin from beneath a sheet.

The laughter of all three children increased when the cows and sheep in midafternoon came hurrying to the barns as if they too were afraid of a sprinkle.

Mrs. Jackson gave a troubled glance skyward at the oncoming storm and then at the trembling cattle, which doubtless had been frightened by something worse.

Samuel, Betsy, and Peggy had a glorious romp together after supper; but neither father, mother, nor even Uncle Jack could be persuaded to tell them a bedtime story, for something seemed to trouble them all. The children went early to bed. Betsy whispered as they climbed onto the feathers: "I heard father say that we'd stay here one more night. Do you suppose the Indians are coming?"

However, not even the dreaded word of Indian nor the booming of the thunderstorm outside could keep those sleepy eyes open.

Downstairs the elder members of the family and several neighbors gathered about the wide fireplace, glad of the warmth that chilly June night. With sober faces they discussed the rumors of terrible deeds the Indians had committed in Dover, a few miles up the river.

"Some are lurking about us," declared Mr. Jackson, "for no storm would so frighten the cattle. 'Tis not the first time they have come home bruised and bleeding."

"To-morrow night," added his brother, "the settlers here at the Plains (as the clearing was called) must go to the garrison house for safety. An attack may come at any moment."

Little Samuel was the first to open his eyes the following morning, thinking it was glorious sunshine that gave such a brilliant light outside, until a snap and a crackle brought him to his feet. He found the barn ablaze. Then came a war whoop from the Indians that roused the household.

While father and Uncle Jack armed themselves with such implements as they had at hand, mother gathered the children together to go with her to the garrison house. Recalling her wallet, which she had left, she ran upstairs, but came down to find the children gone.

"Perhaps they have started ahead," she thought and hurried out alone.

When the barns were smoldering ashes and no Indian could be seen or heard, plump Samuel rolled out from under the cinnamon rosebushes in the front garden. Peggy and Betsy were seen peering from beneath the low branches of lilacs, where they had gone in their fright and bewilderment.

"Where's mother?" cried little Samuel.

"Is she not with you?" asked their surprised father, yet relieved to see his children alive.

She was not found at the garrison house nor yet among the many injured people.

"Could the Indians have taken her off?" sobbed Betsy, when Peggy cried: "Hurrah! Here's Captain Shackford with his soldiers. They'll help us."

Everybody crowded about the sturdy Captain, who had been summoned from Strawberry Bank, two miles away. He had ordered his company to proceed to the Plains; and now, seeing the destruction and learning in which direction the Indians had fled, he started in pursuit to the south.

"Bring back my mother!" pleaded Samuel hopefully.

The Captain nodded doubtfully, for he knew how treacherous the Indians were.

It was a desolate spot that he left behind. Nine barns and five houses had been burned.

Little Samuel, Betsy and Peggy had a house left to them. But what was that without mother? The people who had gone to the garrison house in groups had reached there safely, but she had gone alone.

Several hours passed, when voices were heard across the clearing, and Captain Shackford and his militia appeared from the woods with prisoners and plunder.

"There's mother!" shouted the children, and they dashed across the plains.

Clinging to her, they heard how the captain had seen a feathery blue smoke some four miles from the plains and found that the Indians were cooking their breakfast behind the protection of their captives, who were tied to the trees. The soldiers rushed upon them, but the Indians escaped. However, the plunder and, best of all, the prisoners were safely brought back.

Since then many a bedtime story by the hearth fire has been told of that spot, which to this day is known as Breakfast Hill.—The Child's Hour.

Resorts

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

The Orphan Chicks.

"Cluck, cluck," said Mother Biddy to her family of ten baby chicks.

"Peep, peep," they answered, running to her as fast as their tiny legs could go.

Now they expected a nice, fat worm. But something was the matter with Mother Biddy. All the morning she had not scratched up one tiny bug for her babies.

"Cluck, cluck," she said again.

"Cluck, cluck," meant "Follow me"; and being obedient chicks, they followed her behind the barn.

"Let us rest, children. I do not feel well this morning."

So that was it! Mother Biddy was sick. A sick mother hen could not scratch. Who would get the meals for her growing family?

Mother Biddy had asked herself that question several times. Babies must be fed and cared for. Of course the gentle lady who lived in the white house gave them ground corn and grain and fresh, clean water. But baby chicks needed nice fat worms and bugs. The gentle lady could not teach little chickens to scratch for them.

"O dear!" sighed the poor sick mother. "What shall I do? I feel sure that I am going to die."

Just then Mother Plymouth Rock, with her brood of chicks, came around the corner of the barn. She clucked to her family as she scratched at a pile of soft earth near the barnyard fence. Then she held up a wigging fish-worm.

"Mother Plymouth Rock has only four babies to feed," thought the sick hen. "Every one got a bite of that fat fish-worm. I wonder if she will scratch for my babies? I shall ask her. Stay here, children,' 'she clucked to her chicks.

"Good morning, Mother Plymouth Rock."

"Good morning, Mother Biddy. You do not look very well this morning."

"I am sick, very sick, and I feel sure that I am going to die. O Mother Plymouth Rock, do you think that you could care for my babies? I do not know what will become of them."

"Do not worry, Mother Biddy. My family is small. I can easily care for your babies."

"Thank you," clucked the sick hen. Then to her babies she called: "Cluck, cluck, cluck, cluck. Mother Plymouth Rock will scratch for you this morning. Run to her and do as she tells you."

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN,
Blue Ridge Springs, Va.

-:- FINANCIAL -:-

National State and City Bank

RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

"Cluck, cluck," said Mother Plymouth Rock. And all the obedient chicks ran to her.

Now, the gentle lady had been watching the two hens as they were talking together. She did not understand what they were talking about. She wondered why Mother Biddy walked away alone.

But she did understand when, an hour later, Mother Biddy was found dead. Then she knew that the poor, sick mother had been giving her babies away.

And until the end of summer Mother Plymouth Rock cared for the orphan chicks as if they were her own.—Carrie Hill Hoffman, in Epworth Herald.

For the Southern Churchman.

Dance of the Elves.

The Rev. Lee Heaton.

In the golden moonbeams dancing,
Merrily stepping, turning, prancing,
The wee wood elves wait break of day,
Lightly tripping the night away.

Some are old, and bent, and hoary,
Known of many a quaint old story,
Some are young and tumble after
Full of elfen fun and laughter.

Chains of silver webs they'r weaving,
Ne'er a trace at daybreak leaving,
Blue bell tiny the breezes tinkle,
Twinkling stars their dream-dust sprinkle.

When the day dawns, how they scatter!
Hushed is all the merry clatter;
And fragrant flowers in sunlight bright,
Await the dance to-morrow night.

Real Estate Bonds

Issued under provisions of Federal Reserve Act and sold by National Banks offer the safest of investments. Interest 6%, payable half yearly.

Write for full information.

American National Bank
Richmond, Va.

Capital & Surplus.....$1,600,000
Resources over 9,000,000

Perfect Protection

Capital and Surplus

$3,000,000.00

First National Bank,

Ninth and Main.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

PRIEST — EXTEMPORE PREACHER, good reader, energetic worker, desires call, Address RECTOR, care Southern Churchman.

POSITIONS WANTED.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va.

AN ELDERLY LADY—A VIRGINIAN and a churchwoman—desires a situation to teach. Highest testimonials. To teach Music, Latin, French and usual English Branches. Last position held nine years. Mrs. S. C. Rowlett, Belmont, N. C.

A VIRGINIA LADY WITH LONG AND successful experience in teaching desires position in private family. English, Latin, French, German, Music. References exchanged. Address "Teacher," care Southern Churchman.

BY A MATURE LADY POSITION FOR the fall as teacher-chaperon or superintendent of home. English, several languages and Music. Address 1114 Eleventh Street, Washington, D. C.

BY EXPERIENCED YOUNG LADY POSITION as teacher of English and branches, Mathematics and Music. References exchanged. Address Miss Ada. Clarke Bowen, Moorefield, West Virginia.

EDUCATED LADY (CHURCHWOMAN) desires a position in home of best class as housekeeper or companion for invalid lady—housekeeper with care of small children, either in home or school. Best references. Address M. F., 118 East Franklin Street, Richmond, Va.

A YOUNG LADY DESIRES A POSITION to teach English, French and music. Have had several years' experience. References given and required. Address Miss J. Randolph, Arrington, Nelson county, Va.

POSITION AS MATRON OR TEACHER IN Southern Church school by middle-aged woman Experience of ten years. Address 171, care The Southern Churchman.

YOUNG LADY DESIRES POSITION. AM willing to and fully adapted to do any work a lady would do. References given and desired. Salary given. Address 172, Southern Churchman.

BY EXPERIENCED TEACHER POSITION as governess. References. Address MISS HELEN CHASE, care Mrs. Chas. W. Warfield, Cooksville, Md.

SPECIAL NOTICE.

THOSE THINKING OF THE MINISTRY, missionary or kindergarten work. Address ARCHDEACON WINDIATE, Nashville. Tenn.

HELP WANTED.

A LADY OF MIDDLE AGE TO HELP nurse sick lady. Apply at once to Miss E. C. Leatherbury, Eastville, Va.

RIGHT YOUNG MAN FOR COMfortable home in county to teach three boys, ages 8 to 14. State terms, full particulars. Address E. C, Southern Churchman.

A YOUNG GENTLEMAN TO TEACH boys in the country. Must be competent to teach English, Latin and Mathematics. References required. Address Rosewell Page, Beaver Dam, Virginia.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

ACKNOWLEDGEMENTS.

Please acknowledge the following contributions to the Education Society in Virginia during July:

St. John, City Point	$10.00
Monumental, Richmond	25.00
	$35.00

P. P. PHILLIPS,
Treasurer.

Alexandria, Va., July 31, 1915.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Cottle: Entered into life eternal at his residence, The Plaza, Washington Circle, Washington, D. C., July 13, 1915, ALBERT COTTLE, beloved husband of Julia Denison Burr Thompson, of Richmond, Virginia. Burial service at St. Paul's church Friday, July 16th. Interment private, National Cemetery, Arlington.

IN MEMORIAM.

Mrs. Mary Alice Walker.

On July 25, 1915, at her home, in Creswell, N. C., Mrs. Mary Alice Walker, 58 years of age, after a short illness, entered into life eternal. The funeral took place at old St. David's church, where she was baptized, confirmed and married. She will not only be missed by her guilds and her church, but the country at large, and especially the poor, have lost a valued friend.

"Up and be doing," is the word that comes from God for each of us. Leave some "good work" behind you that shall not be wholly lost when you have passed away. Do something worth living for, worth dying for. Is there no want, no suffering, no sorrow that you can relieve? Is there no act of tardy justice, no deed of cheerful kindness, no long-forgotten duty that you can perform? Is there no reconciliation of some ancient quarrel, no payment of some long-outstanding debt, no courtesy, or love, or honor, to be rendered to those to whom it has long been due; no charitable, humble, kind, useful deed by which you can promote the glory of God, or good will among men, or peace upon earth? If there be any such deed, in God's name, in Christ's name, go and do it.—Arthur P. Stanley.

Bibles for the Soldiers.

Although the World's Sunday-School Association has sent to Europe more than 300,000 copies of the New Testament, or portions thereof, repeated calls are coming in from Europe for more copies.

(Continued on page 24.)

Personal Notes

Secretaries of Conventions will please notice that Journals no longer be sent to the Rev. W. A. Masker, Jr., Washington, D. C.

The Rt. Rev. Thomas C. Darst, D. D., will spend the month of August in Virginia, visiting Mountain Lake and Millwood. During this month mail should be sent to 421 King Street, Alexandria, Virginia.

The Rt. Rev. Rogers Israel, D. D., will have charge of the services at the Chapel of St. Lawrence at Alexandria Bay, New York, during the month of August. Bishop and Mrs. Israel may be addressed at The Edgewood, Alexandria Bay, New York.

Until further notice, the address of the Rt. Rev. John McKim, D. D., is 38 Tsukiji, Tokyo, Japan.

The address of the Rev, W. E. Warren is changed from Albuquerque, New Mexico, to 1003 Prospect Street, El Paso, Texas.

The address of the Rev. H. T. Walden is changed from Eutaw, Alabama, to R. F. D. No. 2, New Decatur, Alabama.

The address of the Rev. Arthur M. Lewis is changed from Maquoketa, Iowa, to R. F. D. No. 2, Charles Town, Jefferson county, West Virginia.

The Rev. W. G. McCready, formerly rector of St. Peter's church, Brooklyn, New York, has accepted the position of general missionary for the diocese of Lexington, and should be addressed 350 Boone Avenue, Winchester, Kentucky.

Summer Addresses.

The Rt. Rev. Edward A. Temple, D. D., Walkerton, Virginia.

The Rt. Rev. F. F. Johnson, D. D., Bartlett's Carry, Upper Saranac, New York.

The Rev. Charles Noyes Tyndell, The Eagles Mere Hotel, Eagles Mere, Pennsylvania.

The Rev. B. D. Tucker, Jr., Virginia Beach, Virginia.

The Rev. T. T. Walsh, Walterboro, South Carolina.

The Rev. Charles G. Reade, Hotel Thedford, Ashbury Park, New Jersey.

The Rev. S. Roger Tyler, Hamilton, Loudoun county, Virginia.

The Rev. W. R. Bowie, D. D., Woods Hole, Massachusetts.

The Rev. James B. Lawrence, 209 East 42nd Street, New York City.

The Rev. J. D. Miller, Little Switzerland, North Carolina.

The Rev. Martin Aigner, Kenton Hall, Chelsea, Atlantic City, New Jersey.

The Rev. George S. Southworth, Deer Isle, Maine.

The Rev. James E. Freeman, D. D., Sorrento, Maine.

The Rev. W. A. R. Goodwin, D. D., Salter's Point Inn, Salter's Point, South Dartmouth, Massachusetts.

The Rev. W. A. Barr, D. D., Keswick, Virginia.

The Rev. Charles Fiske, D. D., Bishop Coadjutor-elect of Central New York, Ogunquit, Maine.

ORDINATIONS.

Southern Florida.

On July 18th, in St. John's church, Orlando, the Rev. E. Irvine Georges, deacon, was advanced to the presthood by the Rt. Rev. Cameron Mann, D. D., Bishop of Southern Florida. The candidate was presented by the Rev. Henry R. Remsen, Dean of St. Luke's Cathedral, and the sermon was preached by the Bishop. The Rev. A. A. Rickert assisted in the laying on of hands. Mr. Georges will continue his work as minister in charge of St. John's church, Orlando.

In St. Luke's Cathedral, Orlando, on July 18th, the Rev. B. W. Soper, of Buena Vista, Florida, was advanced to the priesthood by Bishop Mann. The candidate was presented by the Rev. A. A. Rickert, and the sermon was preached by the Bishop. Dean Remsen, of St. Luke's Cathedral, assisted in the service.

Deaths.

The Rev. Dan. Marvin, rector emeritus of Caroline church, Setauket, Long Island, one of the oldest parishes in the United States, died on Sunday, July 25th, at his home in Jamaica, Long Island. Mr. Marvin was born in New York in 1843 and ordained by Bishop Potter in 1878.

The funeral was held in Grace church, Jamaica.

The Rev. Lindsay Parker, formerly rector of St. Peter's church, Brooklyn, died at St. John's New Brunswick, in his eighty-seventh year. Burial was in St. John's on July 20th.

The Rev. John Henry Weddell died at St. Luke's Hospital, Orlando, Florida, on July 18, 1915. The funeral services were held in St. Luke's Cathedral on July 19th.

Mission Study Classes.

(Continued from page 13.)

ence where normal instruction may be obtained. If this is impracticable, still, with abundant and comprehensive literature to be had for the asking every auxiliary should find one leader, and one leader is best, for the task.

But if this diffidence is beyond removal, there are alternatives. There is the lecture method, with the rector called to the rescue; or, as has been done in a large town, one parish may join another, and, even in the country, now that motor cars eat up distance and are as thick as autumnal leaves that strew the brooks in Vallambrosa, cannot several branches come together for study?

When the importance of the class is more generally understood every group of earnest, devout churchwomen, and we have so many, will indeed long to join the reflection of Mary and of Martha, and give both back to the Lord.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

The National Spirit Demands a National Drink.

The dominant characteristic of the American people is their remarkable energy and push. In labor, in business, in professional life, we have no place for the laggard. As nature abhors a vacuum so our modern civilization abhors the man or woman who is afraid of hard and prolonged effort, whether of muscle or mind.

There are those that decry the spirit of the times. They tell us that we are living too fast; that we are burning the candle at both ends. But if life is to be measured by accomplishment, as our greatest thinkers declare, it is evident that our modern civilization is worth the price we pay for it, and more.

The reward of our modern civilization is accomplishment; the price is physical and mental fatigue. The apostles of leisure complacently accept the fruits of our toil. They praise the great discoveries and inventions of our master minds; they laud the material conquests of our manufacturers and merchant princes; they appropriate the fruits of toil from our fields, our forests and mines. And they forget that the price of it all is physical and mental fatigue.

What shall we do with fatigue. Our scientists tell us that it kills. They say that work is good for us; that it exercises and develops our nerves and muscles, but that when work is carried to the point of fatigue our tissues begin to break down rapidly. As fatigue is the price of accomplishment, as it is universal and inevitable, we must face the problem of relieving it. To ignore it is to court disaster; to avoid it is impossible under modern conditions of life.

Like other great problems of modern life, the solution of the problem of fatigue is being worked out by the process of selection and elimination. Alcoholic beverages have been tried and found wanting, not that they do not relieve fatigue but that they relieve it by artificial stimulation which in turn is followed by a corresponding depression resulting in a tendency to increase the quantity daily until their use constitutes a habit.

Thus far only two strictly wholesome and efficient fatigue-relieving substances have been found, viz.: xanthin, the refreshing agent in beef tea and meat extracts, and caffein, the refreshing agent in coffee, tea and Coca-Cola. Caffein and xanthin belong to the same physiological group, the former being of vegetable origin and the latter of animal origin. Both are xanthins, both relieve fatigue in the same manner and both may be used year after year for a lifetime with only the most pleasant and beneficial results. This statement requires modification in the case of coffee and tea, at least when carelessly prepared, for overboiling dissolves more or less of the tannic acid, an astringent substance which interferes with digestion. Those who have experienced unpleasant effects from the use of coffee or tea will find that by more careful attention to the preparation of these beverages all disagreeable effects will be avoided. Coffee and tea should never be boiled. Use the drip method and you will avoid the acrid taste and the unpleasant effect, both of which are due to an excess of tannic acid.

This leads us up to Coca-Cola, popularly known as the National Drink. In it we have the nearest approach to a perfect relief for fatigue. It is better than tea and coffee in that it contains no tannic acid; better than beef-tea and the meat extracts in that it it is far more delicious and refreshing; better than all the fatigue-relieving beverages in that its universal sale makes it accessible at the time when you first feel the approach of fatigue rather than after it is too late, or before relief is needed as in the case of beverages served at meal times.

The Coca-Cola Company wishes the public to know everything that is to be known about the National Drink. To this end it has prepared an exhaustive booklet describing its composition, its preparation and its effects in quenching the thirst, in relieving fatigue and in refreshing the mind and body. The booklet contains the scientific opinions of the world's leading authorities. Write for a copy. Read it carefully and understand why Coca-Cola is the nearest approach to a perfect solution of the problem of fatigue. Copies of this booklet may be had by addressing Messrs. Jacobs & Company, Clinton, S. C.

Our Thrift Club

For Boys and Girls.

A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

The Edison Telescribe.

"Thomas A. Edison's latest invention, the telescribe, which makes a permanent record of a telephone conversation between two persons, bears out a remarkable prophecy which the famous inventor made in 1878. In that year, Mr. Edison, with prophetic insight, enumerated ten uses that the phonograph would have. The present day sees all of these forecasts fulfilled, as Mr. Edison said the tenth use would be the perfection of the telephone by the phonograph.

"The Edison telescribe comprises an Edison dictating machine, which is especially equipped with the receiving appliances. The receiver of the regular desk-telephone is removed from the hook and placed in a socket of the telescribe. Thus the connection to the dictating machine is made without danger of criticism from the telephone company, as the instrument is merely acoustically—and neither mechanically nor electrically—connected to their lines. The user then takes up the receiver of the telephone, gives his call to the exchange, afterwards starting and stopping the dictating machine by two small buttons on the telescribe. Both sides of a telephone conversation are recorded, including the words of 'central's' voice in making connections.

"The telescribe will increase the use of the telephone as more than ever a very important aid in business. After a conversation, the dictator may turn to his dictating machine and confirm his message in the usual manner, while he will mark his letter, telescribe on the Edison dictating machine.' And the correctness of this confirmation will be unquestioned.

"The wax record, containing the telescript and the dictated confirmation, may be retained indefinitely for reference; but in most instances the records need be held for only a few days."—Robert H. Moulton, in the August St. Nicholas.

"When I Awake I Am Still With Thee."

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee:
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose, beneath Thy wings o'ershadowing,
But sweeter still to wake and find Thee there.

So shall it be at last in that bright morning
When the soul waketh, and life's shadows flee;
O! in that hour, and fairer than day's dawning,
Shall rise the glorious thought, I am with Thee!

—Selected.

VIRGINIA.

(Continued from page 11.)

Saturday, July 31st.—At 8 P. M., met the vestry of Dettingen parish (Manassas) and preached.

Sunday, August 1st.—At 11 A. M., visited Trinity church, Manassas, administered holy communion; preached and confirmed six.

Monday, August 2nd.—At 11 A. M., visited Clifton Mission, and preached.

Notes.

The Rev. Jacob Brittingham, D. D., of Wheeling, West Virginia, will have charge of the services during the rest of the month of August at St. James church, Richmond.

A handsome Font Ewer of antique brass, in loving memory of Mrs. Sophie Caldwell Lane, has been presented to St. Stephen's church, Culpeper.

SOUTHERN RAILWAY

Premier Carrier of the South.

Greatly Reduced Fares to Richmond and Return, July 5-27,1915.

Southern Railway announces greatly reduced round trip fares to Richmond on account of Exposition and Celebration in Commemoration of the 50th Anniversary of the Emancipation of the Negro, July 5-27, 1915. Tickets to be sold July 5, 7, 9, 12, 14, 16, 19, 21, and 24, 1915, with final return limit midnight seventh day following and including date of sale.

Inquire of nearest Southern Railway Agent.

H. L. BISHOP,
Division Passenger Agent,
Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 66
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.
English Silk Stoles, plain $3.00
" " " simple crosses embroidered .. 4.00
" " " elaborate crosses 5.00
" " " hand embroidered, $8.00 upward
"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.


GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.


Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Meditations

Truth needs no crutch to go upon.

When one knows Thee, then alien there is none.—Tagore.

"Do not look at God through your difficulties, but look at your difficulties through God."

"God is not only a present help in time of trouble, but a great help in keeping out of trouble."

We must be as little children ourselves if we would be worthy guardians of childhood.—Dr. J. R. Miller.

The will of God will be done; but, oh, the unspeakable loss for us if we have missed our opportunity of doing it.—Westcott.

Thousands come to Christ who do not stay with Him. They hear Him say, "Come!" But they do not hear Him say, "Abide in me."—H. A. Johnson, D. D.

When Coleridge was once asked for some proof of Christianity his answer was not a labored argument, but it consisted of two most significant words, "Try it."

We need more reverence in handling the word of God; we need deeper study; we need less of human pride and desire to be thought great scholars. We ought to be great learners when we come into the holy temple of God's Scripture.—Bishop Funsten.

"If you will go with us, you must go against wind and tide; you must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause."—Pilgrim's Progress.

Above the entrance of a hospital in London is a significant symbol. An angel before an ash heap blowing into the embers. Below, the words: "Fositan scinti lula latet:" "There may still be a spark therein." That is why we should work without ceasing and not despair of the salvation of the deeply fallen.

Underlying the inestimable blessings of human relationships, which are interrupted by death, there must be a relationship which is uninterrupted. To believe that God presides over the life; to recognize His hand and to know His help; here is the deepest well of our consolation and hope, and in the time of greatest drought this well is full to overflowing.—Rev. J. J. Blythe.

The yoke of love is the yoke of the free; the yoke of the selfish is the yoke of the slave. As a man among men, a man has the liberty to stand on his rights. As a Christian a man is supposed to have entered into the grander liberty of self-abnegation for the good of others, in the sympathy and self-forgetfulness and tender love of our Lord and Saviour Jesus Christ.—Exchange.

In all things, "look unto Jesus, the Author and Finisher of thy faith." If thou failest, look to Him to uphold thee; if thou stumblest, hold swift His hand to help thee; if thou fallest, lie not hopelessly there, but look to Him to raise thee; if, by His grace, thou doest well, look to Him in thanksgiving, that He has helped thee, and pray that thou mayest do better.—Edward B. Pusey.

It is the belief that He Who for our sakes became poor, Who felt and ministered to our infirmities of body and mind, Who knelt to wash our feet, Who bore to be put to death by our foes, was really our God and Maker, revealing Himself in all His humility and benignity, full of grace and truth, that alone explains the spell exerted by the name of Jesus over the nations of the earth.—George Tyrrell.

We need not be afraid of losing sight of the next world by living for our own and the next generation. The land that is very far off, and those who have gone thither before us, will never seem nearer to us than when Christian charity, in its most concrete practical form, has become the ruling principle of our lives. "We know that we have passed from death unto life," says St. John, "because we love the brethren."—W. R. Inge.

"Surrender to God does not imply the collapse or the diminished activity of our own personality, but, rather, increase in the volume and measure of it. Weakness of character is not a virtue, and strength is not an evil. Even the utmost feebleness may be wicked if it lift its puny arm in rebellion against the laws of heaven; and, on the other hand, the most resolute energy may be an element of saintliness if it bow in reverent submission to the supreme authority."—Bishop Hoss.

The kindness and generosity of Robert G. Ingersoll won for him many friends who deeply regretted his opinions. Among these was Henry Ward Beecher. In the study of the famous preacher was an elaborate celestial globe which had been sent him with the compliments of some manufacturer. On the surface, in delicate workmanship, were raised figures of the constellations and the stars which composed them. The globe struck Ingersoll's fancy. He turned it round and round with admiration. "This is just what I want," he said. "Who made it?" "Who made it, do you say, colonel?" repeated Beecher. "Who made this globe?" "Why, nobody, of course. It just happened."—The Youth's Companion.

Renew Your Health
At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring



THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten galions of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy,

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 64T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.....

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct, 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M, D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable — its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Bibles for the Soldiers.
(Continued from page 20.)

Dr. John R. Mott stated recently that Rev. A. C. Hart, one of the field workers of the International Y. M. C. A. now in Germany, has asked for 100,000 copies of the New Testament for immediate distribution among the English, French, Russian and Belgian prisoners in Germany. Mr. Hart writes that he is being pressed on all sides for more Testaments and Gospels. Dr. Mott has therefore made an urgent request of the World's Sunday-School Association to help supply the books. A nickel will put a Testament in the hands of a soldier.

Southern Churchman

Vol. LXXX. RICHMOND, VA., AUGUST 14, 1915 No. 33

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J & R LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church. Fairfax county, Va.

St. Alban's

National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

HERNDON SEMINARY, Herndon, Va.

A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.

Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

Southern Normal College

Hot Springs, N. C. Open the Year Round
The Recreation Center of the South
Pure mountain air, pure water, pure food

SUMMER SCHOOL OF
Physical Education and Play

Summer Faculty of Specialists in Gymnastics, Dancing, Games and Athletics

Nursing and Domestic Science.
DIPLOMA for 2-year course
BACHELOR'S DEGREE for 3-year course and CERTIFICATE for Summer course.
Three Competitive $100 Scholarships.

Summer Courses, June 15th to August 12th.
Winter Courses, Sept. 14th to June 3rd.

Address
Box 106. WM. W. HASTINGS, Pres.



STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Fauquier Institute

For Girls and Young Ladies, Warrenton, Va.

The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17.

FASSIFERN

HENDERSONVILLE, N. C.

A HOME SCHOOL FOR GIRLS.

Prepares for College. New and well equipped buildings, beautiful situation, unexcelled climatic conditions.

MISS KATE C. SHIPP, Principal.
(Teacher's Diploma, Cambridge University, England.)

Berkley Divinity School

MIDDLETOWN, CONN.

The sixty-second year begins September 21st.

Virginia College

(JUNIOR)

For Women Roanoke, Va.

One of the leading schools of the South. Modern buildings. Extensive campus. Located in Valley of Virginia, famed for health and beauty of scenery.

Elective, Preparatory and College Courses
Music, Art, Expression, Domestic Science

under the direction of European and American instructors. Students from 32 States. Supervised athletics. For catalogue address

MATTIE P. HARRIS, President
Mrs. Gertrude Harris Boatwright, Vice-Pres.



RANDOLPH-MACON ACADEMY

For BOYS and YOUNG MEN
Bedford City, Va.

Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $250 covers all expense. No extras. For catalogue and further information, address

E. SUMTER SMITH, Principal.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

Roanoke College

SALEM, VA.

Location Situated in the famous Roanoke Valley, unsurpassed for healthful climate and grandeur of surrounding mountain scenery.

Rank A Standard American College for men—its A. B. degree accepted by best American universities.

Courses Courses for degrees arranged in groups, preparing for life and looking to the various professions.

Facilities A strong faculty of nineteen; library of 24,000 volumes; working labratories; eight buildings, including new dormitory system of five sections, 250 feet in length, and handsome new gymnasium.

Roanoke is devoted to Christian education for the service of church and state.

Sixty-third session begins Sept. 15. For free catalogue and illustrated circular, address

J. A. MOREHEAD, President.

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster,
Warrenton, Va.

1852 **WOMAN'S COLLEGE** 1915

RICHMOND, VA.

Offers superior advantages for the education of young ladies. Located in the beautiful, historic and cultured city of the South. Large and able faculties, trained in the best Universities and Conservatories of this country and Europe. Specialists in their departments. Health record remarkable. Accommodations first class. Early application important. Terms moderate. Next session begins September 23rd. For catalogue and other information, write to

JAMES NELSON, M. A., LL. D., *President.*

Students of the Woman's College from Episcopal families attend St. Paul's Church and Sunday School, Richmond, and are under the rector's pastoral care.

Columbia Institute *for girls*



A delegated diocesan school for girls endorsed by the Bishops of Tennessee and Arkansas. In beautiful and healthful Blue Grass Section of Middle Tennessee. Elevation 800 feet.

Main line L. & N. Railway, just south of Nashville, giving city advantages without its distractions. Attractive buildings, modernly equipped; beautiful campus. Institute, College Preparatory and Special Courses. Only 70 boarding students received. For information, address

REV. A. B. CAPERS, Box 221, Columbia, Tenn.

UNIVERSITY OF VIRGINIA

Head of Public School Sytem of Virginia

DEPARTMENTS REPRESENTED

College, Graduate, Law, Medicine, Engineering

LOAN FUNDS AVAILABLE

to deserving students. $10.00 covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston, Registrar,
University, Va.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 13.

Gunston Hall 1928 Florida Ave., Washington, D. C.

School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art, Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

Mary Baldwin Seminary

FOR YOUNG LADIES. Staunton, Virginia

Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal.

ST. ANNE'S CHURCH SCHOOL FOR GIRLS

CHARLOTTESVILLE, VA.

Thorough College Preparation.
Music, Art, Languages,
Business Course.
Large Campus, Modern Buildings.
Terms $325.00
Illustrated Catalogue.

MISS MARY HYDE DU VAL,
PRINCIPAL.

PEABODY

BALTIMORE, MD.

The Leading Endowed Musical Conservatory in the Country.

Scholarships and diplomas awarded. Circulars mailed. Tuition in all grades and branches.

THE MAGAZINES.

The Century for August presents the usual table of good things to be found in its midsummer number. "Me" is finished, to the relief, doubtless, of all her readers who wonder why it was ever begun; and "Dear Enemy," which takes its place as the continued story, by the author of "Daddy Long-Legs," bids fair to be a much more wholesome and entertaining tale. Several other stories of a good old-fashioned sort, and others of the modern, inconsequential kind, which we suppose some people like or they would not be published, with other more serious articles, make up an attractive number.

St. Nicholas, healthful, sane and entertaining as usual, will please the young people from cover to cover. Baseball and aeroplanes, science and history and stories, of course, are all presented in most attractive form, which make us wonder if the children are not getting the better of it in the magazine literature of the day.

Imitations.

Alan Pressley Wilson.

"Whatever you do, or are, my boy, never be an imitation." The speaker was Robert Bond's father and the occasion was a discussion that father and son were having over the case of George Williams' failure to make the school athletic team. George had recently moved into town and claimed that during his residence in a town in another State he had taken several medals for athletic work. In the preliminary try-out the physical director found that George knew nothing of athletics and the boy was forced to confess that he used this method to be allowed to take part in the games.

"Never pretend to be what you are not; never be an imitation. Be your real self, whatever that may be. Your father has seen more of life than you have, son, and his judgment is to be trusted. I remember some years ago, when I followed the sea, I was invited to a dinner at the home of a prominent Englishman. Seated at the table opposite to where I sat I noticed a gentleman who had in the buttonhole of his lapel a most beautiful carnation. Its coloring surpassed anything I had ever seen and one or two gentlemen seated near me remarked the same.

"Looking at the flower more intently I noticed that it had been freshly watered and that some of the drops had fallen upon the gentleman's shirt front. Imagine my surprise when I saw that wherever a drop of water fell it left a red splotch on the immaculate shirt bosom. The owner soon noticed this and startled the diners by making a public confession. He said that he neglected securing a boutinere until the flower marts were closed and that he had been compelled to have recourse to a very clever imitation flower.

"As I thought of this embarrassing situation I was reminded that some professing Christians are like the artificial carnation. Their profession is creditable enough but they are sooner or later found out and the counterfeit exposed. The profession of Simon Magus was artificial but St. Peter was not long in detecting and exposing it.

"So, my son, I would rather have you be your real self than to be an imitation. For, no matter how clever you are, your artificiality will show itself; quite likely to your discomfiture."

A Glorified Meaning to the Soul Attuned.

"In the beginning God," are the first words of the Bible and therein we have its key that unlocks the meanings of the vast outer world whose beauty and solitude lay a spell upon us. Everything becomes now the personal expression of the life and power and purpose of God. A glorified meaning touches twig and mountain peak. The flower of to-day and the crinoid of a million years, every system of suns and the passing of a spark, the coming of a nation, the death of a May fly, all now have to do with the gradual unfolding purpose of God who was before the beginnings began, is now and ever will be.

It is a bleak and barren world for the man who looks into the budding tree tops, across awakening meadows and up, up alongside the shaggy slopes of vast mountains and sees nothing but an earthly spectacle. He is like a blind man before a canvas where, under the touch of a brush that wonderful genius has wielded, colors melt and fuse and lines fold and turn in indescribable grace and loveliness, while the atmosphere, radiant as a sunlit sky can make it, sets everything in a heavenly glow. He sees nothing where the soul attuned sees the face of God and hears the symphonies of creation.

"Heaven above is softer blue
Earth around is sweeter green.
Something lives in every hue
Christless eyes have never seen.

"Birds with golden songs o'erflow,
Flowers with deeper beauties shine
Since I knew as now I know
I am His and He is mine."

—Wm. Chalmers Covert.

There is much difference between imitating a good man and counterfeiting him.—Benjamin Franklin.

***The* PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home-work actually done; (3) it is easy to teach.

Samples on request.

THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., AUGUST 14, 1915. Vol. LXXX. No. 33

EDITORIALS

A FINE OLD PORTRAIT.

St. Luke, according to ancient tradition, was a painter as well as a physician. We have wondered if the tradition may not have arisen from his remarkable gift of word-painting. Few, even of Bible writers, have such a faculty for drawing a striking picture in a few lines as this very graphic Evangelist and historian. Take, for instance, his full-length portrait of Cornelius the Centurion.

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway."

We have here more than a figure, though the figure stands out boldly. It is also a character which is drawn, and a character worthy of study. Cornelius is an officer, not of a provincial cohort but of the regular army of Rome, whose discipline, training and courage had made her mistress of the world. He was therefore strong, brave and masterful; a man of tried and trusted capacity. He was above all a devout man, religious in the truest sense. A man of prayer, who walked humbly with God. Charitable too, and actively benevolent toward men. As we read on we find incidentially that he was a very cultivated gentleman, courteous and hospitable in his manners and a favorite among all his acquaintances. It is not surprising that he had impressed his character upon those about him. Cornelius seems to have solved the problem, which less devout and kindly men find so hard, of "commanding his household after him to keep the way of the Lord." When he wanted trusty and capable men to send on a delicate religious errand, men who could sympathise with his own pious hopes, he found them in "two of his household servants" and his orderly, "a devout soldier of them that waited on him continually." We find an exception to the cynical proverb that "no man is a hero to his own valet," when we read the account these gave to St. Peter of their master and friend. And when the Apostle came to preach the longed-for gospel to him he found a goodly company of "kinsmen and near friends" who were gladly following this true leader of men into the Church of God.

Such is the portrait of this man in very brief outline, with its background of family and servants and soldiers and kinsmen and friends whom he had influenced for good. Its chief value to us lies in this,—that it is drawn in the book of divine inspiration as an instance of the kind of man whom God delights to honor; whom He does honor and bless by putting His seal upon him in some marked way, leading further and further into His truth and His service, so that their path becomes "as a shining light, that shineth more and more unto the perfect day."

"A centurion of the band called the Italian band." It was impossible that from the peninsular of Italy, the territory of Rome proper, should be recruited enough soldiers to hold in subjection the multitude of the empire's conquered provinces. It was customary therefore to enlist in the provinces auxiliary cohorts of local or provincial militia. But among these would also be quartered detachments of regulars from the standing army, to maintain discipline, to guard against mutiny and to be the body guard of the governor. So Caesarea on the sea coast, the political capital of Palestine and the seat of the local governor, were the headquarters of the Italian cohort of the province, of which Cornelius was a centurion.

There are seven centurions mentioned individually in the New Testament; and it has been pointed out as a singular and interesting fact that in every case the mention is favorable to their character. It was a Gentile centurion at Capernaum whose servant was healed by our Lord, and who had reasoned his way to a knowledge of God from his experience of an officer's authority and a soldier's duty. He obeyed his superiors and his soldiers obeyed him. God was supreme, and all things must obey His commands in every place. "Lord, speak the word only and my servant shall be healed." And Jesus declared with glad surprise that He had not "found so great faith, no not in Israel." It was a centurion who was officially charged with the execution of the sentence pronounced upon our Divine Lord by Pilate, but who watched it with such an open and candid mind that he brought the scene to an end with the frank avowal, "truly this was a righteous man, a son of God." It was Julius the centurion who "treated Paul courteously" while a prisoner on his way to Rome, and to these officers he was more than once indebted for both justice and kindnesses. And it was not a Greek philosopher or a Barbarian prince who was chosen to be the pioneer gentile to enter the Christian Church, but Cornelius, a centurion of the Italian band, whose fitness won for him this honor.

There must have been a reason for this, and for the further fact that from the profession of arms have arisen so many noble men who have adorned the doctrine of Christ in all ages of the Church. It cannot be supposed that the camp or garrison of that day was a favorable school for the cultivation of the Christian graces. But it has been pointed out that one strong element for good to be found there, namely, in the strict and unwavering discipline which prevailed and to which the soldier who aspired to be an officer would perfectly submit. These men had "learned obedience," which, from Jesus down, every true man must learn. To respect authority, to exercise self-control and render self-sacrifice, to be just and to be brave, to be true to a leader, true to one's comrades and true to a cause,—these were virtues which military discipline taught even to a pagan; just as the discipline of life is meant to teach them to all of God's children. And further education on these same lines, under the teaching of the Holy Spirit, might well lead a man to "do justly, and to love mercy, and to walk humbly with his God."

So the training and discipline of a soldier's life had taught the centurion of Capernaum and the centurion of Caesarea to believe in God and to serve Him. And so the discipline of childhood, of school, of business and home life, of all of God's providences and chastenings and restraints are meant to teach us. It is the price and condition

of perfection and excellence in every kingdom of God or man. It is as true in the home as in the army. It is as true in the secret, personal life as in the strife and competition of the busy world. Self-indulgence and self-will are not the ways that lead to godliness or greatness or virtue. To learn to submit, to obey, to endure, to serve; to sacrifice gratification to duty and desire to law; to lay one's own will humbly on the altar of a higher will, these are the lessons of life which issue in character and bring men close to the side of Him who, made like unto His brethren, "learned obedience by the things which He suffered."

In the case of Cornelius the effect of his training was seen, we imagine, in a further particular. The second specification of his character is given in the fact that he "feared God **with all his house.**"

It is a true maxim that "He who would command must first learn to obey." This man, having learned to be governed, to be restrained, to submit and to serve, was fitted thereby to rule. Doubtless his word was law in his own family as it was in the barracks or in battle. But we are sure that it was a just word, reasonable and gentle, commanding respect and trustfulness as well as obedience.

Obedience to parental authority is the divine law for the household. But that authority, to be effective, must not be arbitrary, inconsistent or unkind, else it will create only discord and disloyalty. The parent who commands without having learned obedience to a higher law of justice, consideration and self-restraint has the responsibility of rulership without its power or real sanction. His exercise of authority is worse than a farce; it is an injustice and a bitter wrong, a perversion and abuse of a holy gift and office with the most unhappy results.

Behind the authority of Cornelius were the qualities and an example which compelled respect and challenged imitation. It was not chiefly his commandment but his influence, not his strength of arm or of will but his strength of character, which made his household fear God, and his soldiers devout men, and his kinsmen and friends his followers in that which was good.

(To be continued.)

God is our hiding place. Many in the world are feeling to-day that there is no sure refuge except in God. A man in Europe wrote the other day: "World courts have failed; treaties have broken down; governments have collapsed; the sword has proved futile to save us. There is no safety, no certitude in the earth. God is the only refuge left us now. Perhaps the world will trust in Him a little more than it has." God will instruct, teach and guide the good man. The only thing is to confess our sin, get close to God, and then He will lead us by the hand. Many sorrows shall come to the wicked—one calamity after another. But he that trusteth in God shall be saved out of them all.—Christian Work.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

PRAYER FOR THE DEAD.

Mr. Editor: In a brief article in to-day's issue a writer styling himself a "Prayer Book Churchman" dismisses the subject of prayers for the dead in Christ, as it were with a mere wave of the hand, by an argument which will not stand investigation for an instant. Quoting the passage, "The souls of the righteous are in the hand of God, and there shall no torment touch them," he says, "It surely cannot be necessary to pray for those whom no evil can touch." What a narrow and false idea of prayer this is! It implies that there should be prayer only when deliverance from evil is desired. This is, indeed, a common worldly idea of prayer. Irreligious men pray only under the pressure of necessity, when trouble or torment is imminent. But Christian prayer embraces a far wider range. We pray, as we are taught to pray, for the fulfillment of the hope we have in Christ. And so the consideration of the propriety of prayers for the Christian dead, involves the inquiry, "Have they any unsatisfied longings—any hopes yet to be realized?" Holy Scripture tells us very plainly of the longings and the prayers of the martyrs' souls. Surely since we are taught to offer intercessions for all men, and since the dead in Christ are one with us in the communion of saints, we may properly add our intercessions to their prayers for the fulfilment of their desires. And this we do, without doubt, whenever we pray, "Thy kingdom come" or "Hasten Thy kingdom." The first English Prayer Book ventured to be plain and explicit, saying, "Grant * * * that at the day of judgment his soul and all the souls of Thy elect, departed out of this life, may with us, and we with them, fully receive Thy promises * * *." And Dean Luckock tells us that Bishop Cosin has left on record, in his "Notes" in connection with the final revision of the English Prayer Book, that the words, "That we and all Thy whole Church may have remission of sins, etc.," were retained of set purpose as an expression intended to include both the living and the dead.

"The souls of the righteous are in the hand of God." Do we not properly pray for a continuance to ourselves and to others by blessings now fully enjoyed? In the family prayers we are taught to say, "Beseeching Thee to continue these Thy blessings." Does a "Prayer Book Churchman" hold that it is improper for us to ask that the dead in Christ may enjoy a continuance of those blessings of rest and light and peace which they now enjoy? If so, he differs strangely from primitive Christianity. For the early Liturgies prayed that peace and light might be perpetually granted to the saints departed. Such prayers do not proceed from a sense of their necessity but from a continuance of our love. If prayer be only the outcome of felt necessity, the conclusions of this writer in regard to prayers for the dead in Christ might be allowed to stand; but if prayer—intercession, more particularly—be a Christian outpouring of love in behalf of all men, we cannot limit its scope merely to those men who in bodily form walk the earth, unless the saints departed are separated from our love, but we must include in the circle of our intercessions the whole body of Christ's Church, expectant as well as militant,

One cannot venture to speak so positively in regard to prayers for those who have not died in Christ. But surely it is entirely consistent with the divine charity which is taught us, to ask, until the day of judgment dawns and the immutable decrees are uttered, that the Lord may have mercy upon their souls when that day appears.

THEODORE HAYDN.

St. Paul's Rectory, Oxford, N. Y.

THE ARCHBISHOP'S TEST—A SUGGESTION.

Mr. Editor: I wonder whether "The Archbishop's Test" has impressed and inspired others as much as it has me? It just expresses the ideals I have long wanted to attain and see practiced. While by no means condemning wholesale all Church organizations and societies, I have felt that they too much supplanted and superceded the first object of the Church's existence, viz.: Worship, and the way of sacramental union with Christ, which alone strengthens character and makes better men and women, better citizens and better Christians.

Cannot the idea of this little book be adopted and practiced in our Church this coming season for one year at least —from Advent to Advent? And let this be done in conjunction with, and supplementary to the splendid effort of the Nation-wide Preaching Campaign to convert each and all of us during the coming seasons of Advent and Lent—it running from December 1st to April 30th, Low Sunday.

For do we not all need to be converted anew to realize better the joy of our religion, and the seriousness of our sins—sins like those which have brought on this terrible war in Europe?

May I suggest a practical way to have this "Test" adopted? Let each diocese or province send a post-card canvass to all its clergy, with reply card attached, asking them to read the book over carefully twice, and think over it for a week, and then reply as to whether they would be willing to try it in their respective parishes, as far as possible. It would mean, next, their carefully informing their people about it, and getting as many lay people as possible to read the book.

This is a bold proposition I know, but has not our American Church the courage to try a bold, though not sensational, stroke to win new souls to Christ? If it did not do more than make all of our clergy read **daily,** morning and evening prayer—as some of us have been doing for years—it would be a great thing, for we clergy must be converted ourselves before we can convert the laity.

It would mean just suspending all Church societies for the year and their respective members giving their devotion and time and strength entirely to the services and sacraments of the Church, and making earnest efforts to win wandering souls back to Christ, just as the great Methodist body is planning to do this coming winter.

I had hoped that some one more prominent and worthy than I would make this proposition. As no one has I humbly venture to do it.

Yours sincerely,

HENRY MARTIN SAVILLE.

Church of the Ascension, Waltham, Mass.

Contributions

THE PANAMA CONFERENCE.

Second Article.

By the Rev. Professor Samuel A. Wallis, D. D.

The Edinburgh Conference, great as it was, in its conception, and in its results, was restricted in its discussions to the problems and the progress of missionary work among non-Christian peoples, owing, it has been said, to secure the good will, and the attendance of some who had expressed their unwillingness to enter it, should the work of Protestant missions in Roman Catholic countries be placed upon the programme of its meetings. But those who were undoubtedly disappointed, when the discussion of the work and its prospects in Roman Catholic countries was ruled out, showed a noble self-restraint in acceding to the provisions laid down, because it was their earnest desire that the whole body of the Reformed Churches should be represented at the Conference. The importance of evangelical missions in Roman Catholic lands was however not forgotten. It was determined that, when the Edinburgh Conference had passed into history, a meeting should be held at some time and place when this side of Christian missions could be discussed. This has not yet been accomplished, but the Panama Conference which takes place in 1916 is, of necessity the nearest approach thereto for the American continent. We cordially approve of the Christian spirit of our Board of Missions, shown in its purpose to send an invitation to every Church in Latin America to have itself represented at that Conference. But the members of the Board know as well as we do that no Roman Catholic will attend, because the authorities of his Church will not allow him to do so. In view then of the position of the Roman Catholic Church as an official body with reference to all the Protestant Reformed Churches, it is manifest that we need more of the sturdy manliness of our fathers who could say to the leaders of that communion, We must stand in the integrity of our position, we have retraced our steps, we have eliminated the errors of medieavalism, we have returned to the status of Primitive Catholic Christianity in its great essentials, and until you do likewise, there is a pressing need that the pure light of the gospel should shine upon your people, and its pure truths be delivered to you through us.

With that straightforward, candid statement in our minds, as it should be, we cannot understand how any weak, faltering note, such as appeared in an editorial of the Spirit of Missions of last July on this subject, could find a place in the publications and journals of our Church. The paragraph in question says: "It is to be regretted that in the preparatory literature put forth" (for this Conference) "there were certain statements concerning religious conditions in South America which might easily be misinterpreted. These were not intended as an attack upon an ancient Church, which might be thought to have failed in its duty, but as an emphasis upon the seriousness of the problem, and the spiritual need, which so far as we know, is not questioned by any one." This all seems very kind and charitable, but there is a deeper reality which is evaded here. The truth must be spoken, and spoken also in love. And the truth is that the Church of Rome has failed in her duty, and grievously failed, and the existing spiritual need is owing very largely, if not altogether, to the criminal neglect and failure of that Church to preach the pure gospel of Christ where she has had the full field of splendid opportunity to herself, ever since the settlements of South America, Central America and Mexico. The heaviest and most condemnatory allegations against her are not made by Protestants, but by her own people driven to desperation through her tyrannies, her determined opposition to the principles of human liberty and progress, and her arrogant spirit of ecclesiasticism. It has been often remarked, that ecclesiasticism is the deadly foe of progress, and while other Churches have to some extent and at times been affected with it, still its favored haunt is found in the bosom of the Roman Church. The noblest and most thoughtful people of Latin America know this, and they have done their best to throw off the awful incubus of Roman ecclesiasticism which has hung like a deadweight for centuries upon the spirit of progress in that fair land.

We can say with the utmost candor that if the communicants and adherents of our Church were as well informed as they ought to be on the conditions brought about by the Church of Rome in Latin America, there would be no doubt in their minds concerning the supreme failure of that Church in its duty to that land. McCabe's book on "The Decay of the Church of Rome" is an acknowledged standard in this connection. Let us turn to Chapter V of that work on the Latin World—Spanish America, under which designation Brazil is also included. It forms very wholesome reading for all militant critics or half-hearted supporters of the present wise policy of our Board of Missions to participate in the Panama Conference.

Speaking generally of Latin America which stretches from the northern frontiers of Mexico through Central America and all the countries of South America, Joseph McCabe says: "The characteristics of their motherlands were preserved with a fidelity that has few parallels in the history of colonization. Great illiteracy, gross superstition, and despotic clerical rule seemed to be their unchanging features."

"The population of Spanish America today is about 65,000,000. Of these the Catholic writer claims some 60,000,000, after making a vague allowance for obviously unconverted natives, Jews, Protestants, Positivists, declared Rationalists, etc. It may be granted at once that more than one-fourth of the whole Catholic population of the world is in Spanish America. But what a population it is! One-third of the 60,000,000 are aborigines or negroes, who very largely elude every test of civilization. They rise gradually from a state of complete wildness, in which even the most ardent apologist would shrink from recognizing Catholicism to a state of incomplete civilization in which Catholic doctrines mingle light-heartedly with pagan beliefs and practices. A third more are half-castes, with, to a very great extent a half-caste civilization. Less than one-third are whites, and these whites, apart from certain classes of foreigners, are at a lower cultural level than Spain or Portugal. Of the 65,000,000 about 53,000,000 are densely ignorant and illiterate. And of the remaining 12,000,000 (whites and half-breeds) the majority of the men, we shall see, are either indifferent to, or intensely hostile to, the Catholic Church."

He further states, that "their fidelity is the mere quiescence of an inert mass, not a discriminating choice to remain Catholic. The serious problem for the social observer is to discover the attitude towards Catholicism of the educated one-fifth of their teeming population And the moment he approaches this problem he discovers what he has discovered in Italy and Spain. Of the cultivated minority the Church of Rome has lost a good 50 per cent. in the course of the last century, and her losses increase with each fresh extension of education. It is not too much to say that she has lost 7,000,000 or 8,000,000 inhabitants of the chief countries of Spanish America." This whole discussion is worthy of our most careful attention, and we will continue it in our next article.

OLD BRICK CHURCH.

Smithfield, Virginia.

By Rev. R. R. Phelps, Rector of Newport Parish, Smithfield.

Five miles from Smithfield, on the road from Smithfield to Suffolk, stands the oldest Protestant church in America, with its original walls and tower intact.

It was called originally "The Brick Church." As its age increased and its membership decreased, it came to be known as the "Old Brick Church," and it is popularly so known to-day. It was first styled "St. Luke's," much to the disgust of those most interested in its well-being, by the Rev. W. G. H. Jones in 1820 to 1826, after it was already nearly two centuries old.

It has occupied a rather unique place in history. It has known comparatively little of active life in its most stirring phases. Perhaps this modesty has been its salvation. But its silent testimony has been most eloquent. Built of the very best material, of the finest workmanship, according to the best designs then known, of unusually large proportions, it bears witness to the fact that there were then men who dedicated their very best to God. Its arches have not rung with strains of stately chants, or the fiery flow of oratory; but for near three centuries it has been itself a splendid record and witness of a splendid faith in God. It is a silent challenge even to the casual observer and passerby. Look at your gaudy and cheap houses of worship to-day! What one will last three hundred years? Look! How those who made the greatness of the nation gave their very best to God! See this simplicity, this dignity, this grandeur. Behold how this and this alone endures.

Our sources of information are meagre, but very clear. The old vestry book of 1630—1734 was buried during the Revolution to prevent its destruction by Tarleton. When it was later dug up and exposed to the air, it crumbled into dust; not, however, before large portions of it were read by Francis Young, then clerk of the court, and Nathaniel Young, his son and deputy. The information so gained has

been handed down orally to the present day. Another source is the vestry book of the "Upper Parish," now Nottaway parish in Southampton County. Besides this we can reconstruct the history, with slight lapses, from 1642 to 1830 from State papers and wills. Thus we are able to make out the following brief account:

The original parish, coterminous with the present counties of Isle of Wight and Southampton, was organized in 1630. In 1632 the present church was built, under a Mr. Jos. Bridger, father of Col. Jos. Bridger, whose tombstone is now placed in the center isle and who was "counsellor of State to Charles II." This was thus the third church built in the colony and the only one of the three first now standing.

From the time it was built to the Revolution, there were only normal interruptions in its ministrations. It was but little used from that time to 1830, when it was almost completely abandoned—though almost providentially a new roof was put on in 1838. In 1832, exactly two centuries after the foundation of the "Old Brick Church" was laid, the present church in Smithfield was built, as being a more convenient location. From 1887 to 1894, under the administration of the Rev. David Barr and the Rev. F. G. Scott, money was raised by subscription from all over the country, a new roof put on, stained glass windows donated, new furniture provided and the interior woodwork replaced. Under the Rev. F. R. Lee, in 1908, more money was raised, partly by subscription and partly by the vestry of Christ church, Smithfield. This was used to lay a cement floor throughout the entire church and to replace the then rotten wainscoting with cement stucco.

Thus it has been reshingled three times in three centuries, in 1737, 1838 and 1887. The windows and the interior woodwork and furniture have been once replaced, in 1894, and once repaired since then, in 1908. At the present time it needs a new roof. If one is not put on in a very few years, all the interior work will be ruined and the vast amount of energy and money expended in its restoration, will have been spent in vain.

Though this "Old Brick Church" is located in Newport parish, it is of no immediate peculiar advantage to that parish, either financially or spiritually, as we have no congregation there in the technical sense. The interest which Newport parish has in its preservation, is an interest which should be shared by every parish in the State, by every one who thinks that religion plays an important part in establishing and preserving the greatness of a nation.

The rectors of Christ church, Smithfield, have given of their time without stint and the vestry of their means to preserve this old church. They can no longer carry on the work as it should be done, as it is all that they can do to support their own church. Moreover, as one looks over the old lists of vestries and communicants of "Old Brick Church" he sees names of men prominent from north to south and from east to west, and names of men now belonging to other churches. It is reasonable to conclude, therefore, that this church was once a vital influence in the past of these families, now so far beyond its borders, but haling from this section and belonging to this church originally—these families who have done and are doing so much to make and preserve the nation great. Descendants of these families all over America, irrespective of present church affiliations and legal residence, owe this old church a debt of gratitude hard to repay, for what they are, because it helped to make their ancestors what they were. The responsibility of the preservation of this splendid monument is not local, it is as wide as the diocese, it is as wide as the State, it is as wide as the nation.

There are now two great needs. One is an immediate and pressing need to put on a new roof. The other is to raise an endowment to keep the building in repair. There is a local society whose work it is to keep the grounds in order. But it is small and its means limited. It is more than it can do to put and keep the yard in any kind of suitable shape. The purpose of this society was merely to see after the grounds; it cannot appropriate money for the church.

The way that money has been raised before to restore this church was by subscriptions secured through a campaign of begging. This is very undesirable. It places an unjust and unnecessary burden on the rector of Christ church. One must raise a big stir every time that there is to be any repair. Thus minor repairs are neglected till they are big repairs and many in number. Each succeeding agitation makes the next more difficult. Besides it is easy to raise money to restore; it is very, very difficult to raise money to repair a restoration. It is pathetic how, as a nation, we are willing to put vast sums of money into a thing and have all that money go to waste, through parsimony in providing running expenses.

Here the nation has a monument of far more value than any which can now be built. Shall we be content to let it go in disrepair, and finally fall into decay, for lack of some regular, systematic means of preservation? Shall we always be forced to work by fits and starts? Thus ever losing two-thirds of the value of our investment? Or shall we arouse from our lethargy and take efficient means to preserve this priceless treasure that we have?

CHURCH INTELLIGENCE

Calendar for August.

1. Ninth Sunday after Trinity.
6. Friday. Transfiguration.
8. Tenth Sunday after Trinity.
15. Eleventh Sunday after Trinity.
22. Twelfth Sunday after Trinity.
24. Tuesday. St. Bartholomew.
29. Thirteenth Sunday after Trinity.
31. Tuesday.

Collect for Eleventh Sunday After Trinity.

O God, who declarest Thy almighty power chiefly in showing mercy and pity; mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

THE EMERGENCY FUND.

The red letter day for the Emergency Fund was the day on which a check was received by Bishop Tuttle for $25,100. This came simply from "Two Friends," and is not to be credited to any apportionment. Such generosity has lifted the Fund far on its way to complete success, and has sent a thrill through all of those interested in the campaign. This is by far the largest gift yet received. There have been two gifts of $5,000 and thirty-nine gifts between $5,000 and $1,000.

The Fund at the close of the first week in August was $303,000. As yet hardly one-third of the Church has shared in this appeal. There have been 2,500 parish offerings, and over 5,000 individual offerings. New York has now given $52,843; Pennsylvania, $35,473; Massachusetts, $18,333; Newark $16,521; Connecticut, $12,332; Rhode Island, $6,987; Chicago, $6,473; Bethlehem, $5,390; Ohio, $5,638; Minnesota, $2,533; Missouri, $2,004; South Carolina, $1,730; Los Angeles, $1,620. From the foreign districts have come $2,473.

There has been quite an increase of interest and gifts since Bishop Tuttle's letter. Many of these are second offerings, of which one was $500. Four were $100 each, and quite a number of $50, $25 and lesser amounts. In summer resorts many efforts are being put forth in behalf of the Fund, and in a number of parishes throughout the country the appeal is being placed before the congregations a second time. The Church's determination evidently is that the deficit shall be wiped out and all bills paid.

In this final month of the fiscal year, the last efforts are being made on the apportionment. It cannot be too strongly emphasized that the strength of the Emergency Fund is dependent on the Church's success in meeting the apportionment. In so far as we fail in this, the Fund is crippled. In so far as last year's standard is reached and exceeded exclusive of the one day income plan, the Fund is preserved. The latest report from the treasurer's office is that the apportionment is a few hundred dollars ahead of this time last year. The next two weeks must see that this record is maintained. Parish treasurers are urged to send remittances promptly to Mr. George Gordon King, treasurer, No. 281 Fourth Avenue, New York city.

THE NATION-WIDE PREACHING MISSION.

If any one will divest himself for a brief time of purely temporary considerations, local and parochial issues and the money-stress and will seriously weigh the purport and intent of this proposed mission, it is incredible that he should not be enthusiastic over the enormous possibilities for good of five thousand clergymen in the United States engaged for a period of a week or more at the same time in a united effort to raise the spiritual tone of our one million communicants, and to bring back into effective co-operation one-fifth as many more who are now carelessly pursuing their way without any share in the life and activities of the Church.

The simple sincerity in the manner of introduction of this proposition, its adoption by the House of Deputies, the concurrence therein of the House of Bishops, and the strong committee selected to promote it, are in evidence of the need, the opportunity, the means and the widespread conviction of attainable results.

Observe the sane and judicious phrasing of the preamble and resolution upon which the action of the General Convention was taken:

"Whereas, our age calls in no un-

certain way for a revival of the prophetic ministry, and a re-emphasis upon the certain and unchanging words of eternal truth that pertain to salvation; and

"Whereas, a new accent needs to be placed upon the essential solidarity, as well as the broad catholicity of a Church that witnesses to and seeks to promote faith and order; therefore, be it

"Resolved, the House of Bishops concurring, That this Church in General Convention assembled, registers its desire and will to undertake a preaching mission of nation-wide proportions, that in its scope shall be inclusive of the Church at large, and whose sole purpose and aim shall be the salvation of men through Him Whose name is above every name." (Journal, General Convention, 1913, page 287.)

Is there any one unconvinced of the need of such a revival of prophecy, of the restressing of the words of truth?

Can any one doubt the value of the manifestation of our essential solidarity which would thus appear to our beloved country?

Could there be found a more obvious token of the catholicity of the Church than the sight of her entire ministry devoting itself at the same time to one purpose, and that the heralding of Him Who comes bringing salvation?

Does not this question challenge the consideration of all diocesan conventions, of conferences and convocations throughout this broad land?

The planning of months, the study of weeks, the daily intercession of every churchman are none too much to ask if we are to make of this occasion what it rightly ought to be, the greatest spiritual advance that the Church in America has ever known.

The Committee of the General Convention sent out its call many months ago and has thus given opportunity and time for organization.

How seriously some of us have taken this call as a very direct and urgent one from the Church is indicated by the fact that the diocese of Atlanta in Council appointed its Diocesan Committee in the month of May. In less than a month thereafter the appointments were made and accepted and the program for the diocese shows provision of two clergymen for each parish and one for each mission in the diocese except nine which will be cared for a little later.

I am informed that twenty-five or thirty dioceses have appointed their committees. We hope we may assume that those committees have already gotten to work and have secured their preachers.

In the interest of promptness and of a certain personal value to each one of them we have so far, except in one instance, confined ourselves to the clergy of the diocese. We are deeply interested in the arrangements of our sister dioceses, and we are hoping and praying that no diocese in our country shall omit attention to a nation-wide plan which is so valuable in its prospects to our whole American Church; and that the diocesan authorities will lose no time in making up and urging to action their committees. Cannot the Church in the United States of America for once in its history agree to do a given thing which all approve and in a given time to which all would naturally consent?

So new, vital and interesting a proposition might well occupy a part of one's time even on vacation. If left to the first of September the delay may seriously interfere with the completion of diocesan schemes, as it certainly would with the requisite preparation for the mission.

C. K. NELSON,
Bishop of Atlanta.

SUMMER CONFERENCE AT LAKE GENEVA, WISCONSIN.

Only four churchmen participated in the summer conference of the Laymen's Missionary Movement at Lake Geneva, Wisconsin, July 28th-August 1st, which was attended by upwards of 300 persons They were the Rev. Edward Henry Eckel, Sr., provincial secretary of the Southwest; the Rev. H. L. Cawthorn, rector of St. Luke's church, Chicago; the Rev. M. B. Marshall, rector of St. Andrew's church, Norfolk, Va., and Mr. David H. Brown, secretary for the dioceses of Virginia and Southern Virginia. It is interesting to note that the Virginia dioceses are the only ones in the country to elect a local field secretary for the Laymen's Missionary Movement. Mr. Brown will be supported by a private fund contributed by laymen of the Church for this purpose. Mr. Eckel was elected chairman of the churchmen's section of the conference. Though the group was small, daily meetings were held for prayer and discussion of the missionary movement in the Church, which resulted in the adoption of a series of recommendations relating to participation by churchmen in the coming conventions of the Laymen's Missionary Movement, and Educational Campaign. These recommendations in brief were: (1) That the Board of Missions be requested to publish to the Church its resolution adopted in May promising co-operation, and to send a letter to the clergy in the convention cities requesting their active participation in preparations for the conventions and in the conventions themselves; (2) that the Spirit of Missions, the general Church papers, and diocesan papers be requested to keep the Laymen's Missionary Movement and its conventions prominently before the Church throughout the season of the conventions; (3) that the Bishop of each diocese be requested to write all his clergy inviting their interest in the Laymen's Missionary Movement conventions, and (4) that the Board of Missions be requested to assign two men to every convention city for a period of from two weeks to a month before (according to the size of the city) to organize the participation of churchmen in the convention, and to remain afterwards to establish what the Laymen's Missionary Movement conference itself calls "conservation" work.

The conference as a whole gave much time to prayer and the discussion of plans looking to the projected conventions of the Laymen's Missionary Movement educational campaign, which will be held in seventy-one cities of the country from October 14th-17th (Chicago), to April 12th-16th (Brooklyn), and end with a "National Missionary Congress" in Washington, D. C., April 26th-30th. Omitting the dates, the following is a list of the cities where Laymen's Missionary conventions will be held: Chicago, Buffalo, Detroit, Pueblo, Pittsburgh, Denver, Topeka, Wichita, Baltimore, Philadelphia, Mitchell (South Dakota), Milwaukee, Portland (Me.), Boston, Cincinnati, Wheeling, Waterbury, Manchester (N. H.), St. Louis, Cleveland, Albany, Toledo, Houston, Duluth, New Orleans, Minneapolis, St. Paul, Rochester, Jackson (Miss.), Fargo, Reading (Pa.), Wilmington (Del.), Billings, Birmingham, Atlanta, Butte, Newark, Spokane, Columbia (S. C.), Seattle, Dayton, Tacoma, Greensboro (N. C.), Portland (Ore), Davenport, Richmond, Sacramento, Kansas City, Lexington (Ky.), San Francisco, Des Moines, Nashville, Fresno, Decatur (Ill.), Los Angeles, Indianapolis, Memphis, Little Rock, San Diego, Columbus, El Paso, Oklahoma, Fort Worth, Pittsfield, Worcester, Harrisburg, Scranton, Binghamton, Syracuse, New York and Brooklyn.

The conference was characterized by a notable spirit of evangelical fervor, interdenominational courtesy and fairness, and a high degree of wisdom in planning and organizing for the work. Not the least valuable and helpful feature of the conference was the daily missionary Bible expositions by the Rev. Dr. C. B. McAfee, of the McCormick Theological Seminary.

GENERAL THEOLOGICAL SEMINARY.

The term of office of the following trustees, General Theological Seminary (elected by the alumni), expires at the close of the civil year, viz.: The Right Rev. Thomas F. Gailor, D. D., the Rev. J. Nevett Steele, D. D., and Robert L. Gerry.

By the new laws, the members of certain classes are requested to make nominations to fill such vacancies. Each class organization should send the name of a Bishop who is an alumnus or former student of the General Theological Seminary; the name of one Presbyter in good standing who is a graduate of the General Theological Seminary; the name of a layman who is a communican in good standing.

Also, the name of one Presbyter in good standing, who is a graduate of the General Theological Seminary, to serve 1916-1917, vice the Rt. Rev. Dr. George Y. Bliss, elevated to the Episcopate.

Nominations "in writing" are to be sent to the secretary of each class (or, if there be no class organization, then to the Recording Secretary, A. A., General Theological Seminary, direct by individuals). All nominations by class secretaries, or by individuals, must be in the recording secretary's hands not later than September 15th.

By the new law, only classes or individuals whose year of graduation ends in "5" or "0," make nominations this year.

The recording secretary is the Rev. John Keller, who may be addressed at the seminary, or at 19 East Park Street, Newark, New Jersey.

McVickar Prizes.

The examining chaplains appointed by the Executive Committe of the Associate Alumni, General Theological Seminary, will hold the competitions for the McVickar prizes in Greek and Ecclesiastical History on the Friday and Saturday before Quinquagesima, 1916. The Rev. Dr. Charles A. Jessup, the Rev. William H. Meldrum and the Rev. Wilbur L. Chaswell have assigned the following books for the Greek examination: From the Septuagint, the prophecy of Micah; from the New Testament, the Revelation of St. John the Divine; from the Fathers, the Epistle of St. Polycarp to the Philippians. In Ecclesiastical History, the Rev. Claudius M. Roome, the Rev. Horace R. Fell and the Rev. Thomas A. Hyde will frame questions on the early history and canonical independence of the Church of England, as being "sui juris" in all ecclesiastical matters, a distinct and independent branch of the Church of Christ.

WARNING.

The clergy and Church people generally are warned against a man calling

himself H. V. Coulter and claiming to have a letter of recommendation from me. He takes money and subscriptions for magazines and Church papers.

I have given no such letter to Mr. Coulter nor to any one else.

ROBERT K. MASSIE,
Dean of Christ Church Cathedral, Lexington, Kentucky.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Blue Ridge Industrial School.

It might be of interest to the readers of The Southern Churchman to know that the Blue Ridge Industrial School, Dyke, Greene county, is now in a position to accommodate about seventy-five pupils and to give them a thorough, practical education. In the academic department the pupils are carried through a course equivalent to that given in the State high schools. In the industrial department courses are offered in agriculture (with special emphasis on horticulture and stock raising), woodworking, blacksmithing, domestic science, domestic and manual arts and music. The school is primarily intended for country children of limited means. In order to put the institution in reach of the poorest boys and girls no charge is made for tuition, and the charge for board is only eight dollars per month. The routine work of the school is performed by the pupils, and for such work a cash credit is given. This enables the pupils to pay during the regular session of nine months a considerable part of their expenses. In addition to this work for a limited number of pupils is offered during vacation at good wages. Poverty, therefore, need be no bar to any ambitious boy or girl getting an education in this school. The school is incorporated under the laws of Virginia and is controlled by a board of eighteen trustees, all of whom are men of prominence and good standing, the Bishop of the diocese being the president. The chief aim of the school is to train pupils for life in the country with the hope that they will become, thereby, more efficient home makers. With this aim in view the institution is like a well-ordered family. Each duty is ennobled, because it gives that pupil's contribution to the wellfare of every other member of the household. The daily repetition of duties makes for neatness, accuracy and industry, while the educational value of it all is kept constantly before the pupils by their teachers. Believing that all education which is not grounded upon the principles of Christianity is deficient, special attention is given to the moral and religious training. The faculty is composed of ten thoroughly trained men and women who in every department are in constant association with the pupils.

The school is located upon the eastern slope of the Blue Ridge Mountains, near the entrance to Powel's Gap, in a section remarkable for its natural beauty and healthful and invigorating climate. It is far removed from any town or city, but this fact enables it to thoroughly safeguard the morals and manners of its students and to impress upon them the importance of the simple life and the dignity of manual work. Owing to the fact that the institution has been entirely dependent upon voluntary contribution for its development and maintenance, its growth has been slow, but it may be confidently asserted now that it has passed the experimental stage, has demonstrated its usefulness and may with confidence look to its friends for its continuous development in the future.

We are confident that there are many bright boys and girls who are eager for just such training as this school affords, but who have not the means to attend our more expensive institutions. We want them to know that we are always glad to receive their applications and, if it is possible, we will make a place for them here. We would like for all those who are interested in such work to know that we are constantly in need of funds. The school has no endowment. The revenue from the students and from the industries of the school pays less than one-third of the cost of operation. Contributions or requests for further information may be made to the superintendent, Blue Ridge Industrial School, Dyke, Greene county, Virginia.

GEO. P. MAYS.

Letter from the Rev. W. D. Smith, D. D.

I have just received a statement from the Board of Missions that Virginia has paid about $2,800 on the Emergency Fund. Our share is upwards of $4,500. In the recent visit to the Piedmont section in the interest of the Missionary Campaign I found that in answer to Bishop Gibson's request most of the clergy had taken an offering for this object. The total for the Apportionment and the Emergency Fund is about $19,000. Is it too much to ask our Church people to make this up in full by September the 1st and so maintain our record of last year?

We hope every parish will pay its full apportionment and send an additional offering for the Emergency Fund and thus help the Board to meet its obligation and wipe out all debt.

In our recent missionary trip in the interest of the Every Member Canvass made by the Rev. C. J. Gibson and myself we found the people everywhere alive and responsive to the missionary appeal. We were much encouraged at the outlook for further development along missionary lines.

(Signed) W. D. SMITH.

The Rev. E. L. Goodwin, D. D., editor of the Southern Churchman, left last week for a brief vacation, the first few days of which will be spent in Atlantic City, New Jersey.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

St. Paul Normal and Industrial School Conference.

The eleventh annual session of the St. Paul Farmers' Conference, held at the St. Paul Normal and Industrial School, Lawrenceville, was full of interest and variety. The conference is an organization of two thousand negro farmers and workers, organized and fostered by the school for the purpose of social, material, moral and religious uplift. Through the medium of the conference the great work of the school in maintaining helpful relations between the races, securing better school facilities, improving farm methods, elevation of morals and encouraging thrift and increased self-respect is carried into every nook of the county with the result that the negroes of Brunswick county are among the best behaved, most thrifty, law abiding and industrious in the State.

The conference gives attention to such helpful and practical things as better methods of farming, better homes, increasing the length of the school term by local self-taxation, buying land, repression of crime, payment of capitation taxes, sanitation and maintaining good relations between the races. The county is divided into conference communities corresponding to the schools and representatives from these are asked to report upon community conditions. There are fourteen questions asked embracing such subjects as the school, the home, neighborhood morals, amount of money raised by extending school terms, number of acres of land bought, number of newly-built houses, or remodelled, repaired, painted or whitewashed; whether frame or log, number of rooms and upon the crop increase, the decrease of acreage, soil improvement, giving of crop liens, growing corn, raising hogs, chickens, stock, production of milk, butter, etc.

The president's address was a masterly review of the year's progress in land buying, home improvement, education, morals, and religious and social improvement.

Mr. J. B. Pierce, United States Government Agent Farm Demonstration Service, delivered a very helpful and instructive address on "Diversified Farming." Mr. D. D. Sizerm, the white farm demonstrator for the county, made a most telling and effective address on "Living at Home."

The night session was devoted to conferences on community conditions. The round table gave opportunity for farmers to tell how they grew their various crops and prepared the soil.

The woman's conference, which took place on the afternoon of the second day, was well attended. Friday closed the conference. The woman's conference, together with the conference itself, donated $45 to the school as a free will offering.

St. John's Parish, Portsmouth:, the Rev. Wm. A. Brown, rector: The Every Member Canvass of St. John's church, Portsmouth, made on Sunday, June 27, 1915, between the hours of 3 P. M. and 5 P. M., is worthy of note, because of its large success, and because of the cheerful promise it holds out for the future. Forty-four men took part in the canvass, approaching 302 persons, among whom, presumably, the 205 communicants of the parish were first addressed. Subscription cards, as many as 216 were signed, representing 227 individual subscribers, all of whom pledged themselves to give regularly to the current expenses of the church, while 123 also promised regular contributions to Missions and Benevolences.

The working out of this financial scheme, thus happily inaugurated, will be watched with much interest, and it is confidently hoped that on the 30th of June next it wil be found that the weekly pledges of $66.25 for current expenses, and $13.87 for Missions and Benevolences, will have brought in the full amount promised for the year, i. e., $3,445 for the one and $721.24 for the other.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Funeral Services of Chaplain Tupper at Federal Prison.

A most unique occasion was the funeral service which recently took place at the Atlanta Federal Prison. Their chaplain, the Rev. Tullius C. Tupper, died suddenly while on a visit to his son in Nashville, and the body had been brought here for interment.

By special request from the prisoners it was decided to hold the funeral services at the prison, leave having been kindly granted by the warden for them to be present in a body on the occasion.

As the chaplain was a priest of the Episcopal Church, Bishop C. K. Nelson

had charge of the service, assisted by the Rev. Mr. Gribben, of St. Luke's. Father Hickey, who had been cordially associated with Chaplain Tupper in the work of ministering to the prisoners, sympathetically assisted in the service. Bishop Nelson read the full Episcopal Burial Service, including the committal, as the services at the grave were to be in charge of the Knights Templar to which the departed brother belonged.

The large chapel was filled to its utmost capacity with the sorrowing friends who had come to pay last tribute, among whom were many from St. Philip's, his former parish, and with the great company of the prisoners who were saddened by the loss of him who had so lovingly served them.

After the lesson, Father Hickey announced hymn "Abide with me," later, "Nearer my God to Thee," and "God be with you till we meet again." These were sung to accompaniment skilfully and sweetly rendered by the Prison Orchestra, and it was a sad feature of the singing to note the subdued moaning song of the prisoners.

At the conclusion of the prescribed Burial Service, Bishop Nelson set aside the churchly precedent and stated that without consultation with the family, or with the warden, he conceived it due and fitting the occasion to make a few remarks.

Referring to the innate conviction of immortality recognized also in the actions of the few who declared in words a disbelief, he stressed that this present life was the time to prepare for that immortality, and that it was open to all, even to those who at some time had grievously offended the laws of God and man. He paid a graceful tribute to the admirable qualities of the departed—without giving his name—in line with the atmosphere of the place, where one's name is lost. He told how that years ago, when he was journeying to take charge of this field he was met at the border of the State by him whom we now mourn, and that ever since that time their relations had been cordial and completely satisfactory. His was a life of sympathetic service and we should lay to heart that such a life is in its essence an imitation of the Christ-life of the gospel.

Father Hickey read by request some lines written in verse by one of the prisoners, the theme being, "He is the Good Samaritan." The burden of the lines was references to Chaplain Tupper's ministrations.

The floral tributes were generous and lovely. The casket was completely covered and many large designs were in place, including one large remembrance bearing the ribbon, "From Friends in the U. S. P."

Perhaps never before has such a scene been witnessed. A priest of the church is usually buried from a church and a chaplain's connection with an institution is usually treated as absolutely closed and terminated by his death. Surely it is of unusual occurrence that a body of men confined in a Government penitentiary—offenders against the law on various grounds—presumably dull to the finer instincts and sentiments of life—should ask for opportunity to unite with the officers in giving evidence and expression to their sorrow at the death of he who had made it his life work to minister to them in their despondency.

A Friend of Years.

Atlanta, Ga.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Summer Activities.

Owing to its extensive coast line and many summer resorts, the work of the diocese of New Jersey goes on in summer with unabated activity. Comparatively few years ago Cape May and Long Branch were practically the only places where the Church was represented. Now there are many parishes and mission chapels, and the care of these forms an important and significant part of the year's work.

Both the Bishop and the archdeacon are busily engaged in visiting the coast places. Bishop Matthews is giving special attention to those places where confirmation is desired, or where there is a disposition to give money and interest to the work of the diocese. Many rectors are away on vacation, but in no place in the diocese, so far as reported, is there any interruption of regular services.

Especially encouraging reports are received from several small and hitherto non-progressive places.

St Peter's, Clarksboro and St. James, Paulsboro, are making marked progress under the rectorship of the Rev. Thomas L. Josephs. At Paulsboro the church building has been repaired by personal labor of men of the parish.

Delair has taken on new life. A house to house canvass of the people by the lay reader, Mr. H. B. Satcher, has resulted in largely increased attendance at services. The archdeacon recently baptized a number of souls there.

Avalon is making special progress this summer, and has met all its missionary obligations, including the Emergency Fund. Several memorials have recently been given by individuals, and a set of linen by the Diocesan Altar Guild.

St. Luke's, Westville, the Rev. H. E. Thompson, of Woodbury, rector, has had some material improvements, the tiling of the church floor and the erection of substantial concrete steps. Eighteen were confirmed in the spring.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

New Home for St. Luke's, Baltimore.

After a lapse of more than half a century, St. Luke's church, a revered landmark of West Baltimore, is to have its tower completed and a spire added. Scaffolding has already been erected at the southwest corner of the building and the stone is being delivered. The unfinished tower has marred the architectural beauty of the building ever since the church was built in 1851, on a lot 100 by 150 feet, donated by Mr. John Glenn, of old St. Paul's parish. Several efforts to complete the tower have been made in the past, but all had to be abandoned, and it was not until quite recently that funds for their purpose became available, through the will of Mr. George L. Herbert, for many years registrar of the parish. Plans for the new tower and spire, in keeping with the original designs of the building, have been prepared by William Gordin Beecher, and the work is to be completed by St. Luke's Day, October 18th, the parish festival. St. Luke's was founded on St. Luke's Day, 1847, when a small company of devoted church people gathered in an "upper room" in West Baltimore, which was then "out in the country." The first rector was the Rev. Reuben Riley. A few years later St. Luke's became widely known throughout the Church under the rectorship of the Rev. Dr. Charles Woodruff Rankin, who was in charge of the parish for thirty-two years, and whose Sunday afternoon lectures and catechisings became very popular and attracted large congregations. From the first St. Luke's has stood for what is known as the "pure Anglican type of churchmanship." The present rector is the Rev. E. Dening Evans, who came to the parish last October from Dunedin, New Zealand. Under his active guidance the parish is taking on a new life generally. Plans are now being laid for the rejuvenation of the parish school established many years ago. During the summer months the Rev. Mr. Evans is holding services every Wednesday night in the town hall at Baltimore Highlands. He takes the vested choir of the church with him for the services, and is much encouraged at the interest shown.

Death of a Devoted Churchwoman.

Mrs. Fannie K. Rich, wife of the late Rev. Dr. Arthur J. Rich, for more than twenty-five years rector of the Hannah Moore Academy, near Reisterstown, Baltimore County, died at her home, "Richleigh," near the Academy on July 29th, aged seventy-six years. Mrs. Rich was a life-long and most devoted churchwoman and ably assistant her husband in the upbuilding of the Hannah Moore Academy. Mrs. Rich was the mother of twelve children, seven sons and five daughters. Two of the sons, the Rev. Alexander M. Rich, of Georgia, and the Rev. Earnest A. Rich, of Virginia, are clergymen of the Church. The funeral services were held at St. Michael's chapel, Hannah Moore Academy, on July 31st, her two sons, assisted by the Rev. Hobart Smith, officiating.

Memorial at Emmorton.

On the first Sunday in July, Mrs. F. W. Baker, of Richmond, Virginia, presented to St. Mary's church, Emmorton, Harford county, a sterling silver baptismal ewer, a memorial to her husband, the late Frederick W. Baker, for many years an honored resident of Harford county, and an ardent friend of St. Mary's church and its first rector, the Rev. William F. Brand, S. T. D.

The ewer was formally presented by Hon. S. A. Williams at the chancel steps, received by the rector, Rev. W. A. Crawford Frost, and reverently placed on the altar. The consecration service preceded the Holy Communion.

When the congregation was dismissed there was a meeting of the vestry, and the following action taken:

At a meeting of the vestry of St. Mary's church in Harford county, held on Sunday, July 4, 1915, the following minute was adopted:

The sincere thanks of the vestry and congregation of St. Mary's church are tendered Mrs. Frederick W. Baker, now of Richmond, Virginia, for the beautiful baptismal ewer, presented by her to this church, and consecrated to-day, as a memorial to her late husband, Frederick W. Baker, for many years a vestryman of St. Mary's. We remember with great thankfulness the many years of devoted service rendered by Mr. Baker to this congregation at a time when the habit of regular giving towards the support of the rector and services had not yet been established, and how his energies were the first systematic effort in that direction, and resulted in overcoming many serious difficulties.

Louis J. Williams,
Registrar.

Copy.

The inscription on the ewer was as follows:

In the name of the Holy and ever blessed Trinity, God the Father, Son, and Holy Ghost, and in memory of Frederick William Baker, born in Baltimore, January 30th, 1839, died in Richmond, April 8th, 1914. Christ's faithful soldier and servant unto his life's end.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

New Parish House at Eddystone.

Bishop Garland laid the corner stone of a parish house for the Mission at Eddystone on Saturday afternoon, July 31st He was assisted in the service by the Rev. Francis M. Taitt, Dean of the Convocation of Chester. The building will be of English Gothic architecture. The basement will serve for the Sunday-school. For the present the first floor is to be used as a chapel, which will be 26x64 feet and the chancel 20x26 feet. Vestry and other rooms will also be on the first floor. The building will be 30x90 feet, and be constructed of Leiperville stone at a cost of $10,000. The large plant of the Baldwin Locomotive Works and other industries are demanding hundreds of new houses and should soon lead to the erection of a large church and rectory. The Rev. William H. Anthony has been placed in charge by Bishop Rhinelander.

Parish House for St. Nathanael's Church

Plans have been drawn and posted to receive estimates for the erection of a much needed parish house for St. Nathanael's church, Alleghany Avenue and E Street. It will be a one-story and basement structure, 25x60 feet.

Notable Events and Improvements.

There were a large number of notable events and improvements in the diocese during the past convention year. Among these were the consecration of the Church of St. Barnabas, built as a memorial to the late Rt. Rev. Dr. Ozi William Whitaker; St. Mary's church, Frankford, built by a loyal and united congregation of 1,700, marking the completion of one of the most successful works ever undertaken in the diocese; the dedication of the Church of the Redemption, formerly St. Ann's Mission, which under the guidance of the Rev. A. E. Clay is becoming one of the strongest and most active centres in West Philadelphia; the new chapel of the St. Simon the Cyrenian, colored, last October, when a class of 105 was confirmed. Memorial chapels have been dedicated for St. Timothy's church, Roxborough; St. Clements, Philadelphia, and Holy Trinity, West Chester. A neighborhood house was opened for the Chapel of St. Michael, of St. Mark's Parish. A noteworthy event was the completion of the twenty-fifth year of the rectorship of the Rev. Jacob LeRoy at St. Martin-in-the-Fields, when he was presented with a purse and a sum of money subscribed, the interest of which is to be for the support of any rector who may retire by reason of age or disability, or to his widow in case of his death. Two new churches are absolutely needed as soon as they can be built—St. George's, Richmond, and Epiphany, Sherwood—where the work is retarded for the want of them The congregations are gathered and the children are crowding into the Sunday-schools. Two others—All Saints', Darby, and Trinity, Logan—are close behind. Both have large congregations and Sunday-schools, and are in important locations.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan

Good Shepherd Mission.

Work has just started on a chapel for Good Shepherd Mission, in the extreme northern end of the Bronx. The chapel is on a site given a few years since by the De Peyster family, a corner lot worth about $7,000, and the chapel is to cost $5,000, all of which has been secured. The field is that north of St. George's, Williamsbridge, immediately joining the Mt. Vernon line, and the Mission is the youngest of the twenty-five parishes and missions of the Bronx. The work was started by the Archdeaconry through help of two Seabury Society laymen, Messrs. Herbert McCallion and the late Henry C. Evans.

Death of Two Clergymen.

A distressing and untimely accident cut off one of the rural rectors of the diocese The Rev. C. B. Mee, of Dover Plains, was gored by a bull that broke loose from its keeper, the tragedy occurring in the street of the village and not far from the church. Archdeacon Pott returned from his vacation to attend the funeral.

The Rev. Dr. F. B. Van Kleeck, for many years rector of Grace church, White Plains, died after a lingering illness. He was seventy-three years of age, and was long Archdeacon of Westchester. He retired three years ago when the present system of church extension came in.

General B. F. Tracy, a member of the Cabinet of President Harrison, a veteran New York Republican and Churchman, is dead at an advanced age. The funeral occurred from Trinity church on August 9th, and was attended by many military and political organization representatives.

Sanity and Sanctity Mark the South American Associations.

By Rev. George R. Van De Water, D. D.,

Rector St. Andrew's Protestant Episcopal Church, New York City.

Sanity is as much needed as sanctity in presenting Jesus Christ to South Americans, and among the young men whom I met representing the Young Men's Christian Associations either in Brazil, Uruguay or Argentina, I am glad to say that sanity seemed a marked and commendable characteristic.

While sojourning along the eastern coast of South America two years ago, I was interested in and impressed by the work of the Young Men's Christian Associations. For many years I have had either active membership in or frequent facilities for knowing the work of this great, world-wide and beneficent organization. Prejudice in most instances is the growth of ignorance. Wherever I have encountered prejudice against this notable Christian agency for human beneficence and spiritual good, I have looked for ignorance as its cause, and invariably found it. It counts nothing whatever against the spiritual influence of the Association, for example, to state what is undoubtedly true that a great part of the work is distinctly educational, hygienic and social. He who said He would if lifted up, draw all men unto him, said also I am among you as one that doth serve. The churches are beginning to see that social service is a very important part of their work in a community. Much as we exalt the salvation of souls, common sense dictates provision for bodies as a desirable way for the coveted attainment.

On my way to the Southland, I had the pleasure of meeting Mr. Myron A. Clark, who had been with his interesting family on a vacation visiting our country. I was quite prepared upon landing at Rio de Janeiro to witness his unusual welcome by some twenty fine-looking and evidently representative young Brazilians who as soon as our ship was anchored in the stream, came aboard to greet him. Afterward I learned that they had prepared a new home and had it all lighted, furnished and ready for the immediate occupancy of Mr. Clark and his family.

I spent in all more than a month in Rio and visited the rooms of the Association on several occasions. Better even than this, for the attainment of accurate knowledge, I heard from the then Dr. Brown, one of our missionaries in Brazil, the man who has translated into the Portugese language the Bible in both Testaments and the Book of Common Prayer, now the Coadjutor Bishop of Virginia, most favorable opinions of the worth and work of the Association. Dr. Brown frequently had Bible classes, and gave other talks there to young Brazilians who were invariably attentive, courteous, deeply interested to know about Christianity in unperverted form, even when not wholly ready to embrace it. My most casual visits, together with talks among men, also conversations with business men, the consul, and our ambassador, all confirmed me in my favorable opinion of this work.

My visits to the Association in Montevideo were of similar nature to those in Rio. They were engaged there in an effort to raise funds for proper equipment and seemed greatly encouraged by their success. At Buenos Aires I was fortunate enough to be there at the time of the dedication of their new building. It is a beauty, very favorably situated, admirable in all its appointments, and very liberally patronized by all sorts and conditions of men. Students from the university and young fellows of the city are found there in large numbers, attending linguistic classes and using the library, reading rooms and gymnasium. I observed also sailors of all nations who were there in numbers and felt at home.

Again, at Sao Paulo, I heard very favorably of the Association work from the English minister. I recall his enthusiastic appreciation of the work of the Assocation among young men of that most cultured city of Brazil.

So far as religious work in South America is concerned, it needs to be understood to be appreciated. Merely to live acceptable Christian lives is missionary work down there. Any agency that elicits their interest, and gains their confidence, is certain after a time to win their souls.—Association Men.

The Joy of the Lord.

Here is a guiding sentence from the word of God: "And when the burnt offering began, the song of the Lord began also." The song began with the sacrifice. Joy is wedded to consecration. When life became sacrificial, song was awakened in the soul. This also is a part of the divine plan for the children of men. Song breaks out in service There are motor cars fitted with electric light, but the light is conditioned upon movement. The car generates the power as it runs; a long stop, and the light goes out. Joy dies out when we are idle. We generate it as we serve. We begin to sing the song of the Lord when we spend ourselves in the labor of his kingdom. Let us take up some bit of work—the personal care of somebody else or some service in the city or some kind of interest among the needy people far away. Let us take up the yoke of the Lord Jesus and draw our share of the world's burden and so "enter into the joy of the Lord."—Dr. J. H. Jowett.

Christianity and the Community

Thy Kingdom Come on Earth

A hopeful example of the possibility of the settlement of industrial disputes by arbitration, with the consequent substitution of justice and satisfaction in place of bitter strife, is afforded in the case of the recent dispute between the manufacturers and workers in the garment trades of New York City.

Mayor Mitchell appointed a Council of Conciliation, of which Dr. Felix Adler was chairman.

The articles of settlement as laid down by the council, consisting of Dr. Adler, Charles L. Bernheimer, Louis D. Brandeis, City Chamberlain Bruere, Dr. George W. Kirchwey, and ex-Judge Walter C. Noyes, provided for an agreement for two years, to be renewed for a like term at the expiration of two years unless either party shall give a two months' notice of a wish to abrogate the agreement. The union agrees that there shall be no strike during the term of the agreement. The agreement, besides defining the right of discharge, established a minimum scale of wages, affirmed the right of the workers to organize, gave the employer the right to distribute work according to the condition of trade, the right to select his own employees, and the right to reorganize his shop when he thinks it necessary.

The following table shows the weekly wage scale won by the unions, compared with the former scale:

	New Rate.	Old Rate.	Rate Asked.
Cutters	$27.00	$25.00	$30.00
Jacket upper pressers	25.00	23.50	28.00
Reefer upper pressers..	25.00	23.50	28.00
Skirt upper pressers ..	23.00	21.50	26.00
Skirt under pressers..	18.00	16.50	20.00
Jacket under pressers.	21.00	19.50	25.00
Reefer under pressers.	21.00	19.50	25.00
Sample makers	23.00	22.00	25.00
Basters	15.00	14.00	16.00
Skirt finishers	11.00	10.00	12.00

✠

The increase won by piece workers were: Operators granted wage of 70 cents an hour; they asked for 75 cents. Finishers granted 50 cents; they asked for 60 cents. Buttonhole makers granted 90 cents to $1.30 a hundred; they asked for $1 to $1.40.

After the settlement had been announced, Dr. Felix Adler, head of the Council of Conciliation, said:

"We have tried in twenty-three sessions to consider the urgent claims presented by both sides. We do not feel that we have done absolute justice, but we have established a footing to produce good will, which is essential to peace. Either side may claim the victory. That is a minor matter. What is real is that we have created the machinery for the settlement of disputes.

"The Mayor's Council is to continue in force. To-day's action is a treaty of peace. It is a beginning of the establishment of a common understanding for the settlement of social differences."

✠

From the secretary of the Rural Life Conference of the University of Virginia Summer School has come the following very interesting communication:

"Your attention is invited to the enclosed resolution which was passed during the Rural Life Conference, held at the University Summer School, July 5-9, 1915, and attended by ministers representing nearly every religious body in the State, as well as by numbers of school teachers .

"As you probably know, public schools in a number of States are now crediting their pupils with a certain number of units of Bible study, secured under certain prescribed rules, in week-day or Sunday Bible schools conducted by any or all the churches of any community. The essentials of such a plan are: No child takes the Bible teaching except where parents desire it. Every child goes to the denominational school selected by parents. Every school of the Bible uses the part, and the version of the Bible desired, whether Jewish, Catholic or Protestant. Where day schools of the Bible are practicable children are excused from public school for certain hours, those whose parents do not wish them to be taught the Bible being kept in school and taught something else by regular teachers. Where Sunday-schools are used it simply takes longer to finish the courses and get credit.

"It seems highly desirable that Bible study in Virginia should be dignified by putting it on a par with other subjects studied by our youth. Some such plan as this may easily make good the lack of religious instruction in our Bible schools, at the same time leaving the responsibility where it belongs—with the Church.

"Will you not see that the resolution is acted upon by the ecclesiastical or educational organization which you represent and the action reported to the State Superintendent of Public Instruction, Richmond?

"If any further information is desired, we shall take pleasure in answering inquiries."

Yours very sincerely,
W. M. FORREST,
Secretary Rural Life Conference and Professor of Biblical Literature.

* * *

Here is the resolution referred to

We, the members of the Rural Life Conference, at the University of Virginia, representing various churches and schools of the State, believe that the time has come for the Church and public schools of Virginia to co-operate for the more effective teaching of the Bible to the young, and do, therefore, urge the various denominational officials and organizations, and the several educational associations of the State, to request the State Superintendent of Public Instruction, in co-operation with their executive heads or committees, to devise and put into effect plans for securing school credit for Bible study according to the North Dakota or some similar scheme.

W. M. FORREST,
Secretary.

✠

Jane Addams, back from the war capitals, reports:

1. That the women from the Hague actually got through to the men in the State departments of the great powers, not merely to drop a tract and be bowed out, but to sit down and talk the issues through. They were not accused anywhere of being "peace-at-any-price" people. Nor was peace their slogan, but some method of approach to a settlement other than the military method which is costing so heavily and is getting nowhere.

2. That these statesmen were for the most part representative of what might be called the civil group in each country; a group which is standing out for victory no less strongly than the military group, but which none-the-less is apprehensive that under the shadow of the war long-fought for civil rights are being invaded; that the longer the war goes on, the less the civil parties will have to say as to its terms of settlement; and that if the military parties of the different nations settle the terms of peace it will mean to clamp militarism upon Europe for a generation.

3. That with the military forces deadlocked along the concrete trenches, the civil leaders would welcome an opportunity to end the war and stay the carnage, but that they themselves are bound hand and foot by the feeling that if they even talk terms of peace their position in their own country and before the world will be weakened; that they would welcome, therefore, action by the neutrals, which would open a way for negotiation with honor, and that the United States, with its mixed peoples, is pre-eminently the country looked to to take the initiative in this emergency.

4. That while offers of mediation by the United States to the belligerents would be rejected, and while no belligerent could ask for mediation, a continuous convention of neutrals would create a channel through which some opportunity might lead to peace; that such a conference should not be made up purely of governmental representatives—who would think and act along rigid nationalistic lines—but should, if possible, be drawn by some more democratic process, from commercial, labor and scientific fields which have genuine international experience.

✠

It is reported from Buffalo, N. Y., that the Republic Metal Ware Company of that city has refused an $80,000,000 contract for the manufacture of cartridges for the allies. James Foster, treasurer of the company, explaining why it was refused, said: "The directors decided that the company would not manufacture any article for this war that would involve the loss of human life. There are higher standards in business than the accumulation of profits."

The Upper Room.

Our prayer output often may be doubled without increasing the time given to prayer. A missionary whose practice of prayer is a continual inspiration and incentive to his friends, recently prayed for greater efficiency in prayer. "Not efficiency that is measured by the hours spent in prayer," he said, "nor by the number of objects of prayer, but real prayer-efficiency that gets into the very presence of God and lays hold on Him for the things that He would have us pray for." There are few Christians, probably, who could not well add many minutes to their regular daily prayer periods. But in this day when elimination is made such a factor in business efficiency, it is well to remember that elimination may help in prayer, and that, whatever the prayer time, its output may be increased. For God can tell us—and He will—what things to leave out of our prayers, and what things to claim from Him in prayer with the assurance of answer.—Sunday-School Times.

He would willingly have others perfect, and yet we amend not our own faults. We would have others severely corrected, and will not be corrected ourselves. The large liberty of others displeaseth us, and yet we will not have our own desires denied us. We will have others kept under by strict laws but in no sort will ourselves be restrained. And thus it appeareth how seldom we weigh our neighbor in the same balance with ourselves.—Thomas Kempis.

Church Knowledge and Nurture

COMMUNITY EVANGELISM.

Evangelistic services held in Warrenton in June, as a town affair and united effort, were reported in this paper soon after, with a summary of results from the preaching of the Rev. Gypsy Smith, Jr., as seen by the rector of St. James church. The Warrenton Committee of Arrangements some months beforehand asked and secured the co-operation of the ministers and laymen of Culpeper, Va., for like services in July under the same leadership. An executive committee was appointed after each of the four congregations pledged their united support, and a joint invitation from all the ministers was sent to Mr. Smith. Subcommittees were appointed. The town was canvassed by the Committee on Personal Work. A subscription for local expenses—tent, chairs, lights, &c., of nearly $500.00 was raised. Prayer meetings were arranged for four nights each week in eight places in the churches and homes of the town, beginning May 18th and ending July 9th. During the services a prayer meeting was held each afternoon in the Presbyterian church. Many residents of Culpeper invited friends from a distance to visit them during the meeting and attend the services.

⚜

The educational side of such services is seldom as prominent as the features by which an evangelist would persuade men "be ye reconciled to God." Yet this is a very valuable and important side, second for the time being in the need for immediate use of an opportunity to influence human wills to definite effort—second only to that duty of reconciliation. The opportunity was a large one. In a town of less than two thousand people, in a tent with between 1,300 and 1,400 seats, at only a few of the twenty-four meetings held, between July 11th and August 2nd, were there some unoccupied seats; while at the others there were always, after the hurry to secure seats, from two to six or seven hundred persons standing. At his lecture on the life of his father, August 2nd, Mr. Smith addressed immediately at the close of a rain lasting more than an hour, an audience of 1,500 people who came early to secure seats, and sat through the storm in a leaky tent, accepting a wetting rather than miss the lecture. His popularity spread through the community, and at Little Fork church, Oak Shade, Ryland chapel, Remington and Brightwood in Madison County, he had congregations of from 300 to 600 people. Accepting an invitation to visit Luray caverns, August 2nd, he was recognized as he passed in automobile through Sperryville, Rappahannock County in the morning. At Luray he received a telegram saying a congregation would await his return in the afternoon for a service and sermon; and when he arrived about 3:30 P. M. he found the court-house open, and in and beside it, a congregation of about two hundred waiting to hear him.

The ministers who heard Mr. Smith had object lessons in the use of the imagination in word-painting and brief, pointed argument, in the preparation of sermons. In delivery, he taught them the value of a wide-awake as well as earnest, sincere presentation of the gospel. In nearly every case he kept an outline of his sermon in manuscript before him, but used it only to refresh his memory as to the main points preached about, or read a quotation or poem. In his pulpit he illustrated the possibility of learning to preach fluently in a very few years, when one is earnestly anxious to move hearers to action, either in confessing Christ, or serving Him—that is, to make men do something, rather than only hear a sermon.

⚜

The laity received their education in scriptural truth along with the appeal to "do God's will and know the doctrine." It came in continuous presentation for three weeks. The message was meant to be awakening, first for Christians, then those who had been, and those who never knew Christ at all. But it taught the hearers who and what He was and is, both from His New Testament biography and Old Testament character illustration of His teaching, or St. Paul's exhibition of the life he "lived by the faith of the Son of God." That this presentation of truth was an education became apparent as Christians began intelligently to serve the Master, enemies became reconciled to each other, and the worldly and indifferent sought to live the answer to the question: "What must I do to be saved?" The evangelist addressed his message to the conscience and the will through the mind as well as the heart. He wrote some time beforehand in answer to an enquiry from Warrenton as to his methods: "I do not find anywhere in the Bible that the Holy Spirit is either sensational or vulgar. I depend absolutely on Him in my work."

⚜

Results are being summed up and noted by the people of Culpeper. Those who signed decision cards simply accepting the Lord Jesus Christ as their Saviour and promising to live for Him, are being cared for in the various congregations for which they expressed a preference, by pastors and laity; Christians are trying to answer the question: "Am I my brother's keeper?" Prejudices have been weakened, and some have disappeared; the power of the gospel forcibly preached with a definite desire to stir human wills to action and to hold human hearts is known and felt. A generous free-will offering was received on the last two days for Mr. Smith's personal use. A men's meeting for the study of God's word each Lord's day is being organized.

⚜

Children's Corner.

Dear Boys and Girls:

Governor Odell was inspecting a State institution for the blind at Batavia, and noticed a golden-haired girl standing at a window. "How do you do, my little lady?" he said to her. She looked up at him with a smile, but her eyes were sightless. "Are you Governor Odell? I have been waiting to see you. I heard you were coming." The governor took her on his lap, and asked her name. "Ruth," she said. "I have a little girl just your age at home," he replied, "and her name is Estelle."

Then they talked freely, and she told her story without bitterness, of her disappointment over having to remain for treatment during vacation, but that "seeing" the governor "partly made up." When he had to leave, he asked for a message for his little girl. Give her my love and a kiss," she said kissing him. The next day he was in Buffalo and bought and sent her the biggest doll he could find. Later he received a note of thanks: "I can feel her eyes shut, when I put her to bed, and and open when I take her up in the morning. I have named her Estelle, and I pray every night that your little girl may never be blind."

When you read the story of Jesus taking little children in His arms and blessing them, don't see it only with your body's eyes. Try to look at it with the eyes of your mind, think about it, and then with the eyes of your heart. See a loving Jesus loving children ere He would want to take them. So open your heart's eyes towards Him, and take Him for your Saviour. In all your Sunday-school lessons and other reading of the Bible, try to open the eyes of your mind and heart, and not only your body's eyes to what you read just with those two eyes. Think over it. Pray over it. When you meet others able to see God's truth with these eyes, you will not have to be sorry that your heart's eyes were blind, but glad that you too could see with them your best Friend.

Sincerely yours,
KENSEY J. HAMMOND.

Old Sins With New Faces.

"My sin looked at me out of the eyes of my son," were the words which fell from the lips of a man who had seen his son for the first time under the influence of liquor. He never knew the full tragedy of his overindulgence until it became the indulgence of the boy whom he looked upon with all a father's pride and love.

The saddest thing about the tragedies which came to affect the domestic life of David was that in a sense they were reflections of his own wrong-doing. Old sins came back to leer upon him in the deeds of some of his children. The poison which had been taken out of his own blood reappeared in the untamed and fiery energy of certain of his sons.

In one of the stories of a powerful English writer a complacent and respected citizen is boasting of the fact that he has been able to survive the sowing of wild oats. He had his fling as a young man, and later he was able to make a place for himself in the life of the community. While he is speaking his son comes in, a son who will carry to the grave the weakness he has inherited from his father. That half-imbecile son is the answer to the father's complacent words.

Indulgence has a way of mortgaging the future. A man's acts not only work out their consequences in his own life—they work out their consequences in the lives of his descendants. It has often been true that a man sowed the wind and his son reaped the whirlwind. The most eloquent voices crying out for clean and self-controlled living, could we but hear them, are the voices of posterity—calling in piteous appeal and begging to be born without the handicaps which the indulgence of this generation will fasten upon the lives of the generations which are to come.

James Lane Allen in one of his books has drawn a picture of a young man standing before the portrait of a Cavalier ancestor and a Puritan ancestor, while the two strains fight their battles in his own blood. The virtues and the vices of the past do battle in men living to-day. The sins of to-day will look out of the haggard, weary faces of men of to-morrow.—N. Y. Advocate.

Family Department

Be Strong.

Be strong! We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift;
Shun not the struggle; face it. 'Tis God's gift:
Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name:
Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not; fight on!
To-morrow comes the song.
—Maltbie B. Babcock.

The Mother's Part in Humane Education.

There are mothers who, though far from being cruel or thoughtless or indifferent, plead the lack of time and knowledge for the humane education of their children in the home. To such I would quote the words of Ruskin: "God never gives a duty without giving the time to perform it." And there are many things which almost any intelligent mother can do along this line.

Most important of all, be genuinely kind yourself. Radiate the spirit of kindness toward all. Illustrate in your own life that "All worldly joys grow less to the one joy of doing kindnesses."

Teach the children that the cry of animals in pain is their only language to plead for help; that because they have not the human power of speech or intellect, we should be their friends and champions; that all these friends in "feathers and fur" have their part in the great plans of the universe the same as we.

And then, oh the power and magic of the story! A mother who can tell good stories and tell them well has an almost unlimited influence over her children. Read little books of nature stories and tell them to the children. Stories of flower and stream and the sky, wild life of the woods; of the birds and their relation to the crop production; of the butterflies and of the part they play in fertilization of blossoms; of the queer-faced but useful little barn owl and garden toad; of the woodpeckers who have no song but are the drummers in the bird orchestra; of the weather-wise muskrat whose little fur overcoat seems twice too big for him, and of the bear who is far from being the fierce fellow the children so often imagine him to be, but who loves his own peaceful society in the big woods!

Mix the nature stories with those of Cinderella, Hop O' My Thumb, and other fairy stories, and little incidents of the great men who had the "gentleness of greatness" toward their fellowmen and all creatures who can suffer pain.

But interest in living things should not be created without sympathy! Without sympathy a boy, when he becomes old enough to use weapons of any kind, would sooner think of hunting with air gun, rifle or trap than with field glass, camera or notebook.

"To cultivate sympathy one must be among living things and caring for them." Thus the children should be allowed to keep pets. Insist upon these being properly cared for. It may sometimes mean a sacrifice of time when you must help the boys in putting the splint or bandage on the dog's injured leg; or in applying liniment to the foot of the little rabbit that has been accidentally cut by the mowing machine; but these little acts are of great importance in making the children kind in heart.

A love of the beautiful, which is natural in every child, should be cultivated. Teach them to observe the bright ribbons of the rainbow, the glory of the sunset's open gates, and "the frail wonder of the flower."

"To see beauty and to love it is to possess one of the chief requisites of a happy and contented mind." Cruelty can have no place in mind and heart that have learned to take note of beauty, which is the twin sister of joy!

Mothers, you who are the central figure in the home, you, toward whom the trusting eyes of little children are turned, a matchless opportunity is yours to be a force in shaping the humane sentiment of coming years! Esteem not this opportunity lightly. If your children grow up with eyes to see, ears to hear, and hearts to feel for fellow men and all living things, waves of humane influence will reach far out from their lives. You will have helped to bring the day of mercy and peace of which wrote the great prophet of old: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid! and the calf and the young lion and the fatling together, and a little child shall lead them."—Our Dumb Animals.

Aunt Josie Washes Dishes.

"I'm sorry you have to wash the dishes," remarked Peggy regretfully from her place in the chair by the window. "It seems decidedly inhospitable of me to strain my ankle just before your visit and not only make you cook the meals for yourself, but wash the dishes after them. If you'd only leave them!"

"Nonsense!" exclaimed Aunt Josie as she fastened herself into a checked apron of generous dimensions. "You don't want to sit staring at a stack of unwashed things all afternoon."

"I know I don't," Peggy promptly returned. "I sometimes think it is worth a strained ankle just to get out of doing them. If there is anything I despise, it is washing dishes."

"Do you, now?" asked Aunt Josie as she poured the steaming water into the pan. "Doesn't that seem rather slighting to the dishes?"

"O, I never slight them," said Peggy virtuously. "I always wash them well, but I won't deny that I get through with them as quickly as I can."

"That isn't what I meant," Aunt Josie remarked. "I think dish-washing is such interesting work."

"Interesting?"

Aunt Josie did not notice the wonder and scorn in Peggy's voice.

"Now, these cups and saucers," she said, swirling the soapy water around them with a dish mop, "remind me of my pink-flowered ones at home. I always love to wash those cups and saucers; they remind me so of my Sunday-school class. Just six of them, all dainty and pink and white, just like my girls are, and trusted to me to keep clean and shining and spotless! I declare, when there's company and I can use all those pink-and-white cups and saucers, I'm as happy as a clam washing them."

"What a funny idea!" said Peggy.

"Then there are my bread-and-butter plates," continued Aunt Josie; "not very fancy, but good and durable, and not likely to break at the least touch. They put me in mind of your Uncle Robert's boys. I use them for pie"—

Peggy giggled. "The plates or the boys?" she asked mischievously.

Aunt Josie chuckled. "One's good as the other for that," she said dryly; "but I was referring to the plates this time. When I use them for pie, as I started to say, I imagine I'm washing the traces of it off the round faces of those boys. It washes off right easy—pie."

"Do they know that you compare their faces to pie plates?" asked Peggy.

"I don't know," confessed Aunt Josie; "you'd think they did if you knew the frequency with which they come over to have them filled. Anyway, I love to wash those plates. And I like to wash the silver. I slosh it up and down and around in the water like I was scooping up buried treasure. And it always kind of surprises me when it comes up all shining and silvery, just like I'd never seen it in my life before. I rub each piece just so and polish it and look at the pretty designs on it. Seems like I never enjoy my silver like I do when I wash it."

Peggy watched her lovingly lift the silver and rinse it.

"You've got real pretty silver," said Aunt Josie. "You must enjoy it. And, I declare, if this little teapot don't remind me of Dr. Patton! He's got such a funny, fat little figure. Well, doctor, I'll give you a good rubbing. And this little creamer and sugar look for the world like the Misses Elwood—maybe you've heard me speak of. They're twins, you know, and what used to be called old maids when I was young. And Miss Tiddy always lifts her head just the way this spout points upward. Well, I declare!" She rinsed the pitcher and wiped it carefully. "Miss Tiddy wouldn't like for me to slight her," she remarked; "they're both of them that dainty. Miss Liddy, she's got the whitest crown of hair you ever saw—a regular mop of it, too—but the other twin is black as ever. I vow that this little white lid makes me think of Liddy's hair every minute that I'm washing it. I'll just give an extra bit of polish with this clean cloth. Liddy's awful proud of her white hair."

She set her creamer and sugar in the china closet carefully.

"Land sakes!" she laughed when she returned to the dish-pan. "If this don't look like Storekeeper Brown, that lives right around our home corner!" She held up a celery holder of substantial appearance.

"Mother bought a heavy one, so it wouldn't tip over easily," Peggy said in explanation.

"Couldn't tip over easily!" laughed Aunt Josie. "If that isn't just S. R. Brown to a nicety! That man—I don't believe he could tip over; I'd have to see it to believe it. He's about as substantial a man on his feet as I ever saw and as stolid. I'll just give him an extra brisk rub, not too carefully, either, 'cause he can stand it. And the prices he charges—I'm almost tempt-

ed to rub him real hard and heavy. Seems like it would relieve my feelings when I think of him."

"You may rub as hard as you like," Peggy told her. "You can't hurt it any."

Aunt Josie put the celery holder in the scalding water. "That's just it," she said aggrievedly. "With that kind of people you can scrub and rub them as hard as you like, and they never feel it. Perhaps it's just as well. I declare, I'm done with the china and glassware and silver!"

"The pots and pans are the worst," Peggy remarked.

"Pots and pans are just like people," Aunt Josie returned, rolling her sleeves up higher. "You've got to know how to handle them. Some of them have to be soaked to get the evil out of them, and some of them need a good, lively scraping and scratching. Some of them need both, and then you've almost got to scrape the enamel off them to get it. Depends, too," she continued, wiping out a skillet, "upon what they've had cooking in 'em and how soon you commence scraping or soaking after you take it out. No use in blaming kettles or people, either, for things that are caused by your own neglect. Both of them are pretty tractable if you take them at the right time." She cocked her head to one side and listened. "Just hear that teakettle singing!" she exclaimed. "Puts me in mind of Mame Gardner's singing; 'tisn't very loud nor very strong, but its homey and sweet. Dear me! How that reminds me of Mame! I guess I'll set it back, or I'll be getting homesick. Speaking of boiling," she went on, "did you ever notice how little shallow pans, that boil the quickest and loudest, always go dry so easy and make trouble? Ain't that just like people? Some of us are shallow and boiling and always going dry; and some of us are big and hold a lot, and it takes a long time and a lot of fire to set us a-going. Some of us are just little, thin bake tins that burn everything intrusted to us and are as no account under a hot fire as anything; and some of us are casseroles and bean bots and never burn a thing, but just cook them placid-like and easy until they are all done and a golden brown, a sight for the eyes that behold them. And some of us are fine-looking and fancy, but as practical as a hay press in the kitchen. I wonder what kind we are."

"I wish I knew," sighed Peggy.

"Well, at any rate, the dishes are done," remarked Aunt Josie as she hung up the dish towel.—Faye N. Merriman, in Christian Standard.

For the Southern Churchman.

Utilizing Odd Moments.

Alan Pressley Wilson.

There are many times during the day when one has a few moments' spare time. These the average person wastes in idleness when they might be utilized and made to serve a good purpose. Time is valuable and time lost is money lost. There was a time when it was considered useless to look carefully after the littles of life, but, in this age, we must look after the littles of time as well as the littles of money.

Our grandmothers utilized the odd moments from their lives of toil and the odds and ends of cotton and woollen goods in making the lovely and durable rag carpets and mats. Hugh Miller, a Scotch stonemason, made use of the spare moments in studying geology, and became noted for his acumen. John B. Gough, that mighty apostle of temperance, was an unlearned apprentice, yet he put his odd moments to good use and became a forceful speaker and one whose arguments could not be contraverted.

Rest is largely gained by change of occupation. If one has been doing brain work and feels tired he may be refreshed by turning his hand to useful manual labor which gives exercise and employment to a different set of muscles. On the other hand, one may gain rest from heavy work by taking up some form of study and pursuing that for a short time. In either case, you will find upon your return to your regular work that you are greatly refreshed.

A good plan is to carry a book or pamphlet in your pocket and whenever you are compelled to wait for an appointment or desire to rest from manual labor, take it out and study its contents. Each moment spent in thinking or reading improves the mind to that extent. The world's greatest statesmen use this method in order to keep in touch with the affairs of life. Joseph Pulitzer, although blind, employed two or three readers who would relieve each other in reading to him. Not only was the news of the day absorbed in this manner, but the classics were read to him and he easily became the best informed man of his day. Charles Broadway Rouse pursued a similar method and the ride from his home to his place of business was occupied by some one reading to him, and Mr. Rouse was as well informed on the questions of the day as any man with good sight. William Carey, the pioneer missionary, a cobbler by trade, learned twenty-two languages while making shoes. On an improvised rack in front of him a language book always rested and he read and studied as he worked.

It may not be possible for each one of us to order his life as have others, but we can profit by this principle. Nor is it confined to men; women may find time for reading, sewing and fancy work, even in the midst of a multitude of domestic duties. Let us realize the value of time and improve the passing moments.

Lassen Volcano Under Observation.

Mt. Lassen, California, by its violent eruption of May 19th, enters the first rank of volcanoes now dangerously active.

Observations are being made by forest rangers at the scene and from a fire lookout tower on Brokeoff Mountain, a few miles north of the crater, where the forest service last year kept watch on the numerous eruptions which occurred from May to September.

It is not known whether a cloudburst started the last eruption by precipitating rain down upon the molten lava in the crater, or whether melting of the snow on the peak, with consequent flowing of water into the crater, caused the accumulation of steam which blew a river of mud out of the mountain. Mr. J. S. Diller, a government geologist who made a study of the volcano last year, said that he inclined toward the melted snow theory, adding that the bright glow reported as appearing on the clouds of smoke and steam over the crater is a reflection of the red-hot matter uncovered by the eruption, indicating that the volcano is in a more or less dangerous mood.

The river of mud which was shot out of the north side of the crater and down Hat Creek damaged government and private property, destroying bridges which were necessary to permit the entrance of livestock that are grazed on the forest range during the summer. Some 12,000 cattle and 30,000 sheep are grazed on the Lassen forest every year.

Mt. Lassen is regarded as exceptionally interesting from a scientific viewpoint, as it is the only active volcano in the United States proper, is very accessible to observers, and appears to be full of dangerous possibilities. There is much that is not known about volcanoes, and Lassen is expected by geologists to furnish a considerable addition to existing information on the subject.—Young Churchman.

How Shall We Give?

Give—as the morning that flows out of heaven,
Give—as the waves when their channel is riven,
Give—as the free air and sunshine are given:
Lavishly, joyfully, utterly give.

Not the waste drops from thy cup overflowing,
Not a faint spark from thy hearth ever glowing,
Not a pale bud from thy June roses blowing:
Give as God gave thee, who gave thee to live.

Pour out thy life as the spring shower pouring;
What if no bird through the pearl rain is soaring?
What if no blossom looks upward adoring?
Look to the Life that was lavished for thee!

Give as the heart gives whose fetters are breaking,
Life, love and hope, all thy dreams and thy waking,
Soon at life's river thy soul-fever slaking,
Thou shalt know God and the gifts that He gave!

—Missionary Review.

Churches Don't Die Dat Way.

The following story comes to us from Old Virginia:

A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offertory would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man in the congregation said to him before the service: "Yer gwine ter kill dis church ef yer goes on sayin' 'give'! No church can stan' it. Yer gwine ter kill it."

After the sermon the colored minister said to the people: "Brother Jones told me I was gwine to kill this church if I kep' a askin' yer to give; but, my brethren, churches doesn't die dat way. Ef anybody knows of a church that died 'cause it's been givin' too much to de Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climb on de walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord.' "—Lutheran.

Good for Mary.

"The wooing and wedding of the little Puritan, Mary Endicott, is brought back to memory," says "Town Topics," "by the passing of that eminent Britisher, Joseph Chamberlain." Her introduction into English society took place when it was fashionable to be fast. Men and women vied with one another in telling risque stories. But Mary Endicott had been brought up differently, and did not hesitate to show her disapproval of the customs

of the exclusive circle in which she moved as the wife of Joseph Chamberlain. It was her habit, even when present at a dinner-party which included royalty, to get up and leave the table if a neighbor told a story that violated her sense of modesty and propriety. Her husband was at first annoyed by these puritanical outbreaks on the part of his youthful wife, but society soon came to respect her for the stand she took.

It requires moral courage to take a stand like this against social customs. Few people can endure being laughed at, or spoken of half contemptuously as being puritanical. So, we say, "Good for Mary." The risque story is not particularly in evidence among us in mixed society, but there are other tendencies that need to be checked by those who are not afraid of being called strait-laced. A few Mary Endicotts might find an inviting field for activity in the matter of extravagances in dancing and extremes in dress.—Leslie's.

Beyond the Years.

I.

Beyond the years the answer lies,
Beyond where brood the grieving skies
And Night drops tears.
Where Faith rod-chastened smiles to rise
And doffs its fears,
And carping Sorrow pines and dies—
Beyond the years.

II.

Beyonds the years the prayer for rest
Shall beat no more within the breast;
The darkness clears,
And Morn perched on the mountain's crest
Her form uprears—
The day that is to come is best,
Beyond the years.

III.

Beyond the years the soul shall find
That endless peace for which it pined,
For light appears,
And to the eyes that still were blind
With blood and tears,
Their sight shall come all unconfined
Beyond the years.

—Paul Lawrence Dunbar.

Charm of Iceland.

In spite of its poverty, Iceland is one of the most beautiful countries of the world. The scenery combines a wild grandeur, with ingratiating charm in an infinite variety of characteristic landscapes.

The mountain formations are majestic and powerful in outline, showing traces of the volcanic forces which are still active in some places. The large cupola-shaped mountains, which rise like Oriental temples from the ocean or the level plains, their tops covered with perpetual snow, are very impressive.

To this must be added a wealth of mighty and beautiful waterfalls, great lakes, streaming springs, and craters still warm. The view is usually wide and open and the play of colors fascinating, especially in the fair, mild summer nights. The air is clear, healthy and invigorating, streaming alternately from the wide sea and from the snow-covered mountains.

This natural beauty attracts many tourists to the country, and large ocean steamers, filled with travelers, visit it several times each summer. Owing to the lack of transportation facilities most of them must be content with seeing the coasts. When it gets railroads, modern hotels and other conveniences Iceland will no doubt become a popular tourist country.

Iceland has many possibilities for a fair future.—American Scandinavian Review.

For the Young Folks

A Child's Morning Prayer.

I thank Thee, Lord, for sleep and rest,
For all things that I love best,
Now guide me through another day
And bless my work and bless my play;
Lord, make me strong for noble ends;
Protect and bless my loving friends;
Of all mankind good Christians make;
All this I ask for Jesus' sake. Amen.

—(Bishop) A. R. Graves.

For the Southern Churchman.

Life's Young Day

CHAPTER XI.

Mary Barrett Howard.

A Gloomy Easter.

Long before light, next morning, Mary Elizabeth awakened, and unable to curb her impatience to see again those wonderful eggs, she arose and dressed and slipping quietly out of the kitchen door ran down to the little brown house.

Eastertide came late that year, and the previous day had been warm and sunny; but the weather had changed during the night and an untimely frost lay thick upon the ground. No presentment of disaster, however, entered Mary Elizabeth's mind, though her tip-tilted little nose was red with cold as she sped round the corner of the shed just as the sun peeped over the horizon, sending long gleams of light into the dark crevices of the place of hidden treasure. Suddenly she gasped with horror, for the mischievous fingers of Jack Frost had cracked the painted eggs, and the children having neglected to boil them, their contents had escaped, leaving only the broken shells to tell of their former splendor.

The child was too crushed by this unforseen, this overwhelming calamity, to think of home and breakfast, and when Tommy, sometime later, came out of the little brown house, he found her still mourning over the ruins of her hopes.

"Och, Mary Elizabeth!" exclaimed the boy remorsefully, his quick eyes taking in the extent of the catastrophe at a glance, and then resting pitifully on the forlorn little figure with its reddened nose and tear-stained face. "I'd a right to be lavin' thim eggs on the chimneypiece to dhry. I'm the big stockaun to be lavin' thim here to be kilt by the frost!"

But at sight of the boy's good-humored, sorry face, Mary Elizabeth rallied bravely.

"You didn't know it was goin' to freeze, Tommy," she said, choking down the strangling sobs. "We had lots of fun doing them, anyhow, an' if I don't have any Easter eggs this year I—I suppose I can bear it."

But notwithstanding this display of fortitude, Mary Elizabeth found the day the longest and dreariest she had ever experienced. By church time the sky had darkened and was as leaden and dull as her own usually jocund spirits. Her grandfather being still too unwell to leave his room, she was haled off by Miss Durbin to the "meetin'-house" which that lady attended, there to sit for two mortal hours on a hard wooden seat, gazing at blank whitewashed walls, and a pulpit and platform unadorned by a single flower. For a quarter of a century or more ago it was only in what Mary Elizabeth designated "Cat'lick an' 'Pistical" churches that the joyous feast of the Resurrection was celebrated. Miss Durbin had determined to take advantage of the opportunity afforded by the absence of Mary Elizabeth's parents and the illness of Mr. Owen to oblige this spoiled child "for once in her life" to spend a strictly orthodox Sabbath. So after a cold, cheerless dinner, Mary Elizabeth was seated in a straight-backed chair and given Fox's Book of Martyrs with instructions to amuse herself quietly with the illustrations of that cheerful work, until the housekeeper could find time to drill her in her duty to God and to her neighbor, as set forth in the Westminster Catechism. It was hardly to be wondered at that as twilight fell, Mary Elizabeth, for the first time in her life, expressed a wish to go to bed.

Sorrow may endure for a night, but joy cometh in the morning, and Mary Elizabeth awoke in a burst of sunlight to find herself in her mother's arms, and her father's merry eyes laughing down at her. Grandfather was better, and Miss Durbin, delighted to be relieved of her responsibility for Mary Elizabeth's moral and physical welfare, was flying about preparing a breakfast such as no one but that capable spinster could have achieved on such short notice. When the delicious fried chicken and cream gravy, the feathery waffles and amber coffee had had full justice done them, Mr. Carrol went down town and Mary Elizabeth and her mother went home through the dewy, fragrant garden, hand in hand.

The happy child, her troubles of yesterday all forgotten, shrieked with ecstasy as Mrs. Carrol unpacked her trunk and brought out the gifts which her doting parents had brought her. There was a wax doll, who although already as beautiful as any seraph, warbled with plaintive aspiration: "I want to be an angel." There were also charming colored picture books, silken sashes of every color of the rainbow, and boxes of crystalized fruit and French bonbons.

"And here, dearest," Mrs. Carrol said, carefully lifting out a package wrapped in many layers of tissue paper and cotton wool, "is an Easter egg that father insisted on buying for you."

When the last wrapping was removed, Mary Elizabeth caught her breath, for in her mother's hands was the most beautiful egg that had ever been seen outside of fairyland. It was twice the size of an ordinary hen's egg, and was made of ivory, exquisitely enameled in blue and gold. As she gazed at it entranced, Mrs. Carrol touched a hidden spring and it flew open, revealing a blue satin lining and all the appurtenances of of a well-furnished work-box, from an ivory bodkin to a tiny gold thimble.

"You see, darling," Mrs. Carrol explained, "grandfather wrote and told us what a very good girl you had been, and how tractable and obedient you were to Miss Durbin. So although this egg seemed a rather extravagantly costly present for a little girl like you, daddy declared you deserved it. He had been afraid," the pretty young mother acknowledged with an irrepressible gurgle of merriment, "that if we left you and Miss Durbin living in the same house for so long a time the

history of the Killkenny cats might be repeated."

Mary Elizabeth had never heard of that famous fight, but she blushed hotly at her mother's words.

"Grandfather doesn't know about Saturday," she confessed miserably. "I was real p'lite to Miss Durbin till then, I was honest. But she was so mean about those Easter eggs that I stamped my foot at her and told her I just hated her."

Mrs. Carrol's face grew very grave as she listened to further particulars of that unfortunate episode.

"How could my little daughter have been so rude to good Miss Durbin?" she asked sorrowfully.

Mary Elizabeth hung her head.

"Of course you have begged her pardon, dear?"

"N—not yet, mumsey," the child stammered.

"You must do so at once," Mrs. Carrol said decisively," and I think there is something among all these pretty things that you might take her to prove to her how sorry you are."

"Oh, **no,** mother!" Mary Elizabeth cried apprehensively. "Miss Durbin doesn't like dolls nor picture books—cept Fox's Martyrs—and she never wears sashes, and she just despises candy."

"But what about this beautiful egg?" Mrs. Carrol asked, suppressing a smile. "Miss Durbin is an exquisite needlewoman and it would be just the thing for her to take to the monthly Sewing Circle."

"Oh, mumsey, mumsey!" Mary Elizabeth wailed. "I told you she claims Easter eggs are wicked—she calls them popish contraptions!"

Mrs. Carrol laughed. "I fancy," she suggested "that if you took this lovely egg to Miss Durbin and asked her to let you recite to her the 'Legend of Easter Eggs,' it might serve to make the good woman a trifle less intolerant—at least the experiment would be worth trying. Look dear," she continued gently after a silence broken only by Mary Elizabeth's despairing sniffs, "here is a gold thimble that I intended in any case to give Miss Durbin as an acknowledgment of her kindness in undertaking the care of our troublesome little girl, and we will put it in the egg in place of this tiny one which is only meant for your own little fingers."

The indisputable fact that the way of the transgressor is hard, dimly occurred to Mary Elizabeth, as not for the first time, she dragged her reluctant feet along the box-bordered graveled walks on a penitential pilgrimage to her grandfather's white cottage. But she cheered up a bit before she reached her destination.

"I'll play I'm a missionary," she decided, "an' Miss Durbin's a heathen I'm goin' to convert."

"Oh, Miss Durbin," she cried, bursting in upon the spinster, as she was "redding up" her always neat kitchen. "I've brought you a be-yew-tiful Easter egg. See, it's a work-box inside, an' I'm going' to recite a poem to you so you'll know why Easter isn't wicked—and, oh, yes, I forgot, I'm sorry I was saucy to you."

Without waiting for permission or absolution, she began glibly:

" 'Dearest papa,' said my boy to me,
As he merrily climbed on his father's knee,
'Why are these eggs, which you see me hold,
Colored so finely in blue and gold.' "

"Purtend you're the little boy an' I'm the father, Miss Durbin," conseled Mary Elizabeth, pausing for an instant in her missionary labors. "It's aw-fly long," she added with a sigh, "but I hope you'll understand about Easter eggs when I'm through."

The clear, childish voice went painstakingly through the long lines of the poem, and truly enougn, Miss Durbin's grim face softened, as she concluded:

" 'And ever, my child, since that blessed night
When death bowed down to the Lord of Light,
The eggs of that sweet bird change their hue
And burn with red and gold and blue,
Reminding mankind in their simple way
Of the holy marvel of Easter Day.' "

My sakes!" she exclaimed admiringly. "You've got a master good mem'ry child. An' there's some sense to an Easter egg like this here. I cert'ny will admire to take it to the Sewin' Circle, fer there never was one seen in town. But fer all thet I never did, 'n' I never expect to hold with makin' any sort of a to do 'bout Easter ner Christmas, fer it's sech kind o' ructions thet's leadin' this kentry right straight back to Rome."

"Oh, Miss Durbin!" Mary Elizabeth said despairingly, "the egg and the poem didn't do you a bit of good after all, did they? Mother said she was sure they'd make you less in—intolerable."

Miss Durbin grew very red and her sharp eyes snapped ominously. Then she gave a short laugh.

"Thet's some o' your own twistin', like ez not, Mary Elizabeth," she speculated. "Now you jest march home an' ask your ma what she **did** say. Her 'n me's always be'n the best o' friends 'n' I don't want no ill blood betwixt us, not if I ken help it."

Mary Elizabeth went, but quickly returned with an apologetic expression of countenance and one dimpled hand tightly closed.

"I brought this along so I wouldn't forget this time," she explained as she opened her hand and disclosed a large, astonished looking black ant on the rosy palm. "Mumsey says she said intoler—**ant,** Miss Durbin."

"I thought likely," Miss Durbin replied complacently.

She had not the smallest objection to being called "intolerant," for tolerance, in her opinion, was but another name for slack, easy-going indifference toward dirt, dust, the error of Rome and all other enemies against which it behooved a self-respecting New England spinster to wage unceasing war.

"I jest be'n makin' some jam tarts, Mary Elizabeth," she continued in high good humor. "You want one?"

Inevitably Mary Elizabeth did, and after conscientiously restoring the astonished ant to his own vine and fig tree, she climbed to the top of the tall fence-post and set her little white teeth into the flaky pastry with the zest of one who has made full atonement for his transgressions and is at peace with himself and all the world.

(To be Continued.)

Clean Hands.

Mother's checked kitchen apron reached from Phoebe's chin to her toes, and she stood on a wooden stool as she washed the dishes. But even though she was such a little girl, her hands worked so quickly in the warm suds, and the dishes were so clean as she placed them in the rinsing pan that anyone would have said: "Ah, this is not the first time that Phoebe has washed dishes for her mother. She has learned how by doing it very often." And as Phoebe worked she sang so merrily that anyone would say: "Phoebe likes to help her mother, even though the work is dish washing."

While she was still singing, the door opened and Mabel peeped in. Mabel was Aunt Mabel's little daughter and Phoebe's cousin.

"Oh, how can you sing when you wash that greasy pan? Ugh, the thought of how your hands feel makes me creep," and Mabel looked at her own pretty hands. "I will not wash dishes."

"But to-day is Saturday, and Nora can not do more than the baking. It is mother's busy day, and she needs help." Phoebe polished till the pan shone.

"Well, I wouldn't do it," Mabel cried and went away.

When the dishes were all put away on the pantry shelf, the small hands did look a little red, but do you think Phoebe cared for that when mother called: "Thank you, Phoebe, dear. You have made the whole morning easier!" She did not take the checkered apron off, for she knew that mother was hurrying to find time to polish the silver. It was a slow, tedious task, but mother had said to Nora, "I must try to do it."

Phoebe knew why. Uncle Matthew was coming to spend a whole week with mother. Uncle Matthew was the brother mother loved so dearly and had not seen him since he went away to the far country to be a missionary. Phoebe could not remember the day at all, but mother often told her the story.

In a short time the silver knives and forks and spoons were spread on the kitchen table, and how they began to shine! First, a dab of powder on the soft chamois cloth, then round and round went Phoebe's fingers; not a dark stain escaped her notice.

Suddenly the door opened. "Look at your hands. They're as black as a piece of coal." Mabel had come in. As she spoke she rolled her own dimpled hands in her white apron.

"It'll all come off," laughed Phoebe.

"Well, I wouldn't do that for anyone. I thought you'd be ready to come out to play by this time."

It did take a good deal of scouring to take the stains away from the fingers when the bright silver was laid away in its place, but do you think Phoebe cared after she heard mother say to Nora, "See what the child has done! She is a little treasure!"

The clock on the kitchen mantel warned Nora that dinner time was coming, and she cried: "What shall I do! The vegetables are not ready. The baking and the extra work have made me late."

"I'll peel the potatoes, Nora. Let me." It was little Phoebe who spoke.

"You. child! They'll stain your hands again."

"Oh, that stain will all come off." Soon Phoebe was seated on the low kitchen stool with a pan in her lap almost as big as herself peeling potatoes so that father's dinner should be ready on time.

Again Mabel popped her head through the kitchen doorway. "Well, you're the queerest girl!" she called.

"Queer girl, indeed!" snorted Nora. "Never a we bit of help have ye given your mother and she as busy as Phoebe's. Ye ought to be full of shame when you look at your lazy, white hands."

Uncle Matthew came, and Phoebe soon found him to be as dear an uncle as mother had said. He had the strangest way of looking at one. Phoebe said to herself: "I believe he can almost see what I think." Of course this was not quite true, but certainly

Uncle Matthew was very wise. He was so wise that it was not long before he understood just why Phoebe's mother was so gay and happy and rested, and why Mabel's mother sometimes seemed almost too tired to smile.

Both little cousins wondered when, the day before he went away, he caught their two small hands in his big one; side by side they rested; Mabel's soft, dimpled white one, and Phoebe's roughened and red, with here and there a stain. Slowly he said:

"Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment the long day through."

"It's a big mistake that loving work makes them ugly, my dears."

The next day, when Uncle Matthew kissed Phoebe good-bye, he pinned a beautiful gold and pearl pin under her chin as he whispered, "A badge of honor for the little maiden whose hands and heart are pure and clean and good and beautiful, because they are ready to give loving service."—Exchange.

For the Southern Churchman.

Polly of the Clouds.

Beth S. Whitson.

"Did you get the lace for me, Polly?" asked Mrs. Gray, Polly's mother.

Polly had just tossed her hat aside and her eyes were shining.

"Oh, I forgot, mamma!" she exclaimed in a distressed voice. "I went by Annie May's to talk with her about the party, and we were so busy planning games and things, I never thought of the lace at all."

Mrs. Gray smothered a little sigh, then looked up brightly. "Well, don't forget it to-morrow, dear," she said, 'for you will want this dress for Saturday afternoon."

"I won't, mamma," returned Polly, the cloud already gone from her face.

This was on Wednesday, and when Polly came home from school on Thursday, Mrs. Gray looked up expectantly, but Polly began telling her mother some of the things which she and Annie May had planned during the day and made no mention of the lace. Soon she went out to swing in the hammock and study her lessons for the next day, and Mrs. Gray set looking throughtfully out of the window.

"I suppose I should call her in and send her for the lace," she said aloud, "for she is going to be disappointed if the dress isn't done."

But she didn't call Polly, and Friday afternoon found the lace still lacking for the new dress. It was a very short distance to the village, but Polly's mother decided the time was ripe to break her little daughter of a certain little habit which had been growing for sometime.

On Saturday morning, Polly went about her tasks singing, and was so sweet and lovable it was all Mrs. Gray could do to refrain from sending for the lace and finishing Polly's dress at the last moment. It hurt her so to think of making her little girl unhappy. But she was a wise mother and knew that sometimes what seems unkindness to those we love, is the truest kindness, and so she kept to her first decision in regard to the matter.

At one o'clock Polly, with hair combed and face shining, came running down the stairs.

"I'm all ready for the new dress, mamma," she cried happily.

"I'm sorry, dear," answered Mrs. Gray, without looking up from her reading, "but you forgot to bring me the lace and so I couldn't finish the new dress. I laundered your pink gingham, though, and it is there on the chair."

"Oh, mamma," choked Polly, "you—you could have gone for the lace yourself much quicker than it took to launder that dress."

"Yes, I suppose I could," returned Mrs. Gray gently, "but I had a reason for not doing that, little daughter. You see, you were so interested in the party to which you were going to-day that you looked on the days between as merely stepping stones to this one. Pleasure is good for us in its place, but not when the expectation of it makes us careless and forgetful. You have been thinking so constantly of Annie May's party that you couldn't remember any of mother's requests at all."

Polly burst into tears, and running to mother, put penitent arms about her. "Oh, mamma," she sobbed, "I guess I have been going about with my head in the clouds, but I didn't mean to be ugly to you."

"Mother knows that," soothed Polly mother, "but she was afraid the habit would keep growing if something wasn't done to check it."

"I guess this pink gingham will help," said Polly after a moment, a little twinkle in her blue eyes.

"It hurts me worse than it does you, Polly," her mother said gently

"I believe it does, mamma, and I'll try not to let a party make a little goose of me any more, for your sake as well as mine," answered Polly smiling through her tears, and taking up the pink dress, she went slowly upstairs.

Fred's Sentinel.

Fred had been reading for a long time, it seemed to Elsie, and she did wish that he would stop and play with her instead. She could not understand what he found so interesting in those big books without pictures.

Suddenly he looked up and asked, "Papa, what is a sentinel?"

"Well, Fred," said papa, "I usually find that the best starting-point for such a question is the dictionary, and here is what it says: "Sentinel. One who watches or guards; specifically, a soldier set to guard an army, camp, or other place from surprise to observe the approach of danger and give notice of it.' "

"Oh, yes, I know!" said Fred. "A sentinel is a soldier with a blue uniform and a bayonet," and his eyes sparkled as he spoke.

"Well," said papa, "a soldier may be and often is a sentinel, but there are sentinels who are not soldiers, and, come to think of it, I believe there is one out in the yard now."

"Oh, where?" asked Fred and Elsie in the same breath, and looking out of the window eagerly.

"Put on your hats and come with me," said papa. "But wait; first you must be sure of your definition. What would a sentinel be doing?" Papa smiled down into their eager faces.

"Watching," said Fred, who was quick to catch a meaning.

"Very good," said papa. "And now we will go and look for one."

Fred looked doubtful; he was a little afraid his papa was joking, and Elsie, with her mind full of soldiers, held very close to papa's hand.

They went out through the garden and close to the barn-yard fence. "Now," said papa, very quietly, "see who can find the sentinel first."

Fred and Elsie looked about. There was nothing alive in sight but the geese, and they were fast asleep. Then they noticed that one great white goose was not asleep, but was standing awkwardly upon one leg, looking here and there.

"Oh," exclaimed Fred, "I know—" But before he had finished the sentence there was a loud "Quack! quack!" from the big white goose, and instantly the whole flock was wide awake and noisily flapping their wings.

Then how papa and Elsie and Fred laughed! "He was a sentinel, sure enough," said Fred, "for he not only watched, but he gave the alarm. Do geese always have a sentinel on guard when they sleep?"

"Yes," said papa, "they never sleep without one of their number on guard."

"Well," said Fred, with another laugh, "they're not such geese as we take them for, after all, are they?"—The Lutheran.

Two Little Babies.

Two litle babies were born one day,
One in our country and one in Cathay;
To each one's mother her babe was dear,
And though one was so far and one so near,
The same kind Father in heaven had they—
The babe in our country and the one in Cathay.

These babies grew quickly, as babies should,
Sweet and pretty and pure and good.
They grew into childhood day by day;
They grew into knowledge at work and at play;
And no one could tell, except in one way,
Which grew in our country and which in Cathay.

The babies were taught very early to pray
(You know how 'tis done; 'tis a mother's sweet way);
The dear name of Jesus was spoken by one;
The other head bowed to an image of stone.
And that was the diff'rence by which you could say
Which prayed in our country and which in Cathay.

Our Saviour has love for the babes in Cathay.
A heart full of pity for their darkened way.
He wants them to **know** that the God who is true
Is living and listening to them and to you;
Is heeding the prayers of those who obey,
Whether here in our country or afar in Cathay.

Now how shall we carry the tidings to-day—
The story of Jesus to far-off Cathay?
There is only one way; can you tell what it is,
So that all through the world the babes shall be His?
We must send it ourselves, and this is the way—
From the babes in our country to those in Cathay.

Our pennies will go where our love leads the way,
From the babes in our country to those in Cathay;
For pennies are needed, your pennies and mine;
So this is the way, and this is the sign
That Jesus is sent in the very best way
From the babes in our country to those in Cathay.

—Canadian Churchman.

Billy's Adventures in Woodland.

How Mr. Raccoon Prepared His Dinner.

Billy had spent the afternoon walking around the big woods of Wonderland, and had stuffed himself with the sweet wild blackberries and mulberries. He was hot and tired, and finally he dropped down on the ground to rest near the bank of the little creek, at a point where it widened into a broad pool. From the opposite shore a log extended into the water. Billy stretched out flat on his stomach, so he could look down into the stream and watch the little fish chasing each other round and round. He had learned that in Woodland one must keep quiet in order to see things; so now he lay perfectly still so he wouldn't frighten the fish.

The woods were very silent, so silent that presently Billy heard a faint scratching noise across the creek. He peered over and saw an old hollow sycamore tree that had a great hole near the top. Straight up from the ground to the top of the tree, grew a big grape vine. As Billy looked, a head bobbed up out of the hole in the tree and a raccoon climbed slowly out, reached over to the grape vine, grabbed it and began climbing backwards.

The sun had set, and the evening was advancing. The raccoon, who did not see the immovable little boy among the shadows, reached the ground, and walked over to the log and pattered out on it. Billy was surprised to see that Mr. Raccoon looked very much like a bear—which was quite natural, since the raccoon is really a member of the bear family.

Out on the end of the log the animal stopped and, reaching his hands down into the water, pulled up a big snail. He washed and washed the shell very thoroughly, then he put it into his mouth and sucked out the snail, spitting the shell into the water.

Billy was quite breathless with interest. The raccoon went on catching snails, putting his hand and arm down into the water, and feeling all along the log to which they were fastened, till he found one he wanted, then washing it carefully before putting it into his mouth. When he had eaten his fill of snails, he caught a great crawfish and beat it on the log until it was nearly dead. Then he pulled off the shell and legs, cleaned and washed the body and ate it with a good appetite. He was out on the log quite a long while eating his dinner, for it took time to wash everything so carefully. The raccoon does not like to eat any food that he has not washed.

Billy kept so still that Mr. Raccoon had no idea he had such an interested audience. Billy saw the funny black spots around the eyes like a mask, the ringed tail and the pretty front paws that were just like little hands. The raccoon, Billy saw, used them for hands and in just the way he himself used his own hands. Billy chuckled at this, and wondered what Mr. Raccoon would do if he had to use a knife and fork. Fingers were much simpler, he thought.

It was getting dark and Billy knew he must get home before his mother began to worry about him. So he got up and started off. The raccoon was so surprised to see him that it backed off into the water with a splash, swam to the shore and scampered up the nearest tree, just as a screech owl gave its strange laugh. Billy thought the owl was laughing at the raccoon.

Soon Billy met his father coming to look for him, as tea was ready and waiting. Billy told him all about the raccoon, and as they walked along his father sang:

"Oh, the raccoon's tail am ringed all round,
The 'possom's tail am bar',
The rabbit has no tail at all,
But a little bunch of ha'r."

—By H. R. Walmsley, in The Continent.

What Angela Learned.

Once there was a little girl named Angela.

She didn't like to use her napkin at table, and she didn't like to say her prayers. She thought these things were only a bother.

Then one day, when she hadn't put her napkin up nicely, she spilled a dish of strawberry preserve on her clean little dress. Of course this seemed very dreadful, and she did not know what to do to make it right.

She was afraid mother would scold; but mother took Angela up on her lap and told her a story.

"Once there was a little girl," said mother, 'who didn't like to say her prayers. So when she felt herself wanting to do something wrong, she did not ask God to send His angels to keep her from doing it. She did the naughty thing, and it made a spot on her clean little soul."

"Just like this awful spot on my dress!" exclaimed Angela.

"Yes, a good deal like that," admitted mother.

"Then I shall say my prayers every day after this," promised Angela, "and the good angels will help me keep my little soul clean."

And we hope she did, don't we?

The Climbers.

Tabby, the staid old mother cat, was a great pet and liked to lie under the kitchen stove with her four kittens all the day long.

It was warm, bright weather, and mother thought Tabby and her family might as well stay out on the porch; so she fixed a warm, soft box of wool for them to lie in. But they never stayed in it long at a time.

"Put the kittens in their box and let them have a nap," said mother to the little girls when they were tired of playing with their pets.

This they did, but before ten minutes they were under the stove.

"We put the kittens in their box, truly, mother," the children protested.

Mother was at work among her flowers one morning when the maid opened the outside kitchen door and drove out the whole crowd, Tabby and her four kittens.

"Now stay out, you witch family!" she said.

Old Tabby went straight to a dwarf apple tree growing near the shed and up into its low branches, the kittens all following in an eager procession, their gay ribbons flying in the breeze. A grapevine was trained over that end of the shed, and its branches were mingled with those of the apple tree.

Tabby climbed on up and into the vine branches and then into the open shed chamber window, the kittens at her heels. Then they had only to come down the back stairs to the door at the foot, which opened into the kitchen and had a hole cut out in one corner on purpose to let cats through.

Mother watched the last kitten in at the window, then went into the kitchen and found the little family just settling down by the stove. She put them out again and called the children to see the kittens climb. They laughed and laughed at the funny, roundabout way of reaching the kitchen.

"It is like the game of follow the leader," they said.—Exchange.

Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all.—Henry Drummond.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring.
Box 64 D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....

Resorts

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN,
Blue Ridge Springs, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

PRIEST — EXTEMPORE PREACHER, good reader, energetic worker, desires call, Address RECTOR, care Southern Churchman.

POSITIONS WANTED.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va.

AN ELDERLY LADY—A VIRGINIAN and a churchwoman—desires a situation to teach. Highest testimonials. To teach Music, Latin, French and usual English Branches. Last position held nine years. Mrs. S. C. Rowlett, Belmont, N. C.

EDUCATED LADY (CHURCHWOMAN) desires a position in home of best class as housekeeper or companion for invalid lady—housekeeper with care of small children, either in home or school. Best references. Address M. F., 118 East Franklin Street, Richmond, Va.

A YOUNG LADY DESIRES A POSITION to teach English, French and music. Have had several years' experience. References given and required. Address Miss J. Randolph, Arrington, Nelson county, Va.

POSITION AS MATRON OR TEACHER IN Southern Church school by middle-aged woman Experience of ten years. Address 171, care The Southern Churchman.

YOUNG LADY DESIRES POSITION. AM willing to and fully adapted to do any work a lady would do. References given and desired. Salary given. Address 172, Southern Churchman.

BY EXPERIENCED TEACHER POSITION as governess. References. Address MISS HELEN CHASE, care Mrs. Chas. W. Warfield, Cooksville, Md.

POSITION WANTED AS COMPANION OR nurse for a lady. Would not object to leaving city. Address Miss E. H., 2225 Grove Avenue, Richmond, Va.

CHAPERONE FOR GIRLS, MATRON OR housekeeper. Experienced institutional worker. Best references. Address 175, care Southern Churchman.

WELL EDUCATED, SETTLED LADY, experienced teacher, desires position in family to instruct small children. English branches. Moderate terms. Address 174, care Southern Churchman.

BY EXPERIENCED TEACHER POSITION as governess. References. Miss Helen Mason Clarke, care Mrs. Charles D. Warfield, Cooksville, Maryland.

POSITION TO TEACH IN PRIMARY grades or private work to seventh grade. Address A. R., State Normal, Harrisonburg, Va.

A YOUNG LADY OF GOOD EXPERIENCE desires position to teach in private family. Music and the usual branches taught. Testimonials exchanged. Address Miss X, Indian Neck, Va.

AN EXPERIENCED TEACHER WISHES a position to teach the usual English branches and music (piano). Best references; moderate salary. Address 176, care Southern Churchman, Richmond, Va.

YOUNG LADY WITH COLLEGE EDUCATION desires position as governess. Elementary or grammar school subjects, drawing and painting. Best references. Address P. O. Box 535, Houma, La.

WANTED POSITION IN SCHOOL OR public library by young lady experienced librarian. Graduate. References. Address 24 South Market Street, Staunton, Virginia.

PRIEST-ORGANIST.

An unmarried priest, to act as organist and choir-master in a large city parish. Room and board and a comfortable salary. Reply to Smith, care the Southern Churchman.

SPECIAL NOTICE.

THOSE THINKING OF THE MINISTRY, missionary or kindergarten work. Address ARCHDEACON WINDIATE, Nashville, Tenn.

SCHOOL FOR GIRLS.

Information desired. Small school. Family preferred. References. Address Dr. W. G. Christian, Hanover, Va.

HELP WANTED.

A LADY OF MIDDLE AGE TO HELP nurse sick lady. Apply at once to Miss E. C. Leatherbury, Eastville, Va.

RIGHT YOUNG MAN FOR COMfortable home in county to teach three boys, ages 8 to 14. State terms, full particulars. Address E. C, Southern Churchman.

A YOUNG GENTLEMAN TO TEACH boys in the country. Must be competent to teach English, Latin and Mathematics. References required. Address Rosewell Page, Beaver Dam, Virginia.

I DESIRE SERVICES OF MIDDLEaged lady, of cheerful disposition, as companion for my wife. A good home but moderate salary. Reference given and required. Address "Companion," R. D. Box 654, Norfolk, Va.

BY A MATURE LADY POSITION FOR the fall as teacher-chaperon or superintendent of home. English, several languages and music. Address 1114 Eleventh Street, Washington, D. C.

OVERSEEING MATRON.

WIDOW, NO CHILDREN, REFINED AND educated, furnishing the highest references, desires in a first class young ladies' school, to care for dining-room, bed-rooms, reception room and linen closets. Can also do office work. Salary, $7 a week with room and board. One afternoon off weekly. Address Mrs. H. L. B., care Southern Churchman.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

ACKNOWLEDGMENTS.

CLIFTON MISSION CHAPEL.

Please acknowledge the following contributions for Clifton Mission Chapel, Clifton, Va.:

Previously acknowledged	$48.00
Mrs. Mary Burke (Clifton, Va.)	15.00
Collected by Mrs. Lucretia Dorsey Clifton	11.00
Special offering at Clifton (Bishop Brown's visit)	7.02
Woman's Auxiliary, Herndon, Va.	10.00
A friend	1.25
Communicant Trinity church, Manassas	.25
Mrs. Hamilton (Maryland)	.50
	$93.02
Balance needed	$ 6.98

"Go break to the needy sweet charity's bread,
For giving is living," the angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Oh, no!" said the angel piercing me through,
"Just give till the Master stops giving to you."

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Meade: Entered into rest from the city of Washington, D. C., early Tuesday morning, August 3, 1915, PHILIP NELSON MEADE in the thirty-ninth year of his age. He was a son of the late Rev. Everard Meade, D. D., some time rector of Pohick church, Fairfax County, and a great grandson of Bishop Meade, of Virginia.

Funeral services were held in Pohick church on Wednesday, August 4th, and the interment was in the family lot in the church yard.

"Those who sleep in Jesus will God bring with Him."

Grigg: Entered into rest July 12, 1915, after an illness of two weeks, SAVINIA GRIGG, in the sixty-fifth year of her age.

Robertson: In Norfolk, Va., July 29, 1915, "In the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope," DUNCAN ROBERTSON in the seventy-eighth year of his age.

MISS VIRGINIA HANSFORD.

In the early par tof July this most estimable lady departed this life at the Sibley Hospital, Washington, D. C., aged seventy-six. She was a native of King George County, and a daughter of Addison Hansford, some time clerk of the Virginia Senate.

Her life, though not without its sadness and disappointments, was that of a sincere Christian. She was beloved of all who knew her, and who realized her fine qualities of mind and heart. Confirmed many years ago in old Lamb's Creek church she has always tried to live up to her profession, and she came as near the mark as any of us do. "After life's fitful fever she sleeps well." Her rest is in the Paradise of her God.

IN MEMORIAM.

Duncan Robertson.

Entered into rest on July 29, 1915, in Norfolk, Va., Duncan Robertson, the only son of the late Duncan and Julia Faniquit Robertson, in the seventy-eighth year of his age. He was a man with many fine qualities. He had been a consistent Christian; was a courteous, retiring gentleman and a true friend.

His war record tells what a gallant soldier he had been. He left Coney Island at the evacuation of Norfolk, and went to Richmond to join the Sixth Virginia Regiment of Infantry. Previous to the war he had been a member of Company F from its organization.

He was never absent from his post, except when incapacitated from active services by wounds, and fought with his comrades until the end of the war. He is now resting in Elmwood Cemetery beside those he loved and those who dearly loved him. He is survived by his widow and one sister.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

Whatever bad times may come, or whatever perplexity, there is almost always close at hand, waiting for one, some plain thing to be done. It may be a mere matter of routine, an item in the day's regular business; it may be the exercise of some consideration for another; it may be only silent patience; but it is always something. And always one has the choice to do it or decline it. One can go through his work well or shirk it. One can consider his neighbor or neglect him. One can repress the fever-fit of impatience or give it wild sway. And the perpetual presence of such a choice leaves no hour without guidance.—George S. Merriam.

Personal Notes

The Rev. Willis G. Clark, rector of Saint Andrew's church, Birmingham, Alabama, has been called to Trinity church, Asheville, North Carolina.

The Rev. William Edward Cox, rector of St. John's church, Wilmington, North Carolina, returns home this week from a month's trip in the West, including a visit to the Panama Exposition.

The Rev. Francis J. H. Coffin, formerly rector of St. James' church, Greenville, South Carolina, has accepted an assistantship in St. Matthew's church, New York City, and will enter upon his duties September 1st.

The Rev. J. F. Pritchard, of Emigrant, will have charge of the regular monthly services to be held at Fort Yellowstone, in the Yellowstone National Park. Bishop Thomas of Wyoming, has requested Bishop Faber of Montana to take this work under supervision.

The Rev. Robert T. Phillips has resigned as rector of Holy Comforter, Sumter, South Carolina, to succeed his brother, the Rev. Henry Phillips, in the important mission work at La Grange, Georgia, together with the training school.

The Rev. John W. Suter, Jr, of Lowell, Massachusetts, will leave the last of August to work in St. Mary's Parish, Lawrence Street, New York City.

The Rev. A. L. Urian, who has retired from the rectorship of Trinity church, Lansdale, Pennsylvania, will be succeeded by the Rev. James Clayton Mitchell on October 1st. Mr. Mitchell was for some years rector of Calvary church, Germantown, from which he resigned last May, after having spent nearly a year in California.

Summer Addresses.

The Rt. Rev. William A. Guerry, D. D., Flat Rock, North Carolina.

The Rev. J. F. Burks, care Mr. R. A. Burks, R. F D. No. 7, Bedford City, Virginia.

The Rev. W. P. Witsell, Box 302, Winchester, Tennessee.

The Rev. H. G. Lane, Bluefield, West Virginia.

The Rev. Alfred R. Berkeley, Abingdon, Virginia.

The Rev. William Way, R. F. D. No. 1, Fletcher, North Carolina.

Our Thrift Club

For Boys and Girls.
A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. **921 East Main St., Richmond, Va.**

The Rev. J. H. Boosey, 350 Harrison Avenue, Detroit, Michigan

The Rev. Stephen F. Reade, Grunewald Hotel, New Orleans, Louisiana.

The Rev. G. Croft Williams, Saluda, North Carolina.

The Rev. J. J. Gravatt, D. D., care Mrs. W. W Kimball, Orkney Springs, Virginia.

The Rev. P. T. Prentiss, Box 343, Saluda, North Carolina.

Ordinations.

On the ninth Sunday after Trinity, at 9:00 A. M., in Grace church, Grand Rapids, Michigan, the Rev. Frank Van Vliet was ordained to the priesthood by the Bishop of Western Michigan. The Bishop preached the sermon and the candidate was presented by the Rev. G. P. T. Sargent, rector of the parish. Other clergy taking part were the Rev. Messrs. White, Huntington, and Brewin.

Mr. Van Vliet will become headmaster of St. Andrew's School, Sewanee,

(Continued on page 24.)



IN ALL THE WORLD there's no other thumb that can make this print.

There may be thumbs that look like it—but there's no thumb that can make the same *impression.*

In all the world there is no beverage that can successfully imitate

Coca-Cola

TRADE MARK REGISTERED

There may be beverages that are made to look like it—but there is no beverage that can make the same delightful *impression* on your palate.

Demand the genuine by full name—and avoid disappointment.

THE COCA-COLA CO. ATLANTA, GA.



Whenever you see an Arrow, think of Coca-Cola

2-R

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Things That Make the Christian Home.

The Christian home is the highest ideal of the family life and the greatest power for good and happiness in the social system. "In the family," says Dr. MacLaren, "Christianity has most signally displayed its power of refining, ennobling, and sanctifying earthly relationships. Indeed, one may say that domestic life, as seen in thousands of Christian homes, is purely a Christian creation, and would have been a new revelation to the heathenism of Colossea, as it is to-day in many a mission field." This statement is true. The higher ideal of the marriage relation and the family was utterly unknown among heathen and pagan nations. So new and strange is this ideal among them that missionaries testify that one of the most effective missionary agencies is the influence of the object-lesson of Christian family life.

Among the things which make the Christian home several that need particular emphasis may be mentioned.

There must be Christian parents. Certainly, if husband and wife, father and mother, are not true Christians, there can be no true Christian life, for there can be no true Christian family life, for the foundation is not there. If there is to be a Christian atmosphere, the parents must create it by their own godly living and example set before their household.

There must be the establishment and maintenance of family worship. Worship in the home circle is a necessary means, in order that the members of the family may abide in Christ, and thus realize the fulfilment of his promise of his own abiding presence with them. The family altar, as one writer says, "constitutes the true heart of the family, the center around which all meet again, from whence they derive light and warmth, and whose genial influence will be felt through life. From the bosom of such a family the spirit of Christianity goes out with its healthful influence into the Church, the school, the State, and even the whole world."

There must be the systematic instruction of the children by the parents in religious truth. Christian precept and knowledge, coming from the loved father and mother steadily through years, will have far more lasting effect for spiritual good than others can give. G. Campbell Morgan has truly said: "There is nothing in which the Christian family life of to-day is in graver peril than in the neglect by the parents to give children systematic instruction in the things of the faith. The stories of God's dealings in the past, and of the principles of relationship to Him, are at once the most wonderful and the most valuable we can tell our children."

It should be added that religious literature ought to have a prominent place in the training of the children and the maintenance of a Christian atmosphere in the home. The newspaper, the light magazine, the passing novel, add nothing in this direction. Good books must be read, and in addition to the ever-present and constantly used Bible, religious books, and especially the Church paper, should be in the family circle, and the children taught to appreciate them. No Christian family can afford to do without their own Church paper, which will teach them religious truth, and inform them as to the work of their own Church and the Church in general. The influence of the Church paper in making a Christian home is not to be estimated lightly.

There must be the faithful attendance of the family upon the worship of God in His Church. Of course, a Christian home may possibly be maintained without such attendance; but if a family neglect the worship of God in His sanctuary in the spirit of indifference, when such opportunities of worship are within reach, the spirit for family worship will most certainly decline and the Christian home decay. But if the public means of grace be faithfully used, there will surely be given the spirit and the will to make theirs a Christian home. It is a rare thing, however, to find an altar in the family circle when they neglect the altar in the house of God.—Rev. Arthur H. Smith. in Lutheran Church Work.

I look to Thee in every need,
And never look in vain;
I feel Thy touch, Eternal Love,
And all is well again;
The thought of Thee is mightier far
Than pain and sorrow are.

—Selected.

SOUTHERN RAILWAY

Premier Carrier of the South.

THIRD POPULAR MOUNTAIN EXCURSION WESTERN NORTH CAROLINA.

Tuesday, August 10th.

Southern Railway announces its THIRD popular excursion to the mountains of Western North Carolina to such points as ASHEVILLE, LAKE TOXAWAY, HENDERSONVILLE, HOT SPRINGS, Etc., Etc.; tickets limited fifteen days not including date of sale, and good for stopovers at certain points. Round trip fares range from $5.00 to $11.00; tickets honored in coaches or sleeping cars on regular trains in either direction.

For further information, descriptive matter, etc., write

H. L. BISHOP,
Division Passenger Agent,
Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P M. Main St. Sta.
*12 01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.
English Silk Stoles, plain $3.00
" " " simple crosses embroidered .. 4.00
" " " elaborate crosses 5.00
" " " hand embroidered, $8.00 upward
"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.


Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.


GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.


Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Meditations

Truth is truth, and justifies itself by undreamed ways.

When the light begins within himself a man's worth something.

Doubt is not something to be proud of. It is an enemy to be fought.—Selected.

Prejudice, more than anything else, robs life of its educational value.—Van Dyke.

Be what you wish to make others become. Let your life, not your words, be a sermon.—Selected.

It must needs be that those who look much into His face will become like Him.—Charles H. Brent.

"He that serves God with gladness in the morning, will find in God his peace when the day is far spent."

When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—Coleridge.

Do not ask that Christ may be near to you—He is near. Do not pray that He may be closer—He cannot be. Pray that you may realize His nearness and comprehend how close He is.—Selected.

We may search long to find where God is, but we shall find Him in those who keep the words of Christ. For the Lord Christ saith: "If any man love Me, he will keep my words, and we will make our abode with him."—Martin Luther.

The divine Spirit, who guides into all truth, has not finished teaching us; the Lord, Who had many things to say, has not ceased to speak; former times were not "able to bear" all His utterances, and our own time and future times will hear more and more of His words.—Selected.

Jesus Christ has the human hands to bless, He has the human heart to sympathise, He has the human voice to intercede. He feels for all our anxieties, all our sorrows, all our sins. He feels, therefore, He helps. Trust then His sympathy, His intercession for you.—Manning.

"Not new opinion, but renewed devotion to known duty, is what is needed for the impoverished life of a professed disciple of Christ. This is what was meant by the Old Testament prophet who said: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Every day we choose among the multitude of alternatives presented. Are our choices merely the things that are tolerably good, or do we always seek the best, that which is unequivocally good? Do we endeavor to avoid the very appearance of evil? Do we try to live, not merely respectable lives, but truly holy lives? By such choices under the guidance of the Holy Spirit, we may keep so close to the Master that the world will recognize Him in us.—Western Methodist.

Oh Glorious King, triumphant in the strife,
Victor o'er death, and Lord of love and life;
To our faint souls, oh bless the sacred wine.
Break Thou for us the Bread of Life divine.
Oh Gracious Host, into Thy perfect peace,
May we arise from this Thy holy feast,
Till that bright day, when ends our mortal night,
We rise partakers of Thy risen might.
—H. H. Lemmel.

Memory for Benefits

To have a memory for benefits, not for offenses—these are the two pivots on which friendship may rest strong and abiding, friendships which pass to the greatness of noble minds. Be not like those who are more hurt and offended by an unkind word or by a word meant in fun, and which escaped, as it were, from a cloister, unlocked for a moment by the tongue—yea, more hurt than they ever were pleased and comforted by a thousand renewed proofs of loving friendship.—Petrarch.

It may be true that the success of life depends quite as much on our capacity and ability for receiving as it does upon our fight to attain. The influences of God beat upon our lives without our asking, and our best wisdom is to know the time of their coming and to be ready for them. There is perhaps no profounder mistake than the belief that the good things of life never came our way, and that we must still look for them in some fortunate turn in the future. They have come every day of our lives. We do not need to scan the coming day with anxious eyes as if by a bare possibility it might bring something to us. It cannot fail to bring something. The disasters we fear will not mainly take the form of a poverty of events or a scarcity of opportunities. They will be far more likely to take the shape of neglect. There can be little question that by far the greater part of all our trouble comes from failure to seize and appropriate the advantages which are ever with us.—Selected.

PERSONAL NOTES.

(Continued from page 21)

Tennessee, and enters upon his duties at once.

Deaths.

The Rev. Frederick B. Van Kleeck, seventy-three years old, for forty-five years rector of Grace Episcopal church, White Plains, died at his home on August 1st.

Dr. Van Kleeck has been archdeacon of the Diocese of Westchester since 1887. He was born at Troy, New York, and was the son of the Rev. Robert B. Van Kleeck, for many years rector of St. Paul's Episcopal church in that city. After he was graduated from Columbia University in 1863 Dr. Van Kleeck entered the General Theological Seminary and was ordained to the priesthood in 1866.

Dr. Van Kleeck was first assigned as deacon to the late Dr. Morgan Dix, in St. Paul's Trinity parish, New York, and two years later he was made rector of St. Paul's, Morrisania He remained at St. Paul's until 1870, when he was assigned to Grace church, White Plains. He is survived by his wife, and two sons, Frederick Brinsmaid Van Kleeck, Jr., and William H. Van Kleeck.

The Rev. Clarence Bull, son of the late David Bull, of Troy, New York, died recently at the home of his son-in-law. Mr. Percy Dwight, of Williamstown, Massachusetts. The funeral services were held at Williamstown and the interment was at Troy, New York.

Church Sensitiveness.

Said a rector to a lady once, "Why did you stop your activity in the guild? You started actively enough; you seemed interested and willing, but you suddenly quit. Why was it?"

"Well," said the lady, "I worked and I planned, but no one seemed to notice it; no one seemed willing to give me any credit for what I did—and so I thought I would not do any more when it did not seem to be appreciated."

The rector wanted to ask her who she thought she was working for, but he was afraid. The surface was already raw enough.

But this little incident brings out a most peculiar twist in human nature—Church Sensitiveness. In all other matters, people may not be at all sensitive, but where the Church is concerned, this peculiar sensitiveness exists. It cannot be said to be found in unexpected places, for the seasoned rector must learn to expect to find it anywhere. The cool, calculating hard-sensed business man will take any sort of a hard knock from the world and it only spurs him on; but he will be ready to take umbrage and to get hurt and want to quit where the relation between himself and his Church is concerned.

There is a peculiarity about human nature which will not look at an asking of dues to the Church in the same light that it looks on the butcher's or the grocer's bill. And one who has ever attempted any activity for the parish knows what a delicate matter it has been at times, not because it was anything personal, but because it was the Church.

The cause of this sensitiveness is that by and large, people think that anything done for the Church a work of supererogation. That is, they feel that they are doing more than is actually required of them when they do anything for the Church. They think it is more than their duty; something that is not required; something that is given as charity from the goodness of their hearts. So the Church, with them, must always remain in the attitude of being extremely grateful for what it does get. When the Church begins to demand, to warn or to admonish—it is simply a case of "looking a gift horse in the mouth." People think that either the Church is asking to much, or that it is not satisfied with what they give it in money, in service, in moral support.

Many a rector has known this attitude to extend even to Church attendance. A person comes to Church with the idea that he is doing the minister, the congregation and the Church a great favor by attending—and gets wonderfully hurt because no one, the rector in particular, happened to take any notice of the great favor extended.

As the minister represents the personality of the parish, it has happened that while a person likes the rector intensely as a man, he gets woefully hurt at the rector as the minister—The Church News (Mississippi).

A Connecticut clergyman says that never in his experience of twenty-five years in the ministry has he found so inspiring and enthusiastic a response to any call from the Church at large as has been given for the Emergency Fund. People with large incomes and people with small ones, bank presidents and bank clerks, superintendents of factories and men at the benches, gardeners and workmen, men, women and children, all have joined in a fine fellowship of self-denial and giving in order that they may have a share in saving the Church's work from setback and disaster.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

JOIN THE
American National Vacation Club
INCREASE YOUR EFFICIENCY BY ENJOYING A VACATION. OUR VACATION CLUB will help you accumulate the necessary money.
Open For Membership.
AUGUST 30TH TO SEPTEMBER 15TH.
WATCH THE PAPERS. CLASSES 25c, 50c, $1.00 or $2.00 per week.
THREE PER CENT. INTEREST PAID ON THESE DEPOSITS.
THE AMERICAN NATIONAL BANK,
of Richmond, Virginia.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

DOMINUS FRUSTRA ISIN 1835

Vol. LXXX. RICHMOND, VA., AUGUST 21, 1915 No. 34

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1871



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J & R LAMB Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal) Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. **MARIAH PENDLETON DUVAL, Principal,** past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

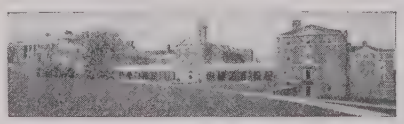
St. Alban's

National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

HERNDON SEMINARY, Herndon, Va.

A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings Open for classes all the year.

Apply to **THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.**



SWEET BRIAR COLLEGE

For Women Sweet Briar, Va.

The College—offers a four-year course leading to degree of A. B. 1,000 feet high in the foothills of the Blue Ridge Mountains on estate of 3,000 acres. Health conditions unsurpassed. Modern equipment; capacity for 300 students. Art, Music, Domestic Science.

The Academy—offers preparatory courses. On main line of Southern Railroad. 10th year begins September 21, 1915. For catalog and book of views address

The Secretary, Sweet Briar College.

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Fauquier Institute

For Girls and Young Ladies, Warrenton, Va.

The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.

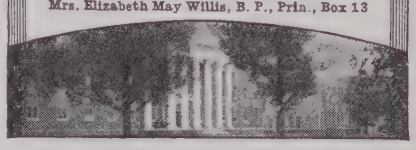
MISS NELLIE V. BUTLER, Principal, Box 17.

CHATHAM Episcopal Institute

For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector

Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.

Mrs. Elizabeth May Willis, B. P., Prin., Box 13



Berkley Divinity School

MIDDLETOWN, CONN.

The sixty-second year begins September 21st.

Virginia College

(JUNIOR)

For Women Roanoke, Va.

One of the leading schools of the South. Modern buildings. Extensive campus. Located in Valley of Virginia, famed for health and beauty of scenery.

Elective, Preparatory and College Courses
Music, Art, Expression, Domestic Science

under the direction of European and American instructors. Students from 32 States. Supervised athletics. For catalogue address

MATTIE P. HARRIS, President
Mrs. Gertrude Harris Boatwright, Vice-Pres.



RANDOLPH-MACON ACADEMY

For BOYS and YOUNG MEN
Bedford City, Va.

Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $250 covers all expense. No extras. For catalogue and further information, address

E. SUMTER SMITH, Principal.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

Roanoke College

SALEM, VA.

Location Situated in the famous Roanoke Valley, unsurpassed for healthful climate and grandeur of surrounding mountain scenery.

Rank A Standard American College for men—its A. B. degree accepted by best American universities.

Courses Courses for degrees arranged in groups, preparing for life and looking to the various professions.

Facilities A strong faculty of nineteen; library of 24,000 volumes; working labratories; eight buildings, including new dormitory system of five sections, 250 feet in length, and handsome new gymnasium.

Roanoke is devoted to Christian education for the service of church and state.

Sixty-third session begins Sept. 15. For free catalogue and illustrated circular, address

J. A. MOREHEAD, President.

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster,
Warrenton, Va.

1852 **WOMAN'S COLLEGE** 1915

RICHMOND, VA.

Offers superior advantages for the education of young ladies. Located in the beautiful, historic and cultured city of the South. Large and able faculties, trained in the best Universities and Conservatories of this country and Europe. Specialists in their departments. Health record remarkable. Accommodations first class. Early application important. Terms moderate. Next session begins September 23rd. For catalogue and other information, write to

JAMES NELSON, M. A., LL. D., *President.*

Students of the Woman's College from Episcopal families attend St. Paul's Church and Sunday School, Richmond, and are under the rector's pastoral care.

Columbia Institute *for girls*

A delegated diocesan school for girls endorsed by the Bishops of Tennessee and Arkansas. In beautiful and healthful Blue Grass Section of Middle Tennessee. Elevation 800 feet.

Main line L. & N. Railway, just south of Nashville, giving city advantages without its distractions. Attractive buildings, modernly equipped; beautiful campus. Institute, College Preparatory and Special Courses. Only 70 boarding students received. For information, address

REV. A. B. CAPERS, Box 221, Columbia, Tenn.



UNIVERSITY OF VIRGINIA

Head of Public School Sytem of Virginia

DEPARTMENTS REPRESENTED

College, Graduate, Law, Medicine, Engineering

LOAN FUNDS AVAILABLE

to deserving students. $10.00 covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston, Registrar,
University, Va.

The Divinity School of the Protestant Fpiscopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

National Cathedral School for Girls.

Fireproof building in Cathedral Close of 40 acres 100 resident pupils. College certificate privilege Music, Art, Advanced and Special Courses.

THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C

ST. ANNE'S CHURCH SCHOOL FOR GIRLS

CHARLOTTESVILLE, VA.

Thorough College Preparation.
Music, Art, Languages,
Business Course.
Large Campus, Modern Buildings.
Terms $325.00
Illustrated Catalogue.

MISS MARY HYDE DU VAL,
PRINCIPAL.

PEABODY

BALTIMORE, MD.

The Leading Endowed Musical Conservatory in the Country.

Scholarships and diplomas awarded. Circulars mailed. Tuition in all grades and branches.

Mary Baldwin Seminary

FOR YOUNG LADIES. Staunton, Virginia

Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,

Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.

REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.

LESSONS OF THE WAR.

From the Council Address of the Bishop of Western New York.

The war is a sad commentary on poor human nature and on our boasted civilization and on our scientific advance and on our national culture—so often vaunted in our day. Are we not learning in our stupefaction and in our fright that without a peaceful and wise Jesus at the helm our ship of civilization will go crashing on the rocks?

Nations without confession of God, schools without a Bible, codes of law without divine bases—where is their hope and strength? Must we not go back to the old foundations? to old principles that clasp our hands in God's; to old truths that tell the truth? We are trembling to-day under the shock of this new crisis. We are panting at the possibility of blood and carnage and the enemy's sword here. Have we not reason to halt and to turn our eyes heavenward and to fall on our knees and repent and pray with a very agony of tears? * * *

What is our duty—the Church, the ministry? We are learning much of the vile results of a culture rooted in brute ascendancy. The materialism with which some of us have felt disposed to coquet is demonstrating its real costume and color. We are learning that nation or man cannot fling off that moral and spiritual quality in the life for which this faith of ours stands. This the Church needs to proclaim with no halting speech. It must be an utterance without stammering lips. The time demands buoyant, confident, positive and direct preaching. We have no right to dally with honeyed words. May it not be that some of us have been uncertain about God; have dreamed only of that living Saviour and of our need of Him; have doubted miracles; have mutilated or rejected His word, at least in part; have found our satisfaction in theories and philosophies of the fleeting age. Perhaps we have forgotten or had only a clouded sense of the reality of His will, His revelation, His outstretched arm, who is the truth and who is the Almighty. It is well for us to remember, however, that He reigneth, and that His word is with power. The Christian message must be proclaimed in all its grandeur and with all its searching austerity. There must be no speaking of smooth things. Corsica has not conquered Galilee; and the philosophy of Bernhardi will not eclipse the ethics of a Pauline Epistle or a Johannean gospel. The evangel of God's grace for sinful men, the moral codes of the kingdom of heaven, the peace and hope of those who are in the ark of Christ's Church, and the terrors of the judgment to come—these themes never grow stale. And men need to mark them and ponder on their grace and promise now. We have seen Christianity sneered at and derided as the religion only for the weak—the woman, the little child, the tottering old man; but the day has dawned in which we must show once again how God can cause the weak things of the world to bring to naught the things that are strong. We must not suffer any mailed fist to sweep away as negligible those eternal principles of love and mercy, of honor and righteousness, of humility and peace, of pity and piety for which the broken heart and the pale face on the cross lived and died.

The Influence of a Hymn.

One of our Indian priests in writing concerning his own conversion to Christianity, says:

"One day—it must have been Sunday—I was following a path which led past the little church. Out of the open window I heard the sound of voices. The tune they sang was pleasant to hear. I wanted to hear it again, to learn it if possible. So I went to the church on three successive Sundays, but that tune was not sung. On the fourth Sunday, however, I was happy to hear the hymn I had longed for. I stood next to a man who sang out of a book. From him I caught the words of the first verse and learned them by heart. When I left that church, able to carry the tune and sing the first verse of the Dakota translation of "Guide me, O Thou Great Jehovah," I felt that I was possessor of a great treasure. From that day on I attended the services with regularity, hoping to learn other things as beautiful as that hymn."

Be resolutely, and faithfuily what you are; be humbly what you aspire to be. Man's noblest gift to man is his sincerity, for it embraces his integrity also. —Thoreau.

***The* PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home-work actually done; (3) it is easy to teach.

Samples on request.

THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., AUGUST 21, 1915. Vol. LXXX. No. 34

EDITORIALS

A RARE OLD PORTRAIT.

II.

In continuing our study of the portrait of Cornelius the Centurion, as drawn by St. Luke in the tenth chapter of the Acts, we have to notice two further characteristics well worthy of consideration. No popular description of one whom the world calls a successful man would be complete without an answer to the question, How much is he worth? Meaning by that the amount of his possessions, and his rating by Bradstreet or Dun. In this sketch of a man whom God delighted to honor this feature is not overlooked. Only we must observe that it is not what he made but what he gave away, not his income but his charity, not what he had in gilt-edged securities but what he had in heavenly treasures, which is commented upon. A man's ability to make money and to keep it doesn't rank very high, apparently, among the heavenly virtues. If the gospel, among its other teachings, had only told us how to get rich it would have stood higher in worldly estimation. But while Christ and the Holy Apostles have absolutely nothing to say on the side of avarice and money-getting they are very explicit in regard to charity and money-giving. So it is noted in Heaven that Cornelius "gave much alms to the people," and that his "alms were had in remembrance in the sight of God."

"Much alms." It is quite useless for us to ask, How much? for that was a secret between Cornelius and God. Only in two or three instances are the cash value of gifts to God mentioned in the New Testament. The Good Samaritan gave Him two pence, about two days' wages, but that was in a parable. The poor widow gave two mites, which was the largest offering mentioned because it was all the living that she had. Mary's offering of ointment was worth more than three hundred pence, but the calculation was made by Judas, not by Mary or by Jesus. He estimated it by the love which it represented, as He did a penitent's tears on another occasion. We doubt whether the dollar mark appears at all on the ledgers of Heaven. Accounts there must be kept by marks of proportion; "one-tenth to Thee," "as God hath prospered," "freely," "as he is disposed in his heart," "the half of my goods," "all her living." So the poor and the rich have an equal chance. Cornelius gave "much alms" in proportion to his ability. It may or may not have been much in comparison with the widow's two mites, but it saved him from the canker of covetousness and left his heart free and open to be filled with love and gratitude and devoutness.

Another question that the world will often ask in forming its estimate of a man is, What is his political influence or "pull"? How many votes can he control in his precinct; or how does he stand with his party leader; or what can he do towards getting an office for himself or a friend? Here again the record of Cornelius, while not wanting, is both unusual and noteworthy. We are not told how he "stood in" with the Chiliarch of his legion, or how often he had dined the Procurator, or how many sycophants at the court of Tiberias were under obligations to him. But it is more than intimated that he was in high favor at the court of Heaven and had constant access to the ear of the King of Kings. The influence that this man held was incalculable. He "prayed to God always," and his prayers were heard and went up "as a memorial before God."

This was a busy man, a somewhat important man, a courageous and high-spirited man. But none the less he was a man of prayer. He was not a Jew, not even a proselyte, but he knew something of the God of the Jews and wanted to know more. He kept the Jewish hours of devotion not because he was bound by the law but because he was earnestly seeking to live in communion with God and found this a helpful aid. His earnest desire for heavenly grace and fellowship, his sincerity and docility of mind and heart, are measured by these words, "He prayed to God always."

And God answered him.

What is the use, St. Peter might have said, of interfering with the religion of such a man as that? I wish all of our Christians were half as good and devout. He will go to Heaven all right, "for in every nation he that feareth God and worketh righteousness is acceptable to Him." Why trouble him with our doctrine of Jesus and the resurrection? What need that he should be baptized and receive the Holy Ghost?

And what is the use, Cornelius might have said, of my hearing Peter preach and joining this sect of the Nazarenes? I am living honestly and well according to my light and I am not afraid. What good will this gospel of the Way do me who am already a good man and sincere in all my excellent qualities?

So at least many men argue now-a-days in regard to themselves or to others who know not or have not accepted the Christ. As though the gospel, with its supreme truths and blessings and holy ordinances were a yoke for the neck of the disciples and not the very revelation and communication of God to their souls. As though the Church were a prison house for souls and not the very family and household of our Heavenly Father, "made nigh by the blood of Christ" and nourished by the bread that came down from Heaven in newness of life. But Cornelius did not reason so. He was filled with a "divine discontent" and a high ambition for the most and the best that God had to give. And St. Peter did not think so. He was sure that however well furnished and admirable a man might be there were treasures that he had need of, and blessedness that he had a right to receive, in the "unsearchable riches" of Christ. And God would not have it so. In His great love and sovereign grace towards this man He would fain draw him yet closer to Himself, would reveal His Son in him, would fill this honest and good heart with His favor, would show him plainly the true way of access to Him, would seal him with His Spirit and bring him into His banqueting house where the banner over him was love. For that is the law of the kingdom of God, that "to him that hath shall be given," and that "he that will do His will shall know of the doctrine." So "light was sown for the

righteous and joyful gladness for the true hearted." The Lord rewarded him, as He rewardeth every true and devout man, according to his works and according to the desires of his heart; setting before him an open door, setting his feet in a large room, drawing him with the cords of love and by all the means of His grace to closer fellowship with Himself in the body of His Son and the communion of the Holy Spirit.

THE CHRISTIAN LAW OF MARRIAGE.

From the Convention Address of the Bishop of Delaware.

The difference between the standards of State and Church in the matter of marriage occasions many difficulties in action and in judgment. The State permits—some States even encourage—divorce for many causes, and remarriage after divorce; the Church discourages divorce, and permits remarriage after divorce in one case only, and even then under careful restrictions. It is scarcely strange that many should with difficulty understand that some things quite legal in the eyes of the State are intolerable in the eyes of the Church.

It ought to be unnecessary to remind you that the one case in which the law of the Church permits remarriage after divorce is that of the innocent party in a divorce for the cause of adultery. According to our canon, the guilty party in a divorce may never be remarried during the lifetime of the separated husband or wife; the innocent party never during the lifetime of separated husband or wife, if the cause of divorce was any other than adultery. Moreover, remarriage by the rites of the Church is only permitted in the exceptional case, if the adultery has been proven in court. The prohibition of the solemnization of marriage in the case of one having husband or wife still living is a general one; but it is subject to the exception above stated that the one applying shall be the innocent party in a divorce for the cause of adultery. This necessarily implies a determination by a court of law of the fact of adultery; and the Bishop, having taken legal advice, naturally that of the chancellor of the diocese where there is one, and being satisfied that this fact was so established, is bound so to certify. Any clergyman of the Church may then solemnize the marriage, although he is not bound to do so. In reaching the conclusion, the approved method of obtaining evidence of the fact is the record of the court. The reason for this requirement is that there may be no doubt in the eyes of the community as to the Church's loyalty to the Christian standard.

The law of the Church on this point is nothing more nor less than the law of Christ. The authority to which we defer is not that of our own General Convention, nor of any school or generation of Christians, even the earliest, but the authority of our divine Lord Himself. It was He Who said, "Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery." So record two of the evangelists. (St. Mark 10:11f; St. Luke 16:18.) A third evangelist, St. Matthew, adds a clause, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." The only doubt as to our Lord's teaching on this point, according to the evidence of the gospels, is as to whether He allowed remarriage after divorce in any case at all. Many think the clause in St. Matthew an unauthentic interpolation. Our Church canon, therefore, only follows the more lenient—or more lax—interpretation of our Lord's own words. To oppose the rule of the Church on this point is to deny the express teaching of our Lord; for clergy of the Church to do so—in whose case there can be no plea of ignorance—is an act of manifest treason. Those who do not recognize our Lord as having right to speak with absolute authority, and right to claim our implicit obedience, may consistently ignore His teaching on this point as on others; but for us who own Him as divine Lord and Master, and His words as the teaching of God, there can be no question and no choice. The Christian law of marriage is the union of one man and one woman until death. "The Pharisees came to Him and asked Him, Is it lawful for a man to put away his wife? tempting Him. He answered and said unto them, What did Moses command you? They said, Moses suffered to write a bill of divorcement and to put her away. Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife; and they twain shall be one flesh. What, therefore, God hath joined together, let no man put asunder." (St. Mark 10:2-9.)

Our Lord's doctrine of the indissolubility of the marriage tie save by death merely puts the conjugal bond on a par with the bonds of blood-relationship. The tie between parents and children is in the nature of things unique and indissoluble. The physical fact of share in common blood, common heredity, involves mutual responsibilities from which there is no escape, mutual obligations of love and loyalty for better or worse till death part here—and beyond death. Sin in parent or child may mar the relationship, and the tie of blood prove the worst of handicaps. Yet the physical bond cannot be loosed, nor resulting responsibilities be ignored. Moreover, apart from this fact, it is doubtful whether any serious-minded person would urge that it would be good for society to have parents at will—or whim—free to repudiate children, or children free at will to renounce parents. Ties of blood may be ignored; nevertheless they exist, and cannot be changed. Individualists may regard individual men and women as independent, isolated units, and disparage all ties and obligations; but this is contrary to the law of creation, which is a social, corporate law. The human unit is not the individual but the family; humanity is an organism, not a dust-heap. The great fact in human life is not independence, but interdependence. Fathers and children are inextricably bound; and "life is the sum of our relationships."

The Christian law of marriage places the union of husband and wife on a par with the bond between parent and child, common share in the process of a particular creation on a par with common share in one strain of heredity. All human ties involve limitations, discipline, obligations, burdens; but from acceptance and use of these comes life in the fullest sense. For all relationships the Christian ideal is that of life-long fidelity. In the face of tragic failures due to sin and selfishness, the Church holds with the more passionate devotion to her ideals of family holiness. The one happy marriage is typical, rather than ninety-nine caricatures and failures, as the perfect flower or fruit is typical, rather than any number of stunted growths. All marriages may be holy and happy, if entered and lived "reverently, discretely, soberly and in the fear of God"; and in this belief the Church, following her Lord, only sanctions and blessed the unions of those who may be expected "forsaking all others" to continue mutually true "so long as they both shall live."

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

NOT A HIRELING.

Mr. Editor: One of my vacation experiences was a conversation with a pious old man whom I met on the platform of a little station of the branch road that led to my destination. Ever alert for some good illustration or homely bit of philosophy I began talking with the old man and learned that he was of the Baptist persuasion. In the course of my questioning, I asked him the name of his pastor. He told me, but said that he only preached for them once a month, as, to use his very expression, "The F——— church hires him for three Sundays in the month."

I have been thinking over his answer and have reached the conclusion that the brother referred to is not the only one who regards the pastoral relation in the light of a strict business transaction. I remember so well the words of one of our professors at the seminary, "Brethren, the pastor is not a hireling! The money given to him is not his wages, nor even salary. He is set apart to look after the interests of Zion here on earth and the money he receives is merely to provide him and his family with the necessities of life, and to prevent his having to go into secular affairs that he and his family may have something to eat and to wear and enjoy some of the pleasures of life."

Yet, as I look around me, from the vantage ground of one comfortably settled in the service of a church where the pastor is recognized as the representative of God, I fear that there are many who consider that they are giving money to a minister as they would to a clerk or a farm hand. The pastor is called to work for them and they agree to pay him so much money. For this amount they rigidly expect so many sermons, so many week day services, so many pastoral visits, together with so many other duties that they give him in order to keep him from having any idle time on his hands. They expect him to be in his pulpit every Sunday, or else, they feel that they are not getting the full value of their money. If a pastor leaves occasionally to hold a mission, or, if he takes some one's pulpit for a Sunday, he is said to be trying to secure publicity. Or, he is accused of trying to "land" another place.

To some extent, the clergy may be guilty, for they speak of their stipend as salary and permit their parishioners to do the same. If we would let it be

known in our individual fields that we consider the money paid us merely an honorarium it would have a beneficial effect.

If I understand anything about the pastoral relation, the pastor is a divinely appointed shepherd, whose duty it is to look after the spiritual welfare of the sheep committed to his care (cf. Jer. 3:15; Ezek. 34:23; Acts 20:28). This he should do in the fear of God, realizing the responsibility that has been laid upon him, and striving to show himself "approved unto God, a workman that needeth not to be ashamed." If our churches are looking for hirelings they cannot expect to secure good shepherds, and, **vice versa,** if they want shepherds they should not make contracts with hirelings. Jesus said, "He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling and careth not for the sheep." (St. John 10:12, 13.) These words come down to us with no uncertain sound, and should be recalled whenever a church is looking for a pastor. **Is the pastor an hireling?**

ALAN PRESSLEY WILSON.
Baltimore, Md.

Contributions

THE PANAMA CONFERENCE.

Third Article.

By the Rev. Professor Samuel A. Wallis, D. D.

Having given in the last article, in epitomized form, the general statement made by Joseph McCabe concerning religious conditions in South America under the unlimited control of the Roman Catholic Church, we now proceed to give some extracts from him which will show the attitude to this Church in the most important countries of that continent.

We naturally begin with Brazil, the largest and most important of the southern republics, and where our Church from the missionary fountain of the Virginia Seminary has established a work which commends the admiration of right-thinking members of her fold, and of Christian Churches everywhere. According to the census of Brazil followed by Mr. McCabe (his work was published in 1910), Brazil has a population of over 17,000,000. But two-thirds of this is composed "of illiterate and uncivilized, or half civilized masses, on whom the Roman Catholic religion was forcibly imposed long ago, and who have not the mental vitality to count as serious adherents. Yet with this inert mass of 14,000,000 illiterate followers at their command" (I would ask every reader to mark these words) "the clergy have to live under a constitution that they bitterly resent in many of its chief features. The Church has been disestablished for more than twenty years; civil marriage is recognized and common; and Protestantism and Positivism thrive in full security." As Mr. McCabe says in a note, "The institution of civil marriage is therefore a most important indication of the revolt of the people against the Roman Church." For as we all should know, civil marriage is always a mortal sin for a Roman Catholic. And while we believe most emphatically that marriages should be solemnized by the sacred services of the Church, yet we must clearly bear in mind on the other side, that civil marriage has been enacted in Brazil and other countries dominated by the Roman Church really to preserve the true sanctity of this relation against the unholy greed of that Church. It was found that many people were living together without the marriage rite (in quite a number of instances true to each other) because the fees required by the priests for performing the service were so extortionate that the poor could not afford to pay them.

Now why does this strong and just antagonism to the Roman Church exist in the republic of Brazil? Because, as McCabe writes, "The brain of the republic is **not** Roman Catholic. The stronger and more cultivated elements of the white population have very largely withdrawn their allegiance to the Vatican and gave over to the Freemasons, the Freethinkers, the Positivists, the Protestants, or the Spiritualists. After the revolution of 1889, not only was the Roman Church disestablished, liberty of all religious cults assured, civil marriage instituted, and the claims put forth by the clergy almost entirely ignored," but "besides illiterates, mendicants, and soldiers in actual service, all monks were excluded from the exercise of suffrage, on account of their vow of obedience to a superior." The United States may have to learn from Brazil later on.

Let us turn next to the Argentine Republic. According to the interpretation of a remark uttered by Bishop Every, the Living Church would have us believe that an insult had been offered to the people of this prosperous country by him. The Bishop felt that Argentina, together with the rest of South America, was deprived of the teaching of true religion under the dominant faith of Rome. This remark of the Bishop apparently weighed heavily upon the heart of the kindly editor of the Living Church, for he considers that the authorities of the English Church should visit the inopportune and discourteous utterance of Bishop Every with the ecclesiastical censure of a recall from his missionary jurisdiction in that part of South America. We, however, maintain that the Bishop should be honored for his manliness in telling the truth about the influence of the Church of Rome, and we further hold that the majority of the intellectual people of Argentina will attest the truth of the Bishop's language. The Living Church's real information about the religious conditions of that land seems to be very limited. It is speaking for the sake of the Church of Rome and not in the interests of Argentina.

Mr. McCabe further asserts that "the standard of literacy in this republic is one of the highest amongst the southern states, and the work of education is being prosecuted with great energy and wisdom. Of its population over the age of six some fifty per cent. can read. But what is the result of this spread of education? In most striking and significant words "it is a remarkable confirmation of the ominous law we are compelled to formulate; that Rome's rule in the Latin world is over the illiterate, and largely ceases when they become literate." Argentina still allows the establishment of the Roman Church, but she grants freedom of worship to all other Churches. Civil marriage has been permitted since 1888, "and education is **secular** as well as free and compulsory." Truly the shadow of authority is all that is left to Rome, if these reforms are enacted by law, while the Church is nominally established. And the Argentine Republic, as McCabe says, "probably surpasses any of the other Spanish-American lands in the amount of active hostility to Catholicism in it." An English merchant who has spent many years in the Argentine, quoted by Mr. McCabe, declares that the men have overwhelmingly abandoned the Roman Catholic faith.

What is true of the conditions in these great and prosperous republics is true of the rest of the countries of South and Central America.

In concluding this article we will take a glimpse at the unhappy land of Mexico. Here the educated class is also generally lost to the Church, and "the constitution as now established presents the complete overthrow of mediaevalism." The patriotic Juarez was the first to comprehend the needs of Mexico in the later fifties. He finally disestablished the Roman Church and suppressed the monasteries. On one occasion he said: "I should like Protestants to take root in Mexico, and to win over the Indians; they want a religion that would oblige them to read, and not waste their savings in candles for the saints.." "Mexico's constitution is a flagrant and standing defence of the syllabus and the papal doctrines." And because, as a native historian holds, the Roman Church bitterly resents this, the whole of Mexico is in the throes of revolution, which is assigned by the politicians and editors of this country to every other cause except the right one.

A SUGGESTION FOR THE PREACHING MISSION.

The Bishop is a general; the clergy his army; the laity his reserves.

Suppose the Bishop should muster his army (by listing the clergy) and fill the two weeks of missionary effort with wise and thoughtful assignments of duty to every member of his army, reaching every parish and mission in the diocese, making appointments of special meetings to last two or more days (or even one), assigning two or more clergymen for each meeting to aid the rector and induce attendance of the laity and the public. In announcing the meetings the Bishop might suggest means by which the laity could swell the attendance through advertising, and personal invitations to every communicant and adherent, as well as to the general public.

With a map of the diocese, marked with parishes and missions, and his "muster roll," before him the Bishop could plan the campaign, establishing dates of the several meetings, and making the assignments of the clergy therefor, thus covering the entire diocese without neglecting a single mission or parish.

When truth is in the heart it is always manifested in the life.

MINISTERS SHOULD RECOMMEND the Southern Churchman to their congregations. Because: First, it is your Church paper. Second: To introduce the Southern Churchman into a home where there is no church paper, especially where there are little children, is like sowing a seed of kindness, because there is nothing in the Southern Churchman that will hurt, but much that will help.

CHURCH INTELLIGENCE

Calendar for August.

1. Ninth Sunday after Trinity.
6. Friday. Transfiguration.
8. Tenth Sunday after Trinity.
15. Eleventh Sunday after Trinity.
22. Twelfth Sunday after Trinity.
24. Tuesday. St. Bartholomew.
29. Thirteenth Sunday after Trinity.
31. Tuesday.

Collect for Twelfth Sunday After Trinity.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ Thy Son, our Lord. Amen.

Collect for Saint Bartholomew the Apostle.

O Almighty and everlasting God, who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy word: Grant, we beseech Thee, unto Thy Church, to love that word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. Amen.

THE EMERGENCY FUND.

The middle of August sees the Emergency Fund reach $312,000. The past week shows an increase over the preceding week, and great interest continues to be manifested. The week's gifts have ranged from $2,000 to ten cents, the latter amount coming from a healthy young American who deplored the fact that his mother had failed to send him his allowance, which resulted in his gift being delayed. A school girl sends $1, saying, "I have no income, but here is a part of my 'damage deposit." Revolution-torn Haiti has been heard from; the Woman's Auxiliary in two of its towns has sent $23 for the Fund. The president says, "All of our members are very, very poor and are growing more so every day."

It is most encouraging that the emergency appeal has in no way interferred with the apportionment. Some feared that it would, but these fears are set at rest by the fact that such dioceses as Bethlehem, Pittsburgh, Maryland, Michigan, Newark, Connecticut and Washington—which heretofore have never met their apportionments—are now standing in the ranks of those whose apportionment is met or overrun.

The question has been asked whether gifts received for the Fund after September first will be credited. The Emergency Committee's answer is that an amount, not a date, is the goal, and that all offerings will be most acceptable. The campaign will continue until the full $400,000 is raised; it remains to be seen whether the treasurer's Emergency Fund account will have to be kept open after the close of the fiscal year.

Bishop Tuttle's splendid letter is evoking enthusiastic response. One donor writes, "I wish that every member of the Church would feel as I do towards missions. The 'Spirit of Missions' has been an educator to me in showing the work that the Board of Missions is doing all over the world." This came with his second offering. This week there have been two second offerings of $100 and one of $1,000.

Gradually this appeal has reached out and included an ever-widening circle of the Church's membership; not the majority yet—perhaps not more than one-third—but it has awakened a sense of the Church's great business in many who heretofore did not fully realize it, and has deepened and enriched that sense in those whose vision has all along been clear. For all of which, as Bishop Tuttle says, "Laus Deo."

SEWANEE SUMMER SCHOOL.

The most successful year of the Sewanee Summer Training School for Church Workers closed with the service Sunday evening, August 8th. The enrollment was the largest in the history of the school, with representatives from every diocese in the province present.

The session opened Tuesday evening at Thompson Hall with a mass meeting. Dr. Mercer P. Logan, of St. Anne's church, Nashville, the director of the school, opened the meeting, giving a history of the development of the work. He introduced Bishop Knight, vice-chancellor of the University of the South, who welcomed the delegates to Sewanee. Bishop Knight presided at the evening session. Bishop Gailor extended greetings from the diocese of Tennessee, and as chancellor of the university. In his address Bishop Gailor pointed out the great need of the summer school as a unifying factor in the work of the province. Other addresses were made by the Rev. William E. Gardner, secretary of the Board of Religious Education; the Rt. Rev. W. A. Guerry, D. D., leader of the Social Service Conference; Miss Tillotson, of the Church Missions House, and the Rev. J. M. Maxon, president of Margaret College.

Conferences began with full enrollment, and a constant increasing interest and attendance on Wednesday morning. The work of the three Boards of Religious Education, Missions and Social Service were well represented, and attendance upon all conferences was equally good.

Special features were the evening lectures by Edgar J. Banks, Ph. D., on the Bible and the Spade, Turkey and the Turks; The Correlation of the Three Boards, by Dr. Gardner, and the Real Value of Psychology in Education, by the Rev. J. M. Maxon.

The devotional services consisted of a daily celebration of the holy communion at 7 A. M., and evening prayer with address, in the university chapel of St. Luke, at 6 P. M.

The session for 1915 closed with two services in the chapel. In the morning Bishop Knight preached on the subject of Religious Education. In the evening Bishop Gailor preached on "The Future of Religious Education in the Various Relations in Life."

The direction of the future work of the Sewanee Summer School was taken over by the board of managers, three of whom were selected by the Executive Committee of the Provincial Board of Religious Education, and two by the University of the South.

NATIONAL CONVENTION CHURCHMEN, LOS ANGELES.

August 25th-29th, the thirtieth annual Convention of Churchmen, to be held under the auspices of the Brotherhood of St. Andrew, will meet in Los Angeles.

The Convention will open with a Churchman's Dinner on Wednesday evening, August 29th, at which the Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky, and Mr. H. D. W. English, of Pittsburgh, will be the speakers.

On Sunday morning, August 29th, at 8 o'clock, in St. Paul's pro-cathedral the corporate Communion service will be held. The visiting bishops and clergy will preach at the 11 o'clock services on that day in the different Episcopal churches of the city and suburbs. On Sunday evening all of the Episcopal churches will be closed, when there will be an united service of all our congregations in the city. Four thousand people are expected to be present at this closing service, which will be held in the main auditorium of the Bible Institute. The only speaker will be the Bishop of Kentucky, whose subject will be "For Their Sakes I Sanctify Myself."

Following is a partial list of the Convention speakers: The Rt. Rev. Charles E. Woodcock, D. D., the Rt. Rev. Frederic W. Keator, D. D., Bishop of Olympia; the Rt. Rev. Herman Page, D. D., Bishop of Spokane; the Rev. Henry S. Foster, rector of the Church of the Ascension, Denver, Colorado; Mr. Edward H. Bonsall of Philadelphia, president of the Brotherhood of St. Andrew in the United States; Mr. Courtenay Barber of Chicago; Mr. W. A. Geddes of Calgary, Alberta, Canada; Hubert Carletan, D. C. L., of Boston, general secretary of the Brotherhood; Professor A. C. Newill of Portland, Oregon; Walter Kidde of New York City; James L. Houghteling, Jr., of Chicago; B. F. Finney of Savannah, Georgia; and Geo. H. Randall of Boston, associate secretary of the Brotherhood.

All clergymen attending the Convention will be the guests of the Los Angeles church people. Those expecting to attend are requested to notify Convention Headquarters.

For further information concerning anything connected with the Convention, address Convention Headquarters, 635 Merchants' National Bank Building, Los Angeles.

NORTHFIELD GENERAL CONFERENCE.

The Northfield General Conference, held at Northfield, Massachusetts, closed Sunday evening, August 15th, after two weeks of meetings, which have aroused as great enthusiasm as any in the thirty-three years of its history. The conference this year emphasized evangelistic rather than educational work, and the song and personal work services led by Charles M. Alexander influenced the whole tone of the assembly. In the opening meeting the Rev. John McDowell, of Baltimore, Maryland, defined the purpose of Northfield as the fulfillment of the country's greatest need, a revival of religion; and this spirit ran through all of the meetings. It was applied to modern world conditions by the Rev. Dr. Charles E. Jefferson, of New York, who showed that neither preaching nor socialism, nor science, nor business co-operation have power to stop the war. The remedy, not only for the conflict among nations, but for industrial disputes, opposition of religious factions and all other hate and strife among men, Rev. Dr. Jefferson said,

is the broadening of sympathies and softening of prejudices, which is the result of prayer. This same fundamental spirit of the conference was brought home to everyone who attended it by a final evangelistic meeting, led by Mr. Alexander and Mr. Melvin Trotter, who was rescued from drunkenness to become a leader in city rescue mission work.

The evangelistic tone of the conference has not led to neglect of religious instruction. This has been provided in a series of lectures by the leading New Testament Greek scholar, Dr. A. T. Robertson, of Louisville, Kentucky, who spoke on the first eight chapters of the Epistle to the Hebrews, bringing out not only the purpose and meaning of the writer, but many pointed applications to modern life. Dr. J. R. Davies, of Philadelphia, has given a series of lectures on the messages of the four gospels. The Rev. Charles Inglis, who was for many years a friend of D. L. Moody, and others have addressed the conference. The missionary situation has been presented by the Rev. C. E. Scott, of India; Rev. S. M. Zwemer, of Arabia, and others.

Activities at Northfield do not end with this conference! The Rev. John McDowell, of Baltimore, will preach at the morning service, August 22nd, and the Rev. H. F. Randolph on August 29th.

August 16th-21st, Dr. A. T. Robertson gave a series of Bible studies and addresses at 10 o'clock each morning, speaking from the book of Acts.

August 24th to September 11th, Dr. W. J. Erdman, of Philadelphia, will also give a series of Bible studies.

September 14th to October 2nd the Rev. Francis W. Pattison, of Orange, New Jersey, will follow with a series of special addresses.

CHRISTIANITY AND INTERNATIONALISM.

Chautauqua, New York, August 22nd-29th.

Chautauqua Institution will put at the disposal of thousands of people during the week of August 22nd-27th a discussion of the relation of Christianity and internationalism. Each day several men and women distinguished both in the world of Christian work and international relations will give addresses and answer questions.

Christianity and Internationalism Week will be unique in the history even of the great weeks at Chautauqua. The impression of this week will be cumulative and unified. Ministers and all other religious workers as well as that increasing number of people who are looking to our religion to establish international justice as a basis of peace should plan to be in attendance through all these sessions.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

An Appeal.

May I call the attention of our clergy and congregations to the amount of offerings for General Missions to August 1st.

We are really behind on our apportionment $1,410.00, though this is more than covered by the offerings for the Emergency Fund. But to make an offering for Emergency and not pay the Apportionment, is a very partial help. We appeal to our delinquent congregations to help us by trying to make up their full apportionment, and all who have not made an offering for the Emergency Fund to do so at once. The year closes September 1st.

WM. D. SMITH.

Winchester, Virginia: Lend a hand! Give your share to the Emergency Fund. Amount needed, $400,000; already given, $306,000; still needed, $94,000. Won't you do your bit? We shall win, but you must help! The Emergency Fund, George Gordon King, Treasurer, 281 Fourth Avenue, New York.

Notes.

The Rev. W. Herbert Mayers, M. A. (Durham), late City Missionary of Vancouver, B. C., Canada, has accepted the invitation to become rector of the church in King George county, and has taken up his residence at King George Court House.

The Rev. Robert A. Griesser, of Soochow, China, reached Virginia on August 5th, after five years' service, and is now at Stafford, Virginia.

The Rev. L. R. Mason, D. D., rector of Grace church, Richmond, is spending his vacation at Brevard, North Carolina.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The Rev. E. W. Hubard Dies Suddenly.

The sudden death of the Rev. Edmund Wilcox Hubard, at his home in Salem, Sunday night, came as a shock to his many friends in that town and in Roanoke. Mr. Hubard passed away as the result of heart failure, age seventy-four.

For many years rector of the St. Paul's church, Salem, and a resident of Roanoke county for a greater part of the past twenty-five years, Mr. Hubard was widely known and was highly esteemed.

He has been in charge of a number of churches in this section of the State. For a time he was a rector of the Fincastle church and for nine years in the St. Stephen's church in Bedford county. He also was at Little Washington, Rappahannock county. His active service in Salem was from 1890 to 1904.

Mr. Hubard was a native of Buckingham county and was born in 1841. Besides his widow he is survived by two sons—R. T. Hubard, Commonwealth's attorney of Roanoke county, and Bolling Hubard, a civil engineer, at Pikeville, Ky.

The funeral service was conducted from St. Paul's church, Salem, Tuesday afternoon, August 10th, by the Rev. Messrs. J. W. Cantey Johnson and G. Otis Mead, of Roanoke. Interment was made in East Hill Cemetery, Salem.

The Roanoke Times says editorially: "In the death of the Rev. E. W. Hubard the Episcopal church has lost a faithful servant, the town of Salem an upright citizen and the people of the community a valued friend. Quietly the call from the Master came at the close of the Sabbath day and without a struggle the soul of the aged minister took its flight to meet the God he had served with so much fidelity and zeal. The familiar figure will no longer be seen, the kindly, jovial voice will never again be heard, but in the hearts of those among whom he lived and wrought his memory will live. We cannot help thinking that when the call to eternity came it took the form, 'Well done, good and faithful servant; enter thou into the joys of thy Lord.'"

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

Country Life School For Ministers.

A Country Life School for Ministers of all denominations of Maryland and neighboring States, was held at the Maryland Agricultural College, College Park, from July 26th to August 3rd. It was the first school of the kind ever held in the State. The school, which was under the direction of Professor B. H. Darrow, was designed to bring the ministers into closer touch with rural conditions and help them to aid in solving the problems that confront country churches, in the light of not only the possibilities, but also the limitations and difficulties of the minister's position. For this school a small tuition fee was charged, and those in attendance paid for board and lodging. About fifty students were enrolled. This school was followed immediately by a Country Life Conference for Maryland ministers, on the lines of the conference held last summer, lasting for three days. About one hundred and thirty clergymen, representing most of the churches in the State, were present, and were entertained as guests of the college, being furnished with quarters in the new dormitory, Calvert Hall, and given their meals at the college dining hall. Among the many subjects discussed were "Co-operation in Rural Life," "Rural Sanitation," "The Rural Awakening, "Household and Homestead," "Women's Rural Organizations," "The Rural School," "Recreation For the Countryside," "Home and School," "Organization of Rural Interests," "The Country Church as a Community Center," "Rural Surveys," "The Church's Duty to County Institutions," "The Church and Public Welfare," "The Minister's Wife" and "Source of Help and How to Use Them." Among the prominent speakers were Dr. Ward Platt, of the Board of Home Missions of the Methodist Episcopal church at Philadelphia; Miss Anna B. Taft, of the Presbyterian Board of Home Missions; the Rev. Moses Breeze, of Wisconsin; Dr. H. J. Patterson, president, and Professor Bomberger, of the Maryland Agricultural College; O. B. Martin, of the United States Department of Agriculture, and the Rev. Dr. S. U. Mitman, field secretary of the Board of Religious Education of the Province of Washington. At the close of the conference, among the chief recommendations presented by the chairman of the Committee on Summary, were the following: "1. Emphasis on making the Church the center and dynamic power of the community. 2. Co-operation of churches in the community. 3. Employment of business methods in Church finances. 4. A comprehensive survey of the moral, religious, educational and agricultural conditions of the community. 5. Improvement of the home by the use of modern conveniences and sanitation, by beautifying home and grounds, arrangement of the work to allow self-development and culture, in order that the drudgery, unattractiveness and barrenness of the life of many farmers may be replaced by a manner of life so attractive and wholesome that the daughters and sons will choose to remain in the country." A permanent organization was formed by the election of Dr. H. J. Patterson president and B. H. Darrow secretary, who, with the following, will form an executive committee: Professor F. B. Bomberger, Dr. T. F. Dixon, Dr. E. L. Watson, the Rev. G. W. Gaither and the Rev. William L. Glenn, of Emmerton, a clergyman of the diocese of Maryland.

Cornerstone of New Church Laid.

The cornerstone of the new Church of the Advent, Baltimore, was laid on the afternoon of Sunday, July 8th, with impressive ceremonies and in the presence of a large gathering of the congregation and their friends. The service was in charge of the Rev. Charles L. Atwater, vicar of the chapel and a grandson of the late Bishop Part of the diocese of Maryland. The cornerstone was laid by the Rev. Charles A. Hensel, rector of the Church of the Redeemer, Baltimore Country, who was vicar of the chapel for sixteen years, and during whose pastorate the movement for the new church was begun. Plans for the edifice took definite shape under Mr. Hensel's successor, the Rev. C. P. Sparling, now rector of St. John's church, Georgetown, D. C. The chapel, which was organized about forty years ago, is a mission of Grace and St. Peter's church, and its present flourishing condition is largely due to the aid rendered by that church, under the Rev. Dr. Arthur C. Powell, and the present rector, the Rev. Ronidly F. Humphries The erection of the new church has been made possible by the generous gifts of several members of the mother church, added to a fund raised by the congregation of the chapel. The new church will seat more than six hundred persons, and the cost is estimated at $45,000. The present chapel building will be used as Sunday-school, day and kindergarten schools and assembly halls for the various parish organizations. The Building Committee is composed of prominent members of Grace and St. Peter's church, Mayor Preston, of Baltimore, having been the first chairman. Mr. William B. Hurst, a prominent merchant and a member of the Standing Committee of the diocese, is the present chairman.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Farewell Sermon.

The Rev. W. T. Allan, rector of St. Luke's church, Jacksonville, preached his farewell sermon, ending two pastorates of thirteen years at this place, on Sunday, August 9th. The congregation was largely composed of the business men of the city and others outside of the Episcopal Church. At the close of the service, Professor C. W. Daugette, president of the Alabama State Normal College, and junior warden of the parish, on behalf of the parish, presented the rector, in a very graceful speech, with a beautiful silver loving cup, as a token of affectionate esteem and appreciation of his faithful services. He then delivered to Mrs. Allan a gold-headed umbrella, on behalf of the Guild, as a token of loving esteem, and for her splendid leadership as president of the Guild for nine years and teacher in the Sunday-school. Many who attended the service said it was the most impressive they had ever witnessed.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

Washington Memorial Chapel.

Work is progressing rapidly toward the completion of the Washington Memorial chapel, Valley Forge. But before the construction was begun it was necessary to put up temporary buildings to carry on the work. To the improvised chapel the handsome memorial furnishings were removed. Beside the building of the chapel an additional bay in the cloister of the colonies is being constructed. It will be known as the New Hampshire Bay, in honor of the New Hampshire men of the Revolutionary Army. It is the gift of Mr. and Mrs. Arthur E. Pearson, of Roxbury, Massachusetts. They also gave the president's pew and pew screen and a handsome bronze tablet, and were deeply interested in the Massachusetts Bay. It will be built of Holmesbury granite and Indiana limestone. The floor of Knoxville marble, into which will be inserted a reproduction of the seal of the State of New Hampshire in bronze. The ceiling of carved oak, and on the central boss will be carved the arms of the State. In this bay there will be two entrances into the chapel. One to the west the Inauguration Door, commemorating the inauguration of Washington, is given by and will bear the arms of the thirteen original colonies, and the insignia of the Society of the Daughters of the State of New York. The north door will enter into the choir room and will harmonize with the Inauguration Door, being of heavy oak and having elaborately wrought iron hinges and locks. The New Hampshire Bay is the ninth of the thirteen, which will commemorate the original colonies. The Philadelphia Chapter of the Daughters of the American Revolution will be represented in the chancel by a canopied sedilia of Indiana limestone, in memory of Washington's rectors, the central one being in memory of Bishop White. Other sedilia will be given, the first of which will be in memory of the Rev. Francis Thompson Finn, the first assistant minister of the parish. According to a promise a large tract of several hundred feet along the road and adjoining the chapel property was given when the funds needed for the completion of the fabric of the chapel was raised. The temporary buildings are a frame chapel, a log hut in the grove for the Sunday-school and quarters for the sexton.

Death of a Prominent Layman.

The Church has lost another of her prominent workers in the death of Charles Heber Clark, on August 10th at the age of seventy-five, after an illness since the beginning of the year. A generation ago he was widely known as a humerous writer under the name of Max Adler. He has also written more serious works, and was closely identified with the newspaper world as an editorial writer and also as a political platform speaker. He was connected with Calvary church, Conshohocken, in which he taught a Bible class for thirty-five years. He was also a veteran of the Civil War. His burial was in the Montgomery Cemetery on Friday August 13th.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop

New Church at Quantico.

On Wednesday, August 11th, the new Church of St. Philip's, Quantico, was opened for divine service at 3 P. M. A large congregation gathered from the country round about, completely filling the building. Evening prayer was read by the rector, the Rev. R. Bancroft Whipple. The sermon was preached by the Very Rev. Henry B. Bryan, dean of Trinity Cathedral, Easton, who had for his subject, "The Church as a Witness of the Love of God." Special music was rendered by the choir.

The new church being entirely paid for, the offerings were for the furnishing of the church. This new church is built, at a cost of $5,000, upon the site of the former church, consecrated by Bishop Whittingham in 1845.

St. Philip's, Quantico, is one of the Chapels of Ease, of the Spring Hill parish, in Wicomico County. The Rev. R. Bancroft Whipple is the rector of two colonial parishes. In the Spring Hill parish are three churches or chapels, St. Paul's, the parish church, St. Peter's, Mardella Springs, St. Philip's, Quantico, the new church. In the Stepney parish are two churches, Stepney church, at Green Hill, St. Mary's chapel, Tyaskin. The Rev. Mr. Whipple has, therefore, five churches in his cure, and he ministers to them all regularly and faithfully.

Beside building this new church at Quantico, Mr. Whipple rebuilt the churches at Spring Hill and Tyaskin, and is preparing to build a new one at Mardella Springs. This new church at Quantico will be consecrated by the Bishop of the diocese at his annual visitation to the parish in the autumn.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan

New Open Air Pulpit: Beautiful as well as useful is the new open air pulpit of the Cathedral of St. John the Divine. It stands immediately north of Synod Hall, and will be not far from the south wall of the Cathedral nave, when that wall shall have been built. An immense open space of lawn surrounds it. Its color is pink granite, and its Gothic ornamentation is elaborate. It is the gift of the late Miss Caroline Phelps Stokes, who, with her sister, Miss Olivia Phelps Stokes, gave St. Paul's chapel of Columbia University. The cost is about $25,000. The base is sixteen feet in diameter, and at each corner are carved figures of the four evangelists. No date has yet been set for the consecration of the gift, but the cross is well toward completion.

Tent Cathedral, on the Cathedral grounds, with six of its eight weeks' term elapsed, is a greater success than the most sanguine hoped it might be. The reasons are the excellent manner of conduct of the meetings, and the fact that throughout New York and the country this summer open air meetings are usually well attended. Everywhere numbers exceed all previous years. The third week in August at the tent was Social Service Week, and speakers included the Rev. Cranston Brenton, of the Red Cross, and Bishop Richardson, of New Brunswick. A question box, a popular feature, was conducted by the Rev. Eliot White, of Ellis Island.

In one corner of the monster canvas cathedral a good-sized room has been partitioned off, which is known as the "enquiry room." Here nightly at the close of the tent service questioners meet members of the Episcopal clergy for personal consultation on religious matters. The success of this room has been remarkable.

The Rev. Dr. W. G. W. Anthony, who has been in charge of many of the children's services, has been paid a touching tribute by the children who, at their own suggestion, have presented him with a token of their gratitude.

The Vacation Bible Schools, just closed, report St. Philip's school, Harlem, as by far the best out of a total of thirty-eight in this city this summer. These thirty-eight schools had 8,000 boys and girls in them, an increase of 2,000 over last year. St. Philip's is a parish for colored people, and the report says the school was the most orderly, it accomplished the most, and was the best managed. The schools were at St. Michael's, the House of Aquila in Stanton Street, at St. George's, in Stuyvesant Square, and other parishes. The Federation Schools had 3,000 scholars in them. Throughout

the country it is reported that the number of pupils in these schools was 80,000.

Trinity service attendance figures, Lent and summer Sundays, are just now made public. They surpass other seasons, especially other summer seasons. This summer the Sunday services at old Trinity church have averaged between 500 and 600, which is considerably above other seasons. St. Bartholomew's attendance has been somewhat under other years, owing to lack of English preachers whose Bible expositions are noteworthy and popular. Still, each Sunday has seen the body of the Church filled. At the Fifth Avenue Presbyterian church, the other noteworthy summer service, attendance has been far below ordinary seasons. When there has been no war famous English preachers fill the pulpit, and congregations of 2,500 at each of two Sunday services are not uncommon. This season, with no English leaders present, numbers have run 700 to 1,000, with fewer afternoons.

Lenten attendance at old Trinity church this year reached a total of 33,275. This was exclusive of Sundays, and also of daily parish services, and covers services held exclusively for business people. Ash Wednesday the number present was 1,314, and during the season, all the way to Holy Week, numbers were 500 to 700, very rarely falling to 480 and 490, and a few days going beyond the 700 mark. Holy Week days, this last year services taken by the rector, attendance jumped at once to 1,100 daily. On Thursday 1,400 came, and on Good Friday there were 8,460 at the three-hour service, people coming and remaining such time as was at their disposal. This was besides 665 that day at other services.

St. Paul's chapel, Holy Week services only, had 2,496 at a musical service on Tuesday, and 2,935 on Good Friday. The total for the week, Sundays not included, was 6,270. It is true of both of these famous churches, as it is true of so many other churches in other cities down town, that they have come, through the noon day services, to reach far more people when surrounded by business conditions than ever they did when in the midst of homes. The lesson is important to churches that contemplate removal.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Grace Mission.

On the first Sunday in August the Rev. Robert M. Hogarth began the church's services in what it is hoped will prove a permanent mission in the suburbs of St Louis, locally known as Harney Heights.

Mr. Hogarth was assisted in the opening service by Bishop Winchester, of Arkansas, who happened to be tarrying in the city; the Rev. J. Courtney Jones, of Old Orchard; the Rev. L. H. White, of St. Mary's, and the Rev. F. M. Weddell, special missionary. These all spoke words of encouragement to the congregation. The full choir of St. Timothy's church led in the singing. The new mission will be called Grace Mission, and the Bishop Coadjutor has appointed the Rev. R. M. Hogarth to the charge of it, in connection with his duties as pastor of St. Timothy's. Grace Mission will have a session of the Sunday-school each Sunday at 3 and evening service and sermon at 4. The holy communion will be celebrated the first Sunday in each month. Services will be held for the present in a rented store building.

The Manifestation of Christ.

The manifestation of the Spirit of Christ is the test of Christian character. "If any man have not the Spirit of Christ, he is none of his." Love is exacting. It demands the heart. The question that divides humanity into two classes is Christ's "Lovest thou me?" Because he is the greatest, the most intense of lovers, he says, "Whosoever he be of you that foraketh not all he hath he cannot be my disciple. He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Love cannot be satisfied with anything else than love. The test of love to Christ is obedience to him. "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." "He that loveth me not, keepeth not my sayings." If we love Christ we shall follow him. Those who follow Christ shall not walk in darkness. The essential condition of spiritual light is that we follow him.

The manifestation of Christ broadens greatly the sphere of personal influence. All humanity and every department of human life are of interest to him. The Christ life is not limited to sacred shrines and consecrated places. It has to do with every department of the world's work, with art and literature, with education and science, with manufactures and commerce, with the relations of nations as well as those of individuals and families, with all things called secular as well as with those classified as sacred. All humanity is dear to the heart of Christ. He vitally unites all ages, all lands, all races, all nations. His followers are the neighbors and the brothers of all men.

The Christian ideal is the holiest of all and yet the broadest of all, for it appeals to all humanity. The holiness of Christ is not remote like the stars, but as near and vivying as the sunshine. It quickens, encourages, warns, saves, comforts, all humanity. Every true follower of Christ is a cosmopolitan in his sympathies, and is at the same time faithful in the humblest of daily tasks, faithful from the heart in that which is least. In the character of the good Samaritan, Christ has pictured his own miniature. The Christian Church is the brotherhood of loving service.

The joy of Christ has countless modes of manifestation in the humblest, the most arduous, the most unselfish, the most patient, the most cheerful service of man. Its enthusiasm is contagious and invincible.

In life's lowest places and most obscure and commonplace tasks we have the companionship and the sympathy of Christ. He gives to every one his work, the little tasks as well as the greatest responsibilities and opportunities. He created the heavens; but he also girded himself with a towel and washed the feet of his disciples, saying, "I am among you as he that serveth." Every common task is a divine opportunity. "He that is faithful in that which is least is faithful also in much."

In patient resignation as well as by active service we may manifest Christ. In his suffering he gave us a perfect example of entire submission to the Father's will, saying, "The cup which my Father hath given me, shall I not drink it?" In his Gethsemane agony he prayed, "O my Father, if this cup may not pass from me, except I drink it, Thy will be done." Whatever trouble God allows to befall us we should recognize as coming from Him. However bitter the cup, it will prove a blessing if we receive it with the filial submission of His sinless Son, our suffering and redeeming human brother. To all who follow Christ the valley of trouble is the door of hope. If we manifest his spirit, our sufferings may share his redemptive power. In every great crisis of human history, humanity has snared the redemptive agony of Christ. By our individual sorrows, our sacrificial agonies, we may so taste the cup of Christ that we may in our humble degree share his saving power. The breaking heart may become the burning heart. To know and to manifest the power of his resurrection, we must be crucified with him. It is our privilege to know the mystery of "being" strengthened with all might, unto all patience and long-suffering with joyfulness." The joy that is full, because it is redemptive, rises out of sorrow.

James Russell Lowell says, in his essay on Dante, "Nothing that has not been living experience can become living expression." This is true in literature, but it is supremely true in character. In order to the manifestation of Christ, his love must become our supreme passion. Only the love and the life of Christ in the heart can transform our character so that it shall manifest his strength and beauty, his humility, his patience and his power. The life that manifests Christ is inspired by a supreme passion, transformed by the vision of a perfect ideal and vivified by divine power. The inward Christ is the source of transformation "from glory to glory." From the beginning the Christian life is a development and a manifestation of the inward Christ. We are to grow up into him in all things. "The power that worketh in us" is that of "him that is able to do exceeding abundantly above all that we ask or think." If the soul allows itself to become separated from Christ, it may for a time keep an external appearance of sanctity, but it will quickly lose its vital charm; the decay of the inward life will be manifest in deterioration of character. If Christ is not supreme in the heart, he will not be manifest in the life. In him alone is spiritual vitality, spiritual strength. He is the supreme ideal, and his spirit is the vital power for its realization.—Christian Advocate.

Good Interest.

"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half dollar. Now, if you can find any boy whom you can trust, who will take this money and pay you interest for it, you may lend it to him; and if you invest this wisely I'll increase your capital." When night came the banker said, "My son, how did you invest your money to-day?" "Well, father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner; so I gave him my fifty cents to buy something to eat with." "You'll never make a business man in the world," said the banker, "business is business. But I'll try you once more. Now, here is a dollar to invest; see how well you can do it." The boy laughed aloud and then explained: "My Sunday-school teacher said giving to the poor was lending to the Lord; and she said He would return to us double; but I did not think He would do it so quick."—James R. White.

Nothing comes by pure accident, not even the interruptions in our busy day.

What the Church Can Give the World.

The mission of the Christian Church in the world ought not to be a matter of doubt or of question. It seems clear enough, but, in fact, men are not agreed as to the nature of her mission and there is considerable discussion about it, these days. Is the Church here to supply the material wants of men, or to meet their spiritual needs? There are those who tell us that it is the former; while the earnest evangelical Christian is certain that it is the latter. And this view is in accord with our Lord's great commission: "Go ye therefore, and teach all nations, baptizing them," etc. That command is to teach and preach the gospel, and to baptize, in short, to evangelize. The mission of the Church, therefore, is simply and supremely spiritual, and in fulfilling it, she has something wonderfully real and worth while to give to the world.

On one occasion, the apostles Peter and John were entering the temple at Jerusalem, and were stopped at the gate by a lame man who asked alms. They paused, looked at him compassionately and Peter said: "Look on us;" and, then, "Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk." And he did.

Now, that man wanted and expected money, nothing more. And that is what the world wants at the hands of the Church today, failing to appreciate that the Church might have something better which would meet a deeper need. As the men of the world are engrossed in business, in their struggles for bread and wealth, for pleasures and sinful indulgence, naturally, material things bulk large before their eyes, and they seem to be the only good which is worth while for men and women. And so there is an insistent demand in some quarters today that the Church cease giving so much attention to spiritual things, stop talking about the souls of men, and cease wasting time and thought on heaven and the future life, and, instead, devote herself to providing food and raiment for all men, providing improved economic conditions for toil, better sanitary conditions, better housing, etc. These are noble fields of service. But, is this all that men need?

Now, observe what Peter and John really gave to the man. They had no money to give, but they had something better. They gave him healing, with a sound body resulting; sympathy and love, something the man was not accustomed to receive; the knowledge of Jesus and probably salvation. All these were far more valuable than what he wanted and expected.

In like manner, the Church is in the world as a great spiritual agency, empowered by God, ready to give men something vastly better than the little and transient things they esteem so desirable. What is it? Well, the Church can and ought to give sympathy and love to the world. These, men really need. If love and sympathy prevailed among them, there would be less of strife and sorrow. It is the lack of sympathy and understanding between employers and workmen that accounts for so many strikes and other most serious troubles in the industrial world. Love awakens and prompts to better things. The world needs sympathy. Again the Church can and ought to give the knowledge of Christ and the gospel message of saving truth to men. The Church is a lighthouse whose duty it is to shine and make plain the way to life and blessedness in Christ. Then, the Church can plant a living faith and bring healing to the souls of men. It is the supreme gift of salvation, with its peace and joy, which she bears and stands ready to give.

These are the things that the world really needs and the Church wants to give, sympathy, the gospel, Christ, salvation. The Church has silver and gold in abundance let her give them for the blessing of men in need; but she must give more, something better, which will save souls and link them with eternity and with God. The Church's mission is profoundly, genuinely spiritual.

—Lutheran Church Work.

The Ballad of the Saint.

"The Little Cherubs whispered,
'What strange new soul is this
Who cometh with a robe besmirched
Unto this Place of Bliss?'
Then spake the Eldest Angel,
'The robe he wears is fair—
The groping fingers of the poor
Have held and blessed him there.'

"The Little Cherubs whispered,
'Who comes to be our guest
With dust about his garments's hem
And stains upon his breast?'
Then spake the Eldest Angel,
'Most lovely is the stain—
The tears of those he comforted
Who may not weep again.'

"The Little Cherubs whispered,
'What strange, new soul is he
Who cometh with a burden here
And bears it tenderly?'
Then spake the Eldest Angel,
'He bears his life's award—
The burden of men's broken hearts
To place before the Lord.'

" 'The dust upon his garment's hem—
My lips shall bow to it;
The stains upon the breast of him
Are gems thrice exquisite.
Oh, little foolish Cherubs,
What truth is this ye miss?—
There comes no saint to Paradise
Who does not come like this.' "

—Selected.

There is real gain to the Church through the Ascension of our Lord. We gain a closer and a more constant Presence. While Christ was upon the earth his presence was only a local presence. If he was at Bethany he could not be at Nazareth; if he was in Capernaum he could not help those who were in Jerusalem. But now his presence is universal. Wherever two or three are gathered together in his name there he is really spiritually present. The real spiritual presence of the risen and ascended Lord is the strength and bulwark of his Church. We gain also in that Christ has by his ascension received fuller authority and power. He ascended to the right hand of the throne of God. From that vantage ground he is able to do more for his disciples than he would ever be able to do if he were with them in the flesh. It certainly was so with those early disciples. Christ was more to them after the Day of Pentecost than he was while he was with them upon earth. We are in the same position as they were; we have to fulfill the same ministry, we have to face the same difficulties, we have to overcome the world's opposition and apathy and unbelief, but we need not envy the apostles, for we have the same enduement of power which they possessed. The promise holds good: "I will not leave you comfortless. I will come to you." "When the Comforter is come" our sorrow is turned into joy, and our lives become rich and radiant with the presence of the conquering and all-sufficient Christ.—Rev. F. S. Webster.

How Seeds Travel.

"Some seeds make journeys with wings, and others travel from place to place by attaching themselves to the clothes of men or the hair of animals; still others are transported by birds.

"The seeds of the maple tree are particularly interesting. They are provided with wings, and when they become detached from the parent tree a gentle breeze will carry them a considerable distance from the branch to which they were attached. There are many forms and modifications of the winged seed, as the linden, the hornbeam, the elm, and the pine. These are all common trees.

"Some seeds are also provided with parachutes, or umbrellas, not for protection from rain and storm, but for purposes of locomotion. The seeds of the thistle, the milkweed, and the dandelion—in fact, the seeds of all plants which have a cottony growth—are provided for these aerial journeys.

"Besides these, some seeds are provided with hooked appendages by which they can attach themselves to the clothing of men or the hair of animals, and are so carried from place to place."—From the August St. Nicholas.

Vitality of Christianity.

One of the strongest pieces of evidence in favor of Christianity is not sufficiently enforced by apologists. It is the absence from the biography of Christ of any doctrines which the subsequent growth of human knowledge—whether in natural science, ethics, political economy, or elsewhere—has had to discount. This negative argument is as strong as is the positive one from what Christ did teach.

For when we consider what a large number of sayings are recorded of—or at least attributed to—Him, it becomes most remarkable that in literal truth there is no reason why any of His words should ever pass away in the sence of becoming obsolete. Not even now could it be easy," says John Stewart Mill, "even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life." Contrast Jesus Christ in this respect with others thinkers of like antiquity. Even Plato, who, though some 400 years B. C. in point of time, was greatly in advance of him in respect of philosophic thought—even Plato is nowhere in this respect as compared with Christ. Read the dialogues, and see how enormous is the contrast with the Gospels in respect of errors of all sorts—reaching even to absurdity in respect of reason, and to sayings shocking to the moral sense. Yet this is confessedly the highest level of human reason on the lines of spirituality when unaided by alleged revelation.—Romanes.

One of the greatest industrial enterprises in China is the Hanyang Iron Works, near Hankow, established some years ago by Viceroy Chang Chih Tung, one of the most progressive of China's leaders under the old regime. They are now managed by five Chinese business men. Four of them are members of our Church. Recently an American business man, visiting China, expressed a desire to see these works. Meeting one of the managers, he said to him: "I would like to have you take me through the works next Sunday." The Chinese business man quietly replied: "I am sorry I cannot show you through the works on Sunday as I shall be teaching my Sunday school class at St. Paul's Cathedral, Hankow. If you will come on Monday, I will take you through."

Christianity and the Community

Thy Kingdom Come on Earth

In the beautiful "Life of H. Roswell Bates," of the Spring Street church, New York (a book which every minister and Christian layman will find a well of inspiration), there is the account of the visit of a committee from the Presbyterian Church of Canada, which came to the United States to learn what and where was the best that was being done in institutional Church work. After they had been to Spring Street, they wrote Mr. Bates a letter, and the contents of it is so finely expressive of the right relation between social service and evangelistic effort that we reproduce part of it here.

"Two serious mistakes," they said, "are being made by opposite groups of Christian workers.

"First. There are those who confine their efforts absolutely to evangelistic services, aiming at the reclaiming of human wreckage. This is a blessed work, and a Christian work, but after all, does not reach beyond a small number of wrecked lives, and it does absolutely nothing to prevent the wholesale continuance in operation of the forces that make for wreckage.

"Second. Those who eliminate almost wholly the Evangel out of their mission and message, and confine their attention to efforts aimed at the righting of wrong conditions, and at the transforming of the prevailing environment, without attempting, by divine grace, the regeneration of individual lives.

"We who are charged with special responsibility in these special lines of endeavor * * * are unanimously of the opinion that the course you have taken is the one that gives the largest results and the most enduring results, namely, the union of thoroughgoing New Testament evangelism aimed at the transforming by the grace of God of each individual heart and life, and social service, aiming at the opening of the door of these hearts for the Evangel, and at the improving of the environment in which these lives are to be lived, but what is more important than the fact that this union of these two lives of endeavor gives the best and most enduring results, is the fact that it is * * * the original method sanctioned by the personal example and by the teaching of the Lord Jesus, and surely that is the all-supreme test."

✠

In one of the human welfare exhibits at the great exposition in San Francisco there is this striking poster, the specific figures of which apply to one section of the country, but the general challenge of which applies to society at large:

"It is a reproach to our intelligence that we, as a people, proud in other respects of our over nature, should have to support about 50,000 insane, feeble-minded and epileptic, 80,000 prisoners and 100,000 paupers at the cost of $100,000,000 per year.

"A new plague, which rendered four per cent. of our population a burden, would instantly arrest attention. But we have become so used to crime, diseases and degeneracy that we take them as necessary evils. That they were so in the world's ignorance is granted; that they are so is denied"

That last sentence is quite magnificent!

✠

Not infrequently in this column we have referred to the thing which recent events, both in Europe and America, have clothed with a new vividness of interest—that is, prohibition.

The writer happened a few days ago to hear a conversation which showed up certain facts as to the conditions under which prohibition may or may not be effective. He was driving through the Yellowstone Park in a stage, which held a North Carolinian as one of the passengers; the driver was from Idaho.

Some chance suggestion made the North Carolinian refer to prohibition in North Carolina.

"It's the finest thing that ever happened to the State," he said.

The man next to him asked him why he thought so, and this was what he answered.

"I have a position with the American Tobacco Company, and we work about five hundred men. Before things went dry, about twenty per cent. of those men never showed up on Monday—drunk from Sunday sprees—and about twenty per cent. more weren't more than half fit to work for the first two days. Now not more than one per cent. don't show up. It used to be that when a man got drunk this way you couldn't do anything. If you discharged him, you'd get another one like him when you took on somebody else. Now we can weed our the drinkers, and they know it.

"You know there's a law in North Carolina now," he went on, "which keeps people from getting liquor in from outside the State. Nobody can get more than a quart of whiskey or four dozen bottles of beer once in fifteen days, and when he gets it he has to go himself—not send somebody else—and sign the railroad or express company books before it can be delivered. If anybody is getting more than the law permits, it is prima facie evidence that he is selling it, and he has got to prove that he is not. The railroads and express companies are punished, too, as well as the man himself if they deliver more than the law's allowance, and so they are mighty careful what they do.

"Why, I know twenty-five men in my town who have just about quit drinking because it is so troublesome to get anything to drink. Since I've been on this trip I've taken some drinks, and I like to, too, but before that I hadn't taken a drink for four or five months."

He was asked whether the sentiment in North Carolina was strongly in favor of the real enforcement of the prohibition laws.

He said yes. "People have seen what prohibition does," he said. "Take my town, Durham. It is more prosperous and better off every way. I voted against prohibition when the State went dry, but you can just believe me I'd never vote that way again."

"But what about the argument that prohibition hurts the State by taking away its revenues?"

"That's all nonsense. The State may keep behind, of course, right at first, when it loses the licenses, but it gains a lot more than it loses."

At this point the stage driver turned around.

"Well, in my town in Idaho it's been dry for five years, and we have twice as many drunks as we did before. And I know this, too, that the public schools closed two months sooner than they ought to because the funds ran out."

"Well," said the man from North Carolina, "that's because you haven't got things adjusted right yet. You don't keep the liquor from coming in from outside. When we first had prohibition in North Carolina, it was pretty bad in some ways. Liquor was brought in. There is one man I know about who is worth $100,000, and a few years ago he was a policeman getting $55.00 a month. He made all that selling whiskey in blind tigers—at least, he didn't sell it all himself, but he had agents. But the law against shipments breaks that up. It takes a while to get it working right, but prohibition will clean up a State if you give it a real chance."

"And what about this West—this country out here?" he asked the stage driver. "Don't you think it will all be dry before long?"

"I know it will," said the driver—"all except Montana. It will be a long while before that goes dry."

"Well, and what's more," said the North Carolinian, "before very long we'll see nation-wide prohibition coming along. And it's my opinion that in about two generations seventy-five per cent. of the people of this country won't know what whiskey is."

The Crises of History.

God visits His people for their help, not for their hurt; that the motive of His judgment is His mercy.

In all the crises of human history the faith of Christian people is the same. God is always judging. What we call crises are but His judgments, writ so large that even blind eyes can see them. And all are of His mercy. All are for the succor and defense of good over against evil. All are for, and with, redemption. Not fear, nor agony, nor agitation are to be the Christian's chief emotion, as he faces them, but calm, resolute, expectant hope.

So when the northern nations came pouring in to overwhelm the Roman empire; so when the hosts of Islam beat down the feeble bulwarks of a disabled and distorted Christianity; so when the rising national and humanistic spirit of new Europe discredited the ancient learning and wrenched from the Western Church an unchristian and inhuman sovereignty; so when, at the close of the eighteenth century, ideals of democratic government and popular rights overthrew the thrones of kings and laid the foundations of the modern age; so now, most of all, when this modern age, with its enlightenment and liberty, its art and science its industry and commerce, its wealth and power, seems to be rushing to its ruin; in all, through all, His word holds true. We are to be calm and confident, secure and serene.—From Bishop Rhinelander's Convention Address.

With out the Holy Ghost there can be no Church of Christ. He is well called the Creator Spirit. His chief work is to create the Mystical Body of Christ, that is, the Holy Catholic Church. Christ's own mission was very circumscribed and definite. He came "to give himself a ransom for many." He seldom ministered to the Gentiles, he only reached a very small circle of Jews. It was not his mission to win men, his mission was to die for men, to make atonement for sin. The winning power of Christ depends upon the work of the Holy Spirit.—Rev. F. S. Webster.

Church Knowledge and Nurture

The Church's Need—Sunday-School Teachers.

All over the land these summer days men and women are taking eagerly anticipated vacations—rest from the ceaseless toil of dollar-making. Some flit time away in fashionable resorts at card-table or in ball-room; but the majority seek woods or seashore. They want the natural life. Surely its enjoyment should awaken gratitude to nature's Creator, and bring the question: "What am I doing to show my thankfulness for health and other mercies? When I return home I will find and do some work for Him. At least I will offer my services to my rector for a teacher in our Sunday-school."

✠

It is the **most important evangelical work** in the Church to-day. I cannot adequately describe its responsibility nor are its difficulties appreciated. The Church needs for it educated brains, trained faculties, pure, clean men and women. The religious instinct born in every child should develop in the home. Far too often the first steps in its cultivation are taken in the Sunday-school. The teacher faces week by week his opportunity to bring to the child-mind and heart a knowledge of God, awaken an interest in Him and love and reverence for Him. He visits the home and finds this farthest from the thoughts of non-church going parents, engrossed with the world and self. The excuse is, "This is a non-church going age." The teacher realizes it, yet he feels that with him rests the welfare of a little human soul. The clergy of to-day, busy studying all the week to reach and help the highly educated, the free thinker, and those who change from one faith to another, can give little help. The baby soul must depend on the Sunday-school teacher for its character-building, learning morals and of God, and the faith of the Church.

⚜

"We need teachers," is the cry in our Sunday-schools from Maine to California. In every parish in our large cities are youth, graduates of our large universities, with educated brains and trained faculties. Why are so few of these engaged in Sunday-school work? Oh! young men, can you not give back to God something of what He has given you in your education? Can you not teach and train classes of boys who will so readily look to you for sympathy and in admiration? They are at a critical age, the years you have just passed through with the temptations you know so well. Teach them love of country, honor to women, and service to the Church, consecration of life to God. Take them not only to the field, but, if you live near enough, to the navy yard or through a battle ship. Visit an army post, and show them a drill. Rouse a reverence for the flag. Remind them that the Church and their country go hand in hand. Take your class to the House of Correction, and to some hospital, and State institution, orphanage, or home for feeble-minded. Then secure for them an invitation to an evening with some chum of yours happily married, parents and children living in the love of God. Through these object lessons, ask them if purity and right living are not worth while: ask them if God could possibly have made two standards of living for men and women.

⚜

Watch for a spiritual awakening in your scholars. This is the **great** opportunity to quietly but surely help with your own experience as a Christian man. With the Bible as his compass and Christ his Pilot, he can weather life's storms. Prepare him for confirmation by instruction as to the Holy Spirit's work and his baptismal vows—his duty to God and his neighbor. With this ideal, the Church's care, the Spirit's indwelling, he can go through college and steer life's treacherous seas pure in body and soul, ready and anxious to push on God's kingdom here on earth as it is in heaven.

Young women, why are you not teaching in your parish Sunday-schools? There are girls there, or in reach of your influence to be brought there, needing the benefits of your training and your sympathy. Communicants in your Church, why are you not placing high ideals before them? Teach them that a faithful wife and a devoted Christian mother is the highest sphere a woman can attain. Warn them against immodesty in dress, vulgarity in dance, allowing familiarities from young men lowers the true standard for each sex—purity in body and soul for boy and girl. Ground them also as you teach them in the doctrines of the Church, make them learn and then realize their responsibilities to her.

"Religion has no necessary connection with intellectual life," is one of the most serious assertions made to-day. I deny it. But if religion were not needed with higher education and intellectuality, it is more important than ever that Christian young men and women, graduates in the higher learning of to-day, should engage in the instruction of our Sunday-school pupils. If, when our boys and girls enter college, they fail to find religious instruction, they must go there well taught in their catechism, encouraged and roused to know and depend upon the Holy Spirit's help, living in the love of God and faith of the Church. With ideals pure and high, they by acts, poise and life will become lessons to others, carrying into the class room and out the spirit of the Almighty.

ELIZABETH CASEY BISPHAM.
Superintendent of the Primary Department of St. Philip's Church, Philadelphia, Pa.

⚜

South American Youth.

One thing which the visitor to South America misses from the life of the young people generally, and especially from the lives of the young women, is the absorption in various forms of social service which has in the past few years become almost a passion among large number of our Christian young people in North America. The young woman of South America, beautiful and admirable in many ways, has, because of social customs, been taught to look forward only to marriage and home comforts as the ends of her existence. Higher education is, therefore, considered superfluous for women and active participation in community betterment movements is almost unknown. In view of that fact, the work of Miss Estella C. Long in Montevideo, Uruquay, is noteworthy. She has organized the first teacher-training class among young women of South America, and the girls are taking hold of their work eagerly. They are using as a text book a Spanish translation of the late Dr. Hamill's "Legion of Honor" course, and are engaging in many "through the week activities," which are excellent forms of social service. They have organized a cradle roll, and each girl is responsible for enrolling and caring for ten babies. They have also formed a sewing guild to provide clothing for the poor children of their community. "I feel confident," writes Miss Long, "that the Sunday-school, properly managed, is to be the great evangelizing agency of this land."

⚜

More Testaments Urgently Needed.

Although the World's Sunday-school Association has sent to Europe more than 300,000 copies of the New Testament, or portions thereof, repeated calls are coming in from Europe for more copies.

Dr. John R. Mott stated that Rev. A. C. Hart, one of the field workers of the International Y. M. C. A. now in Germany, has asked for 100,000 copies of the New Testament for immediate distribution among the English, French, Russian and Belgian prisoners in Germany. Mr. Hart writes that he is being pressed on all sides for more and more Testaments and gospels. Dr. Mott has therefore made an urgent request of the World's Sunday-school Association to help supply the books. A nickel will put a Testament in the hands of a soldier. Sunday-school superintendents and leaders of adult Bible classes are urged to write at once for information and sample copies of the souvenir bookmark receipts given to all who contribute a nickel or more, to Mr. Frank L. Brown, general secretary, World's Sunday-school Association, 216 Metropolitan Tower, New York city.

The Decay of Moral Fibre—A Meditation

Naturally, perhaps rightly, we shrink from trouble and danger; we lift up hands of prayer against them. Yet, if they came, who can doubt that they might bring not always loss and harm, but good and profit as well? Are not we Churchmen almost of necessity rather soft in fibre? How easy things are made for us!—not indeed in the conflict with personal sin, in the working out of our own salvation; that is never easy. The man who thinks it is, is the man who has not begun to try. But in the public profession and conduct of our religion how easy it is made for us! We praise the martyrs of old; we sing ever so lustily the hymns which tell how they "climbed the steep ascent of heaven, through peril, toil, and pain," and we ask very glibly, "Who follows in their train?" Who, indeed? Do we? "Are ye able to drink the cup?" Oh, let us begin freely and voluntarily to practice a little of that hardness which belongs to good soldiers of Christ; let us think out our principles, curtail our religious luxuries, face the possibilities of the future, train ourselves to sit loose to the comforts of our position and learn so to value the realities of our religion that, come what may, we shall be true to them, and to Him who gave them to us. Thus, even now, there will be such a reserve of force, such steadfast principle, such restrained enthusiasm in our Churchmanship that we shall "be able" to stand fast in the evil day, and "having done all to stand."—H. B. Hodgson.

Into the Infinite pass we forever
Knowing the Light of light
Faileth us never.—F. G. Scott.

Family Department

Invocation

Dear Father, Thou art merciful and just!
These are the precious ear tattering upon
Could from
We come, some bowed with grief, and
some with shame,
All clothed with sackcloth - come me to the
door
Who scarcely dare to lift their eyes and
trust
But, like the publican of old who came
Beating upon his breast, that name Thy
name
With fear and trembling. Thou art so
good!
And others come with prayers of thank
fulness
Their hearts afresh with joy, with glad
ness fraught
Some have in Thee their every care and bur
dens brought;
Some pray for strength, and some for hap
piness
Wherein we fail to ask, fail not to bless.
We know not what to pray for as we
ought!

Lottie Adams.

Days That Are Different

In childhood it seems ages from one holiday to the next.

Grown folks are often surprised at the rapidity with which one Christmas trips after another, but the little ones are always wondering how long it will be till Santa comes again.

The handboards along the road of childhood are ever pointing ahead to some realm of delight, some day that shall be different from the innumerable days that are alike. These handboards are scattered at long intervals along the journey of the year, and it is only fair to the little travelers that older folks do not wilfully or carelessly knock any of them down.

The handboards pointing toward Thanksgiving and Christmas and Easter are not often overlooked because older folks have a personal interest in those great Christian holidays; but those pointing to Hallowe'en, St. Valentine's Day, and birthdays are often left to weather until they are passed by unnoticed. Some one has lost an opportunity to make a little one happy, and childhood is robbed of a joy that by right belongs to it.

Many mothers do not take any notice of these lesser holidays because they think they are too busy. The child who told her troubles to her old rag doll might have given her Martha like mother a lesson in true values.

"Mary got her birthday cake and we didn't. It's hard luck, Dolly, but I guess there's nothing to be done as long as mamma likes cleaning better than cake."

Some mothers do not think that the planning and extra work involved in celebrating the minor holidays call forth an adequate response.

"Children are so unappreciative," said a woman to a friend. "I baked a cake for Joyce's twelfth birthday, iced it beautifully, and decorated it with the most stunning candy roses and candles. When the cake was brought on the table she looked at it critically and said, 'Why didn't you put two rows of roses around it? The one in Wesson's window is decorated that way.'"

"Had she always shown a disposition to criticize her birthday cake?" inquired her friend.

"Well, really this is the first birthday cake she has ever had," confessed the mother. "You see, I never thought much about it until I saw the eagerness with which your two little lads helped decorate their birthday cakes. They seemed to get a world of enjoyment out of it, and I felt that we had missed something by letting Joyce's birthday anniversaries go by unnoticed. I meant to begin, but I guess I've waited too long."

"Oh, no," interrupted her friend brightly, "it's never too late to begin, but don't make the mistake of beginning alone. Next year let Joyce help fix her interested, and you'll agree with me that it pays after all."

So many folks are guilty of this mistake. They painstakingly work out their ideas and bring them to the notice of the child who naturally looks at things from a different angle. If he fails to respond effusively at once, the whole realm of childhood is branded as ungrateful. Since children are primarily interested, not so much in the finished product as in the process of its manufacture, why not call them to aid in the preparation for the days that are different?

"One of the happiest memories of my childhood," said a woman, "is twined about the hearts that mother let us cut from bright red paper. They were much like the ones that are sold in shops, but to me they will always be different because we all gathered around the table and vied with each other in producing the neatest specimens. After we had done our best, father and mother, acting as judges, selected the ones that were to be used for decorating the Valentine table. Their judgment was governed more by their hearts than by their heads, for in no other way could one account for Baby Ruth's jagged specimens appearing side by side with Brother Tom's perfect ones. I let my little folks carry out the same idea for Washington's birthday, and we all feel that the Father of His Country is more real to us because of the hatchets and cherries that adorn our table on February 22nd. Even Billy, who is too young to understand, goes with delight and tries to appropriate to himself all the hatchets and cherries that fall within his reach.

Hallowe'en is another holiday at which some older folks look askance because they do not enter into its spirit. If one does not like the pranks that are played, let him meet the children half way and direct the spirit of fun that roams through this weird night. There is no holiday which offers so many games in which the whole family can join. Some years ago I saw a father and his son ducking for apples, and I have never been able to decide which of them enjoyed it the most. The element of mystery appeals strongly to all, and no one wants to get too old to enjoy a bit of real nonsense. Let the children make jack o' lanters for the family party. The candlelight that gleams from their weird countenances will shine far down the years.

The inalienable right of every child is happiness. Some are defrauded of their birthright through thoughtless misunderstanding and selfish near-sightedness of those who love them. Many people suffer all their lives because their mothers lack the broader vision that can sometimes be guilty of omitting to scrub the oilcloth, for the sake of making ready the birthday cake.

Farm and Fireside.

An Object Lesson.

The Minturn family were seated at their breakfast table one beautiful spring morning when Teddy, the youngest member, exclaimed, "We must be later than usual this morning, for here comes the postman!"

"Run and get the letters, son," said Mr. Minturn. "I am expecting something important."

Teddy ran to the door, and presently came back with the mail. By an odd coincidence, there was a letter for each member of the family.

Mr. Minturn finished his letter first, and was about to express his dissatisfaction with its contents when he glanced at the rest of the family, who were all deep in their letters. As one by one they laid them down, their mood seemed so exactly like his own that he laughed heartily.

"What's the joke?" everyone exclaimed.

"Why don't you ask instead, 'What's the trouble?'" said Mr. Minturn. "You all look as if you'd had the worst of news."

"Let's begin with mother," said Ethel, "and hear what it is all about."

Mrs. Minturn flushed a little. "I'm ashamed to be annoyed," she said, "but two weeks ago I sent a printed letter to each member of our club telling her the time and place of the meeting this month, which car to take, and where to leave the car. This morning I have received my third letter accepting the invitation to the meeting, and asking me to let the writer know exactly how to get here. My circular letters are all used up, and so I shall have to take the time from a busy day to write the whole thing over again because these three ladies did not take the trouble to read their letters!"

"It is tragic," said Blanche. "Now, father!"

"Well," said Mr. Minturn, "I wrote to my partner, who is in New York, and asked him to give me the address of one of our best customers. As it was necessary for me to know immediately, I asked him to send the letter here. He replies promptly, congratulates me on the sale I expect to make and forgets" here Mr. Minturn paused dramatically "to send the address."

"Which means," said Teddy, "a long-distance call to New York at a cost of $5.35."

The family laughed. "Let the experience meeting continue," said Mr. Minturn. "Ethel, what is your difficulty?"

"Mine is an excited letter from Kate, saying that after weeks of waiting she has at last got the dressmaker, and that if I will buy the material and send it at once she will have the dress finished in time for the party. But," continued Ethel, as she shook the envelope expectantly for the tenth time, "she didn't inclose the sample."

"Now, Blanche!" they all cried.

"Oh, it's nothing much," said Blanche, trying to speak unconcernedly, "only Agnes is coming, and says to be sure and meet her, since it frightens her to try to find her way alone about the city; and she doesn't say what train she's coming on."

The family groaned, and Mr. Minturn said, "Now, Teddy, who has betrayed you?"

Teddy scowled, and plunged his hands into his pockets. "Uncle Frank hopes

I'll have a good time at the ball game this afternoon—"

"And forgets to inclose the tickets!" shouted the family in chorus.

"Children," said Mr. Minturn—and his eyes were twinkling—"let us be instructed by the faults of our friends."

"Agreed!" said the family, as they rose from the table.—The Youth's Companion.

He Is Not Dead.

Beside the dead, I knelt for prayer,
And felt a presence, as I prayed:
Lo! it was Jesus standing there,
He smiled, "Be not afraid!"

"Lord, thou hast conquered death, we know,
Restore again to life," I said,—
"This one who died an hour ago."
He smiled,—"He is not dead."

"Asleep, then, as Thyself didst say;
Yet Thou canst lift the lids that keep
His prisoned eyes from ours away."
He smiled, "He doth not sleep."

"Alas! too well we know our loss,
Nor hope again our joys to touch
Until the stream of death we cross!"
He smiled, "There is no such!"

"Yet our beloved seem so far,—
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled, "And I am here."

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wander far away?"
He smiled, "Abide in me."

—Rossiter W. Raymond.

"Minister Baiting."

Here is a story, which goes a long way to show that with a little patient reasoning even the heedless may be made to see. It's an old story, but it points a helpful lesson.

A group of men in the smoking compartment of a Pullman car were discussing the shocking downfall of a Boston minister. The tide seemed to run all one way. They were business men, not idlers. For a time the injury done by one recreant minister seemed to be a crusher. His crime was made to discredit all preachers of righteousness. To listen was to feel the foundations of good citizenship crack and crumble.

Suddenly a quiet man in the corner removed his cigar, laid down the paper he had been reading, and put his finger on a modestly printed news item. "Hear this," he said. "It is in the same daily news. A hardy Bishop of Alaska reports that he has covered thousands of miles on snowbanks with only an Indian guide. Mercury seventy degrees below zero often—generally fifty degrees below. This clergyman is physician to the sick Indians; he is dentist; he is adviser; he marries them and buries their dead. He begins and ends all with the teachings of the Christian religion. Often he walks hundreds of miles on one trip. Often on his sledges he takes provisions to the starving, solitary miner's hut."

"That's the kind that evens up!" broke in one young man. Every man echoed the statement. In a moment the whole sentiment, that was slumping in social ruin, was changed. Men smiled as if in real relief.

Perhaps the worthy Bishop, in the words of the Parish Messenger, will be comforted to know that his heroic story, on the same page of the day's history with noisome treason to all virtue, is like the "salt of the earth." "It cures putrescence. He had no idea, no forecast, that the noble and sweet music of his Christian life was to be sounded in this great city on this precise day. But something always happens to prove that the virtue of mankind increases. There are countless martyrs now, as of old. There is no man living who has no day-star—none who has not, somewhere, sometime, seen the face of a human being that was so illuminated by goodness that it is an infallible proof of all things that are good and true."

Be Your Own Savings Bank

JUST BECAUSE THE MARKETS OF THE WORLD ARE DISTURBED BY THE EUROPEAN CONFLICT THERE IS NO GOOD REASON WHY YOUR MONEY SHOULD BE IDLE ¶ON THE CONTRARY EXISTING CONDITIONS MAKE IT MORE IMPORTANT THAN EVER TO SEE THAT YOUR SAVINGS YIELD AS HIGH RETURN AS POSSIBLE ¶WE HAVE FOR SALE A LIMITED NUMBER OF BONDS, WHICH ARE SECURED BY MORTGAGES ON HIGH GRADE CITY REAL ESTATE WORTH TWICE THE AMOUNT OF THE BONDS ¶THESE MORTGAGES ARE GUARANTEED AS TO PRINCIPAL AND INTEREST BY ONE OF THE LARGEST BONDING COMPANIES IN THE UNITED STATES, AND THE BONDS ARE A DIRECT OBLIGATION OF TWO TRUST COMPANIES WITH AGGREGATE CAPITAL AND SURPLUS OF OVER TWO MILLION DOLLARS. THEY ARE EXEMPT FROM INCOME TAX ¶YOU CAN BE YOUR OWN SAVINGS BANK. HANDLE YOUR MONEY WITHOUT COST AND RECEIVE FIVE PER CENT ¶WRITE US OR CALL TO SEE US FOR FULL INFORMATION : : : : : : :

MIDDENDORF, WILLIAMS & CO., INC.
COR. CALVERT & FAYETTE STREETS BALTIMORE

A Young Robin's Appetite.

Professor Treadwell, who experimented with young robins, found that each robin ate sixty-eight earthworms daily. If the worms were laid end to end, the length would be about fourteen feet. Each bird ate forty-one per cent. more than its own weight, in twelve hours.

A well-known farmer fed a young robin from fifty to sixty cutworms and earthworms a day for fifteen days.

A mother robin, in six hours, fed her four babies 103 helpings, consisting of cutworms—two or three were brought each time—white-grubs, angleworms, grasshoppers, beetles and larvae.

Another watcher saw two robins in three hours carry to their young sixty-one worms, four grasshoppers, sixteen yellow-grubs, thirty-eight insects and a few dragon-flies and moths. It's almost impossible to realize the immense quantity of bugs and worms that young robins eat. In proportion a man would eat daily, eighty pounds of beef and drink six gallons of water!

In the North there is only one robin where there were ten a few years ago. Think of the injurious bugs and worms that would be destroyed if the robins were increased!—Lutheran.

Good Carpenter of Nazareth Town.

Good Carpenter of Nazareth town,
Thou Workman stanch and true,
I pray Thee help a hapless clown
To build his house anew.
His house of life; its blackened doors
Charred by the heat of sin,
With shattered panes and gaping doors
Where friends may enter in.

Good Carpenter, lend him thy hands
And bid him at thy will,
Until once more his dwelling stands
All whole from roof to sill.
And when 'tis purified and when
'Tis garnished at its best,
Then enter! Prince of Workingmen,
And be a poor man's guest.

Emily Sargent Lewis.

Don't Call Them Kids.

Parents should make earnest protest against the prevailing practice of calling children kids. The characterization gives them an insignificance that they

should not be allowed to endure. There is a latent influence in this classification that is very debilitating. Calling them animals does a great deal towards making them so.

Children should be treated with courtesy and consideration. They are nearer to God than all creatures, and this relation gives them a dignity that should be ever beautiful as courtesy to a can. Of course, that formal politeness which becomes intercourse among elder people is not expected in one's demeanor toward a child, but must never forget that the soul of the child is the tenderest and fairest fact in the world, and commands the obesiance, rather than the ridicule, of every one who comes in contact with it.

And the august fact should rule the thought of the parent when dealing with the child. Never allow any mean epithets to drag it down. But on the other hand treat it with dignity and courtesy, and thus draw out of its nature its higher qualities. Don't call it a kid. Don't list it as an animal. Better recognize the angelic spirit and appeal to that, thus its life is as high as the skies.

Sometimes we think that the rift of trifling and brazen youth that clutter the street corners and swagger along the sidewalks have been subjected to the kid training. It is quite impossible to imagine that a boy will turn out to be a kid. If we respect a boy he is more likely to respect himself. A boy trained toward discourtesy will be a worthless person; better treat him as an angel in disguise. It is far safer.—Exchange.

Seed-Sowing and Spreading.

Last summer some indifferent neighbors let their little bit of yard go uncared for. Plantain and chickweed grew unmolested all summer long. Their little plot of ground was no larger than fifteen feet square. Just a small patch of weeds left to grow. That was all. It was really no one's business but their own. I am sure they would have said this if anyone had taken them to task. Results show, however, that his garden was not his own to the extent he thought.

This summer all the lawns about are infested with plantain. The owners work hours digging out the pests before they go to seed and ruin the lawn. They feel as though it was very much their business that last year one careless man let his weeds grow and seeded an entire neighborhood.

One boy in a crowd of other boys lets his evil thoughts and tendencies grow. He does not cut them down or pull them out by the roots. He will tell you, perhaps, that it is really none of your business the kind of language he uses. He is sowing seed. Months later, or even years later, many persons may be working hard to eradicate the plants which grew from seed that he scattered. Everyone is bound to sow some kind of seed. Why not flowers instead of ill-smelling, offensive-looking weeds?

Why not to-day plant violets
Instead of jimson-weeds?
Each fellow has a bag at hand
Filled to the brim with seeds.
—Youth's World.

Bible Baked in Bread.

The following is a leaf from the diary of a Christian woman who lived about fifty years ago:

"February 18th, 1862: I wish to note here a short account of an old Bible, the finding of which, in Lucas County, O., has excited a great deal of curiosity,

(Continued on page 22.)

For the Young Folks

A Child's Evening Prayer.

Lord, send me sleep that I may live;
The wrongs I've done this day forgive,
Bless every deed and thought and word
I've rightly done, or said, or heard;
Bless relatives and friends always;
Teach all the world to watch and pray.
My thanks for all my blessings take,
And hear my prayer, for Jesus' sake.
Amen. (Bishop) A. R. Graves.

For the Southern Churchman.

Life's Young Day

Mary Barret Howard.

CHAPTER XII.

A Sunday Dinner.

"Blankililer holler 'relse no play!" The mystic cry was wafted to Mary Elizabeth's ears as she sat perched with Katrinka Knauber on a pile of lumber watching the red sun plunge into the blue waters of Lake Erie.

It had been one of the days when, according to Miss Durbin, Mary Elizabeth was "nyther to hold ner to bind." Perhaps it may have been some far-off inheritance of gypsey blood, or merely that "call of the wild" to which we are all of us more or less susceptible that led that young person occasionally to abjure the society of stolid Lollie Martin and gentle Maude Olcott and sent her off to roam the woods and fields with lawless Katrinka Knauber.

Three times since morning had the two young barbarians been torn asunder and compensation and apologies extended to an outraged neighborhood, and at evening Mary Elizabeth's exhausted relatives had sought surcease of care by attending a lecture on astronomy, leaving the mischief-maker in Norah's charge, with strict injunctions that she should be put to bed immediately after her return from her freebooting expedition.

But as she sat on the porch consuming her supper of bread and milk with a deliberation intended to avoid the ignomy of being obliged, like the child in Stevenson's verses, "to go to bed by day," pretty Norah was thrown into such a flutter by an unexpected visit from the iceman that when at length she was recalled to a sense of her duty Mary Elizabeth had vanished, apparently into thin air.

"Let's go an' play blankililer with those boys," Mary Elizabeth proposed as the welkin responded with the raucous cry.

Even her soul sister, Katrinka was shocked at her hardihood.

"Them poys is awful tough, an' meine mutter she don't vant me to have noddings to do mit dem," she expostulated.

"My mother's just as partic'lar as your mother is, Katrinka Knauber," she retorted pugnaciously

"An' if you blay mit Bill Jones and Mickey Halloran ain't your mutter goin' to care?" Katrinka demanded wide-eyed.

"She never said I mustn't," said Mary Elizabeth," an' lots an' lots of times she says I must be nice an' pleasant to **everybody.**"

Mary Elizabeth possessed a lawyer-like facility in quoting aphorisms of the grown-ups favorable to the cause which she was engaged in pleading and in ignoring any of their sayings that happened to be prejudicial to the same. Thus on the present occasion she found it convenient to recall her mother's maxims on charity and lovingkindness, rather than those that related to the advisability of choosing one's companions with discretion.

Katrinka instantly abandoned her novel attitude as mentor and yodelled with surpassing shrillness to a dozen husky young vagabonds who were darting about the lumber yard playing a game popularly known as "blankililer," which to the village at large was as sure an indication that spring had come as was the sight of the first apple blossom or the song of the first robin. The boys looked up in surprise, and their surprise deepened into scornful amazement as Katrinka preferred her request.

"Ah, g'wan wid yez!" Mickey Halloran, the leader of "de gang" scoffed. "We don't want no kids round here. This yard's our stampin' ground. Be off wid ye now, the two of yez."

Discouraged by the note of finality in Micky's voice Katrinka contented herself with "sticking out" her tongue at him in a menacing manner, while she reluctantly began to clamber down from the pile of lumber in obedience to the mandate. Not so Mary Elizabeth. Her familiar spirit, unfortunately a much more resourceful and alert personage than her easily rebuffed good angel, whispered a suggestion which she seized upon with avidity.

"Boys," she said eagerly, "if you'll let Katrinka and me play with you, I'll take all of you afterwards to my grandfather's house for supper."

Micky Halloran's vocabulary might be limited, but his knowledge of the world, its snares and its pitfalls, was extensive.

"Ah, g'wan wid yez!" he reiterated, "yer grandfather'd be puttin' iv'ry mother's son of us in the lockup, wance he conthrived to lay his hands on us."

"He wouldn't either—my grandfather's a good, kind man an' he doesn't put folks in jail!" Mary Elizabeth cried indignantly. "Besides," she added ingenuously, "he's gone to a lecture, an' Miss Durbin's gone to spend the evening with her sister, Mrs. Haskell."

"An' phat's to hinder the rest o' yer folks interferin' an' they livin' only the lingth o' me arrum away?"Micky asked suspiciously.

"They've **all** gone to the lecture," Mary Elizabeth answered impatiently. "'Cept Norah, an' she's talkin' to the iceman. Don't you like cold roast lamb, an' floatin' island an' 'lection cake, boys?" she urged, craftily.

At this such a shout of assent went up from the throats of his followers that even the wary Micky, like many another cautious leader was forced to yield to the popular clamor, consoling himself with the reflection that he was able to show a clean pair of heels to the fleetest pursuer, and that though some of "de gang" might that night languish in the village "lock-up," he, Micky, was not likely to be of the number.

After a game which proved to be one of the most exciting experiences of a not uneventful career, Mary Elizabeth led the way through the darkening streets to the white cottage. Stealthily as a band of Indians on the warpath "de gang" crept along the dusky garden walks into the silent house. Once safely

in possession of the fortress, Mary Elizabeth directed her forces so skilfully that in an astonishingly brief space of time the mahogany dining-table was drawn to its full length and spread with the best damask cloth and napkins, the precious Lowstoft china, the fine old silver engraved with the family crest and coat-of-arms, and the entire contents of Mr. Owen's larder. When the final touches had been added in the shape of tall gilt candelabra with tinkling glass prisms and a big bowl of red and yellow tulips, Mary Elizabeth surveyed the result with satisfaction and her guests with awe.

"Gee, Mary Elizabeth, I never seen such a layout!" Bill Jones ejaculated, as they gathered about the festal board. "Your gran'ther must live like a king."

"It's because he was born in Connecticut," Mary Elizabeth replied. Then noting the blank expressions of her guests, she explained with gracious condescension: "You see, children, once a long time ago, my great—even so many greats—grandfather lived in England, but folks over there were acting so awfully that he an' some other good people couldn't stand it another minute. So they took a ship an' sailed over to this country. There wasn't anythin' here then but bears and Indians, but they could be just as good an' say their prayers as often as they wanted to without anybody interferin'. They were **awful** good, an' they thought it was wicked to cook thin's on Sunday, an' they punished everybody that wasn't as good as they were. My father says they were most **too** good, an' that some thin's are in—intrinsically wrong an' some aren't, so Katy cooks dinner over to our house on Sundays just the same as she does other days. But my grandfather is just as good as the Puritans were," she added proudly, "an' he doesn't 'low anythin' to be cooked here Sundays 'cause he doesn't want to fall from the state of grace in which he was born."

Although owing to the manner in which Mary Elizabeth had jumbled together historical facts and extracts from the Westminster Catechism, her explanation did not much enlighten her guests, it was in the main correct in that the gentle, gracious old man had always maintained the custom of keeping the Sabbath holy according to the strict old Mosaic law, and his housekeeper's fears of a possible famine on the seventh day of the week led her to provide against such a contingency to an extent that had once moved her employer to a mild protest.

"I'd admire to know what I'd do, Mr. Owen," Miss Durbin had retorted, "ef you son an' his wife 'n' them eight children should come down on us some Sat'day night an' me with nothin' in the house baked for 'em to eat?"

"But Miss Durbin," the old man objected mildly, "they certainly would not come to visit us all the way from Kansas without first notifying us of such an intention."

"Well, I b'lieve in al'ays bein' prepared fer the worst, Mr. Owen," Miss Durbin said sententiously, "it's the only way to take any comfort in this world o' sin an' sorrer."

Mr. Owen recognized the futility of further argument and comforted himself with the reflection that his superabundant Sunday dinners made glad the hearts of certain poor families; for this was before the days of organized charity when people were not harassed by fears of "pauperizing" their less fortunate neighbors by injudicious benefactions.

The feast was in full swing when the door of the side-porch opened and Mr. Owen walked into the room. Without showing the slightest surprise at the scene which confronted him, he took off his hat and courteously saluted his uninvited guests, who had started to their feet, and stood poised for instant flight.

(To be continued.)

The Song of the Frogs.

Under a burdock leaf we sit,
  Happy as frogs can be;
Watching the dragon-flies dart and flit
  Over the marshes free:

And it's heigh-and-a-ho,
As ker-splash we go
Into the river and far below;
With never a fear that the wind may blow,
  And sweep us away with its blowing!

Oh, but the things we see as we sit
  Under the burdock green;
Seems a sin to be telling it,
  Safe from behind our screen!

But here's a secret; our spider-friend
  Is busy as she can be,
A-weaving something with curve and bend,
  A beautiful thing to see:

On her front porch she is weaving it,
  Thinking no one can know;
A wedding-veil—when the moon is lit,
  Fairies would tell you so!

And Mr. and Mrs. Field-Mouse think
  No one could ever see
They have a baby all new and pink—
  Probably two or three!

But its heigh'and-a-bo,
And ker-splash we go
Into the river and far below;
With never a fear that our friends will know
  Of something we can't be knowing!
    Shepherds arms.

For the Southern Churchman.

How Dotorthy Found Her Parents.

Annie Duggan,
(Aged 12 years.)

Jane, for about the twentieth time that day, was wondering who her parents were, and whether or not they were dead.

Jane was one of the five hundred girls in a large Orphans' Home in New York. She was eleven years old, and she had been in the Home for nine years. One of the sisters in the Orphans' Home had often told her of her (Jane's) earlier life, and it was always the same old story:

A man, woman, and child started for Europe. On their way the ship was wrecked. The child was Jane, and the man and woman her mother and father. Many people were saved, and Jane among them, but no one ever knew whether her mother and father were saved or not. Jane was taken back to New York by strangers, and put in the Orphans' Home at the age of two. No one knew her real name, so she was called Jane Smith. This was the story she had heard so many times.

So on this beautiful, summer morning, Jane was walking in one of the gardens that surrounded the Home, wondering about her parents. The sun, bursting forth in his glory, shone on the child's golden hair and made it shine like real gold. Jane became very excited as she remembered that to-morrow and the next day, being Friday and Saturday, were the two selected days that people would come to adopt children. Jane's eyes glistened at the thought of being adopted into some rich family, where she would have pretty clothes and many other things also.

At this moment one of the girls about Jane's age came running up crying bitterly.

"Why, what is the matter, Mary?" asked Jane in surprise. "You should be happy on this beautiful morning."

"Oh, J-J-Jane, you will be adopted to-morrow, an-an-and then I will be so lonely without you," sobbed poor Mary.

"But Mary, how do you know that I shall be adopted?" questioned Jane.

"Be-because Mrs. Young said you—you would because you are so pretty," and Mary burst into an agony of tears.

"But you may be the fortunate one," said Jane soothingly.

Mary held up a flaming red braid of her hair, then pointed to the freckles on her face.

"Jane Smith, do you for one moment think anyone would want me?" she asked.

"Yes," replied Jane, but nothing more was said about the matter, each girl being buried in her own thoughts.

As Mary said, Jane was a beautiful girl. She had large blue eyes, long, golden curls and fair complexion. She was called "The Beauty" by all the children in the Orphans' Home.

That night Jane went to bed determined to find her parents if they were alive. She reached over to the next bed and took Mary's hand in her's and whispered, "Mary, dear, if I ever find my parents, you shall live with me, and be my sister." Both children then sailed into slumberland to dream of the future.

Each child in the Orphans' Home was allowed one white dress, and one piece of pink ribbon.

All the girls were very excited next morning. They all began putting on their white dresses and pink ribbons, and chattering like so many mag-pies. Jane put on her white dress, and got Mary to brush her hair around her finger until it was all curled, then she helped Mary dress. She finally persuaded Mary to let her hair hang in curls because it was naturally curly, and soon both girls were dressed. They both looked beautiful, for curls made such a difference in Mary.

After everyone was ready, they all crowded at the windows to await the first carriage. They were soon rewarded, because before they had waited very long a stately carriage drove up. A footman opened the carriage door, and out stepped the rich Mrs. Norton and her husband. She was a beautiful woman with blue eyes, golden hair that curled around her sweet, dignified face.

The children were all excited and wished that they might be adopted by this rich and beautiful woman.

The different lots of children were assorted, and Mary and Jane were put in the third lot.

Mr. and Mrs. Norton shook their heads at the first and second lot, but when the third came out, they made up their minds at once as to their choice, and I suppose we all know that Jane was the child selected. Every one noticed the striking resemblance between the woman and Jane, but nothing was said about it, as often two people look alike without being of any relation to one another. Mary burst into tears at being parted from Jane. She ran upstairs, where she cried bitterly, and would not be comforted. Everyone in the Orphans' Home saw the carriage drive away, taking "Their Beauty" to Mrs. Norton's mansion.

After they reached home, Mrs. Norton asked Jane her name, and upon being told that it was Jane Smith, she

asked Jane to tell her of her past life. Jane noticed that Mrs. Norton cried a great deal, and finally she had the courage to ask her the reason for her sadness. Mrs. Norton replied that Jane looked so much like her dear child she had lost, that she could not help but cry. Jane was at once interested, and asked Mrs. Norton to tell her about the child. So Mrs. Norton began:

"About nine years ago, when my child was only two years old, we started for Europe. On the way the ship was wrecked. Mr. Norton and I were saved, but I don't know whether our dear child was saved or not," and Mrs. Norton's tears flowed anew.

Jane started. She got up out of her chair, walked across the floor, and then sat down again.

"Why, what is the matter, child?" asked Mrs. Norton in surprise.

"It w-w-was so much li-like m-my story," Jane stammered out.

Thereupon she related to Mrs. Norton her story. Mrs. Norton was very excited, and so was Jane. Jane was beautifully dressed by a maid, and then she and Mrs. Norton drove back to the Orphans' Home. Mrs. Norton asked Mrs. Young if she still had the little dress that Jane wore when she first came to the Home. Mrs. Young said she did, and when she had brought it, Mrs. Norton covered Jane with kisses. Jane fairly flew to tell the news to all the children in the Home. Mary was delighted when Jane whispered, "Tomorrow I shall keep my promise!"

On the way home, Jane's mother told her that her real name was Dotorthy, and that she must be called by that name.

Dotorthy met her father with as much happiness as her mother.

That night Dotorthy told her mother that she wanted Mary for a sister. Her mother said that she could have anything she wanted, so the next morning Jane and her mother drove to the Home, and Mrs. Norton told Mrs. Young that she wanted to adopt Mary. Mary came, upon being called, and was delighted to find why she was wanted.

Mary's name was changed to Helen Norton. It did not take very long for all the freckles to come off, and she then was a beautiful child.

About a month after, Dotorthy had found her mother and father, she told her mother that she wanted to go to the Orphans' Home and take the girls some fruit and candy, so that afternoon Dotorthy and Helen, both beautifully dressed, with a great, big basket of fruit and candy for the children, drove to the Home. They came once a week and brought things for the poor little orphans who were not as fortunate as they.

What Mother Said.

There, darling, do not worry any more,
I know you spilled your milk upon the floor,
And threw your ball, and almost broke the clock,
And got an inkstain on your pretty frock,
But all these things aren't worth one little tear,
For mother knows you didn't mean to, dear.

There, darling, please don't cry another bit;
Jump up in mother's lap, and we will sit
Close by the cozy fireplace, and I'll tell
The giant stories, that you love so well.
And we'll forget those little things of sorrow,
And think how good we're going to be tomorrow.

—Christian Advocate.

Minding Baby Blue.

Baby Blue was down on the rug ironing her doll's apron. She was working away bravely with a toy flatiron, which she rubbed hard now and then on a folded paper she had picked out of the wood box. Grandmother Blue was spinning upstairs, and the Blue twins, Eva and Ted, were whispering together on the doorstep.

"If we didn't have to mind Baby Blue," Eva said, "we could go down to the field and look for that lost deed. Grandpa thinks he dropped it out of his pocket while he was mowing down there this morning. He is going to give us fifty cents if we find it."

"Grandma didn't say that we must stay with the baby every minute," argued Ted. "She said just to look at her now and then and see if she is all right. Can you look at what she's doing now, Eva? Don't go in, because if she sees you she'll tease and cry to come with us."

Eva craned her neck and peered carefully in at the kitchen door. "She's playing on the rug, as good as a kitten. Sh! Don't make a noise. We'll creep round behind the woodpile, and then we'll run."

In a few minutes the two children were scurrying down the long field to the place where grandpa had been mowing that morning.

"Whew!" whistled Ted, pushing his hat back. "It's too hot to run."

"We shan't mind the heat if only we can earn that fifty cents," Eva declared. "Now, you know just how the deed looks, don't you, Ted? It's old and yellow, folded longways, and it's written in red ink. I don't see anything that looks like it, but we've got to hunt the whole field over."

"It'll be like hunting a needle in a haystack," grumbled Ted, turning over an armful of hay.

The field was thickly strewn with the new-mown grass, which lay just where it had fallen before the mowing machine. The lost paper might have dropped from grandpa's pocket (he had forgotten to take it out when he went to the field), and it might easily have fallen beneath the hay and been buried out of sight. There was nothing to do but to turn over and shake the whole of the hay.

"No, sir, 'tisn't in the field; that's sure," declared Ted at last as he straightened his tired back. "Seems as if grandpa must have dropped it in the road when he drove up home with the mowing machine."

They followed the road home, though it was a much longer way than the path by which they had come across the field. They were fairly tired out with heat and hard work when they turned into the shady garden.

"No fifty cents for us," sighed Eva. "It's too bad not to find it when we've worked so hard."

They tiptoed into the kitchen, hoping that nothing had happened to Baby Blue. Perhaps it wasn't quite right to leave her that way when they had been told to "mind" her. But they had wanted that fifty cents so much.

Grandma's wheel was still humming upstairs, and Baby Blue was fast asleep on the rug. Beside her was the toy flatiron standing in the middle of the folded paper upon which she had been rubbing—that paper she had picked out of the wood box. Eva's eyes flew wide open as she looked at this paper. It was old and yellow, folded longways, and written in red ink!

"It's the lost deed, true as you live, Ted Blue!" The little girl sat down on the rug and wiped her hot face with her apron. "Next time," she said, "let's try just staying at home and minding our own business first."—Mabel S. Merrill, in Exchange.

Four Rules.

He was a new boy in school, and, according to custom though nobody seemed to know when or why such a custom started—the others were teasing him and trying to make him uncomfortable. They did not succeed very well, for Don did not appear to notice their efforts. When the school hours ended, however, and the boys scattered for the homeward walk, there was a fine chance.

"Here, you little soft-boy!" cried Archie, catching up with the newcomer at the end of the brick wall, "what are you scurrying off so fast for? For twopence I'd throw your book so far away that you'd never find it, and roll you down that hill."

"I wouldn't pay twopence for throwing my book where I couldn't find it," laughed Don, "and I don't mind you rolling me down hill if you want to. It looks so smooth and green I'd rather like to roll down it. Come on, boys! Let's see who can roll down the fastest."

And before they quite knew how it came about, Don and Archie, with the boys who had stopped to see what would happen, were having the merriest sort of game. Of course, Don didn't stay a new boy very many days. He was so good-natured that it wasn't easy to tease him, and so full of fun that everybody liked him, but Archie—who really liked him best of all because they went home the same way and were together so much—always noticed how Don managed to laugh himself out of quarrels and had a suspicion that his friend was something of a coward.

"I don't believe you'd fight a rabbit," he said tauntingly.

"Of course not. 'Twouldn't be a fair fight," laughed Don.

Archie himself was so fond of teasing that he often forgot to think anything about what was fair or kind. That was why he was tormenting a little German girl one day, when he met her in the road with a kitten in her arms.

"Here, I want that cat! Give it to me," he demanded. "Hand it over, little girl.

"No, it iss mine. I home take it," urged the small Bertha, her blue eyes frightened and filling with tears.

"Ho, this isn't a German cat!" declared Archie. "Here, let me have it!"

He was dragging it out of her arms while she struggled and tried to hold fast, when suddenly he received a push so violent and unexpected that it knocked him over. Somebody promptly sat down upon him, while Don, still good-natured, said:

"Run along with your kitten. This chap doesn't want it, and he's so tired that he's going to lie still and rest a little."

"Oh, get off! What did you do that for?" growled Archie, wiggling to throw off his burden.

"You can have three guesses—if you need 'em," answered Don. "If that had been your little sister, Esther, and you had seen any boy bullying her, what would you have done?"

"Punched him," admitted Archie, honestly.

"Well, you'd better punch yourself then," said Don, rolling off and giving him a chance to get up.

Archie sat up, brushed the dust from his clothes, and looked with new curiosity and respect at the other boy.

"I say, Don, I don't b'lieve you are afraid after all," he said. "What makes you always act as if—as if—"

Don's eyes grew bright.

"It's my grandfather," he exclaimed. "He's the bravest man I know, and he told me. He was a soldier and an officer, and he says there are four rules for courage: 'A laugh is a better weapon than cross words or fists. Don't think it's brave to quarrel and fight. Never strike unless you have to. Don't stand by and see some one smaller and weaker than yourself bullied.' "

"Humph!" answered Archie—if that could be called an answer—and he walked away thoughtfully.—Messenger for the Children.

The Little Red House.

Once upon a time there was a little boy who was tired of all his toys and tired of all his picture books and tired of all his play. "What shall I do?" he asked his dear mother.

And his dear mother, who always knew beautiful things for little boys to do, said: "You shall go on a journey and find a little red house with no doors and with a star inside."

Then the little boy's eyes grew big with wonder. "Which way shall I go." he asked, "to find a little red house with no doors and a star inside?"

"Down the lane and past the farmer's house and over the hill," said his dear mother. "Come back as soon as you can and tell me all about your journey."

So the little boy started out. He had not walked very far down the lane when he came to a very little girl dancing along in the sunshine. "Do you know where I shall find a little red house with no doors and a star inside?" the little boy asked her.

The little girl laughed. "Ask my father, the farmer," she said.

So the little boy went on until he came to the great brown barn, where the farmer himself stood in the doorway looking out over the pastures and grainfields.

"Do you know where I shall find a little red house with no doors and a star inside?" asked the little boy of the farmer.

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become **chronic,** drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "no beneficial results."" This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 64 F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....

The farmer laughed too. "I've lived a great many years, and I never saw one," he chuckled. "But ask the granny who lives at the foot of the hill. She knows how to make arrowroot taffy, pop-corn balls, and red mittens. Perhaps she can direct you to it."

So the little boy went on farther still until he came to the granny sitting in her pretty garden of herbs and marigolds. "Please, dear granny," asked the little boy, "where shall I find a little red house with no doors and a star inside?"

The granny was knitting a red mitten, but when she heard the little boy's question she laughed cheerily. "I should like to find that little house myself," she chuckled. "It would be warm when the frosty nights come, and the starlight would be prettier than a candle. But ask the wind, who blows about so much and listens at all the chimneys. Perhaps the wind can direct you to the little house."

So the little boy took off his cap politely to granny and went up the hill. The wind was coming down the hill as the little boy climbed up. As they met, the wind turned about and went singing along beside him. It whistled in his ear and pushed him and dropped a pretty leaf into his hands to show what a good comrade he was.

"O wind," asked the little boy after they had gone along together quite a way, "can you help me to find a little red house with no doors and a star inside?"

The wind cannot speak in our words, but it went singing on ahead of the little boy until it came to an orchard There it climbed up in an apple tree and shook the branches. When the little boy caught up, there, at his feet, lay a rosy apple. The little boy picked up the apple. It was as much as his two hands could hold. It was as red as the sun had been able to paint it, and the thick brown stem stood up as straight as a chimney. It was a little red house in which the apple blossom fairy had gone to sleep. It had no windows.

"I wonder," thought the little boy. He took his jackknife from his pocket and cut the apple straight through the center. O how wonderful! There, inside the apple, lay a star holding brown seeds.

So the little boy called "Thank you" to the wind, and the wind whistled back, "You're welcome." Then the little boy ran home to his mother and gave her the apple.

"It is too wonderful to eat without looking at the star, isn't it?" he asked.

"Yes, indeed," answered his dear mother.—Carolyn Sherwin Bailey, in Mother's Magazine.

A Kafir's Sacrifice.

To-day I have a story of a boy in Africa whom I did not know. A friend who knew him hold me the story and it is so beautiful that I must put it in among my own. When you have read it I am sure you will think that I was right and will be glad that I gave you the story.

I don't remember his name, but he was a Kafir boy of about fifteen years. He worked for a farmer and his chief work was round about the house. He swept the passages and verandahs, cleaned the shoes, took care of the dogs, and very often helped the farmer's wife and played with the little boy, a fine little fellow about five years old. He was a bright, cheerful boy and everyone liked and trusted him.

On the day of my story there was something going on some miles from the farm, it may have been a fair, or perhaps an election. The farmer and his wife went off in the cart with two horses and the men and women on the farm went to see or listen.

But the little boy did not go. The parents left him behind with the Kafir boy to take care of him. They trusted the boy and knew the little fellow would be quite safe with him. They had quite a long drive and were to be away all day.

While they were away a terrible thing happened.

You have, perhaps, heard of forest fires, the fire catching the trees and burning, perhaps, for miles. I have seen two such fires on the slopes of Table Mountain in South Africa.

But the fires they have are chiefly grass fires. The long grass gets very dry under the hot sun and catches fire easily.

Perhaps some man drops a match, some travelers light a fire to cook food and forget to put it out, or some one lighted the fire to burn the grass or weeds. When the grass has once caught the flames spread very quickly—especially if there is a wind. The fire may run along the ground for miles burning up everything in the way, until, perhaps, rain comes or it reaches some dry place where there is no more grass to burn.

Such a fire as this happened on the day I am telling you of. When the farmer and his wife were driving home in the evening they saw smoke in the distance and it seemed to come from the country near their home. They were very frightened and drove as fast as they could.

But when they got near they saw a dreadful sight; the house, the barns, the stables were gone, everything had been burnt up. They could see that a

(Continued on page 21.)

Resorts

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

BLUE RIDGE DYSPEPSIA WATER

Is not a new aspirant for public favor. Its beneficial effect is well known from Maine to Mexico.

Every inch of advertising space in the Churchman could be filled with grateful testimonials of its virtue in stomach or kidney troubles. Two five-gallon demijohns f. o. b. here for $2.00.

PHIL F. BROWN,
Blue Ridge Springs, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

PRIEST — EXTEMPORE PREACHER, good reader, energetic worker, desires call. Address RECTOR, care Southern Churchman.

POSITIONS WANTED.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va.

A YOUNG LADY DESIRES A POSITION to teach English, French and music. Have had several years' experience. References given and required. Address Miss J. Randolph, Arrington, Nelson county, Va.

CHAPERONE FOR GIRLS, MATRON OR housekeeper. Experienced institutional worker. Best references. Address 175, care Southern Churchman.

POSITION TO TEACH IN PRIMARY grades or private work to seventh grade. Address A. R., State Normal, Harrisonburg, Va.

YOUNG LADY WITH COLLEGE EDUCATION desires position as governess. Elementary or grammar school subjects, drawing and painting. Best references. Address P. O. Box 535, Houma, La.

WANTED POSITION IN SCHOOL OR public library by young lady experienced librarian. Graduate. References. Address 24 South Market Street, Staunton, Virginia.

PRIEST-ORGANIST.

An unmarried priest, to act as organist and choir-master in a large city parish. Room and board and a comfortable salary. Reply to Smith, care the Southern Churchman.

BY A MATURE LADY POSITION FOR the fall as teacher-chaperon or superintendent of home. English, several languages and music. Address 1114 Eleventh Street, Washington, D. C.

YOUNG LADY SPEAKING FRENCH DESIRES position as governess for small children. Address MISS M. L. C. M., 227 S. Prospect Street, Hagerstown, Md.

TEACHER — PARTIES SEPARATED from educational advantages can secure an experienced teacher—English, music and languages. Special care given young children. Address 1114 Eleventh Street, Washington, D. C.

POSITION AS COMPANION, SOMETHING in a Church institution or take charge of a widower's home, by a refined Christian lady. Widow without children. References exchanged. Address "M," 711 Highland Avenue, Bluefield, W. Va.

OVERSEEING MATRON.

WIDOW, NO CHILDREN, REFINED AND educated, furnishing the highest references, desires in a first class young ladies' school, to care for dining-room, bed-rooms, reception room and linen closets. Can also do office work. Salary, $7 a week with room and board. One afternoon off weekly. Address Mrs. H. L. B., care Southern Churchman.

SCHOOL FOR GIRLS.

Information desired. Small school. Family preferred. References. Address Dr. W. G. Christian, Hanover, Va.

HELP WANTED.

RIGHT YOUNG MAN FOR COMfortable home in county to teach three boys, ages 8 to 14. State terms, full particulars. Address E. C, Southern Churchman.

A YOUNG GENTLEMAN TO TEACH boys in the country. Must be competent to teach English, Latin and Mathematics. References required. Address Rosewell Page, Beaver Dam, Virginia.

I DESIRE SERVICES OF MIDDLE-aged lady, of cheerful disposition, as companion for my wife. A good home but moderate salary. Reference given and required. Address "Companion," P. O. Box 654, Norfolk, Va.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Williams-Light: On Thursday, August 12, 1915, at the Bethlehem Chapel of the Nativity, Washington, D. C., by the Ven. Richard P. Williams, canon of Washington, father of the groom, Dr. Alexander Watson Williams, U. S. A., and Miss Florence H. Light, were married.

REV. EDMUND W. HUBARD.

In Salem, Virginia, suddenly, on Sunday, August 8, 1915, the Rev. Edmund W. Hubard, formerly rector of St. Paul's church Salem, and for forty-seven years a faithful soldier and servant of Christ in the ministry of the Church

ROBERT VOSS GORDON.

Departed this life Thursday, August 5, 1915, at his home, "Santee," Caroline county, Va., Mr. Robert Voss Gordon, son of the late Samuel Gordon. Mr. Gordon inherited the traditions of his ancestors; he was born and died in the old home and really spent his whole life under the same roof and for many years was happy in dispensing a bountiful hospitality.

His funeral took place from the house and he was laid to rest with fathers in the family cemetery. It was largely attended and very impressive. It was remarked at the house by more than one of his neighbors that "he was a good man and will be missed." The writer of these lines was favored and honored with a long and intimate friendship with this large-hearted man, and it seems to him that the expression "He filled all the relations of life" fits his case. At first as a son and brother, all who remember will recall his long and loving attention to his aged father, nor will any of us forget how he impressed us with his encouraging and beautiful character as a brother. Of his relations in his own family as husband and father I will venture to say it was all we could be led to expect from such a man. The higher relations to his God were right. It was this that set right all besides. The Church of God will miss his constant and reverent attendance and his readiness at all times to further her interest. The world is the poorer that he is gone, but he is not dead, but lives by his inspiring example, for which all his friends are the richer.

S. S. W.

MRS. FANNIE K. RICH.

Mrs. Fannie K. Rich, widow of the Rev. Arthur J. Rich, M. D., fell asleep peacefully at Richleigh, her home near Reisterstown, Md., on the evening of July 29, 1915. Coming to Baltimore county a bride in 1856 she has lived in the same neighborhood ever since, assisting her husband in every good work.

By her loving disposition and beautiful character she won the hearts of all who knew her and was loved for her devotion to the church and for her unfailing interest in the welfare of all its members, without a thought of self.

Her home, in which she reared twelve (12) noble children, was the abode of mutual love and confidence, ever open to all, and there have been few homes which have dispensed so much true hospitality to as many people as the home over which she presided

In her own neighborhood she was indeed a ministering angel, and her neighbors and her children all "rise up and call her blessed."

In the Hannah More Academy her interest was unfailing, and her ennobling influence is felt to-day by the many women who were privileged to be under her motherly care.

Pure in heart and mind, a devoted wife and mother, faithful to friends and loyal to her church, she now "rests from her labors, and her works do follow her."

As was meet and proper she was laid to rest from the little church of St. Michael's, which she labored so hard to help build, the service being solemnized by her two sons, the Rev. A. M. Rich, of Georgia, and the Rev. E. A. Rich, of Virginia, the Bishop of Maryland pronouncing the benediction, while the Rev. Hobart Smith, of the adjoining parish, and a large number of the diocesan clergy were in the church, which was filled by sympathizing friends.

"Blessed are the dead who die in the Lord, for they are at rest."

REVEREND SNYDER B. SIMES.

"And Enoch walked with God; and he was not; for God took him."

If there is any one in modern times of whom these words may be said, it is the Reverend Snyder B. Simes, the beloved rector of Gloria Dei church, Philadelphia, who on the 18th day of July, after a life of entire consecration to the work of the ministry, entered Paradise, to receive the commendation of the Master—"Well done, good and faithful servant."

Mr. Simes was born in Philadelphia in 1842. After being graduated from the High School, he entered the Moravian College at Bethlehem, going from there to the Theological Seminary at Princeton, after which he became a student at the Divinity School in Philadelphia. He was graduated from this school in 1865 and ordained to the diaconate by Bishop Stevens the same year. He at once became assistant to the Reverend Doctor Newton at the Church of the Epiphany, and in 1868 became rector of Gloria Dei.

Mr. Simes was ever faithful in the presentation of the whole gospel of the Lord Jesus Christ, and was an unusually good preacher.

He was a most faithful pastor. Owing to the changes in the character of the neighborhood during the nearly forty-seven years of his ministry, his congregation was scattered over the various parts of the city, and far out into the suburbs, yet he never neglected any of his members, but visited them diligently.

He leaves behind a host of friends who mourn their loss, and yet who rejoice in this striking example of faithfulness in the performance of duty. J. T. C.

It was Oliver Wendell Holmes who beautifully and truly said: "The God who ordained the Sabbath loved the working people." The ruling of our United States Supreme Court is that the Sabbath "throws a strong barrier in the way of the degradation and oppression of the working classes." Some one has said: "You may steal from a poor man his purse or his coat; that is petty larceny. When you steal from that poor man his weekly day of rest, his one home day, his one recreation day, you are guilty of grand larceny and should feel yourself condemned accordingly." Every additional law looking to our further protection from Sunday labor is a new declaration of independence.—R. I. Barnett, in Christian Advocate.

There are trembling in the hand of God, ready to fall into our hands, all the gifts we want—only waiting for the least touch of faith.—The Bishop of London.

A Kafir's Sacrifice.

(Continued from page 19.

great grass fire two or three miles wide had swept over the place and had gone on far away where they saw the smoke: they had lost everything.

But where was their little boy and where was the Kafir boy they trusted to take care of him? They could not find them. They searched the ruins of the house, the stables and the barns, but found nothing. They called and shouted but there was no answer.

By this time the men had got home. They wondered and talked. At last some one said, "They must have got away, the boy saw the fire and ran away." Then they thought, "Perhaps he only tried to get away and was burnt on the veldt, as they called the field. Let us go and look."

They took the horses and rode out, round and round, going over all the burnt ground looking for anything that would tell them what had become of the Kafir boy and their child. All night they searched and when the morning light came they found the Kafir boy, stretched out in a hollow place and burnt to death.

But that was not all. Where was the child?

Some one stooped to move the body, and then, there was a great shout. Look, look here! And this was what they saw: A hole in the ground that looked as if it had been made with hands and there in it was the little boy safe and unhurt.

Do you see the wonderful sacrifice? The boy could have run away and saved himself, but he was trusted with the little one and would not leave him. He had carried him in his arms, though he was heavy and had run with him as far as he could. But the fire was faster, and he must save his master's child. He saw the hole and quickly made it deeper with his hands, he put the little fellow in and stretched himself over him, covering him with his own body. The fire came and went on, the little one was unhurt, the brave Kafir boy had given his life for the child he was trusted with, I think we might say the child he loved.

Was not that a sacrifice? Think of that terrible run; the child in his arms, the fire coming nearer. He might drop the child and save himself! And then the lying there waiting for the fire, hoping the child would be all safe. I wonder if he prayed.

I do not know his name. I do not know if he was a heathen or Christian, but I am certain that God did not forget the Kafir boy who gave his life for a little child!—Springfield Churchman.

Animals That Work.

Some of the wasps are paper makers; the spiders are spinners and the worms the weavers.

The ants are indefatigable workers and have a well organized system of labor.

Certain species of East Indian ants are horticulturists; they raise mushrooms upon which they feed their young.

The bees are expert builders; their cells are so constructed as, with the largest quantity of material, to have the largest sized rooms and the least possible loss of wall spaces.

So also are the ant-lions, whose funnel-shaped traps are exactly correct in conformation, as if they had been made by the most skilled architects of our species with the aid of the best instruments.

The beaver is an architect, engineer and wood-cutter; he builds houses and dams water courses with the ingenuity and dispatch that would do credit to human hands and brains. We all know what it means to "work like a beaver."

The spiders are skillful spinners Their webs of great variety and intricate pattern are in reality marvels of construction. Each is made to serve the combined purpose of a trap and a castle.—Our Dumb Animals.

In the Imperial University at Tokyo, a state university of Japan, there are seventeen Christians among the teachers and more than three hundred professing Christians among the students.

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.—Spurgeon.

The Human Hot Box.

Wherever there is motion there is friction; wherever there is friction there is heat. Excessive heat destroys the machine, whether human or mechanical.

The hot box of the railway train has its counterpart in the muscle and brain of man. Mental and physical fatigue are merely terms that we use to describe human hot boxes. Scientists tell us that work is good for us that it exercises and develops our muscles and nerves, but that when work is carried beyond the point of fatigue it becomes injurious and results in the rapid destruction of our tissues.

As the car inspector examines the rolling stock of railway trains and repacks the boxes with fresh lubricant when he discovers excessive heat, so is it necessary that we look carefully to the protection of our human machinery against the ravages of physical fatigue and mental worry. When our minds and bodies become fatigued by excessive work we must either give them rest and sleep, which are often impracticable, or we must supply them with a natural lubricant to relieve the friction and refresh the nerves and muscles. Such lubricants have been provided by Nature in the form of xanthin and caffein. Xanthin (pronounced zan-thin) is an animal product derived from fresh meats and may be taken in the form of beef tea or meat extracts, which are almost instantly refreshing. Caffein is a vegetable product found in coffee, tea and Coca-Cola. When caffein is digested it becomes a xanthin and possesses the same refreshing quality. As xanthin is a constant ingredient of the flesh of all animals and man, and as caffein is a form of xanthin, we may regard the xanthin and caffein beverages as natural lubricants for tired nerves and muscles, and, next to rest and sleep, the most efficient and wholesome means of preventing the injury of fatigue.

According to Dr. Hollingworth, of Columbia University, who has made exhaustive experiments with the caffein beverages, their fatigue relieving quality is due to the fact that the caffein acts in the nature of a lubricant in relation to the tired nerves and muscles, enabling them to respond more easily to the impulses of the will. This view is also expressed in different language by Dr. Schmiedeberg, the greatest living authority on such subjects. Discussing the action of coffee, tea and Coca-Cola, Dr. Schmiedeberg says: "Caffein is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Discussing the wholesomeness of the caffein beverages Dr. Schmiedeberg says, "This character of caffein action makes plain that these food materials do not injure the organism by their caffein content, and especially, do not by continued use cause any chronic form of illness." The Coca-Cola Company has accumulated a valuable and most interesting collection of scientific information furnished by the world's leading authorities and explaining the fatigue relieving qualities of Coca-Cola, tea and coffee. Desiring that the public shall know all that is to be known about their product they have published this information in a booklet for free distribution. A copy may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

Our Thrift Club

For Boys and Girls.
A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Bible Baked in Bread.

(Continued from page 16.)

being more than 150 years old and having been baked in a loaf of bread.

"The Bible belongs to Mr. Schebolt, who lives near the Maumee River. He is a native of Bohemia. The baked Bible was originally the property of his grandfather, who was a faithful Lutheran when such a profession cost something.

"All of the peasants in the community in which he lived were ordered to give up their Bibles, and officers of the crown were sent through the town to see that the Protestant Bibles were taken out of the possession of their owners.

"Mr. Schebolt's grandmother, knowing that the officers were coming, concealed the present volume in a batch of dough, then ready for the oven, and baked it. The house was carefully searched, but no Bible was found, and when the officers departed, the precious book was taken uninjured from the loaf.

"The relic is now considered quite valuable, and is kept with a religious veneration."—Lutheran Church Work.

The Mainspring.

It is said that Tennyson was seventeen years in writing "In Memoriam." He wrote the little song, "Come Into the Garden, Maud," fifty times before he published it. The wife of a distinguished painter said, "I never saw my husband satisfied with one of his productions." Thus self-dissatisfaction lies at the root of our noblest achievements. What is true generally is practically true as a condition of growth in the divine life. Even if we have been kept from outward and disgraceful sin, how frequently we come short of the glory of God! If we do not commit trespass, we are burdened with debt! Never yield to discouragement, never admit that failure is a necessary part of your life, never abandon your quest for the highest! Remember that Christ is just in front! "My soul followeth hard after thee, thy right hand sustaineth me!"—The Christian Herald.

A Grandmother's Rules.

Somebody's grandmother has given to her descendants these admirable rules of conduct:

"Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

"Speak your words plainly; do not mutter or mumble. If your words are worth saying, they are worth pronouncing distinctly and clearly.

"Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

"Think three times before you speak once.

"Have you something to do that you find hard and would prefer not to do? Do the hard things first and get over with it. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do first the thing you don't like to do, and then with a clear conscience try the rest."—Presbyterian Record.

A moment's silence, when some irritating words are said by another, may seem a very small thing; yet at that moment it is your one duty, your one way of serving and pleasing God, and if you break it, you have lost your opportunity.—H. L. Sidney Lear.

Mr. George Sherwood Eddy tells of a young woman in this country who desired to give her life to missionary service abroad. She was not physically strong enough to do this. While earning her living as a stenographer she has for a number of years given $40 a year for the salary of a native Bible woman. Through the work of that woman and her associates, the gospel has been carried effectively to a community of a thousand people, most of whom are now Christians.

SOUTHERN RAILWAY

Premier Carrier of the South.

LAST POPULAR MOUNTAIN EXCURSION TO WESTERN NORTH CAROLINA,

Friday, September 3rd.

Southern Railway announces its last popular excursion of the season to Western North Carolina Resorts Friday, September 3rd; tickets limited 15 days and good for stopovers at certain points. Round trip tickets to Asheville, Black Mountain, Lake Toxaway, Hendersonville, Hot Springs, etc., will range from $5.50 to $11.00; good in sleeping cars or coaches on regular trains in either direction.

Make your plans now to take advantage of this last opportunity of the season at these extremely low fares. Call on nearest Southern Railway agent, or write

H. L. BISHOP, Div. Pass. Agent,
Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8 40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9 35 A.M. Main St. Sta.	*6.30 P M. Main St. Sta.
*12 01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.
Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens, Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.
English Silk Stoles, plain $3.00
" " " simple crosses embroidered .. 4.00
" " " elaborate crosses 5.00
" " " hand embroidered, $8.00 upward
"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.


GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.


Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Meditations

No virtue comes to us ready-made.

To fear God truly is to lose all other fear.

We must forget what God has forgiven.—Hugh Black.

Belief is the insight of an eternal soul, looking beyond time and chance.

The man who looks complacently on what he does has a very meagre standard of excellence.

Men have climbed to power by many devious ways—Christ climbed to his power by the cross.

Whenever a man has looked up from this world and has cried "Lord, save me," Jesus has "immediately stretched forth his hand and caught him."

In all the history of man on the earth, in all the toil and pain and battle and wanderings, human eyes see only confusion; but Christ sees a new and divine order slowly working out into peace.—Rev. John Tunis.

We shall never outgrow our Lord. The times will change; the nations will pass and be born; new visions of unthought-of things will come; but he will keep his promise and be with us always "even unto the end of the world."—Selected.

Surely we should not wake in the morning to think first of our ambitions, but first of our prayers. Surely we should not lie down at night with our last thought about our disappointments, but about the peace that Christ is leading us to.—Selected.

Take your mirror in your hand and stand where the rays of light from some part of the world, or of the things that are in the world, may fall upon the surface, and straightway you shall see, as a phantom, soft and delicate, in phantom beauty, the image of what is far away and out of the direction in which your eyes are turned. Even so it is true that God Almighty has set up grand and wondrous mirrors of His own making for us to look into; and whenever we fasten our eyes upon them, with reverence and faith, we behold glorious things which the bodily eye cannot discern, albeit dimly, as that blind man whom Christ restored to sight, saw other men as trees walking, ere yet the eye had fully regained its long-lost power.—Rev. Morgan Dix.

Oscar Wilde, in his prosperity, when he was a dandy and a mere phrase-monger, had said that there is enough suffering in one narrow London lane to show that God did not love man. Then, when he had suffered his dreadful shame and punishment, branded with the world's infamy, he wrote: "It seems to me that love of some kind is the only possible explanation of the extraordinary amount of suffering that there is in the world. I cannot conceive of any other explanation. I am convinced that there is no other, and that if the world has indeed, as I have said, been built of sorrow, it has been built by the hands of love, because in no other way could the soul of man for whom the world was made, reach the full stature of its perfection."—Selected.

A Banking Suggestion.

God's money methods are the exact opposite of man's. Man's plan is to invest money so that it will bring tangible returns—profits that can be counted, entered in the books and appear on the financial statement. Men often try to make even their investments for the Kingdom by the same plan. A secretary of a Foreign Mission Board spoke of the requests that came from donors that their gifts should be put into buildings and "permanent equipment"—something that they could see when they visited the mission field. Then the secretary said earnestly: "I never want a penny of my money to be put into anything that can be seen." He had caught God's conception of money, and of life: "The things which are seen are temporal; but the things which are not seen are eternal." The buildings and equipment of course are essential to getting the unseen missionary results, but they are important only in relation to those invisible Kingdom results. Is the bulk of our money going into the things that have a market value in this life, or into the things that cannot be shaken? God's stewards are wise, not when they follow the wisdom of the world, but when they follow God's money methods and bank their investments in the unseen world.—Sunday-School Times.

It is often asserted that never before has the Bible been subject to such widespread and intelligent study as is given it to-day. There is little doubt that this contention is true. The lists of aids to the study of the Bible, of concordances, dictionaries, commentaries, lesson helps, expositions, illustrative records of exploration, travel, history and customs relating to the Orient are so long, so varied, and so adapted to all ages and all grades of culture and scholarship that it is now more easy than it ever was to find a teacher or a text-book for every stage of progress in Bible study from the primary room in the Bible school to the professor's chair in the theological seminary or the university. Moreover the study of the Bible is a popular occupation. Publishers tell us that the Bible is the "best seller" and most constantly called for book on the market; and great organizations, like the British and Foreign Bible Society and the American Bible Society, put forth annually their millions of copies of the Bible and portions, so that the world is being sown with the seed of the word to an extent not thought of a generation ago.—Christian Intelligencer.

Personal Notes

Bishop Lemuel H. Wells, formerly of 2325 First Avenue, Spokane, Washington, has moved to 901 North Yakima Avenue, Tacoma, Washington.

The address of the Rev. D. O. Kelley is changed from 1400 Milvia Street, Berkeley, California, to 2206 Durant Avenue, Berkeley, California.

The Rev. Cornelius S. Abbott, rector of the Church of the Good Shepherd, Washington, D. C., has declined the call recently extended him to become rector of Old Swede's church, Wilmington, Delaware.

The address of the Rev. W. T. Allan is changed from Jacksonville, Alabama, to Harrison, Arkansas.

The Rev. A. O. Worthing, of Little Falls, Minnesota, will have charge of St. John's church, Tallehassee, Florida, until September 12th.

The address of the Rev. George G. Smith is changed from Bolton, Mississippi, to 511 North Jefferson Street, Jackson, Mississippi.

The address of the Rev. Carl I. Shoemaker is now 729 Douglas Street, Chattanooga, Tennessee.

Ordinations.

South Dakota: On the tenth Sunday after Trinity, in a temporary booth on Antelope Creek, Rosebud reserve, and in the presence of some 2,000 Indians, the Bishop of the district admitted to the sacred order of Deacons, John Booth Clark. The candidate was presented by his father, the Rev. Aaron B. Clark, missionary in charge of the Rosebud reserve. The sermon was preached by the Rev. Dallas Shaw, and the Litany said by the Rev. William Holmes—both native priests. All parts of the service except those taken by the Bishop, including the Gospel which was read by the newly ordained Deacon, were in the Sioux language. Mr. Clark is a graduate of Trinity College and of Berkeley Divinity School. He has been assigned to assist his father in the work in which he has been engaged for twenty-six years.

At St. Mary's church, North East Harbor, Mount Desert, Maine, on Sunday, August 8th, the Rev. William Lawrence Wood, late of Balliol College, Oxford, was advanced to the priesthood by the Rt. Rev. David H. Greer, Bishop of New York. The candidate was presented by the Rev. George F. Nelson, D. D. Mr. Wood is on duty at Trinity church, Lenox, Massachusetts.

Deaths.

On Sunday, July 25th, the Rev. Charles B. Mee, rector of St. James church, Dover Plains, New York, died at the age of sixty-nine. The Rev. Mr. Mee was graduated from the Virginia Theological Seminary in 1871, and later entered St. Stephen's College, Annandale, to complete a college course previously begun in the University of Pennsylvania. In 1883 he took his degree of B. A.

The funeral services were held in the parish church at Dover Plains on July 28th, and were conducted by the Rev. J. M. Robertson, of Amenia, and the Rev. C. E. Jones, of New Britain, Connecticut, a former pupil. Interment was in the cemetery of St. Stephen's College, Annandale, on July 29th, Archdeacon Pott officiating, assisted by the Rev. Geo. P. Hopson, D. D., and other clergy.

The Rev. Tullius C. Tupper, D. D., chaplain of the Atlanta Federal Prison, died recently while on a visit to his son in Nashville, Tennessee. The funeral services were held at the prison, Bishop Nelson officiating, assisted by the Rev. Mr. Gribben, of St. Luke's church.

The Rev. Dr. Tupper was ordained deacon in 1873 and priest in 1874 by Bishop Green. During the forty-one years of his ministry he served in Mississippi, Tennessee, Arkansas, Kansas, Georgia, Alabama and Ohio.

Following an operation for appendicitis, the Rev. G. D. Hadley, rector of St. John's church, Jersey City, died at Hanover, New Hampshire, on August 9th.

Swallowing he Sun.

The inhabitants of Rarotonga had very strange ideas until missionaries went to enlighten them. On the first occasion of a total eclipse, after the arrival of the missionaries, they were so scared that they hurried to the mission house to make inquiries. They thought now they had given up idolatry, they would have no more to do with their god. Tangora; yet they felt that the latter was at his old tricks again, and suggested to the missionaries that their old god had taken his first bite at the sun, and would soon swallow the whole! It took some time to convince them that the eclipse was caused by the moon.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

JOIN THE
American National Vacation Club
INCREASE YOUR EFFICIENCY BY ENJOYING A VACATION. OUR VACATION CLUB will help you accumulate the necessary money.
Open For Membership.
AUGUST 30TH TO SEPTEMBER 15TH.
WATCH THE PAPERS. CLASSES 25c, 50c, $1.00 or $2.00 per week.
THREE PER CENT. INTEREST PAID ON THESE DEPOSITS.
THE AMERICAN NATIONAL BANK,
of Richmond, Virginia.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., AUGUST 28, 1915 No. 35

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J. & R. LAMB Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D., Dean.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church. Fairfax county, Va.

St. Alban's

National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

HERNDON SEMINARY, Herndon, Va.

A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings Open for classes all the year.

Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

Virginia College

(JUNIOR)

For Women Roanoke, Va.

One of the leading schools of the South. Modern buildings. Extensive campus. Located in Valley of Virginia, famed for health and beauty of scenery.

Elective, Preparatory and College Courses
Music, Art, Expression, Domestic Science

under the direction of European and American instructors. Students from 32 States. Supervised athletics. For catalogue address

MATTIE P. HARRIS, President
Mrs. Gertrude Harris Boatwright, Vice-Pres.

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Fauquier Institute

For Girls and Young Ladies, Warrenton, Va.

The 56th session begins Sept. 23d, 1915. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Rates, $240 upwards. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17.

Gunston Hall

1928 Florida Ave., Washington, D. C.

School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art. Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

PEABODY

BALTIMORE, MD.

The Leading Endowed Musical Conservatory in the Country.

Scholarships and diplomas awarded. Circulars mailed. Tuition in all grades and branches.

Mary Baldwin Seminary

FOR YOUNG LADIES. Staunton, Virginia

Term begins Sept. 9th, 1915. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Students the past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

Southern Normal College

Hot Springs, N. C. Open the Year Round
The Recreation Center of the South
Pure mountain air, pure water, pure food

SUMMER SCHOOL OF
Physical Education and Play
Summer Faculty of Specialists in Gymnastics, Dancing, Games and Athletics

Nursing and Domestic Science.
DIPLOMA for 2-year course
BACHELOR'S DEGREE for 3-year course and CERTIFICATE for Summer course.
Three Competitive $100 Scholarships.

Summer Courses, June 15th to August 12th.
Winter Courses, Sept. 15th to June 3rd.

Address
Box 106. WM. W. HASTINGS, Pres.



RANDOLPH-MACON ACADEMY

For BOYS and YOUNG MEN
Bedford City, Va.

Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $250 covers all expense. No extras. For catalogue and further information, address
E. SUMTER SMITH, Principal.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

Roanoke College

SALEM, VA.

Location Situated in the famous Roanoke Valley, unsurpassed for healthful climate and grandeur of surrounding mountain scenery.

Rank A Standard American College for men—its A. B. degree accepted by best American universities.

Courses Courses for degrees arranged in groups, preparing for life and looking to the various professions.

Facilities A strong faculty of nineteen; library of 24,000 volumes; working labratories; eight buildings, including new dormitory system of five sections, 250 feet in length, and handsome new gymnasium.

Roanoke is devoted to Christian education for the service of church and state.

Sixty-third session begins Sept. 15. For free catalogue and illustrated circular, address
J. A. MOREHEAD, President.

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster,
Warrenton, Va.

UNIVERSITY OF VIRGINIA

Head of Public School Sytem of Virginia

DEPARTMENTS REPRESENTED

College, Graduate, Law, Medicine, Engineering

LOAN FUNDS AVAILABLE

to deserving students. $10.00 covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston, Registrar,
University, Va.

ST. ANNE'S CHURCH SCHOOL FOR GIRLS

CHARLOTTESVILLE, VA.

Thorough College Preparation.
Music, Art, Languages,
Business Course.
Large Campus, Modern Buildings.
Terms $325.00
Illustrated Catalogue.

MISS MARY HYDE DU VAL,
PRINCIPAL.

FASSIFERN

HENDERSONVILLE, N. C.

A HOME SCHOOL FOR GIRLS.

Prepares for College. New and well equipped buildings, beautiful situation, unexcelled climatic conditions.

All necessary expenses, $300.

MISS KATE C. SHIPP, Principal.
(Teacher's Diploma, Cambridge University, England.)

THE HOLY SPIRIT AND UNITY.

From the Council Address of the Bishop of Atlanta.

Is it not the greatest practical argument for Church unity that, if under the existing state of dissension, such marvelous results have been and are accomplished, effectiveness of a wholly united Church would be incomparably greater?

We are using the Holy Spirit, but not the full power which the Spirit would impart if our divisions were healed. It is a truly remarkable fact, no figment or imagination, that since **unity** has been in the mind and on the heart of the Church, since our desires, prayers, purposes and our mutual relations have been **toward** unity, the fruits of the Spirit have been more abundantly manifest.

In evidence of what the Holy Spirit may yet do in and for the Church, consider some of the things which He has accomplished in the past.

1. In the midst of scientific negation, materialism, Jewish opposition and spurious doctrine of men who would make gain out of a profession of faith, the Holy Spirit brought a great body of Christians in the third and fourth centuries to make a declaration of Christian truth, called the creed, which nine-tenths of all believers confess to-day as representing the teaching of the gospel, and which is daily growing in acceptance among those who have no proper "symbolum," or putting together of the cardinal facts of Christianity.

2. In spite of organized obstructions, counter reforms and damaging association with the name of a voluptuous and headstrong king, the Spirit of God moved and guided to self-cleansing and the exercise of rightful liberty the ancient Church of England, which in the course of time has demonstrated that the necessity claimed by seceders could have been met in a better way, by internal reform instead of schism. The present day attitude of many denominations toward matters which were made the ground of dissension affords a convincing proof that the wave of prejudice has receded, differences have been minimized and many of the old objections have been lost to view.

3. The same divine power inspired the Church of England to perform the most wise and salutary act of furnishing the sacred Scriptures in the vernacular and circulating God's revelation among all English-speaking people; while as the further result of this blessed initiative versions have been provided in practically all spoken languages and in hundreds of dialects, the Bible being in some cases the first printed form to which human speech has been committed.

4. Again, the Holy Spirit moved learned and devout men nearly 400 years ago to supply a book of worship and of prayer so well adapted to human needs and emergencies that it is claimed as the common heritage of mankind along with the Bible, is valued as a common possession and used very widely in place of extemporary forms and modes.

5. To the same source is it to be ascribed that the six principles of the gospel (Heb. 6:1, 2) have grown in acceptance and are secure in the belief and practice of by far the majority of Christian people.

6. In the mission fields first and later at home there has arisen and is rapidly on the increase an hearty and sympathetic co-operation of all believers in the study and application of methods, in the adoption of plans, in ways and means to extend the Church, in education, healing, dissemination of Christian literature and in civic betterment, and in a multitude of forms which demand no sacrifice of essential faith or principle.

7. Among the efforts to bring men to be of one mind in an house, peculiarly the office of the blessed Spirit, may be mentioned the Edinboro Conference, the Church Commission on Faith and Order, the Federation of Churches, and the proposed Panama Conference to consider the needs of Latin-American countries. To which should be added the Student Volunteer Movement, the Laymen's Missionary Movement, the Men and Religion Movement and other subsidiary organizations which are bringing together for deliberation, for common prayer and for service thousands whose faith has been strengthened, knowledge increased and zeal fired without loss of any part of our Catholic heritage.

It seems most important to review these vast and far-reaching effects of the Spirit in the Church. They must produce in us not only a thankful acknowledgment but a prayerful plea for their increase. And by such clear exhibitions of divine power and good our eyes must be opened to the enormous waste which the Church has suffered and the tremendous prevailing force waiting upon the restoration of organic unity.

Conceive, if you can, of the effect of an united Church cast as a solid body against heathenism abroad and savagery among the participants of the terrible struggle of nations, or attacking political and social rottenness in their chief centers.

When we turn to our New Testament to find what we may expect to be the results in us of this indwelling presence of Christ, we find the result described, not in terms of a new morality, with the usual array of commands and prohibitions, but in terms of spiritual character. There is no new law for us to conform to, but certain ideals to guide us in our development into the likeness of the Son of God. We meet in the first place, that principle of love—love of God, love of the neighbor—which we have already noted as taken over from the past and given new emphasis and enlarged meaning. For our neighbor is now our brother, the child of the same Father, the redeemed of the same Saviour, the sanctified of the same Spirit. Out of those facts grows our social attitude, an attitude which it is no longer possible to reduce to rule, but which must be the spontaneous expression of love. "How often shall my brother sin against me and I forgive him?" has become an impossible expression of our relation to our brother. We are no longer permitted to fall back on what we should conceive as the exact justice of the case. Love does not express itself in that way; and we know that it does not because we are able now to refer, not to what we have observed of human love, but to the love of God revealed in Christ. That is henceforth our only standard and the only limit that is imposed on that love is not a self-imposed limit, a failure of willingness to forgive; but a limitation imposed from without, a failure to desire forgiveness. This instance of forgiveness is a crucial instance; it defines the attitude of God towards us as one of unlimited self-giving, checked and thwarted at times by our unwillingness to receive. And in thus defining God's attitude towards us it defines our attitude towards our neighbor, inasmuch as that must be a reproduction of the attitude of God. In thus passing beyond legality and justice to love, we have passed beyond the region of morality grounded in rules, delimited and mapped out by custom, to the region of spontaneous love, which has no rule or limit but its own nature.—Rev. J. G. H. Barry.

We are often hindered in the fulfillment of our duties by an unconscious clinging to self, which holds us back from God, and which leads us to seek our rest in something other than the simple fulfillment of His most holy will. If we honestly sought nothing save His will, we should always be in a state of perfect peace, let what may happen. But, very often, even when we ask that God's will may be done, we still wish it to be done after our fashion.—Pere Hyacinthe Besson.

***The* PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home work actually done; (3) it is easy to teach.
Samples on request.
THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., AUGUST 28, 1915. Vol. LXXX. No. 35

EDITORIALS

FINDING CHRIST IN THE SCRIPTURES.

The Bishop of Duluth, the Right Rev. James Dow Morrison, D. D., in his late cnarge to the clergy of his diocese, speaks wisely and winningly of the old Christian grace and virtue of Bible reading, too much neglected in these days of many books and many interests. What he says to the pastors is good for the nocks also, and we can hardly find a better editorial for vacation time than we have in these extracts:

The daily study of the Word of God has a profound and far-reaching influence on our whole personality. The English Bible has been called the best book in the English language, as a masterpiece of literature. Its grave and lofty diction, its eloquence and pathos, the accurate and exquisite English with which it conveys to us the thoughts, the ideas, the teachings of its Divine Author, are familiar to us all. The greatest orator of the British Parliament, in his generation, was Mr. John Bright. When asked what had been his model and teacher, in acquiring that incomparable eloquence and lucidity of expression, which were the marvel of his contemporaries, he replied: The English Bible. And among the minor blessings, that attach to the daily study of God's Word, we may securely count on a power of expression to which we had previously been strangers.

Holy Scripture is also the best of commentaries. We may have on the shelves of our library many books containing the opinions of learned men, on the texts of the Bible. We may read with profit what they have to say, and may derive instruction and insight from their words. But we will always find them poor and disappointing substitutes for the Divine Word. Scripture is the infallible interpreter of Scripture. It illumines, and explains, the word which otherwise might remain obscure, but necessarily this inspired commentary is reserved for the man to whom the whole Bible is a familiar and open Book, who in devout study has searched the Scriptures and can draw therefrom treasures new and old.

The daily study of Holy Scripture enables us to enter into the personal religious experience of the saints of God. We can go with the patriarchs and the rulers, with the psalmists and the prophets into the silent places and kneel with them and join with them in their prayers and their communions with Jehovah. It is a great privilege to dwell with good and wise men and to learn from them. As we abide with them, day by day and year by year, they teach us how to pray, how to trust, how to wait and endure. We come back from their companionship humbler and better men, and in our moments of weakness, of despair, and doubt, we are glad to go back to them, and learn anew from their example and companionship, how to grow strong and quit ourselves like men. The devout study of Holy Scripture enables us to know something of the plan and purpose of God in the redemption of the world. As we search the Scriptures we see more and more plainly that hidden power guiding and controlling the events of human history, compelling the wrath of man to do its will, and steadily moving towards a result which must have been pre-determined from the beginning; and as we see how steadily, how patiently, and with what overwhelming power the will of God advances in its merciful plan for the salvation of the world our faith in the goodness, the mercy and the power of God grows deeper, and the Psalmist's confession, becomes a personal conviction. The Lord is my Shepherd, therefore can I lack nothing.

But the Master commands us to search the Scriptures for a specific purpose. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." The supreme purpose of Holy Scripture is the revelation of God through Jesus Christ our Lord.

The Jewish teachers were right in their conviction that eternal life was the priceless gift which Scripture enshrined. They were ever seeking the way which led to this blessing. It was the goal of effort, the mainspring of duty, Good Master, what shall I do that I may inherit eternal life, the lawyer asked Our Lord. He was made to answer his own question. And then he went on to show that he put his emphasis not on the love he owed to God, but on that which was due to his neighbor. But when Our Lord on another occasion dealt with the question of duty, He placed the emphasis, on the other part of the obligation.

"This is the life eternal, that they should know Thee, the only true God, and Him whom Thou didst send—Jesus Christ." It is through Jesus Christ that the knowledge of the Triune God is revealed. When the Apostle Philip said to our Master, Lord, show us the Father and it sufficeth us; our Saviour replied, Have I been so long a time with you, and dost thou not know Me, Philip? He that hath seen Me hath seen the Father. If we wish to know the nature of God, and His attitude toward ourselves, we are permitted to look into the face of Jesus Christ and find the answer there. He tnat hath seen Me hath seen the Father. How vitally necessary therefore to our own spiritual life is the study of those Scriptures, which our Lord tells us testify of Him. The provision that has been made for our growth in the knowledge of our Saviour Jesus Christ, is most remarkable, there is no character in history, with regard to whom, we have such an abundance of material, for the knowledge of his personality, as is given us in the Bible for the knowledge of our Saviour.

In the Holy Gospels, we have four biographies, pictures of what He was, taken from different points of view, they are given that we by study and meditation may possess for ourselves a copy of the living Christ perfect in its minutest details. His deeds, His words, His looks, His complete personality. When Erasmus gave the Greek Testament to the world of his generation; he had this to say regarding the fourfold Gospel. "These bring back to you the living image of that most holy mind, Christ Himself speaking, healing, dying, rising, in short they render Him so entirely present, that you would see less of Him if you should behold Him with your eyes."

Dean Church, in his essay on Human Life, points out how devout men found from the study of the gospels, that there is no problem of suffering, no extreme of social conditions, no circumstances of ordinary life which does not find an example in Him who is the Light of the World. And he quotes from the preface of the Life of Christ written by Rudolph of Saxony in the fourteenth century.

"Always and everywhere have Him devoutly before the eyes of your mind, in His behavior and in His ways; as when He is with His disciples, and when He is with sinners; when He speaks and when He preaches; when He goes forth and when He sits down; when He sleeps and when He wakes; when He eats and when He serves others; when He heals the sick and when He does His other miracles; setting forth to thyself in thy heart His ways and His doings, how humbly He bore Himself among men, how tenderly among His disciples, how pitiful He was to the poor, to whom He made Himself like in all things, and who seemed to be His own special family; how He despised none nor shrunk from them,

not even from the leper; how He paid no court to the rich, how free He was from the cares of this world, and from trouble about the needs of the body; how patient under insult, and how gentle in answering, for He sought not to maintain His cause by keen and bitter words, but with gentle and humble answer to cure another's malice; what composure in all His behavior, what anxiety for the salvation of souls, for the love of whom He also deigned to die; how He suffered Himself as the pattern of all that is good; how compassionate He was to the afflicted, how He condescended to the imperfection of the weak, how He despised not sinners; how mercifully He received the penitent, how dutiful He was to His parents, how ready in serving all, according to His own words, "I am among you as He that doth serve"; how He shunned all display and show of singularity; how He avoided all occasions of offense; how temperate in eating and drinking, how modest in appearance, how earnest in prayer, how sober in His watchings, how patient of toil and want, how peaceful and calm in all things."

How evident it is that we have here the fruit of long and loving study of the Gospels. This is an age of books, and books about the Bible are on every shelf, text books, manuals, books of devotion, criticism; men's opinions about this or that aspect of the Divine Word, and they are eagerly read; while the study of the gospels, and the text of Holy Scripture is overlooked. But it is the Scriptures that the Master commands us to search, it is there alone that we find the authentic testimony of Him. There He reveals Himself, and the eternal Father, "He that hath seen Me hath seen the Father."

Often we observe men putting before themselves a model of excellence to which they long to attain. We hear one exclaiming, "I wish I were as good a man as was my father." He aims to be as strong and steadfast, as just and considerate, as honest and upright. Or another speaks with reverent affection of the purity and tenderness, the unselfishness and self-sacrifice, the courage and patience of his mother, and another still has a vision of the pastor, who long ago seemed to him a model of saintly perfection. So we set before ourselves models for imitation. But what are all these, but poor imperfect copies of the Master, they reflect in some faint measure the moral beauty of His personality. Instead of imitating the mere copy, He invites us to search the Scriptures that in the outlines of the Master's face we may behold for ourselves, and may have ever before us, the one perfect model, and exemplar of life, Christ in us the hope of glory.

"OF A CHRISTIAN MAN'S OATH."

From the Convention Address of the Bishop Coadjutor of Missouri.

Two years ago, at the Diocesan Convention, the Bishop and the Bishop Coadjutor, without prearrangement, both expressed in plain words the hope that the Prayer Book as it stands would be used by the clergy in the conduct of the Church's public worship. Bishop Tuttle said: "We have solemnly promised to minister in the way that 'this Church hath received the same,' and such way is undeniably the way that the Prayer Book lays down. Dear brethren of the clergy, if some of us, to please our individual liking, do venture to interpolate into our public services things which the Prayer Book does not provide, or to subtract things which the Prayer Book does provide, will we not thoughtfully take ourselves in hand and ask ourselves honest questions about such things as violation of trust and infringement of the rights of the laity?"

And the Bishop Coadjutor two years ago said: "On occasions which are not 'special,' I ought not to read into the Book of Common Prayer my own whims and fancies and my own individualistic will and ask the cordial acceptance of the book, thus mutilated by interpolations, by the congregations which I serve. And conversely, I ought not to scratch out of the Book of Common Prayer such portions as are not attractive to me as an individual, and ask the acceptance of the book, thus mutilated by expurgations, by the congregations which I serve."

The above expressions of opinion having been officially given by both of the Bishops, it has seemed to me (if I would to mine own self be true) that I ought to hesitate before appointing to any vacant mission any man who let me know that it was not wholly agreeable and satisfactory to him to lead the people in the worship of the Book of Common Prayer just as it stands. I am aware that, in taking such a stand, I put myself in a position where one may say to me, "There is so much work to be done; there are so many millions of people who have never yet had the opportunity of hearing any gospel of any Christ; why spend our time disputing about trifles?" To which my conscience bids me make reply: It seems to me to be no trifle that a man in holy orders should trifle with a solemn pledge! If one asks what the solemn pledge is to which I refer, it reads like this, signed twice by every Presbyter of this diocese and three times signed by both the Bishops: "I do solemnly engage to conform to the . . . worship of the Protestant Episcopal Church in the United States of America." (See Constitution, Article VIII.) And the worship of this Church "is undeniably the way which the Prayer Book lays down." It is no trifle, dear brethren, that a man who is charged as I am with duties of administration should call a man's attention to the fact if he is found to trifle with a pledge which he once did "solemnly engage" to keep! And it is much to be desired that the clergy follow with a glad mind when one who is charged with duties of administration courteously requests that they be very careful in the keeping of the pledge which they did "solemnly engage" to keep.

We are told, that before Peter spoke the awakening word to Dorcas, he put forth the weeping widows. We remember, that in doing this, he was following the example of the Master when He entered a chamber of death in the darkened home of Jairus. It is a natural desire, and one I presume which we all have, that when we come to the time of death, we may not be surrounded by strangers, but by our very own. That our last earthly look may be into the faces of our best beloved. That the chamber from which we go, may be a sanctuary of love and peace. Is there not a suggestion in these records of recovered life, that the "prepared place" to which we go, is also a sanctuary of peace and love? That when we have passed through the shadow of death, into the life that is real, our greeting will not be the angels' glad song nor the countless throng of the redeemed. But, at first, just dear familiar faces and Jesus only, with ourselves.—Mrs. H. E. Gurney.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

PRAYERS FOR THE DEAD.

Mr. Editor: In your issue of 14th inst. is a communication from the Rev. Theodore Haydn advocating the use of prayers for the righteous dead, in the concluding paragraph of which he says: "One cannot venture to speak so positively in regard to prayers for those who have not died in Christ. But surely it is consistent with the divine charity which is taught us, to ask, until the day of judgment dawns and the immortal decrees are uttered, that the Lord will have mercy upon their souls when that day appears."

This pictures a God who may be turned away from His purpose to punish certain souls for their misdeeds by others beseeching Him not to do so, a God whose hard nature may be softened or whose justice may be averted by importunity.

St. Paul says: "We are ambassadors for God as if Christ did beseech you, through us, be ye reconciled unto God." This teaches us that it is the sinner who should be acted upon, the culprit, not the judge. Our heavenly Father is "waiting to be gracious." He stands at the door and knocks, but the door can be kept closed. He is more ready to give than we are to ask.

The true question is: Can the dead be made to show repentance and faith? Can they fulfil the conditions which they rejected when alive?

How can a Christian believer hold that it is not so certain that our God will hear prayers for the unsaved as it is that He will for those who are already saved? The latter do not need assistance as do the former. Why should a just God discriminate in favor of those who may desire a greater blessing, as against those who have no blessing whatever?

And if, between death and the judgment, there is a second opportunity for the lost, why not another after the judgment? The wish, the craving for change of condition would necessarily then be greater, the necessity for repentance and alteration of attitude would be more apparent. And why should the "immediate decrees" be uttered at the day of judgment and not at death? What opportunity for reformation exists for the unsaved dead before "the great and terrible day" which could not be extended afterwards?

From the standpoint of a laymen, I believe the entering in at the straight gate should be done during life, for, when once the Master of the house has risen up and shut to the door, in death, it will be too late to cry "Lord, Lord, open unto us." Many shall then "seek to enter in and shall not be able." We have not only "Moses and the prophets," but the impelling influence of Christ's manifested love and the pressure of the Church's ministrations—if these avail not, what stronger motives can be presented in the hereafter? "Now is the accepted time." After death there is a gulf fixed.

It seems your correspondent believes that if the prayers for the unsaved are answered at all it will be on the day of judgment. Those who pray for the dead do not think of any except those of their own [illegible] the immediately pre-

vious generation. They do not pray for Adam or Noah or Simon Magus, nor even their own great-grandfathers, therefore if Christians of the first century prayed with sufficient efficacy to avert the impending doom of those prayed for, the subjects of those prayers will, nevertheless, be kept in durance vile for at least nineteen, perhaps a hundred, centuries, while the subjects of efficient prayer on the day before the judgment will be released within twenty-four hours.

What would be thought of our American Commission who are feeding the starving Belgians devoting part of their well-to-do? Has Christian effort so energies in supplying luxuries to the amply fulfilled its duty towards the sinners within its sphere of influence that it has unexpended energy to be consumed by those already past danger?

When we begin to theorize or dogmatise about things not distinctly taught in the Divine Word, we are only speculating to no purpose. I submit that if our Lord had intended us to believe as your correspondent does, He would have placed a matter of such importance beyond doubt.

Your correspondent is careful to explain that this doctrine was not expunged from the first English Prayer Book. What if it wasn't? The question to-day is not what was Roman usage before the Reformation, but what is New Testament truth?

(JUDGE) JOHN CHURCH.
McKinney, Texas.

DEVEREAUX JARRATT.

Mr. Editor: The Rev. Devereaux Jarratt, of Bath parish, Dinwiddie County, Virginia, was one of the most interesting and important of religious leaders of the late eighteenth century. I have been trying for some years to learn more of his activity and published writings, but without success, save as to his little book, **The Life of Devereaux Jarratt,** written by himself in the years 1794 to 1795.

This book is from the point of view of the historian of Virginia very important. Its pictures of social life and religious conditions are unsurpassed in their naive honesty and religious realism. Any one who has not read it has yet a genuine pleasure in store.

But Jarratt was the author of three volumes of sermons which must have appeared about 1790, and a collection of hymns of the year 1795. In these one might get a clue to some of the ideals of the leaders of the Established Church as they sought to rehabilitate their organization after the Revolution, a notion of their difficulties and methods. And to this end I bespeak the assistance of any who are familiar with the bibliography of the Episcopal Church in Virginia. These books may be in some of the libraries of the older clergy or possibly in some of the college libraries of the State. If so I have been unable to locate them.

They are the kind of books which collectors, as a rule, know nothing about, for they do not sell at any of the auctions at any considerable price. They have perhaps all found their way to the ash barrel; yet I have hopes that readers of the Southern Churchman may be able to bring me into touch with the owner of one or the other or both of these works. And I think I am not claiming too much when I suggest that such a service to me might also be a service to the history of the Church in Virginia as well as of Virginia. Certainly anything which may be done to bring to light any facts about Jarratt or his writings will be highly appreciated.

WILLIAM E. DODD.
The University of Chicago, Ill.

Contributions

A CRISIS AND AN OPPORTUNITY.

By the Rev. James E. Freeman, D. D., Secretary of the Commission on the Nation-wide Preaching Mission.

Europe has called her sons to arms—the Church of the living God in America is calling her sons to a mighty campaign for the souls of men and the increase of righteousness throughout the nation. If ever the searching word of the Apostle Paul; "Woe is me if I preach not the Gospel," had a peculiar significance and import, it is the present time. Crises not only develop men, they develop and reaffirm fundamental principles. A crisis of incomprehensible proportions and incalculable issues is upon the world; there is a clarion call heard round the globe. "Watchman, what of the night?" and woe be to watchman and city if the watchman slumbers. The very foundations themselves seem for the time to be shifting and the old order changeth. Where is the seer who can lift the curtain and give us visions of the morrow? Upon what basis is society, restless society with all that is comprehends, to be reorganized and reconstituted? Mighty forces are contending for supremacy; even the faithful are asking with imprisoned John the great question: "Art Thou He that should come, or do we look for another." For decades past there has been a growing world-restlessness. It has manifested itself in every place and under every condition of life: it has almost seemed to portend that day when men's hearts fail them for fear and for looking for those things which are coming on the earth. Is it the dawn of that greater day when all mankind shall see the "Son of man coming in the clouds of heaven?" Are we nearing the higher fulfillment of His promise when

"The glory of the Lord shall cover the earth
As the waters cover the sea?"

Of that day the Master admonishes us, "No man knoweth," but if ever it behooved the servants of the Lord to be ready for the advance of His Kingdom, it is now. A great hour has struck and a world-crisis ushers in the Church's opportunity—time. In all humility, let us realize our conspicuous deficiencies as well as our acknowledged limitations. This is no time for conceit or arrogance; it is a time for deep humility, exhaustive self-examination and a true conversion. "Behold, what manner of buildings and what stones are here," will not save us from the condemnation of Him who declared to a conceited age and people: "There shall not be left one stone upon another that shall not be thrown down." Buildings and mechanisms, valuable as they are, must be transfigured by the revealed presence of Him who is "greater than the temple." There must come a mighty revival of His power, and that revival must proceed through the ancient channels of His Church. If out of the world's disorder is to be heard the clear voice of the prophet, challenging it for its sins and calling it to "behold, the Lamb of God which taketh away the sin of the world," the Church must revive immediately its prophetic ministry. A glorified altar must have as its essential complement an exalted pulpit. The proclamation of the gospel of Christ must be a chief concern of the ministry. Said a brilliant Scotch essayist: "God may have other words for other worlds, but for this world the word of God is Christ." Our age is not and has not been distinguished for its preaching and the Church has languished. The open vision of the prophet has suffered an impairment. Relegated to a place of unimportance has been this great office. We have looked askance at revivals as spectacular and sporadic attempts to produce artificial enthusiasm. A teaching ministry that concerns itself with the basic and fundamental things of religion, upon which the whole fabric of our Christian social order rests, has been indifferently acknowledged. The rush of a fitful age, the passion for new and sometimes fantastic innovations, the prosecution of exhausting administrative work, the active participation in so-called "secular enterprises," these, coupled with our personal and peculiar conceits, have rendered our "upper room" habit of deep reflection and intimate intercourse with Jesus, together with the close and persistent study of His word, desultory and careless. The greater prophets, yes, and the lesser prophets, too, of every age, who have lifted the vision of men to behold the King in His beauty have been they who have lingered long in the silences with Him, yes, they who through storm and might have climbed

"The world's great altar stairs
That slope through darkness up to God."

There must come speedily a revival of that prophetic ministry that has its certification and authority through a conscious indwelling in His Spirit's power. To quote again the Scotch preacher's word: "Let our prophet come with a new mandate for the soul upon his lips, and though his speech be in the dialect of the Galilean peasant, the whole world will hear him gladly." The voice that has received its power and authority not from men, but from Christ, however humble its gifts and adornments, has a message that an attentive world waits to hear. Such power and authority attend him who lingers long and devotionally in the presence of his Lord. Great preachers who have a passion for souls have their audience-room wherever men are hungry for the bread of life. This nation must be saved for God. Prosperity will not do it—it may destroy it. The rust of our gold may cry out against us. The setting up of vast mechanisms, educational, industrial, social and political, these all must be made efficient and worthy through the power of a deep, sincere, acknowledged religious faith. Let judgment begin at the house of God, yes, let it begin at the firesides and in the studies of those who bear His orders and acknowledge His sovereignty. The fires must be rekindled upon the altars, the ancient sacrifice proclaimed, a solemn assembly called, the priests clothed with humility and righteousness; Jesus Christ must be lifted up above all the man-made symbols of greatness

and the King in all His glory must come to His temple. We wait for the new heaven and the new earth wherein dwelleth righteousness and into an age pregnant with a new manifestation of spiritual power we believe we are entering now. A Nation-wide Preaching Mission is designed not to revive for a brief space a Gospel ministry. It is designed to place a fresh and permanent accent upon the lofty ministry of the pulpit. If it is to be effective in reviving the spiritual life of the Church and through it the spiritual life of the nation, it must not be spectacular or sporadic. It is not a movement, it is a reaffirmed principle of service. If there must be machinery let it be so inconspicuous that it will not disclose its presence. There are doubtless gifted missioners who will be available and who must carry large burdens in this great undertaking, but the mission will wholly fail of its purpose unless every parish priest and every congregation is enlisted in so great and important a work. To acknowledge incompetency is to deny Him and to hinder His claims. A greater and more vital fellowship among the clergy must grow out of this undertaking. We are, no matter what our personal and peculiar points of view may be, common priests of a common household of faith. Let us banish distrust and abolish all rivalries. Let us silence all other voices that His voice may prevail. If our splendid heritage is to be handed on unimpaired, we, its custodians, must hold it as a common trust to-day. Standing as we do as exponents and promoters of faith and order, we are compelled to witness to them in our own body. What must accrue to this larger consciousness of fellowship, this strengthening of the ties of a common priesthood and prophethood, is beyond our conjecture. Finally, we must in this larger ministry remember that we are watchmen of God to detect and stay the threatening assaults of sin. Ours is a gospel, as Dr. Van Dyke puts it, not only for "an age of doubt," but for "an age of sin." A great secular daily in editorial comment maintains that there is a persistent call to-day for the prophet who will fearlessly combat sin. The righteousness of the Church is too insular, it has a broken or impaired contact with market place and home. We are hearing much of social and industrial righteousness, of social justice and the relation of religion to economic questions. A new school of prophets is arising to declare, not a partial, but the "whole commandment of God," as that commandment is related to the things of common life. Behind every form of unrighteousness, every wanton act of injustice, every mean advantage taken of the weak, every evidence of corruption wherever disclosed, in high places or low; yes, behind all forms of vice from fireside to mart of trade, stands an unrebuked and unashamed human will that defies the laws of God and man. To save the home from the devastating blight of lightly esteemed marital vows and the curse of divorce; to save commerce from selfishness and the atrophy of every fine feeling of justice and fair play, to recover the purity of social habit, contaminated and debauched by indulgences that are indecent and soul-destroying, to demand in every place of public trust the discharge of obligations in the interest of the **whole** people; in fine, to assault the entrenched and arrogant evils of our day and to cleanse if need be with knotted cords every precinct unhallowed by emboldened vice, this is the heroic task set for the prophet who carries his Lord's credentials. We are admonished by the apostle's words: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" If lasting peace is to come to a warring world it must come through the operation of righteousness and not through the cunning and skill of diplomacy; hence the supreme place of the prophet in an age of reckless daring and unbridled license. With outstretched hands stands the Saviour, calling to a world intoxicated with its own power, "Ye will not come unto me that ye might have life." The world is confronted by another Calvary, but it is not the Calvary of the Christ; it is the Calvary whereat men crucify each other because they know not Him. The Saviourhood of Jesus must be the dominant and supreme vote of twentieth century preaching. It is a Saviourhood that reaches to the remotest concerns of men. We preach not a salvation that begins with the silence of the grave, but a salvation operative in human society now; yes, a salvation that underlies and guarantees Christian civilization. What a mighty and irresistible call it is that He utters to-day; have we the courage and the consecration to answer its summons?

AN OLD VIRGINIAN CLERGYMAN.

The Rev. William Norvell Ward.

William Norvell Ward, son of Seth and Martha Norvell Ward, was born in Lynchburg, Virginia, April 19, 1807. When he was twenty years old he was appointed to West Point, where he was a classmate of General R. E. Lee and fellow student with Jefferson Davis, afterwards president of the Confederate States.

While at West Point Mr. Ward was much impressed by the preaching of the Rev. Mr. Parks, and he and his friend, Leonidas K. Polk, afterwards Bishop of Louisiana and lieutenant-general in the Confederate States Army, left the Academy to fit themselves for the ministry of the Church.

Mr. Ward graduated from the Theological Seminary at Alexandria, Virginia, and was ordained in 1834. At the request of Bishop Meade he went as a missionary to the (then) western part of the State. Bishop Meade in his report to the convention speaks of him in these words: "He has been faithfully and acceptably laboring in these two places, Clarksburg and Morgantown."

In June, 1835, he became rector of the parishes in Spotsylvania and Caroline Counties, where he was greatly beloved. While working in this field, in 1836, he married Mary Blincoe, daughter of Sampson and Martha Jones Blincoe, of Leesburg, Virginia. They had twelve children, seven daughters and five sons. At the baptism of the twelfth child all of the children were together, all well and strong and without a defect, physical or mental.

In 1840, Mr. Ward accepted a call to Lunenburg and Cople parishes, Richmond and Westmoreland Counties. While in charge of this field he received calls to various city churches, St. Paul's, Norfolk, Virginia, a church in Chicago, and several others, but he remained at his post.

At the opening of the Civil War, Mr. Ward utilized his training at West Point to drill and organize the Fifty-fifth Virginia Infantry Regiment and the Essex troop of cavalry, which became a part of the Ninth Virginia Cavalry.

After sending these troops to the front Mr. Ward returned to his home, Bladensfield, near Warsaw, in Cople parish, where he lived until the year 1877, when he took charge of the then missionary field of St. Margaret's church, Caroline County, and the churches in Spotsylvania.

The circuit of his churches in this field was fifty miles. In good weather or bad he drove from one church and people to the others, faithfully laboring for all of them, and young and old repaid him with touching devotion. It was there he had lived and worked in his early manhood, and in their prosperity. He came back an old man, who had passed through many sorrows, to labor once more among them with their country desolated and ruined by the Civil War. I remember with a full heart the tender love and sympathy that bound this pastor and his flock.

In the summer of 1880 Mr. Ward's health gave way. He returned to his home hoping to resume his work after a good rest, but continued to grow weaker, and died at Bladensfield February 25, 1881. He retained his consciousness, and the use of every faculty to the last, and died as he had lived in full and trusting faith in God and our Saviour, Christ. To the young clergyman who gave him the holy sacrament an hour or two before he died, he bade an affectionate farewell, saying in a voice barely audible:

"This is the most blessed hour of my life."

CHURCH INTELLIGENCE

Calendar for August.

1. Ninth Sunday after Trinity.
6. Friday. Transfiguration.
8. Tenth Sunday after Trinity.
15. Eleventh Sunday after Trinity.
22. Twelfth Sunday after Trinity.
24. Tuesday. St. Bartholomew.
29. Thirteenth Sunday after Trinity.
31. Tuesday.

Collect for Thirteenth Sunday After Trinity.

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

CONSECRATION OF THE REV. CHAS. FISKE, D. D.

The Presiding Bishop has taken order for the ordination and consecration of the Reverend Charles Fiske, D. D., Bishop Coadjutor-elect of the Diocese of Central New York, as follows:

Time—Festival of St. Michael and all Angels, Wednesday, September 29, 1915.

Place—Church of St. Michael and All Angels, Baltimore, Maryland.

Consecrators—The Presiding Bishop the Bishop of Central New York, the Bishop of Maryland.

Presenters—The Bishop of Bethlehem, the Bishop of Washington.

Preacher—The Bishop of Fond du Lac.

Attending Presbyters—Rev. H. P. Horton. Rev. O. S. Newell.

Master of Ceremonies—Rev. A. Randolph B. Hegeman.

DANIEL S. TUTTLE,
Presiding Bishop.

THE EMERGENCY FUND.

GREATER STILL is the advance of the Emergency Fund. Last week it was $330,000, an increase of $18,000 since the last report. Hundreds of letters pour into the Missions House bearing gifts and evidences of enthusiasm and devotion. Children, busy men and women, and those of three score years and ten, are being heard from. One layman who gave $100 a few months ago, has just sent $2,000; another has duplicated his Easter offering of $500.

This letter shows the value of a Mission Study Class as a potent means of education and interest: "I am enclosing a check for $500 for the Emergency Fund. The money was originally intended for another purpose, but a course of Mission Study with Miss Tillotson at the Cambridge Conference has convinced me that there is but one use to make of it—for the Master's service."

Here is how the campaign appeals to one Church woman: "I have already contributed three days' income to the Board of Missions' Emergency Fund. Nevertheless, it gives me great pleasure tosend you the enclosed check for $1,000."

We are told that nothing succeeds like success. It is this fact which enables the Fund to go forward more rapidly as it nears its end. One layman writes: "I am deeply interested in the progress reported in the raising of the Emergency Fund without apparent diminution in the gifts upon the regular apportionments. In this spirit, herewith I enclose my second contribution of $500 towards the Emergency Fund."

Concerning the apportionment, the following is from a letter recently sent out by the Treasurer: "The amount asked for in the appeal, $400,000, was based on the belief that the usual offerings would be as large as last year, and so far this has been the fact. The success of the whole matter rests upon that condition regarding the usual offerings being carried through to the end of the year, September 1st. In August last year we received $123,158.94. From August 1st to 10th this year we have received in usual offerings towards the apportionment $16,739.26, which is a little better than the same ten days last year. What will the next twenty days' record be?"

Parish Treasurers and all others who are custodians of funds for the Missions Board are most urgently requested to send them forward without delay to Mr. George Gordon King, Treasurer.

CONFERENCE OF EXAMINING CHAPLAINS.

The Board of Religious Education of the Province of Washington, at its meeting at Mount St. Alban, Washington, D. C., on April 20th, initiated arrangements for a conference of examining chaplains of the Province to be held during the Synod of this Province at Richmond, Virginia, November 18th, 19th, and 20th. The secretary of the Board, since April, has been in steady correspondence with the Bishops and Examining Chaplains of the eleven dioceses of this Province. All the Bishops have cordially co-operated with the project and have appointed chaplains to participate in the conference. It is planned that this shall be a permanent feature of the work of religious education in the Province of Washington, and that its special plan shall be to reach uniformity in the interpretation and application of the canons of the General Convention concerning examinations in lieu of an academic degree as well as for deacon's and priest's orders. Even in contiguous and closely allied dioceses there is wide divergence of usage as to the extent of the examinations: for instance, in mathematics, history, Latin and Greek. In the Bible examination for deacon's orders there is no standard usage as to the number of books to be required for translation and exegesis. The consequence is that men of the same class and the same seminary find themselves facing mild or severe requirements of such wide difference as to seem little short of unjust. A common understanding and agreement leading perhaps to an appointed syllabus of examinations for the whole province, such as now exists in the diocese of Bethlehem and Washington, would lead to a more orderly and effective administration of this aspect of the Church's work.

Under appointment of the Provincial Board the convener of this conference is Canon DeVries, of the diocese of Washington, and to him all inquiries and suggestions should be addressed.

THE SOCIETY OF PAROCHIAL MISSIONERS.

A new Society for Preaching Missions has been organized under the title of the Society of Parochial Missioners. As the Nation-wide Preaching Mission is near the hearts of so many, we feel that our society should be known as widely as possible. It is hoped that many of the clergy will find themselves able to come in with us and bring associate members. To any such we will gladly send the form of application. But it might be well for others interested in this work to know something of the society.

First. The form of application for clergy, contains a willingness to preach missions, conduct retreats and quiet days without remuneration other than, (1) railroad fare; (2) entertainment; (3) fee for supply. The offerings taken up at the mission are put into the fund of the society and are used to assist such parishes and mission churches, who, while earnestly desiring a mission retreat, or quiet day, are financially unable to meet the expenses. The society takes from its funds and assists such, as far as it is able.

Second. There is a form of application for associate members, the requirements being:

1. To offer the prayer of the society daily.

2. To attend a corporate communion of the Holy Eucharist, on the first Sunday of the month, with special intention for divine blessing on the society.

3. To pay the initiation fee of $1.00 to the treasurer of the society.

4. To offer such prayers as may be sent by the society for special intercession.

Any communicant in good standing is eligible to associate membership.

We feel that thousands together praying for the coming mission work would be a new and strong feature in our Church life. It would bring many communicants "together," forming a splendid praying group of earnest souls. Communicants all over the country would be united in holy prayer. We want to form a get-together band of souls in prayer. A binding interest through this medium would be something intensely stimulating to all clergy and laity. The time has come when there should be a get-together effort. It matters not where the missions may be held. North, South, East and West intercession should be offered. Such a mighty host of praying souls—Holy Church surely has somewhere. The thing is to get them together.

Any further information from any one interested may be obtained from the Rev. William Reynolds, Oshkosh, Wis., secretary, or the Rev. George H. S. Somerville, LL. D., president, Waupun, Wis.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Will the Every Member Canvass Be a Success.

Two by two the clergy have gone or are going through the length and breadth of this diocese to every parish to arouse an interest in the Church and its missions. We have heard it slightingly dubbed, "a begging tour." No, these noble men are not begging, and even if they were they are certainly not begging for themselves. There is only one sense in which they are begging and that is begging every Christian to be true to the best that is in him, to be true to his conscience and true to his God. The answer to the question, "Will the Every Member Canvass be a success," depends largely now on the individual laymen and women; whether they are indifferent and whether they enter into it or not. These gentlemen have made their canvass, they have done their part, and explained the best method of systematic giving, by the duplex envelope system. The whole thing is voluntary. What response will the Church members give to this method? Are we going to continue the old habit of picking out the smallest or next to the smallest coins in our pockets and skilfully hiding them as they are slipped into the plate? And then get up and go through the farce of saying, "All things come of Thee, O Lord, and of Thine own have we given Thee." What have we given? Who are we giving to? We are giving only a small pittance that we hardly feel, of what has all been given to us and we are giving that pittance back to God. What is the use of hiding what we give from our neighbors and the church warden? We must all know we cannot hide what we are ashamed of from God. Is there not a contest going on in the heart of every member who has been appealed to? A fight between self and conscience, one holding back, the other urging us on to be true to ourselves and to our God. Many are saying, we are doing the best we can, deep down in our hearts. Is that true? Undoubtedly some give liberally and practice much self-denial in doing so, but could not even such an one take off another slice from self's share and put it on God's? Even if conscience says the scales are balanced, could not one be sure of it and add a little more and give down weight on God's side? Some, many are, figuring on the use of the duplex envelope system, and they go at it backwards; this way, by simply dividing up what they have been giving by the year into fifty-two parts for each week, and putting that into the envelope each Sunday. Others are ashamed for it to be known how little they give, and will not use the envelopes at all, and yet others claim they cannot give anything and so conscience is hushed up. The object of the system is for each one

to give all he can afford to give each week, regardless of what it comes to as a sum total for the year. How can the Church progress if the funds to run it are not increased? We know all cannot give alike, but conscience tells us that all of us can give more than we have been giving. To the man who thinks he is too hard pressed to give anything at all and is deeply in debt, we would say, you owe a larger debt to God than to all others combined. Are you satisfied for God to give you life and health and all you have and not to give back anything to Him? Can you not, will you not, deny yourself something? Just a little, say money spent for tobacco or something that is not absolutely necessary, and give something to God? Can you not trust Him when He says, "God is not unrighteous that He will forget your words and labor that proceedeth of love"? Why was the widow's mites so acceptable, and declared by our Saviour as having "cast more in than all they which have cast into the treasury?" Was it not because her heart was in the offering also? We may think that God will accept the small coin that we do not feel the loss of and through habit put in. It is acceptable to Him if it requires self-denial and our hearts go with it and conscience tells us it is the best we can do. Let us laymen make a change in our giving and try and regard the giving to the Church and its cause as one of our first obligations. Let pleasure and luxuries take second place, and let us be honest with our consciences, and with our God. No one ever lost anything yet by self-denial. What are you going to do with the pledge cards left with you to fill out? Cast them aside and ignore the appeal, or fill them up with the best offering you can, be it much or little, and send them in to your pastor or parish treasurer, and thus have the satisfaction of a clear conscience. The noble little band have finished, or soon will finish, their work, they have shown us where duty calls; is our response to be "nothing but leaves?" The method these gentlemen suggest has been tried and has proved a success wherever the people have put their hearts into it. It is a systematic business plan. Let's give it a fair trial and "let every man do according as he is disposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver." Then the answer to our question will not be in doubt and the Every Member Canvass will be, as it ought to be, a great success that will surprise us all.

ROBERT BEVERLEY.

Broad Run, Va.

University: Readers of the Southern Churchman will be glad to learn that Mrs. Hugh McIlhany will take students this year in her new home at the University of Virginia. Since the burning of her home in February, she has secured the former residence of Dean J. M. Page, and has many delightful rooms still unfilled.

Mrs. McIlhany, who is the widow of the Rev. Hugh McIlhany, is trying in this way to carry out his ideas of helping the student body, and is conducting a boarding house for students, where the young men have every advantage of a homelike Christian home.

Death of Clergyman's Mother: Mrs. Ida C. Arthur, mother of the Rev. Phillip A. Arthur, assistant minister of St. Andrew's church, Richmond, died Wednesday night, August 18th, at St. Luke's Hospital, Richmond. The funeral was held from St. Andrew's church, Friday afternoon at 4 o'clock, the rector, the Rev. J. F. Ribble, officiating, assisted by the Rev. David H. Lewis. The interment was in Hollywood.

The Rev. W. Herbert Mayers preached his first sermon as rector of the King George churches, at St. John's church Sunday, August 15th, to a large and appreciative congregation.

The Rev. G. Freeland Peter, rector of St. James church, Richmond, is spending some time at Saranac Lake, New York.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Antrim Parish: At St. John's church, Houston, on Sunday, August 8th, the Rev. James Owens, of Louisville, preached. On Sunday, August 15th, the Rev. Wythe Leigh Kinsolving, of Winchester, Tennessee, preached at St. John's in the morning, and the Mountain Road Mission at night. The Rev. C. C. Randolph conducted a mission at this chapel from Monday until Saturday of this week.

The rector of St. John's, the Rev. G. W. Ribble, has been aiding in the work at Clover and elsewhere while he has been aided in his own field.

St. John's has a beautiful new coat of light tint and shows few marks of age. The church has handsome memorials within, and presents a most churchly appearance. Antrim parish has a history, it is said, dating back to about 1700. In 1752 Halifax County became separated from the older Lunenburg.

Hampton: In the historic Church of St. John's, Hampton, of which Rev. Edwin R. Carter is rector, there was erected for the Sunday service, August 15th, a marble altar rail.

This rail, executed by the Lamb Studios, New York, is similar to the altar (which, with the sanctuary floor, was recently installed by the Lamb Studios) of especially selected white marble.

The rail is the gift of St. Agnes' Altar Guild of St. John's church, Mrs. W. P. Isley, president, and completes the sanctuary in a most effective way.

On a metal plate, fastened to one of the central standards is the following inscription: Erected by St. Agnes' Guild to the glory of God and in memory of its deceased members, Easter, 1915.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

A Tribute.

The members of the St. Matthew's Branch of the Woman's Auxiliary to the Board of Missions of Wheeling, desire to place on record their gratitude for the life and example of Mrs. William S. Brady, who served them so faithfully as their president for ten years, and to express their sympathy for her untimely death. She was called to her eternal rest on Friday, July 23, 1915.

Sally Hildreth Brady, in the truest sense, belonged to St. Matthew's church.

She was the daughter of one of its most faithful vestrymen, and from her early childhood was very intimately associated with the life of the Church and its organizations. Of her intelligence, her physical strength and her worldly means, she gave always in abundance to the cause of Christ.

Her saintly character was at once an inspiration and an example to every member of the wide circle of those who were reached and made spiritually richer by her influence. Her soul spoke in terms of kindness, of helpfulness, of Christian charity, every day of her life.

Hers was more than one woman's share of duty well done, though it seemed that her life was taken abruptly and in the very zenith of her great usefulness.

As president of the Woman's Auxiliary, as wife, as friend, as one of Christ's missionaries on earth, her place can never be filled.

We, as members of the Woman's Auxiliary, bow in humble submission to the divine will of Him who doeth all things well. "Though she be dead, she yet speaketh."

Elizabeth Rogers Ewing,
Eleanor Taney Brice,
Lydia Cromwell Hearne,
Clara Walton Blodgett,
Mary Du Bois Holloway,
Committee from the Woman's Auxiliary.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

St. Raphael's at Monterey, situated in the Cumberland Mountains among the mountaineers, has been actively engaged in conducting missions at the various school-houses, so-called, scattered throughout the sparsely settled country. These missions have been conducted by the Rev. Howard Cady, assisted by the lay missionary, Mr. Herbert Cunningham, who is in charge of the missions. The attendance at these meetings was all that could be desired in point of numbers, and the real effort and attention on the part of the hearers was an inspiration. The services were held at night, and it was surprising how many came and the distances traveled.

The work at Monterey is also of an educational character in making efforts to help the mountain people to lift themselves out of their ignorance and inefficiency, to supply them with an education which the short term of the district schools, scattered throughout the mountains, fail to do, and to prepare postulants.

To the Daughters of the King in the Diocese of Tennessee.

Dear Friends: We, the committee appointed by our local Assembly to make an appeal to the members of our order (ourselves included) for a more serious consideration and better fulfillment of the obligations of the solemn vows we have made at the altar of God, after earnest and prayerful reflection, believe that the most effective way and means through which this condition may be reached is by giving greater diligence and regularity to our attendance on the appointed means of grace—especially the Holy Communion—and to our daily spiritual exercises. Daily, earnest, secret prayer, some portion of God's word read each day, and a chapter in some devotional book.

Among the many beautiful and helpful little books admirably adapted to this purpose we would suggest:

Mind and Words of Jesus, by the Rev. J. R. McDuff; Present Tenses in the Blessed Life, by F. B. Meyer, B. A.; The Shepherd Psalm, by F. B. Meyer, B. A.

Such means are in some measure within the power of all, and we feel confidently assured that just in proportion to the use of them, according to our opportunity, will be our growth in that knowledge and love of God from which issues a "true and laudable service" as naturally and easily as the loyalty and obedience of a child from the love he bears for his father, or as the river flows from its source.

The special message which the local Assembly desires to have conveyed to each Daughter throughout the State is to ask the co-operation of each one in keeping the order up to its highest standard.

Let each member question herself as to whether she individually is living up to the standard of the order according to her ability. She and her Master can judge. It is hoped, however, that this letter may bring a response from every Daughter, each giving a loyal allegiance to her own chapter, manifesting her interest by regular attendance at meetings, and co-operation in all work undertaken by her chapter.

Finally, let us one and all make the resolution for the coming year to bring each day before the Giver of all good the petition, that the next meeting of the local Assembly may find us more deeply and clearly realizing not only the obligations of our pledges, but the privilege and blessedness of that more abundant life which our order represents and our Lord and Saviour came on earth to bestow upon us, and all bearing some fruit in His vineyard

"Some thirty, some sixty and some an hundred
For His sake."

Cordially yours,
Miss Kate Edmundson, President.
Church of the Advent, Nashville.
Mrs. C. T. Martin,
Christ Church, Nashville.
Miss Emmie Tyler, Cor. Secty.
Clarksville, Tennessee.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Woman's Auxiliary.

Old St. John's church, Williamsboro, was the gathering place on August 20th for the members of the Woman's Auxiliary of this section.

Eight of the nine branches within a radius of fifty miles were represented, Louisburg, Oxford, Stovall, Henderson, Townsville, Ridgeway, Middleburg and Warrenton. Men, women, young women and girls and a number of visitors, some from branches in another State, were present.

At 11 o'clock the Rev. Lewis N. Taylor held a short devotional service, then the following short talks were made:

"The Foreign Field and Preparation For the Work," by Miss Bessie Blacknell, who is now preparing herself at the Deaconess' House in Philadelphia to go to Alaska next August; "General Missions," by Mrs. Walter Burwell, Henderson; "St. Mary's School," Shanghai, by Mrs. H. G. Cooper, Oxford; "The Blue Ridge Conference," by Miss Claudia Hunter, Henderson.

Mrs. T. W. Bickett, of Louisburg, led the noon day prayers.

At 1 o'clock a most delicious and bountiful dinner was served, after which all walked into the now deserted village, and under a mighty oak on the roadside witnessed a simple Japanese play prepared especially for the occasion. "St. Luke's Dispensary, Tokio," was the title, and Miss Florence Butler, Matilda Lamb, Mr. Tom Skinner Kittrell, and other Juniors, dressed as nurse, Bible woman, and "Dr. Rudolph Teusler," of Japan, and Japanese patients, made the scene very realistic. Regular surgeon's operating suit and nurse's garbs and gay colored kimonas were worn by those participating.

At 3 o'clock the Rev. Lewis N. Taylor most impressively read from the chancel Bishop Lloyd's "Ideal" for the Woman's Auxiliary to the Board of Missions and also sent the women away with Bishop Lloyd's blessing at the end of the last triennial meeting, "God bless you, God keep you, God use you."

By count one hundred and fifty were present at this meeting in "the first see city."—From the Raleigh (N. C.) "News and Observer."

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Outdoor Evening Service.

During July and August in Marietta, the congregations of the city have united in the service at evening. The crowd overflowed the first provision for the congregation. Now the pulpit is so placed that the minister and choir face the corner of a church building, and the congregation lines up at the back and side of the building, so that a large part of the congregation is not in sight of the other part. The seats provided for a thousand are usually all taken before service begins, and then they pile on the stone wall, surrounding automobiles are full, and also vehicles from the country. The congregation is very attentive, and there has never been the slightest disorder. It has undoubtedly accomplished much good in bringing Christian people closer together.

Preaching Mission.

The general plans for the Preaching Mission in this diocese have been completed. The mission in the parishes is set for the period November 29th to December 5th. And the mission in the missions is to be conducted in the period, December 8th to 12th. Missioners have been appointed for each place.

Clerical Notes.

The rector of St. James church spent his vacation in Virginia. In his absence, the Rev. C. A. F. Ruge, of Decatur, and the Rev. George K. Benedict, of Cedarstown, conducted the services.

The dean of St. Phillip's Cathedral in Atlanta, the Rev. John S. Atkinson, is spending his vacation of two months at his country home in New York. During July Bishop Nelson conducted the services and preached. The Rev. H. L. Jewitt Williams conducted the services in All Saints church in July, and at the cathedral in August.

The Rev. Henry D. Phillips, of La Grange, will leave the diocese to become chaplain at Sewanee this autumn. He will be a great loss to the diocese. He has done a great work at La Grange. Mr. Phillips will be succeeded in the work at La Grange by his brother, the Rev. Robert T. Phillips.

The Rev. J. H. Murrish, of Cedarstown, is spending a month's vacation in Baltimore, where he is supplying in the Church of the Holy Cross.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

New Head-Master for St. Alban's School.

This well established and popular school of the diocese for boys will reopen September 21st, under the management of Mr. William Howell Church, formerly principal of the George H. Thurston School, Pittsburgh, Pennsylvania. He succeeds Mr. Earl L. Gregg, who takes a business position in New York.

Mr. Church is a life-long member of the Church, and holds in great esteem religious training and instruction for the formation of a complete man. He has had a brilliant experience in some of the best preparatory schools in this country. He graduated from Hamilton College in 1892, from which he received the degree of M. A. in 1895. He has spent a year in post-graduate work in Johns Hopkins University. Since his graduation, he has been head-master and assistant head of Berkeley School, New York, was head-master of Hale School, was attached to the Carnegie Technical Schools, Pittsburgh, and in 1910 became the head-master of the George H. Thurston School.

Mr. Church has instructed many leading men's sons, and has met with great success in fitting students for college and in establishing their character, and has, while doing this, won and held the friendship of their parents. His pupils have been looked upon as among those best prepared for their classes in college. He has also prepared a great many men who have gone directly into business, the professions or technical work, without having the advantage of college training, and he has had equally successful results in this direction.

Mrs. Church and their young son will bear him company to Washington September 1st, and at St. Alban's she will be the social center of the school. The relative situations of the headmaster's house and of the school render it possible for the head-master and his wife to give personal attention to the boarding pupils, and they become the personal friends of the students.

Mrs. S. A. Wright, who for some years past has made a great success of her work in connection with Newberry Hall, of the University of Michigan, at Ann Arbor, will be the new matron in charge of the household.

The following gentlemen have been secured by the Bishop and the School Board, in consultation with Mr. Gregg and Mr. Church, to constitute the staff of instructors for the ensuing academic year; among others, the Rev. Walden Myer, a graduate of Harvard and Oxford, for many years a master in St. Paul's School, Concord, New Hampshire; the Rev. Lewis B. Levering, a graduate of the Moravian College and the Berkeley Divinity School, formerly a teacher in Racine and Shatuck Schools; Lieutenant L. C. Ricker, a graduate of West Point; Mr. L. Berkeley Cox, who received the degree of bachelor of arts from Washington and Lee University; Mr. William Pinckney Mason, from the University of Virginia; Mr. Howard Jones, who has had teacher training at Yale and Columbia, and Mr. H. V. Shelley, a graduate of Columbia University, New York.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

A Unique School.

A most unique Christian institution is the Valle Crucis Industrial Mission School, at Valle Crucis. Located in the most beautiful spot of the mountains of Western North Carolina, it is an ideal training school for the girls of the Southern Appalachian Mountains. Its purpose is to reach, influence and direct the girls of the mountains in every phase of their every day lives. This work is being earnestly and systematically done under the management of the principal, Miss Mary E. Horner, assisted by Miss Nannie H. Smith, of New York, in the business department, and a splendid faculty of Christian women. The Rt. Rev. Junius M. Horner, Bishop of Asheville, is president of the Board of Trustees, and he gives much of his personal attention to the direction and guidance of affairs at the school.

This school not only educates the girls, but it has educated Valle Creek, in the mountains back of the school, and graduated its powers into an electric plant, which runs the lighting plant, laundry, incubators, etc.

The curriculum embraces every industry that helps to mould useful Christian womanhood, and make happy home-makers. The children who attend this school are from the adjacent mountains. They have bright, intelligent countenances, and are ambitious. Is there a Christian heart in all this highly favored land that will allow such a mountain maid to stand without the school doors and lose the golden opportunity of being made a power for the Church and the nation, for the lack of a scholarship? Surely not.

Domestic science in all the essentials of good housekeeping, as well as the cooking and serving meals, is taught. The girls do the work of the school. Every department and every part of the buildings are as neat and as clean as a new paper of pins. Besides the academic course there is sewing, canning, laundry, basketry and apple packing. Poultry raising and dairying are specialized, and go forward with gratifying success, though outside aid is needed to perfect the equipments for carrying on these industries more successfully, and to complete the cold storage for the apples in order to save them for the markets, and thereby bring in revenue. The apples come from the school orchards.

A sweet Christian influence permeates the atmosphere of the school and hovers over teachers, pupils and summer visitors—for the school take summer guests during the hot months, and the profit from the boarders is used to defray the expenses of the girls who work through the summer. The Rev. F. W. Tompkins, Jr., of Philadelphia, is the resident rector, and he is energetic and enthusiastic in his work. The pupils are cheerfully obedient, energetic and happy in their work. They love Miss Horner, the principal, and she is devoting her life, energy and great gifts of mind and heart to them.

Every department in the school works like a clock. The Valle Crucis Mission School is a gem in advanced school work in the mountains, and its influence is already felt in moulding and shaping a new Christian era among the mountaineers. The heart of every churchman and churchwoman throughout the land would beat with increased religious pride could they see the splendid work being done among the mountain girls. The power generated here for the Church and nation is incalculable. Many girls are waiting, knocking almost daily at the doors of the school, but cannot be admitted for lack of a scholarship. The school can accommodate sixty scholarship girls. Only about thirty of this number have been secured.

This mission school needs outside support to equip and develop its work and expand its usefulness. Contributions can be sent to Miss Mary E. Horner, Valle Crucis, N. C.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Anniversary Celebrated.

The Rev. J. J. D. Hall celebrated the seventh anniversary of his work as superintendent of the Galilee Mission on Sunday evening, August 15th. Several prominent missionary workers made addresses. In his address Mr. Hall spoke of what he had been able to do during these years for the uplift of fallen men and women. There have been 9,000 conversions. Among these is Mr. John Long, who organized and is carrying on so successfully the Inasmuch Mission. Twenty men have followed up their conversion by dedicating themselves to help their fellowmen and are preparing for the sacred ministry. A number of others are devoting themselves to the welfare of others. The present year is the most prosperous in the history of the mission. Mr. Hall is a graduate of the Virginia Theological Seminary, and was chaplain of the Alabama State penitentiary before coming to Philadelphia The work needs to be and is deserving of being greatly enlarged.

Death of the Rev. H. McK. Moore.

While the Rev. H. McKnight Moore was passing through Welles Falls, near Lambertville, New Jersey, in making a canoe trip from Fort Deposit, New York to Trenton, New Jersey, his canoe struck a hidden rock, and he was drowned, in spite of the efforts of his son and others who were with him, he being dazed by striking a rock in the stream. His body was recovered near Trenton Service was held in St. Philips church West Philadelphia, on Saturday, August 21st, and the remains taken to Greenwood Cemetery, New York, for interment. Mr. Moore was originally a Presbyterian clergyman, but took holy orders in the Church about twelve years ago. He served several churches as assistant minister. Under the direction of the convocation of West Philadelphia he organized the Mission of the Reconciliation, and built a frame chapel. When that was taken over by the Church of the Holy Apostles he was made vicar and retained the same until about six months ago, when he went to St. Philips. He was fifty-eight years of age.

Death of the Rev. S. K. Boyer.

After a long illness the Rev. Simon K. Boyer entered into rest at his home in Germantown on August 17th. He was born in Lancaster County in 1839. He taught school for several years, studied in the Divinity School in Philadelphia, and was ordained by the Rt. Rev. Dr. M. A. DeWolf Howe in 1878 in Reading, Pennsylvania. He had several charges in Lancaster County, and was for twenty years rector of old St. John's church, Pequda. Afterwards he was temporarily in charge of the church at Kelton, Pennsylvania.

Recent Bequests.

By the death of John Shaeff certain funds which were held in trust are to be paid. Among these $2,000 is to go to the General Board of Missions and $1,000 to the Endowment Fund of St. Thomas' church, Whitemarsh.

In her will Mrs. Margaret C. Billard devised $300 to place a window in the Church of the Resurrection in memory of her daughter, Lulu S. Balderson.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Cole Run: Work on the new St. George's parish house at Cole Run is under way. It was begun on Monday, August 8th, when the men and boys of the neighborhood, under the supervision of Mr. Charles Jones and our lay reader, Mr. E. S. Barlow, began excavating for the foundations. On the 13th the excavating was completed, the work having been done in the evenings and on the days when the mines were idle. At the present writing the forms for the foundation walls are being erected. When the foundations are ready the work on the superstructure will proceed. The condition of the weather is an important consideration in work of this kind.

Kulpmont: The property at Kulpmont has recently been improved by a concrete walk along the entire front, and walks leading to the rectory door and to the door of the sacristy, and by concrete steps leading from the walk up to the sacristy door. This has been done at an expense of $125.00. Five hundred dollars have been paid on the rectory indebtedness, making a total of $725.00 raised and paid for these purposes in a year.

The Rev. Floyd Appleton, Ph. D. of St. Paul's church, Harrisburg, and the Rev. Guy F. Caruthers, of St. John's, Westfield, have arranged to exchange during the month of September.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Death of the Rev. Geo. D. Hadley.

In the death of Rev. George D. Hadley, rector of St. John's church, Jersey City, at the age of thirty-six, the Church has lost one of its most promising clergy. He had shown the ability to carry on the great Church to which he was called some seven years ago, now with its two thousand communicants and its great Sunday-school and its numerous activities. It was a very exacting place, and probably drew more heavily on his strength than was realized. He was the champion of good causes, like temperance and clean government in his own great city. He was most helpful, especially in the work of religious instruction in the diocese. He had made his parish one of peculiar influence in the diocese and a great supporter of missions. He had encouraged St. Stephen's church, a chapel in his own parish, with eight hundred communicants and nearly as many Sunday-school scholars, to become an independent parish. There had been a great succession of misfortunes to draw on his vitality. The rectory had been, within a little time, robbed twice and nearly destroyed by fire once. He had had a severe attack of typhoid fever. Last November his church was almost destroyed by fire, and by hard work made ready for use on Palm Sunday, making a winter and spring of peculiarly hard work for him. Great hopes were centered in him and the loss seems irreparable. A sharp and severe attack of appendicitis came to him in the first week in August at his summer home in Vermont, and he died after an operation in the hospital at Hanover, N. H., on August 9th.

Death of the Rev. James F. Lane.

The Rev. James F. Lane, a Presbyter of the diocese of Newark, died on August 10th. He had hardly begun his ministry when tuberculosis developed, cutting short his work in the Church.

Considerable building is going on in the diocese of Newark during the summer. The great parish house of St. Peter's, Morristown, is nearing completion, and will probably be dedicated and in use by October 1st. On August 11th ground was broken for the new St. Matthew's chapel in Jersey City, a mission church, which will perpetuate the name of the mother church in the city, which stood near the river, and was sold and given up a few years ago. A new parish house for Christ church, Newark, the pro-cathedral is in process of erection, made possible by the generous gifts of Mrs. Charles H. Skinner. A new mission chapel at West Englewood is also in building.

Christianity and the Community

Thy Kingdom Come on Earth

In a little village in Connecticut, sixteen miles from a railroad, there has lived and worked for the last five years a young minister, who has proved in his eager service what one strong and alert leader can do to vitalize a whole community.

The field at the start was as discouraging a one as the sturdiest-hearted could well find. The first man who had been chosen for the place and was to be sent there refused to go, because he thought the field was hopeless. The town—or rather, hamlet—represented what has happened in not a few places in New England. A few families of the old native stock, have been left after the migration of many of the younger people to the cities, and a number of foreigners have come in to fill up the gaps. The church in this particular place was discouraged and apathetic. It had no belief in any vital possibilities for itself.

But the leader did. He was full of the enthusiasm of a vigorous faith.

He wrote out his ideals, and he put what he had written up in the vestibule of his church, where everybody could read it and think about it.

This was it:

"An ideal for our church.

"To make our church the best church of its size in the best community of its size in Connecticut. Why not?

"To make our church a place where the real spirit of brotherhood prevails, and to spread that spirit in the community.

"To make our church furnish a wholesome, happy social center for our community.

"To promote in every possible way the spirit of business co-operation and mutual helpfulness among farmers.

"To encourage in every possible way and especially by example, energetic, up-to-date, know-your-business farming.

"To make our community a community where people read good things and think high thoughts and where as fine a type of American citizens is produced as in any place on earth.

"To make our church a place where any one in any sort of need can find the heavenly Friend."

✠

That was his ideal. He set himself to build it into fact. The splendid reality with which he did so is—not fully revealed, but at least—suggested by the following facts:

He set out by winning the affection and confidence of the young people. The boys found him a leader—as well on the baseball field as at other places. He made the Young People's Society an organization to which the young people loved to come, and in the regular meetings of which the subjects of vital religion and every-day right living were discussed in the spirit of frankness and friendship, which he had already made real among them and between them and himself.

This Young People's Society was made responsible also for creating a center in which the social instincts of the people could be met. Every Tuesday night the Sunday-school buildings were open for games. All the people knew it, and it got to be a custom for fathers and mothers and others of the grown-ups to meet there, as well as the boys and girls. Then every Tuesday night nearest the full moon there was a special entertainment, "a nothing-to-pay, nothing-to-eat good time," with a program which a committee made up beforehand and carried out.

The men's Bible class organized and carried through each year successfully the best Farmers' Institute in the whole region.

The minister found that the people of the village were in many instances reading little or nothing. He made a circulating library of his own books. Later he got four traveling libraries from the State Library. Then it occurred to him that many people who have good books—duplicates, etc.—which they have laid aside would be glad to give them where they would be used. He wrote a communication to the New York Evening Post, telling what he wanted, and offering to pay expressage on all the books sent. Many came. The library grew in size and quality, and the people began to use it widely.

The men of the church, under the minister's leadership, became the moving factors in the organization of a Village Improvement League, open to everyone. It meets twice a month, and standing committees report at every meeting in regard to particular subjects of neighborhood concern—for example, the school, the roads, the playground, the library and public health.

Meanwhile, as was to be expected in a church so alive to friendly helpfulness, the spiritual vitality of the congregation increased continually. Young men grew up into new leaders, and when this spring the minister left, to find for himself and this new and hard and undeveloped country field, the church which five years before was resigned to its own decay sent as a welcome to the incoming minister the assurance that the whole community was united in the work that centered round the church.

Is there a country minister anywhere who would not do well to try to pattern after what this man did who had clear in his mind an "Ideal for our Church"?

✠

The recent report of the Interstate Commerce Commission on the Rock Island Railroad is a document of social as well as commercial interest. The failure of this great railroad the commission lays directly at the doors of a group of men controlling it who wasted the splendid resources of the road in stock manipulation, and of dummy directors who were indifferent to what was going on.

"A director of a railroad," says the report, "is a quasi-public official who occupies a position of trust. A director who submits blindly to the exploitation of his company is a party to its undoing, and he should be held responsible to the same extent as if he had been a principal instead of an accessory before the fact."

One cannot consider this particular piece of railroad history without realizing afresh the truth that the moral qualities of faithfulness and honor are the foundations indispensable to lasting success, and that when these are absent, the most promising venture will go to wreck.

✠

It would be superfluous to say that the right thinking people of the nation, and particularly of the South, feel more deeply than words can tell the shame and outrage of the mob lawlessness which lynched Leo Frank in Georgia. The best thing that can be done now is to believe that the people of Georgia will themselves be relentless to see that the men who have smirched the honor of the State be found and punished. This is a time for the moral leaders of Georgia to speak plainly.

✠

The Joint Commission on Social Service was authorized by the General Conventions of 1910 and 1913 "to encourage sympathetic relations between capital and labor" and "to co-operate with similar bodies in other communions." Both these purposes it is endeavoring to fulfil, in co-operation with the Federal Council of the Churches of Christ in America, by calling the attention of our parishes throughout the country to the opportunity offered by the annual recurrence of Labor Sunday, which falls this year on September 5th. Many parishes in recent years have observed this anniversary of labor, and their number is growing.

The observance naturally takes the form of a special service devoted to the consideration of aspects of the "labor problem," or a special sermon at a regular service. For this purpose an order of service and a leaflet of suggestions are being distributed by the Joint Commission to any of our clergy who are interested. Among the topics suggested for consideration are "Industrial Justice," "Labor and the Law," "Labor and the War." Sermons preached on Labor Sunday should in general deal rather with outstanding principles than with concrete cases. The Joint Commission is prepared to supply pamphlet literature dealing with various phases of the question. Bequests should be addressed to the commission's office, 281 Fourth Avenue, New York city.

The observance of Labor Sunday may be either independent or in co-operation with some local labor organization. It has been the custom in various of the larger communities to enlist the co-operation of the Central Labor Union, which issues invitations to its members to attend a service held at some central point. This plan is commended.

The great need of this age is not so much methods and organization in parish development, although that may be necessary, as it is the crying need of Christian training. Nothing can take the place of definite, systematic training in Christian things and their application to daily life and needs. A trained people are wiser in the things of God than an organized people without that training. Organize, by all means, but never to the neglect or at the expense of training. It is often taken for granted that the people know the things which are elementary to the clergy and so we have not enough of the rehearsing of the "articles of our belief." The Church has nothing greater to fear than ignorance on the part of children in matters of faith and practice. It is not more organization and less preaching that we want, but more preaching and stronger preaching to fill that want. Surely, this age is not superior to the need of an aroused conscience, nor is it out of place to urge that spiritual attainment should be placed ahead of either Christian or social achievement. We require more of the inspiration to live than of the will to do.—Bishop Woodcock.

Church Knowledge and Nurture

TEACHER TRAINING.

"Our eyes, and how we can see through them," was the sentence written on a blackboard as title of one topic at a Teacher's Institute. The program remained a day ere it was erased. Then it was found that some bright scholar had written underneath: "Our pupils, and how they can see through us." Surely an increasing perception of this has helped to make so popular the teacher training opportunities of the last quarter of a century. Possibly also various comparisons between the trained public school and untrained Sunday-school teachers have helped. There are yet a multitude of parents and teachers satisfied with the old-fashioned teacher, blessed with a godly spirit, an experimental knowledge of the Bible, a love for children, and infinite patience. And the multitude of middle aged Christian men and women to-day who know no other teachers, are a living argument for their efficiency as well as faithfulness. They learned, as said the London teacher, "The why? of their work on their knees; its what? from God's word; and its how? from common sense and the experience of others."

⚜

Yet this experience of others is itself the very foundation of teacher training. We want all that the old-fashioned teacher had plus this systematic study of the largest "experience" and best methods. So the International Sunday-school Association has set its standard course for teacher training at one hundred lessons: forty on the Bible, and ten each on the pupil, the teacher, the school itself, Church history, missions and general topics connected with the teacher's work. It has made its minimum course fifty lessons: twenty on the Bible, and seven each on the pupil, teacher and school, with nine on general subjects.

⚜

The teacher himself is an important subject for the teacher's studies. Emerson's saying must never be forgotten: "What you **do** thunders so loudly in my ears, I cannot hear what you say." The teacher must remember what a lesson his **life** is constantly teaching, and he will need no stimulus to seek self-knowledge or to live a consistent life. He will realize also he needs more than to "be good." Some mental training will aid him in the clear statements of divine truth, child-minds need. Let him try once to define in child-lanuage repentance, faith, salvation, pardon, atonement, God's love, belief, the Holy Spirit's influence, all words so familiar to the adult Christian, so often used in the Sunday-school class. Let him try this, and he will want to join a teacher training class. If he does not, let him ask his brightest scholars next Sunday to say what they mean. Then he will want to join such a class. In self-study, he will learn to be alert and pushing—a leader in his work, not led by circumstances or a favorite scholar. He will catch enthusiasm from others in the class. He may learn afresh the value of sincerity before the sharp eyes of pupils able to see through him in the class.

⚜

Perilous is the position of the teacher who is a nominal not a real Christian, facing each week **live** girls or boys, as one to whom is committed their training in a life for God, and instruction about their relation to Christ, something he does not know practically himself. He may not learn this in a training class. He will at least learn his false position, and leave it. And the careless teacher ever harming the school by irregularity and tardiness, and his pupils by unprepared lessons and inefficiency and indifference in class, he will see a higher ideal set before him than ever before, and in association with other teachers be roused to seek it, and become a useful teacher, rather than drop out into the fellowship of the drones in the parish hive, and incur the condemnation of his Judge: "Ye did it not." The Sunday-school teacher's work results in the **formation of youthful character** as much as any secular teacher's effort. Every one is forming either indifferent and low or high and noble characters in the children in his care. What careful training the secular teacher seeks! And the teacher in the school for inspired truth. How he should covet and seek every opportunity for learning the best way to impart it. He lacks time and means for years of special preparation. He can find a use in special correspondence or local classes the helps in reach of other teachers like himself. He can learn how to plan his instruction, to proportion the precious time of the brief Sunday half-hour for the various features of instruction—Bible lesson and catechism, and review, to teach not preach to his class, to secure from them home study of the lesson.

⚜

The Pupil can be studied in the Teacher Training Class quite differently from the way the teacher studies him in his Sunday-school class. His likes and dislikes, his mental operations are taught scientifically—a basis for all the study of the individual any teacher can desire. The characteristics of various ages are to be learned. There is the Primary age, with the little child's love for the Bible story: the Junior hero-worshipper, ready to hear again from new view-point of Samson, David, Goliath, or Daniel. The Senior will be interested in using his reasoning powers now budding; and will want the privilege of asking, "Why?" The Adult in the midst of life's serious problems will seek sympathy and then welcome counsel. The teacher in training will learn to use the great strength of memory in early years for storing up scriptural truth. He will take advantage of the disposition in older girls to go in "sets," and older boys in "gangs" and "clubs." One thousand and forty-three children were asked about membership in "societies." Eight hundred and fifty-one enthusiastically announced that they were "members" of some girl or boy club. He will prepare his instructions for yet older pupils yet more carefully to reach their thoughtful interest, and elicit questions for practical lives.

⚜

Psychology studied just in elementary fashion will help the teacher's class work. He needs the attention of his pupils. He must know in order to secure it, its laws of variety, excited interest, and object teaching. Here belongs the study of the use of illustrations in all their variety, and the blackboard in its simplest use. What are chemistry and physics without laboratory work? What is the Bible unapplied in practical story? The teacher depends on the memory of his pupils. What are its laws taught in the Training Class? Interest, association, review, reward. Ruskin committed to memory twenty-six chapters of Holy Scripture, rewarded with his mother's pleasure and love. He had another reward in later life in the ability to express his thoughts in strong and stately language. Imagination is the teacher's great agent, rarely failing to come to his help if called. "I'll build a church!" cries the boy sitting before a pile of blocks. Forming mentally a picture of it, he is only doing what Sir Christopher Wrenn did ere St. Paul's Cathedral rose in the view of the people of London. "Let us pretend," say children at play, and they act out the image of the pretended thought. The teacher appeals to this mental vision and the child-mind responds in a familiar exercise.

⚜

The Point of Contact may well be studied by the conscientious teacher. After the opening exercises of a Sunday-school, an earnest, tactless teacher sat down before the class with a reproof for misbehaviour of the previous Sunday. The children had forgotten it and were quietly waiting for her to begin the morning's lesson. Valuable time was lost at least in relieving her mind of a week's uncomfortable feelings, and recovering for herself and them the receptive attitude in which she had found them. Another teacher began her lesson with thoughts so far below the mental ability of the class, that one boy could not refrain from calling out: "Chestnuts." Fortunately the teacher found one in his pocket, and by extra alertness and effort was able to establish a point of contact with his class. Any rector who so sees his privilege as to be always present in his Sunday-school, will be able to see his duty in teaching sometimes a teacherless class. Going to it after either boys or girls have been alone during the opening service of the school, he experiences the conversational powers of the pupils as a class; and must hunt skilfully and promptly for some point of contact between baseball or clothes and the lesson for the day. "New ideas, like new friends, must be introduced by old friends." The same principle applies throughout the lesson. "Children will not sit still to be taught for thirty minutes!" is a safe statement. The girl in a spinning room puts the shuttle where it will be tossed in orderly fashion in each of ten looms. Not so the girl who sits before ten children and tries to put in their minds a bit of divine truth. The training class is intended to help her. In a slum Sunday-school a boy entered his class one morning wearing a stolen hat, and the hero of the class for his cleverness. His teacher saw a straight talk on the eighth commandment would fail of its purpose. She began by asking, as her point of contact, what he would do to the boy who stole his new hat. His rough and ready answer showed he understood. She then tactfully led him by a few other questions to the point of view of the other boy, when he volunteered the remark, "I think I will take back his hat." The whole class learned the lesson on the eighth commandment.

⚜

It is an advantage to study the power of suggestion in the pupil, the control of will, processes of thought, the force of habit, the influence of emotions, the basis of morality, associations of mind and body. For these the Teacher Training Class can help.

(To be continued.)

Family Department

Emancipation.

Why be afraid of death as though your life were breath—
Death but anoints your eyes with clay. O glad surprise!
Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?
Is sleep a thing to dread? Yet sleeping, you are dead
Till you awake and rise, here, or beyond the skies.
Why should it be a wrench to leave your wooden bench.
Why not with happy shout run home when school is out?
The dear ones left behind! O foolish one and blind.
A day—and you will meet—a night—and you will greet!
This is death of death, to breathe away a breath
And know the end of strife, and taste the deathless life.
And joy without a fear, and smile without a tear,
And work, not care, nor rest, and find the last the best.

—Maltbie D. Babcock.

From the Snare of the Fowler.

The message had gone first to my house, and then was brought to the vestry five minutes before service; and it was urgent. To come at once to a house in the neighborhood, because some one was dying, and desired to see a minister. His time was very short, the letter went on to say, and it was desired that I should make no delay. It is the good rule of our profession to place the call of the dying and the bereaved before all others, to lay aside a sermon even in the crisis of its composition, as well as to turn from any routine duty, that we may render quick aid in the black straits of life. If there had been any one to take the service I should have thrown aside my robes and hurried where death was on the threshold, returning for the sermon, but I had no colleague, and I might not go. When the regiment charges one must go with it, especially if he be the colonel, even though the dying lie at his feet, and then afterwards he may return and give aid. Through the prayers and through the sermon the message from the death chamber ran like an undertone; and through my speaking there was the subconsciousness of another place than the church, with its many faces. Within five minutes of the close of the service I was on my way to the house. When I reached it, I looked up, as one does as from an instinct in such circumstances, to learn from the face of the house whether he has come too late. As it was night, the blinds were all down, and the house told no tale; but the light in two of the upper windows suggested the sick room and life. And one felt thankful to believe that in a conflict of duty, between the many gathered for the public worship of God, and the one seeking help in the lonely journey through the valley of the shadow, the minister had done what was right, and had failed neither.

Ministers are quick in reading faces —not through our natural insight, but through long practice in sensitive circumstances—and before the servant spoke I was certain that death had not yet entered, although across her face was flung the shadow of his coming. God's dark angel was plainly near, but I was first, bringing the evangel to a human soul, whoever he might be or in whatsoever need. A minister trembles in his heart every time he mounts the pulpit steps, for indeed it is a solemn thing to preach the gospel to a crowd of people, who hear it each with his own state of mind and his own need, and who will never hear it again with exactly the same ears; but it is an awful thing to carry the word of God to the man who is making his last journey. Nothing then must be said that is not sure, and nothing that is not needful; and everything must be said with the clearness of light and the compassion of love. Under the power of the world to come, theories of the study and consciousness of one's self are consumed, and as near as may be one naked soul is in contact with another. If a man can do his part here, he hath done it in the highest. If he has nothing to say now, what salvation can there be in his public speech?

The people of the house were only slightly known to me, and its head came downstairs to tell me the situation, and he came as one who made haste. He explained with a few rapid strokes of detail, as when one uses an etcher's tool, "that it is my wife's father—had come to pay them a visit. Not young, but healthy, strong man, suddenly stricken down, and no hope; might live till midnight or die any moment—could not, at any rate, see morning; was a good man, if ever there was one—if any one was prepared to die, he was; but in great trouble about something—no one could help him—and his daughter heart-broken to see her father dying in such a state, had sent for me, because they had met me, and I was near at hand—hoped I would excuse the liberty I had taken, and—" But it was no time for social courtesies, and already, with one consent, we were moving to the stairs.

As we went up, my mind was working and trying to get the atmosphere. The householder himself, I concluded, from what he had said and what I knew of him, which was not much, was a kind-hearted and good fellow, but not religious, and would not be able to appreciate any great affair of the soul. Very likely this man who had received so sharp a summons was of another kind and was sounding his way through some mystery of the spiritual life. When one enters the presence of the dead he walks softly and it is still more becoming that he should take his shoes from off his feet when he stands in the presence of the dying, for there is nothing in human life so solemn as the sight of a person passing from this world to the next.

A nurse had been hastily summoned, and came occasionally from the background to render some service; but his daughter claimed the charge of her father and waited on him with her own hands. He had been raised in bed, and was sitting backed up by pillows, with the shaded light falling on his face; and ere he saw me, or knew that I was in the room, for one moment I studied him. Before a man has come to seventy years of age, and I judged that he was more than that, the face has been dominated by the soul and the inner character carved thereon, and I made no doubt that this man who was about to make his departure had not only been honorable and well living, the kind of man who is faithful at home and abroad, but that he had been something more and had reached the highest rank in the order of religious life—not only moral, but also spiritual; and at this time, when the light behind was illuminating the thin veil of humanity, there shone out the likeness of Jesus Christ; and before I spoke to him I knew by signs which make the freemasonry of heaven that this was a Christian man. There was something else I also saw but understood more dimly—that he was mourning an absent Lord. There was that wistful look as of a dumb animal, true and faithful, who had been shut out and could not get to his master. But why, I knew not.

When I stood by his bed, he welcomed my coming; but there was not joy in the look, only courtesous gratitude, and very faint hope. It was a brotherly act of one disciple to another that I should answer the message, and it might be that I had some word for him, but—. If his Lord had shut the door, could any fellow-disciple open it? It was no time for ceremonial talk; there was no need to ask if he were of Christ. The only question was this: What ailed him, that in the hour when he most needed the Master's presence, and the Master had promised most surely to be with His disciples, he was alone and helpless, stretching out poor, empty hands for an absent Lord?

"What is it?" I asked, and as I looked on his gray hair and saw on him the marks of the Lord Jesus, I added, "my father." And then he told me, with faint but clear voice, the darkness that had fallen on him.

"For fifty years I have been a believing Christian by the grace of God, and have followed the Lord so far as a poor man could. I have had times of fellowship with the Lord when He spoke to me and I spoke to Him, and trysting-places at the Lord's table and in many of the Scriptures. I have known days of tribulation, and He was with me, and I have trusted He would have been near me at the end; but now I am dying quickly, and alone, with no Lord." And as his voice wailed into silence, he searched my face anxiously to see, not whether I could help him—for what was I?—but whether the Lord he missed had remembered him and sent some message of good cheer by my lips.

"But how do you know He has forsaken you?" I asked my second question. "It has not been His way, and His word standeth: 'I will never leave thee nor forsake thee.'"

"I know the Scriptures," he said hopelessly; "but they have been taken from me; they have gone with the Lord to whom they belong." He was silent for a moment, and then began to explain:

"Once I had joy and peace; and I knew, when they came to my heart, that the Lord had also come. Even in sorrow and in pain, joy and peace. They were the fragrance of the ointment on the Lord, and I knew that He abode with me; but now no joy, no peace, no feeling." He repeated again: "No feeling—cold, insensible, comfortless. I will trust to the end, but I am forsaken." And then he repeated to himself, forgetful of our presence, the saddest words in all religious poetry; and it was curious to notice how they came to his memory with such distinctness, for it was only now he had made them his own—

"No voice divine the storm allay'd,
No light propitious shone,
When, snatch'd from all effectual aid,
We perish'd, each alone;

But i beneath a rougher sea,
And whelmed in deeper gulfs than he."

It were terrible if this good man should die in despair like poor Cowper; for despair had come late to him, and he had traveled by a more sunny road than the poet of Gethsemane.

"My heart is as a stone," and he returned to his former words: "I feel nothing."

As he repeated "feel," my message came to me, as when light cleaves darkness with a sword, and he had prepared my way by saying: "Have you no word for me?"

"'Yes," I said with firm assurance, "I am sent with this word to you from the Master: 'He that feeleth hath everlasting life.' And I said it once again: 'He that feeleth hath everlasting life.'"

There was a silence in the room so that we could hear his quick breathing and the swish of the nurse's dress as she slightly moved and took some cordial in her hand. Then I saw a wonderful thing, and a mystery of the spiritual world. The shadow passed from his face as when the sun chases a fleeting cloud till it disappears on an early summer day. He was no longer shut out, he was within the door; he was no longer forsaken, the Master was beside him; he was no longer in despair, but hope was shining in his eyes.

"Not 'He that feeleth'—He never said that, else woe to us as it has been in truth woe to me. 'He that believeth'—that is what He said. Blessed be His name, 'He that believeth.' I believe," he went on, clasping his hands, "I believe. Lord Thou knowest that I believe. Help Thou mine unbelief. My soul is delivered from the snare of the fowler."

We knelt and committed him into the hands of the Lord, in whom he trusted, praying that he might have all joy and peace in believing, and an abundant entrance into the heavenly kingdom. Before morning he had entered in, and I gathered from his daughter that the trumpets had sounded as her father crossed the river.—Ian Maclaren.

Care of the Baby in Summer.

Minor Ailments.

A baby may be made uncomfortable and restless by various causes which are readily removed. Attention has been called to the fact that babies and young children frequently suffer from thirst. They should be offered a drink of water several times a day, and particularly in hot weather. When a baby cries in the night, a drink will often quiet him, and send him to sleep.

Irritating clothing is at times responsible for the baby's fretfulness. Woolen socks, or shirts, or stiff cap strings are quite enough to spoil his comfort, even if he is well, and, in hot weather, especially, a superabundance of clothing is frequently responsible for much real suffering.

Dress the baby in the lightest cotton garments and keep him as cool as possible. Do not be afraid to let him have nothing on but his diaper and one other thin garment on the very hot days.

One of the troubles from which a baby often suffers in summer is prickly heat. This ailment appears as a fine red rash usually on the neck and shoulders, and gradually spreads o the head, face and arms. It is caused by overheating, due either to the hot weather or to the fact that the baby is too warmly dressed. The rash comes and goes with the heat, and causes intense itching. The remedy for it is to take off all the clothing and give the baby a sponge bath in tepid water in which common baking soda has been dissolved. Use one tablespoonful of soda to two quarts of water. Use no soap, and do not rub the skin, but pat it dry with a soft towel. After the skin is thoroughly dry, dust the inflamed surfaces with a plain talcum powder.

This ailment, like all others, is more readily prevented than cured. Frequent cool baths, very little clothing, simple food and living in cool rooms, or in the open air will probably save the summer baby from much of the annoyance of prickly heat and other more serious ills.

Fat babies are very apt to suffer from chafing, especially in hot weather. It appears as a redness of the skin, wherever two skin surfaces persistently rub together.

Much the same treatment is required as in prickly heat. Never use soap on an inflamed skin. Instead use a soda bran or starch bath. Directions for these baths are given in a publication called Infant Care, which may be had, free of charge, by addressing a request to the chief of the Children's Bureau U. S. Department of Labor, Washington, D. C.—Children's Bureau, U. S Department of Labor.

A Psalm of the Helpers.

He that turneth from the road to rescue another,
Turneth toward his goal;
He shall arrive in due time by the foot path of mercy,
God will be his guide.

He that taketh up the burden of the fainting,
Lighteneth his own load;
The Almighty will put His arms underneath him.
He shall lean upon the Lord.

He that speaketh comforting words to mourners,
Healeth his own heart;
In his time of grief they will return to remembrance,
God will use them for balm.

He that careth for the sick and wounded
Watcheth not alone;
There are three in the darkness together,
And the third is the Lord.

—Henry Van Dyke.'

If You Want to Be Loved.

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friends.

Don't conclude that you never had any opportunity in life.

Don't believe all the evils you hear.

Don't repeat gossip, even if it does interest crowd.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have an earache, headache or rheumatism.

Learn to attend to your own business—a very important point.

Do not try to be anything else but a gentleman or gentlewoman; and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."
Christian World.

Dragon and the Goddess.

A lady was at a dinner party with Mr. Li Lo, the eminent Chinese philosopher, when she said:

"May I ask why you attach so much importance to the dragon in your country? You know there is no such creature, don't you? You have never seen one?"

"My dear madam," graciously answered the great Chinaman, "why do you attach so much importance to the Goddess of Liberty on your coins? You know there is no such lady, don't you? You have never seen her, have you?"
Exchange.

A Decaying Church.

Some one tells a story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows.

Within the grand entrance was an offering plate of elaborate design for the offerings of fashionable worshippers. But—and here the artist's conception of a decaying church was made known—right above the offering plate, suspended from a nail in the wall there hung a square box, bearing the legend,

"For Foreign Missions,"

but right over the slot through which contributions ought to have gone, he had painted a huge cobweb!—The Christian.

The Summer Shower

By Arthur Thatcher

The robin sings his sweetest song,
The red-bird sounds his call,
While clouds come floatin' from the west
And rain begins to fall.

I like to hear the rain drops beat
And patter on the corn,
And smell the freshness of the wet
Just like the dew of morn

The wind's a blowin' with the rain
And bowin' down the trees;
The pigeons come a sailin' home,
And homeward fly the bees.

And when the clouds have passed away
And brightly shines the sun,
I always feel that in my heart
New life, too, has begun.

—Our Dumb Animals.

Tiny Japanese Gardens.

Almost every child in Japan has a garden, for if the houses are so closely crowded together that there is no ground for an outside garden, there is a beautiful little inside one, which is held in a carved box or in a decorated bowl. That does not mean anything like a fern in a pot or a box of mignonette or a single azalea. Within a space only a few inches in size there will be tiny hills with a stream flowing between them; houses, bridges and roads; curious plants that take the place of trees, and colored stones arranged like cliffs by the banks of the stream.

When the garden is an outdoor one it is arranged in the same way, with everything that would make a landscape beautiful copied on a smaller scale. And because in Japan men have given so much attention to the art of gardenmaking, they have discovered how to get nature herself to fall in with their plans, so that for their little gardens they have little trees, pear and apple and cherry, which grow on year after

year and bear beautiful blossoms and fruits, and yet never grow any higher.—Presbyterian of the South.

Faithless Sign-Seeking.

Signs may weaken our faith instead of strengthening it. We feel that "seeing is believing;" we forget that believing without seeing is the best kind of believing. God pledges us His inviolable word that, if we will let Him, He will meet our every need. We answer, "But I could believe this so much better if He would now give me one or two proofs of it." Sometimes God meets our weak faith by giving us the very proofs that we ask for. Oftener He withholds such proofs, knowing that to give them would be, not to strengthen, but to weaken our faith. For faith is not sight; the moment it insists upon seeing it ceases to be faith. Faith trusts God not for what He does but for what He is. The very best thing for our faith may be the utter absence of every seeming evidence that God is faithful. Dr. Haldeman has well said: "It is a dangerous thing for Christians to ask signs from God. He who begins to ask, sooner or later steps out of the path of faith into the path of open eyesight; in asking for signs he is asking that he may see, touch and handle. He is not asking that he may be able to believe in God, but that God may so demonstrate Himself that the seeker need not exercise faith at all." Is it strange, then, that God lovingly withholds from you the thing that, although you long for it, would only further weaken your present weak faith in Him? Let us rejoice in that silence of God which we may use for the strengthening of our faith in Him.—Sunday School Times.

Prayer Ascending.

The man first prayed a selfish prayer—
"Forgive my sin; remove my care;
Have mercy on me as I bow;
Receive and bless me, here and now."

Then, slow but sure, he understood
The law of Christian brotherhood.
His soul expanded in the prayer
"God bless Thy people everywhere."

But higher yet—one glorious flight
That brought the gates of heaven in sight
The man has prayed on bended knee,
"Forgive and bless mine enemy."

Southern Cross.

Church expenses are practically as heavy in the summer as in the winter; therefore, the treasurer needs funds. At the same time, for the subscriber to have paid the current subscription Sunday after Sunday, is to avoid a large and discouraging deficit which stares one in the face when one comes back in the fall. Very often Church subscriptions are dropped entirely because this discouraging deficit has accumulated and one does not quite see the means of wiping it out. The duplex envelope has taught us that really large sums can be given without great inconvenience if they are distributed throughout the fifty-two Sundays of the year. It is bound to prove a matter of great satisfaction when the end of the summer comes to have the consciousness that the envelopes have all found their way to the treasurer somehow throughout the summer, and that there are no little empties staring us in the face as we look into the little carton and count back the dates that reach distressingly into the past.—Seattle Churchman.

For the Young Folks

When Mother Reads Aloud.

When mother reads aloud, the past
Seems real as every day;
I hear the tramp of armies vast,
I see the spears and lances cast,
I join the thrilling fray.
Brave knights and ladies fair and proud
I meet when mother reads aloud.

When mother reads aloud, far lands
Seem very near and true;
I cross the desert's gleaming sands,
Or hunt the jungle's prowling bands,
Or sail the ocean blue;
Far hills, whose peaks the cold mists shroud,
I see when mother reads aloud.

When mother reads aloud, I long
For noble deeds to do—
To help the right, redress the wrong,
It seems so easy to be strong;
So simple to be true;
O, thick and fast the visions crowd
My eyes when mother reads aloud.

—St. Nicholas.

For the Southern Churchman.

Life's Young Day

Mary Barrett Howard.

CHAPTER XIII.

A Penance.

"Ah, Mary Elizabeth," the old man said pleasantly, "I see you are entertaining some of your friends, and as the lecture was long, I will be glad of a little refreshment myself, if I may be permitted to join you. Bring me an extra plate and napkin, dear—pray be seated again, my boys, and you, too, little Katrinka."

The astounded children reluctantly obeyed. But Mr. Owen's manner was so cordial that it could not fail to set them at ease, and it was not long before they were all talking and laughing as freely as ever.

When at length the dishes were as empty as if the table had been swept by a storm of locusts, Mr. Owen brought out his cherished violin and induced his guests to join in singing some of the popular songs familiar to every street gamin. The old musician's keen ear noted how clear and true some of the boyish voices rang, and as a striking instance of the truism that good may come out of evil, it may be mentioned here that Mary Elizabeth's raid on her grandfather's larder resulted in the formation of a music club that met with Mr. Owen every fortnight and became a powerful instrument in reclaiming "de gang" and making good citizens of a dozen lawless young hoodlums.

When the last "good night" had been spoken and the last ragged jacket had vanished through the door, Mr. Owen turned to Mary Elizabeth, remarking quietly:

"Well, dear, your friends appear to have enjoyed themselves, and now, before Miss Durbin returns I think you and I would better put things to rights."

"I just guess we **had**," Mary Elizabeth agreed, with instant acceptance of her grandfather as an accomplice in crime. "An' we'd better hustle, too, grandfather, for if Miss Durbin should see this room now she'd say it looked like a hurrah's nest."

Mr. Owen "hustled" to the best of his ability, and donning one of his housekeeper's gingham aprons wiped the dishes as Mary Elizabeth washed them; the fingers which were so skillful at evoking music from the old violin were slow and clumsy at this unaccustomed task, and before it was finished Miss Durbin was upon them, like the wolf on the fold.

"Fer the land!" she gasped. "Hev them folks come down on us like I've al'ays be'n expectin'?"

"Certainly not, Miss Durbin—if you refer to my son and his family," began Mr. Owen with dignity, while Mary Elizabeth chimed in eagerly:

"Grandfather an' I've been having a party for some poor children, Miss Durbin, an' you just ought to have seen them eat!"

Miss Durbin stalked into the pantry in ominous silence, and Mary Elizabeth and her grandfather finished the dishes with feverish expedition. But just as the last one had been placed upon the shelves the housekeeper again appeared and seemed about to express herself with some violence. Then, restraining her wrath with a mighty effort, she said with sepulchral calm:

"I s'pose you know, Mr. Owen, thet there ain't hide ner hair o' our Sabbath dinner left—even the beans for breakfast to morrer bein' et up."

Mary Elizabeth gazed at the speaker in consternation, for she was incapable of realizing, until the grim fact was forced upon her, the impossibility of having one's cake and eating it too. But Mr. Owen replied composedly.

"Yes, Miss Durbin, I am aware of it, but I noticed a kettle of hominy on the pantry shelf, and we will have to make that answer for both breakfast and dinner for once in a way. Come, Mary Elizabeth, I must take you home at once, or they will all be wondering what has become of you," he added, omitting to mention that he and Mr. Carrol, attracted by the lights, had peeped through the windows before he had joined the supper party.

It was the Carrol's invariable custom to have one or more guests at their table on Sundays. Sometimes it was the inmate of a second rate boarding house, some lonely clerk or solitary spinster, sometimes a family living in a distant farmhouse, who were thus enabled to remain for the afternoon service. Mary Elizabeth was aware that to-morrow's guests were to be even more numerous than usual, and that her grandfather never left his house on Sunday except to go to church. But as they crossed the moonlit garden she ventured desperately:

"Oh, grandfather, I know you don't like to see folks on Sunday, but won't you an' Miss Durbin **please** come to our house to dinner to-morrow? There isn't going to be anybody there but Mr. an' Mrs. Green, an' their six children an' old Miss Poole an' the new bookkeeper at the bank."

"No, dear," her grandfather answered gently. "Miss Durbin will undoubtedly be glad to accept your invitation, but you know that your parents and I hold different views as to the observance of the Sabbath—not that I intend any criticism of them, dear," he added hastily, "for, indeed, their custom of

making that day a festival for those who are lonely and 'heavy-laden' is a very beautiful one. But for myself, I am too old to change the habits of a lifetime, or to forego the long, quiet hours that bring back to my memory the golden days of my youth, and are a foretaste, also, of the sweet rest of Paradise."

As he spoke the old man and the child ascended the steps of Mary Elizabeth's home, and before she could utter any further protest, the door was thrown open by her father.

"Hello, here's the wandering sheep!" he exclaimed genially.

"I think, George," Mr. Owen said, "that it would be well to allow Mary Elizabeth time for reflection before asking her to tell you how she has spent the evening."

The two men exchanged meaning glances. They had not enjoyed the advantage of daily association with Mary Elizabeth for nearly eight years without discovering the most effectual way to bring her to a conviction of sin. So the prodigal daughter was received with serene unconcern and allowed to go to bed without being called to account before the bar of parental justice.

The culprit, however, remained unrepentant, her sin unabsolved, when the Carrols and their guests assembled next day at the dinner table. Every face but Mary Elizabeth's was cloudless, even poor old Miss Poole's, who lived in a third floor back of a dingy roominghouse and cooked her meagre meals on a one burner oil stove. The young bookkeeper's was alight with gratitude toward the man who was proving himself a friend as well as an employer. Farmer Green was sedately enjoying this opportunity of discussing crops, politics and the financial situation with his genial host, and to his anxious, overworked wife a dinner which she had not prepared herself was an oasis of joy and rest in a ceaseless round of drudgery. As for the six children, to them the big house was an enchanted palace, and Mary Elizabeth its fairy princess.

In those days even "company" dinners consisted of only two courses, and Mary Elizabeth's plate, bountifully supplied with roast beef, mashed potatoes and Yorkshire pudding had just been set before her when her father's keen eyes discovered that she was struggling with repressed emotion.

"I can't sit here an' eat roast beef while my darling grandfather's starving!" she burst out, suddenly. "Those boys didn't leave a single solitary thing for him to eat but a kettle of hominy."

"It does seem as if it would be the square thing for you to share your grandfather's dinner to-day, Mary Elizabeth," Mr. Carrol said, "whatever it may be. Moreover since he is too fatigued from his—er—supper party to feel like attending service again to-day, perhaps you would better remain and look after him this afternoon—your little friends will excuse you, for this once."

"We were goin' to play the Queen of Sheba an' I was goin' to be she," wailed Mary Elizabeth, as she stumbled blindly to her feet. "An' it's awful quiet over to grandfather's Sundays, but I s'pose I can stand it."

Mrs. Carrol, her motherly heart yearning over the penitent, suggested a mitigation of the sentence.

"Wait a moment, dear," she said pitifully, "I think you may take a dish of snow pudding to eke out the hominy and milk. Since Katy made it yesterday your grandfather will probably not object to sharing it with you."

The old man, leaning back wearily in his great arm-chair smiled and sat erect as the sound of flying steps was heard on the graveled walk, and a bright head flashed by his window.

"Grandfather," sobbed Mary Elizabeth from the doorway, "I've come to eat hominy an' milk an' s-suffer with you. But I've brought some snow pudding along with me 'cause Katy made it yesterday an' there isn't a single thing w-worldly about it."

(To Be Continued.)

Self-Control.

"Father, Uncle Fred was here, and he was—he didn't know what he was about, father!"

Father sighed as he hung up his hat.

"But, father, it was awful. You don't seem a bit surprised!"

"Not surprised, George, but very sad."

Mr. Monroe walked down the hall, and dropped into a chair in the library. George followed.

"How could he do it?" George asked, awestruck. "I always loved Uncle Fred."

"Everyone loves him. All he lacks is self-control. George, how many sodas do you drink a week?"

"I don't know!"

"Do you ever go without one when you want it?"

"Not if I've got the price!" answered George cheerfully.

"Could you?"

"I don't know!"

"Every time I'm down town I see half a dozen boys coming out of a drug store," Mr. Monroe said. "I've been thinking a good deal about it lately."

"But soda doesn't hurt anyone!"

"Not in itself, if it's made by a reliable concern. It's just the self-indulgence of the habit."

"I don't know what you mean," George said. He was sitting astride a chair, his arms folded across the back.

"I mean," Mr. Monroe said, "that every boy, as he grows up, is fostering self-indulgence, or gaining self-control. Uncle Fred is a good fellow in most ways. It makes him very unhappy to degrade himself, or inflict pain on those he loves; but he has so steadily yielded to his own desires that he hasn't force of character now to break a miserable habit."

"Isn't it awful?" whispered George.

"It is! George, will you give me your word that through June you won't take one soft drink, or sundae, or buy candy?"

"A whole month?" said George dismayed. "Oh, father, I don't believe I could go a whole month!"

"You haven't sand enough?"

"I don't know," stammered George. "Why, I'm so used to it! And the fellows would think I was off my nut."

"Already your self-indulgence is stronger than your self-control?"

"Oh, father!"

"To call a spade a spade, isn't that so? You feel a craving, and you satisfy it as a matter of course until you lose power to resist it. That is what Uncle Fred does. His results are more harmful, but the principle is just the same; self-indulgence instead of self-control."

"You don't mean I could ever be—like Uncle Fred?" said George, startled.

"If you haven't a boy's self-control to resist a boy's appetite, where will you develop a man's self-control to resist a man's appetite?"

George leaned his forehead on his crossed arms.

"I never thought about those two words before—self-indulgence, self-control."

His father did not answer. He was watching George's bowed head. There was silence in the library for many minutes.

Then George looked up.

"I see what you mean, father. It isn't that a soda's going to hurt me once in a while, but I've got to a place where I can't get along a day without one; that's the harm."

Mr. Monroe nodded. George came to his feet.

"I will have a boy's self-control, father. I promise you I won't touch a soda all through June."

Mr. Monroe, too, rose with a quick smile.

"Good boy! I knew you had the sand. Shake!"

George put his hand in his father's and they shook hands on the promise, man to man.—The Young Churchman.

The Kitten That Ran Away.

Billy Whiskers thought that it was dreadful that he was kept at home so close. His mamma told him he must never go outside of the yard, that he must stay in and play with Beauty and Dot, his little sisters; she said he might play around the fence but he must never go beyond, that the world was dreadful outside, there were boys with rocks and women with pans of water and automobiles and wagons and dogs and everything dangerous for little kittens.

Billy Whiskers listened very attentively to his mamma but deep down in his little heart he resented it. He pushed his little fuzzy head through a crack and allowed his bright llittle eyes to wander over the street. The world didn't look so dangerous to him. That pretty green bank across the road was fine. Indeed it was much nicer than that old yard—no matter what his mother said—mothers didn't always know, anyhow. And there wasn't any boys with rocks nor any wagons nor any automobiles, and he just believed he'd go out and take a look around. He peeped furtively around to see if his mamma was watching and then he wiggled and twisted and screwed until he got his little body clear through the fence, and away he went.

"O, mamma, mamma," cried Beauty and Dot, running to the kitchen, where Taby Gray was carefully washing her paws and at the same time watching the cook prepare a chicken.

"Mamma! Billy Whiskers has runned away. He crawled through the fence and is gone into the big world, and wagons will run over him, and boys'll rock him and they'll drown him. Boo-hoo—make him come back, mother!"

Taby hastily arose and went in search of her errant son. Upon the fence she climbed and peered in every direction. Up the street and down the street and across the street, but no Billy Whiskers was to be seen. "Billy, Billy Whiskers," she called. No answer came. Poor Taby—she began to feel quite troubled and the little tears rolled down her cheeks and ran off at the ends of her whiskers. "O, my son, my son," she wailed, "you'er done killed, I know!"

Meanwhile Billy had found the sidewalk so nice he thought he would venture across the street to the alluring green and take a look around. He picked his way daintily and a little tremulously over the rocks and landed safely across. "Now I knew there wasn't any danger!" he said to himself. "There ain't no boys with rocks, nor no women with water an' no automobiles. Mamma's so particular! Wonder what's that over in that yard! Aw! it's a little cat! I'm goin' over," and over to the fence he marched and crawled through a crack. "Hello," he cried.

Miss Kitty Snow arched her back and bristled her tail. "Who are you?" she inquired haughtily. "I'm Billy Whiskers, your neighbor," said Billy, running up to her very cordially. Miss Snow

stepped back and stated in frigid tones that she didn't wish to become acquainted with her neighbors and would he please be gone?

But Billy didn't want to be gone. He liked the big yard and besides there was a ball lying on the porch that he would like to roll, so he smiled and ran away toward the porch.

Miss Snow grew indignant. "Prince. Prince," she called. "Come quick! Here's a plebian tramp cat! Chase him away. Presumptous thing. He pushed himself on me and now he has the impudence to want my ball!"

"Bow-wow!" snarled Prince, a little woolly dog, whose curls hung so low over his forehead that he could scarcely see. Straight for Billy Whiskers he made, his mouth open and his teeth shining threateningly.

"O, mercy!" wailed Billy. "Don't eat me! I'm your neighbor!"

"We wish nothing to do with our neighbors," interposed Lady Snow.

"Better get out!" warned Prince, which advice Billy thought good and he proceeded to make a hasty exit. As he passed Lady Snow she boxed his ears and just as he squeezed through the fence Prince nipped his tail.

"There is dogs," sighed Billy. "But there ain't no boys with rocks. Mamma didn't know it all! Them old people sure is hateful!"

"Wonder what's that over there! Aw, it's a baby! I like babies!" and over Billy flew. "Meow—meow" said Billy. "Choo—choo," answered baby. "Scat away from there. Don't you get on that baby!" shouted a big woman running from behind a tree—and kersplash! went a cup of water all over Billy's nice clean spotted dress. "Whowee," said Billy, spluttering and simpering. "There is old women with water, but there ain't no boys with rocks, mamma didn't know! I wasn't goin' to hurt the kid. Mean old thing!"

Billy surely did look disreputable with his fur all sticking to him, but he didn't mind. He still had his eyes open for new adventures. "Wonder what that is! Aw, it's a bird! I'm for him!" he sang as he sped across the road just as a big automobile sped down the street missing Billy by an inch.

"O," cried Billy. "I believe I'm killed! My heart's done jumped in my head. I feel it beating there! I reckon I ain't dead though. Anyhow there ain't no boys with rocks!"

"What's that! Aw, it's a rat! I'll bet I get him!" But just as Billy started a big old wagon clattered down the street and ran right over Billy's little left front paw!

"O, mercy, I know I'm killed this time," wailed Billy, shaking his foot. "However will I get home. "Mamma mamma!" he shrieked. But no mamma came, for Billy had wandered away down the street quite out of hearing.

"There is nasty old wagons," admitted Billy, "but there ain't no boys with"—here he stopped, for from around the corner came two small boys with sling-shots and hands full of pebbles!

"Hey—O, there's a cat—chase him." they shouted; and thick and fast the rocks flew about Billy so that he thought it was surely raining rocks. One split his ear and the blood ran all down on his poor little wet face and into his eyes so he could scarcely see. Down the road he flew. Down the road the rocks flew, and down the road the boys flew, until Billy got one eye open wide enough to spy a hole in a fence through which he darted and fell right over Beauty and Dot!

"O, mamma, come quick!" called the sisters. "Here's Billy Whiskers, an' everything in the dreadful world has killed him!"

"I'm sorry I runned away," sobbed Billy, as his mamma was washing his poor little face. "There is dogs an women with water an' wagons an'—an—boys with rocks! Mammas does know things after all!"—Presbyterian of the South.

How the Woodpecker Knows

"How does he know where to dig his hole,
The woodpecker there on the elm tree bole?
How does he know what kind of a limb
To use for a drum, or to burrow in?
How does he find where the young grubs grow?—
I'd like to know."

The woodpecker flew to a maple limb,
And drummed a tattoo that was fun for him.
"No breakfast here! It's too hard for that,"
He said, as down on his tail he sat,
"Just listen to this: rrr rat-tat-tat."

Away to the pear tree out of sight,
With a cheery call and a jumping flight!
He hopped around till he found a stub.
"Ah, here's a place to look for grub!
'Tis moist and dead—rrr rub-dub-dub."

To a branch of the apple tree Downy hied,
And hung by his toes on the under side.
"'Twill be sunny here in this hollow trunk,
It's dry and soft, with a heart of punk.
Just the place for a nest!—rrr runk-tunk-tunk."

"I see," said the boy, "just a tap or two,
Then listen, as any bright boy might do.
You can tell ripe melons and garden stuff
In the very same way—it's easy enough."
—Youth's Companion.

Eyes That See.

If I were to ask one of you what a person needs in order to see, you would say "Eyes." That is true, but that is not all that is needed. There are people who have good eyes and do not see much.

Last summer I noticed two boys searching for a lost ball in the grass. One of those boys walked around and around a little space not much bigger than the top of a table and he did not see anything. The other boy came and picked up the ball at once. The boy who did not find the ball had as good eyes as the one who did. The trouble was he was not giving attention to what he was doing. So in order to see we not only must have good eyes, we must also observe things.

There was a little girl who said, "I wish that I had grandfather's eyes." Her mother said, "You would not want grandfather's eyes. Yours are much better than his. He cannot see anything unless he uses his spectacles." "But grandfather," said the little girl, "always sees so many beautiful things when he goes out walking that I have never seen at all." She had better eyes than her old grandfather, but she did not give attention to the things that she saw, so, of course, she never knew much about their beauty.

Many of the great inventions and discoveries were made by people who had no other talent except that of giving attention to what they saw.

There were thousands of boys who had seen a teakettle lid lifted by the steam, but one day a boy named James Watt saw it and he began to ask the question, "If that steam is strong enough to lift that heavy lid, why isn't it strong enough to make wheels go around, and so he was led to invent the steam engine. Other boys had seen that plenty of times, but he thought about what he saw.

Two boys once were looking for some frogs along the edge of a pond. They caught one big fellow and when they looked at him they saw that there was a mussel fast to his leg. Hundreds of boys have seen that same thing, but these boys observed it and made up their minds they were going to find out why the mussel caught hold of the frog's leg. There was a great man living near there named Darwin, and they took the frog to him. When he saw it he said, "Boys, I am very glad that you came to me. I have wondered all my life how mussels, which can't walk and can't fly, can get from one pond to another. They just catch hold of the frog and when he goes they go, too." Those boys found out about that by giving attention to what they saw.

There are thousands of beautiful and wonderful things in the world, and we have been given good eyes to see them, and many of us don't know anything about them because we have never learned to pay attention to what we see. We are like those people about whom the prophet spoke, "They have eyes but they see not."

This brings me to the most important thing of all. Our eyes have been given us not only to see the things in the world that are beautiful and strange, but also to find opportunities for helpfulness and kindness to others.

There are some boys and girls and men and women who every day find hundreds of ways of helping and blessing other people and making them happy. And, then, there are others who walk along the same road and meet the same people and never find any opportunities of doing good. The difference is that some are observing, trying to find ways of making others happy, and the others are thinking only of themselves. They have eyes but they see not.

We must remember that our eyes have been given us not only to see with but also to find new ways of helping others.—Rev. S. N. Hutchison, in Presbyterian of the South.

God's Daily Care of Us.

I have been telling you how God takes care of every one of us every day.

But we must not think, because God does take care of us, that that means we must never be hurt or in trouble or poor or unhappy. We need these things to make us strong and gentle and good.

I suppose that if we had never cut our finger we could not be truly sorry for some one who has been injured, could we? And if we had never been in the least hungry we could not feel pity for those who are starving. All these things should make us grow more perfect and sympathetic. When we go to mother with things that hurt or trouble us, we are sure she undersands, because those same things probably happened to her when she was little. Isn't that the way we feel?

So when in the Lord's Prayer we pray, "Deliver us from evil," we do not really mean that we wish God to send us all easy and pleasant things, and never anything else. What we do mean is this: that we do not want Him to send too much temptation—more than we can overcome; too much sorrow—more than we can bear patiently.

Of course God knows just how much we can stand, and when to stop sending hard things. But we have to think of these things ourselves, and realize that we cannot do without His help—that we cannot be good and patient

and strong all alone. We need often to cry to Him, "Dear God, help me!" And we must always have sure faith that if we pray enough and try enough, nothing will be too much for us.—Shepherd's Arms.

The Smiling Face.

We've formed a new society,
"The Order of the Smiling Face,"
An honored member you may be,
For everyone may have a place.

The rules say you must never let
The corners of your mouth drop down,
For by this method you may get
The habit of a sulky frown.

If playmates tease you, let your eyes
A brave and merry twinkle show;
For if the angry tears arise,
They're very apt to overflow.

If you must practice for an hour,
And it seems a long, long while,
Remember not to pout and glower,
But wear a bright and cheerful smile

The rules are simple, as you see;
Make up your mind to join to-day.
Put on a smile, and you will be
An active member right away.

—St. Nicholas.

Growing.

We have all seen a tree growing. There are three directions in which it grows. It becomes taller and taller. And as it grows taller its roots must go down deeper and deeper into the earth. If the roots did not grow too the first big storm that came along would blow the tree over. And that is not all. The tree grows wider and wider, so that after a while it becomes a fine shade tree.

There are three ways, too, in which a boy or girl grows. Our Bible tells us that Jesus grew in stature, in wisdom and in favor with God. These are the three directions the growth of every child ought to take.

First we must grow in stature. Most of us have somewhere at home a little mark on the wall which shows just how tall we were on our last birthday, and when the next one comes you will stand up there and your father will make a mark for this year to show just how much you have grown. A young friend of mine once told me that he did not think that he was any kind of a boy if he could not grow an inch every month. That is more than any boy can grow, but we ought to be growing some all the time.

There are bad habits that keep us from growing and bad company. We ought to be very careful to avoid all these things, for our business when we are small is to grow.

Then there is a second way in which we must grow. We must grow in wisdom. We have not only a body but also a mind. It will not do for the body to grow stronger and the mind to stay just as it is. A man with a big body and a little mind is a very poor sort of a man.

Once I was walking along the street and a man came up to speak to me. He was a big man, bigger and taller than I am, and he had a little piece of paper in his hand. He held it out and asked me to read it to him. I began to be very sorry for him, for I thought that maybe he was blind and couldn't see. But when I looked I saw that he could see just as well as I could. He couldn't read. Long ago when that man's body was growing bigger and bigger and he ought to have been in school improving his mind, he was playing truant from school and idling away his time. He thought then that he was having a very good time, but now he is a big man and he does not know as much as some of the smallest children in the Sunday-school.

Did you ever see a dwarf? He is a man with a very small body. But there are mind-dwarfs, too, whose minds have not grown since they were small children.

And there is another part of us that must grow, too. It is the soul. It is said of Jesus that He grew in favor with God. That means that while He was growing taller and His mind was being improved with study at home and in school that His soul was getting better and bigger, too. The soul is the best part of us. It is the part that doesn't die. The soul is going to live forever. Therefore, we ought to take the very best of care of it and see that it is growing every day that we live. It is food and work that makes the body grow; it is study that makes the mind grow, and it is the Bible and prayer and kindness and gentleness that makes the soul grow.

Not long ago some one was speaking to me about a man that had a "measly, little soul." Do you know what the trouble is with that man? His father and mother were careful to see that his body grew big and strong. And they sent him to school and college that his mind might become strong, but they never thought about his soul, and now people say of him, "O, he has such a little soul."

We must not have any one ever say such a thing as that about us, so let us see to it that our souls are growing all the time.—Rev. S. N. Hutchison.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent. of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivars liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 64 G, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....

Resorts

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Animals at Play.

"That the lower animals do not laugh, that they have no sense of humor, is hard to understand, when we think how thoroughly they love to play. From the highest to the humblest, they show the kenest joy in sport, but they cannot laugh! If they could, perhaps the power would bring with it other mental gifts, such as to upset the whole order of things. Be that as it may, the watcher of wild life never gets used to the sight of their mirthless sport, for in all other respects their play is entirely human.

"A great deal of human play is serious—desperately serious on the football field and at the card-table, especially when a lonely player at solitaire, for instance, is trying to 'kill time.'

"I have watched a great ungainly hippopotamus trying by the hour to do the same solemn thing; cuffing a croquet-ball back and forth from one end of his cage to the other. His keepers said that without the plaything the poor caged giant would fret and worry himself to death. It was his game of solitaire."—Dallas Lore Sharp, in the August St. Nicholas.

It is our privilege to be continually making progress in the comprehension of divine things. We may put ourselves in the path of God's own guidance. We may work out our own salvation in intelligent accord with God's own great purposes. So in us shall surely be fulfilled the benediction of the Lord: "If ye continue in My word, ye shall know the truth." And so for us shall be answered the great high-priestly prayer of Jesus, and through the truth we shall be sanctified, growing continually into a deeper and fuller harmony, a beautiful concord of faith and duty.—Lutheran Church Work.

MINISTERS SHOULD RECOMMEND the Southern Churchman to their congregations. Because: First, it is your Church paper. Second: To introduce the Southern Churchman into a home where there is no church paper, especially where there are little children, is like sowing a seed of kindness, because there is nothing in the Southern Churchman that will hurt, but much that will help.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

PRIEST — EXTEMPORE PREACHER, good reader, energetic worker, desires call, Address RECTOR, care Southern Churchman.

PRIEST-ORGANIST.

An unmarried priest, to act as organist and choir-master in a large city parish. Room and board and a comfortable salary. Reply to Smith, care the Southern Churchman.

BOARDERS WANTED.

Large house; plenty of porches; all modern conveniences. Three-quarters of a mile from center of town. Rates reasonable. Address Box 216, Orange, Va.

RETREAT FOR PRIESTS.

A retreat for priests and seminarians will be given at Christ School, Arden, N. C., beginning Tuesday night, August 31st, and closing Friday morning, September 3rd. Conductor, the Rev. Wm. Clendenin Robertson. Address Rev. R. R. Harris, Arden, N. C.

PRIEST WANTED.

Man in priest's orders, no extremist, wanted for two missions in Middle West: one a city of ten thousand, forty communicants; the other a town of one thousand, thirty communicants. One hundred miles by railway. Salary, $1,000 and small rectory in the small town. B. C. J., care of Southern Churchman.

POSITIONS WANTED.

CHAPERONE FOR GIRLS, MATRON OR housekeeper. Experienced institutional worker. Best references. Address 175, care Southern Churchman.

REFINED LADY, MATURE AGE, FURnishing good references, wishes position in ladies' school to care for dining room, reception room, linen closets and overlook bedrooms. Address Miss A. P. W., 407 Ninth Avenue, S. W., Roanoke, Va.

WANTED BY LADY OF EXPERIENCE position as governess for small children Music. References exchanged. Address Miss Archibelle Arnette, Berryville, Va.

LADY OF REFINEMENT DESIRES POSItion as matron in a school or institution. Best references furnished. Address 177, care Southern Churchman.

YOUNG LADY DESIRES POSITION AS Montessori and beginning primary teacher. Best of references. Address Rhea Pritchard, Brockville, Ontario, R. M. D. No. 3.

BY WIDOW, MIDDLEAGE, POSITION AS matron or housekeeper in Church institution, or care of invalid. State full particulars. Address 178, care Southern Churchman.

A YOUNG LADY OF INTELLIGENCE and refinement desires a position as private teacher. High school subjects taught. References exchanged. Address 179, care Southern Churchman.

PARTIES SEPARATED FROM EDUCAtional advantages can secure the services of an experienced teacher. Care and supervision of studies of pupils. English, Music and Languages. Address 1114 Eleventh Street, Washington, D. C.

HELP WANTED.

A YOUNG GENTLEMAN TO TEACH boys in the country. Must be competent to teach English, Latin and Mathematics. References required. Address Rosewell Page, Beaver Dam, Virginia.

I DESIRE SERVICES OF MIDDLEaged lady, of cheerful disposition, as companion for my wife. A good home but moderate salary. Reference given and required. Address "Companion," P. O. Box 654, Norfolk, Va.

A SETTLED WOMAN FOR COOK AND general house work in small family; a good home in the country. References exchanged. Address Mrs. Henry E. Wright, Centreville, Maryland, R. F. D.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

APPEAL.

Appeal For Ascension Church in the Diocese of Southern Virginia.

On Tuesday, August 3, 1915, Keysville, Va., was visited by a cyclone, which destroyed the church and did much other damage. In clearing away the debris the cornerstone was uncovered. It was only the work of a few moments to lift the cap, for there was no cement to seal it, consequently the stone was nearly filled with water, the box rusted away, records so decayed they crumbled, nothing to show of the year of building of the church.

I have very rarely appealed for aid for the work of the church in the diocese of Southern Virginia. A case has arisen, however, which seems to justify asking assistance for a small congregation who have had to face a great disaster. On Tuesday, August 3rd, a storm brought destruction to the town of Keysville, and the church was blown down, the congregation are now homeless. With the material of the building, which was wrecked, they propose to erect a smaller church as soon as possible. They are doing what they can to help themselves, but they are few in number and have very small financial ability. I appeal, therefore, for the kindly help of the Church people. It is a good work and one worthy of Christian benevolence. All contributions may be sent to Mr Thomas Robinson, senior warden, Keysville, or to myself.

BEVERLY D. TUCKER,
Bishop-Coadjutor Southern Virginia.

Of our misfortune you already know,
So we good people to work will go,
To build a chapel of small dimension,
That in the future there may be no dissension.
To aid in this work, which is not a task,
Contributions, both large and small, we ask.
A goodly store we have on hand,
Church furnishings, lumber and land.
A cornerstone, too, can also be laid,
Strong granite and cement, to prevent a raid
On records and treasures within it hid,
That no prying fingers may raise the lid
To remove the coins of year and date
Of erection and building of this estate.
For this will be Ascension Chapel,
With sin and wickedness made to grapple,
To overthrow Satan's grip on this dear town,
Fine old Keysville of much renown.
And once again the bell will chime,
With tone so rich and peal sublime,
To call the people to thank and praise
The God who works in mysterious ways His wonders to perform.
A postage stamp, a dollar and a dime
Will be gratefully, thankfully received at this time.

Many a time we unburden our heart by telling its trouble to some sympathetic friend. There is no more sympathetic ear than our Lord's into which to speak our woe. But He does more than simply hear. He puts strength in us to bear the burden until its unloading comes. He leads us by His promised Spirit to the course that will bring relief.—Selected.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Purcell-Keister: Married at Graham, Virginia, August 18th at the home of her parents, Helena Gertrude, daughter of Mr. and Mrs. C. W. Keister, to John Bolling Purcell, of Welch, West Virginia.

Personal Notes

The Rev. William Henry Pettus, rector of St. James church, West Somerville, Mass., who has been spending the summer at Nahant, Mass., since July 1st, has gone to South Egremont, Mass., where he will remain until September 11th, when he will return to his parish, 14 Ponder House Boulevard, West Somerville, Mass.

During the month of August the Rev. W. B. Allen has been assisted in the mission work of the district of Asheville by the Rev. Stewart McQueen, D. D., of Montgomery, Alabama, and the Rev. Douglas T. Hobbs, of Henderson, Kentucky.

The Rev. E. Norman Curry, formerly rector of St. Matthew's church, Newark, New Jersey, has entered upon his duties as rector of Christ church, Sharon, Connecticut.

The Rev. W. P. S. Lander has accepted the charge of the missions at Glendale and Forest Hills, Long Island, with residence at 615 Napier Avenue, Richmond Hill, Long Island.

The Rev. Charles N. Lathrop has resigned as rector of the Church of the Advent, San Francisco, to become dean of All Saints Cathedral, Milwaukee, Wisconsin.

Formal announcement has been made of the engagement of Miss Margaretta Biddle Porter to the Rt. Rev. Robert Codman, D. D., Bishop of Maine. Miss Porter is a daughter of the late Major Porter, who died suddenly at Fort Leavenworth, Kansas.

The address of the Rev. H. C. Merrill is changed from 1012 Ninth Street, N. E., to 505 Fifth Street, N. E., Washington, D. C.

The Rev. James E. McKee, formerly assistant to the rector of St. Peter's church, Bennington, Vermont, will enter upon his duties as rector of St. Paul's church, Vergennes, Vermont, about the middle of September.

The Rev. H. L. Stoddard has entered upon his duties as rector of St. Paul's church, Franklin, Delaware County, New York, and should be addressed accordingly.

The Rev. Harold Thomas, of Florence, South Carolina, has declined the call recently extended him to become rector of the Church of the Holy Comforter, Sumter, South Carolina.

DEATHS.

The Rev. Abijah Alexander, of Pittsburgh, Pennsylvania, died suddenly on

August 12th, at the residence of his brother in New York city, age sixty-six. Funeral services were conducted by the Rev. William Wilkinson on Sunday, August 14th, and the body lies for the present in the vault at Kisco Cemetery.

The Rev. Carlos Shelton Linsley died on Monday, August 9th, in Point Richmond, California, age seventy. The funeral services were held on Wednesday morning at Trinity Mission, Point Richmond, the Bishop and Archdeacon Emery officiating.

On Monday, July 5th, after a long illness, the Rev. Searle M. Wren died at his home in Pasadena, California.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Gift of Rectory for Dansville: Mrs. Elizabeth A. Spruance has deeded to St. Peter's Memorial church, Dansville, Rev. William H. Hakes, D. D., rector, the house and lot formerly occupied by her sister, Miss Sophia Taft, who died a few weeks ago. The house is to be used as a rectory and is to be known as "The Taft Memorial Rectory." With the gift also goes a piano, pianola, a large number of records and many of the house furnishings. The deed is subject to the life use of a Miss Snyder, who made her home with Miss Taft. The gift has been gratefully accepted by the vestry.

Anniversary of St. James, Buffalo: On St. James Day, July 25th, was celebrated the sixty-second anniversary of St. James parish, Buffalo, and the fortieth anniversary of the rectorate of the Rev. Charles H. Smith, D. D.

The first service in the parish was held in a blacksmith shop. As the congregation increased property was purchased and a frame church erected upon it. In 1883 Dr. Smith was instrumental in building the present stone edifice.

It is to St. James and its present rector that many of the now self-supporting and flourishing parishes in the city owe their inception as missions. The daily press, in an editorial, spoke of Dr. Smith's anniversary and stated that Buffalo owed much to him, especially the east and south side of the city. Dr. Smith might serve well as an example to many of our younger clergy, his day's work usually begins at 6 A. M. and seldom ends before 10 P. M. Twenty calls a day is nothing for him to make, although it may be no more than five minutes to inquire after the family's health, or to seek out a delinquent Sunday-school child. Two sessions, morning and afternoon, of Sunday-school are held at St. James in order to accommodate all the children, and it is the usual custom for Dr. Smith to present two large classes, composed mostly of adults, a year to the Bishop for confirmation. He was once asked how he managed to gather such large classes every year. "Oh, I don't know," he modestly replied, "unless it is because I begin to gather new recruits the day after one class has been confirmed." Dr. Smith has served on the Standing Committee, as deputy to the General Convention, on the Missionary Board and as assistant secretary of the diocese.

Death of Rector's Wife: The death of Louisa Ellen Gaviller, wife of the Rev. George Herbert Gaviller, rector of All Saints, Buffalo, occurred on July 23rd. Although in poor health for the past two years death came very suddenly and unexpectedly when she was attacked by a cerebral hemorrhage just after returning home from an evening's ride. The funeral was held from All Saints church on Monday afternoon, Bishop Walker officiating. Mrs. Gaviller is survived by her husband and four children.

Bequests to the Diocese: By the will of Elizabeth Chapman, who died in Palmyra on April 11th, $200.00 is left to the Gillespie Fund of Zion church, Palmyra, and the sum of $200.00 to the diocese, to be divided equally for Foreign and Domestic Missions.

A Wheel-Chair for Invalids: A wheel-chair has been placed in St. Paul's parish house, Buffalo, which may be loaned for the use of any invalid upon application to one of the clergy.

WEST MISSOURI.

Rt. Rev. S. C. Partridges, D. D., Bishop

Death of the Rev. James Stewart-Smith. The Rev. James Stewart-Smith died August 11th, at 8:50 o'clock in the rectory of St. Mary's church, Kansas City, where he had been living alone for the twenty-three years he has been minister of the church. He was apparently in good health until 6:30 o'clock, when he was stricken with apoplexy.

He was a minister noted for his work in the church and among the poor and unfortunate, whom he served both as a minister and as a physician. He was president of the Standing Committee of the diocese and president of the Kansas City Clericus of the Episcopal Church. He also lectured as a professor in the Hahnemann Medical College of this city. His congregation numbered about two hundred.

"Father Smith," as he was usually known, was born in Norfolk, Va., educated at the University of Virginia and the Seaberry Divinity School, and ordained deacon in 1875. One year later he became rector of the Trinity church, Cleveland, O., where he remained until 1880, when he went to the Church of the Ascension at Westminster, Md. Subsequently he took charge of St. Mark's church in Evanston, Ill., and in 1884 went to the Church of the Redeemer, in Elgin, Ill. In 1891 he came to Kansas City as rector of St. Mary's church.

He was a thirty-second degree Mason and a member of the Elks. He had written several small books on Church work, including "Prayers for the Dead," "The Abiding Presence," "Which is the Church of Christ?" "Is Ritualism an Imitation of Romanism?" "Fasting Communion and Celebration Without Communicants," "Prayers for the Faithful" and "Symbolism."

His father, Leonodus Smith, was a minister in Virginia and North Carolina. His mother was Mrs. Sarah Jane Stewart before her marriage.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.



NOTHING is so suggestive of Coca-Cola's own pure deliciousness as the picture of a beautiful, sweet, wholesome, womanly woman.

THE COCA-COLA CO.
ATLANTA, GA.

53-R

Our Thrift Club

For Boys and Girls.
A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan

On the Sinking of the Arabic.

Twenty clergy of New York, interviewed concerning the duty of the American people in the crisis due to the sinking of the "Arabic," agreed unanimously that President Wilson must be sustained to the extent of laying aside all partisan differences. In this even two German pastors agreed. They also were one in saying that there is no longer any use sending notes to Germany, and all save the German pastors declared that diplomatic relations ought at once to be broken off. Bishop Burch put the views in the precise form that all others did, although at the time of speaking he knew nothing of the interviews with the others. He said:

"I favor peace. I have always done so. But I do not favor peace at any price. There is in the world an evil that we did not know to exist. It is more than militarism. It is an unchristian hate, an inhuman greed of power, a murderous mind, that amazes all of us. There is nothing to do but to break off relations with it. I mean relations that seem to treat it as equal, and as something to be trusted. The next step is to prepare for whatever may happen. Germany may declare war against us. If she does we must be ready. Sitting in a fool's paradise is a poor thing to do, even for a Christian. Evil that cannot be met and overcome in any other way must be met by force, and plenty of it. In meeting and ending this evil, since we know it to exist, I don't see why America may not do her part. There is no other course but to mend the evil. It is not a matter of cost. It is a matter of mending. I say this in all Christian charity at my command, and with the full conviction that by and by, probably in our own day, all the world will see, Germans with the rest of us, that we are right and the Germans wrong in their fundamental conceptions of conduct. I am an American, and I stand for American ideas and ideals. And I intend to continue to stand for them."

News From the Near East.

Word has just reached the mission boards in this country that locusts in quite as disastrous a manner as in Bible times have swarmed over much of the Holy Land within the past few weeks and left not one green thing. The area known to be devastated is from Tripoli south to Sidon, covering Beirut and eastward to Damascus. It is not known that the calamity has extended farther to the south. The word of the catastrophe came verbally, censors not permitting anything to be written. Jews in the Holy Land say that all of the material improvements instituted by the Zionists and by the generosity of Mr. Nathan Strauss, of New York, have been swept away. Efforts at horiculture have been ruined by locusts, and the health reforms, including treatment of the famous eye diseases, have stopped for lack of support. Jews are quitting Palestine as fast as they can get away.

Missionary finances, always difficult, are rendered far more so by the war, and the inability to get money through in any form. Even China and South America are effected through the fall in the value of silver. Exchange has reached the lowest level since missions were financed from America. The value of the English sovereign having fallen there is advantage to Americans, but heavy disadvantage to everybody else. Transfers of money are being made through the Standard Oil Company, that being the only way to get money into or out of Turkey, Persia, Egypt and the Balkans. The accounts are merely transferred, it being impossible to send money in any form. The transfers are made by cable. Many Armenians, Hungarians, Turks and Persians in this country, wanting to remit money to relatives in the regions devastated by war in Europe and Asia Minor, are taking it to the missionary societies, and it is transferred in this way through Standard Oil Company accounts. Even Jews of America, send-

(Continued on page 24.)

SOUTHERN RAILWAY

Premier Carrier of the South.

LAST POPULAR MOUNTAIN EXCURSION TO WESTERN NORTH CAROLINA,

Friday, September 3rd.

Southern Railway announces its last popular excursion of the season to Western North Carolina Resorts Friday, September 3rd; tickets limited 15 days and good for stopovers at certain points. Round trip tickets to Asheville, Black Mountain, Lake Toxaway, Hendersonville, Hot Springs, etc., will range from $5.50 to $11.00; good in sleeping cars or coaches on regular trains in either direction.

Make your plans now to take advantage of this last opportunity of the season at these extremely low fares. Call on nearest Southern Railway agent, or write

H. L. BISHOP, Div. Pass. Agent,
Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main S t. Sta.	*6.30 P M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.
Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.
English Silk Stoles, plain $3.00
" " " simple crosses embroidered .. 4.00
" " " elaborate crosses 5.00
" " " hand embroidered, $8.00 upward
"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.


Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.


GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.


Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Meditations

Do not judge God's ways while they are in progress.

Each of us is a new species in the spiritual universe.

It is not Christianity that will conquer the world, it is Christ!

Virtue is the fulfillment of our nature—but it is our fulfillment of it.

No self-absorbed person was ever joyful. Gladness is not a solitary growth.

We should think and reason, but we must reason under the guidance of God's grace.

When we really pray, God and we are thus far one, and victory is sure.—John T. Faris.

There are so many things, best things, that can only come when youth is past, that it may well happen to many of us to find ourselves happier and happier to the last.—Ex.

You cannot be a thinker in the right sense unless the mind is pure, and in order to get the mind pure, you must be washed in a fountain for sin and uncleanness.—R. H. Horton.

We can receive freely only what we give freely, and the blessing contained and intended in the gift of grace is to be found by us not in the freely receiving but in the freely using and giving.—Du Bose.

One man of a particular race and age cannot be the standard for all men, the judge of all men of all ages and races, the goal of human moral development, unless He is something more than one man among many.—Selected.

Christianity is faith in a certain person, Jesus Christ, and by faith in Him is meant such unreserved self-committal as possible, only because faith in Jesus is understood to be faith in God, and union with Jesus union with God.—Selected.

"The apostles who knew the Lord Jesus Christ when He was here on earth, who saw Him after He rose from the dead, and had felt the promised touch of His power, whenever they spoke of His resurrection kindled into enthusiasm which is contagious with the possessors of genuine faith to this day."

Unbelief fixes its gaze on men and things and likelihoods and circumstances. Faith will not concern herself with these; she refuses to spend her time and waste her strength in considering them. Her eye is fixed on her Lord, and she is persuaded that He is able to supply all her needs and to carry her through all difficulties and straits.—F. B. Meyer.

As long as we cling to the visible presence of our friends, as all in all, we are clinging to a shadow that will fade from us with the setting of the sun. Then comes the awful blank of parting, to open our eyes, and teach us the true conditions of every real human friendship, as having only its point of departure in the outward and visible region, but its goal in that spiritual communion which outward accidents cannot affect, but which is possible only through union with Him in whom all spirits have their being.—J. R. Illingworth, D. D.

What our Lord claims of us is, first, the service of ready wills, then a developing faith, and lives gradually sanctified by correspondence with Him. The sense of the service of another is meant to become so absorbing a consciousness as to swallow up in us the consideration of personal feeling, and to overshadow even the anxiety for our own separate salvation. By losing our lives in Christ and His cause, we are meant to save them; to serve Christ, not to feel Christ, is the mark of His true servants; they become Christians in proportion as they cease to be interested in themselves, and become absorbed in their Lord.—Bishop Gore.

Every blessed moment in which a man bethinks himself that he has been forgetting his high calling, and sends up to the Father a prayer for aid; every time a man resolves that the wrong he has been doing he will do no more; every time that the love of God or the feeling of the truth rouses a man to look first up at the light, then down at the skirts of his own garments—that moment a divine resurrection is wrought in the earth. Yea, every time a man passes from resentment to forgiveness, from cruelty to compassion, from selfishness to love—a resurrection, the bursting of a fresh bud of life out of the grave of evil gladdens the eye of the Father watching His children.—Geo. MacDonald.

We do not value prayer enough; we do not realize that it is our only means of communication with God. He communicates with us through His word, the influence of His Holy Spirit, and the voice of conscience; but, if the return wire of prayer is down we are cut off from communicating with Him. Let me illustrate what I mean, even though it is in a homely way. One night last week I was on a trolley car nearing my home. Suddenly the lights went out and the car came to a standstill just as it was about to round a curve. What was the trouble? The trolley had "jumped" the trolley wire and, on account of lack of power, the car could not move. The power was present in the overhead wire in sufficient force to move hundreds of cars, but the one I was in was not in touch with it. My brother, are your spiritual lights dim, or out? Does failure attend your attempts to serve Christ and His Church? May it not be that you are not in touch with power? It is just overhead and all around you and within the easy reach of prayer.—Alan Pressley Wilson.

NEW YORK.

(Continued from page 22.)

ing relief money to Poland and the Holy Land, are being helped by Christian missionary societies, the Church's society among them.

So far about $250,000 has been spent by all American societies to relieve the distress of missionaries and their families, working in foreign fields, cut off from all support from home societies. This sum has gone chiefly to the relief of German and Belgian missionaries in South China, and to Germans in Persia. In Persia much relief was also extended to native Christians, oppressed by the Turks until Russian soldiers arrived and relieved them. It is said the amount spent may be much larger than a quarter of a million dollars, as missionary agencies in foreign fields have been told to use money without further instructions to keep missionaries and their families from starving.

Death of Prominent Layman.

Dr. E. R. L. Gould, killed by a kick from a horse while sight-seeing in the Rocky Mountains, returning from the Panama Exposition, was treasurer of St. Bartholomew's parish, and served in the same capacity when the men's thank offering of 1907 was collected in the diocese. He did an important civic and social work in establishing sanitary and convenient apartments at moderate rentals, and made them pay as business ventures. Prominent in missionary movements, in social and political reforms, active in Church Club and City Club, he will be missed as might few Church laymen of New York.

His funeral took place from St. Bartholomew's church on Saturday morning, 21st, and among the pall bearers were President McAneny, of the Board of Aldermen; R. Fulton Cutting, Henry Lewis Morris, W. H. Butterworth and Dr. Albert Shaw, Bishop Burch, the Rev. Dr. Parks, the Rev. Dr. McConnell, the Rev. R. S. W. Wood and the Rev. Sydney N. Ussher took part in the service. Dr. Gould was a Canadian by birth, but his business life was spent in New York.

Churchman Honored.

Mr. Edward R. Finch, just named by Governor Whitman, of New York, to be Supreme Court justice, was long superintendent of St. Bartholomew's parish house Sunday-school, one of the earliest of the workers and supporters of the Seabury Society in Church extension under the Rev. Dr. G. F. Nelson as archdeacon, and was the prime mover in a child welfare conference and exhibit held some few years ago. He has seen service at Albany in the legislature, and has long been and still is identified with practical reforms of half a dozen sorts, health, child welfare, boys, politics and religious education. He has served on several diocesan committees, and was member of the Bishops' Club that had charge some years ago of successful Bishops' meetings. His appointment is to fill a vacancy, but it is understood he will, of course, be candidate for the full term. He will be among the youngest of Supreme Court justices.

Clerical Notes.

The Rev. H. P. Hames, assistant at All Angels, New York, for a year, and vice-president of the New York Junior Clergy Missionary Society, has resigned to accept work in All Saints Cathedral Spokane, under Bishop Page. He previously served in this district, and now returns to it. The publication by him of a new calendar has received praise from the Bureau of Standards of the Department of Commerce, Washington. An International Congress on Calendar Reform was one of the many movements interferred with by the war. Mr. Hames goes to Spokane early in September.

The Rev. H. M. Kirby, of Christ church, Marlborough, has resigned to take up work in Holy Trinity parish, Philadelphia, from October 1st.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop

Dedication.

On Sunday, August 15, 1915, there was dedicated in St. John's, Southampton, L. I., the Rev. Samuel C. Fish, rector, an important memorial font, the gift of Mrs. Thomas G. Barber, of that city.

This font, octagonal in plan, and executed in stone, by the Lamb Studios of New York, is elaborately carved with the symbol of the cross alternately on its eight panels, lilies in high relief filling the four intervening panels.

Cut on the bevel of the bowl is the inscription, "I will write upon Him my new name," and on the back panel the dedication date, August 16, 1915. The font has a cover of oak and a bowl of antique metal.

Some day He will tell you why He has tried you, and will let you look back upon your life story, and see the golden thread of His Fatherly love and care shining over and around it all.
F. R. H.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main. (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

JOIN THE
American National Vacation Club
INCREASE YOUR EFFICIENCY BY ENJOYING A VACATION. OUR VACATION CLUB will help you accumulate the necessary money.
Open For Membership.
AUGUST 30TH TO SEPTEMBER 15TH.
WATCH THE PAPERS. CLASSES 25c, 50c, $1.00 or $2.00 per week.
THREE PER CENT. INTEREST PAID ON THESE DEPOSITS.
THE AMERICAN NATIONAL BANK,
of Richmond, Virginia.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., SEPTEMBER 4, 1915 No. 36

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

Church
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1871



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

St. Alban's

National Cathedral School for Boys College preparation for boys over 12 years. 25 acres of campus and athletic fields. Outdoor sports. Country school. One resident master for every four boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

HERNDON SEMINARY, Herndon, Va.

A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.

Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster,
Warrenton, Va.

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.



Sweet Briar College for Women

The College—offers a four-year course leading to the degree of A.B. 1000 feet high in the foothills of the Blue Ridge Mountains on an estate of 3000 acres. Modern equipment. Enrollment limited to 300 students. Art, Music, Domestic Science.

The Academy—offers courses preparatory to the college and general courses. Music and Art. Health conditions unsurpassed. On main line of Southern Railroad. 10th year begins September 21, 1915. For catalog and book of views address

The Secretary, Sweet Briar College, Sweet Briar, Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

PEABODY

BALTIMORE, MD.

The Leading Endowed Musical Conservatory in the Country.

Scholarships and diplomas awarded. Circulars mailed. Tuition in all grades and branches.

National Cathedral School for Girls.

Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege Music, Art, Advanced and Special Courses.

THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C



RANDOLPH-MACON ACADEMY

For BOYS and YOUNG MEN
Bedford City, Va.

Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $250 covers all expense. No extras. For catalogue and further information, address

E. SUMTER SMITH, Principal.

UNIVERSITY OF VIRGINIA

Head of Public School Sytem of Virginia

DEPARTMENTS REPRESENTED

College, Graduate, Law, Medicine, Engineering

LOAN FUNDS AVAILABLE

to deserving students. $10.00 covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston, Registrar,
University, Va.

ST. PAUL'S SCHOOL OF CHURCH EMBROIDERY.

Directed by the Community of the Transfiguration, 223 W. 7th St.

Orders taken for all kinds of Church Embroidery, fine Altar Linens, Surplices, Altar Hangings and Vestments. Estimates of work will be cheerfully given. Materials will be sold stamped ready for Altar Guilds to embroider. Special prices for Missions.

Address:
MRS. LAURIE M. CHRISTOPHER,
St. Paul's School of Church Embroidery,
223 W. 7th St., - Cincinnati, Ohio.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,

Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.

REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.



A Girls' School with a Religious Atmosphere

Rt. Rev. A. M. RANDOLPH, D. D., Episcopal Visitor. Rev. C. ORLANDO PRUDEN, Rector.
A School which offers a thorough education at a moderate cost. Its location, on Main Line Southern R. R., is healthful and beautiful; the modern buildings are excellently equipped and surrounded by a ten-acre campus. The school maintains a gymnasium, with provision for outdoor athletics.
The curriculum embraces College Preparatory and Business Courses, Literary, Music, Art, Expression. Certificate admits to all leading Colleges. Catalog and views may be obtained by addressing
MRS. ELIZABETH MAY WILLIS, B. P., Principal, Box 13, Chatham, Va.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

A Call to Prayer.

The Archbishops of Canterbury and York lately put forth a pastoral letter on prayer, a part of which, good for all peoples, we give, as follows:

"We are girding ourselves fresh for the material conflict and for providing whatever is needed to ensure its full and final success, but we lack determination and persistence in the output of our spiritual force. Foremost therein we place unhesitatingly the power of prayer. Twice since the war began we have bid people set apart a day for solemn intercession. Successive forms of prayer which we put forth have been everywhere used to help and guide the spirit of prayer which we trust have taken a wider range, and found more free and varied utterance. What we chiefly need at present is not a new appointment of special days, or a new set of published forms. Rather we want a more literal fulfillment of the plain duty of "continuing instant in the prayer." The duty lies imperatively upon all who profess and call themselves Christians, but it grows incalculably in weight by the solemnity of these tremendous weeks of tense conflict, of crushing bereavement, and continuous suspense and strain. Are the Christian people of our land putting in the high service of prayer anything like the energy and resolution, or the sacrifice of time and thought which in many quarters are forthcoming with a ready will for other branches of national service?

"Remember always that prayer means something even larger and deeper than asking wisdom for our King and His ministers, protection for our sailors and soldiers, comfort for the anxious and the bereaved, victory for the cause of our nation and its Allies. Prayer implies a reverent sense of the sovereignty of God, a hold, even when we are bewildered in the darkness and confusion upon the certainty that He is set on the throne judging right. And prayer means—for without this we dare not come into His presence—the humble, deliberate, heartfelt confession of our sins, sins of selfishness and self-indulgence, sins of hardness and complacency; sins of sheer laziness and lack of thought. We have in days of quiet made too little of the claim of God upon our lives. Can we wonder that in stern hours like this it is hard to kindle afresh the deep and simple thoughts which we have allowed to grow languid and uncertain? But such rekindling there must be. Give earnest heed to this most sacred of all duties. Set yourselves, even in the midst of the exigencies and passions of war, to be loyal to the spirit of Jesus Christ. Strive to keep openness of mind and soul for such message as the Holy Spirit may reveal to us at an hour when spiring what is best in England's life God is judging what is base, and in-He may speak in the ordered ministry of word and sacrament or in the roar of battle or in the silence of a shadowed home. He does, for we have all seen it, give to those who lie open to His gift courage, and understanding and patience and high hope. 'O put your trust in Him alway, ye people; pour out your hearts before Him; for God is our hope!'"

John Bassett Moore on International Co-operation.

The address delivered by John Bassett Moore, president of the Lake Mohonk Conference on International Arbitration, on the subject "International Co-operation," treated a very fundamental question. As he said in the beginning of his address, the world court established at The Hague some sixteen years ago has been ineffective simply because the spirit of co-operation has been lacking to support it. He then discussed some of the steps necessary to secure such international co-operation.

The strongest opponent of the spirit of co-operation is the conception of nationality,—exaggerated as it is "to the point where it either subordinates human rights to national interests, or regards the interests of humanity as being capable of realization only through a particular national agency."

The principle that every independent nation has the right to declare war, and having declared it, to assume the rights of conquest, Mr. Moore said, would have to be restricted before there was anything like a reign of law among nations.

In regard to an arbitration tribunal and an "international police," Mr. Moore made some interesting points. There has never been any difficulty, he said, in forcing nations to abide by arbitral awards. In reality arbitral awards have been remarkably well observed. "The actual problem with which the world is confronted is how to induce nations to accept not the results but the process of arbitration." The whole question of an international police is, besides, involved with the question of armament; for if it were attempted without international reduction in armament it could only make armed conflict more bloody and more costly. And finally, for the preservation of order, national or international, we cannot rely upon force alone. "We must not forget that, back of all effort, moral or physical, lie the feelings, the sentiments, the aspirations of humanity; and it is only by the organization of forces. moral and physical, in such manner as to assure justice.

"In order to attain this end, it would be necessary to provide for the employment of three different kinds of agencies, which may be designated by the titles arbitration, conciliation, legislation.

"Arbitration represents the judicial process. But the fact is generally admitted that for the preservation of peace and order judicial methods will not alone suffice.

"It often happens that differences can be effectually adjusted only by the removal of their causes, and this may require the exercise of a power and discretion beyond the application of existing rules. The exercise of such a power would properly be vested in a tribunal of conciliation.

"In the formation of an international organization, provision for the definition and improvement of the rules of international intercourse would form an important and essential part. The requirement of unanimity must, however, be done away with before an international law-making power can be effectually established, and there should be no difficulty in abolishing it, when the principle, so essential to international organization, is once accepted, that no nation is so high or so powerful as to be above the law."

Transmutation.

By Marian Taylor.

Pain clasped me to her stony breast,
Robbed nights of sleep and days of rest:
Till Hope—my guest of heretofore—
Departed, closing fast the door.
The busy world crushed on apace,
It did not seem to miss my face,
And, human driftwood, there I lay,
Too weak to move, too sad to pray.

I tried on memory to sup—
Alas, how bitter was the cup!
My spirit shrouded, lost in gloom,
A prison made of quiet room.
But out of suffering Peace was born—
As darkness brings the radiant morn—
And kissing now my cross of pain,
Lo, Life is beautiful again!

—Pacific Churchman.

The **PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the homework actually done; (3) it is easy to teach.
Samples on request.
THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., SEPTEMBER 4, 1915. Vol. LXXX. No. 36

EDITORIALS

AFTER VACATION.

Vacation days are about over now. From mountains and sea-shore, from bustling summer-resorts and quiet country places, the parson and such of his people as were so fortunate as to have a holiday are coming back to their work and looking forward to a renewed activity in parish affairs. Let us hope that all are returning refreshed physically and mentally, yes, and spiritually also, to consecrate renewed energies to worthy tasks.

Thoughtless people, taking their cue from newspaper wits, are sometimes disposed to criticise the minister's vacation, and the congregations themselves are frequently skeptical as to his need of it; but experience proves that it is usually the wisest economy both of time and efficiency. There was an economic as well as a religious purpose in the provision of the Jewish law that every man should leave his home three times a year and repair to Jerusalem to the feasts. The journey, the relaxation, the adventures, the curious sights to see and strange people to mix with, the enforced leisure from the daily routine, the new things to think about, were all good for him. They saved him from narrowness and provincialism and from the deadening influence of a dull monotony, widened his sympathies and made his land and people, his worship and the law of his God more real to him. That is, if he moved about with the eyes of his heart open and his religious sensibilities well alive. If not he missed something which no pageant or excitement or enthusiastic multitude could supply, not even the services in the temple.

The average American's summer vacation is not exactly a religious function and one does not gain a high opinion of the piety or spiritual earnestness of the people as they are seen in the relaxation of our great pleasure resorts. Churches are but sparsely attended, and the crowd is bent on recreation and enjoyment. Flagrant evils are more often thrust upon the sight than the evident tokens of religion and righteousness, in spite of the fact that in most places vice is not allowed to flaunt itself as it once did and the demands of decency are, in some cases, being enforced more strictly. One does not forget that many of those who are seeking amusement by mingling with the passing show are earnest and devout folk, grateful at heart for a week or two of holiday pleasure and watchful even in the midst of their harmless dissipations. These are not the places where the more strenuous virtues show themselves, and most of these seeming idlers and pleasure seekers are hard, sometimes cruelly hard, at work patiently and usefully for fifty weeks in the year. This is but an eddy in the deep current of their lives.

Despite these considerations, however, one returns from his holiday excursion into the busy, restless world of strange faces and moving multitudes and unguessed hearts and lives, wondering to what extent the saving power of the Christian religion, the gospel of the living Christ, is moulding and leavening it. The mass is so immense, the stream is so broad and deep of which one saw but a little of the froth upon the surface, the problems, the needs, the pressures bearing upon the people are so many and various, the pursuits and fads and opinions of which the very air is filled are so futile, the forces and the opportunities of sin and viciousness and greed are so evident; one realizes something of Christ's compassion on the multitude. Is His Church, living in the midst of this great writhing multitude, ministering to them the gift of His saving compassion, reaching them throughout with the power of His healing touch, witnessing to them clearly and assuredly His life-giving truth, the simple gospel of salvation? Or is she losing the vision which filled the pitying gaze of the Christ, and in her complacency and at her ease preaching a smooth gospel to a select and favored few who frequent her courts, satisfied with her exalted position and engrossed with her exclusive pretensions? The sight of a crowd of people, the thought of the great multitude pressing about us on every side but beyond the reach of our feeble shortened touch, should ever be a challenge to the Church and to every Christian disciple, bidding us to read well our fighting orders, to add a step to the length of our spear. For these are here, these fellow-souls and fellow-lives of ours, not to neglect or ignore or despise but to reach with hands of spiritual help and to touch with the power and in the name of Christ.

But this work must begin within. At last when we ask ourselves why our hands are so shortened and our influence upon our fellows is so weak it is not from lack of opportunity, as we try to persuade ourselves; not always from lack of willingness or desire of a feeble sort. It is from lack of spiritual power, and that is because we have so little to communicate, so little that is positive, vital and dynamic in our own lives to impart to the lives it may be given us to touch. Our weakness lies not in our circumstances but in our souls. Our poverty is not of opportunity but of spiritual possessions and their consequent passion for blessing others. Nothing can make us doubt the power of the religion which we teach to save men but its lack of power in our own hearts. Nothing can hold back our hands but their emptiness.

These are sound words which good Bishop Hall spoke to the Church in his Diocese; and the individual Christian, priest or layman, returning with new vigor and revived impulses to his work for another season, may find in them thought for his own case, an excellent starting point in planning that work for the year to come. Said the Bishop:

"We hear a great deal about the extension of the Church. I am sure that what is needed more than this, and as a condition for this, is an increase in the intensity of the Church's life. What are we going to spread? A diluted and enfeebled Christian sentiment, a vague morality without either sanctions or definite obligations, the New Testament revised and adapted? Or the religion of the incarnation gathering round the person of the Word of God manifested in human flesh, the object of our worship, the source of grace, the pattern for life, the Church bearing witness to His teaching and administering His ordinances? This is

Christianity as we have received it, and as we are bidden to spread and transmit it: God's life made known in His incarnate Son and communicated to us by His indwelling Spirit.

"A friend wrote me a few weeks ago from England, 'How glorious to think of Constantinople and Jerusalem becoming again Christian cities.' One could but reply, What about London and Paris and New York? If these were really Christian, there would be little difficulty in winning Pekin and Tokyo. The Christian faith lived out will commend itself to the mind naturally Christian; that is, having a capacity and a need for that which the Christian religion offers. A Christian profession which is not reduced to practice and carried out in every day life is self-condemned and provokes scorn. 'If the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trampled under foot of men.' "

Mr. L. H. Morehouse, Founder and President of the Young Churchman Publishing Company, of Milwaukee, Wisconsin, and for many years prominent in the affairs of the Church both in his own diocese and at large, died at his home in Wauwatosa, Wis., on Thursday, August 19th, aged seventy-three years. He was a man of wide influence and left an unmistakable impress upon the Church throughout the country.

The Southern Churchman offers its respectful sympathy to Mr. Frederic Cook Morehouse, Editor of The Living Church, in the loss of his excellent and venerable father.

I know a man who is about forty-eight years old, who has been tremendously successful in business; he had made just as much money as he wanted to pass on to his boy—he had only the one—and I heard him say one day, "I am afraid to give that boy so much money; it would ruin him," and he was about to close down his mills and go out of business, when he heard Campbell White talk about the things of India, and, instead of closing his mills down, he took his wife and his boy all over the world to see what these countries were doing, and he came back home and went to his board and said, "I want to finance all the work in such an area in Korea, because I believe that Korea is the country where civilization is going to find national expression first." To-day that man's mills are running on full time to finance the work of the Presbyterian Church in the northern part of Korea.

Now, what I do want to call your attention to is—there was a man who, because he had enough for himself, was about to sit down and do nothing the rest of his days, but, because he began to get a glimpse of what human nature can grow into, found a splendid opening for his energies in helping to build up other people. Now all of us cannot do that; but don't you see how another intelligent man would envy that particular one the splendid objective in his life? Don't you see how that man became the agent that Jesus Christ asked us all to be when He said, "I want men to know the truth in order that they may have the liberty, and I want them to have their liberty in order that they may have their life in abundance, and they cannot do either until they know their father." That is His program—the sociology—that is His theory of a development of civilization! And you and I call Him Master and have put ourselves at His service to do what He wants accomplished on the earth.—Bishop Lloyd.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE FIRST AMERICAN CONGRESS AND THE BIBLE.

Mr. Editor: Sunday, September 12th, is the 133rd anniversary of the significant action taken by the Congress of the United States relating to the Holy Bible.

It has been suggested that some of our clergy may decide to speak on this subject on the forthcoming anniversary, as recent events and discussions may indicate that it is timely, important, interesting and correlative to the great movement for nation-wide religious education.

For the convenience of speakers to whom the historical references may not be accessible, a resume of events is herewith submitted.

The war for American independence cut off the supply of "books printed in London." Bibles became scarce. Dr. Patrick Allison, one of the chaplains to Congress, and others presented a memorial on the subject, in which they urged the printing of an edition of the Holy Scriptures. Congress appointed a committee to consider the memorial. Thursday, September 11, 1777, the special committee reported that proper type could not be obtained without importation of types. This plan would be subject to the casualties of the times—the war risks. The cost of such imported materials, type and paper, and the printing and binding of 30,000 copies of the Bible would be £10,272, which must be advanced by Congress.

This committee recommended, "The use of the Bible is so universal, and its importance so great," that the Committee of Commerce be directed to import 20,000 Bibles from Holland, Scotland, or elsewhere, into the different ports of the States of the Union. "So it was resolved in the affirmative."

Robert Aitken, printer in Philadelphia, issued an edition of the New Testament in the English language from his press in 1777; a small duodecimo, 353 pages. Other editions appeared in 1778, 1779, 1780 and 1781 from the same press.

On 21st of January, 1781, Mr. Aitken petitioned Congress to give support and sanction to his purpose of issuing an edition of the entire Bible.

The memorial was referred to a committee consisting of Messrs. Duane, McKean and Witherspoon.

The Hon. James Duane, Esq., chairman, reported back to Congress on 12th of September, 1782, that the committee "had from time to time attended to his (Mr. Aitken's) progress in the work" now accomplished, and "that they also recommended it to the two chaplains of Congress to examine and give their opinion of the execution."

The two chaplains were the Rev. Dr. William White, rector of Christ church, Philadelphia (later the first Bishop of Pennsylvania), and the Rev. Dr. George Duffield, a Presbyterian minister of that city.

On 10th of September, 1782, these reverend gentlemen had reported in these words:

Gentlemen:

Agreeably to your desire, we have paid attention to Mr. Robert Aitken's impression of the Holy Scriptures of the Old and New Testaments. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense, and, with as few grammatical and typographical errors as could have been expected in an undertaking of such magnitude. Being ourselves witnesses of the demand for this invaluable work, we rejoice in the present prospect of a surplus, hoping that it will prove as advantageous as it is honorable to the gentleman who has exerted himself to furnish it, at the evident risk of private fortune.

We are, gentlemen,

Your very respectful and humble servants,

(Signed)

WILLIAM WHITE,
GEORGE DUFFIELD.

On the 12th of September, 1782, the day the committee's report was presented in Congress, the following epoch-making action was taken:

Whereupon, resolved, That the United States, in Congress assembled, highly approve of the pious and laudable undertaking of Mr. Aitken, as subservient to the interests of religion, as well as an instance of the progress of the fine arts in this country; and, being satisfied from the above report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

CHARLES THOMSON,
Secretary.

To this extent did the Congress of the United States give its formal sanction to the publication of the first edition of the Holy Bible printed in the English language on these shores when, it is estimated that there were but three million inhabitants in the United States and only four million copies of the Bible in all the world!

Is it too much to say that the Holy Bible is a land-mark of this nation?

JOHN KELLER.

Newark, N. J.

A SPECIAL NEED IN ALASKA.

Mr. Editor: Anchorage is Alaska's youngest town. It has grown up suddenly on the southern coast, about 300 miles from Valdez, because that locality has been selected by the government as the southern terminus of the projected railroad into the country.

The Rev. E. H. Moloney, our missionary at Valdez, has visited Anchorage twice. He found three thousand people in the camp just outside of the town site. Now that the sale of lots has been completed, most of the people have moved into town. Mr. Moloney says: "The situation is entirely unique even for Alaska. Anchorage does not represent a stampede to new gold diggings. There is every assurance that it is to be no temporary camp, but a permanent town of great importance. At present, next to Juneau, the capital, it is the busiest and most promising place in the whole country."

On one of his visits, Mr. Moloney secured two excellent corner lots as the site for a future church. With the help of some loyal church people who have gone into Anchorage, the money was raised to pay for them. The next step should be the erection of a simple building to serve as a reading room six days in the week and a church on Sundays. Briefly, what is needed is another "Red Dragon." Many people know what remarkable work the "Red Dragon" at Cardova has accomplished. One reason for this was its erection early in the history of the town. Tradition has it that Bishop Rowe reached Cardova in

advance of a number of men representing saloon interests. He coralled all the lumber supply, secured a site, and had the "Red Dragon" open and at work before a single saloon was ready for business. Here is another opportunity for similar enterprise if the $2,500 necessary to erect the building can be speedily secured. Undoubtedly the American Church Building Fund Commission will make a generous gift toward the project, but other help will be needed. In a recent letter Mr. Moloney says:

"This morning I had a funeral of an 'old timer,' sixteen years isolated in the interior. Last week I had the wedding of a young couple, the man being a civil engineer employed by the government. We began the first Sunday-school of Anchorage this morning. Twelve children were present, but it will grow, many more being here."

Gifts may be sent to the Board of Missions, marked "Special for Anchorage Building Fund."

JOHN W. WOOD.

SERMONS ON MAGNA CHARTA.

Mr. Editor: Some time ago a copy of the Southern Churchman containing an article by Dean Rose, of the diocese of Central New York, relative to the action of the Diocesan Convention in voting down the proposition that the clergy should preach on the Sunday nearest the 12th of June upon Magna Charta, came into my hands. The writer finds it hard to comprehend the motive of the convention in voting down so sane and churchly a proposition. While I cannot analyze what may have been in the minds of the convention in such action, there is some reason to suppose that the impatience of the members with every other proposition save that of the immediate and pressing question of electing a Coadjutor-Bishop had something to do with their consummate and hasty performance.

As a fact, many of the clergy of the diocese did deliver themselves roundly upon the subject of Magna Charta as related to the independence and the liberties of the Anglican communion. I shall need a great deal more evidence than I have yet seen to convince me that the clergy have lost their interest in our relation to things Roman or that the vast majority of them are anything but loyal to the principles for which our forefathers contended from Stephen Langton to the present day.

RICHMOND H. GESNER.

Oswego, N. Y.

PRAYERS FOR THE DEAD.

Mr. Editor: Your correspondent, Judge Church, in his letter on Prayers for the Dead, condemns attempts "to theorise or dogmatise about things not distinctly taught in the Divine Word" on the part of those who believe in praying for the dead, although he himself is doing what he condemns in his argument, that we should not pray for the dead because this is not distinctly commanded in Scripture.

But surely the true principle here is that prayer is free, that Christians are free to pour out their whole souls before God, and that they must leave it to Him to do as He wills. What has Judge Church's belief in the improbability that any vital changes from evil to good can take place in us after death to do with any prayers but, perhaps, his own? Did not Jesus Himself ask that the cup of suffering that He afterwards drank should "pass" from Him, and then leave it to the Father's will and not His own whether the prayer should be granted?

There is very little in the distinctive teaching of the Oxford movement that seems to me of any permanent value. But we certainly owe the Oxford school a debt for their endeavor to remove even partially the limitation that Puritan theology put upon the freedom of prayer.

Judge Church is, of course, quite right in saying that "the entering in at the straight gate should be done during life." He might well have said in **early** life, for character tends always to permanency. But we have no knowledge that will permit us to fix a time beyond which there can be no repentance.

THEODOSIUS S. TYNG.

Ashland, N. H.

AN APPEAL FOR WOMEN.

Mr. Editor: May I use the columns of your paper to make an appeal for women to do service for the Church? Requests for women trained as outlined in the prospectus of the Training School at the Le Grange Settlement are so numerous as to urge me to make this open appeal.

The school trains women for missionary work whether at home or abroad. In addition to Bible and other Church instruction, with the intimate association in the settlement activities courses are given leading to graduation in kindergarten work, and in settlement nursing.

There is certain scholarship assistance available for women who are willing to offer themselves for work in the Church.

The Training School has the endorsement of the Board of Missions. The Bishop of Atlanta is president of the Board of Trustees. Literature and other information will be sent upon application to the Warden of the La Grange Settlement, La Grange, Ga.

Yours truly,

HENRY D. PHILLIPS.

La Grange, Ga.

COURTESY TO STRANGERS.

Mr. Editor: Two Mississippians, making a three months' tour through Virginia, were struck with the want of courtesy and hospitality in the Episcopal churches which they attended every Sunday, being members of the same. From Richmond to Lexington only one minister spoke to them, and only one member of any congregation noticed them at all. In Mississippi courtesy is extended to all strangers and a cordial welcome given them at all churches.

MR. AND MRS. BLANCHARD.

Greenwood, Mississippi.

Contributions

MISSIONS AND MISSIONERS.

By Rev. James E. Freeman, D. D., Secretary of the Commission on the Nation-wide Preaching Mission.

One of the large questions raised by the clergy in connection with the Nation-wide Preaching Mission has to do with the seemingly insuperable difficulty of securing missioners. "Where can we get competent men, men of experience and fitness for so important a work?" This query comes to us daily from all parts of the country. Obviously, if the efficiency of the mission were to be determined by the supply of experienced mission preachers the cause would languish and the great purpose of the movement be defeated. To assume that our Church is wholly unable to meet such a call at such a critical time would be to confess weakness and to insure the failure of so large an undertaking. There are a number of men in our Church who have proved themselves singularly gifted as mission preachers, their numbers are few, largely because our Church holds missions so infrequently. The old Parochial Missions Society for many years did a valuable work, not only in prosecuting parochial missions, but in cultivating and developing a group of zealous and earnest preachers whose gifts were generously displayed in this important work. That there is need for the revival of this organization or something analagous to it is made evident to-day. Several years ago Bishop Nichols, of California, with peculiar wisdom, asked the question, why, in connection with our Board of Missions with all its splendid machinery and ample facilities, such a department could not be created. To use his own suggestive language, he inquired why, instead of being solely a "finangelistic board" it should not also be an "evangelistic board." If large sums of money were required for our great missionary enterprise then what could be more sane or reasonable than to promote and stimulate those generous impulses that are generated by strong, evangelistic preaching. As a matter of fact our whole method is at variance with the Christ-method. We seek to create a parish or diocesan enthusiasm for missions through agencies entirely removed from the Church's inspirational ministry. There is evidently a crying need for change of methods here, and we hope that out of this Nation-Wide awakening something in the way of a revived and uplifted vision of our obligations to redeem a world for Christ may come. To answer the question, "How shall we have a mission without an experienced missioner?" is not altogether difficult. Where it is impossible to command the services of an expert in these things, let the rector himself undertake the work in his own parish. One of the most successful missions we have ever known, judged by the most critical standards, namely, the deepening and quickening of the spiritual life of the Church and community where the mission was held, followed by extraordinary accessions to the Church's communicant strength, accessions that were not spectacular or demonstrative but deep, sincere and permanent, was conducted by the rector of the parish in question, unaided by any other agencies than those easily at his command and within his own parish. The rector cited felt at the outset that he had no peculiar gifts that fitted him for such a service, but the experience proved epochal in his own ministry and in the life of the parish. We speak with certainty in saying that the results of the two weeks' intensive work in this case are evident to-day, after the lapse of nearly ten years. There ought to be few, if any priests, however endowed they may be, within the Church, more competent to undertake a parish mission than the rector of the parish in which the mission is held. If our message has grown "stale" or our pulpit ministry become perfunctory, nothing will do more to revive the ancient prophetic gift than a

prayerful, painstaking preparation for a mission to our own people. We rest this declaration on the promise of Him who gave such power to hesitating and wavering disciples that they literally "turned the world upside down." There are obscure men, obscure so far as the world's testimony of them is concerned, laboring with unselfish fidelity and heroic consecration in difficult fields, who, under the mighty impulse of such a nation-wide movement, would disclose gifts and capacities of which they themselves are unconscious. Amos the herdsman of Tekoa became the mighty champion of God to a dissolute and apostate age. Repeatedly, God has raised up His consecrated witnesses, and through His Holy Spirit has endued them with gifts and powers of signal distinction. "Every man," says some one, "has stops in his organ that he has never drawn, and that may contain his finest harmonies." Invoking the Spirit's utterance, pleading for the privilege of being channels riven by His power, what an army of prophets may not this age witness? "Not by might, nor by power, but by my Spirit," is the only guarantee of efficiency in these mighty tasks that are challenging us to-day. It is unquestionably true that there are "diversities of gifts," and that some men have aptitudes and powers that are not as fully given to others; but notwithstanding this, every prophet of God is under orders, that may not be lightly or inconsiderately put aside to "preach the word in season and out of season." Paul admonished Timothy to "stir up the gift" that was in him. Is not the great Master with finer persuasion calling us to a like service to-day? Preaching is a conspicuous part of such a mission as we are urging, but it is not the only part. The whole parish organization should be called into service, choir, Sunday-school, guilds, yes, every home should be taxed and laid under obligations to "hasten the kingdom." A community catastrophe or misfortune enlists the generous sympathy and ready assistance of every individual; why should not a claim that so vitally affects the whole life of all the people, call forth a like ready support? We believe it will, but only when the Church rises through its clergy to the full measure of its high and sacred obligations. Said a great New England preacher: "The world will take religion seriously when the clergy take it seriously." We have a situation wholly different from any that the world at large has ever experienced. There are deep searchings of heart going on to-day and men and women are confronted with issues that reach down to the very foundations of society itself. Commerce seizes every opportunity for advancing its claims, a world-war does not stay its clever and adroit enterprise, even now it is pushing its campaign to every part of the world. Is there to be no other enterprise that shall rise to seize the mighty opportunities of this august hour? If there is "a tide in the affairs of men, which taken at the flood leads on to fortune," then we believe there is a tide of like opportunity for the greater claims of Christ's redemptive religion. There is not a village, hamlet or city in this land that is not pulsating with new and strange emotions now. The world is a-tip-toe with expectancy, waiting eagerly and with peculiar yearning for the new day of better things. The great Church of Jesus Christ dare not hesitate in such an hour. Every part of its machinery, every energy of its clergy and loyal people must be called into action for the pressing forward of the frontiers of His kingdom. As ambassadors for God we are under bonds and limitations, however consciously recognized, may not be submitted now for recreancy to self-evident duty. No one may venture to lay down any plan for another in this supremely important work, and yet if the whole line is to advance there must be some definiteness of order and organization. In cities where there are many parishes, plus the preaching of special preachers and the direction given by each several rector to his own parish campaign, there might, with much wisdom, be an interchange of pulpits among the clergy. Lay preaching may also prove of inestimable value, especially in dealing with men. Centers for down-town noon-day preaching will also serve a valuable purpose, and where practicable outdoor and preaching at shops or factories will extend the influence of the mission. The Church out-of-doors bringing its message to market place and mart of trade must command the respect and reverence of men. Groups of the clergy, preferably in two's, after the manner of the apostles, may be designated for this important work. Conferences of the clergy in given centers (assuming that the city is divided into districts) might be held, with reasonable frequency for prayer and counsel as to methods, plans, etc. Such conferences would serve to unify the work and give inspiration to the workers. Where lay helpers are engaged they should enter into these periodical conferences. Obviously, a chairman and other directing officers should administer the details and fix the appointments. Neighborhood devotional meetings, in both churches and private homes, should form an important part of this inspirational and intensive work. The whole city, carefully districted and planned in this way, with committees on personal work, publicity, outdoor preaching, preaching centers, etc., with a general chairman and executive committee to whom all reports might be made, would serve to correlate and render efficient the city-wide mission, and at the same time stimulate and inspire each individual worker. In rural communities, where practicable, contiguous towns might be grouped in a similar plan, and the whole field carefully ordered and supervised. Here, too, exchanges among the clergy, without impairing or curtailing rectorial supervision, would prove helpful, especial care being given to orderliness and sequence in the presentation of the message. Daily celebrations, morning services as frequently as seemed wise, for women, where the large spiritual concerns of the home and child life might be discussed with frankness and Christ-like candor and simplicity; afternoon meetings for children with intimate talks on the relation of Jesus to childhood and an endeavor to relate the youth to the vital things of the faith; culminating in an evening meeting with its evangelistic message, would make a day replete with inspiring and stimulating services. Such a program is not too large for a mission that has as its end the salvation of men. If it be urged that it is too great an undertaking, we reply, the exigencies of the hour call for large and daring plans for Christ and His Church. Everything should be planned to lead up to and culminate in a personal declaration for a deeper, more demonstrative and more vital religious life. Profession plus practice, the clearly defined relationship between a faith of the lips and a faith of every day service that touches and transfigures every near and remote concern of life's occupation should be the aim of the mission. Baptism, confirmation, the deeper recognition of sacramental grace; the greater value of corporate worship as well as individual piety, all these must follow as the flower and fruit of the sower's carefully planned and consecrated service. The keynote of the mission should be: "There is none other name under heaven given among men whereby we must be saved." To hold up before the vision of America to-day the uplifted Christ and to make Him so evident that men shall not discover the human instrumentalities, this is at once our exalted privilege and our solemn obligation. The first disciples dared, in the face of a rebellious age, to use heroic measures that His kingdom might be advanced; can we be less faithful in an age trembling with expectancy? The great Captain has given His command: "Your Lord expects every man to do his duty"; the issues are with Him—ours is the privilege and the joy of service. What must accrue to the clergy and their parishes as the result of such unified action? What new fellowships created, what sense of federation promoted, what consciousness of comradeship in the vast concerns of a common ministry, stir and stimulate hearts that are burdened with what to-day is an almost wholly insular and lonely ministry. In his charming book, the "Ship of Stars," Quiller Couch relates the incident of an aged priest of the Church, who was seated one evening with his little son upon his knee reflecting deeply upon the service of the day. Suddenly the lad called him from his revery, as pointing to the old ivy-covered tower of the church that stood hard-by he asked: "Father, how long has yonder tower stood?" Across the vision of the aged priest passed the successive ministeries of centuries as he responded: "Yonder tower, son, has stood for nigh unto five hundred years," then lapsing into deeper thought he whispered: "O God, make men as towers." May this be the prayer of the Church to-day, and in these towers built of "lively stones" may the clear light of the eternal gospel burn, lighting the world back to Him who declared: "I am come that they might have life and that they might have it more abundantly."

Jesus Christ expects every man to do his duty.

THE PANAMA CONFERENCE.

Fourth and Last Article.

By the Rev. Professor Samuel A. Wallis, D. D.

We have now examined in very brief outline the present religious conditions of South America, resulting from the domination of the Roman Catholic Church in that country from the time of its first settlement. We have taken Joseph McCabe's work on the decay of that Church in all lands during the last fifty or sixty years, as it lays before us the religious status of the peoples of the South American Continent, and our fixed conviction is that, as a prominent writer has said, it is indeed "the dark continent" with the faintest glimmer of the dawn light of pure religion and undefiled, scarcely visible in the gloom that has settled down upon it. Further, that fair and glorious land is a land without the Bible as we have heard missionaries, who have labored there, proclaim with no uncertain sound. The general estimate in which the Roman priesthood is held by the overwhelming majority of the people of South America is undoubtedly the clearest evidence of their appalling ignorance, their gross neglect of their flocks, their heartless rapacity and their shameless immorality. Not having had through centuries the wholesome example of Protestant ministers and laymen dwelling in their midst, they have fallen, as a general rule, into the

lowest depths that can be fathomed by an unfaithful priesthood forgetful of the simplest duties owed to God, and the people entrusted to their charge.

Now, plainly, what is the duty of our own Church, which, along with other reformed Churches, gives free course to the Word of God, proclaims the pure gospel of Christ, and administers the holy sacraments as delivered to us by Him? Is it not to go into that land throughout its length and breadth, as she has done in Southern Brazil, and give the Bible in the vernacular, so that the people can drink for themselves from the pure fountain of the Divine Word, as well as to preach the truth as it is in Jesus, to be true shepherds of the flock of Christ's sheep, that may be gathered into her fold, and to present to them the ancient historic worship of the Church free from error in all its reverent simplicity and dignity. The word of God is not bound, nor should our Church be bound by any scruples of expediency, or weak consideration for a Church that has been steadily untrue to the messages of the gospel as given by Jesus Christ. She is free to take her place, for civil and religious liberty is granted in all the important countries of South America. In point of fact we know that the issue of what has been called by some, "setting up altar against altar," has been affirmatively settled by the voice of our Church in General Conventions. Those who have read Tynel's famous letter on that subject, published in the second volume of his life, by Miss Petre, should have clear convictions of the right of our Church entering every field open to her in Roman Catholic countries, not only for ministering to Americans and Englishmen, but to give the light she is possessed of both to pagans and to the members of a corrupt communion who are longing for deliverance from the twilight gloom which has overshadowed them from the day of their birth. Still there are, even now, not a few in our Church who seem very chary about sending missionaries to work among Roman Catholics in Roman Catholic countries, not under the suzerainty of the United States, just because they have not absolutely acknowledged and approved the decision of General Convention in electing the Rev. L. L. Kinsolving as Bishop of Southern Brazil and authorizing his consecration. Besides this she has given further official sanction to that work by appointing missionaries, and placing them on the roll of the General Board of Missions. This may seem, as it is, an old tale. But its repetition is necessary, for we are constrained to show the need of such repetition, by asking, why has there never been published a Brazil number of The Spirit of Missions?

We come now to the important decision of the Board in favor of our taking part in the Panama Conference. As we have already observed, it is worthy of all praise, and is eminently wise and far-reaching in its effects, not only for our Church but for the unity of Christendom. It may be inquired what relations should we have with the Roman Catholics of South America? Just what we should have everywhere else. A kindly Christian feeling towards them, a willingness to work with them in any way they are willing to work with us for the uplift of the people, a steadfast adherence on our part to the essentials of Christianity, and always in our preaching, and, when asked for by individuals privately, a clear and courteous statement of the truth, as we have received the same in our Reformed Protestant and truly Catholic Church.

But until the Roman Catholic Church takes a different and really Christian stand we can go no farther. For, as the editor of the Protestant Magazine published in Washington, D. C., truly says in its September issue: "Those Protestants who are entertaining the idea that a union of Protestantism and Roman Catholicism may finally be brought about by some mutual concessions would do well to consider the Roman Catholic view of this question." This is found, as he reminds us, in the Roman Catholic paper known as The Pilot of June 24, 1915:

"Her position is clear and defined, as it has been since the beginning. Not one iota of her doctrine can be compromised. There is but one course open, and that is for all outside the Church to renounce their error and return to the ancient faith, from which their ancestors departed centuries ago. Unity of religions among all is impossible as long as there are those who will not hear the Church." Cardinal Gibbons, with all his veiled and apparently liberal utterances, firmly holds to the same position, and declares there can be no unity without full submission to the Pope of Rome, who sits in the chair of St. Peter.

Our present relations for Christian conference and the religious uplift of community and national life not only in our own but in all countries wheresoever we may go is with the Reformed Churches, who touch us in so many ways, in their love for the open Bible, in their devotion to the great essentials of the faith, and in their steadfast adherence to the undying principles of civil and religious liberty. We cannot stand by ourselves in what was formerly called our splendid isolation. The time for that has forever passed away, and we are called to the larger unity of God's people as far as it can be accomplished. We can only pray now for Rome, that purified in future days from her outstanding errors, she may at last devote her wonderful powers of organization, along with us and all Churches, for the advancement of Christ's everlasting kingdom in its purity on earth. But we can now work closely in so many ways only with the Churches of the Reformation.

We need each other. There is a deepening and growing respect among them for our position, and the interpretations of Christian doctrine found in our accepted formularies, and they admire our worship, hallowed by the devotion of centuries. And, further, as Dr. Mott, with his wide vision, said on one occasion with reference to the Student Christian Associations: "The unique contribution which the Episcopal Church can make to these associations, and we would add to other churches as well, is the emphasis it lays upon corporate worship, the Holy Communion, and the credal expression of the Christian faith." Let us join heartily, and with a large delegation, in the Panama Conference. We may rest fully assured that our special contribution to the work in South America will not be ignored, but will be graciously accepted, and our influence will be wonderfully developed by this conference with our brethren of other communions, and above all the cause of Christ will be abundantly magnified and built on sure foundations in that continent.

CHURCH INTELLIGENCE

Calendar For September.

1. Wednesday.
5. Fourteenth Sunday after Trinity.
12. Fifteenth Sunday after Trinity.
15, 17, 18. Ember Days.
19. Sixteenth Sunday after Trinity.
21. Tuesday. St. Matthew.
26. Seventeenth Sunday after Trinity.
29. Wednesday. St. Michael and All Angels.
30. Thursday.

Collect For the Fourteenth Sunday After Trinity.

Almighty and everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

THE EMERGENCY FUND.

On the eve of the close of the fiscal year (August 28th), the Emergency Fund is $339,000. The treasurer's books on the current year will not close until September 7th, so that the Fund will be much nearer completion at that time. While the full amount needed is not in hand, the end is not far off, and the remaining $61,000 will undoubtedly be raised very soon.

The responses to Bishop Tuttle's letter continue to pour into the Missions House. The Bishop's expression about it is, "My heart is cheered and my arm strengthened." A woman ninety years of age has sent a dollar, and a boy of twelve has sent in twenty-five cents, remarking that he has no income, but wishes he could send more. There are many gifts from people who have already shared in the Fund. One of these is from a woman who has previously made five gifts. A woman in the cotton mill section of Georgia writes, "I send you one dollar I made with my needle." Accompanying another gift was this timely thought: "The Lord does not need our giving, for the earth is His and the fullness thereof, but **we need to give**; we need this experience in faith and love."

Of the many fine letters which have come in answer to Bishop Tuttle's appeal none is happier in its expression than this one, which accompanied a one hundred dollar gift: "I have given my one's day's income' a good many times over (through our parish missionary treasurer), but a letter from our general-in-chief must be honored, and I send the inclosed check for one hundred dollars for the Emergency Fund, as a little thank offering for such a presiding Bishop, thankful for the chance to say to you that so many of your people, whose names you have never heard, thank God for what you are almost more than for the great work you have done. God bless our commander-in-chief and the Emergency Fund!"

THE NATIONAL MISSIONARY CAMPAIGN.

Missionary conventions organized by the Laymen's Missionary Movement will be held in all parts of the United States during the season of 1915-1916.

The culminating feature will be a National Missionary Congress in Washington, D. C., April 26 to 30, 1916.

The opportunities and also the difficulties of so great an undertaking constitute an unusual challenge to faith and prayer. More important than all other means of preparation is the en-

listment of a large number of intercessors who will unite in prayer that the campaign may help to inspire America to fulfil her mission of service to mankind.

Believing in the power of old-fashioned prayer, the leaders of the Laymen's Missionary Movement are asking thousands of men and women to pray for the National Missionary Campaign, which opens the first of its seventy-five great conventions for men, in Chicago on October 14th. Individuals in private, families at their family altars, pastors in their pulpits, attendants at church prayer meetings, and groups specially organized are requested to offer persistent prayer for the campaign and all who participate in it.

The call to prayer which has been issued says the opportunities as well as the difficulties of so great an undertaking as the projected campaign of missionary inspiration and education, including the organization of seventy-five conventions in the leading cities of the United States, constitute an unusual challenge to the faith of Christian men. Therefore, prayer is regarded as the most important means of preparation for the hard work of the campaign.

Seven subjects for prayer are suggested, and they include the campaign as a whole, the mission boards participating, cities in which conventions are to be held and the committees appointed to organize the conventions, the convention speakers and the delegates to the convention.

An effort is to be made to get written pledges from large numbers of men in each of the seventy-five convention cities, as well as men in other parts of the country, to pray daily for the success of the campaign. A promise to pray, which is to be signed in duplicate, is part of the call to prayer which has been issued, the duplicate to be returned to the mission board with which the signer is affiliated or to the Laymen's Missionary Movement.

THIRTY-FIRST ANNUAL CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE

Will Be Held in St. Bartholomew's Church, Cambridge, Mass., the Rev. Walter D. McClane, Rector, September 21-24, 1915.

On Tuesday evening, September 21st, the opening service will be held in St. Paul's Cathedral, Tremont Street, at 8 P. M., Evensong and Procession. The Venerable Henry L. Phillips, D. D., archdeacon of Pennsylvania, will be the preacher, and the Rt. Rev. William Lawrence, D. D., LL. D., Bishop of Massachusetts, will deliver the address of welcome.

All other services and meetings will be held in St. Bartholomew's church, Cambridge.

Among those who are to be present and take part in the conference are: The Rt. Rev. S. G. Babcock, D. D., Suffragan Bishop of Massachusetts; the Rev. Maximo F. Duty, D. D., Brooklyn, New York; the Rev. Harry C. Bowles, New Haven, Connecticut; the Rev. R. W. Bagnall, Detroit, Michigan; the Rev. John R. Logan, Philadelphia; the Rev. J. M. Matthias, Boston; the Rev. N. F. Boyd, Brooklyn, New York; the Rev. E. H. Hamilton, Hampton, Virginia; the Rev. W. B. Suthern, Hartford, Connecticut; the Rev. Emmett E. Miller, Petersburg, Virginia; the Rev. John W. Johnson, New York; Archdeacon Middleton, of Mississippi; Archdeacon Eugene L. Henderson, Harrisburg, Pennsylvania; the Rev. Hutchens C. Bishop, D. D., New York; the Rev. H. A. S. Parris, Wilmington, North Carolina; Dr. Hubert Carlton, Boston, and Messrs. William Lee, Boston; Clarence W. Robinson, New York; Archer C. Nicholson, Philadelphia, and Charles Coveney, Boston.

All persons, delegates and visitors, who expect to attend the conference, should at once notify the Rev. Walter D. McLane, 38 Essex Street, Cambridge, Mass.

Each parish or mission is entitled to send not more than two lay delegates. Each Woman's Auxiliary, or other female parochial organization, is entitled to send not more than two delegates to the women's meeting.

THE WORLD'S BIBLE CONGRESS.

The Bible Congress at the Panama Exposition, San Francisco, was a marked success and has called the attention of the country to Bible translation and circulation throughout the world and pointed forward to next May's observances celebrating the one hundredth anniversary of the founding of the American Bible Society. The greatest rally of the Congress took place in "The Court of the Universe," the center of the exposition and a fit place for exalting the Bible as the center of human life and progress.

Fifteen or twenty thousand people attended this great Bible rally, held on a week day afternoon. Its primary purpose was the presentation of a bronze placque by the exposition to the Congress.

Interesting from a missionary and international point of view was the public ceremony of handing over to the Japanese Christians and their friends a copy of the Scriptures in English, prepared by the American Bible Society for presentation to the Emperor of Japan on the occasion of his approaching coronation. The Mikado has consented to receive it, and it is understood that the Japanese Christians in Japan will present at the same time a copy of the Bible printed in Japanese.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Home for Boys; Covington.

Rev. C. F. Rogers,
Lynchburg, Va.

Dear Mr. Rogers:

When you made your report to the Council on the Boys' Home and School at Covington I was much impressed and interested. The case was presented to our little country Sunday-school, composed of about twenty-five poor and small children, most of whom are under the teens.

They set to work and made a good portion of this money by their own labor. It gives me great pleasure to hand you herewith a check for $25.00, which is the amount raised, and trust that it may be of assistance to you in the work.

Assuring you of our sympathy, and wishing you God's blessing on the work, I am, dear sir,

Yours very truly,
H. M. VAUGHAN, Supt.,
St. John's Sunday-School, Chester, Va.

In connection with the above letter Mr. Rogers writes:

Every building is filled, with three tents full and more than three hundred and seventy-five applications from all parts of Virginia. The dining room is being enlarged and the school building is being doubled. Work has been begun on the additional dormitory referred to in a letter from our good friend, Mr. W. M. Habliston, in which he offers to contribute one-third of its cost, $500.00, provided we can procure the remainder, in the firm faith that some people will come forward and make it possible to secure Mr. Habliston's offer of help.

A Request.

St. John's church, Lynchburg, being nearly opposite the Randolph-Macon Woman's College, the rector, Rev. George Floyd Rogers, would be glad to have notice of any young ladies of Episcopal families expecting to attend the college this year.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Loudoun Clericus.

At a meeting of the Loudoun Clericus, recently held in the rectory at Leesburg, the following gentlemen were present: Rev. Messrs. W. H. Burkhardt, A. S. Gibson, Joseph Baker and A. G. Grinnan. Because of the Every Member Canvass and the various other activities in the diocese at the present time, it was thought best not to attempt to hold this year the "all-day meetings" which have been a feature in the life of the Clericus in past years, this action was taken because of special conditions and with no view of abandoning altogether this most helpful phase of work. Among the many subjects discussed were the following: The Every-Member Canvass, The Church's Duty to the Children of the Church, The Nation-Wide Preaching Mission, The Sunday-School, with special reference to the Home Department, Font Roll, etc. Mrs. Henry Lynn entertained the Clericus at luncheon with gracious and bountiful hospitality.

The Rev. E. L. Goodwin, D. D., editor of the Southern Churchman, has returned to his home, in Ashland, after a three weeks' vacation.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Archdeacon of Southern Maryland.

The following services were held in St. Mary's County, Maryland, by the Rev. Millard F. Minnick, president of the archdeaconery, assisted by the Rev. W. J. D. Thomas, of Brookland, D. C.; the Rev. Harry Garner, of William and Mary parish, and the Rev. Frank T. Cady, of All Saints' parish.

St. George's church, William and Mary parish, August 17th; Trinity church, St. Mary's City, August 18th; St. Andrew's church, August 19th; All Saints' church, August 20th.

These four brethren were a fine team for earnest work in charming St. Mary's County.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

Lake Waccamaw: In July the Bishop preached in the little school-house at Lake Waccamaw. This is a place where the late Bishop Watson often went for rest and peace. A generous friend has offered the Bishop $500 towards the erection of a chapel there, and the Bishop hopes that such a building may go up there during this year.

South Port: The friends of Mr. A R. Parshley, the candidate for holy orders, who is doing such a fine work at South Port, will be glad to know

that he has entirely recovered from a recent attack of fever, and is at work again.

The Rev. Donald J. McDonald has accepted the call recently made him to become assistant minister of St. James church, Wilmington, the Rev. W. H. Milton, D. D., rector.

The Mission Herald, under the editorship of the Rev. J. H. Griffith, has become one of the best diocesan journals to be found. In addition to its splendid editorial and news columns, it carries well selected women's, family and children's departments. Mr. Griffith has lowered the paper from one dollar to fifty cents, believing that it will reach more people—and it is doing it. The Bishop is commending the paper on his trips.

The Rev. B. F. Huske, rector of Christ church, New Berne, who has been helping Bishop Funsten in Idaho this summer, has been called from McCall to Boise. At McCall Mr. Huske did a fine work, organizing the people and setting them to work to build a much needed church at this place. The Bishop has now called him to Boise, to work up the duplex envelope system at the Cathedral and Christ church.

The Rev. W. E. Cox has returned from a trip to the Panama Exposition. Mr. Cox is rector of St. John's church, Wilmington, and was the leader of the Every Member Canvass in the diocese, which so greatly increased our revenues. He has since been in demand at councils and conventions to explain the system, and how he put it through down here.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Bishop's Letter.

The Bishop, in a pastoral letter to his clergy, expresses his gratification at the record of the diocese in its general missionary offerings for the fiscal year just closing. "The diocese of Newark," he declares, "has taken a very honorable place in the undertaking to raise an emergency fund of $400,000."

The Bishop adds a

Message For Labor Day.

I wish that in all our churches on the first Sunday in September, the Sunday before Labor Day, there might be a wise and kind message concerning the relation of the Church to the great company of people who are doing the world's hard work, often under very difficult conditions. What we think are unwise and unwarranted utterances in the interest of organized labor, ought not to prevent the clergy from keeping in close sympathy with and great regard for the men and women who earn their daily bread by their daily labor. We ought never to forget that we are ministers of Him Who came out of the home and workshop of the Carpenter in Nazareth, Who made the sorrows and anxieties of all men His own and Who had compassion on the multitude. We must do what we can to keep the Church close to the hearts of the great company of the children of God, putting that relation above all the distinctions which exist in the world.

I would be glad to have special prayers used on the Sunday named at the services and I will ask that there be no cessation of prayer for the coming of peace and for the guidance of those in authority over us in this anxious time.

EDWIN S. LINES.

A Prayer Set Forth by the Bishop of Newark for Use in the Churches on the First Sunday in September, and on Other Days at the Discretion of the Clergy:

O God, at whose word man goeth forth to his labor until the evening, be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the laborers to be kept back by fraud. Incline the hearts of employers and employed to mutual forbearance, fairness and good will. Give the spirit of governance and of a sound mind to all in authority over us, especially in this time of anxiety. Grant that our own country may be kept in peace and that war between the nations may end. Look with pity upon the bereaved, and prosper every work of mercy. Care for all aged persons and all little children, the sick and the afflicted, the homeless and the neglected. Remember all who by reason of weakness are overtasked or by reason of poverty are forgotten. Let the sorrowful sighing of all captives and prisoners come before Thee and be merciful to those who draw nigh to death. Give ear unto our prayer, O merciful and gracious Father, for the love of Thy dear Son, our Saviour Jesus Christ. Amen.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

Missions.

The missions in the Convocation of Germantown, whether in the city or in Buck's County, are showing steady growth and faithful work on the part of the missionaries, as is shown by the fact that there have been three hundred and sixty-one baptisms and one hundred and sixty-two confirmed. In the several missions there are 2,349 scholars and teachers in the Sunday-schools. Most of the missions are greatly in need of parish buildings to carry on really effective work. The missions in Buck's County have been almose entirely consolidated and placed under the care of the County Center Mission, with headquarters at Newtown, and the Rev. W. C. Emhardt in charge. It is also a practical training school for candidates for the ministry, serving as a test of motive and capacity, especially in those coming from other religious bodies. At Emmanuel church, Quakertown, there is promise of renewed life and activity, and the outlook is more hopeful than for many years past. At Southampton a small chapel has been built, equipped with a bell tower. Substantial improvements have been made at Hulmeville, as well as a new tower. St. Andrew's church, Yardley, has become self-supporting and has erected a parish house at the cost of $8,000. In the spring fifty persons in the district known as Feltonville, which is a rapidly growing section of the city, requested the Bishop to establish a mission in that region. The petition contained the names of sixty-five communicants who were personally interested in the undertaking. St. George's church, Richmond, finds its parish house inadequate to its needs. It is probable that the missionary efforts of the diocese will be concentrated to the building of a commodious church for this mission. An Italian work of considerable promise has been begun here with the reception of sixty communicants into the church. The Woman's Auxiliary of the convocation contributes towards the maintenance of a deaconess at St. Nathaniels, and has given a second automobile for the field work of the County Center Mission.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Important Meetings.

An unusual number of meetings of importance are scheduled for New York this autumn. In Synod Hall on October 8th occurs the annual convention of the Laymen's Efficiency League. This league has had 1,000 men in its classes this year, and at its convention Greek singers will sing, and to show the national melting pot that New York is, delegations of Russians, Italians, Magyars, negroes, Chinese, Japanese, Serbians and Frenchmen will attend.

In Synod Hall on October 12th, Columbus Day, there will be a rally under charge of the Diocesan Missionary Committee, and in the same hall on October 22nd one in charge of the Diocesan Board of Religious Education, cooperating with the same Board of the Second Province.

On October 28th occurs a public meeting of the City Mission Society, and on November 9th, 10th and 11th, the Diocesan Convention. On the opening night, in Synod Hall, the public meeting is in charge of the Laymen's Efficiency League, and on the second night occurs the Bishop's reception. Exhibits are to be made by all diocesan agencies as during the General Convention. The convention is itself to sit three days instead of two, and during its sessions will listen to addresses, at set hours in order that friends may attend, on Missions, Religious Education and Social Service.

Vacation Bible Schools.

In a report on vacation Bible schools just made it is shown that throughout the country the Church is leading all others in number of parishes to have such schools. The movement started in New York in 1901 with five schools, and it assumed national scope in 1907, when it had nineteen schools. This year there were three hundred and forty-eight schools in more than seventy cities, and there were 77,502 children enrolled in them. These children were of all races and colors, and it is claimed that in the six weeks they received the equivalent in Bible instruction of a whole year in a Sunday-school. The banner school was in Bradford, Pennsylvania, with nine hundred and twenty-eight pupils, and the other schools in rank were in Pittsburgh, Chicago and St. Louis. It is claimed that the schools showed laboring men that the Church is interested in their children, and that the Church received through the schools openings to families impossible to be gained by Sunday-schools.

The War and the Churches.

Conferences are taking place in New York, even in August, on the subject of action of the churches immediately following the war. Lutherans of America are preparing to celebrate the four hundredth anniversary of the nailing of the protests to the door of the Castle church at Wittenberg, and they have sent word to the Lutherans of Germany that America wishes to go on with the celebration, no matter what be the outcome of the war. Congregationalists meet at New Haven in October, and will there take up the form of the celebration that in 1920 is to mark the three hundredth anniversary of the landing of the Pilgrims. Both of these bodies announce their purpose to use these anniversaries to further the cause of world peace. Finally, the call for a Church Unity Conference, to be held in Garden City, a New York suburb, in January, will mention, it is said, the matter of

the churches and world peace. This conference is to bring together commissions of all religious bodies of North America, not to talk unity but to consider the next steps in the matter of a World Conference on Church Unity, and what the churches can do in the way of preparedness for permanent peace the moment the end of the present war is in sight.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

Improvements in the Cathedral, Cleveland: Although the regular Sunday and week-day services at the Cathedral, Cleveland, were maintained through the summer, for some two months the men engaged on improvement of acoustics. The four hundred and thirty-three building was in the hands of workpanels of the ceiling of both nave and transcepts have been covered with a thick hair matting, overlaid with cloth, matching the ceiling in color, the latest device for the prevention of echoes and reverberations in large buildings. It is possible that the chancel will have to be submitted to the same treatment, although decided improvement in acoustics has already been accomplished. The cost has been about $5.000.

Bishop and Mrs. Leonard left for the Atlantic seaboard the first of August, and are at the present time in New Hampshire.

Bishop DuMoulin, who, together with his family, has been spending the summer at York Harbor, Me., expects to return to the diocese the first of September. A friend has recently given him $2,000 for a new church at Trinity Mission, Alliance, which sum, together with the amount on hand and a valuable lot already paid for, makes it possible to proceed at once to the erection of the building.

Clergyman's Wife Burned: On Sunday evening, August 15th, Mrs. McClellan, wife of the Rev. Henry L. McClellan, rector of Calvary church, Sandusky, was shockingly and dreadfully burned from a wood alcohol explosion in the family cottage at Lakeside, a near-by summer resort. In the rescue, her husband, who was near by when the accident occurred, was also severely burned about hands and arms. After a few days she was taken to her home in Sandusky, where she is slowly recovering.

SOUTH DAKOTA.

Rt. Rev. Geo. Biller, Jr., D. D., Bishop.

The Parochial Mission Committee is planning to do its part for South Dakota in the holding of missions during the coming Advent. It is planned, if possible, to hold a school at some central point at which some of the clergy may receive instruction from a trained missioner as to the holding of missions, and then going two by two into as many of the parishes and missions as seems possible. The Rev. C. E. Freeman, of Yankton, is chairman of the committee, and the Rev. Paul Barbour, of Sisseton Agency, is the secretary.

Clerical Notes.

Three new young men have come this summer to join the staff of the clergy of South Dakota.

The Rev. John B. Clark, who is the son of the Rev. A. B. Clark, for over twenty-five years missionary among the Dacotahs, graduated from the Berkeley Divinity School in June, was ordained deacon at the Niobrara Convocation, recently held on the Rosebud Reservation, and will start work among the Indians at once.

The Rev. Frank A. Rhea, who also graduated from the Berkeley Divinity School this last June, has come to work among the Indians on the Sisseton Reservation.

The Rev. George W. Dow, who graduated this year from the Seabury Divinity School, has taken charge of the missions at Mobridge and Lemmon, and the Rev. Harold M. Lufkin, who graduated this year from the Philadelphia Divinity School, is to have charge of Webster and Waubay.

A WORD FITLY SPOKEN.

Alan Pressley Wilson.

"I want to bear testimony to the helpfulness of the meeting of the Young Men's Guild last week," said a busines man during the meeting held the following week. "Entirely unconsciously the leader selected a case for illustrating his remarks, and it applied to me. The subject was the Lessons From the Lilies, and was taken from St. Mattnew's account of Christ's Sermon on the Mount. In speaking of the uselessness of worry the leader said, 'Suppose a business man had a note in bank and that note, for a very large sum, were presented for payment, will it do the merchant any good to sit and worry over the situation? If anything, worry clouds the mind and enfeebles the body and some possible avenue of escape may thus be closed to the maker of the note.' Now, that was my case exactly. At the time the leader was speaking I was thinking of the note that fell due in three days. For the life of me I could not see anything with which to meet the obligation, and I was despondent.

"Bearing in mind, though, the exhortation of the leader I refused to worry. Arriving at my office the next morning I closed my door and kneeling on the floor beside my desk, I lifted up my heart in prayer to God. I asked for His guidance and placed the whole matter in His hands. Rising from my knees I felt greatly refreshed, and my work seemed lighter and business was never so good. Without going into details, let me say that a way was provided for me to meet my obligation, and it gives me no little pleasure to acknowledge my indebtedness to the leader of the meeting last week."

Possibly the most uncomfortable and embarrassed person in the whole room was the young leader of the week previous. As happy as he was that he had been used of God to bring comfort and encouragement to one of His children who needed it, that happiness was barred by the fact that he had lead the meeting under considerable protest. He had recently given his heart to Jesus and connected himself with the Church. His pastor had visited him and outlined some active work for him in order that he might grow, and one of the ways of attaining growth, the pastor said, "Is by taking an active part in the meetings of the Young Men's Guild."

The young man was still wrestling with the problem when the president of the guild called upon him and asked him to lead the next meeting, and his first response was a refusal. Telling him that he would not ask him for an answer for a day or two the older man left him. Again meeting him the president found the young man still undecided and it was only the kindness of the older man that finally won the younger one over. Reaching his decision, he applied himself to his preparation and found that the Holy Spirit guided him in the selection of just the helpful thoughts that were needed.

"A word fitly spoken," said the young man's pastor in speaking of it afterward. "That young man is to-day a successful pastor, and he attributes muc successful pastor and he attributes much of his success, humanly sepaking, to the victory he won over himself."

f uiaeRhcignh7wNflu,htmne'saI'-hh:y|m

Lest We Forget.

As we look over the various activities of the Church we are apt to think of them as just so many organizations and forget what they really stand for.

Of course, our lives are to be lived to the glory of God, whether we eat or drink, or whatsoever we do. But the work we are called to do in Christ's Church is especially hallowed. It is just as if our Master Himself had given into our hands an especial work to do for Him. All the loving interest and care that we give the wishes of those we love on earth, and far more, should be given to Him whom our hearts hold most dear.

Promptness in attendance, real vital interest and prayers for the work undertaken, a constant reaching out after better plans for making the meetings interesting and helpful—all these things ought to be the responsibility of every member.

The work is all one, whether we are making plans to put our church equipment in better shape, or whether we teach in Sunday-school or do our share in the Bible Class, or whether we sing in the choir, or help to educate a boy in China. It is all work which Christ has given us to do for Him.—Parish Leaflet.

For the Southern Churchman.

SEA DREAMS.

(Written on "The Saxonia," Bound for Naples, July 11, 1911.)

White clouds, mere draperies, veil the blue inane.
And purpling cloud-flecks fringe th' horizon's line;
Deeper cerulean flows the rippled main
Upon whose heaving bosom we recline.

Our sea-bird, floating calmly, full of grace,
Minding her destined goal across the deep,
Moves as a people's purpose to replace
The present chaos by its onward sweep.

Moves as a mighty sovereign, throned in state,
Borne midst a sea of faces that upturn
To honor Him, their ideal, nobly great,
For whom their patriot heart's with ardor burn—

Moves thus our ship in stately dignity,
Beneath the Temple's dome, whose sanctity
Hangs, overarching her benignity
With the etherial, penetrable sky.

And as our ship, borne by these mobile waves,
In God's own time will reach her haven of rest,
Likewise God's Son of Man, Who lifts and saves,
Shall find His full enthronement in man's breast!

Just as the watery deep upbears our prow,
So is the King of Kings upborne by men,
His car triumphal moving from the "Now"
Into the pure perfection of the "Then."

Restless and vagrant though the minds of men
May be in this unstable realm of sense,
There is a Harbor where is Peace; and when
There anchored, we shall not resail from thence.

—Wythe Leigh Kinsolving.

Christianity and the Community

Thy Kingdom Come on Earth

It is frequently true that men and women who recognize the need for constructive social work in their communities and are eager to see that need somehow met are held at a standstill by their feeling that they themselves lack the equipment or the exact knowledge to assume leadership in the things they know ought to be done. Not a few ministers in our country churches recognize methods of social service which they might start for the good of their parishes and their communities, but they hesitate at the actual attempt for fear that they may not prove able to carry them through. If they know whom to turn for definite advice and guidance, they would be strengthened and encouraged.

We have tried in this column from time to time to bring forward, for the sake of potential leaders like these, some of the definite agencies which are ready to be of service to individuals in leadership for social helpfulness—such agencies, for instance, as the State Board of Charities, the State Board of Health, and the Co-operative Education Association in Virginia, with their more or less parallel agencies in other States.

Recently there has been sent out a bulletin from the Southern Conference for Education and Industry, which describes a new plan that may prove of exceeding value. It proposes the organization of a sort of co-operative bureau of advice and guidance in community service.

The conference, which is the result of a merger of the Conference for Education in the South and the Southern Educational Association, has set itself the aim of "bringing about the co-operation of forces and the concentration of energies needed for Southern development."

At the first session of its Executive Board, held this summer, it was agreed:

1. That the first necessity is to determine an effective plan for a co-operative citizens' organization, including the State, the county and the community.

2. That the second necessity is to bring about a co-working of agencies: agricultural, industrial, social and religious, as integral factors in the large educational program of the county and State.

3. That the community is the basal unit and that the development of its resources, both material and human must be through the activities of its citizens in organized co-operative efforts for definite ends.

4. That it is the duty of the conference to bring the ideas and experiences it collects into the service of community leaders and workers. To do this and to keep the community in constant touch with constructive efforts throughout the South it was agreed that the conference should maintain:

I. A Community Service to include:

1. A school service to bring together the most effective means for increasing the teaching power of the school and for extending its influence to the home, the farm or industry.

2. A Sunday-school service to aid in the training of teachers and in the organization of the work to make the Sunday-school a spiritual agency as well as a guiding factor in the social and intellectual undertakings of the community.

3. A home service to bring about co-operative effort (1) for home equipment and improvement, (2) for the encouragement of household industries, (3) for community undertakings.

4. A farm service to aid in the study of local possibilities to find out the product that promises most and to further group efforts for both production and marketing.

5. A league service for the co-operation of all groups in community enterprises for health, recreation, mental and spiritual culture.

The entire community service, including the school, Sunday-school, the home, the farm and the league will be furnished all towns and country communities that become sustaining members of the conference, each town or community paying the annual membership fee of $10.

II. A County Service to include:

1. A plan of organization for the co-working of the agricultural, industrial, social and religious forces as factors in the larger educational movement of the county.

2. Plans for the development of community centers including school, church and industry.

3. Plans for the training of teachers while at work in their schools, these plans being worked out of the ideas and experiences of district and county supervisors throughout the South.

4. Plans for the organization of the county high school, including both its inner organization and its extension activities. (A special high school service is in contemplation.)

5. Methods of administration to increase the efficiency of the educational system.

The entire county service will be furnished towns, cities or counties that become sustaining members of the conference, each paying the annual membership fee of $10.

III. The College Service to include:

1. Plans for the readjustment of the curriculum to train more effectively for leadership in the essential callings.

2. Plans for the organization of the elementary school, the high school and college, forming a progressive educational course for the individual.

3. The problem of vocational education, especially the part of the college in the training scheme.

4. Information regarding community, county and State organization, together with data concerning progress in constructive efforts.

5. Extension plans in operation in high schools and colleges, together with proposed lines of development.

The entire college service will be furnished the colleges and universities that become sustaining members of the conference, each paying the annual membership fee of $10.

How will these services be conducted?

The masses of materials brought together at the annual sessions of the conferences will be "digested" into the different services. These materials largely come from the efforts of committees with members in every part of the South, hence they are fresh from the field.

During the past year a large number of workers who cannot regularly attend the annual meetings, have agreed to make investigations to try out plans and report results, and at the same time let us know of the investigations and experiments of others.

The conference thus becomes an "Association of Workers" extending throughout the country, some struggling for the school, others for the Church, others for the home and farm, all for the community. The Executive Board acting as a focusing agency turns the experiences and conclusions of this large group into the service of the individual worker and community.

Among the means to be employed in doing this are:

1. A periodical for all conference members, containing materials of general interest brought together (1) at the annual session, (2) throughout the year. (This to take the place of the volume of proceedings heretofore published.)

2. Regular communications to sustaining members, individuals, communities, counties, colleges—giving details of plans, accounts of experiences, reports of results, all other help possible in working out the program.

3. Answers to inquiries from sustaining members regarding methods and problems, these inquiries to be submitted to groups of experts in all sections of the country.

4. Visits from conference workers. Every effort will be made to have communities, counties and colleges that become sustaining members included in the itineraries of educational, social, agricultural, industrial and religious leaders to aid in each line of work.

5. Co-operation with state, agricultural, social, educational and religious organizations in organizing programs to aid in community development. The meetings of these associations will afford opportunities for conferences of community workers.

How to begin the service.

The following plan we believe is most likely to bring permanent results:

First. The county becomes a sustaining member of the conference. If it is not practicable for the county itself to pay the membership fee cannot this be done by a group of five leaders: the county superintendent, a Sunday-school worker, a woman leader, a farmer and a business man, each paying $2? The group can be selected so that it will form a county committee to get all forces to work together in the development program. The conference service will keep the committee in touch with county movements throughout the South, bringing plans for organization, for school administration and supervision, and for organized effort for home-making, for marketing and for both the increase and betterment of crop production.

The next step will be to determine the rural towns and country centers that have possibilities for community development. Becoming sustaining members, these centers will get the community service to keep them in touch with workers throughout the South and to give them the benefit of their ideas and plans. As with the county, this can possibly be done through a group of leaders that will form a community committee.

For further details and information address

A. P. BOURLAND, Executive Secretary,
508 McLachlen Building, Washington, D. C.

We sometimes think, perhaps, that Martha of old was reproved by our Lord for her care for many things, but we may be sure that Martha's care and diligence and thoughtfulness were some of the influences that made that home at Bethany a place that Jesus loved to visit. We may think of her not only as a home-maker, but a missionary as well. She was the bearer of a message so sweet and impelling that I would every Christian woman might bear the same to some weeping sister, "The Master is come and calleth for thee."—Selected.

Church Knowledge and Nurture

TEACHER TRAINING, ETC.

(Continued.)

An Address Before the County Sunday-School Association of Culpeper, Va., Aug. 18, 1915.

The Bible forms an important part of a course upon Teacher Training. See the share given to it—twenty lessons out of fifty; forty lessons out of 100. The mechanic has his special tool; the soldier his special weapon. The Christian has his guide book. The Holy Spirit has His sword. The teacher has his text-book. The pupil should learn divine truth from its various sides broadly. He should be taught it clearly and intellectually. He must be shown its relationships, part to part. This includes the work of the Son of man as related to that of the Father, and that of the Holy Spirit to each; also that of every Christian to his Lord and to his brother. So the teacher must have a **working** knowledge of God's Word. It is his chief tool. He has in reach dictionaries, maps, explanations. General Lew Wallace wrote Ben Hur from such help ere he visited the Holy Land. The teacher should know Jerusalem as well as he knows some neighboring large city to his home town; on which side of it stood Herod's palace; where the gate to Joppa, or the one to Jericho; the site of the temple; the valley of Kedron. He should know Palestine as well as he knows his own State; its general divisions; the location of the twelve tribes, of Galilee, Samaria and Judea; of chief cities like Hebron, Bethlehem, Nazareth, Capernaum, and, of course, Jerusalem. He should have a general outline in mind of the story of creation, of the patriarchs, of Israel's history in Egypt, the exodus, judges, kings, captivity, return and Maccabean period. He should have a fair knowledge of Christ's life, birth, infancy, obscure years, year of manifestation, of popularity, of opposition, the last week and forty days after the resurrection. He should be able briefly to state the history of the Acts of the Apostles and general character of the rest of the New Testament. When a prominent man or woman, in either Testament, is mentioned, he should be able to give at least one or two facts in his life. This may be considered pretty full knowledge for a clergyman's work. It is suggested here for the teacher, not as the work of one year or two, but the teacher does not work for one year, but usually for many. His knowledge, if he is faithful, is ever increasing. This is a plea for systematic knowledge and a store of it in condition to be used. For the teacher must not only give his pupil knowledge of the materials of the Old and New Testaments, but be able to deduce principles from them and impart divine truth illustrated in so many ways in God's Word. The pupil must be taught the meaning as well as material of Holy Scripture, and grow "wise unto salvation."

⚜

Organization is recognized as a necessary part of a Teacher Training Course. Of course rector and superintendent must know what it is. So must the teacher to appreciate its value. The automobile or bicycle running down the street, with many loose nuts and joints —oh! the noise and rattle! Oh! the confusion and noise in a loosely organized Sunday-school. How the pauses to find what to do next encourage whispering, and movement in the restless scholar, window gazing, if possible, and barter in pocket values. The teacher, not himself organized, irregular in attendance, tardy at times, blue and fault-finding, knows not how much he hinders the progress of the school until he studies organization. He is not a fly on the Sunday-school wheel, small enough to be carried around unnoticed. He is a nail in its tire, and the whole wheel losing buoyancy, drags. The teacher understanding organization, and accepting it, can liken himself to a spoke, and every teacher may know he is necessary as a spoke to hub and tire, to the usefulness of the school. Each teacher should count one hundred per cent. in his school. Organization is necessary for teachers and superintendent, for finances, the music, even the superintendent's bell needs to be organized sometimes, the department of missions, and especially the graded school of today.

⚜

The Results of attendance upon Teacher Training classes well used is the best proof of the need for them. The teacher who knows himself and how to use his talents gains something of the confidence of the trained nurse in the sick room, or farmer on his farm. Understanding better child life, he controls more carefully inattention and stimulates interest, while he draws from his own resources of God's book materials for the lesson and appropriate presentation of it to the special pupils in his care. He conforms thoughtfully to the rules of the school, and the superintendent has his constant support. The trained teacher is ever in demand, and his work is noticed. In the Englewood Christian church, Chicago, four graduates were the fruits of the first year of Teacher Training. The next year thirty took the course; and forty-two pursued advanced study at home. In Dayton, Ohio, a union class was held by the Y. W. C. A. in the Union Biblical Seminary. It produced fifty-eight graduates, representing thirteen denominations and thirty-five congregations. These graduates taught classes in their own churches the next year, three classes in the Y. M. C. A., a union class and some local classes. In Windom, Minnesota, Prof. A. M. Locker graduated fifteen teachers in 1908. He followed these up and found among them the next year two county teacher training superintendents, four Teacher Training teachers; three superintendents of graded schools; one superintendent of a Sunday-school; one president of a city Sunday-school association; one president of a county Sunday-school association; one secretary of a county Sunday-school association, and the others were teaching in various Sunday-schools.—Rev. F. McElfresh.

⚜

Religious Education is commanding more and more attention from the Church at large. Forty dioceses have placed their share of the Board's support in the diocesan budget, bringing the assessments for the same on the whole diocese. In 1912 the Church gave $1,600 for religious education; in 1913 $6,000; in 1914 nearly $12,000. Twenty-four dioceses paid their full apportionments; twenty-one paid more than half. The Rev. William E. Gardner is general secretary; the Rev. Lester Bradner, Ph. D., is director of Parochial Education; the Rev. Stanley S. Kilbourne, director of Collegiate Education. The apportionment on the whole Church for 1915 is $32,652. Under the care of this Board comes provision for Teacher Training where it does not originate in diocesan committees. Diocesan schools of religion are being promoted by it. Some are like the city schools of St. Louis in 1913. These require joint effort of the city parishes, with a faculty chosen from the city clergy. The membership of the school is not limited to teachers. In St. Louis 250 attended, 396 teachers studied by correspondence, some of them being teachers of others, so bringing the number benefitted up to a thousand.

⚜

Items of Interest: A commission on Religious Education is very active in Found du Lac. It has inquired into the causes of efficiency in its Sunday-school work. It recommends as a remedy, a graded school wherever there are more than fifty pupils; a school attendance equal to 55 per cent. of the communicant membership; two persons in every parish studying in a Teacher Training school; regular lessons in missions; a font roll and adult Bible class in every congregation; provision for child worship every Sunday.

The Kentucky Diocesan Board has been planning for some time for a Church School of Religious Instruction. A general meeting in its interests has been called in the Cathedral for October 12th. Every Wednesday, for ten weeks, the school will be held here from 8-10 P. M. The officers, faculty and subjects taught will be as follows: The Rev. F. W. Hardy, principal; Miss Edith Campbell, secretary and treasurer; the Rev. J. M. Owens, "The Gospels and the Life of Christ;" the Rev. R. L. McCready, "The Catechism and Christian Doctrine;" the Rev. D. C. Wright, "The Old Testament;" the Rev. H. S. Musson, "Church History;" Miss L. L. Robinson, "The Apostolic Church (Acts and Epistles)."

⚜

A Social Service course for pupils by correspondence is prepared under the care of the Executive Secretary of the Joint Commission on Social Service. It consists of ten lessons, giving a general idea of social service, of local problems, specific phases of local problems and methods by which the Church can cooperate with secular social service agencies. It has the approval of the Rev. Dr. Peters, of St. Michaels, New York; Dr. Edward T. Devine, director of the New York Training School of Philanthrophy, and Dean Susan T. Knapp, of the New York Training School for Deaconesses. Its registration fee (which includes necessary text-books) is $3.00. It is conducted as a part of the correspondence school of the General Board of Religious Education, 481 Fourth Avenue, New York City.

(To be continued.)

Successful insincerity calls for an amazingly good memory. If we were insincere in something that we said yesterday, the danger is that we may say something to-day that contradicts and exposes yesterday's remarks. A business man who was telling of the satisfactory settlement of a lawsuit, said, in describing how some of his transactions had been investigated, "I never have to remember what I say." That is a pretty safe principle for our everyday dealings with each other. To tell the simple truth, in complete sincerity, under all circumstances, entirely relieves us of the necessity of using a watchful and alert memory in order to make our statements hang together.

Family Department

God's Sorrow and Man's Sin.

(After an ancient mode.)

Upon a harde and lifelesse tree,
The flowrie woods amonge
I saw a Kinge y-crowned with thorne
That there in sorrowe honge.
I felte a sharpe and bitere winde
That in the branches blewe;
Full sore itte smote Hys tendere limbes,
And did Hys paynes renewe.

I sayd: "What menes this biter winde?"
A voyce to me replyed
"Itte is the brethe of wiked menne
That mocked Hym when He deyed."

And whiles I watched, from oute the deepe
A murkie cloude drewe nighe;
Itte hidde the fayre and yellowe sonne,
Itte coverede alle the skie.
Then cryed the Kinge in anguish sore,
For now the Lyghte was gone;
And He, that reyned so royale,
Was left to deye alone.

"Oh whence," I sayd, this darkling cloud?"
A voyce to me replyed
"Itte is the blacke of manne Hys sinne,
For dole of wich He deyed."

But sudene from the murkie cloude
A showere of rayne ran downe;
Itte set a jeweled coronall
About the thornes crowne;
Itte fele upon Hys parched lips,
Itte esed Hys bitere payne,
And now upon that woefulle Tree
The sonne shone oute againe.

"How blest," I sayd, "this heling rayne!"
A voyce to me replyed
"It is thy teres of penitence
That helped Hym when He deyed."

—Springfield Churchman.

Do Missions Pay?

Dr. John C. Silliman, Practicing Physician of Palestine, Texas.

Do Missions pay? That was what I wanted to find out, and to be entirely free to pronounce an intelligent verdict I made up my mind to go where missions were and see for myself. How easy it is to comment wisely on things about which we have only hearsay knowledge! For many years I had been giving to missions, as I could. I now determined to see just what had gone with the money.

Did you ever feel weary as the good pastor called on you to "give to our needy missions," or the committee waited on you for your contribution? Did it ever seem that you were dropping your money down a long, dark well which you could never hope to fathom, and whence there was only a splash now and then, with a faint glimmer of light way down there, as your dollar hit the bottom? I see you smile with me at this comparison, yet it fairly describes the condition. So, as I say, I determined to go.

How well I recall the beautiful night in April when the islands of Japan were first seen—hazily, mistily, far in the distance—far in the moonlight it was, and the sea as smooth as a sea of glass, with the air as soft and balmy as any poet could wish, and yonder, in the very shimmering pathway of the moonbeams, far to the west, at last, Japan!

In the quiet, as I stood there thinking, thinking, there came to me the voice of a friend at home, a banker, and he seemed to repeat the words spoken to me at our parting a fortnight before: "Doctor, when you go over to China and Japan, I want you to come home and tell me whether the mission movement is actually making an impression over there, or whether it is merely scratching the surface and accomplishing nothing deep and permanent." I promised myself then and there to bring to that banker friend and all like him the truth in sober earnest, good or bad as the condition might prove to be. I determined to put aside all preconceived notions, all friendly or unfriendly bias, and with detached mind view the field calmly, critically even, and having returned, report my impressions as an alert mind had registered them.

We were away from home about five months, and spent three weeks in Japan, six weeks in China, and three in Korea. We met over two hundred and fifty missionaries on the field, and were entertained (I speak for myself here) in seventy-one of their homes. We stopped in upwards of forty cities, towns and villages in the Orient. We held conference after conference with the various mission stations, often lasting throughout the day and rarely on into the night, where every aspect of the great mission work was exhaustively threshed over. The problems and progress of the work, the particular difficulties, general or local, the needs of the field, plans for the future, these and a dozen other matters were thoroughly discussed in the most candid fashion.

We traveled with the missionaries in almost every conceivable manner, by steamer, canal boat, rickshaw, donkey, automobile, chair, pony, cart. We itinerated with them, ate with them, slept with them, heard them examine native prospective church members, and time and again we addressed (through an interpreter, of course,) Christian congregations. In our long journey we visited their schools, churches, chapels, hospitals, kindergartens, and their colleges and seminaries. It would be safe to say that we saw as much as any outsider could hope to see, and were in every way missionary except in name only. Nor did we, you may be certain, fail to visit every Buddhist temple or Shinto shrine that could be reached on our itinerary. We went to observe their worship at the great popular temples in Tokio, Kioto, Peking and other places.

Mission work pays. I say this truly and without hesitation or evasion. After a personal inspection of practically all of our stations in the Orient, as well as having had some insight into the work of other denominations, I say it pays. More, I do not regret one dollar that I have put into it, little enough to be sure. If I could I would not now recall a single dollar from that work and put it into any other instrumentality for good that I know of. I expect to support missions and missionaries as long as may be necessary, as my means will allow. If every member of our church could have such a trip as I have made through mission fields, or could in some miraculous fashion see the whole work at a glance along with the actual experiences involved, I believe most of our membership would feel as I do about this matter.

Let me not be misunderstood. There are not a few mission problems looming like mountains above the horizon and still seeking for solution. There have been woeful mistakes of mission policy and judgment at times. If anything at all wrenches the heart of the observer of mission work in the field, it is station jealousies and personal antagonisms amongst the workers themselves. This is manifest in small degree in places and cripples the general effectiveness. When we realize, however, that we are yet on earth and missionaries are, after all, only human beings just as we are, with like passions and failings, we cannot expect perfection in their work and will not find it. All being said and done, yet —IT PAYS.

For the Southern Churchman.
An Incident.

M. D.

An otherwise uninteresting trip this summer was made beautiful by the following incident: Not long after leaving my home station I was attracted by the frequent earnest looks of a young girl of about thirteen years of age, who was seated across from me. She had a sweet, interesting face and had as companion a lady, seemingly her mother. After we had compassed about half the distance to my destination the child came over to me and putting a hand on my shoulder said, "I want to speak to you before you get off the train. You are so much like my grandmother I have not been able to help watching you, and I just wanted to tell you of it." Of course I replied that I felt the compliment and gave her assurance of my appreciation. She said her home was in Tennessee, and I did not think to ask her name. I said I felt sure she would be a credit to that dear grandmother when she grew to be a woman, and knew a child who so loved the memory of a dear grandmother, must be of unusual character. Going back to her seat she seemed to sleep, leaving me cheered by a beautiful incident of my journey. When I reached my station, thinking she was asleep, I got off without a greeting as I passed her, but when I was in the midst of my people, who met me on the platform, she called me with her head out of the window, "Good-bye, good-bye, grandma!" I think that was most thoughtful of the child, and though we passed as "ships in the night," it was a bright and pleasant, though brief, interchange of greeting between the dear, sweet child and the "grandmother" resembled.

What is Horsepower?

Many years ago, before most of the motors of to-day were thought possible, man used the horse to turn the wheels of his machinery by means of a tread-mill. In this way the horse came to stand for a unit of power according to the size of the machine he could work effectively.

When engines began to displace horses, because they could develop several times the motive power, it was natural to refer to their capacity on the basis of a horsepower unit, by speaking of an engine as being able to do the work of two, three, four, five or more horses. And so the custom was established of making use of the term as descriptive of power.

The fact is that a "horsepower"—or simply h. p., as it generally figures in engineering descriptions—really means a greater power than is expected of a horse and greater than he is capable of. It means the power to lift 30,000 pounds one foot in one minute.

The continued use of the old term to indicate this modern unit of power for an engine or motor illustrates how for want of a suitable substitute, custom will keep alive a term that has lost its apparent significance.—Canadian Churchman.

O Let Us Live!

O let us live while living!
Intense, expectant, sober too,
Receiving all, all giving,
Let's think and suffer, dream and do,
Concerned how well, and not how long
We live, how pure we are, how strong.

A young Man cried, "'Tis finished!"
His life went out and yet goes on,
Life brief, but undiminished:
With God He lived in unison,
With man in perfect sympathy—
He lived?—He lives! eternally.

—The Lutheran.

Parental Obligations.

All human relationships are reciprocal. And the obligations that grow out of them are reciprocal. One can not read the Bible carefully without being struck with the recurrence of the term "one another." It is the key to the whole realm of what is called sociology. It touches the vital spot of human intercourse, for it suggests the golden chain that links us all together, not merely in a mass, but in a network of pairs. Every human being pairs off, under this law of nature and of love, with every other being.

It is not unusual to emphasize one side of this mutual relation and responsibility and to forget the other. Nothing is more common than poetic and eloquent appeals to children to remember gratefully their parents and to repay with loving and unselfish service the care and kindness which these rendered in infancy and youth. But what pastor does not know how many children never knew a real father or mother, never received the justice and thoughtful tenderness which are the parent's duty and the child's birthright?

If obligation is on either side, that of the parent is certainly primary. Parents owe their children more truly than children owe their parents. For the parent created the relation and brought the child into the responsibilities and cares of life with no opportunity for choice on the child's part. Precipitated by the parent's choice and act into the helpless dependence of infancy and childhood the little one is entitled to the fullest care and devotion. And this parental duty extends beyond the region of material comfort. It is not enough to feed and clothe and house and nurse and educate one's child. There is a great inner life of delicate, tender feeling, a sensitive spiritual organization which may be easily torn and lacerated and made to suffer for life, and which calls for gentle and gracious and just and tender care. Impatience and crossness, coldness and neglect, injustice and roughness, ignoring childish feelings and over-riding childish rights are refined forms of tyrannous cruelty.

Many adults look back with a shudder or a pang on their childhood days. The only parental love that they knew was that selfish devotion that seeks to gratify itself in the life and conduct of the child, never looking at the latter's standpoint or losing itself in the latter's life and wishes, but imposing its own will on the child. "Love seeketh not her own." True father-love, genuine mother-love seeketh not its own, but seeks the real happiness of the child and puts itself to this end sympathetically and thoroughly in the child's place. To insist that the latter shall always take our way, choose after our preferences, look through our eyes, meet our wishes, is not parental love; it is self-love.

We hear much of ungrateful and disobedient children, lacking in a sense of filial duty. Traced back to its causes, this might be accounted for very largely by the fact that they are the product of a bad domestic environment, the children of those who were lacking in a true sense of parental obligation, whose love was selfish and self-willed. Those who do not truly live for their children cannot expect to rear children who will truly live for them.

Normally and as a rule, good children may be expected of good parents. It is not without reason but from a profound insight into the facts of human life that the word of God charges fathers not to provoke their children to anger and not to be bitter against them. In one flash of light these directions expose and condemn a world of parental injustice, tyranny, lack of fairness and sympathy, disregard of children's rights and cruel wrongs to childish feeling. Nothing is ever truly, divinely just except purely unselfish Love, the love that will not unseasonably spoil or unreasonably repress and neglect.—Christian Observer.

Faith.

There was once an aged hermit in the Egyptian desert, we are told, who thought it would be well with him if he had an olive tree near his cave. So he planted a little tree, and, thinking it might want water, he prayed to God for rain, so rain came and watered his olive tree. Then he thought that some warm sun to swell its buds would be advisable, so he prayed, and the sun shone out.

Now the nursling looked feeble, and the old man deemed it would be well for the tree if frost were to come and brace it. He prayed for frost, and hoar-frost settled that night on bar and beam. Next he believed a hot southerly wind would suit his tree, and after prayer the south wind blew his olive tree and—it died.

Some little while after the hermit visited a brother hermit, and, lo! by his cell door stood a flourishing olive tree.

"How came that goodly plant there, brother?" asked the unsuccessful hermit.

"I planted it, and God blessed it and it grew."

"Ah, brother, I, too, planted an olive and when I thought it wanted water I asked God to give it rain, and the rain came; and when I thought it wanted sun I asked, and the sun shone; and when I deemed it needed strengthening, I prayed and the frost same—God gave me all I demanded for my tree as I saw fit, and yet it is dead."

"And I, brother," replied the other hermit, "I left my tree in God's hands; for He knew what it wanted better than."—American Messenger.

The True Missionary Spirit.

No one who believes in missions ever asks, when are they to end? They will end when Christianity ends. I would say, what I have said elsewhere, if any one should inquire, when may we stop giving? the best answer is in these words, "When the Master stops giving to us." If, then, they are never to end and we are never to stop, let us learn to interpret missions. Missions are simply our love and faith put into practice. The expression of our Christianity is not in self-congratulation that we are saved, but in that we rejoice and in some way contribute to the saving of others. Missionary indifference has only one meaning and that is hindering the plan of God. Belief in missions is identification, self-committal to the cause of missions. Must we do something for missions? is the inquiry of vague duty made weak by faltering faith. When and where and how long may we do something for this cause? is the quest of love made strong by its desire to help God.

Missionary responsibility is not a matter of apportionment, nor percentages, nor a day's income; it is a matter of interpretation and inspiration. Apportionments and tithes and percentages are to awaken the conscience to show, not how much, but how little we are giving. They deal with the minimum, the lowest standard of duty. The maximum is entrusted to love and gratitude. If we estimate our efforts by percentages and by comparisons, we may be tempted to think that we give too much. There is an honor for being charged and responsible for the large things of God. In such a spirit some have braved great difficulties and adventured heroic things for God, believing that the principle is right and then striving to develop the abilities. The surest way to make the raising of missionary offerings difficult is to accept them as a difficulty, and then accept our own interpretation. The easiest way is to try, for we always can do all that we are willing to do, but we shall be disappointed in expecting any more of unwillingness than experience has taught us to anticipate from indifference. Let us not say we could if we would; let us stand for this, we can and we will.—Bishop Woodcock.

Helping Always.

It often happens that the departure, from this earth, of some kind man or woman, causes detriment, if not disaster, to some work or institution wherein they used to feel much interest. They made their gifts to it year after year; and now they are gone, and the gifts cease.

The church, the school, the hospital—which they loved and aided—can count on them no more, though needing their help as largely as ever. Their heirs dwell in other regions of space or thought, and care nothing for their oldtime concerns.

Again, there are people who, for one or another reason, were not active in charities during their sojourn in the world, but who, as they are about through with it, wake up to a desire for generous benevolence—wish to do something for causes they formerly neglected or were unable to assist.

In both cases, a way stands open for continual service. Let those who have been prospered in worldly affairs, so that they leave behind them lands or money more than sufficient for all just provision for their children and other dependents, put into their wills bequests to this or that benevolent institution, which will carry on the same ministry to human pain and need that the testator used to show or has finally come to recognize.

Let people provide for a perpetual contribution towards the support of the

church wherein they worshipped, of the hospital whereby they alleviated poor folks' diseases, of the school wherein they did somewhat toward the intellectual and moral training of girls and boys.

When they were alive on earth they gladly undertook such service, and they can, if they will, keep on in it after they are dead.

As we all know, there is an immense amount of it now in the world. If all the institutions now supported, wholly or partially, by bequests and legacies were wiped out the misery ensuing would be incalculable. This nobody can deny.

But the mistake is common of supposing that, because one cannot bequeath a great deal he or she need bequeath nothing. It were as reasonable to say that, because one cannot give largely while alive, he need give nothing.

A hundred dollars toward the endowment of the parish means five dollars every year to its income. A dozen people making such a bequest would very decidedly assist in supporting that parish. The sums wasted on monuments in cemeteries—which nobody looks at in admiration—could far more wisely serve to preserve a memory and perpetuate an influence, by being devoted to religion and charity.

It is natural that we should crave to be remembered on the earth—it is natural and right that we should wish to keep on doing good on the earth—and both these desires can be subserved by our taking thought to place in our wills some bequest to the work of Christ's church for the glory of God and the welfare of man.

Yes, we can be "helping always," and so be always gratefully remembered.—Palm Branch.

The Gathering Place.

Life changes all our thought of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place;
A Home unhurt by sighs or tears,
Where waiteth many a well-known face,
With passing months it comes more near.

It grows more real day by day;
Not strange or cold, but very dear,—
The glad home-land not far away,
Where none are sick or poor or lone,
The place where we shall find our own.
And as we think of all we knew,
Who there have met to part no more,
Our longing hearts desire Home too,
With all the strife and trouble o'er.
—Robert Browning.

Good men everywhere and at every stage of spiritual life have been aware of the subtlety of their own souls in the matter of prayer, and have taken precautions to outwit that sublety. It is a true sign that the good fight has begun in earnest within a man when he sees through himself and takes steps to outmanoeuvre his own weaknesses. For there is always the danger that we shall fall away from our own best moments; and that man shows himself to be in earnest who lays plans to make it as hard as possible for him to unsay in his flat hours what he said when his spirit was aglow.—Ex.

What is thy faith who sayest, "I believe in God the Father," and yet livest not as if God were, and were thy Father too?—H. H. Yeames.

For the Young Folks

Yes, I'm Happy.

I am happy all the day,
For I labor to obey;
Very happy, too, am I,
For I earnestly do try.

I am happy and content,
For my efforts all are bent
To be helpful, true, and mild,
As becomes God's holy child.
—Lewis Ostenson.

For the Southern Churchman.

Life's Young Day

Mary Barrett Howard.

CHAPTER XIV.

The New Pet.

Mary Elizabeth, her feet bare, her frock torn and soiled, was tilting on the branch of an apple tree, the guest of Katrinka Knauber. Her costume and the hour proclaimed her an exile from polite society, for, although in this quiet village children of "the best families" were permitted to revel during the morning hours in the delights of mud pies and tree-climbing, untrammeled by starch or shoes, it was an unwritten law that as lunch time came they should submit themselves to the hands of their nurses and remain clothed for the rest of the day, in the garments of civilization.

But on this particular occasion Mary Elizabeth had been an exile from the parental roof ever since an early hour in the morning, when Lollie Martin had run across the street to announce boastfully that Jack Trevor had invited her, Lollie, to accompany him that very afternoon to the village drug store to have a drink of "strawberry and vanilla mixed." Soda water, to the two little girls, was a great treat, it was so delicious while it was going down, the gas it contained stung their little noses and brought tears to their little eyes so inevitably, that it was endured with the fearful fascination which is so well expressed by Browning in the lines: "How mad and sad and bad it was, but oh, how it was sweet!"

Therefore had Mary Elizabeth forfeited her favorite dinner of broiled chicken, green peas and cherry pudding and fled to the congenial society of Katrinka Knauber, in the desperate hope of finding an antidote for her grief by indulging with that cheerful young outcast in a perfect orgy of mischief. It was not alone an ever-present craving for ice cream soda, however, that had reduced Mary Elizabeth to such desperate straights, but the fact that Jack Trevor had extended this marked attention to pretty Lollie Martin and had slighted her, convulsed her with rage and grief.

Katrinka, frowned upon by careful mothers, had her good points, nevertheless. She seemed to divine Mary Elizabeth's unspoken wrath, and she suggested as a balm for her feelings several entirely new and interesting pieces of mischief. When at length, wearied by their lawless wanderings, the two little Ishmaelites, long after an orthodox dinner hour, returned to the tumbledown habitation which Katrinka called home, she generously insisted upon sharing with her guest the bread and molasses with which the widow Knauber was wont to attempt to satisfy the appetites of her little brood. Mary Elizabeth adored bread and molasses, chiefly because this delicacy never appeared on the Carrol table, and, in the enjoyment of a generous slice, she had almost forgotten her troubles, when, glancing down from her lofty perch she descried Lollie Martin mincing up the street in her best pink muslin and a triumphant smile, while by her side marched Jack Trevor, holding a pink parasol above the head of the little maid with an air of devotion which caused Mary Elizabeth to sink back among the apple blossoms like a collapsed balloon.

Throwing her arms about the great tree she hid her face against the rough bark and sobbed so piteously that Katrinka was at her wit's end to comfort her. Several tempting pieces of outlawry had been proposed by the alarmed hostess and negatived by the afflicted guest with a hopeless shake of the head, when a grunting in the stye below suggested a new idea.

"Cry no more, Mary Elizabeth," Katrinka adjured, "an' I vill gif you von leedle peeg to haf vor your own."

Like a flash the afflicted one was out of the tree and down on her knees in the rivulets of water that ran through the pen, her tears dried as if by magic. For Mary Elizabeth adored all dumb creatures, and now when the difficult task of choosing one little piglet from among ten, each more beautiful than the other, had been accomplished, her recent grievance had vanished from her mind.

"I tank you better vash him bevor you dake him home, Mary Elizabeth," recommended Katrinka sagely.

Although Mary Elizabeth was already embracing her chosen pet with reckless fervor, she recognized the soundness of this advice, and in spite of piggy's protesting squeals, he was held under the pump and thoroughly washed with the help of a scrubbing brush and soap brought from the Knauber kitchen.

Her eyes shining like stars, Mary Elizabeth deemed it the part of prudence to look around when she reached her own gate, but finding the coast clear she stole quietly into the house and up the stairs to her pretty room. Turning back the covers of her dainty white bed she laid her newly-acquired pet carefully in it. Fearing that the light summer blanket would be insufficient for warmth, she went to her mother's wardrobe and took out a shawl of pale blue canton crepe and wrapped it about the piglet until only a pink nose and two bright eyes showed from its folds. Whether the piggy worn out by his struggles and chilly from his unaccustomed bath, appreciated the luxury of a clean, soft bed will never be known, but it is certain that he laid his head on the pillow and closed his eyes as one who would say, "Leave, ah, leave me to repose."

But Mary Elizabeth, unable to obey the mute suggestion and tear herself away from this entrancing pet, drew her little rocking-chair to the bedside and began to sing softly:

"Hush, my babe, lie still and slumber,
Holy angels guard thy bed,
Heavenly blessings without number,
Gently falling on thy head."

Pretty, black-haired Norah had been delegated to go abroad and seek for the wanderer, and was just commenting

her toilet, for, as it was the custom of Mary Elizabeth to go, as the maid expressed it, "traipsin' off to goodness knows where, every time the world went awry with her," no great anxiety had been felt on her non-appearance at the dinner table.

But as the girl stood before her glass, regarding with pardonable pleasure a trim figure in a fresh blue and white cambric frock, she heard Mary Elizabeth's voice chanting the soothing notes of good Dr. Watt's cradle hymn. Hastening in the direction of the song she stood transfixed on the threshold of Mary Elizabeth's room. A shriek of the housemaid brought every member of the family to the scene of action, and a chorus of horrified exclamations arose to heaven as Mary Elizabeth was discovered defying Norah's attempt to remove the unusual occupant of the little white bed.

"O, Mary Elizabeth—your pretty white bed—and my best shawl!" her mother wailed.

"Of all the quare outrageous childer thot iver I seen!" Katy muttered crossly.

"Where in the world did you get the creature, child?" her grandfather demanded, adjusting his spectacles with a judicial air.

"Katrinka Knauber gave him to me," faltered Mary Elizabeth.

"Are you sure it was her's to give?" her grandfather continued.

"I—I don't know, grandfather," Mary Elizabeth acknowledged.

"Don't you know that if it was the property of Mrs. Knauber, that you practically **stole** this pig?" pursued Mr. Owen, with unusual rigor.

"Yes, Mary Elizabeth, there isn't a cent's worth of difference between you and Tom, Tom, the piper's son," declared her father.

Then Mary Elizabeth turned upon them, and in one impressive storm of words she told of her wrongs. "There doesn't a single person in this whole world love me," she concluded tearfully, "an' I can't keep even a pig to comfort me!"

She cast herself upon the bed, clasping the little pig frantically to her heart, while the expression of the disapproving faces around her changed suddenly.

"An', thin, come now, alannah," coaxed Katy, "don't ye be falin' loike thot! Sure an' I'll bake yez an illigant little cakeen if ye'll be afther takin' the crathur back to its poor mother, who'll loikely be scratchin' fer it fit to break the heart of her."

"Faix, an' there's no nade to be tellin' the child such romances," Norah said indignantly. "It's mesilf that'll he havin' the trouble o' carin' fer the little pig, but I'll not be scaldin' the soul of her fer the want of it."

"Norah may go and buy the little creature if Mrs. Knauber is willing to sell it," Mr. Owen said, hastily slipping some money into the housemaid's hand, "and if your parents will not consent to its remaining here I'm sure that Miss Durbin will allow you to keep it—er—somewhere on my premises," he ended rather lamely, the vision of a justly incensed housekeeper arising on his mental horizon.

"But she **may** keep the pig, of course she may," sobbed Mrs. Carrol, kissing the cheeks hidden in a tangle of curls. "But, don't you think, dearest, that piggy would be happier in a nice little pen in the barnyard?"

"Undoubtedly he would," Mr. Carrol interposed briskly. "Come along, Mary Elizabeth, we'll go and tell Peter to build one for him, and then we'll have the horses put onto the carriage and drive to Ellington for some ice cream soda."

Mary Elizabeth's wails ceased abruptly. Perhaps piggy **would** be happier in some nice, oosey mud.

"Will you go too, grandfather?" she demanded.

Now, this was the hour sacred to the arrival of Mr. Owen's beloved "Tribune," when he was accustomed to sit in the afternoon sunlight, drinking deep of its famous editorials. Moreover he loathed soda water, but he responded without hesitation:

"Certainly, dear child, if you wish me to do so."

Somewhat later, Mary Elizabeth, enthroned on the front seat of the "surrey," enjoying the coveted honor of driving the spirited horses, espied two familiar figures plodding along the dusty road. Lollie Martin's face wore a look of satisfaction, but her escort was unmistakably bored, for to a boy who had experienced the infinite variety of Mary Elizabeth's society, the rosy, stolid Lollie was as water unto wine.

Mary Elizabeth bowed in the manner of the "haughty" princess of her fairy books as the carriage met and passed the little couple, and after a moment she said:

"I think it's lots nicer for a little girl to be tooked by her own folks to get ice cream soda instead of goin' with a boy—a horrid boy like Jack Trevor—don't you, daddy?"

"I do, indeed," her father answered, giving Mary Elizabeth a great hug.

(To be continued.)

When Ruth Was Sick.

There were six of the Gray children, and all were boys, except one. That was baby Ruth. Being the only girl, she was, of course, the pet of the family.

About the middle of June Ruth was taken suddenly ill. The doctor had been very much worried about her, but now she was getting better, and the Fourth of July was near at hand. Robert and Clifford and Alvin had been saving up their money all summer. Ted and Joe had not been quite so thrifty, but among them all they had managed to get together five dollars—enough for quite a celebration, they were confident.

"I am sorry to disappoint you, children, but the doctor says Ruth must be kept very quiet for a week or two longer, or she may have a relapse," their mother said to them, two days before the Fourth. "You will have to give up the idea of firecrackers and fireworks. We must think of some other way to celebrate this year."

Instantly a cloud settled down on each little face.

"What will we do with the money that we've been saving up?" demanded Robert.

"There are other things besides powder that you can celebrate with," replied Mrs. Gray.

"But nothing that we can enjoy as well," declared Clifford, with a pout.

"I think some flags around the house would show as patriotic a spirit as burning gunpowder," asserted his mother. "Flags will last. Gunpowder is gone as soon as a match touches it."

"A lot of flags round the house would look fine, as mother says," agreed Alvin. He always thought mother's ideas were about the thing.

"Can we buy as many flags as we want to?" queried Ted and Joe. Being twins, they usually had the same ideas.

"As long as your money holds out," their mother said, with a smile.

One by one the faces of the children brightened.

"Ruth can see the flags, can't she?" suddenly burst forth Ted and Joe. "'Cause, if she can't my money won't go into 'em," Ted went on to say.

"Yes, Ruth can see all the flags your money will buy," their mother promised.

Then the children began to reckon how much bunting five dollars would purchase.

"Depends upon what kind of flags we get, of course," affirmed Alvin. "We want one large one. The rest can be small, but we want a lot of them."

There was as much interest manifested in arranging for the flags as ever there had been in purchasing firecrackers. The novelty of the thing had appealed to them, from the first, and the way they maneuvered to put that five dollars into the greatest number of flags would have done credit to far older heads.

The Gray house was an inspiring sight on the morning of July Fourth. Not a sight or a sound of firecrackers, but flags, flags, everywhere—from Old Glory floating from the roof to numberless smaller ones waving from the piazza, from windows, among the trees, along the fence. In every available place there were flags, flags, flags!

"How did you manage to make your money go so far?" queried Mrs. Gray.

"We told Mr. Ball what we were going to do, and he said he was willing to give us a discount," spoke up Alvin, who had been the purchasing agent.

But the most inspiring sight of all was little Ruth in her father's arms with the starry folds of a flag draping her from head to foot, being carried around the yard to see the sights.

"It's the best Fourth of July we ever had," declared the children, who, as the day advanced, had been allowed to dress up and parade the yard as Continental soldiers, and to take part in other patriotic games.

At noon a Fourth-of-July dinner was spread out under the trees, over which patriotic songs were sung and patriotic stories were related.

"The best part of it all has been the chance Ruth has had to take part in your good time," Mrs. Gray declared.

"Yes, if we'd had a bangy Fourth of July the money would have all been burned up by this time, and Ruth wouldn't have had anything out of it. I'm glad we got flags; they'll keep," wisely asserted Alvin.—Zion's Herald.

For the Southern Churchman.

Little Corn Babies.

Mildred Stribling Ribble.

Little Corn Babies are wrapped in silk,
Dainty and fine and white as milk,
Swinging so high in their cradles of green
Up where the wind and the sky are seen.

Little Corn Babies they grow and grow,
And their cloaks are white as the driven snow,
And, oh, so wise are the soft little dears
Listening all day to the wind in their ears.

Little Corn Babies grow all alone,
No mother to pet them has ever been known—
But the kind wind whispers all day where they bide
Wonderful things of the world outside.

Little Corn Babies are learning, too,
All that a Corn Baby ought to do;
To grow so juicy, so white, so sweet—
For little Corn Babies were made to eat!

Little Corn Babies swing on 'neath the blue
And the white of clouds that are over you!
Though never a mother's fond care you know,
A Father keeps watch where the Corn Babies grow.

For the Southern Churchman

The Bushytails.

By Legare.

The Bushytails lived in the hollow of a big oak. They had a beautiful home; a jessamine was trailed in front of the door, and in the spring it was covered with lovely yellow flowers.

Mr. Bushytail got up early one bright morning in October and told his wife he was going to see if the nuts were ready for gathering, for it was time to begin storing away their winter supply of food.

"Well, my dear," said Mrs. Bushytail, "come back as soon as you can, for I will have breakfast ready in a few minutes."

Frisky and Browny, the two Bushytail boys, jumped up when they heard their father and mother talking. After washing their faces and brushing their hair they started a grand frolic, racing each other up and down the branches.

When breakfast was ready Mother Bushytail called the boys, who were up at the very top of the tree, and told them to come down and start their breakfast, because if their father found that the nuts were ready to be gathered they would have a very busy day.

Frisky and Browny came racing down, turning a somersault or two on the way.

They had just started eating when they heard Father Bushytail's cheerful whistle as he came running through the wood.

"Well," he cried, as he got to the door of the house, "the nuts are thick on the ground and we will be very busy today."

They hurried through breakfast, and then the whole family went to the grove of nut trees.

They worked very fast and hard carrying the nuts and piling them at the foot of the oak. Father Bushytail said he thought it best to pile them there and the next day they could carry them up and store them away in their storehouse.

They had one or two frights while they were working. Once they heard the barking of a dog. The sound came nearer and nearer. They all ran up a tree with thick leaves and hid. Peeping out they saw, coming down a path through the wood a brown dog with white spots, and behind him—horrors! a man with a gun!

The Bushytails were so scared that they all nearly tumbled off the branch.

Mrs. Bushytail was trembling all over, and kept saying to herself:

"Oh, my poor boys! that cruel man is surely going to kill them."

But the man walked by without looking up, and the dog, after smelling around a while, and looking up into the tree, once or twice, ran after his master, who was almost out of sight.

When everything was quiet again the Bushytails came out of their hiding place.

Later in the day Browny was looking for nuts in some high grass, when he saw curled up, just ready to strike, a great, big rattlesnake. This rattlesnake's name was Mr. Buzzer, because he always made such a loud, buzzing noise with his rattle.

Mr. Buzzer was an enemy of Mr. Bushytail, and was always trying to do mean things to him. When he saw Browny he said to himself:

"I will kill this pert, little chap, and then I will get even with that Bushytail fellow."

He raised himself to strike Browny, but the smart little fellow was too quick for him, and ran away so fast that Mr. Buzzer missed him.

That evening the Bushytails had a great, big pile of nuts at the foot of the oak.

They were all so tired by this time that after eating supper they tumbled into bed and in two minutes were fast asleep.

Early the next morning they started to take the nuts up the tree to the storehouse. They had only taken a few when they heard voices. Up the tree and into their house they raced.

Peeping out they saw a little girl and a young man walking up the path. They knew the little girl, for she used to come very often and sit near and watch them when they were having a frolic up and down the branches.

The young man carried a basket in one hand, and as they got near the tree he saw the pile of nuts.

"Look, Daisy," he said, stooping and beginning to throw the nuts in the basket, "here are a nice lot of nuts piled up ready for us."

"Please, Mr. Carter," cried Daisy, "please don't take those nuts."

"Why not?" he asked, looking very much surprised.

"Because they belong to a family of squirrels who live up in that tree," she replied.

"How do you know they live there?"

"Oh, I have sat here and watched them many times, and they are the cutest things I ever saw. Just think," she went on, "how hard the poor little things must have worked to get all those nuts," and Daisy raised her pleading brown eyes to the young man's face.

"Well, young lady, if you don't want to take them, all right. We will leave Mr. Squirrel's winter supply for him."

Then they walked on to the grove of nut trees, after he had emptied the nuts he had put in the basket, back on the pile.

The Bushytail family were so delighted to find they were not to lose all of their nuts, that they had a grand frolic up and down the branches of the tree.

Then they set to work with a will, and by the time the sun was straight up and down every nut was stored away.

About an hour after this Daisy and Mr. Carter passed the tree again with their basket full of nuts.

"Look," she cried, "they have taken up all the nuts."

"Well, I declare," he said, "so they have. They must be quick workers to have moved all those nuts, for they can only carry one at a time."

"Let's give them some of ours," said Daisy.

"All right," he agreed, "how many shall we give them?"

"Your two hands full and my two hands full," she answered.

So they each put two hands full at the foot of the tree, and then went on carrying the balance of the nuts.

"That is what I call a true friend," said Mr. Bushytail, after Daisy and Mr. Carter had gone.

"She is a sweet young lady," said Mrs. Bushytail.

"Yes," agreed the two boys. And Frisky added:

"And she is so pretty, too."

The Bushytails worked real hard for two or three hours bringing and storing the nuts away until they had their storehouse filled up.

When winter came and snow and ice covered the ground the Bushytail family not only had a plenty of food for themselves, but when they heard of any of the squirrels near them in want of food, Mother Bushytail would fill a little basket with nuts and send it to them by Frisky and Browny.

Good Manners.

John's father was a rich man, and John was very proud of the fine things his father's money bought. He grew very rude and very cross to the servants. Once he kicked Towser; but the dog growled, and John was afraid to kick him again.

One day, when John was playing in the yard, he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said John, running to the gate. "We don't want ragged boys around."

"Please give me a drink," said the boy.

"If you don't go away I will set the dogs on you," said John.

The boy walked away, swinging the pail in his hand.

"I think I will get some blackberries, too," said John to himself. He went out of the gate into a lane leading to a meadow where there were plenty of blackberries. There he saw some large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a very big jump. The ditch was wider than he had thought, and instead of going over it he came in the middle of it.

The mud was very thick and soft, and John sank in it to his waist. He was very much frightened, and screamed for help.

He screamed until he was tired, and began to think he would have to spend the night in the ditch. Suddenly he heard steps on the grass. Looking up he saw the ragged boy he had driven from the gate.

"Please help me out," said John, crying. "I will give you a shilling."

"I don't want the shilling," said the boy, lying down flat on the grass.

Holding out both hands he drew him out of the ditch.

John was covered with mud, his hat was gone, and one shoe was lost in the ditch.

He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor John; "but I am sorry I sent you from the gate."

"The next time I come perhaps you will treat me better," said the boy. "I am not rich, but I have better manners."

"I think so, too," said John.

The next day, when John saw the boy going by the gate, he called him in, showed him his rabbits and the little ducks, and then gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," exclaimed John, "I found them in the ditch!"—The Messenger for the Children.

A Rule in Rhyme.

When "ei" and "ie" both spell "e,"
How can we tell which it shall be?
Here is a rule you may believe,
That never, never, will deceive,
And all such troubles will relieve
A simpler rule you can't conceive.
It is not made of many pieces
To puzzle daughters, sons and nieces,
Yet with it all the trouble ceases.
After "c" an "e" apply;
After other letters "i."
Thus a general in a siege
Writes a letter to his liege.
Or an army holds its field,
And will never deign to yield
While a warrior holds a shield,
Or has strength his arm to wield.
Two exceptions we must note,
Which all scholars learn by rote.
Leisure is the first of these;
For the second we have seize.

—Canadian Churchman.

The Story of God's Love and Care.

One day our Lord was talking to His disciples.

He loved the green fields and sweet flowers, and the birds of the air; and He often made stories about them—wonderful stories that taught great lessons.

This day He told the disciples not to pay too much attention to what they wore, or what they ate. He said it was wrong to worry about such things, for God would see to these things for them. if they only had faith in Him.

Our Lord tried to teach them that life itself meant more than the things one eats; for there is the life of the soul, which goes on and on and never dies, even though the body dies and is buried. Then He said, too, that the body itself was more important than the clothes it wore; for the body belongs to God, who made it, and we ought to take care of it because it is His.

Our Lord reminded His disciples of the ravens. We know that birds do not sow seed or gather harvests and lay up food in great barns, as men do; but still God takes care of them, and they always seem to have enough to eat, and are happy. We may be sure that we ought not to worry and make a great fuss about laying things up for the future, for God will surely take care of us, too.

Of course, we must not waste things or destroy them, thinking that God will take care of us in spite of all that we may do; that would not be right, either. for all that is on earth is God's, and we must take good care of what He has put into our keeping.

But Christ meant that our souls were ever so much more important than our bodies, and should be worried about far more. We could not one of us make ourselves even an inch taller by thinking about it; but we can all make our souls grow great and beautiful and splendid by being good and trying to do our duty always, and working faithfully for Jesus Christ and His Church.

Our Lord spoke, too, of the beautiful white lilies that grew in the fields; He pointed out how much more lovely they were in their sweet and simple purity than even King Solomon in all his jewels and gold. For God made the lilies just as they were; but King Solomon had taken great pains to have each garment the finest that could be made, and, after all, they were only the work of man. And Solomon was just Soloman, no matter what sort of clothes he had on.

We may know that if we do not fuss and fret about our clothes, God will clothe us in better garments than earthly ones; for He will dress our souls in garments of light and glory and beauty, which He will make of our good acts and loving thoughts and words.— Shepherd's Arms.

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but **knows** from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by several thousands of sufferers in all parts of the U. S. and his records show that only two in a hundred, on the average, report no benefit.

If you suffer with dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 64-H, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____

Address _____

Shipping Point _____

Peter's Goat.

"Peter," said John Coleman to his younger brother at breakfast, "I had a great tumble over that goat of yours last night. He was right in the middle of the front walk. I want father to get rid of him."

"Poor Peter!" said his mother. "Really, I wish you would consent to sell him. I think, perhaps, the butcher would buy him."

Peter's laugh vanished as he shook his head. "Buster is the only pet I have. I don't see why you all pick on him," and he fled in tears from the table.

"We wouldn't," John called after him, "but Buster doesn't earn his salt. I know some boys who do lots of work with their goats. Owen Ripley took all his father's vegetables to market with his last summer."

"I have lots of rides with Buster," sniffed Peter.

"That doesn't count; that isn't work,' returned his brother.

Peter threw back his head and left the room without looking at John. When he returned, two hours later, the house was silent. He remembered his mother was to spend the day with a friend, and he was to lunch down town with his father. He went out in the yard to play, and noticed a pile of ashes that his mother wanted taken away.

She had said that very morning, "Those ashes must be removed before my lawn party on Tuesday."

Peter sat down on the porch and thought for a few minutes; then he started for Buster. "Come, Buster," he said, "We'll take those ashes away; then John can't say you're no good." Buster was soon harnessed to the little wagon; then Peter found a shovel and went manfully to work. At half-past eleven he telephoned his father that he would not be down to lunch.

"Sick?" asked his father, anxiously.

"No, I'm busy. I'll find something to eat here," and Peter hung up the receiver before his father could ask any more questions. He ate some lunch, then read a while to give Buster a long rest. All afternoon he worked hard, and by 4 o'clock the ashes were all gone. He was tired and dirty, but nappy.

"I'll clean up and they won't guess," he said to himself. He secretly hoped his mother would notice the ashes were gone, but she didn't.

At supper Mr. Coleman said: "Peter, what were you so busy about to-day? It is the first time I ever knew you to miss a chance to eat down town."

"You'll have to find out for yourselves," was Peter's smiling answer.

"Let's find out, then," said John, as they rose from the table.

They found nothing in the house, but when they went into the yard, Mrs. Coleman noticed the ashes were gone. "Did you take away those ashes, Peter?" she asked.

"Me and Buster," was the ungrammatical reply, with a triumphant look at his brother.

"If I had known that, I would have paid you with hot biscuits and blackberry jam for supper," said his mother.

"John shall not talk about Buster any more, Peter; I'll see to that," his father said.

"Well, I never!" ejaculated John. "I guess I'll have to buy the new harness Buster needs. I believe in encouraging a good work."

"Buster," said Peter, when they were alone, "we'll do some more work next Saturday. People don't respect lazy goats and lazy boys."—Standard.

Resorts

VACATION TRIP FOR BOYS.

Will take a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. Byron-Curtiss, 316 East Eighty-eight street, New York.

The Pool and the Sky.

I looked into a little pool
And found the whole world upside down.
A tree was standing on its head
Just like a circus clown.

A cloud was floating inside out
Across the shining water sands.
And near the bank a bramble bush
Was walking on its hands.

But when I looked into the sky
These puzzling antics to explain,
I straightway found that all the world
Was right side up again!

—Dana Burnet.

Fighting-Line Hymns.

Soldiers generally are lovers of hymns, and it is a noteworthy fact that the hymns which refer to the work of our Saviour particularly appeal to them. It is a mistake to think that "Onward, Christian Soldiers," is a favorite, although it is often selected at home church parade services—it is too military in expression. A chaplain writing home recently tells how he conducted a service in a granary at a farmhouse: "I had taken," he says, "a haversack of hymn books, so all could join in the hymns. The Blues were present. We sang, 'When I Survey the Wondrous Cross,' 'Fight the Good Fight' and 'God Save the King.' The place fairly shook. The farmer and his family came to the service and stood amazed."

A letter from one of the Hertfordshire Territorials says that "Jesus, Lover of My Soul," is the battle hymn of the regiment there, the lines, "Cover my defenceless head with the shadow of Thy wing," rolling and reverberating down the trenches.

In another case an officer relates: "We got our hymn books, stuck candles on the top of the trenches, and sang 'Lead, Kindly Light,' 'Abide With Me' and 'While Shepherds Watched Their Flocks by Night.'" That was at Christmas, of course. More recently still, the survivors of the "Formidable" told how they sang "Pull For the Shore, Sailor," through several times during their awful struggle with wind and waves.—Canadian Churchman.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

PRIEST-ORGANIST.

An unmarried priest, to act as organist and choir-master in a large city parish. Room and board and a comfortable salary. Reply to Smith, care the Southern Churchman.

BOARDERS WANTED.

Large house; plenty of porches; all modern conveniences. Three-quarters of a mile from center of town. Rates reasonable. Address Box 216, Orange, Va.

BOARD, LEXINGTON, VA.

Historic and beautifully situated mountain town. Private home; choice location. Rooms en suite, with bath or single. Best references. Mrs. F. D. Mead.

POSITIONS WANTED.

CHAPERONE FOR GIRLS, MATRON OR housekeeper. Experienced institutional worker. Best references. Address 175, care Southern Churchman.

WANTED BY LADY OF EXPERIENCE position as governess for small children Music. References exchanged. Address Miss Archibelle Arnette, Berryville, Va.

YOUNG LADY DESIRES POSITION AS Montessori and beginning primary teacher. Best of references. Address Rhea Pritchard, Brockville, Ontario, R. M. D. No. 3.

WANTED POSITION TO TEACH IN family or school, holding a State certificate. Sue K. Gordon, Corbin, Va.

WANTED POSITION TO CARE FOR INvalid, or as governess for small children. Good references. Address R. F. D., Box 65, Polk, Va.

WANTED BY A LADY OF EXPERIENCE position to teach in private family. Have had special Normal training. Catherine Gover, Round Hill, Va.

PARTIES SEPARATED FROM EDUCAtional advantages can have the services of an experienced teacher; care taken with younger pupils as well as otherwise. English, Music, Languages. Address 1114 Eleventh Street, Washington, D. C.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va

BY YOUNG SOUTHERN LADY, WELL born, well educated and thoroughly capable, position in private family as companion, housekeeper or general assistant. Two years' experience and highest references. Will travel. Address 182, Southern Churchman.

A LADY OF REFINEMENT AND EDUCAtion, and of a bright, sunny disposition, desires a position as companion for a pleasant and congenial lady. Can give best references. Address N. P. R., care Rev. W. J. Smith, Thompson Orphanage, Charlotte, N. C.

YOUNG LADY OF REFINEMENT DEsires position as companion or nurse for invalid lady. Best references. Address Box 77, Graham, Va.

GRADUATE NURSE AND TYPIST DEsires position covering both branches of work. South or Southwest. Experienced; references. Address 183, care Southern Churchman.

HELP WANTED.

WANTED, NURSERY GOVERNESS.

MIDDLE AGED WOMAN TO ACT AS companion to widow lady and take charge of four children, ages two to six, in Washington, D. C. Write fully experience, references, terms, to 181, care Southern Churchman.

TIRED TEACHER WANTING LIGHT work and refined home can secure same by tutoring two little girls a few hours a day. Must be good teacher of piano and mathematics. Widow with little daughter or teacher with young sister will find this an unusual opportunity. References exchanged. Address 180, Southern Churchman.

I DESIRE SERVICES OF MIDDLEaged lady, of cheerful disposition, as companion for my wife. A good home but moderate salary. Reference given and required. Address "Companion," P. O. Box 654, Norfolk, Va.

A SETTLED WOMAN FOR COOK AND general house work in small family; a good home in the country. References exchanged. Address Mrs. Henry E. Wright, Centreville, Maryland, R. F. D.

A YOUNG GENTLEMAN TO TEACH boys in the country. Must be competent to teach English, Latin and Mathematics. References required. Address Rosewell Page, Beaver Dam, Virginia.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Neiler: Entered into life everlasting on Friday, August 20th, the REV. WILLIAM E. H. NEILER, aged thirty-six, late rector of St. Paul's church, Kittanning, Pennsylvania. May he rest in peace.

DANIEL T. ODELL.

IN REMEMBRANCE.

Overbey: Entered into rest on the seventh of August, FRANCES HUNT OVERBEY, faithful worker, loyal friend, tender sister, devoted daughter, the Father's child.

And "He took her by the hand and called, saying, 'Maid, arise.'"

R. V. GORDON.

Whereas, R. V. Gordon departed this life at his home, "Santee," on the sixth instant, therefore,

Resolved, That we, the vestry of Grace church, would hereby express our deep sorrow and regret at the death of a most beloved and respected fellow vestryman.

Resolved, That we would tender to his family our sincere sympathy, but at the same time bid them not to sorrow, as those without hope, but to feel that he is only transferred from the Church militant to the Church triumphant.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and also a copy to the Southern Churchman for publication.

C. W. TOMPKINS, Sec.

MINISTERS SHOULD RECOMMEND the Southern Churchman to their congregations. Because: First, it is your Church paper. Second: To introduce the Southern Churchman into a home where there is no church paper, especially where there are little children, is like sowing a seed of kindness, because there is nothing in the Southern Churchman that will hurt, but much that will help.

Personal Notes

After spending several weeks at Edgewood Park, Alexandria Bay, New York, the Rt. Rev. Rogers Israel, D. D., Bishop of Erie, has returned to his home, 437 West Sixth Street, Erie, Pennsylvania.

The Rev. William E. Rambo, rector of Christ church, Brownsville, Pennsylvania, is spending a week or two at Mount Clemens, Michigan.

After September 1st the address of the Rev. F. H. Richey will be Trinity rectory, Asbury Park, New Jersey.

The Rt. Rev. Harry S. Longley, Suffragan Bishop of Iowa, has returned to his home, 4200 Grand Avenue, Des Moines, after spending his vacation in Edgarton, Massachusetts.

All mail for the Rev. Eugene S. Pearce should be sent to Clarke Memorial Hall, Rome, New York, after September 15th.

The address of the Rev. Thomas Semmes, rector of Meade Memorial church, South Richmond, is changed from 906 Floyd Avenue, to 705 West Grace Street, Richmond, Virginia.

The Rev. Charles P. Burgoon, rector of St. Mark's, Durango, Western Colorado, has accepted the call to Grace church (South), Cleveland, Ohio, and will enter upon his ministry in that parish in September.

The address of the Rev. J. F. Burks is changed from Bedford City, Virginia, to care Dr. G. D. Merriwether, Buena Vista, Virginia.

Effective September 1st, the Rev. Walter C. McCowatt resigned from the position of senior curate at Trinity Cathedral, Cleveland, Ohio, and at that time entered upon the rectorship of St. Paul's church, Canton, Ohio.

After spending his vacation in the United States, the Rev. Cameron F. McRae has returned to China, and may be addressed No. 1 Avenue Road, Shanghai, China.

The address of the Rev. T. A. Cheatham is changed from Pittsburgh, Pennsylvania, to 417 West 120th Street, New York City.

Bishop G. H. Kinsolving has returned to his home in Austin, Texas, after spending his vacation at York Cliffs, Maine.

The Rev. A. G. D. Kuehn has entered upon his duties as rector of the Old King and Queen parish of Chaptico, Maryland, in the diocese of Washington.

After September 15th the address of the Rev. Lewis R. Levering will be changed from St. Cloud, Michigan, to the National Cathedral School for Boys, Mt. St. Albans, Washington, D. C.

Ordinations.

In St. Peter's church, Helena, Montana, on Sunday, August 15th, the Rev. Paul Junichiro Tajima, a Japanese deacon, was advanced to the priesthood by Bishop Brewer, assisted by Bishop Faber and Bishop McElwain. The candidate was presented by the Rev. Francis R. Bateman, rector of St. Peter's, and the sermon was preached by the Rev. S. D. Hooker. Mr. Tajima,

who is a son of a teacher in one of the colleges in Japan, came to Montana about eight years ago, and has been working with the Rev. L. J. Christler, of Havre, among the Japanese along the line of the Great Northern Railway. He sails the first part of September for the Hawaiian Islands to work under Bishop Restarick, and will be located at Hilo, on the Island of Hawaii.

Deaths.

The Rev. W. E. H. Neiler, some time rector of St. Paul's church, Kittanning, Pennsylvania (diocese of Pittsburgh), died on August 20th, after a lingering illness.

The burial service was said at the Church of the Annunciation, Philadelphia, Pennsylvania, on August 25th, where he served in his boyhood as choir boy, the Bishop of Pittsburgh taking the burial office, and the rector of the parish, the Rev. D. I. Odell, assisting.

Mr. Neiler was priest in charge of St. Paul's church, Pittsburgh, in 1908, going to Kittanning in 1909 as rector. During his incumbency of four years the beautiful new seventy thousand dollar church was built. He was graduated from Harvard in 1905, and the University of the South in 1908, being made deacon and priest by Bishop Whitehead the same year.

His Brother's Helper.

The Christian man, in whatever walk or work of life he may find himself, is first of all to be his brother's helper. "What doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with the Lord." This is to seek "first the kingdom of God and His righteousness." The Christian man belongs to a chosen generation, and he is ordained to lead a different life from the ordinary. The Christian minister is to preach "glad tidings" and "bring light to those who sit in the region and shadow of death."

The Christian doctor has a wonderful field in which to serve mankind if he will only follow the example of the Great Physician. The Christian lawyer is called and ordained to plead for justice and mercy. The Christian banker is not the one who is always demanding the pound of flesh, but the one who, as God's steward, makes friends with the mammon of unrighteousness, and lays up treasures in heaven. The Christian merchant abhors the bag of deceitful weights and the scant measure, which is abominable. The Christian farmer is most truly working with God in giving us our daily bread, and he has a right to magnify his office and occupation, and is entitled to be first partaker of his fruits.

In all these earthly occupations the Christian man is ordained to do something more than to provide for the necessities of the hour—something more than to lay up stores for the future; he can so conduct his business as to make it a real blessing to the community in which he lives. He ought so to conduct his business that his methods and principles will be not only an education to his employees and associates, but also an inspiration to a higher life and better living; and thus he not only bears fruit, but his fruit remains in life and character.—Rev. Samuel Currie.

Our Thrift Club

For Boys and Girls.

A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

WHY MEN DRINK.

Scientists who have studied the problem of drink tell us that there are two underlying and unavoidable cases that are responsible for a large proportion of the causes of habitual intemperance. These are: 1. Mental fatigue or worry; 2. Physical fatigue, or muscular exhaustion. When either the mind or the body becomes fatigued the system calls for help in the form of refreshment or stimulation. The scientists also tell us that the higher the degree of intellectual development we attain, the greater is our demand for either refreshment or stimulation.

In his search for relief from fatigue man has sought out and pressed into service almost every vegetable and animal product that nature has endowed with refreshing or with stimulating qualities. As fatigue is universal and inevitable, the problem of its relief is one that should engage our most careful and intelligent study. To ignore it is to court disaster, for physiologists tell us that worry kills; that physical and mental fatigue lower our vital resistance and predispose to disease.

Nature has provided two essentially different groups of substances to overcome the injurious effects of toil. They are the alcoholic beverages, including wines, beers and liquors, and the non-alcoholic beverages, including coffee, tea, cocoa and Coca-Cola, and the animal products—beef tea and meat extracts. Almost every mature person, especially those who are forced to perform arduous labor of mind or body, finds in one or the other of these beverages the relief his system requires.

Which is the most wholesome and efficient?

Scientists tell us that the alcoholic beverages relieve fatigue by stimulation, and are to be classed as artificial stimulants; whereas, the non-alcoholic beverages refresh the nerves and muscles by a process analogous to lubrication. In the case of beef tea and meat extracts the refreshing principle is xanthin (pronounced zan-thin), a substance found in the flesh and blood of all animals including man, but especially abundant in the tissues of the young. Many scientists regard xanthin as the natural stimulant and as the explanation of the remarkable freshness, alertness and activity of children and young animals. As we grow older the quantity of xanthin in our bodies gradually diminishes and we become less alert and active.

In the case of coffee, tea, cocoa, and Coca-Cola the refreshing principle is a substance called caffein, which is a vegetable xanthin. As xanthin is a normal ingredient of the human body, and as caffein, when digested, becomes a xanthin, some scientists class coffee, tea, cocoa Coca-Cola and the meat extracts as natural stimulants, as opposed to the alcoholic or artificial stimulants. Others maintain that caffein and xanthin have no true stimulating qualities, and should, therefore, not be classed as stimulants, for they relieve fatigue by refreshment, a process analogous to lubrication. Among the latter scientists are Dr. Schmiedeberg, the world's leading authority on such matters, and Dr. Hollingworth, of Columbia University, a leading American scientist. In describing the effect of coffee, tea, and Coca-Cola, Dr. Schmiedeberg says: "Caffein is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Coca-Cola is the same as tea and coffee, except that it is carbonated, is flavored with ripe fruit extracts, and contains no tannic acid or caffeol. The carbonation and the fruit flavors combine with the caffein to give a most delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea and coffee, in spite of the fact that Coca-Cola contains only about one-half the quantity of caffein. In their desire to give the public a thorough understanding of their product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities explaining the composition and refreshing qualities of the drink. Write for a copy. Read it carefuly and understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's great problem of fatigue. A copy of this booklet may be had by addressing Messrs. Jacobs & Company, Clinton, S. C. Adv

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

ENERGY.

By Alan Pressly Wilson.

I visited a farm not long ago on which had occurred a most peculiar and unfortunate accident whereby one of the men was blown to pieces while plowing. It was early in the morning of the first of the spring plowing, and a field that had lain idle for some time was to be prepared for seeding. Merrily the plowman hummed a tune as the rich, black loam rolled back from the point of the plow when, without warning, a most terrific explosion splintered the plow and killed the workman.

As a result of a very thorough investigation the conclusion was reached that thieves had buried stolen dynamite in that particular spot and that the point of the plow had struck the explosive and set it off.

Gruesome as this recital may be it carries a lesson of stored-up energy. A valued friend in the arts and sciences dynamite, when properly harnessed, accomplishes wonders for man; when not so treated one is never sure he is safe as long as dynamite is near. We have within us as powerful a force, and as truly valuable and yet dangerous element as that known in the material world as dynamite. We call it energy and it is fully as capable (and just as much to be feared), as its material counterpart.

If our energy is always given a legitimate outlet and is guided and directed properly we become valued citizens and honored servants of God. If no legitimate outlet be furnished this inherent force; this capacity for performing work, an illegitimate exit will make of us undesirable citizens, and men and women who dishonor their Creator.

But, having decided upon a legitimate use of this powerful force which our heavenly Father has given us we should likewise endeavor to utilize it in such a way that the most good will be accomplished and that it will not be wasted or dissipated. For instance, when one is tired, he is rested and his energy is conserved if he sits down to work that may as readily and properly be done in this posture. Tiring of sitting, another set of muscles may be exercised without any waste.

It is evident that a merciful providence created us in such a fashion as to prevent our wasting our energy or vitality. He has decreed that we rest one day in seven; that we sleep one-third of the twenty-four hours, and that an equal amount of time be devoted to play and recreation after our work and labor. If we do not obey the injunction to thus recuperate a tired body we must pay the penalty of lost vitality.

Experience shows that ten hours is the limit to the time one may work without completely destroying our reserve of energy, and it is believed that one can do more efficient work in eight hours than in ten. Even though we may work the extra two hours the class of work done is not equal to the standard, and we are wasting vitality and material and producing nothing of value.

General Bryan Grimes' Prayer-Book.

Raleigh, N. C.—In the "Hall of History," in the State Museum, are two copies of the Book of Prayer of the Episcopal Church. On one of these, handsomely bound in morocco, is stamped in gold "Bryan Grimes, Major General Second Army Corps, Army Northern Virginia." Bishop Cheshire, looking at this book, said to me: "Let me show you a singular thing. You see this book was printed in London. You notice, also, that here is the prayer for the President of the Confederate States, but look at the prayer for the navy. Here you see that the printer made no change from the old Prayer-Book, and that the prayer remained for the fleets of the 'United States.' This is really very singular. Now let me tell you about how these Prayer-Books got here. The clergymen of this diocese bought five bales of cotton, sent these to England, through the blockade, sold them, and with the proceeds bought these Prayer-Books. Only one edition was published. The books came through the blockade to get here, but only a part of them succeeded in reaching North Carolina, a vessel having a number of copies on board having been captured. These books were bought by the churches at Wilmington, Raleigh, Charlotte, Fayetteville, Scotland Neck, Pittsboro, and possibly one or two other places. The books are now extremely rare."—Cor. Charlotte Observer.

SOUTHERN RAILWAY

Premier Carrier of the South.

STATE CONVENTION U. D. C., DANVILLE, VA., SEPT. 21-25, 1915.

Southern Railway announces reduced round trip fares on certificate plan basis account the above occasion. Tickets to be sold and certificates issued Sept. 17th to 23rd, inclusive; final return limit Sept. 29, 1915. For further information, call on nearest Ticket Agent, or write H. L. Bishop, District Passenger Agent, Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8 40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P M. Main St. Sta.
*12 01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.
Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.

English Silk Stoles, plain		$3.00
" " "	simple crosses embroidered	4.00
" " "	elaborate crosses	5.00
" " "	hand embroidered,	$8.00 upward

"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

IF YOU ARE IN NEED of a companion, nurse or mother's helper, a little advertisement in our CLASSIFIED DEPARTMENT will bring you many replies.


GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.


Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Meditations

If only the Bible might be read freely, naturally, gladly, as Jesus was heard by the common people, what fruits we should see!

It is a fine thing that God makes work His gift and not money and not fame, not this thing nor that thing, but just living work.—R. E. Speer.

As the only way a swimmer can gain confidence in the water is by learning to float upon it, so the only way to gain confidence in God is by resting upon Him.

You cannot run away from a weakness, you must some time fight it out or perish; and if that be so, why not now, and where you stand?—R. L. Stevenson.

Govern the lips
As they were palace-doors, the king within;
Tranquil and fair and courteous be all words
Which from that presence win.
—Sir E. Arnold.

Like the star that shines afar,
Without haste, and without rest,
Let each man wheel with steady sway
Round the task that rules the day,
And do his best.
—Goethe.

The sinner who comes to Christ not only receives pardon for Christ's sake, but receives Christ. Forgiveness means nothing less than this: that in giving pardon God gives Himself.—Dr. George Adam Smith.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.

When Julia Ward Howe wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice, he replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." Mrs. Howe pasted this letter into her album with this comment: "When last heard from our Maker had not reached this altitude."—Ex.

That love is God's motive; that love is victorious; that love is universal in range and unerringly individual in application, in a word, that God is love—it is this that our Lord guarantees. His love is the Father's love; there is nothing behind it to overcome it, nothing outside it to escape it, nothing below it to be too small for it. This is the Christian gospel.—Bishop Gore.

We men who can sing, may sit comfortably and sing:

"Waft, waft, ye winds, His story;
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole."

But that doesn't solve the problem. The only way that the wind and the waters can carry the story the world around is by carrying forward men who go to tell it.—J. C. Buxton.

Most religions are meant to be straight lines, connecting two points: God and man. But Christianity has three points: God and man and his brother, with two lines that make a right angle. Each one of us is at the point of the angle, looking up to God and out to our brother. What God sends down on the perpendicular line we must pass on along the horizontal. If one hand goes up to God, the other must go out to our brother.—Dr. M. P. Babcock.

As the biologist runs his eye over the long Ascent of Life he sees the lowest forms of animals develop in an hour; the next above these reach maturity in a day; those higher still take weeks or months to perfect; but the few at the top demand the long experiment of years. As the man is to the animal in the slowness of his development, so is the spiritual man to the natural man. Character is to wear for ever; who will wonder or grudge that it cannot be developed in a day?—Drummond.

The offering of your life and thought, and love, and energy is not made to an abstract colorless humanity, but to a Person Who is the infinite, eternal, archetypal man. And He in turn has sacrificed life and thought and love to you, that you may receive back the love you gave Him with the addition of that infinite love which is His essence, and all the thought you gave Him made perfect in His infinite wisdom, and the life that you have given up to Him—translated into His eternal life of glory.—J. R. Illingworth, D. D.

This must always be the truth which must underlie all understanding of the Incarnation: man belongs to God. The human nature belongs to the divine. It can come to its best only by entrance and possession of it by divinity. The Incarnation, let us always be sure, was not unnatural and violent, but in the highest sense supremely natural. It is the first truth of all our existence that man is eternally the son of God. No man who forgets or denies that truth can really lay hold of the lofty fact that God entered into man.—Selected.

The maximum achievement of any man's life, after it is all over, is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives: and a dairymaid or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us.—Henry Drummond.

Prayer.

So strong is my desire, so great my need,
So vast the interests pending, as I plead;
So little do I know the hidden deep
And outmost reach of my necessities,
So subtle and so limitless. So steep
The ascent to springs unfailing; and the ties
That hold the spirit earthward are so strong,
So all-unsearchable the sympathies
That crowd and jostle in unnumbered throng;

What shall I ask for, as I bend the knee?
Thy word of grace has promised full supply.

What shall I say, for every clamoring want,
Or deeply felt, or less than understood?

How shall I ask the Infinite to grant
That which I crave, yet know not whether good
Or ill it may be? how the cup refuse
That seems so bitter, but may prove to be
The balm of healing? Nay, I dare not choose.

O Life! O Love! O Light! Infinity!
I pray, I plead, give Thyself to me,
And what Thou wilt beside. Thou sum of bliss,
In whom all fullness dwells, all power, all peace,
To endless blessing Thou the open door;
Give me Thyself—I ask nor wish for more.

Mrs. Harriet Warner Requa.

Beauty.

With all this sin-cursed earth, yet how much beauty there is still in it! What must it have been, when it came first from the Creator, when as yet sin and curse had not marred it!

How much thought God has given to beauty! Six thousand years of curse, worm, blight, storm and disease has not robbed this world of its beauty. How charmingly everything is arranged, mountain, river, tree, foliage, flower and fruit. What it meant to think and work all this out of chaos and give us from the creative mind and hand so much beauty! Beauty of form and adaptation. God certainly must have designed this world to be very attractive to the human family for whom He prepared it. This itself ought to lead us to God. How much is devoted to ornamentation, to color, shade, shape, arrangement, splendor of appearance and blending of form and color. From the sky to the moun tain and from thence to the plain. In this endless variety there is a harmony of proportion and a relation of beauty that is profoundly impressive. An Almighty hand has surely intended to make it beautiful on earth for man. So we should learn the lesson of ornamentation and beauty in our home, life and character.—Exchange.

There are people who seem to think that religion consists entirely in "doing something for somebody else." They look upon this as constituting the core of religion, and according to the usual estimate of such people, the Church is not doing much at the business and does not appear even to have any very practical way of doing it. Of course, this is all wrong, and a totally mistaken conception of the work and influence of the Church. But it is always well to remember that there is only one sphere where the Church actually has possibilities not open to the world at all.

The Church can feed the hungry, and ought to, and does much of it. But the one thing which the Church can do and the world cannot do is to give men spiritual food. She can give them that which comes to them alone through faith in Christ the Lord and Head of the Church, and this is what she is commissioned to do, and failing in which she does but little even of that conception of religion which is contemplated in the phrase "doing something for somebody else."—Lutheran Church Work.

It is only in a wicked world that a war like this could rage. But it is something through the wickedness to see the courage and the native sacrificial capacity of the common man. And then one dreams a dream. One thinks of another campaign with a greater stake than the map of Europe. One thinks of another Captain greater than any king or kaiser. One hears again the familiar words, "He that loveth father or mother more than Me is not worthy of Me," "Greater love hath no man than this that a man lay down his life for his friend," "He that doth not take up his cross and follow Me is not worthy of Me," Go ye into all the world and make disciples." We dream now of that day when men shall leap to answer the commands of Christ just because they are hard, when courage now poured out for national ends shall be poured into the cause of Christ, when the sacrifice that now seeks to bless but a portion of the race shall be given in the service of all mankind.—Rev. J. A. Richards.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

JOIN THE
American National Vacation Club
INCREASE YOUR EFFICIENCY BY ENJOYING A VACATION. OUR VACATION CLUB will help you accumulate the necessary money.
Open For Membership.
AUGUST 30TH TO SEPTEMBER 15TH.
WATCH THE PAPERS. CLASSES 25c, 50c, $1.00 or $2.00 per week.
THREE PER CENT. INTEREST PAID ON THESE DEPOSITS.
THE AMERICAN NATIONAL BANK,
of Richmond, Virginia.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., SEPTEMBER 11, 1915 No. 37

Guardian, Executor — Administrator, Trustee

RICHMOND TRUST & SAVINGS COMPANY

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Gunston Hall

1928 Florida Ave., Washington, D. C.

School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art, Expression, Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

HERNDON SEMINARY, Herndon, Va.

A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.

Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.



RANDOLPH-MACON ACADEMY

For BOYS and YOUNG MEN
Bedford City, Va.

Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $250 covers all expense. No extras. For catalogue and further information, address

E. SUMTER SMITH, Principal.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

Virginia College

(JUNIOR)

For Women Roanoke, Va.

One of the leading schools of the South. Modern buildings. Extensive campus. Located in Valley of Virginia, famed for health and beauty of scenery.

Elective, Preparatory and College Courses
Music, Art, Expression, Domestic Science

under the direction of European and American instructors. Students from 32 States. Supervised athletics. For catalogue address

MATTIE P. HARRIS, President
Mrs. Gertrude Harris Boatwright, Vice-Pres.

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster,
Warrenton, Va.

Korea.

For untold centuries "The Hermit Kingdom" had maintained her rigid set customs of dress, society and national life. Enter the missionaries. Now see what happens. In one town I visited I was told that more than half the entire population were regular, consistent church members; and this was a town of six or seven thousand people. In still another place, the second largest in the land (Pyeng Yang), the casual visitor would have verily believed himself in a Christian community. It was Sunday morning, and church bells were ringing everywhere; stores, whole blocks of them, were closed; mothers and fathers, in neat apparel, were going to Sunday-school and church, leading their little ones by the hand. I attended one church there and saw a congregation of twelve hundred people, men and women. There were several other churches in the city with equal attendance to the one referred to. At another service I saw thirty-two people admitted at one time on profession of faith.

In the southern part of Korea conditions are equally satisfactory. Thus in Mokpo the average attendance at Sunday-school (men, women and children), over the town is 1,200; at Chunju, 850; at Kunsan, 750; at Kwangju, 250; at Soonchun, 900. The work is not by any means confined to the cities. Thus in the country district just around Kwangju there are sixty embryo churches with five evangelists and thirteen native helpers.—Ex.

A poor street gamin fell under the influence of a Christian teacher, and himself became a good soldier of the cross. As time passed, some one, whether from pure or impure motive, put the lad to test by asking: "If God loves you, why does He not take better care of you? Why does He not tell some one to send you shoes and coal and things to eat?" With a troubled look, he thought it through in a moment, then, with eyes brimful of tears, said: "I guess He does tell somebody, but somebody forgets."—Episcopal Recorder.

Canal Zone.

Bishop Knight, who has just completed a visitation of our churches in the Canal Zone, says:

"During my visitation, I ordained one deacon, consecrated one church, and confirmed 169 persons. We have nine missions now in the Isthmus, most of which are likely to remain as permanencies. We have resident three priests and one deacon. The American work is liable to fluctuate as employees come and go with the army and canal work; but the negro element will probably prove more stable, for those who receive employment are satisfied, and are far better provided for than they are in their native islands."

Among those confirmed by the Bishop were three inmates of the Leper Colony at Palo Seco, where regular services are maintained.

Hard to Undo a Wrong.

"What makes you do it so slowly and carefully when you're in such a hurry to get through?" impatiently demanded the small companion of a little girl for whom she was waiting. They were both eager to get out to play, but the young seamstress had her allotted task to complete first. "'Cause to-morrow'll come after to-day, and it's such hard work to pick out stitches that are wrong," was the sober response. "It's easy to hurry, but it's hard to undo them when they're crooked."

It is easy to give rein to impatience and press forward rashly and hastily, but, oh! the pain and humiliation of trying to undo things that should never have been done; of trying to take back words that should never have been spoken.—Selected.

Her First Trip.

An old lady from the country in Mississippi was taking her first trip on the railroad.

After getting aboard the train, she calmly surveyed everything in the coach. Suddenly turning to the brakeman and pointing to the bell-cord, she asked: "What's that, and why does it run into that car?"

"That's the bell-cord; it runs into the dining car."

The old woman hooked the end of her parasol over the bell-cord and gave it a vigorous jerk. Instantly the brakes were set and the train came to a stop.

The conductor rushed in and asked loudly: "Who pulled that bell-cord?"

"I did," calmly replied the old lady.

"Well, what do you want?" shouted the conductor.

"A cup of coffee and a ham sandwich."

The Christian religion is not the religion of individuals but the religion of a community—of the kingdom of God—the members of which are bound together by their common inherence in the body of Christ. The members of that body are not isolated units, but act and react on one another—suffer and rejoice together. Their interests are common interests, the interest of the weak brother is the interest of the strong. "Thou shalt love thy neighbor as thyself," is the principle of community action.

There are, no doubt, times and occasions when it is not only our right but our duty to assert our individual liberty. But the presence of great and pressing social dangers is not the time when we can afford to think first of our own right of self-indulgence. Then is the time for sacrifice. Then is the time to ask, not what I may lawfully do, but what it is fit and congruous with the professed ideals of my Christian life that I should do. Personal liberty is a matter of very minor importance in a great social and spiritual crisis. My right to play a game of tennis on Sunday, or to drink a glass of wine, or to play a game of chance for a trifling sum, is an insignificant right. But the direction of my influence, the nature of my ideals, the clarity of my principles, are great things; they are the revelation of my state of soul, of the direction of the movement of my life.

And the life which has achieved peace through union with our Lord will find little to perplex it in the problems of conduct that life offers for its solution. It will find these easy of solution because it is estimating life in terms of spiritual values, in terms of aspiration and ideal, which transcend morality. One who is striving to sacrifice himself to our Lord in the life of love finds the sacrifice of individual liberty called for by the good of the neighbor easy and pleasant to make. He can hardly think twice about his liberty to drink wine or eat flesh if only there seem but a slight chance that his personal sacrifice will lessen the offence of the brother. What to such an one is the great sin, even the sin against the Holy Ghost, is the sin of falling below his ideal, the sin of declining the impulse of the Spirit which dwelleth in him and is fostering his growth to the status of the mature spiritual man, the new creation in Christ Jesus.—Rev. J. G. H. Barry, D. D.

"Ye Did It Not."

A poor blind man—he passed me by the wayside.
He could not see me—how I turned away;
Soon he was lost to view, and then the day died,
Soon on us both night's dark'ning shadows lay.

But since that hour his list'ning face is ever
Rising before me as I come and go,
Why did I let him pass? He who will never
Pass me again—no rivers backward flow.

I might have cheered with unexpected kindness
That lonely heart whose hope had long been dead,
And cast a gleam of sunshine on his blindness,
Who by no kind or friendly hand was led.

He passed me by so slowly, stopping, stumbling,
His face as anxious with unspoken fear;
In heavy clouds a distant storm was rumbling,
And dangers that he knew not might be near.

Why was I silent? Were the angels weeping?
Was it not such the Saviour died to win?
Poor, lonely, blind—Christ have you in His keeping,
He would have helped you—great has been my sin.

—C. M. Brown, in Canadian Churchman.

The habit of letting every foolish or uncharitable thought, as it arises, find words, has a great deal to do with much evil in the world. Check the habit of uttering the words, and gradually you will find that you check the habit of thought, too. A resolution always to turn to some distinctly good thought when a complaining or unkind one arises in the mind, is a great help—as it is to turn every thought condemnatory of our neighbor into a prayer for him. We never can long continue to dislike people for whom we pray.—Lear.

The Indefatigable Christ.

Go where thou wilt, His Heart shalt find thee out;
Be thou in quest of wealth, or power, or fame.
Above life's tumult shall He call thy name;
His care shall compass thee with grief about;
And thou shalt know Him in thine hours of doubt,
When faith shall pierce thy darkness like a flame,
O dull of sense to Time's imperious claim,
His love shall prove thy rainfall after drought!
For He shall come in many a blinding shower
To dye thy sick leaves to a healthier hue,
Till the scant years of youth's once ample dower
Requicken with late fruitage rare to view;
Yea, He must shape thee by thine own heart's power,
And fashion all this ruined life anew.

—Cornelius Clifford.

There are some who give up their prayers because they have so little feeling in their prayers—so little warmth of feeling. But who told us that feeling was to be test of prayer? The work of prayer is a far too noble and necessary work to be laid aside for any lack of feeling. Press on, you who are dry and cold in your prayers, press on as a work and as a duty, and the Holy Spirit will, in His good time, refresh your prayers Himself.—Bishop Ingram.

You do not feel in the spirit of prayer; you have no spiritual uplift; you are simply indifferent. Give that unhappy mood no heed. You know very well what you ought to do. You ought to present yourself before God; you ought to say your prayers. Do that, and the devout attitude, the bended knees, the folded hands, the quiet and the silence, the lips busied with holy words, will induce the consciousness of the divine presence, and help you to pray in spirit and in truth.—George Hodges.

What to Tell Your Children.

Don't cross tracks without looking up and down.

Don't steal a ride on wagon or car.

Don't roller skate where there are car tracks.

Don't play ball on streets having car tracks.

Don't hold on to car or wagon while riding a bicycle.

Don't hitch your sled behind any vehicle.

Don't get off a car facing the back end.

Don't get off or on a car until it has stopped.

The **PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home work actually done; (3) it is easy to teach.
Samples on request.
THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J

SOUTHERN CHURCHMAN

Catholic for every truth of God: Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., SEPTEMBER 11, 1915. Vol. LXXX. No. 37

EDITORIALS

UNDEVELOPED RESOURCES OF THE CHURCH.

Nothing can overshadow in our own minds of the Church universal there is a fact to arrest the attention of persons Americans of this wide-awake twentieth century and possibly somewhat above the average of the population of the country in intelligence, power and wealth. That the membership more or less under the whole of the United States but especially communities in the older communities and in the centers of population and influence. That are thoroughly organized in congregations and dioceses under a diocesan appointed authorities and a leadership of their own choice to congregations and are equipped in regards of being equipped with every possible facility for accomplishing the work and purposes for which the Church exists.

The power and resources whether physical, and material or intellectual, moral and spiritual, which this machine as might perhaps be fully-workers with God is incalculable. It cannot be computed or reckoned in figures. It cannot be measured. It is a reservoir undefiled Christian men and women represent fixed and indestructible. And on the greater part of these forces are lying latent, like the subtle and unknown resources of nature, unused unwielded and unexercised.

It is a truism stating that one-tenth of the Church people do one-tenth of the work, a rough generalization, no doubt, and neither accurate nor fair. But it points to a fact so notorious that it cannot be disputed, that a very large proportion of our Church membership take about a small part in the activities and undertakings so little to their vitality and real working power that their support is almost negligible or at most it can be estimated in terms of dollars and cents which is a pitiable measure of a man. Suppose for a moment that a spiritual one-fourth of our Church membership or that of a particular congregation were suddenly translated to Paradise. What a blank! What a lacking and inefficient remnant would be left! But the case is much worse when we would call the earnest and faithful ones would go before the Master abashed and ashamed as they saw in the light of eternal realities what they might have been and might have done with the grace which they never used and the opportunities which they overlooked or despised.

It is every word with the leaders of the Church, her preachers and teachers to search deeply for the cause or causes of this comparative inefficiency. Every interest that represents every good work and any enterprise which rises insistent before her eyes to-day and the Church to know why that reserve be encouraged, why her latent powers cannot be discovered and released. And the Church stands disturbed and bewildered between the largeness of her membership and her opportunities and the littleness of her available resources, arising from new undertakings, fearful of losing the strong hands about her consciousness of more of a meaningless energy which ought to be here and a carelessness in her members which becomes her efforts and palsies her confidence. There is a lack of responsiveness which betrays a lethargy in the individual life-cells of her own body. Its vitality is threatened and made weak, and she has need to make a careful study of her own spiritual health and to apply the remedy at the seat of the disease.

The Church is indeed far more than an aggregate of individuals, yet she is embodied in them and through and by them her strength must come to her. What is the matter then with the average man and woman in the Church that they contribute so little to the energy of the whole body? What is the source of her weakness when traced back to the individual unit? And what is the remedy?

We do not ask these questions to suggest an easy answer. It does seem at hand to say that the fault is in the average individual Christian himself or in his surroundings, his worldliness, his narrowness of mind and heart, his lack of spirituality and moral earnestness. But the answer does not satisfy. Why is he so? We believe that real individual is often misunderstood and sometimes unjustly blamed by the spiritual pastors and masters. He is more in earnest and more sincere than the small results he attains gain him the credit for being. But his vision is very limited and his aim is low. His religious ideas are crude and his thoughts have a narrow range, centering about himself and the kind of life he is living. His conception of service to the Master to Whom his religion binds him is limited by the circumference of the circle within which he moves and beyond which his sympathies have hardly learned to stray. Religion, therefore, apart from one's personal hope of salvation in Christ, does not seem to him to be a very large thing or of much more than academic interest. While he considers it the function of the Church as intended to supply the spiritual needs and those of his family and neighbors. The appeal to the great Church at large for more strength in her arms, more love in her heart, comes to him faintly or not at all through nerves that are lifeless or blunted.

Yet it is in that man or that woman that the undeveloped resources of the Church are buried and her latent energies are stored awaiting the spiritual power which will bring them into action. The fault of the average Churchman is that he is not interested. His conception of religion, largely inherited but largely also derived from the teachings he has received, is individualistic. He does not think, as Bishop Brent points out, in terms of the whole. He does not know about the whole in fact, what it is doing or wishing to do and why. The false echoes which reach him of the call to the Church for large and united effort to set Christ's kingdom because they are not in keeping with his habit of thought. His sympathies are cramped at home and his treasure abides with his heart.

To reach that individual multiplied by tens of thousands; to enlarge his vision, engage his sympathy, unseal the fountain of his spiritual energies in her behalf, is the great problem before the Church today. It should engage the attention and the prayerful thought of all who speak in her name and call forth their best skill for its practical solution.

Book Notices.

The Wayfarers' Library. Published by E. P. Dutton and Company, New York. Price, 40 cents a volume.

The publishers say of this new library, which we fancy is destined to become very popular, that it is to be "a new and companionable series, covering what is good, clean and humorous on the lighter side of recent literature. It is a sincere and well-considered effort to present in a handy and pleasing shape at a reasonable price the books which represent the imagination, the romance, and the lighter thought of our time." The promise of the prospectus is amply fulfilled in the five volumes which lie before us. They are attractively printed and bound in cloth, and in some cases cleverly illustrated, convenient in weight and size, a bargain at the price; good enough to keep, yet cheap enough to lend without too great a pang at parting. Just the kind of books that are pleasant to have at hand, in doors or out, to fill up one's odd moments profitably and entertainingly. Those we have examined are:

Prophets, Priests and Kings. By A. G. Gardner. With portraits. Brilliant and intimate sketches of the public men of our own times in the Church and politics and letters, some forty of the names of which the newspapers have been full for the last five years, mostly English. We are here favored with a personal introduction, as it were, by one who knows them intimately. And by the same author.

The War Lords. An admirable "attempt to consider the origins, issues and conduct of the war in the light of the personalities of the principal actors. The object is not, primarily, the elucidation of character, but the relation of character to specific events, and the scope of treatment therefore is enlarged to include those events."

The Lore of the Wanderer. An Open-Air Anthology. By George Goodchild. Chapters on out-of-doors from the best modern writers.

The Private Papers of Henry Ryecroft. Edited by George Gissing. From the pen of a writer little known, we believe, in America, but who wrote humanly and well.

The Widow Woman. By Charles Lee. Illustrated. A humorous and pleasant story of Cornish folk.

Grandmother Stories, From the Land of Used-to-Be. By Howard Meriwether Lovett. Atlanta. A. B. Caldwell, publisher. Pp. 210. Illustrated.

A real Southern grandmother, of Virginian birth, but whose womanhood was spent in Athens, Georgia, a famous university town of the old South, told these stories illustrative of her country's history to her grandchildren, one of whom has collected and verified them and here gives them to the reader in attractive form. They tell of the adventures and remarkable services of men and women of the South from the Revolution to the War Between the States, from Marion and Meriwether Lewis to Maury and Semmes; stories which are little known, but which should not be allowed to die, but which will be clean forgotten by another generation unless preserved in the history and traditions of their native States. The book will prove a delight to children and will teach them history in a fashion which they will greatly admire and always remember, and older folk will find it both entertaining and instructive. It is worthy of a place in every Southern home.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A FAMILY PRAYER CRUSADE.

Mr. Editor: Announcement has just been made, coming from England, that a crusade has been set on foot to establish family prayers in every Christian household of the realm.

The suggestion was made by a Free Church paper, but has met with such universal approval that the Archbishop of Canterbury and the Bishop of London have taken the idea up and are working strenuously for that end. The movement bids fair to sweep the British Isles, and Archbishop Davidson has said that England on her knees will do more for the war than the soldiers at the front. But this does not mean that they are to pray simply for victory for the Allies, much as Englishmen are enthusiastic for Anglo-Saxon supremacy, but, recognizing the horrors of war and longing for peace, they are to ask with patience for divine guidance in accordance with God's will. As Englishmen they want to do their duty as soldiers, and as Christians they must, first of all, do their duty as followers of the Master. With the establishment of family prayer, offered every day, unity in the nation as well as unity among the churches will be definitely promoted to the breaking down of the strongholds of sin, Satan and death. I make the suggestion that this same thing be done here in this land, and although we are supposed to be neutral, and so far have avoided, mainly through the wisdom and calm statesmanship of the president, any entangling alliances, we are in a position to use family prayer as the best means at hand for bringing about "peace and good will toward men" everywhere. If the Bishops of the Episcopal Church should take concerted action at once in this direction and send out a pastoral containing a request for this purpose among all the clergy over all the parishes in every diocese surely we might be able to establish prayers in every Christian household throughout the Episcopal Church, and perhaps be the means of influencing other Christian bodies to do likewise. During the Civil War a prominent family in Virginia held family prayers every day at noon for the soldiers at the front, and for the cause near their hearts, and the result is, among others, that the three sons of that family are doing Christian service in their several spheres, one a minister of the gospel, one a Christian lawyer and one a Christian statesman. Perhaps this tremendous war will produce many Christian ministers, as did the Civil War, and may be found to be a "necessary evil." In any event, it would be a wonderful gain to Christendom if family prayers could be established in this land as a universal custom among the membership of the churches. Will not the Bishops start the crusade?

Hunter Davidson.
Emmanuel Rectory, Bristol, Va.

FOR SALE.

Mr. Editor: The rood screen which has been used at our exhibit at the Panama-Pacific Exposition, has been pronounced by various people to be of such excellence as to be well worth preserving. I write to ask whether you or any of your readers know of anyone who would care to purchase this screen, or to give it to some mission chapel? I am informed that $100, f. o. b., San Francisco, would be a very low price. Further details with regard to it may be had of the Educational Department, Church Missions House, New York City.

ARTHUR R. GRAY,
Educational Secretary.
Missions House, New York.

SPIRITUAL UPLIFT.

From the Convocation Address of the Bishop of Western Colorado.

Our churchly soberness and dignity need never degenerate into formalism when we do our work under the guidance of that Holy Spirit, Whose "blessed unction" is not only "comfort," but "life and fire of love."

Spiritual uplift, heightening all the elements of personality, is the object of Church organizations, and the true means of the Church's growth. Permit me on this point to quote the words of an eastern laymen (Mr. J. Campbell White, reported in "The Church Militant"): "I am coming more and more to believe that organization can do nothing except to stimulate and direct human personality, and that after all the only thing that propagates life is life, and that if all of us individually were all the while seeking to be the channels of life, divine life, it wouldn't need very much organization beyond simple membership in the Church itself. I am inclined to think that that is the place where the greatest enrichment and enlargement of the Church is to come; by men, the rank and file of the members of the Church, coming to realize that the Church's business is not the preacher's job, but is our job, and that the world can never be lifted up into the place that God intended until the ordinary man becomes a channel of divine life and truth to his brother men, and preferably to those nearest to him in business and social life."

When a layman can say such things as that, it gives us a vision of what latent resources may exist among our lay-folk, that we ought to stir up, by every approved method of organization, inspired by loving, hopeful zeal. That is why I want again to express my hope that efforts be made, more than yet have been made in this district, to organize chapters of the Brotherhood of St. Andrew, and the Daughters of the King and the Girls' Friendly Society. "It is the Spirit that quickeneth." There is no profit in organization for the sake of organization. But when we can inspire our men and women with loyalty, devotion and vision, most of our problems of a material kind will be well towards solution.

No communication from Bishop Aves, of Mexico, had been received for several months, until recently a letter which the Bishop had entrusted to a miner, who was attempting to get out of the country on horseback, arrived at the Church Missions House, New York. The Bishop was not permitted to say anything concerning the political situation or local conditions, but those who are interested in the work in Mexico will be glad to know that the services in Guadalajara continue with fairly good attendance. St. Andrew's School is doing splendid work and will soon be able to maintain forty boys. The Bishop says he is as thoroughly cut off from the outside world as though he were in the moon, but he is still "hoping, trusting and trying."

Contributions

THE CYRUS VASE INSCRIPTION: EZRA AND ISAIAH.

The Rebuilding of the Temple and the Return of the Exiles.

By Professor Lawrence Mills, D. D., Oxford, England.

(Re-edited, from the Asiatic Quarterly Review.)

If anyone is disposed to reject the Biblical Edicts of Cyrus, Darius and their successors, let him read the following (see the Vase Inscription of Cyrus as published in German, upon the pioneer renderings of Rawlinson and Pinches, emended by Winckler, Hagen, Scrader and Delittzsch in the Johns Hopkins series; see also the Backstein Inscription, idem, the Vase Inscription):

"The great Lord Marduk," so Kurash dictated (was he not thinking of his own Ahura Mazda?), "regarded propitiously the protection"—that is to say, "the protector"—"of His people, his victorious work, and his righteous heart, going toward his city Babil as a friend, and as a companion at his side."

The Inscription and Isaiah.

With this compare Isaiah: "Whose right hand I have holden." "In righteousness have I raised him up, and all his ways will I direct. I will go before them, and the crooked shall I make straight."

The Thronging Troops.

"His troops spreading out in numbers never known," so the Inscription proceeds, "like the waters of a stream marched weapon-girded at his side." This is even more graphic than the prophet. "Thus saith Yahweh to Koresh . . . to open before him the two-leaved gates, and the gates shall not be shut"—that is to say, "they shall be forced with little effort."

"Without battle," says the Inscription, "made He (Marduk) him (Kurash) enter Babil; my widely thronging troops came in, in peace." "Bars of iron shall I cut asunder," said Isaiah; and in an isolated spot of the worn Inscription, according to Hagen at least, occur the words, "the door was destroyed." "I will loose the loins of Kings," said Isaiah; and the Inscription runs, "Nabuna'id the King who feared Him (Marduk), He (Marduk) delivered him into his (Kurash's) hand." Recall Isaiah's words of Yahweh, "he (Koresh) shall do all My pleasure."

The Reception of Cyrus.

But the Inscription goes further, and makes him out to be a "pleasure," not only to the Deity, but to the captured population. In fact, he claims at once a plebiscite from the masses whom he had just conquered, or from the gods who represented them: "whose (Kurash's, Cyrus') sovereign authority they desired to the joy of their hearts."

The Hebrew records teem with terms describing the welcome—see the citations everywhere; and on his side, in the Inscriptions, Kurash claims the fawning homage of the Babylonians and dubs it genuine. It had, however, the meanest motives. "They rejoiced," says the ardent politician, "over his assuming the kingdom * * * their faces beamed (sic), for the Lord who by force of His power wakes the dead"—a touch this of his Persian sentiment, if the translations have not hid the truth; he was used to speaking so of his Ahura—"Him Who with care and waiting protection," he continues, "had done all well, Him did they bless with joy, guarding and maintaining His name."

The Inscription seems to surpass our Hebrew texts themselves in the high color of its delineations; and if the Babylonian words were not all so simple, we should hardly believe them to have been rightly read by the distinguished scholars who have so sagaciously and so laboriously worked upon them. We were also once uneasy, as we remember, at the suspicious statement that Koresh (Cyrus) was declared to have seriously professed some real regard for the (foreign) Yahweh. But all the same, on the Inscription he never pauses in his steady movement forward.

Consideration For the Native Gods.

"Since I entered Babil"—so he ventures to assert—"amidst exulting shouts (sic), and established the throne in the Palace of the Princes, Marduk the great Lord made the honorable hearts (sic) of the inhabitants of Babil inclined toward me, because I was daily mindful of His worship." Note well this most rational item, which is to be compared with what is said below; see it expressing the courteous and humane recognition of the other "gods," the "clan-gods," or "all the gods," whom the successor of Cyrus so wisely and sincerely respects. "My widely thronging troops . . ." so he continues (did something favorable, we may be sure).

"I allowed no affliction to seize all Sumer and Akkad, the honorable race. I justly took over the necessities of Babil and all it scities. The inhabitants realized the satisfaction of their heart" desires (sic), and the dishonoring yoke (n. b.) was taken from them." The orator goes on, and laments the sad condition of Babil under the man whom he had just relieved of his crown and of his capital; not that Nabuna'id was faultless. "Their sighs I hushed," so he proceeds; "their anger"—as against the deposed sinner?—"I appeased (sic). Marduk, the great Lord, rejoiced over my words so full of * * * (beneficial results?). He blessed me, Kurash, who worship Him in grace, and also Kambuzi's, my body's son, since we in righteousness praise before Him His sublime Divinity." See the expressions recorded of Artaxerxes cited below.

Ezra's Expressions Vindicated.

This for ever annihilates the authority of all who too cynically treat our Bible texts. If Cyrus spoke thus of these false gods, so inferior to his own Ahura, surely he must have said something like what Ezra records of Yahweh, so near his own great Deity.

And so Isaiah.

Isaiah has said: "Thus said Yahweh to Koresh, his Messiah, to subdue nations before him"; and according to Ezra we have: "Thus saith Koresh, king of Persia: "All the kingdoms of the earth hath Yahweh Elohim of heaven given me" (see also the Iranian Inscriptions, which heighten the expressions). Says Darius the king: "When Ahura Mazda saw this earth in perturbation He gave it to me. I am king through the grace of Ahura Mazda" (the Life Spirit Lord, the All Wise One, or the Great Creator).

The Vase Inscription continues: "I am Kurash, King of the All (the then known world), the great King, the mighty King, King of Babil, King of Sumer and Akkad (which he had just conquered), King of the four quarters of the world"—compare Isaiah's expression "from the East to the West," not said of Koresh, but in the immediate connection, and in consequence of his inspired action. "I am the son of Kambuzi'a, the great King, the King of Anshan, grandson of (a former) Kurash, the great King, King of Anshan, of all royal blood." Here we have doubtless some diplomatic exaggeration, as this hardly agrees with Behistun; nevertheless, this Vase Inscription is practically in line with that and the others. Isaiah proceeds: "Thus saith Yahweh, The labor of Egypt and the merchandise of Ethiopia and of the Sabeans, men of stature, shall be thine; they shall come after thee; in chains shall they come, and they shall fall down unto thee, saying, 'Surely God is in thee." If said not of Koresh but of Israel, this was yet said in direct consequence of the deliverance of Israel as effected by Koresh (Cyrus). And according to the Inscription, not only did the dwellers in Babil, all Sumer and all Akkad, princes and potentates, fall down before Kurash (Cyrus), but "all the kings of the heavenly regions (the four quarters of the horizon), enthroned as they were in palaces, altogether from the upper sea (the Persian Gulf?) to the lower sea (the Mediterranean), the Kings of the West lands dwelling in tents (Arab-like), all brought their heavy tribute and kissed my feet in Babil from * * * to Ash * * * and Shushan * * * to the cities on the other side of the Tigris."

Divinities Restored to Their Temples.

Then as to the actual restoration of foreign deities and the reinstatement of temple services, which once sounded to some of us so strange when said of Cyrus and the Jewish Yahweh by Ezra and the Chronicler (see the places): "And He, the God of heaven," so they had made Cyrus say, "He, your Yahweh Elohim, hath charged me to build Him an house in Jerusalem, which is Judah." This seems, indeed, at the first glance upon it to be a steep fence for us to charge; but read the Inscription and see what it says, alluding not to allies, except in the crudest sense, but to the cringing hordes just conquered. He (Cyrus) writes: "I brought back to their place (the gods * * *) and made them dwell in an abode for ever." And as to the actual rebuilding of the sacred city, see the Backstein Inscription. Eshakkil was a temple city, as it seems, and the Inscription reads: "Ku-ra-ash ba-ni-i(m) Eshakkil u E-zi-da apil m Kambu-zi-ia sharru dannu a-na-ku" ("Kurash the builder of E. and E., son of K., the great 'King I.' "). The first thing Cyrus thought of, after a conquest, was to rebuild temples and replace the local gods.

And as to the notorious return of the captive tribes, if anyone still hesitates at that, see the line: "All the inhabitants I collected and then restored to their dwellings"; see also the restorations mentioned upon Behistun. I cannot help noticing here what we would once term that "romantic" item, where Artaxerxes, after fulsome commands for a restoration, makes an appeal for himself to the Jews that they may "offer sacrifice of sweet savour unto Elohim of heaven, and pray for the life of the King and his sons," reminding us also of Ahasuerus and the rest. Who has not at times thought this an especially feeble adjunct to the tale? Yet it was one of the most sober of all serious statements connected with all that went before—the one most naturally to be expected of all possible assertions in the connection. "May the gods," wrote Kurash (Cyrus), after having fully restored them to their shrines, "may all the gods," he wrote, "whom I have brought into their cities (just as Yah-

weh was restored to Jerusalem)—may all the gods pray daily before Bel and Nabu for long life for me * * * and speak to my Lord Marduk for Kurash the King, who fears thee, and Kambuzi'a, his son." If our Semitic Scriptures had said nothing of the Cyrus Edicts, we should know from the Inscription alone that such Edicts must have been published; and as it is, the expressions of the Inscription are more graphic than those of the Bible.



St. Luke's Old Brick Church, Shithfield, Virginia, 1632.

The Old Brick Church.

Built Near Smithfield, Isle of Wight County, Virginia, in 1632.

Five miles from Smithfield, on the way
To Suffolk City, stands
A quaint, sound church, now old and gray,
Fit landmark for those lands.

Its massive walls, and stately tower,
For nigh three hundred years,
Have staunchly stood, in shakeless power,
Through storms and human fears.

'Tis beautiful, this house of God,
Whose grace and charm still cling,
Like fadeless ivy, from the sod
That tender tendrils bring.

The men who planned this grand old fane,
Three centuries in the past,
Built 'gainst the hurricane and rain,
Built that their church might last.

Their lives, Virginia's fame-scrolls tell,
Were honored, brave and true,
They loved their church, its welcome bell,
Their pious households drew.

Cold are their hands, pulseless their hearts,
Voiceless those tongues of yore,
But Christ's bright record never parts
Their deeds from names they bore.

Now that olr church in stillness keeps
Its memories of the past,
Silent its aisle whose builder sleeps
In dreamless slumber cast.

—(Rev.) John M. E. McKee.

Washington, D. C.

(From an interesting sketch of the "Old Brick Church," written by the Rev. R. R. Phelps, of Smithfield, Va., rector of Newport Parish, in which this venerable church is located, said sketch appearing in the Southern Churchman of Aug. 14, 1915, the writer of foregoing poem learns that the old church is in need of a new roof, in order to save the interior from injury and decay. While he cannot claim the honor of being a Virginian by birth or kinship, with the floodtide of patriotism and touching associations of the dear Old Dominion swelling and surging in his heart, still he is free to confess to a trespassing sentiment of practical interest in the preservation of the "Old Brick Church," near Smithfield, in Isle of Wight county, Va., and to say that when the Rev. R. R. Phelps, rector of that Parish, can assure him that one hundred dollars have been subscribed toward the sum required for that worthy object, he will consider it a privilege and a pleasure to add his personal mite of five dollars to the fund.—J. M. E. M.)

An Object-Lesson.

A wonderful object-lesson in self-help comes from Uganda, where some natives, under a native priest, built their own church, 300 of them walking 24 miles to carry back loads on their heads. So anxious are they to help each other that squads of Christians go to other villages to help build, and children support students in training for pupil teachers by making mats and pottery, and growing cotton and coffee.—Exchange.

In Memoriam.

O memory! how sadly sweet
Of days my heart so swiftly beat,
To tread of dear home-coming feet
That have passed out the open door
And can return to me no more!
Please God, they meet me on the shore
Of that sweet land of ever-more!
For I shall come, dear, never fear,
And time be kind, let it be near,
For slow, howe'er my footsteps be,
I shall at last lie down by thee.

M. D.

Years of Peace.

From the Christian era till the present time, as statists and historians tell us, there have been less than 240 warless-years. Up to the middle of the nineteenth century, it was roughly computed that nearly 7,000,000,000 men had died in battle since the beginning of recorded history, a number equal to almost five times the present estimated population of the globe.—Maryland Churchman.

CHURCH INTELLIGENCE

Calendar For September.

1. Wednesday.
5. Fourteenth Sunday after Trinity.
12. Fifteenth Sunday after Trinity.
15, 17, 18. Ember Days.
19. Sixteenth Sunday after Trinity.
21. Tuesday. St. Matthew.
26. Seventeenth Sunday after Trinity.
29. Wednesday. St. Michael and All Angels.
30. Thursday.

Collect for Fifteenth Sunday After Trinity.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

THE EMERGENCY FUND.

Three hundred and sixty thousand dollars is the point reached by the Emergency Fund on September 4th. The closing week of the fiscal year brought an increase of $21,000 to the Fund and found the apportionment keeping abreast—and perhaps a little ahead of—last year's record. It is not possible at this writing to make an exact report.

Honolulu has been heard from again with reference to the Emergency Fund. Nearly $1,000 has come in to augment what that missionary district had previously given. The Church of the Epiphany, Washington, is leading the parishes in that diocese in giving. It has paid an apportionment of over $2,200 and has sent about $1,200 more for the Emergency Fund.

A gift of $1, in the nature of a bequest, has come from a Southern city. The bill was wrapped in a piece of paper, upon which had been written in pencil, "Foreign and Domestic Missions." The Bishop's wife, in sending it, writes, "It was found just as it goes to you in the trunk of an old lady, after her death. She had for many years been an inmate of the Old Ladies' Home in Jackson, Mississippi She never forgot her contributions to missions from time to time, and I am sure she would like this to be added to the Fund."

Four little girls, the oldest eight years old, had of their own accord, labored industriously for some days to earn some money for charity. But on hearing Bishop Tuttle's letter read aloud, they joyfully decided to send the money to the Emergency Fund "that they might help in teaching some little heathen child about Jesus."

The Church may well feel gratified in many ways over the year's showing. In spite of the unsettled times and the many appeals for aid on every hand, the Board of Missions is able to report that not only has there been no falling off in the usual receipts on apportionment, but an extra $360,000 has been given for the Emergency Fund. It is a wholesome sign of an increased zeal for the Church's business, a richer interpretation of the Master's missionary commands, and a deeper realization of the great opportunities to claim nations for Christ. There is no doubt that the "One Day's Income" appeal to raise the extra $400,000 has done much to make the present apportionment record possible. And back of it all is the prayers which are daily being offered for the success of the work and of the Emergency Fund.

But the Emergency Fund is still $40,000 short of its goal. After such a great measure of success, backed by such enthusiasm, sacrifice and prayerful generosity, the raising of this amount is, surely, not far away. The end of the fiscal year does not end the Emergency campaign. Humanly speaking, nothing can end it except the needed $40,000. Let no one think that it is now too late to send in his gift. The Emergency Fund **must** be completed if our splendid record on the year's apportionment is not to suffer.

(For the Southern Churchman.)

WORK OF THE AMERICAN CHURCH IN PARIS.

At the end of this first year of the great European war we send you a report of the work of the American Church in Paris.

For this year—August 1, 1914, to August 1, 1915—the Church's income from the usual sources was Frs. 58,000; and for the same period of the year 1913-1914 the Church's income from the same sources was Frs. 130,000. In other words, the war has cost the Church in decrease of normal revenue for this first year more than Frs. 70,000, the loss in offerings at public worship being alone more than Frs. 52,000.

This statement gives added force to our expression of gratefulness when we are able to say to you that the Church's religious ministrations have been unceasingly maintained, whilst the Church's works of mercy have been increased infinitely in scope and measure, and this without incurring indebtedness of any kind. We owe nothing; we have not touched the small permanent reserve, and we still have enough revenue in sight to provide for the normal contingencies of the Church's work for the next two or three months. It should further be borne in mind that this has been accomplished in face of the shrinkage in income already noted, and of the fact that we have fixed annual charges to meet of approximately Frs. 25,000 for taxes and ground rents; and that the Church's fixed income from the endowment is only about Frs. 6,000 a year.

All this has been made possible only because the Church's friends everywhere have come to its rescue with unceasing thoughtfulness and generosity.

We feel certain that there is in this fact a pledge of your continued remembrance of the Church's needs for this second year of the war which began on August 1st; with the little colony of Americans still left in Paris steadily decreasing in number, and with the certainty that the Church's income from normal sources of revenue must for this coming year as steadily continue to decrease.

Our hearty thanks are tendered to our Church periodicals, "The Churchman," "The Living Church," "The Southern Churchman" and "The Spirit of Missions," whose continued interest in our behalf has kept our Church people in America generally informed of this church's work and needs; and each of these papers has been a channel through which relief funds have steadily come to us.

In August of last year we cabled the presiding Bishop a statement of the church's necessities, and by his courtesy that statement was published by our Church papers, with, as its first result, the formation of a fund at the Church Missions House in New York for the furtherance of the American Church's work in Paris under the name of "The European War Relief Fund," and from which we received the first remittance on the 24th of August, 1914. This Fund, which has been contributed to by Church people all over America, has sent us the total sum of Frs. 17,641.65; and from this there has been expended the following sums:

To relieve suffering in Paris. Frs. 8,500
To relieve suffering in the country districts ..... Frs. 4,200
To relieve Belgian needs.... Frs. 3,500

Early in the war "The Living Church War Relief Fund" was created by "The Living Church" for the relief of all the American churches on the Continent of Europe, and from that we received our first remittance on the 4th of December, 1914.

We have received from that fund a total in the year named of Frs. 19,805.64, and from this there has been expended:

To relieve suffering in Paris. Frs. 6,000
To relieve suffering in the country districts ..... Frs. 3,500
To relieve Belgian needs.... Frs. 9,000

The Church's work of relief has been largely carried on by means of "The Ouvroir of the American Church in Paris," where numbers of French working women, who would otherwise have been without employment, have been kept steadily at work for the past year, and are still working.

In the Ouvroir has been made every kind of garment used by men, women and children, and hospital supplies and household supplies to meet every variety of need.

The report of the Ouvroir for the year is as follows:

Articles received as gifts or made 56,917; and in addition to this there have been distributed an immense quantity of supplies in the form of food and medical and surgical material.

The expenditures of this department of the Church's relief work have been:

For materials purchased. Frs. 11,210.75
For wages of working women ..... Frs. 11,404.95
For meal tickets, coal, etc. ..... Frs. 7,251.15

Total ..... Frs. 29,866.85

The entire output of the working women in the Ouvroir has been given away to relieve the suffering and needy. Nothing has ever been sold, and large quantities of sewing have been done without charge for hospitals and other needy institutions.

From the funds which have been sent to the rector during the year the following payments have been made, in general terms:

For the relief work of the parish house and Ouvroir ..... Frs. 29,866.85
For the Church's general war relief charities, including Belgian relief. Frs. 22,318.18
For Church maintenance, by cheque to H. H. Harjes, treasurer .... Frs. 30,000.

Total ..... Frs. 82,185.03

It is a wonderful privilege to be able to make a report of this kind, for it means that this great American Church here has not been lacking in helpfulness when the privilege of wonderful opportunity was set before it; and France appreciates it; and the French people appreciate it. There is not a department in France into which relief has not gone, marked as coming from this "American Church," and there is no kind of human suffering and need which has come to us with a worthy appeal which has gone away

without some relief: the poor, the widows, the orphans, the blind and the crippled soldiers, the brave men fighting at the front and their braver women and children; Royalist and Radical, Catholic and Protestant; they have all alike shared in your gifts, and the best tribute paid to this service was in the words of a devout and devoted French Roman Catholic, who said: "The more I see of what you are doing, the more I feel that this is the way it must have been in the Church in the days of the apostles."

More need not be said. The privilege of the opportunity grows daily greater. The need of your helpfulness will be greater this year than last. Daily there are more maimed and wounded, more families bereft and suffering; and the maintenance of the Church itself will be increasingly a difficult problem, with an American colony steadily diminishing.

With gratitude for your help in the year that is just past, and with full faith that larger opportunities will be met with a larger possibility of service in your name for the year to come.

For the wardens and vestry,
S. N. WATSON,
Rector.

The American Church,
23 Avenue de I'Alma, Paris.

MEETING OF THE COUNCIL ON PRIMARY LESSONS FOR CHURCH SUNDAY-SCHOOLS.

According to the plans developed by the General Board of Religious Education the work on the new series of Sunday-school lessons, so far as it relates to the Primary Department of the Sunday-school, is to be carried on by a Council of seven well-known leaders, working under the direction of the General Board, and especially of the director of parochial education.

This Council has just finished its first session, meeting at Barbour's Heights, Rhode Island, with the Rev. Lester Bradner as chairman. All the members of the Council except one were present. Miss Anna F. Murray and Mrs. Cleon E. Bigler came from Chicago, Miss Francis H. Withers and Miss Ruth Sayer from New York, Mrs. John H. Loman from Philadelphia, and Miss Helen P. Lane from Boston. Miss Susie F. Tuite, of Cincinnati, is also a member of the Council, but unfortunately was unable to be present.

The sessions lasted for a whole week, and the Council was able to complete the main outlines of a course of one or two years for beginners and three years for primary classes. These lessons will be constructed on the basis of the Standard Curriculum, and will represent the combined efforts of a large number of primary workers through the country. During the current year they will be used experimentally by a limited number of schools under the observation of members of the Council. tI was decided to limit these experimental schools to forty. With the lessons in the present rough condition it would need an experienced teacher to handle them. Nevertheless the Council hopes to be able by the end of the current month to issue typewritten sheets to guide teachers in such use.

Applications for the course will be sent to the Rev. Lester Bradner, 281 Fourth Avenue, New York, and the subscription for one year will be one dollar, the same as the subscription price to the new junior experimental lessonss.

SYNOD OF WASHINGTON.

The Committee on Program for the Synod of the Province of Washington, which is to meet in Richmond, Virginia, on November 16th, 17th and 18th, met in the office of Bishop Murray in Baltimore on September 2nd, with five members present. A tentative program was adopted, which gives promise of an interesting session of the Synod. It will be published when completed.

The committee were hospitably entertained at luncheon by Bishop Murray, president of the Synod.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Albemarle Convocation: By the kind invitation of Dr. Lee the fall meeting will be held at Christ church, Charlottesville. The opening service will be on Tuesday, October 5th, at 8 o'clock at night. Among the speakers at the convocation will be Bishop Brown, Archdeacon Neve, the Rev. D. C. Mayers and the Rev. B. D. Tucker, Jr.

The Rev. W. Cosby Bell has been invited to conduct the quiet hour.

H. H. WILLIAMS,
Secretary-Treasurer.

Memorial Service.

A memorial service was held on September 2nd at St. John's chapel, Green Springs, the Rev. S. E. Prentiss, rector, to the late Rev. Fank Stringfellow, a former rector of the parish. At this service, which was conducted by the Rev. William A. Barr, D. D., and the Rev. Robert Patton, an altar cross and vases were dedicated to Mr. Stringfellow's memory. Mr. Stringfellow was a native of Culpeper County and a gallant soldier and scout in the Army of Northern Virginia during the War Between the States.

Richmond Clericus.

The first session of the Richmond Clericus for the fall will be held in St. Paul's vestry room Monday, September 13th, at 10 A. M. The semi-annual Corporate Communion will be celebrated in St. Paul's church at 10:30.

Death of Prominent Layman.

Mr. James N. Boyd, a prominent churchman of the city, died at his home in Richmond on September 6th, aged sixty-five years. Mr. Boyd was for many years a vestryman of All Saints church and also a member of the trustees of the funds of the diocese, in which capacities he rendered valuable service to the church.

Clerical Notes.

The Rev. David H. Lewis, for four years assistant minister of Grace church, Richmond, left on September 2nd to assume his duties as rector of Trinity church, South Boston, in the diocese of Southern Virginia. Mr. Lewis was greatly beloved by the people of Grace church, and they gave him up with much regret.

The Rev. William R. Agate, M. D., of Chicago, has taken charge of St. Martin's parish, Hanover County, with residence at Doswell (R. F. D.).

The friends of the Rev. C. W. Sydnor, rector of Christ church, Richmond, who was operated on for appendicitis last Friday at St. Elizabeth's Hospital, will be glad to know that he is getting along very nicely.

The thought of our immortality should be more awake, alive, stimulating in our minds, more than latent, not merely in the conviction of our understanding, but ardently ever in our heart.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Letter to the Juniors.

My Dear Juniors:

When I had the pleasure of writing you last winter I told you I had pledged for you to give one hundred and fifty joyful and one hundred and fifty useful Christmas gifts to the Indian children at Pine Ridge Agency, South Dakota, where the Rev. Nevill Joyner is in charge.

I am sure you have been preparing these gifts, so all you need now is shipping directions.

Mr. Joyner writes that any branches who wish may send directly to him. If the box is large enough to send by freight, address Rev. Nevill Joyner, Pine Ridge Agency, South Dakota, via Rushville, Nebraska.

Send Mr. Joyner a letter addressed to Pine Ridge Agency, South Dakota, inclosing in your letter a card addressed to yourself so after the box arrives Mr. Joyner can simply acknowledge the box and mail the card to you, so that you may know your box has arrived safely. After Christmas Mr. Joyner can write one letter to me which I will have printed and sent to each branch as we do not wish to burden Mr. Joyner with the writing of many letters, but we hope there will be many boxes.

If your package is small enough to send by parcel post address Rev. Nevill Joyner, Pine Ridge Agency, South Dakota, sending him a letter stating you have mailed a package and inclose the card for his acknowledgment.

Those living in my vicinity who prefer can send all articles to me and those nearer Lynchburg to Mrs. Davis, and we will see that they are sent to Pine Ridge. Do not send anything to Mrs. Davis before the tenth of September.

Address all letters to Mrs. Minor Davis, 214 Federal Street, Lynchburg, Va. Send all packages to Mrs. Minor Davis, St. Paul's Parish House, Lynchburg. Write Mrs. Davis a letter when you send the package so she will know when to expect it. Those in my vicinity send both letters and packages to Mrs. Frank W. Darling, Cedar Hall, Hampton, Va. Send the packages so that they will be received by Mrs. Davis and myself not later than October 18th. You will have your meeting early in October and then you can get your gifts together at once. Packages sent directly to Mr. Joyner must be shipped by November 1st.

Let our boxes this year be the very best the Juniors of our diocese have ever sent. What shall you send? You know what children want. Outgrown clothing is all right, if it is whole and fresh. Toys that are unbroken and clean are all right. I need not tell you not to send anything ragged, soiled or broken because you would not think of doing that. Mr. Joyner wrote that "nothing suits girls so well as **dolls**, should we have a doll for every girl it would be all the more pleasing to them. Knives and ties are best for the boys." I am sure you and your leaders will think of just the things that those Indian boys and girls want.

Remember it is very cold there in winter so that good warm clothing will not come amiss.

Money is always most acceptable. As our Christmas box must go so early, it will give us an opportunity to give to some of our missions nearer home. There is Mr. G. F. Rogers' Home for Homeless Boys, Mrs. C. L. Davis at Callaway, Deaconess Williams, Deaconess Adams and many others.

The annual meeting of the Woman's Auxiliary will be held in St. Paul's church, Norfolk, October 25th, 26th and 27th.

How I wish I might meet every Junior leader there! All come who can and we can talk over plans for work and learn from each other.

We all miss Mrs. Lloyd so very much and she has given us something we can do, that is sell some Japanese bags she has sent, and I hope she will send us some more to sell.

With best wishes for your work this fall and with love for each and every one of the Juniors and their leaders, I am yours faithfully,

MARY GORTON DARLING.

Cedar Hall, Hampton, Aug. 28, 1915.

Clerical Notes.

The Rev. C. G. Richardson, who graduated from the Virginia Theological Seminary in June, has recently taken charge of the work at Buchanan and Fincastle, Virginia, with residence at Buchanan.

The Rev. James D. Gibson, rector of St. Paul's church, Berkeley, Virginia, has declined the call to the Church of the Redeemer, Bryn Mawr, Pennsylvania.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Items of Interest.

The Rev. W. W. Way, after a month of rest and recreation at Blowing Rock, in Western North Carolina, has, with Mrs. Way and their children, returned to his parish, St. Luke's church, Salisbury, where he is doing a fine work.

Archdeacon W. H. Hardin, Mrs. Hardin and their children spent the summer at Blowing Rock, where they contemplate purchasing property and making a permanent home, the archdeacon loving that country on the Blue Ridge ever since his three and a half successful years as principal of the Industrial School at Valle Crucis, that fine school never more prosperous and promising than when under the guiding hand of the warm-hearted archdeacon and his devoted partner, who, as school mother, endeared herself to the students, one and all. The Hardins' headquarters are at Salisburg, North Carolina.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Death of the Rev. Percival H. Whaley, D. D.

The Rev. Percival H. Whaley, D. D., died at Rochester, Minn., on September 2nd, aged sixty-five years. He had gone to Rochester for a serious operation at the hands of the famous Dr. Mayo, which he failed to survive.

Dr. Whaley was a graduate of the Porter Military Academy of Charleston, Trinity College of Hartford, Conn., and the Berkeley Divinity School. He had been rector successively of St. Thomas church, Hartford, St. Paul's church, Summerville, S. C., Christ Church, Pensacola, Fla., Christ church, Charleston, and Trinity, Edisto Island. At the time of his death he was rector of St. James church, James Island, and Christ church, Mount Pleasant, S. C. He was prominent in the affairs of his native diocese, which he loved with filial devotion. As historiographer of the diocese he had for some time been gathering material for a history of the Episcopal Church in South Carolina. He was a man of scholarly attainments and decided literary ability. His death entails a great loss upon his State and diocese.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor

Dennison and Uhrichville, a composite community of 9,000, are practically one city, separated only by a small stream. The mission of St. Barnabas, the only Church organization in the community, is a half mile from Uhrichville towards the opposite end of Dennison on a side street and on an inaccessible hillside, where the congregation has worshipped faithfully since the organization of the mission. An excellent corner lot within a few paces of the boundary line between the two towns, has been secured and plans are now going forward for a new church on this new and favorable location.

Christ church, Windsor Mills, Ashtabula County, the oldest house of worship in the diocese now in regular use, consecrated by Bishop McIlwaine, October 2, 1833, is now in the hands of workmen. It has been reroofed and is being decorated anew on the interior. The citizens of the neighborhood, irrespective of religious affiliations, have responded to the call for funds. The parish was organized by Bishop Chase on his arrival in Ohio in March, 1817.

St. Matthew's Mission: The proprietors of the pottery town of Sebring, the Sebring family, have presented St. Matthew's Mission, organized there a year ago, with a lot. The location is not favorable for church purposes, but the mission is allowed to sell, and apply the proceeds towards the purchase of a lot yet to be selected.

The Vacation House of the Girls' Friendly Society of the diocese at Salida Beach, after a capacity season of nearly three months, was closed September 11th. A service of Evensong and sermon was maintained each Sunday by the clergy of Clevelalnd and contiguous parishes.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan

Tent Cathedral: After a season lasting two months Tent Cathedral closed its services on Labor Sunday night. Attendance was considerably above expectations, in spite of the fact that parishes failed at times to send delegations as had been hoped. On the closing night Dean Grosvenor and others spoke, and congratulations were many over the success of the venture. The two features that proved of exceptional popularity were the service for children and the question box. The most popular speaker was the Bishop of Frederickton, Canada, and the man on whom much of the burden fell, and to whom a large part of the credit is due, was the Rev. Dr. G. A. Carstensen, of Christ church, Riverdale. Dr. Carstensen also kept up his Wall Street addresses as well.

The tent, a fine large one, was furnished by the Evangelistic Committee, but the services were in charge of the Churchmen's Association of New York. It is the hope that the services may be held again next year.

Labor Sunday, the day before Labor Day, was supposed to be given over to consideration of labor topics in the pulpits, but it proved in New York the dullest of all 1915 Sundays. Some 400,000 persons went out of town for the holiday. It is stated, however, that owing to war conditions rather earlier dates than usual are fixed for the return of most rectors, and the resumption of full services. The Rev. Dr. Floyd S. Leach, of the Social Service Commission, preaching at the Cathedral, deplored charities as permanent relief for the poor, and appealed for such economic planning of industries as will result in proper wages and make charities less needful.

Dr. Leach argued that most of the unemployed are men and women who began as children at child labor. Growing up without trades they fill the ranks of the unemployed. He would abolish child labor, or most of it, for the double purpose of benefitting childhood, and eventually doing away with much unemployment.

Dr. Charles Stelzle, the man who proposed Labor Sunday, speaking in a Presbyterian church, said the prohibition cause has not affected the working men's problem, because as he says workingmen are in cities and prohibition's strength is in rural districts. He declared that socialism is growing, and will not be removed until evils of labor are done away with.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Bicentennial Celebrated.

Old St. David's church, at Radnor, celebrated its Bicentennial on Saturday and Sunday, September 4th and 5th, beginning at 2:30 on the first day when the Hon. Samuel W. Pennypacker, former governor and president of the Pennsylvania Historical Society, made an address on The Significance of St. David's, and Mr. Henry Budd, chancellor of the diocese, on St. David's as a Symbol. The services were conducted by the rector, the Rev. Dr. James H. Lamb. On Sunday morning the sermon was preached by the Rev. James Biddle Halsey and Mr. Edward Biddle Halsey served as organist. Both were children of a former rector and were brought up in the quaint rectory of St. David's. The Rev. H. M. G. Huff preached in the afternoon. Old St. David's history dates back to before 1700, the first services being held in an old log building. The Rev. Evan Evans is said to have been the first to officiate there, though for some years there was no settled clergyman in charge. The Rev. Mr. Clubb, who was sent over by the Society for the Propagation of the Gospel in Foreign Parts, recorded that the congregation, on September 7, 1714, agreed to build a handsome stone church. The cornerstone was laid May 9, 1715, and by September 1st the building was completed substantially as it now stands except that in 1717 there was a curious stone stairway built outside leading to the gallery. The church and cemetery are rich with relics of its early days.

Mr. and Mrs. George Long, who have been spending some time in traveling to and from California, have returned to renew their work at the Inasmuch Mission, which Mr. Long founded, and of which he is the superintendent. During their trip they visited many cities and made addresses in cathedrals, churches and rescue missions.

Saturday evening, September 4th, they were given a reception at the mission, and Mr. Long made an address on the "Wickedest City." On Sunday morning his subject was "Home." In every city they visited, whether large or small, they found the need of rescue missions. Some cities have them, but many are carried on on a small scale.

Church Reopened: The Rev. Dr. D. M. Steele has returned to the city after having spent his vacation on the Pacific coast. He resumed the morning services in his Church of St. Luke and the Epiphany on Sunday, September 5th, when the church was reopened, after having been closed all summer for improvements and renovation. The spe-

cial musical services on Sunday afternoons, that have been such a marked and successful feature of his parish work, generally crowding the church at them, will be resumed on the first Sunday in October. The open air services at the church's Fresh Air Farm have been so popular that they will be continued this month.

After having been closed during August the Church of St. Matthias was reopened on Sunday, September 5th, the rector, the Rev. C. Rowland Hill, officiating.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

At the Memorial Church of Our Father, Foxburg, the Rev. W. J. Williams, rector, on Sunday, August 15th, a white marble tablet was dedicated to the memory of the late Dr. Angelo Ames Benton, who was priest in charge of the parish for several years.

The tablet was placed in the edifice and given by Mr. Joseph M. Fox. The dedicatory services were conducted by the Rev. W. L. H. Benton, rector of the Nativity, Crafton.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

Will Still Retain His Title.

Bishop Garrett has conferred upon the Rev. Francis C. Berry, retired Archdeacon of Dallas, the honor of retaining the title of Venerable in recognition of the excellent work he has done in the diocese in past years as Archdeacon and also of the fact of the very excellent work he is now doing.

The Layman and Missions.

One of the Church's most distinguished laymen has said that the effort to evangelize solely through the clergy has continued so long that the great majority of the laymen have lost the powers of their own mission. The Church to-day is endeavoring to win the battles of the Lord by sending into the firing line the generals, colonels, captains, lieutenants and non-commissioned officers of the army, with no army of privates to fight battles and win victories. Missionary work is now delegated almost wholly to a selected official class—to clergymen, and a few laymen and laywomen chosen for specific tasks. When a change from passive profession to living service is effected, the Church will present itself in a new aspect, and its missionary power will be resistless. Man is to-day endeavoring to evangelize the world through an official class proclamation of the gospel, instead of by a steady, active and progressive spread of the life of the Church which our Lord established for the saving of the world. It takes not only the work of the clergy, but the life of the Church to make it to grow and flourish.

Once the laymen are stirred and inspired to active participation in Christ's work in His Church, then it will be known of all men that we are in earnest, and human obstacles will go down before the common effort of the common family to effect the common salvation. The future Christian mission is bound up with the commission of the laity into a living missionary force, sensitive to the fact that Christianity is a dynamic force, because it is the life of Him who is the author of life, and who gave Himself for the saving of humanity. It may be asked what can we laymen do? Can we preach? In the first place, preaching is not all that can be done. In the second place, I would say that we must make actual what we profess, the corporate life of the body of Christ. What the clergy claim for themselves they must make actual in the laity; and the clergy should not leave the laity without a consciousness of mission, without the obligation of ministry, without the inspiring responsibility of priesthood. They must cease to be satisfied with the money and the unlived prayers of the laity. They must demand that prayers and sacraments, Scriptures and preaching, shall be accounted for as talents, and that the grace and power that come through these divinely appointed means find expression in the lives of the laity, not as isolated individuals but as members of the Christian Church. Every social unit must be made to feel its membership in the large social unit, until the whole family of Christ fills the minds of priests and people alike; until all are made to realize that there is no rest, and can be no peace in the family of God while thousands of those for whom Christ died are in ignorance of His love and the home that He has prepared for them in His Church.—Hon. J. C. Buxton, in Carolina Churchman.

Southern Achievements.

Dwellers in the Sunny South who know other lands better than their own will be interested in a list of some of the notable "first things" occurring in their native clime. The Nashville Christian Advocate tells us: "Mount Holyoke has the reputation of being the pioneer in the higher education of women, but the first woman's college in the whole world is in Georgia. Of scientists who rank above Audubon, LeConte and Maury? A Southern doctor first used chloroform. A Southern doctor founded the New York Polyclinic. A South Carolina doctor, Marion Sims, built the first woman's hospital. A Southern doctor (McGuire, of Virginia) first proposed that doctors be regarded as nonbelligerents, free to serve the wounded on both sides, forerunner of the Red Cross doctor of to-day. Dr. Kinlock, of Charleston, in 1862, opened the abdomen of a Confederate soldier and remedied the trouble; the patient recovered. The account is buried in a medical history of the war and is seen only by an occasional student. Twenty-one years later the same operation was performed by a Swiss doctor, a few months later still by a New York doctor, and heralded to the world. The first sewing machine, cotton gin and steamboat belong to the South. The first railroad was built in South Carolina. The first iron-clad battleship was a Southern invention and was first used by Confederates. The first submarine torpedo boat, and the first iron-clad batteries, floating and stationary, were built and used in defense of Charleston harbor."

A world situation unprecedented in opportunity, in danger, and in urgency confronts the Church. It places larger responsibility than ever before for world evangelization upon the United States and Canada. It is to the students of North America that the Church must turn at this time for the men and women who are to be the messengers of Christianity and brotherhood to the non-Christian nations of the world. The following words of Dr. Speer should come with great force to every Christian and every college student at this critical time in the world's history:

We hope that this war situation will recall the Church to the sacrificial principle of missions. The Church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving and now there are some who doubt whether the Church can continue to do even this . . . What warrant have we in a time of distress for making Christ and His causes suffer first? This was not true in the infinitely darker days of the American Civil War. The Church then rose to a greater fidelity. Some of the foreign missionary organizations were born then. Others sent out during the war the greatest companies of re-enforcements they had ever sent. Missionary incomes in some cases not only held their own but increased. The war which now shadows the world and the sacrifices which are willingly made in it should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the cross but not the cross of Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death shall not Christians give with joy to their Lord of life and peace?

To raise up men and women who are "willing to accept the cross of Christ" and who are moved by a desire to preach Him to the people of non-Christian lands, is the task laid upon the Student Volunteer Movement.

Effective Witness.

Dr. Timothy Richard, of Shanghai, reported that at a meeting where representatives of Confucianism, Buddhism, Taoism, Mohammedanism and Christianity met in 1911 in Shanghai, one Mandarin said: "When I go to the country and see a good school or college and ask, 'Who put it up?" the answer is, 'The Christians.' When I see a good hospital where many patients are attended to daily, and ask, 'Who does this?" I am told it is the Christians. When I look over the names on the Famine Relief Committee, I find that those who are taking a leading part both in the raising of funds and in the very dangerous work of distribution of relief are Christians."

In China, as everywhere else, it is Christian life that bears effective witness.

What is it to be a Christian? Ask the average man on the street, "Are you a Christian?" and he will answer with an apologetic smile: "Well, I'm trying to do the best I can." But no man ever made himself a Christian or won his way into eternal life by trying to do the best he could. Our individual Christianity depends not upon what we do for God, but upon what we let God do for us. To be a Christian is to receive in gratitude and in conscious need God's gift of His Son Jesuss Christ as our Saviour. The voluntary receiving of Jesus as Saviour is the only thing that ever makes a Christian of any human being. Then, and for the first time, the saved man can begin to "do the best he can" by letting God's best, even Christ Himself, commence to work out God's will in his life.—Sunday-school Times.

The world has outlived much, and will outlive a great deal more, and men have contrived to be happy in it. Our healing is not in the storm or in the whirlwind, it is not in monarchies, or aristocracies, or democracies, but will be revealed by the still small voice that speaks to the conscience and the heart, prompting us to a wiser and wider humanity.—Lowell.

Christianity and the Community

Thy Kingdom Come on Earth

CHRISTIANITY AND THE COMMUNITY.

The Fourth National Conference on Housing in America will be held this year in Minneapolis, from October 6th to 8th.

The fact that this National Conference is now well established, and the further fact that one hundred and eighty-eight cities and towns in the United States are known definitely to be trying to solve their housing problems, are indications of the vital importance which the subject is recognized to have in the life and welfare of our modern communities. As the call for the conference well says:

"This subject is vital to your community. Attention to it now means the saving of thousands of lives and millions of money a few years hence. Citizens of the best type cannot be made from children who sleep in dark, windowless rooms, in dwellings where privacy is unknown, water supply inadequate * * * and where the lots are so overcrowded that there is no room for flowers, vegetables or even a grass plot and the children are forced to the street for play.

"Yet these very conditions have been found in every city, large or small, where a housing survey has been made. To fight these evils successfully, you need the help and inspiration which a great conference of housing experts will give."

The secretary of the conference, from whom programs and information may be had, is Mr. Otto W. Davis, 1246 McKnight Building, Minneapolis.

* * *

An organization for social service, which would seem well worthy of imitation in other cities is the "Men's Federation of Louisville," Kentucky. "It stands," in the words of its own motto, "for Christianity in action, a Christianity keyed to every human need."

The nature and purposes of the Federation are made plain in the following articles from its constitution.

The article entitled "Membership" states that "All men over sixteen years of age, who are members of the evangelical churches of Louisville, are counted as members of this Federation."

The article entitled "Object" reads: "The object of this Federation shall be to unite the men of the churches for the improvement of the moral and physical conditions of the people of Louisville, to promulgate a movement for social service and to aid in such other work of a similar kind as can and should be done in the name of Jesus Christ. It shall seek to co-operate with all other organizations that are working for the uplift and betterment of the conditions of the people."

The management of the Federation is in the hands of a Central Committee, composed of one delegate from each church having worked in full membership 100 men or less, and one additional delegate for each additional 100 or fraction of that number. This committee elects the president and other officers, including salaried executive secretary, who devotes his whole time to the work of the Federation.

The Federation has standing committees as follows: Executive, Brotherhoods, Child Labor and Workers' Welfare, Education and Public Schools, Civics, Legislation, Playgrounds and Settlements, Boys' Work, Big Brother and Juvenile Court, Housing and Public Hygiene, Finance, Prisons, Employment and Publicity. The chairman of each committee is required to furnish a report in writing to each meeting of the Central Committee.

The functions of these committees may be indicated by the specifications of the duties of certain of them as set down in the constitution.

The Brotherhoods Committee is to "plan and help to effect the organization of the men in the local churches through the adult Bible class, Brotherhood or similar organizations, so that each church shall have an active men's organization. It shall strive to increase the efficiency of such men's organizations."

The Child Labor and Workers' Welfare Committee "shall investigate conditions of labor and recommend with a view to the amelioration and prevention of child labor. It shall also investigate with a view to the amelioration of the conditions of labor of women and girls. It shall seek to make organized Christianity helpful to the laboring men and to emphasize the brotherhood of men."

Of the Civics Committee it is specified: "This committee shall seek to make Louisville a better city; it shall strive for social purity by studying and seeking to prevent the causes of the social evil. It shall co-operate with the civic authorities to secure law enforcement. It shall endeavor to correct the evils of the bill board, the dance hall, the saloon, low class theatricals and other agencies having a demoralizing effect."

The Big Brother and Juvenile Court Committee "shall endeavor to organize throughout the city the Big Brother Movement so that Christian men may look after the welfare of boys who need counsel and advice. It shall further seek to be of service in the Juvenile Court work, having some one to represent the Federation at each session of the Juvenile Court and to induce men in the churches to place themselves at the service of the court."

The duty of the Prisons Committee is "to aid and befriend prisoners, both before and after release, in a practical and sympathetic way; to study conditions and causes leading to crime with a view to the amelioration and prevention of the same."

* * *

In one of his reports to the Central Committee of the Federation just described, the executive secretary of this organization for social service closed with a description and an appeal, which shows well how vitally this sort of work and personal man-to-man service are related. He said:

"I have been very deeply impressed ever since my attendance at the Police Court at the number of poor outcasts who regularly drift into this court for drunkenness. Let me cite a typical case: Yesterday morning a poor, miserable creature was arraigned and when put on the witness stand, the prosecuting attorney said, "George, when did you get out," and his reply was "last Saturday." The prosecuting attorney turned to the judge and said, "Judge, this man has not had a whole week out of the work-house in the past year," and he pleaded with the judge not to commit him immediately again, but to give him a week's liberty, on trial. He promised that if the judge would do this he would not drink anything for a week, and the judge granted the request of the prosecuting attorney.

"I have been wondering if this class of cases is any concern of the Church? Cannot something be done to throw around these poor unfortunates, influence that will help to save them from the horrible fate that inevitably awaits them if there is no helping hand extended to them? If the Saviour were here in our midst, I am sure that these poor creatures would excite His pity and compassion, and that He, Whose ears were ever open to the cry of fallen and degraded humanity, would want to "throw out the life line" to such as these. Shall we, His representatives here on earth, not heed the appeal, for the sake of Him Who died for them, as well as for us?"

* * *

Should readers of this column wish further information about the Louisville Federation, they can get it from Mr. C. T. Meddis, secretary, 116 Inter-Southern Building, Louisville.

The Case of Benjamin Fay Mills.

Two decades ago Mr. Mills was an evangelist, noted for the brilliancy and power of his preaching. He was the son of a distinguished Presbyterian minister and his mother had been a missionary in India. Fifteen years ago he forsook Christianity and became a Unitarian. Now he has applied for admission into the Chicago Presbytery. The account he gives of his fall and return, as printed in The Presbyterian Banner, is exceedingly interesting and instructive. A fe words taken from that account will serve to make the changes clear: "I left my evangelistic work, first, because I despaired of the possibility of a genuine, widespread awakening and inspiration of the Church; second, because of a social vision, by which I came to conceive of Christ as the Saviour of the social organization rather than of individuals, and, third, because of the universal viewpoint which came to me through my study of the great books of all ages and nations, through which the Bible ceased to be to me the exclusively inspired Word of God."

This is an interesting combination; a misguided evangelism, a "social gospel," and higher criticism. Its outcome was a belief that had as its motto, "What is the loving thing to do?" and that defined religion thus: "Religion is that fine sense of soul which connects the individual with Universal Purpose."

Now the influences that brought his wife and himself back to Christ. "In a most remarkable fashion we have been led to a full aceptance of the essential and complete revelation of God only in Christ. Not only have I been stirred by my own personal experience, but the world's need has laid hold upon me with resistless power." He proceeds to tell how he was appalled by the awfulness of the world war, the growth of materialism, immorality and corruption, till "all these and other facts of the present hour have thoroughly convinced me that this is not an earth whose regeneration may be expected day after to-morrow according to my optimistic prophecies, but a lost world where 'all have sinned and come short of the glory of God,' helpless and hopeless save through some demonstration in history of an essential redemption and salvation."—Exchange.

In the year 1879 the Southern Presbyterian Church gave to foreign missions $28,958. In 1915 it gave to foreign missions $544,162.

Church Knowledge and Nurture

TEACHER TRAINING, ETC.

(Concluded.)

An Address Before the County Sunday-School Association of Culpeper, Va., Aug. 18, 1915.

A demonstration school, also intended to help train teachers, is being developed by the dioceses of New York and New Jersey. Dr. Gardner describes it as a test of the Church's ability. It is to train in worship and guide in social service activity. A mass meeting is to be held in its interests in the Synod Hall, Cathedral grounds, New York, on Friday evening, October 22rd. The committee consists of prominent Sunday-school workers in those dioceses. The Rev. F. A. Bacon, of St. Mary's, Manhattanville, has offered his parish house for the use of the committee. The Sunday-school has been reorganized and teacher training classes started under the direction of Dr. Boynton, of the General Seminary. A visiting teacher committee goes to the homes of the pupils to learn their social life, what the parents can do for them, and the home responsibilities of the child. This one school is larger in scope than any one parish, and through it other demonstration schools are planned for the various provinces. So Sunday-school teachers "can see the best things done in Sunday-school work and the best way to do them. Theological students will find training here, and every one realizes what a Sunday-school can do to help a parish fulfil its highest possibilities."

⚜

Clergymen planning to form their Sunday-school teachers into a class and train them may find encouragement in these words of the Bishop of Wyoming to his own clergy:

"Men, I think, grudgingly grant the Church a meed of superstitious reverence, but pass its doors; and give an unusable Bible large place upon the center table but read it not. The Bible as a book to read is in many places as uninteresting and unprofitable as the Congressional Record, but as a book to study is absorbingly wonderful. Will you not try to make it so to your people? Have you inaugurated a Biblical course this year? Have you analyzed a book or embellished a theme in a special series of addresses, or better, in a study class especially organized for the purpose? Have you preached a series of sermons on the creed? Have you taught or embellished the catechism? Have you had a definite end in your preaching and teaching at any period of the year? Have you plowed, harrowed, sowed and irrigated with a view to the ultimate reaping, or have you been experimenting in new pastures with untried instruments and unknown varieties of seed, or rather traveled along the highway gleaning what you could between the fences? Our people need teaching. They have definite opinions based largely upon their feelings and the prevailing customs. They are often unsympathetic with and critical of the Church theology and practice. They do not know. You may exhort them long to observe the Church rules. They heed you not. Tell them why, intelligently and sympathetically, and appeal to loyal observance, and many will respond.

Standards.

In Korea, the standard for a model Sunday-school is:

(1) Session every Sunday.
(2) Officers: Superintendent and Sec-
(2) Officers: Superintendent and secretary.
(3) Baptized in separate classes from unbaptized, and each in three grades, children, youth, adult.
(4) A weekly teachers' meeting.
(5) Annual rally day.
(6) Supplemental Bible drill in each program.

⚜

In the Philippines it is:

(1) Weekly meetings all the year in a regular place.
(2) All members enrolled.
(3) Two officers at least: Superintendent and Secretary.
(4) Three classes at least: Primary, Intermediate, Adult.

⚜

The Church Peace Union offers $5,000 in cash prizes for the best essay on "International Peace."

The IV offer is twenty prizes of $50 each to Sunday-school pupils between fifteen and twenty years of age.

The V offer is fifty prizes of $20 each to Sunday-school pupils between ten and fifteen years of age.

These are not to be over 3,000 words long. Only one essay can be received from each Sunday-school. It must reach the Church Peace Union office, 70 V Avenue, New York, by January 1, 1916. Further information may be had from this office.

⚜

Co-operation.

By Miss Vera Wright, England.

One great need in our Sunday-school work is the need for the prayers, sympathy and encouragement from the parents of our scholars.

The children are theirs, they are responsible for them, and it is chiefly the homes which are moulding and modelling these children's future lives. We teachers have undertaken to help the fathers and mothers by giving the children a Bible lesson every Sunday. Yet, strangely enough, in but few parishes do the parents and teachers ever meet to discuss the work which they are trying to do in common. It is true that most really earnest teachers find that they cannot have the influence over the children which they desire unless they know their homes and meet their class out of school; and these teachers usually visit the parents when a child is sick, but in other cases the only idea of a visit to the home is as a threat when a child behaves badly.

If parents and teachers were united in their efforts instead of working separately, far stronger influence might be brought to bear on the children.

In order to gain the co-operation between home and school some parishes are adopting the plan of inviting the parents to become affiliated members of the Sunday-schol. Those joining have their names enrolled on a special list in the school register and are given one of the Sunday-school workers' cards.

The method of working this plan differs slightly in different parishes, but the basis is always that the parents' interest in the school should be recognized and that they should undertake to pray for the work of the school every Sunday and to help in any other way in their power.

The usual plan on which it is started is somewhat as follows:

The vicar of the parish meets his teachers to discuss possible improvements in the school, and suggests that a great effort be made to secure the interest and practical sympathy of the parents of the children. A social evening is then arranged, to which both parents and teachers are invited. Sometimes in the country a gathering on Sunday afternoon takes the place of this, but as the object is to make parents and teachers friendly, a social evening is better in towns. At this meeting an appeal is made. It is pointed out that the school is only trying to help the parents, and they are asked not only to support the school loyally when speaking of it before their children, but become real helpers by prayer and by keeping six simple rules. The names of those parents who wish are then enrolled on the school register and their cards given them.

These cards are used by both parents and teachers. They contain a short prayer for the work of the school, which it is suggested should be used each Sunday.

On the side for the use of teachers are lines on which the names of the class are written, so that each child may be remembered before God.

On the parents' side are three or four lines for the names of the teachers to whose classes their own children belong, so that these may be specially supported each week by the prayers of the parents.

On this side also are the six rules which the parents are asked to keep, i. e.:

(1) To pray for and with the children.
(2) To pray for their school and teachers.
(3) To send them to school in good time.
(4) To visit the school from time to time when invited.*
(5) To teach the children to pray morning and evening.
(6) To ask about their lessons and help them with their home work.

⚜

The enrolled parents are afterwards kept in touch with the school in every possible way. For example, they may be asked to join the teachers in their corporate communions and meetings for intercession for the school. Then can attend such teachers' meetings as are of a character other than ordinary lesson preparation—such, for instance, as to hear an address on "Reverence," "Children's Prayers," "Memory Work in Religious Training," or similar subjects. Parents can also give valuable help at children's parties and treats, and in decorating the rooms for festivals and entertainments. They can, too, in some cases, help with the children in church, or even be stop-gap teachers; and they can, and certainly should, help the school funds when such are needed for books, apparatus, etc.

In some parishes it is found wiser that the teachers should not visit the homes of the scholars, but usually social evenings or outings could be arrranged occasionally, at which the school workers could learn really to know one another.

There are many other ways in which parents can show their sympathy and interest, but the really important thing asked is that they should support the work by prayer.

⚜

This scheme was originally planned to draw in the parents, but those parishes which have adopted it seem to have found a rather unexpected result—i. e., on the teachers. They can-

(Continued on page 20.)

Family Department

A Prayer.

Not more of light I ask, O God,
But eyes to see what is.
Not sweeter songs, but ears to hear
The present melodies.
Not more of strength, but how to use
The power that I possess.
Not more of love, but skill to turn
A frown to a caress.
Not more of joy, but how to feel
Its kindly presence near.
To give to others all I have
Of courage and of cheer.
No other gifts, dear God, I ask,
But only sense to see
How best those precious gifts to use
Thou hast bestowed on me.

—Selected.

The Reaction of the Critical Spirit.

The most pathetic victim of the critical spirit is the habitual critic himself. Answering the invitation of human frailty in others, he has yielded to the temptation of pointing out defects until his own vision becomes defective in ability to see anything else. His alertness for blemishes, his sensitiveness to whatever has gone wrong as he sees it, become so highly developed that the refinements of character around him, the glory of God shining in a human face, seem unreal to him, or at least only incidental, and his mind, suffering from acute criticitis, darts like a hawk at its prey.

It may take years of practice to produce an out-and-out critic of the destructive sort, who lives a life of misanthropic elation over his exploits, and who cares little for his loss of power in appreciative seeing. To some there is a curiously alluring delight in the ability to find flaws, to point out how unlovely the beautiful really is, to let no one enjoy anything with unalloyed happiness. And that delight is a terribly subtle poison, because such pride is taken in the very faculty that destroys the higher vision, and throws into contempt the generous, uncalculating estimates that enlarge the soul. The elation that comes from striking off keen cynicisms is the lure that misleads many into a growing hardness of attitude towards others and toward life.

There are some in whose presence we hardly dare to become enthusiastic because any gladness of soul only invites bitter or ironical criticism. But the most profound harm enters thereby, not into the soul of the suppressed enthusiast but into the being of the man who has been unwilling that there should be any unqualified enthusiasm anywhere near him. He it is who suffers most, loses most, is most to be pitied, because the best impulses of his heart have been so blunted and even destroyed. The reaction upon him is far heavier than the action upon the heart of another. In the critic the springs are dry; in the other the springs, though closed for a moment, flow on again and are cleared by the flow.

There are some who earnestly believe that they are simply looking at men and things with level eyes when they see in the large the sins of men and the defects of things. They hold that these matters ought not to be overlooked in our estimates, and that only fools shut their eyes to the facts. Sometimes, indeed, we are as great fools when we fail to do this as when we do it. There are occasions when we must use all possible perception and sagacity in measuring others, weighing all the factors we can discern, as when an employer chooses a helper, or a people a leader. But no employer whose habit of mind is to see chiefly the bad in others can possibly know with any accuracy when he has a good applicant before him, or a good worker in his service. The reaction of that habit makes him sensitive to what he doesn't want, and insensitive to what he does want.

The church that seeks a minister, and has freely indulged the critical spirit for any length of time, gets into a condition of mind and heart wherein is small hope for choosing a minister who has the needed qualifications, because that church has destroyed its own power of discernment in the realm of wise choices on a high spiritual plane. The reaction of the critical spirit in that case makes it almost impossible for the church to find a leader with the qualities most needed just there, because it becomes so hard to appreciate or recognize him when found. A congregation in which the spirit of criticism of the minister and of one another is abroad among the people needs a miracle of grace to revive it into a condition which will justify a minister in thinking the aggregation is a church at all.

And what reaction there is upon many a man who is keenly critical in his home life! He speaks his mind, to be sure, and he prides himself on his frankness. His children gradually give up the glad bringing of affairs to him just for a talk about them, because he is so sure to find a flaw somewhere, and discourse about it, when they knew all the time about the flaw, and only just wanted a happy friendly time with father. His wife ceases to consult him about some problems on which she herself is clear enough, but over which he always thinks it necessary to become impressive. All she wanted was encouragement; and what she got was criticism, already taken fully into account, and a heartache beneath a dutiful attention to his—vaporings, any one else would call them, but not she. That father's step on the walk at evening starts none of the children scurrying to the door to welcome him. No, there are things father won't like, they are sure, as soon as he steps within the door, and they wonder just what the particular things will be to-night. It's just father's way, after all, and he really does get a good welcome from his lenient and considerate household. But, oh, the reaction on the man in unloveliness of character, in austerity, in needless burdens, in growing hardness of heart!

If the reaction is like this in our human relationship what of that hidden relationship to Christ that constitutes life in its normal state? Is it possible that a man may be in true fellowship with Him, and yet find any intellectual or spiritual satisfaction in saying smartly critical things? There are times when a man must speak other words than words of praise, but the admission of that fact ought not to give an excuse for indulgence in criticism as a luxury. It is not enough in considering the possibilities of fellowship with Christ to say that he was a terribly direct critic, and hence his followers may rightly follow him in that. Our Lord could speak as man cannot speak, and no man can take up the whip of criticism with grim delight, and lash right and left with it, on the ground that his enjoyment of the process makes him more like Christ. Our Lord never gives one the impression that He is getting personal enjoyment out of His own drastic criticism of others, but He speaks with high authority and dignity because He must speak "straight as a line of light," or with a breaking heart of love over the sins of man. We cannot justify our captiousness by His words, or the unholy joy of the smart critic or gossipmonger by anything in Him. Indulgence in these things shatters any true fellowship with Him, because such things are not of Him. That is a reaction of the critical spirit which men often overlook when bemoaning their sense of remoteness from God.

Is the calm and experienced counsel of Paul too tame and impractical for strong natures of to-day? Or might not some of us show more true strength in Christlikeness if we were to follow that counsel, "Brethren, even if a man be overtaken in any trespass"—yes, caught in the very act—"ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted."—The Lutheran.

Experience of a Minister's Wife on the Frontier.

I remember a day during one winter that stands out like a boulder in my life. The weather was unusually cold, our salary had not been regularly paid, and it was hardly enough when it was paid. My husband was away traveling from one district to another much of the time. Our boys were well, but Ruth was ailing, and at best none of us decently clothed. I patched and repatched, with spirits sinking to their lowest ebb. The water gave out in the well, and the wind blew through the cracks in the floor.

The people in the parish were kind, and generous, too; but the settlement was new, and each family was struggling for itself. Little by little when I needed it most, my faith began to waver. Early in life I was taught to take God at His word, and I thought my lesson was well learned. I had lived upon the promises in dark times, until I knew, as David did, "who was my Fortress and Deliverer." Now a daily prayer for forgiveness was all I could offer. My husband's overcoat was hardly thick enough for October, and he was often obliged to travel miles to attend some meeting or funeral. Many times our breakfast was Indian cake, and tea without sugar. Christmas was coming; the children were expecting presents. I remember the ice was thick and smooth, and the boys were ever craving a pair of skates. Ruth in some way had taken a fancy that the dolls I had made were no longer suitable; she wanted a nice one and insisted on paying for it. I knew it was impossible; but, oh! how I wanted to give each child its present. It seemed that God had deserted us, but I did not tell my husband all this. He worked so earnestly and heartily, I supposed him to be as hopeful as ever. I kept the sitting room cheerful with an open fire, and tried to serve our scanty meals as invitingly as I could.

The morning before Christmas James was called to see a sick man. I put up a piece of bread for his lunch—it was the best I could do—I wrapped my plaid shawl around his neck, and then tried to whisper a promise, as I often had, but the words died away upon my lips. I let him go without it. That was a dark, hopeless day. I coaxed the children to bed early, for I could not bear their talk. When Ruth went, I listened to her prayer; she asked for the last time most explicitly for her doll, and skates for her brothers. Her

bright face looked so lovely when she whispered to me: "You know I think they will be here early to-morrow morning, mama," that I thought I could move heaven and earth to save her from disappointment. I sat down alone and gave way to the most bitter tears.

Before long James returned, chilled and exhausted. He drew off his boots; the thin stockings slipped off with them, and his feet were red and cold. "I wouldn't treat a dog that way; let alone a faithful servant," I said. Then, as I looked up and saw the hard lines on his face and the look of despair, it flashed across me, James had let go, too. I brought him a cup of tea, feeling sick and dizzy at the very thought. He took my hand and we sat for an hour, without a word. I wanted to die and meet God and tell Him His promise wasn't true; my soul was so full of despair.

There came the sound of bells, a quick step, and a long knock at the door. James sprang to open it. There stood Deacon White. "A box came for you by express just before dark. I brought it around as soon as I could get away. Reckoned it might be for Christmas; at any rate, they shall have it to-night. Here is a turkey wife asked me to fetch along, and these other things I believe belong to you." There was a basket of potatoes and a bag of flour. Talking all the time, he hurried in the box, and then with a hearty goodnight rode away. Still without speaking, James found a chisel and opened the box. He drew out first a thick red blanket, and we saw that beneath was full of clothing. It seemed at that moment as if Christ fastened upon me a look of reproach. James sat down and covered his face with his hands. "I couldn't touch them," he exclaimed; "I haven't been true, just when God was trying me to see if I could hold out. Do you think I could not see how you were suffering? and I had no word of comfort to offer. I know now how to preach the awfulness of turning away from God." "James," I said, clinging to him, "don't take it to heart like this; I am to blame, I ought to have helped you We will ask Him together to forgive' us." "Wait a moment, dear, I cannot talk now;" then he went into another room. I knelt down and my heart broke; in an instant all the darkness, all stubbornness rolled away. Jesus came again and stood before me, but now with the loving word: "Daughter!" Sweet promises of tenderness and joy flooded my soul. I was so lost in love and praise that I forgot everything else. I don't know how long it was before James came back, but I knew he too had found peace. "Now, my dear wfe," said he, "let us praise God together;" and then he poured out words of praise; Bible words, for nothing else could express our thanksgiving. It was 11 o'clock, the fire was low, and there was the great box, nothing touched but the warm blanket we needed. We piled on some fresh logs, lighted two candles and began to examine our treasures. We drew out an overcoat; I made James try it on; just the right size, and I danced around him, for all my lightheartedness had returned. Then there was a cloak, and he insisted on seeing me in it. My spirits always infested him, and we both laughed like foolish children. There was a warm suit of clothes and three pairs of hose. There was a dress for me and a yard of flannel, a pair of Arctic overshoes for each of us, and in mine was a slip of paper. I have it now and mean to hand it down to my children. It was Jacob's blessing to Asher: "Thy shoes shall be as iron and brass, and as thy days so shall thy strength be." In the glove, evidently for James, the same hand had written, "I, the Lord thy God, will hold thy right hand saying unto thee: fear not, I will help thee." It was a wonderful box, and packed with thoughtful care. There was a suit of clothes for each of the boys, and a little red gown for Ruth. There were mittens, scarfs and hoods, down in the center, a box; we opened it, and there was a great wax doll. I burst into tears again; James wept with me for joy. It was too much; and then we both exclaimed again; for close behind it came two pairs of skates. There were books for us to read; some of them I had wished to see; stories for the children to read, aprons and underclothing, knots of ribbons, a gay little tidy; a lovely photograph, needles, buttons and thread; actually a muff, and an envelope containing a ten-dollar gold piece. As last we cried over everything we took up. It was past midnight, and we were faint and exhausted even with happiness. I made a cup of tea, cut a fresh loaf of bread, and James boiled some eggs. We drew up the table before the fire; and how we enjoyed our supper! And then we sat talking over life, and how sure a help God always proved.

You should have seen the children the next morning; the boys raised a shout at the sight of the skates. Ruth caught up her doll, and hugged it tightly without a word; then she went into her rooms and knelt by her bed. When she came back she whispered to me: "I knew it would be here, mamma, but I wanted to thank God just the same, you know." "Look here, wife, see the difference." We went to the window, and there were the boys out of the house already, and skating on the crust with all their might. My husband and I both tried to return thanks to the church in the East that sent us the box, and tried to return thanks to God every day since.

Hard times have come again and again, but we have trusted in Him; dreading nothing so much as doubting His protecting care. Over and over again we have proved that, "They that seek the Lord shall not want any good thing."—Selected.

Palestine After the War.

The imagination of the world turns to the settling of the Jews in Palestine, which has always been the Zionist's dream. Reviewing the situation, the New York Sun says:

"Palestine, it is estimated, can accommodate a population of 6,000,000. With the establishment of new political control of the Holy Land, it is intended that Jews shall migrate there from Russia, Germany, Austria, and other European States. . . . . Partly as a result of the Zionistic movement, initiated several years ago, many American Jews have already made investments in Palestine. New York Jews own a large tract of land in the neighborhood of Haifa. St. Louis Jews bought not long ago 800 acres near the shores of the Sea of Galilee. Chicago Jews control territory near Cana, where the ancient religious feast formerly was held. A vast tract in the vicinity of Joppa is in the hands of Jews livng in Winnipeg, while Jews of Pittsburgh and Cleveland own 1,800 acres near Armageddon. The investment of foreign capital has resulted in a marked improvement in the physical features of Palestine, it is said. Until a few years ago, the country was a treeless region, with much desert land. The ground has been rendered productive, with soil formerly considered barren yielding great wheat crops. It is asserted that nearly every acre from the sea on the west to the River Euphrates on the east, including the whole of Syria and a part of Mesopotamia, may be made to blossom. The present Jewish movement assumes also that a fresh disposition of the Holy Land will be made after the end of the war."—Episcopal Recorder.

Day by Day.

I heard a voice at evening softly say,
Bear not thy yesterday into to-morrow;
Nor load this week with last week's load of sorrow,
Lift all thy burdens as they come, nor try
To weight the present with the by and by.
One step and then another, take thy way—
Live day by day.

Live day by day,
Though autumn leaves are withering round thy way,
Walk in the sunshine, it is all for thee.
Push straight ahead, as long as thou canst see.
Dread not the winter whither thou mayst go,
But, when it comes, be thankful for the snow .
Onward and upward—look and smile and pray—
Live day by day.

—Atlantic Monthly.

Lighthouses.

Although to-day it is the desire of everyone to prevent shipwreck so far as possible, this was by no means the case in the time of our grandfathers. Dwellers on some coastlines in those "good old days" used to look upon shipwrecks as a regular blessing, and the people of Cornwall even went so far as to have a special saint, to whom they prayed in hard times for the "blessing" of a wreck and its accompanying loot!

The earlier method of lighting dangerous parts of the coast was by means of braziers, fixed high up on a cliff. These braziers were often placed on the top of a building, and would act as a fairly good warning of the rocks beneath. The wind, too, helped to keep the fire well alight.

A further step in the development of coast warnings was a lightship with lamps suspended from the extremes of the yardarm. These vessels were first built about 1730, but they were not entirely satisfactory at that time as they had a habit of breaking loose from their moorings and drifting away.

Yet another form of coast warning consisted of a bell-buoy, which was fixed in the immediate vicinity of dangerous rocks. The fierce waves of a storm tossed the bell to and fro, and above the howl of the tempest the warning notes of the bell could be heard by hard-pressed mariners.

In the year 1696 Winstanley's first Eddystone Lighthouse was started. The constructor had many difficulties to face, apart from the actual building of the lighthouse. One of his annoyances was the fact that the press-gang insisted on taking his workmen away for service in the navy. But an appeal to the admiralty at last ended this, and each workman was given a silver medal, by producing which he could escape being kidnapped.

Even more serious were the attentions of the French privateers; and one day, during a fog, Winstanley was captured by the French, and taken across the channel, while his men were stripped naked and set adrift in an open boat.

In the course of three years, however, he succeeded in rearing the structure. It looked more like a church than a lighthouse. The walls were wonderfully decorated, and adorned with texts; there were all sorts of fancy devices for the comfort of the occupants, and in most particulars the building was unfitted for its purpose.

When it had been standing a year, Winstanley altered and improved the upper part, and with its new top the lighthouse stood until 1703. On November 26th of that year Winstanley was at Plymouth, anxious to spend a night in his lighthouse during a storm, as everyone declared that it was unsafe—a contention which he utterly disbelieved.

As it happened, one of the most terrific storms of the century was then blowing up, and so off to the lighthouse Winstanley went. All through the night, both at sea and inland, the gale raged; and at Winstanley's home in far-off Essex a curious thing happened that night. A little silver model of his lighthouse was blown down on to the floor.

Next morning no sign of the lighthouse was to be seen upon the Eddystone rocks. It had been blown into the sea, with all whom it contained.—Canadian Churchman.

Is It I?

Only one service on Sunday,
Yet there are services three;
There'd be no one at all at the other two
If every one did like me.
A little jaunt to another church,
Something different to see,
But our own dear church would be empty quite
If every one did like me.

What of the week-day services?
Sunday's my only day;
Where'd be the worship God listens for
If every one stayed away?
How much alms do I give to the church
Whose blessings to me are free?
Only a few cents once a week———;
(Does every one do like me?)

Do I ever an honest sacrifice make?
Of pleasure or dress? Put by
This money for alms? Is any one else
As selfish and mean as I?
Do I give five cents when I should give ten?
One dollar that ten should be?
I don't give half that I really ought,
What if every one gave like me!

How much work do I do for the church?
How would its work rooms be?
Empty and covered with months of dust
If every one worked like me.
Are my communions regular?
Our Lord His table woul dfind
Often deserted and empty of guests
If others' were rare as mine.

And do I criticize church? and priest?
If only myself could see
I'd know his task would seem hopeless quite
If others were just like me.
What of my prayers for church and priest?
And the private prayers I say?
How many such would ascend to God
If every one prayed that way?

Neglect of others concern us not
'Tis our own we have to see,
Let us ask ourselves with an honest heart
"Suppose they were all like me?"
What with my cold indifference and sloth
And generally disloyalty
I can't imagine how things would go on
If others were just like me.
—St. Mark's Messenger.

Bishop Rowe tells of serious suffering and threatened starvation at Point Hope, Alaska, because of the failure of the whaling and the fur industry on account of the war. The missionaries managed to bring the people through last winter, but there is a prospect of even greater hardship in the one which, inside the Arctic Circle, will soon begin.

For the Young Folks

Miss Hurry and Miss Steady.

Little Miss Hurry,
All bustle and flurry,
Comes down to breakfast ten minutes too late;
Her hair is a-rumple,
Her gown is a-crumple,
She's no time to button and hook herself straight.
She hunts and she rushes
For needles and brushes,
For books and for pencils flies upstairs and down;
If ever you'd find her,
Just follow behind her,
A trail of shoe buttons and shreds of her gown.

But little Miss Steady
By school time is ready,
All smiling and shining and neat in her place;
With no need to worry,
She pities Miss Hurry,
Who but yesterday sat here with shame in her face.
Her heart beating lightly,
With duty done rightly,
She vowed she will never again change her name;
For, though you'd not guess it,
I'm bound to confess it—
These two little maidens are one and the same. —Selected.

For the Southern Churchman.

Life's Young Day

Mary Barrett Howard.

CHAPTER XV.

The Belted Earl.

Mary Elizabeth floated like a bit of thistledown through the open door, and instantly the dingy apartment that served the Misses Dutton as shop, reception and living room, was illumined as with a burst of sunlight.

The two old dressmakers straightened their bent shoulders and gazed adoringly at the child.

"Ain't her hair fer all the world jest the color of our copper washbiler?" ejaculated Miss Jane. "It's a sight handsumer than ever ours was, ain't it, sister?"

"No, it ain't neither," Miss Temperance contended stoutly. "There wan't no thicker ner longer hair than ours was in all the kentry roundabout, Jane Dutton, 'n' I always had a better eye fer matchin' up colors than you had, 'n' I'll bet a cooky that it wan't a shade ner a symptom off'n that color of Mary Elizabeth's."

"Wasn't it, truly?" the child marvelled, regarding wonderingly the two gray heads whose sparse locks held here and there a faint gleam, like grains of gold among the sands of the seashore. But Mary Elizabeth had news of importance to impart to her two ancient friends.

"Oh, Miss Tempy an' Miss Jane," she cried, "we've got a belted earl visitin' over to our house!"

"For the land! Do tell!" the sisters exclaimed in high excitement.

Miss Durbin frequently remarked that for her part she hadn't a mite of patience with them Dutton girls. The idea of two grown women with their living to get being so interested in all creation! She'd seen 'em with her own eyes drop their work to fuss over a robin with a broken wing, or to feed some stray cat or dog, or to go on like a couple of loonies, 'cause the sun was settin' a little mite pinker or yellerer than common. As for folks anybody'd think, to hear them two go on that they was blood kin to every son o' Adam from the Czar o' Rooshy to Ickey Simmons, the town idjit, they was so pleased when anythin' good befell 'em an' so upsot when they come to grief.

Thanks be, she, Miss Durbin, tended to her own business an' let other folks tend to theirs, or Mr. Owen wouldn't have, as he had now, though she said it as shouldn't, the best kep' house in town, an' she, herself, wouldn't be in a position to go late an' come away early from the Sewin' Circle, when she felt so disposed.

But it was this lively and unaffected interest in sunset skies, in birds and beasts and humans, so seldom, alas, to be met with in those who have borne the burden and heat of the day, that made the companionship of the Misses Dutton so delightful to a child, and the weather-beaten old house where they lived and plied their trade was a favorite resort of Mary Elizabeth's.

"He's just come, and—" she began, to explain, but Miss Temperance interrupted:

"There now, Jane, why didn't you call my attention to him? You're the one that's settin' in the winder."

"I declare, I don't know how I come to miss seein' him go by," Miss Jane replied apologetically. "But them gethers on Mis' Peterses' hairline silk was awful distractin'."

The two old dressmakers took turns in sitting before the one window which commanded a view of the street, and it was a point of honor that the one who occupied that coveted seat should inform her exiled sister of any object of interest that might chance to come within her line of vision. This necessitated a constant "bobbing" up and down and a scattering of spools and thimbles, needles and pins, which was a sad interruption to their work, for, as Miss Dutton had implied, the sympathies of the sisters were as wide as their outlook was narrow.

"We've got lots more windows than Miss Tempy an' Miss Jane," Mary Elizabeth had once complained, "but nobody but me takes any intrust in folks that go by. There goes Tom Collins now," she had continued. "He was married yesterday, Miss Tempy says, an' his wife underground only six months come Saturday. But Miss Tempy says what could the poor man do, an' he with seven children, the oldest not yet ten, an' nobody to do a hand's turn for them, or to have a bit of supper ready when he gets home from the shop that tired he can hardly drag one foot after another?"

"The idea," Mary Elizabeth's mother had exclaimed, horrified. "Only six months! Why, the very **idea!** I really do think, George, that Mary Elizabeth oughn't to hear of such things."

"Why not?" laughed Mr. Carrol. "Half the troubles in what Miss Durbin calls this 'world o' sin 'n' sorrer' are caused by lack of understanding the trials and temptations that assail our poorer neighbor."

"I call that kind of talk unedifying gossip," Mrs. Carrol persisted, "and I sometimes feel we are making a mistake in allowing Mary Elizabeth to asso-

ciate so intimately with such people as the Misses Dutton."

"Nonsense, Frances," Mr. Carrol said, "those two good old souls are only 'gossips' in the old meaning of that term, for they are the friends of all mankind, and what is unusual, the sorrows of the rich appeal to them as keenly as do the sorrows of those in their own rank of life. Their tolerance and broadmindedness are marvelous considering their environment, and Mary Elizabeth will learn nothing but good from them."

So the friendship between the child and the two faded ladies remained undisturbed, and they had become very intimate indeed on that bright summer day when Mary Elizabeth made the surprising statement just recorded.

"Father an' mother call him 'Jimmy,' an' the rest of the folks call him 'Mr. Earl,' but I call him 'my lord,' 'cause that's the properest way to talk to a belted earl, isn't it, Miss Tempy?" asked Mary Elizabeth, appealing to the elder sister, as to one having accurate knowledge of such matters.

Indeed, by dint of faithful study of a favorite story-paper, both old women were well posted as to the manners and customs of the British nobility, and Miss Tempy answered judicially:

"I sh'd say 'twould be nothin' more'n fittin'."

"They all laughed," Mary Elizabeth said. "But, oh, Miss Tempy an' Miss Jane," she continued with a brighter face, "he's the beautifullest man you ever did see! I'm so sorry Miss Jane forgot to look out of the window."

"He won't git by again without us seein' him," Miss Temperance said grimly, "fer I'm agoin' to set by that winder myself fer the rest o' the day."

Miss Jane made no remonstrance, for though it was her day for occupying the coveted seat, she was conscious that like a faithless sentinel she had "slept at the post of duty."

"What kind o' a belt was it the Earl had on, Mary Elizabeth?" inquired Miss Tempy, as she settled herself with one eye on her work and the other on the street. "An' did he have on short pants an' was his manly breast kivered with stars 'n' garters?"

"N—no," Mary Elizabeth acknowledged, "he was dressed just like other folks. But he's got a belt," she continued more confidently, "'cause I heard daddy tell him that since he'd taken to ranchin' it out in Montana he'd expected to see him dressed in cowboy fashion, with six-shooters in his belt."

"What's he ranchin' it out in Montana fer insted o' livin' in his ancestral hall in England, I'd admire to know?" Miss Temple asked severely.

"I don't know," Mary Elizabeth replied, in a puzzled tone. "But father knows all about him 'cause his brother was father's chum at college."

"It looks 'sif the whole fam'ly was exiled," Miss Jane ventured. "Mebbe they're incurred the royal displeasure."

"I guess there's somethin' the matter," Mary Elizabeth agreed, thoughtfully, "'cause the Belted Earl's eyes look just like Ponto's when his feelings are hurt."

"Then Jane's right," Miss Tempy said with decision. "Mebbe he's fell in love with a princess, 'n' her royal sire's wrot or else he's diskivered that there's a skeleton in his cluset like the one in 'the Duke's Secret.' Yes, likely's not he's found out that some o' his ansisters had committed awful crimes 'n' he's fled beyond the seas to hide the blot of his scutcheon."

"It beats all the way you think o' thin's, sister," Miss Jane murmured admiringly. "You talk fer all the world like a book."

But without deigning to acknowledge this compliment, Miss Temple went on:

"Poor feller, how I pity him! You want to be jest as clever to him as you know how, Mary Elizabeth, an' try to cheer him up all you can."

"Yes, Miss Temple, I will," the child acquiesced, eagerly. "I'll go an' find him right off—he didn't eat hardly a spect of dinner an' he wouldn't even take a second helping of pudding."

"Ain't that awful!" the sisters cried in distress, for to them, as to most women, the vision of a man unable to enjoy a good dinner was one that aroused their keenest sympathies.

"Yes, Mary Elizabeth, you run right along," Miss Jane admonished. "'N' ef he don't git so's he relishes his vituals in a day er two, you fetch him over here 'n' sister'll make him some o' her rye drop-cakes. Your Katy's a master good cook, but I never see sister's ekal when it comes to gittin' up a supper with a real heartenin' taste to it."

Mary Elizabeth, dancing along in her usual thistledown fashion, rather hoped that some of Miss Tempy's drop-cakes would be necessary for the cheering up of the Belted Earl under his burden of an unknown grief, for one of her chief pleasures was taking tea with the Misses Dutton and being regaled with these same delectable dainties.

(To Be Continued.)

For the Southern Churchman.

Old Signs of Rain.

If the cows are lying down
There is rain somewhere around.

Hear the rain-crow in the morn,
We'll have rain before dawn.

The red bird heard at break of day,
"Ah! We'll have rain soon," they say.

Animals frisking and jumping around
Foretell an electric storm, I've found.

A pale, yellow sunset sky
Means a wind and storm near by.

When the raindrops cling to the edge of the rail,
We'll have more rain soon without fail.

The smoke from the chimney sweep down to the ground,
'Tis always a good sign of rain, I've found.

The clouds are traveling fast and low,
Rain is coming, 'tis no time to be slow.

The stars are extra numerous and bright,
Yet we may have a storm before daylight.

Did you ever see the sky never so blue,
Yet there may be rain before the day is through.

Hear the north wind blow shrill through the chimney crack,
Woe to the sailor in his fishing smack.

A beautiful rose colored dawn,
Brings later on a good rain storm.

When cat or dog sleep with nose in the air,
Next day will be rainy—not fair.

For the Southern Churchman.

Dot.

By Ethel Minster.

Dot was about six years old. She had dark, curly hair and dark eyes. She was a very pretty child and a good child too.

Well, one day Dot and her father and mother went out in the woods on a picnic. They had a very good time, and at evening when they were getting ready to go home Dot went and picked some flowers. After an hour passed by and Dot did not come, the parents began to worry about Dot, so they went and looked for her, but could not find her. They didn't know what to do, so they went and called for a detective to go and search for her.

But when the detective came back he said he could find no trace of her.

Well, the parents were very sad for nine years.

So one day the mother went to town to do some shopping. She went in her car, and as she was passing by a big building there was some excitement in front of the building, so she told her hired man to stop the car.

She then got out and went over there to see what it was. It was a girl dressed up like a gypsy. She had got knocked down.

The men took the girl and put her in the lady's car, and the lady took the girl to her home.

The lady put the girl to bed, and she saw a baby locket on the girl's neck. She opened it and on one side was a picture of the girl when she was a small child about six, and on the other side was a picture of the mother, and when the father came and asked her why was she so happy she said, "I have found our daughter." Then they were both glad. She took her husband upstairs and showed him the locket on the girl's neck.

The next week the girl was able to talk, and when she found out that this lady was her mother she was so happy that she was able to get up. Then she told her mother the whole story of her life.

She said she was with some gypsies and they made her work so hard that she ran away on her fifteenth birthday, she said, and as she was running across the street a car came by and hit her, and that was all she knew. And they lived happy ever after.

The story of "Dot" was written by a little girl who lives in Texas, and has read the Southern Churchman "for years," she tells us.

Excuses and Umbrellas.

John's mother asked him if he had gone on the errand she had mentioned half an hour before. As she had suspected, John was ready with his regular form of excuse.

"Well, there, if I didn't forget all about it," he exclaimed in vexed tones. "But if Bess had not bothered me to help her with that example I'd have gone and been back long ago." His reproachful glance fell upon the offending little sister. An older sister looked up and laughed.

"John," she said, "you use excuses just as some people use an umbrella. They shield you splendidly, but the nearest one to you usually gets the share you escape."

There was a general laugh, and even John grinned sheepishly, for he saw the point.—Selected.

If Moses had not put himself in God's hands at the burning bush, he would not have been God's amanuensis on the mountain top. The desert lies at the foot of the mountain. God makes men by using their individuality. Keep near to Him. Had Moses tried to be Aaron, Moses never would have been Moses. Back of the blossom is the bud; back of the bud is the tree; back of the tree is God.—D. R. Miller, in the Christian Instructor.

Mamie's Snake.

Lillie opened the door and walked in, followed closely by Lue and Mamie with their school books in their hands. No one looked up from her work to greet them with a smile, for mother had gone away for the day.

"My, isn't the house awful big to-day —and lonesome?" said Mamie, her large blue eyes searching out the farthest corners of the deserted room.

"No, you foolish," replied Lillie. "Of course, it isn't any bigger than it is every day." Lillie felt quite grown-up and wise—for was she not the oldest and in charge of the house while mother was gone?

"Naw!" scoffed Lue in disdain. "I'm not afraid. I don't care if mama don't get back till a-w-a-y after dark!"

Mamie said no more, but every little noise seemed to stir up strange little echoes and it gave her a creepy feeling. She hoped mother would get back before dark, if Lue didn't.

"We'll have lots of fun,"gurgled Lue. "I'm going to do just as I please."

"No, you're not," interrupted Lillie. "Mother said you must—"

"What's that?" asked Mamie with a startled look.

"Nothing," answer Lue.

"What?" asked Lillie. A feeling of responsibility made Lillie fearful.

"There! Didn't you hear it?" Mamie's eyes grew big and shiny.

"No!" said Lillie.

"No!" said Lue. "There wasn't anything to hear. You're just a 'fraidy cat' 'cause mama is away; that's all.

"There was something! And I did hear it!" said Mamie stoutly. "It sounded like—like a snake. It must be a snake!"

"Ho, ho!" laughed Lue. "Snakes don't make a noise."

"Yes, they do; mad ones do," insisted Mamie, "they hiss. Didn't you hear that hissing?"

"No, I didn't. But I'm not afraid of snakes anyway," boasted Lue. "I killed one last summer, down by the brook. Don't you remember?"

Mamie remembered and meekly subsided before her brave sister. It was always a source of wonder to Mamie how Lue could be so brave when she was only a year and a half older than herself. A moment later she sprang up more excited than before.

"Hark! There it is again," she cried in a hoarse whisper. "Don't you hear it? Listen! Listen!"

They all listened in breathless silence —all save the big clock on the mantelshelf, which made a lot of noise hammering out the seconds. Mamie wished it would stop, so that her sisters might hear, but it was not necessary.

"Hiss, hiss-s-s-s-iss," was heard faintly above the ticking of the clock, but loud enough to prove beyond a doubt that there was something.

Mamie turned pale, Lillie looked troubled and Lue's eyes snapped.

"It's in the kitchen!" whispered Mamie.

"It's in the bedroom!" said Lillie.

"It's in the cellar!" cried Lue.

"Hiss, siss, sis-s-is-is-s-iss" came defiantly again from somewhere.

"O-oh, it's in the attic!" cried all three in a breath this time.

"I'll go up and kill it," said Lue.

"You must be careful," cautioned Lillie.

"Oh, my! oh, my!" wailed Mamie.

"Siss, hiss, siss-s-s," challenged the unknown foe.

Lue ran for a stick of wood, and Lillie snatched up the stove poker, but Mamie sat frozen to her seat with fear.

"I'll go ahead," said Lue eagerly. Lue loved an adventure.

"Wait, wait a minute," said Lillie with a grave face. It was not so pleasant to be the oldest and have the care of little sisters if something was going to happen. She was not sure what she ought to do. With one sister that was afraid of everything and the other afraid of nothing, it was hard to decide how to act.

Lue and Lillie crept up the stairs as stealthily as Indians on the warpath, their weapons raised ready for instant use. Mamie longed to be near them, but she was afraid to follow. It was almost as dreadful to be left alone below. She could hear her own heart beat; it sounded almost as loud as the clock ticked. Breathlessly she listened for the first sign of distress.

What a long, long time Lue and Lillie were in reaching the top of the stairs! What would happen when they did? Mamie shuddered at the thought. Would her sisters come flying back with wild screams of terror, or even worse, would they be bitten and die, and she be left alone? How long the moments dragged out! Such dreadfully still moments with only the ticking of the clock and the beating of her heart! How could she endure them longer?

Then the first shout came. She could scarcely believe her ears. It was a burst of laughter! What could it mean? Then peal on peal of merriment rolled down the stairway. Mamie felt vexed.

"Come up and see your snake, Mamie," between shouts of laughter.

Mamie, still trembling with fright, hurried up the stairs, wondering what in the world it could be!

"Hiss, siss-s-s-s-iss!" greeted her at the top of the steps. She stood speechless and dazed—only a glass jar of mother's wild plums set on the floor, over against the wall. Mamie blinked her eyes to make sure she was not dreaming. The angry sound began once more. As she looked more closely, she saw the mass inside the jar working and bubbling in a strange manner, and then a fine stream of fomented fruit forced its way from under the lid, hissing defiantly as it gained its freedom—and this was Mamie's snake.—The Advance.

A Twilight Story—the Evening Star.

"Bru'ver I see the Star"
"Sister, I see the star."

Little Sister had slipped and fallen down a long flight of stairs and seriously injured her spine. She lay moaning on a narrow bed near a window in an upper room of a tall tenement house in a great city.

Mother had to work all day to obtain money for shelter and sustenance for herself and two children. She arose early, prepared their simple breakfast, kissed the children and hurried away with a smile on her lips and anguish in her heart for having to leave them alone all day. Often she was compelled to work late at night. By denying herself food at noon she was able to save a few pennies to purchase fruit and little cakes, and occasionally a toy, to help to amuse Little Sister who suffered severely.

Little Boy did the rest. He kept their small room sweet and clean, cared for and entertained Little Sister, and prepared their mid-day meal, always giving her the nicest and best.

He had saved up some money by selling papers and running errands. One day while Little Sister slept he quietly slipped away. When she waked a pair of little shining crutches lay beside her on the bed. "Oh, bru'ver, did God send them to me? Can I walk now?" "You can try, dear." She did try, but the pain was so acute, the little back so weak, that she could not.

Little Boy told her all the stories he knew. Bible stories, the Legend of the South Wind, Why the Woodpecker's Head Was Red, and so on. But one theme of unfailing interest to her was the Evening Star. They watched through their window each night, to see who would see it first. How happy she was when she could say, "Oh, bru'ver, I see the star." He invariably replied, "Sister, I see the star."

When the tin soldiers, the broken doll and torn picture ceased to interest her, Little Boy would invent games and compose stories to amuse her. "Go on," she would plead, "and tell some more; it don't hurt so when you tell me things. Tell me about the star." "Stars," said Little Boy, "are angels' faces peeping through the sky at watch little children who are sick and crippled and can't walk. The ones who are hurt and suffer so; if they suffer too much God sends the angels for them. The angels take them in their arms and fly away to heaven to live with God, where everything is so beautiful and all so happy they never suffer any more." "Bru'ver, it sounds so sweet, I don't want to leave you and mother," sighed the little girl wistfully, "but if it hurts so bad, will God send our star for me?" "Yes, dear." The big doctor had told mother she could not get well. She smiled and fell softly asleep.

Once Little Sister moaned and cried so, Little Boy sat beside her on the bed trying to ease the throbbing pain by holding her in his arms, her head resting on his shoulder, watching for the star. At last she whispered faintly, "Bru'ver, I see the star. I'se so tired and cold; hold me close."

Mother was late; she came in breathless, spent by the long walk and climbing the steep stair. There was no light in the room. She prayed while making a light; she trembled so she could hardly stand. She saw through her tears Little Boy holding Little Sister in his arms, one of her arms around his neck. The angels had come for her pure spirit and carried it back to the Beautiful City. She was at rest, and would never feel any more pain.

Little Boy, exhausted from his long vigil in a cramped position, had fallen back on the pillow and was asleep. Tears glistened on his soft cheeks as he lay with the cold, still form of the Little Sister clasped in his arms. High above in the ethereal regions of the eternal heavens, their star shone brightly, its sweet face turned earthward as if in sympathy with the little children who loved it so dearly.

Long years passed. Little Boy became a great and good man, honored and respected by all men. Wherever he went, whatever he did, the star beckoned him on to higher and nobler things.

Whenever he saw "The Evening Star," he uncovered his head and whispered softly, "Little Sister, I see the star."

Lexington, Miss.

"Something Else Beautiful."

A little girl named Hilda and her mother stood one cold winter morning looking out upon the landscape, in which everything was covered with icy armor that sparkled with glittering beauty in the sunshine.

"O how beautiful!" exclaimed Hilda.

"Yes," answered her mother, "but it will be all gone before noontime."

The little girl was quiet for a moment as she gazed upon the fairylike scene that lay stretched out before her. Then she looked up and said brightly: "Never mind, mother; there'll be something else beautiful to-morrow."

What a charming thought was uttered by that little girl in those words! What a comfort it is to know that,

though some beautiful things may pass away, God will send others just as beautiful to take their place!—Exchange.

Her Little Neighbor.

That little Richard Henry Paul
Knows scarcely anything at all,
And yet his mother thinks that he
Is just as smart as smart can be,
Because his tooth is coming through,
Because his eyes turned brown from blue,
Because he smiled and said "Googoo,"
And just kept kicking off his shoe
In church, and thought it was a game
To be baptized and get his name!
What did he do the other day,
When I went over there to play,
And show my doll, and stay to tea,
And help them light his Christmas tree?
Just as his father held him high,
To see the sun go down the sky,
He leaped and nearly had a fall!
He thought the sun was his red ball!
And cried and cried for it, till we
Brought him the real one from the tree!
Why, little Richard Henry Paul
Knows scarcely anything at all,
And yet his father, too, thinks he
Is just as smart as smart can be!
—Mary White Slater, in Youth's Companion.

Tusks, the Walrus, is a Very Brave Fellow.

Flipper, the little brown seal, was lonesome. He had not seen Young White Fox since he gave him a cold bath in the fishing hole. He wished now he hadn't done that.

Old Ocean had grown tired of sleeping. He had kicked up his heels and torn Jack Frost's white blanket all into ragged bits. It was one of these bits that Flipper was floating on just now. He was 'way out in the middle of the ocean.

"Hello," he said in a moment. Right up out of the water a great brown head had popped.

"Hello yourself," said Tusks, the walrus. "How are you enjoying yourself?"

"Too lonesome," said Flipper. "Come up and join me."

"Gladly," said Tusks. He began to climb up on the piece of blanket. It was a very small piece, and Tusks was terribly heavy.

"Be careful," cried Flipper. "You'll tip me over." He had hardly said it when up went his edge and away over Tusks' head he shot, then splash, right down into the water!

"Are you hurt?" asked Tusks.

"Not a bit. That's great sport!" said Flipper carefully. "We'll have to find a larger piece, though, if we wish to rest a bit."

They were soon comfortably seated on a great white square. They had been talking quite a while, when "Bang!" something went. Such an awful sound!

Tusks nearly stood on his head, then dropped into the water without making the least little splash.

But Flipper just straightened up and looked all about. He lived near Cape Prince of Wales all the time. He was used to Omnock's noisy gun. He could tell from the sound that Omnock was a long way off. Tusks had his winter home in Bering Sea and his summer home in the Arctic Ocean. He was only here on a visit.

"Is he gone?" asked Tusks timidly, poking his head the least bit out of the water.

"Hasn't been here at all. My! you are an awful coward!" cried Flipper.

"Coward?"

"Yes. Why should you be afraid of Omnock?"

"Why—why, he's a hunter."

"What of that? He's a very little fellow. He's not much bigger than I am. And you? Why, you're as big as Omnock's whole canoe! And yet you walruses allow him year after year to come out here with his little gun and kill you. He made a boat last year out of your mother's skin and spear points out of her tusks. This year he will hunt you with them."

Tusks climbed slowly back to his place on the ice. He stroked his mustache in silence. He had a very grand mustache, Tusks did—thick, broad and long. And such a stiff one! Why, it was just as if he'd waxed it! He was very proud of that mustache. Every morning he combed it with a seashell comb. But now he stroked it in silence. He was thinking.

"Well, what would you do about it?" he asked after a while with a sneer.

"Huh!" said Flipper scornfully. "If I were as big as you are, I'd jump into Omnock's canoe and smash it. Listen!" he said, lowering his voice. "Did you know Omnock could not swim?"

"Not swim?"

"No, sir! Not a stroke! And if you smash his boat, he'll have to drown, that's all."

Tusks thought again for a long time. He has a very thick skull, Tusks has, nearly three inches thick. It takes an idea a long time to get through such a skull.

"I wonder," he said at last, "if Omnock has any one with him to-day."

"Only Cudlucy, his daughter. But it would be a good thing to drown her, too. She'd shoot you just the same as Omnock. She made mucklucks out of my father's fine brown coat. I'd like to tip her out myself," said Flipper savagely.

"I am going to try it," said Tusks.

Flipper followed along behind to see what happened. They were soon right under Omnock's canoe. Tusk's heart beat loud and fast. To tell the truth, he was very much afraid of Omnock, but he did not want Flipper to know it. Besides, he did want very much to smash the hunter's canoe. In his excitement he came up right under the canoe, bumping his head a good hard rap, but not troubling Omnock one bit. The next time he gave a mighty push with his arms, and up he went, straight up by the boat. Close he went, so close that he nearly bumped his nose. And right into the boat he was going when "Bom!" something hit him on the nose. And, O my, how it hurt! With one big grunt he sank toward the bottom. He was killed; he knew that all right. He wondered how long it would take him to die. He waited and waited a long time. He got tired of holding his breath, so he swam a few strokes, then came to the top. He was near the shore now, so he swam to a big rock. On top of this he looked down in the water at himself.

"There doesn't seem to be much the matter with me," he said to himself. that's all. Guess the ydidn't shoot me. "One side of my nose is swelled up, after all. My! I'm glad of that. I am a coward, after all, and I'll never deny it again. I am going right back now to my old home in the Arctic, where Omnock never comes."

Just then he heard Flipper. He was singing a funny song:

"O, Tusks is a brave old fellow
'Most anywhere you send to
He's not afraid to go to;
But when Cudlucy bumps him
With her soft little paddle of wood
It's fun to see him run then.
O my! How I wish you could!"

And that was exactly the way it had been. He had been bumped on the nose with a paddle and thought he was killed. He put his flippers up over his face to hide his shame and dropped with a loud splash into the sea. Flipper never saw him again.—R. J. Snell, in Northwestern Christian Advocate.

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer, and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook, and if the water does not relieve your case I wil make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivar Spring,
Box 64-A, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price **in full** upon receipt of the two empty demijohns which I agree to return promptly.

Name_____

Address_____

Shipping Point_____

Resorts

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Many Sunday-school teachers and leaders of Junior Auxiliaries and study classes throughout the country have found the lesson series called "Lives That Have Helped," which appeared in The Spirit of Missions from October, 1914, to September, 1915, of great interest and help. In October, 1915, a new series of twelve articles which may be made the basis of study will begin, under the title "How Our Church Came to Our Country." As its name indicates, this course will deal entirely with the domestic field. Further information may be had from the editor, The Spirit of Missions, 281 Fourth avenue, New York.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

PRIEST-ORGANIST.

An unmarried priest, to act as organist and choir-master in a large city parish. Room and board and a comfortable salary. Reply to Smith, care the Southern Churchman.

BOARD, LEXINGTON, VA.

Historic and beautifully situated mountain town. Private home; choice location. Rooms en suite, with bath or single. Best references. Mrs. F. D. Mead.

POSITIONS WANTED.

WANTED BY A LADY OF EXPERIENCE position to teach in private family. Have had special Normal training. Catherine Gover, Round Hill, Va.

PARTIES SEPARATED FROM EDUCAtional advantages can have the services of an experienced teacher; care taken with younger pupils as well as otherwise. English, Music, Languages. Address 1114 Eleventh Street, Washington D. C.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va

YOUNG LADY OF REFINEMENT DEsires position as companion or nurse for invalid lady. Best references. Address Box 77, Graham, Va.

A LADY OF REFINEMENT, ABILITY and experience desires a position as companion, managing housekeeper or nurse for mental case. Miss H, 208 32d Street, Newport News, Va.

A YOUNG LADY DESIRES A POSITION to teach English, French and music. References given and required. Address Miss J. Randolph, Covington, Nelson county, Va.

WANTED, A POSITION TO TEACH either private or public school by a high school graduate, holding a second grade certificate Will teach usual English branches and beginners in music Address Miss Louise G. Motley, Sharps, Virginia.

WANTED, BY A YOUNG LADY HOLDING a first grade certificate position to teach in public or private school. Willing to assist in care of children, sewing or household duties. References given and required Address "Woodville," Miller's Tavern, Va.

HIGH SCHOOL GRADUATE DESIRES private school. Usual English branches, Latin and algebra. No music. References exchanged. Miss R, Indian Neck, Va.

ORGANIST.

ENGLISH DIPLOMA, RECITALIST, EXcellent references, desires change. A. B., Southern Churchman, Richmond, Va.

HELP WANTED.

WANTED, NURSERY GOVERNESS.

MIDDLE AGED WOMAN TO ACT AS companion to widow lady and take charge of four children, ages two to six, in Washington, D. C. Write fully experience, references, terms, to 181, care Southern Churchman.

I DESIRE SERVICES OF MIDDLEaged lady, of cheerful disposition, as companion for my wife. A good home but moderate salary. Reference given and required. Address "Companion," P. O. Box 654, Norfolk, Va.

MOTHER'S HELPER FOR COUNTRY home in Virginia. References. Apply, stating particulars and terms. Hillondale Farm, Paeonian Springs, Va.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy widows and orphans need definite and oving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City

THE SPIRIT OF MISSIONS, $1.00 A YEAR

Appeals.

Old Farnham Church.

An association for the restoration of Farnham Colonial Church was organized in August of 1912, at a service conducted by Rev. Nelson P. Dame and Rev. George M. Brydon on the church yard. This old church in

1737 was built.
1800 nearly destroyed.
1835 restored for worship.
1861-5 partially destroyed.
1870 restored through the efforts of Bishop Tucker and others.
1887, burned, leaving only the walls standing, and they still stand a witness to Colonial religion and history in the midst of a growing village where there is no other church.

The people of the village are anxious to see this church restored for worship.

Sufficient contributions have been received to begin restoring the church, and the contractors will start the work this month.

We ask your help in this work and a contribution, even if it be only one dollar.

This is with the approval of Bishop Gibson and the Rev. Stanley Litsinger, the minister in charge of the parish, who are members of the organization.

MRS. ADDIE VEAZEY PAYNE,
Secretary, Farnham, Va.

"This restoration is desirable for Church, State and nation."—Robert A. Gibson, Bishop of Virginia.

Contributions should be made to Wm. Gray Brockenbrough, treasurer, Emmerton, Va., or to Mrs. Addie Veasey Payne, secretary, Farnham Va., or Savings Bank of Richmond, Richmond, Va., care of A. V. Payne, secretary.

Acknowledgments.

Please acknowledge, with thanks, five dollars from some friends in Staunton, Va., for repairs on Clifton Mission chapel, Clifton, Va.

From some friends, Staunton, Va...$ 5.00
Previously acknowledged 93.02

Total $98.02
Balance needed .....$ 1.98

Yours truly,
REV. J. F. BURKS.

CHURCH KNOWLEDGE AND NURTURE.

(Continued from page 13.)

not go to school to teach merely facts, history or repetition, if they have been privately consulted by a mother, because Mary has such a bad temper, or Willie is getting into a bad set, and she does not know what to do. The teacher's aim in raised at once, and he becomes more practical. The very fact, too, of parents being occasional visitors makes some superintendents look to their ways. The writer addressed a gathering of parents on this subject not long ago, and afterwards walked home with the superintendent. The latter, in discussing the scheme, said: "It is a splendid plan and just what is needed; but it will keep me terribly up to the mark!"

It is obvious that such a scheme of co-operation needs careful handling and tact. It would be fatal that any idea should grow up that the teachers were trying to instruct the parents. It must be clearly understood that it is the prayers of the parents, and their encouragement, which the school needs, and that where the vicar arranges meetings for instruction or discussion, it is the teachers and parents may both profit.

⚜

Where a branch of the Mothers' Union is working, surely warm support of the scheme may be expected. Many earnest members must be only too glad to back up the schools and to pray for those teaching their own children each Sunday. If they are not already doing so, they ought to be, and this should help them. It should be an advantage to the branch, too, for sometimes the objection is raised that the Mothers' Union does not bind its members to the Church, as they are unable to attend meetings and services. This should form a close link with the Church, and need not involve meetings. At the same time there can only be an indirect connection with the Mothers' Union, for all members would not be eligible, and the Sunday-school registers must include fathers. Growing boys need to feel that their fathers respect the school, and where they can be got to back up the work, it is an immense gain.

In conclusion it may be urged that whether this or some other plan is adopted is a matter of choice, but that the adoption of some plan is a necessity, for at present closer co-operation between home and Sunday-school is one of our greatest needs.—Church of England S. S. Magazine.

*It is of great value in securing a genuine interest on the part of parents if they occasionally slip in during school and watch what is going on. For this purpose each week one or two children take home invitations for such visits to be made on the following Sunday.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

"In Memoriam."

FRANCES HUNT OVERBY.

After a brief illness surrounded by those she most loved, Frances Hunt Overby, daughter of the late Isaac Overby and Anne Lewis Bouldin, and granddaughter of Judge Wood Bouldin, passed into life eternal in her home, at The Hanover, Richmond, Va., August 7, 1915.

A life full of usefulness is ended, but her generous, thoughtful deeds live in the hearts of those who knew and loved her. Only those who know her home life can fully appreciate what her loss is to mother, sisters and friends. The Church will miss a faithful member, for although the frail body needed the day's rest after the week's strain, she was in her place at evening service. The business world in which she worked so efficiently realized her worth and showed appreciation of her rare mental ability. Her sympathetic interest in her sister workers won from them respect, love and gratitude for her, the first president of their association. After a short life of wonderful accomplishment she has her well-earned rest.

"Calm on the bosom of they God,
Sweet spirit rest thee now
Even while with us thy footsteps trod
His seal was on thy brow."

How to Fill the Church Treasury.

"It is not keeping expenses down, but keeping faith and enthusiasm up, that gives a clear balance sheet. Give the church heroic leadership, place before it high ideals, keep it on the march for larger conquests, and the financial problem will take care of itself. If the church sees that we are not going to trust God enough to venture upon any work for Him till we have the money in sight, it will probably adopt the same prudence in making contributions and our good financiering will be with heavy loss of income.—The Christian Advocate.

Sources of the Best.

Mrs. C. B. Lesher, a Baptist missionary to China, writes: "In looking over some of the new books for use in the Chinese schools all over China, in the preface of six primers and educational books prepared by a Chinese, I found this statement: 'As we study the history of the world we find that the blessings of education, science, discovery, etc., have all emanated from the disciples of the Christian religion. All that has really benefited our country, the best books, the best schools, the most helpful ideas, have had their source in Christianity and been handed to us by its teachers.' "—Exchange.

Helping the Boy to Come to His Own.

One of the most interesting and helpful works one can engage in is work among young girls and boys. Their lives are plastic, their ideals are forming, their ambitions and plans for life are in the making. The influence of good, clean, wholesome manhood and womanhood upon such growing life is beyond computation for the future of the individual and society.

It is truly stimulating to see the growing interest in this line of helpful activity. Just before the senior class of Yale University was graduated last month, each member of the class received a circular leter signed by seven former graduates, headed by William Howard Taft, '78, urging him to give what time he could in the next few years to the guidance and training of boys. Mr. Taft and his co-signers declared: "This is direct, personal, public service, and you will never be freer to do it than during the next few years." Eight ways of getting into the work were suggested. One method was to form boys' clubs. This is productive of much good, as the editor is pleased to testify. He formed a boys' club while in the university and to-day his "boys" are young men in business or in some of the universities. Other methods suggested were to enter into the work of the Boy Scouts of America, the Big Brother movement or some line of recreation work in the public schools, to work as councillor in a boys' camp, to enter into settlement work, to coach boys in a particular sport, or to take charge of a club in one of the music school settlements.—Exchange.

The love of God is always shining with a pure, unbroken light, even as the stars do not cease to shine though obscured by the brightness of the day. Yet oftentimes some earthly object or desire will obscure the shining of the divine love in our own lives. An incident is related by a prominent author that he was sitting by his window one summer evening watching for the first star to appear. Darkness came on and grew deeper, but the star for which he waited and whose position in the southern sky he knew with accuracy, did not shine. By and by other stars less brilliant appeared. Suddenly a puff of wind blew aside a leaf from a tree which overhung the window, and there was the star behind the leaf. If we fail to see the beautiful star of God's love shining, we may be sure that it is something of earth that obscures it, for it never ceases to shine, and it can pierce the darkest experience through which we are called to pass.—Christian Observer.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.



NOTHING is so suggestive of Coca-Cola's own pure deliciousness as the picture of a beautiful, sweet, wholesome, womanly woman.

Demand the genuine by full name—nicknames encourage substitution.

THE COCA-COLA CO. ATLANTA, GA.

3R

Our Thrift Club

For Boys and Girls.

A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

A City in Salt.

In the war news from Galicia, we have occasionally heard the name of Wieliczka, some six miles from Cracow. Wieliczka is an interesting town, says a writer in The Manchester Guardian, not for what is in it, but for what is under it. The salt mines there are the greatest in the world and the most wonderful. They actually form an underground city. The Wieliczka salt mine is two and one-half miles long from east to est and 1,050 yards wide from north to south.

It has eleven levels, and the lowest is nearly a thousand feet deep. It is entered by eleven shafts. The different levels are connected by flights of steps hewn out of the rock salt. In the mine are chapels, tramways, a railway, a railway station, a ball-room, and several other halls, all hewn out of the rock salt with elaborate architectural decoration.

There are sixty-two miles of pony tramways and twenty-two miles of railway. All these lines, and the principal passages, or "streets," meet in a sort of central cavern. Here is the central railway station, with spacious waiting rooms and an excellent refreshment room. It looks, according to one visitor's description, "more like a summer pavilion than a railway station, with its latticed galleries and its rows of stately pillars gleaming white and iridescent."

The oldest "building" in the mine is the Chapel of Saint Anthony; it dates from 1691. It contains three altars, a pulpit, and much statuary, all elaborately carved out of rock salt. But services are now held in the modern but equally elaborate Chapel of Saint Cunigunde, which is entered by descending forty-six salt steps. The chapel is fifty yards long, fifteen yards wide, and thirty feet high, and is used regularly for worship.

A miners' orchestra plays regularly in a large hall for the entertainment of visitors. The mine has been worked for at least 800 years. It belongs to the Austrian government, and gives work to 1,000 men.—The Lutheran.

SOUTHERN RAILWAY NEW TRADE MARK.

The Southern Railway Company has adopted a new and attractive trade mark as shown above. The design "SR" is symbolical to the name of the road and the wording "The Southern Serves the South" is suggestive of the many lines operated by the Southern Railway throughout all of the States south of the Ohio and Potomac and east of the Mississippi rivers.

There is hardly a city or town of importance throughout the entire South that is not connected with the balance of the South, either directly by the Southern Railway's own trains or by sleeping car lines over other roads in connection with Southern Railway, via some adjacent junction point. On this account the title "The Southern Serves the South" was adopted as being appropriate.

Southern Railway spends about $200,000.00 a year in advertising and a great deal of this advertising is done in the Northern, Eastern and Western sections of the country, so as to attract people into the South, and on all of this advertising matter this trade mark will appear hereafter.

In praying, we are often occupied with ourselves, with our own needs, and our own efforts in the presentation of them. In waiting upon God, the first thought is of the God upon whom we wait. God longs to reveal Himself, to fill us with Himself. Waiting on God gives Him time in His own way and divine power to come to us. Before you pray, bow quietly before God, to remember and realize who He is, how near He is, how certainly He can and will help. Be still before Him, and allow His Holy Spirit to waken and stir up in your soul the childlike disposition of absolute dependence and confident expectation. Wait on God till you know you have met Him; prayer will then become so different. And when you are praying, let there be intervals of silence, reverent stillness of soul, in which you yield yourself to God, in case He may have aught He wishes to teach you or to work in you.—Andrew Murray.

Most of us have the grace to know what we ought to do, but we lack the grace to do it cheerfully.—Exchange.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St. Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation tra'ns leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:
"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.
No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company
816-818 East Main Street
Richmond, Va.
Leading Fancy Grocer
AGENTS FOR
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-tow orders.
Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
315 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

CHURCH BELLS SCHOOL.
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.
English Silk Stoles, plain $3.00
" " " simple crosses embroidered .. 4.00
" " " elaborate crosses 5.00
" " " hand embroidered, $8.00 upward
"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO, Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.


Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.


GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.


Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Meditations

What you are depends upon what Christ is to you.

A generous soul is sunshine to the mind.—Howard.

First, keep thyself in peace, and then shalt thou be able to make peace among others.—Thomas a Kempis.

Neither days nor lives can be made noble or holy by doing nothing in them.—Ruskin.

A generous nature possesses that which the miser can never acquire.

By rooting out our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul where the Divine Presence may dwell.—Ellen Watson.

The thought of our immortality should be more awake, alive, stimulating in our minds, more than latent, not merely in the conviction of our understanding, but ardently ever in our heart.

There is no true and constant gentleness without humility; while we are so fond of ourselves we are easily offended with others.—Fenelon.

To believe that God is loving us tenderly and wisely, and to put ourselves unreservedly in His hands, is eternal life begun in the soul.—Marcus Dods.

There is no such thing as finding true happiness by searching for it directly. It must come, if it come at all, indirectly, or by the service, the love, and the happiness we give to others.—R. W. Trine.

We recognize the hardness of the cross. We know its weight, we feel its burden. But where the cross is, there Jesus is, and where Jesus is, there is victory.

All that is of God in our life here will endure in the life to come. All the pure love, the hallowed memories, the friendships, the ties that God has sanctioned here, will be there, made perfect in Christ Jesus for the more abundant service in the life of the world to come.—Canon Garnier.

The Christian ideal is not freedom from work, but strength to do it; not freedom from temptation, but power to overcome it; not freedom from suffering, but joy in an abiding sense of the Father's love.—H. W. Watkins, D. D.

Let ours be a gospel of **thankfulness.** Let the incense of a grateful spirit rise not only to the Great Giver of all good, but to our covenant God in Christ. Let it be the spirit of the child exulting in the bounty and beneficence of his Father's house and home. "Giving thanks always for all things unto God the Father, in the name of our Lord Jesus Christ."—Macduff.

The soul of men is a noisy hostelry, full of turmoil and disquietude, and giving entertainment to every vain and passing thought which seeks admittance there. But when Christ comes and takes up His abode in the heart, He reduces it to order and peace; and though it may move amid the excitements and confusions of life, yet hath it an inner stillness which they cannot disturb nor destroy; for the King of Peace is there, and peace is the purchase of His cross, and the last legacy of His love and His ancient promise to His people; for so it is written, "He that made peace through the blood of His cross," "Peace I leave with you; my peace I give unto you," "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."—Goulburn.

The Artist and the Rustic.

The artist was painting—sunset red, with streaks of green dots. The old rustic, at a respectful distance, was watching.

"Ah," said the artist, looking up suddenly, "perhaps to you, too, nature has opened her sky-pictures page by page? Have you seen the lambent flame of dawn leaping across the livid east; the red-stained, sulphurous islets floating in the lake of fire in the west; the ragged clouds at midnight, black as raven's wing, blotting out the shuddering moon?"

"No," replied the rustic, shortly; "not since I signed the pledge."—Exchange.

Pain.

The cry of man's anguish went up unto God:
"Lord, take away pain—
Lord, take away pain from the world Thou hast made,
The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar—
Lord, take away pain for the world Thou hast made,
That it love Thee the more!"
Then answered the Lord to the cry of His world:
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb unto mine
The Christ on His cross?"
—British Weekly.

Personal Notes

Personal Notes.

The Rev. Conrad H. Goodwin, missionary to China, who has returned to this country on account of his health, has accepted temporary work as assistant minister of St. Paul's church, Rochester, New York, and has entered upon his duties.

The vestry of Trinity church, Asheville, North Carolina, have extended a second call to the Rev. Willis G. Clark, of St. Andrew's church, Birmingham, Alabama, to become rector of Trinity. Mr. Clark has accepted this second call and will enter upon his work as rector of Trinity not later than December 1st. He will remain with St. Andrews until then or until his successor is secured. Mr. Clark is secretary of the diocese of Alabama, and all communications for the secretary should be sent to him until December 1st.

The Rev. Walter Curtis White has been called to the rectorship of St. James church, Macon, Georgia.

The Rev. James B. Sill entered upon his duties as rector of Calvary church, Fletcher, North Carolina, on September 1st.

The address of the Rev. Daniel F. Booth, retired, is 19 Mistletoe Street, Medford, Oregon.

The Rev. Robert Williams entered upon his duties as curate at Trinity church, Princeton, New Jersey, on the First Sunday in September.

The Rev. W. T. Reynolds has resigned as rector of Christ church, Oshkosh, Wisconsin, and has received a call to a parish in Maryland, his home diocese.

At All Saints church, Great Neck, Long Island, on four successive Sunday mornings of August, the Rev. William Porkess, rector of Grace church, Pittsburgh, Pa., was the preacher.

The Rev. Walter E. Bentley, rector of the Church of the Ascension, Brooklyn, New York, is preaching in the interest of the Actors Church Alliance (of which he is national secretary), throughout the Canadian Northwest, San Francisco, Sandiego, and the larger cities of the Middle West, en route home.

The Rev. Lee W. Heaton, rector of St. Paul's church, Newport, diocese of Arkansas, has been obliged to resign his parish, owing to the devastations of the recent White River floods, and has been placed in charge of mission stations at Hamilton, Dublin and Meridian, Texas, by Bishop Garrett, until such time as he shall be called to a permanent work. His address for the present will be Hamilton, Texas.

Deaths.

The Rev. William Hart died early Tuesday morning, August 17th, during the hurricane which swept the Texas coast from the Gulf of Mexico. The Rev. Mr. Hart, with the Rev. T. J. Sloan, of Houston, were on their way to Galveston to bury a lady there, but were forced to take refuge in a hotel at Virginia Point. The hotel collapsed and they, with many others, were thrown into the waters of the bay. Mr. Hart died while attempting to perform his duties as a minister. His body was not recovered, but memorial services were held in Christ church, Eagle Lake, on Sunday, August 22nd; at Columbia on Monday, and at Wharton on Tuesday (with the burial service of the church) by the Rev. A. J. Gaynor Banks, who was recently presented for ordination by Mr. Hart. Mr. Hart was greatly beloved in his two parishes, St. John's, Columbus and St. Thomas, Wharton, and large crowds assembled to pay their last respects to the memory of a faithful minister of Jesus Christ and a true priest of the Church of God.

The Good Shepherd represents Himself as seeking until He finds the lost sheep. He goes into the byways, into the rocky and dangerous places, into where wild beasts prowl, "until He finds it." What wonderful tenderness and patience, what unfailing love! He seeks us among companions whose influence is evil; He follows us into places where evil-doers meet; He calls by the voice of the minister; He appeals to us by the memories of home; He speaks when we are alone and thoughts of bitter things come to us. He waits, and hopes, He throws around us better influences; in all the ways of approach to the soul He comes to us, that He may save us. We cannot know all the ways in which He follows us, of all the methods by which He endeavors to save us. We may think of all the ways by which conscience may be awakened; all is summed up in the one word, than which nothing can more forcibly appeal to us: Jesus is seeking us, that He may save us.—The United Presbyterian.

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

JOIN THE
American National Vacation Club
INCREASE YOUR EFFICIENCY BY ENJOYING A VACATION. OUR VACATION CLUB will help you accumulate the necessary money.
Open For Membership.
AUGUST 30TH TO SEPTEMBER 15TH.
WATCH THE PAPERS. CLASSES 25c, 50c, $1.00 or $2.00 per week.
THREE PER CENT. INTEREST PAID ON THESE DEPOSITS.
THE AMERICAN NATIONAL BANK,
of Richmond, Virginia.

Perfect Protection

Capital and Surplus

$3,000,000.00

First National Bank,

Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., SEPTEMBER 18, 1915 No. 38

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J & R LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church. Fairfax county, Va.

National Cathedral School for Girls.

Fireproof building in Cathedral Close of 40 acres 100 resident pupils. College certificate privilege Music, Art, Advanced and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington. D. C

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

CHATHAM Episcopal Institute

For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector

Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.

Mrs. Elizabeth May Willis, B. P., Prin., Box 13



The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

HERNDON SEMINARY, Herndon, Va.

A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings Open for classes all the year.

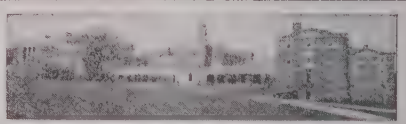
Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.



SWEET BRIAR COLLEGE

For Women Sweet Briar, Va.

The College—offers a four-year course leading to degree of A. B. 1,000 feet high in the foothills of the Blue Ridge Mountains on estate of 3,000 acres. Health conditions unsurpassed. Modern equipment; capacity for 300 students. Art, Music, Domestic Science.

The Academy—offers preparatory courses. On main line of Southern Railroad. 10th year begins September 21, 1915. For catalog and book of views address

The Secretary, Sweet Briar College.

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster,
Warrenton, Va.

For the Southern Churchman.

Inspiration From Raindrops.

By Alan Pressley Wilson.

It had been raining for two or three days and we had seemingly exhausted our ingenuity for amusing ourselves. We had explored every nook and corner of the big farmhouse and were familiar enough with its halls and passageways to go from place to place in the dark. We had played different games and were tired of them, and it began to look as though our vacation pleasures were to have an unpleasant climax. For want of something better to do I wandered to one of the windows, where my attention was directed to the drops scattered over the pane. There was not enough energy in any one of the drops to make it move, and there seemed no way to unite them. Then, one drop that was a little larger than the others rolled down and joined one just beneath it. This made a large drop and it began rolling down the pane, getting larger and gaining force as it went, until it swept everything before it.

Here, thought I, is an example of what we may do by uniting and throwing our energy into one common cause. There may not be energy enough in a single one of us to accomplish anything, but, by quietly uniting our efforts, one at a time, we finally gain such force and momentum that we carry everything before us.

Since learning that lesson the old adage, "United we stand, divided we fall," has shaped itself in my mind to "Separated we stand, united we move." Analyze this reconstructed adage and we have, "Separated, we can do nothing; united, everything is possible of accomplishment." This is the great principle of co-operation and makes for the upbuilding of any church or religious organization work.

This inspiration from the raindrops gave courage and brightness during the balance of the wet weather, and we were cheerful and happy when the sun came out after the days of rain.

Not by Sight.

In one of his characteristic parentheses St. Paul pictures the gait and bearing of the pilgrims of eternity, who "walk by faith, not by sight." Christians of a certain school are wont to emphasize what they term the "walk" of a believer, as distinguished from his "standing." But this obitur dictum of the apostle defines the condition of our whole spiritual life. His sentence finds manifold illustration and confirmation. Indeed, when we ponder a little, we perceive that the capacity to walk by faith, full of forward-looking thoughts, to live on the assurance of things hoped and the evidence of things not seen, is a distinctly human faculty which sets man apart from the beasts.

It is true that God's dumb creatures do not walk merely by sense and sight. They have strange powers which range far beyond our ken. Consider the birds of the air. What points the way to a homing pigeon? What marshals the swallows on their trackless flight to winter in African sunshine? We call such amazing faculties intinct, and mask our ignorance behind that word. For science has never fathomed instinct. "It seems a deeper mystery than intellect, and may be more nearly connected with the final secret of life."

Man, who has learned to observe and to reason, can guide his steps by what is surer than the blind instinct of birds and beasts. Yet man himself, the observer and reasoner, makes his grandest advance when he reaches out beyond all that his previous knowledge has been able to verify. The Genoese sailor who turned his ship's prow towards the sunset and crossed an uncharted ocean, did not steer by sight or by experience. Columbus had collected every scrap of evidence and had concentrated his mind for years on the secret of those Atlantic waters. But his voyage was a splendid act of faith. He made a heroic venture, and his venture revealed the new world. From such an example it appears that the contrast often drawn between faith and science, or faith and reason, is illogical and fallacious. Faith can appropriate all the treasures of experience, and can utilize every power of thought; but it launches out beyond them, and adventures upon the assurance of something which is as yet uncertified. The real antithesis of faith is not reason, but sight.

Faith, moreover, is so far akin to feeling that it always has something of the character of a personal relation. In its highest form, it is our personal confidence in some person, our inward reliance upon the character of another. Consider the relation involved in friendship. From the nature of the case we always walk by faith, so far as our nearest friend is concerned. We never dream of setting detectives to watch his private doings. We refuse indignantly to listen when evil tongues impugn his integrity. Even if he be accused, and appearances condemn him, our heart clings loyally to his goodness; in the teeth of appearances we know that he is true. Faith of this kind lies at the root of friendship.

One of Dr. Johnson's maxims recommends us to keep our friendships in repair. Well, we carry out the maxim most effectually by sheer loyalty to our friends. In these days, when we all have to live in glass houses and the world is become one vast whispering gallery, slander penetrates everywhere and hardly any prominent man or woman escapes the poisoned dart. Let us at least be generous enough to trust our friends, sometimes in spite of ugly circumstances and damaging reports. Even when their conduct seems to us unwise, let us credit them with worthy motives. If we must condemn their judgment, we need not suspect their honor. In this dim, tangled life, where misconstruction is so easy and quarrels are so bitter and separations so sharp, let us resolutely believe the best possible about those whom we love, walking by faith since we cannot walk by sight.

It is only through such faith that we can attain to the noblest things on earth—in marriage, and patriotism, and friendship. Need we wonder that the heights of heaven can be scaled no other way? Concerning Abraham, the father of the faithful, it is written that he believed God, and he was called God's friend. Abraham became the father of the faithful, because he anticipated the very quality and virtue of Christian faith. To trust God means to treat Him as a friend. For it seems as though God were throwing Himself upon the loyalty of His children, and asking us whether we dare trust Him in spite of appearances. We have no skill to explain the universe. We cannot unravel its perplexed and sorrowful contradictions. But in spite of them all, we can cling passionately to the all-perfect Father. Faith is really a confidence in the Divine nature and character. We believe that the best possible shall prove true at last, not because it had been proved true at present, but because to doubt it would be like a blasphemy against the Everlasting Love. Dr. John Hunter quotes the familiar lines:

> Whatever record leap to light,
> He never shall be ashamed,

and goes on to ask: "Is that confidence too much for us to fill our hearts with in regard to God and all His ways?" Dare we affirm that His tender mercies are over all His works, in all places of His dominion? When Robert Louis Stevenson declared his own "belief in the kindness of this scheme of things and the goodness of our veiled God," he was confessing that he walked by faith, not by sight.

There are some very devout people who know far too much. They can explain the whole secret and purpose of pain and evil and death in the world. They prate about the mystery of things as though they were God's spies. It is far humbler and more Christian to admit that we do not fully discern a reason and method in this long, slow tragedy of human existence.

Nevertheless, though all men impeach the love of God, we believe in a perfect Will bringing all things to a perfect End which lies out of our sight. Doubtless God might have ordained it otherwise. He might have made His own being as clear and certain as the sun in heaven. He might have traced the path of each man's duty so that it was as plain as the highway from town to town. He might have let us see the hills of the heavenly country to be as real as Snowdon or Skiddaw. He might have sent us messages from the departed like the news we get from correspondents in a foreign land. But God has not so willed it. He has placed us in this present world of shadows and confusions. He has taught us fragments of truth and given us hints of duty, and thrilled us with a deathless hope of the world to come. Yet whenever we carry our dead to the graveyard, we must walk by faith, not by sight. Even the revelation of Jesus Christ seems to challenge us, whether we dare trust God for all that remains unrevealed.

In the Gospel it is as though the Eternal Voice said to men: "I have many things to say unto you, but ye cannot bear them now. I cannot unveil the mystery of being and show you the end of evil and make you understand the secret of sorrow. One thing I can do, and I will do. I will share these things with you and bear them for you. I will enter myself into everything which my children suffer. I will undergo their curse and misery. I will bear away the sin of the world." It is our faith that Almighty God has been manifested once for all in the person of Jesus Christ. There, and there only, He opens the hidden heart of things to our gaze. His revelation is brought home to each soul through intimate personal experiences, which cannot be fully expressed in words.

Faith involves "a mystery inscrutable even to the man who lives by it—a mystery known indeed, with an intense and vivid certainty to which all common knowledge is no more than mist and twilight, yet in its depth unmeasured and in its fulness inexhaustible." But when once the vision of redeeming love dawns on a man, he can go on his way, regardless of whatever appears to contradict it. Henceforth he walks by faith, not by sight.

Times come when our fairest plans miscarry, and our unselfish effort goes for nought, and our sacrifice for the sake of others seems no better than wasted folly. Yet just in these heart-breaking experiences, God is appealing to our loyalty and bidding us trust Him in the dark. We cannot see what He means by dealing with us thus; He is asking us to walk by faith. He is whispering: "Behold, I have beset thee behind and before, and laid mine hand upon thee. Such knowledge is too wonderful for thee. Have patience, and I will tell thee all."

Those who judge by appearances may conclude, as the children of this world have concluded so often, that Christ's cause is decadent and doomed to perish. Whereas we who are His know that Christ is reigning and conquering. His kingdom which cometh not with observation is even now being set up over the wrecks and ruins of earthly tyrannies. His love is ruling at the spring and center of all things, according to the working of the mighty power whereby He is able to subdue all things unto Himself." We see not yet all things put under him. But we inherit His blessings on them that have not seen and yet have believed. And we can rest "in sure and certain hope that since God is God, perfect goodness in the end must have its perfect victory."—British Weekly.

It is the fashion of the day to think lightly of sin. Sin is regarder as mistake and misfortune rather than guilt. Sinners feel that they are to be pitied rather than blamed, and are comforted in the matter. There is an impression that God rates sin as lightly as sinners themselves do. It is said that "Gospel" means good news, and purely good news, and that for everybody. There is danger. No deception is crueler and more pernicious in its effects than the raising of false hopes in the hearts of evil-doers. He that hath ears to hear, let him hear.—Gospel Advocate.

The **PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home-work actually done; (3) it is easy to teach.
Samples on request.
THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., SEPTEMBER 11, 1915. Vol. LXXX. No. 37

EDITORIALS

THE BOOK OF COMMON PRAYER.

Everyman's History of the Prayer Book. By Percy Dearmer, D. D. American Edition, Revised and Edited for American Use by Frederic Cook Morehouse. Illustrated. Young Churchman Co. Milwaukee. Pp. 268. Price, 75 cents net.

We regret that we cannot give to this little work the full meed of praise which its attractive appearance, its pleasing style and its merit in several other particulars would seem to call for. It contains a great deal of information, historical and especially liturgical, which to the general reader is not easily accessible elsewhere, and, while much of it is not of the first importance, is not without value as well as interest. Among much that is excellent, however, the book is marred by ambiguous and ill-considered statements and turns of expression which are calculated, as we think, to mislead rather than to inform, while its general trend is far broader than is indicated in its title. A history, moreover, should be impartial if such a thing is possible; but, despite the promise of the preface and the opening chapters, we cannot congratulate the author on having presented all the facts in due proportion, or upon that freedom from bias which gives the reader confidence in his deductions. He drops far too readily into the role of special pleader with his own predilections to maintain. The Prayer Book of his devotion is the First Book of Edward VI, (1549), which is described as "an English simplification, condensation and reform of the old Latin services, done with care and reverence in a genuine desire to remove the difficulties of the Mediaeval rites by a return to antiquity." It was all this and much more, but the doctrinal reformation of which it was so prominent a landmark is practically ignored. As to the Second Prayer Book set forth three years later everything is said in its dispraise and that of those by whom the revision was effected, represented as "foreigners and extremists." Every addition and omission is subject to adverse criticism, including such "prominent blots" and "burdensome formalities" as the Sentences, Exhortation, General Confession and Declaration of Absolution in the Morning and Evening Prayer and the Decalogue in the Communion Service. "Sensible men of all parties," we are very rashly assured, "desire to see (these) removed," as well as "other legacies from this unfortunate book." Indeed the author here quite loses his equanimity, and the perspective of the history is greatly obscured by the indignation of the historian. The guileless reader follows uncomfortably the fortunes of this Second Book which the misguided Church persisted in keeping and loving through many revisions, unconscious for these three and a half centuries of the "profound misfortune" that befell her when it was "thrust upon England under false pretenses."

Until very recently a devoted loyalty to the Prayer Book was considered an indispensable mark of true Churchmanship. However they might differ on its interpretation in minor particulars High Churchmen and Low were at one in praising its excellencies and commending its incomparable beauty and perfections. This devotion may have seemed to some a little sentimental but it was both intelligent and reasonable. The value to the Church of this universal conviction, or sentiment if you will, as to the worth and sufficiency of the Prayer Book cannot be estimated. More perhaps than any other one thing it has served to protect her unity and preserve her peace. It has been a bond of fellowship which could not be broken. In the religious experience of her children also, their exalted estimate of the Prayer Book as a spiritual mentor and guide and standard of faith and worship and holy living has been of spiritual benefit immeasurable. With one consent they have echoed the words of the nonconformist divine,—"Next to the Bible it is the book of my understanding and my heart." It has been to them the very voice of the Church, by which, in many cases by which alone, she is known to them as a teaching mother. As such it has been reverenced and obeyed by myriads of humble souls. High and low, learned and simple, they have proved its worth and found it sufficient and satisfying for every need it was meant to supply and every holy use it was designed to serve.

Moreover the authority of the Prayer Book in our Church today as a standard of doctrine and directory of worship stands in the last analysis upon this consensus of judgment and sentiment. It holds its place and wields its unique influence not because it is ancient in its origin and redolent of the devotions of sixty generations of saints; not because it was formulated by this or that party at the Reformation, or has been revised under orders of this or that king and enforced by any number of Acts of Uniformity; not even because it is established and its use prescribed by the Tenth Article of our written Constitution. It could be altered beyond recognition or wholly abolished within any six years by strictly constitutional process if the Church, in her broad membership, willed it so. It stands firmly based upon the affections, the intelligence, the faith and piety of that membership, united in loyalty to its teachings and in conformity to its rules. The Prayer Book, too, as it is today and is known to them in its use; not the First Book of Edward VI, not some imaginary book which might have been devised or might still be produced by the wit of man, but their own American Prayer Book established by themselves in General Convention and continued essentially unchanged by their own choice. They hold it in its integrity "without prejudice or prepossessions, seriously considering what Christianity is, and what the truths of the Gospel are," as exhorted to do in the preface of that book, and because convinced that these are here set forth and promulgated "in the clearest, plainest, most affecting and majestic manner."

It will be a sad day for the Church when this confidence in and affection for her Book of Common Prayer shall be overturned or seriously disturbed. That efforts are being made within her own borders to do so is a source of grief and mortification to judicious minds. Yet her people are being told in popular publications, and we know not how persistently in pulpit utterances, that her Prayer Book is not a standard of her own choice but was thrust upon her by alien and robber hands, that it lacks conformity to catholic usage and, if followed, deprives the faithful of their rights, that its nomenclature is barbarous or unchurchly or something else which disqualifies it for use in the best circles, that "Matins," by which is meant Morning Prayer, is a failure as a service of prayer and worship and cannot hold the people because it is too much trouble, and many other such things meaningless in their content but pitiful and possibly disastrous in their effect. For whatever purpose these are intended they are attacks upon the stability and the peace of the Church which ought to be not only deplored but disavowed and refuted by her loyal sons.

CONSECRATION OF CHURCHES.

A correspondent writes to ask:—"Am I correct, that a church cannot be consecrated until all debts are paid?"

The Canon, number 47, of the General Convention is explicit on this point. "No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently certified that the building and the ground on which it is erected have been fully paid for, and are free from lien or other incumbrance; and also that such building and ground are secured from the danger of alienation, either in whole or in part, from those who profess and practice the Doctrine, Worship and Discipline of this Church." The Canon further provides that no consecrated church or chapel may be encumbered or alienated, or be removed, taken down, or otherwise disposed of for any worldly or common use, without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese.

You Cannot Afford to Buy Books?

Can you afford carpets on your floors, feathers on your bonnets, sweetmeats on your tables, seats in the gallery of the theater? Then you can afford to buy books. You might far better live in a house with bare floors, and dispense with many of those luxuries of food and dress that every mechanic and laboring man contrives to get, than to deny yourself books. When it comes to be understood that books are necessities of life—indispensable furnishings of every adequate home—even the poorest people will find ways of purchasing them."—Washington Gladden.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions No "Letter to the Editor" will appear in our columns except over the signature of the writer.

SOUTH CAROLINA AND THE EPISCOPACY.

Mr. Editor: It is only to-day that I have seen the communication of the Rev. Dr. Whaley, of Charleston, S. C., in your issue of August 7th, and the editorial comment on the same in the Living Church of August 21st.

In my article in the Constructive Quarterly I had no intention of representing the general attitude of the diocese of South Carolina towards the Church or towards the Episcopal office. I merely stated certain facts, as **they appear in the records of that diocese**, to illustrate the general ignorance and indifference of many of our Church people of that period in regard to some of the fundamental principals of our polity.

My friend, Dr. Whaley, takes a passage from my article. He divides it into four statements and proceeds to draw certain inferences and conclusions, which he says follow from these statements. Then he goes on at considerable length to refute his own inferences and conclusions, giving incidentally quotations from his diocesan records, which go a great way to establish the truth of my statements. But he mingles with his citations so many explanations and arguments to show how they must be understood, and how not, that the plain meaning of the quotation itself is often obscured and lost in a multitude of words.

I ask space in your columns to make some quotations from the records of the diocese of South Carolina, and will leave it for others to find glosses and interpretations to make these records mean something different from what they say.

I will take my impugned statements as they come:

1. "The diocese of South Carolina came into union with the General Convention with the express proviso that no Bishop should be established in that State."

The General Convention in 1785 drew up the first Constitution of the Protestant Episcopal Church in the United States. That Constitution came up for consideration in the Diocesan Convention of South Carolina April 26, 1786. The sixth Article of that Constitution provided that "The Bishop, or Bishops, in every State shall be chosen" etc. This by implication required the election of a Bishop in every diocese adopting the Constitution. The Convention of South Carolina considered this Constitution article by article, or rule by rule, to use their own term. When they came to the sixth article, this is the entry:

"Rule 6. Objected to: so far as relates to the establishment of a Bishop in South Carolina."

In their next Convention, May 29, 1786, they adopted a Constitution for the diocese. Article 4 is as follows:

"Art. 4. That the succession of the ministry be agreeable to the usage that requireth the three Orders of Bishops, Priests, and Deacons (with the exception, however, to the establishment of Bishops in this State.)"

So we see that both in their action upon the Constitution proposed by the General Convention, and in their own Diocesan Constitution, they expressly provide against the establishment of a Bishop in South Carolina. So much for my first statement. The second and third must be taken together.

2. "When the first Bishop was elected it was with the declared purpose of having a Bishop who could ordain men to the ministry, so that the diocese might withdraw from union with the other dioceses," as

3. The diocese of South Carolina "would not consent that the House of Bishops should have an equal voice with the clerical and lay deputies in legislation.

The consecration of Bishop Claggett at the General Convention of 1792 gave an impression of the real establishment of Episcopacy in America which could hardly have been felt before. The New England churches had come into union with the General Convention in 1789 upon terms which provided that the House of Bishops should have a negative upon all action by the House of Clerical and Lay Deputies. The General Convention of 1792 submitted to the several dioceses the question of incorporating this provision in the Constitution. It was really no more than giving the two houses concurrent power in legislation, but the terms used excited prejudice, and in that form it failed of final adoption.

The Convention of the Diocese of South Carolina, at its session of October 16, 1794, having this question before them, made the following entry upon their Journal:

"The subject of the Bishops claiming a negative on all proceedings of the Clergy and Laity in Convention assembled, came before them, and the unanimous opinion was that no such power should be granted.

"It was then suggested that, as such an opposition would probably occasion a schism, and that we should be separated from the General Association, as no other State except Virginia seemed united with us in such a resolve, whether it would not be expedient, prior to any secession taking place, to delegate some person from this place to obtain the Episcopate, in order to accommodate persons desiring to become ministers in our Church," etc.

But on account of the small number present, the election of a Bishop was postponed to an adjourned meeting of the same convention, to be held in February, 1795. A committee was appointed to communicate to all the parishes the "plan of what was intended," and to urge their attendance at the adjourned session.

This committee sent out a circular letter in which they say, among other things: "Considering the situation we shall then be left in" (by secession from the other dioceses) "we are desirous, by the blessing of Almighty God directing us in our choice, to select one from the clergy of the State to be sent forward immediately to the northward to obtain authority solely to ordain ministers for this State, as well as to renew that ordinance which has too long laid dormant in our country, **Confirmation,**" etc.

Feb, 10, 1795, at the adjourned session **this same Convention, continuing its incompleted action,** thus records its proceedings: "The circular letter of the committee being taken into consideration, Resolved, That a Clergyman be nominated and appointed for Consecration as Bishop of this State.

"Whereupon the Rev. Robert Smith, D. D., rector of St. Philip's church, and principal of Charleston College, was unanimously elected."

Whether these records are not in ex-

act and literal accord with my statements 2 and 3, it is for the judicious to say.

4. That "Bishop Smith had not a seat in the diocesan Convention, except as a delegate elected by the vestry of St. Philip's church."

Possibly this may be an error. I only state what seems to be the unavoidable implication of the diocesan records. But I am strongly supported in this statement by Dr. Whaley. He says the only record of St. Philip's parish he can find for 1785-1795, relating to the attendance of the rector upon the Diocesan Convention, speaks of the rector being "appointed;" and the earliest rules of order for the government of St. Philip's parish which he has been able to see, contain "a limitation on the voting of the ministers who were not 'elected' delegates." What is the unavoidable conclusions from these facts given by Mr. Whaley?

I repeat that there is no recognition of Bishop Smith, in the records of the Convention, in his Episcopal character. He appears in the Convention after his consecration, as he has appeared before, only as a deputy from St. Philip's church, along with other deputies. He was the presiding officer of the convention both before and after, with nothing to indicate that his elevation to the Episcopate had at all altered his relation to the Convention. The Journals of the Convention, supported by Mr. Whaley's references to the parish records, convince me of the accuracy of my statement 4.

The Convention of the diocese of South Carolina, during all Bishop Smith's time, seems to have been composed only of delegates from parishes, and Bishop Smith is regularly enumerated as a delegate from St. Philip's church, and in no other way.

I do not care to engage in arguments and contentions with my brethren. The above quotations from the diocesan records do, to my mind, amply sustain my statements. I am sorry if they offend the sensibilities of any. I try to speak and to write the truth, so far as I am able to apprehend it.

JOS. BLOUNT CHESHIRE.

Ravenscroft, Raleigh, N. C.
September 4, 1915.

CHRIST'S PRAYER IN GETHSEMANE AND PRAYERS FOR THE DEAD.

Mr. Editor: The letter of your correspondent, Mr. T. S. Tyng, in answer to mine of August 28th, in which he advocates prayers for the dead, would not have been replied to by me but for his reference to our Lord's prayer in the garden, in which He asks His Father: "If it be possible let this cup pass." I look upon this as the strongest text against Calvinism in the whole Scriptures.

If the Father had fixed all things by irrevocable decree the Son, of necessity, would have known it, yet substantially, His prayer is this: "My Father, I beseech you to again look over the plan you have formulated for man's salvation and see if, in your infinite wisdom, you cannot adopt some other way by which I will be relieved from this terrible suffering, but if this is not practicable, I willingly submit." It would therefore, appear that Christ believed in the possibility of changing the method, else His prayer would have been nonsensical. And yet, strange to say, what the Son of God understood to be susceptible of change, is known by every believer in Calvinism to have been fixed and determined upon from all eternity, without the possibility of alteration.

Thus Calvinism makes God the administrator of His own decrees, which cannot properly be called His decrees, because the teaching is that they are eternal; therefore, as to origin, coeval with God Almighty. If there are decrees which are the offspring of the divine mind they cannot possibly be eternal same as their author, and if eternal, they cannot have had an author.

I fail to see what this incident has to do with prayers for the dead.

Your correspondent writes as if I placed my entire objection to the practice upon the grounds that it is not distinctly commanded in Scripture. He says this is no reason why Christians should not pour out their hearts to God. This argument is susceptible of very wide application, for example: We are nowhere distinctly commanded to abstain from prayers to the Virgin Mary; therefore it is proper for Christians to pour out their hearts to her and supplicate her mediation. We are not distinctly commanded to refrain from venerating relics; therefore it is permissible to revere the holy coat at Troves.

This was only one of my reasons against the practice, and, by itself, admittedly insufficient, yet it is marvelous that, if prayers for the dead were ever intended, the Holy Writings should be entirely silent on such a momentous subject and fail to give a single instance of the practice.

Your correspondent intimates that such prayers should take the shape of asking God to do as He wills. He will do that anyhow, prayers or no prayers.

JOHN CHURCH.

McKinney, Texas, September 6, 1915.

PRAYER FOR THE DEAD.

Mr. Editor: While agreeing with the main position of my friend, Judge Church, as to the non-advisability of inserting a form of Public Prayer for the Dead in the service, I wish to suggest that there is a reasonable doubt in favor of the use of private prayer for one departed, by St. Paul, as shown by the well-known passage in II Timothy 1:16-18, where St. Paul invokes mercy on Onesiphorus "in that day," where the context reasonably leads to the conclusion that he was no longer alive. Such, unless I am mistaken, is the opinion of many unbiased commentators. Although this would afford slight grounds for supporting a definite form of prayers for the dead, it seems to inhibit an unqualified assertion that there is no Scriptural warrant for some kind of prayerful remembrance of those who have gone before.

If prayer is "the soul's sincere desire," is it not an actual fact that many Christian of all names do in some way remember departed friends in prayer?

J. E. H. GALBRAITH.

Waverly Mills, S. C.

Contributions

THE PREACHING MISSION AND RURAL DIOCESES.

By the Rev. Edward Henry Eckel, Sr., Provincial Secretary of the Southwest.

(Abridged.)

Whatever the seeming obstacles and discouragements, every parish priest and missionary in our southwestern country, and for whom especially these lines are written, ought to resolve to have part in the Advent Nation-wide Preaching Mission, for his own sake, for the sake of the parish or mission he serves, for the sake of the Church at large, for the sake of his community and country, and for the sake of the glory of Christ. A great call and a great opportunity are before us for meeting a great need, and we shall be making a great mistake if we do not make the most of it.

Expected Results of the Mission.

As I think of the possible, even probable, results of this Preaching Mission, provided it be taken up earnestly and widely, I think it safe to set down three:

1. The finding of themselves by many of the clergy—the discovery within themselves of undeveloped and perhaps unsuspected powers of address and persuasion that it required only an unusual demand and effort of this kind to draw out.

2. The conversion of many nominal churchmen into sincere and practical Christians; and concomitantly, the awakening of many congregations to a corporate consciousness of duty and power for Christian evangelization, education and social reform.

3. The removal of the reproach from the Episcopal Church, in unfriendly eyes, of indifference to the religious condition of the masses, and of lukewarmness to their evangelization and ingathering into the kingdom of Christ

The extent, the depth and the permanence of these results will, of course, be conditioned by the whole-heartedness of the Church's response to the mission call and by the energy and practical wisdom of the clergy in giving it effect.

It is involved in the above and can scarcely escape any discerning mind, it seems to me, that there must be the closest and most vital connection between the Preaching Mission and the Missionary Forward Movement in the Church, represented by our nation-wide participation in the intensive educational campaign of the Laymen's Missionary Movement during the coming season. The converts made by the mission, and I include in the word converts all those whose religious sensibilities have been quickened and whose spiritual life has been deepened by the Preaching Mission, will realize more intensely than ever the call to world-wide service; while, on the other hand, the laymen of the Church, and the clergy, too, for that matter, who have been closely drawn into the Laymen's Missionary Movement through its conventions and the conferences of churchmen in connection therewith for prayer and Bible study and planning for the extension of Christ's kingdom at home and abroad, will at the same time find and feel themselves caught up and enriched by a great spiritual and deeply religious experience.

Country Town Dioceses.

The question of paramount interest at the outset to us of the Southwest is this: How can we make the Preaching Mission effective in our rural dioceses, as most of the dioceses west of the Mississippi river are? The places where there are several churches and clergymen are literally few and far between. We are apt to think that such places can take care of themselves in the matter of a Preaching Mission, and to regard most of the others as doubtful or impossible. We have only one big city in the Province of the Southwest—St.

Louis. But there are other large centres of population and Church strength, relatively speaking, which, though smaller, one naturally puts in the same class as probably able to organize and carry through a simultaneous or union mission without outside advice. But what of the isolated one-parish town, the ordinary town, let us say, of 10,000 to 25,000 population? I call it isolated, because it is perhaps the only town of its size and importance in its section of the State. Often one might call it a rural metropolis. Towns of this character are many and close in the east, but in the west they are solitary in vast reaches of country. And more urgently still, what of the country town (generally the county seat) of, say, 2,000 to 10,000 population? Yes, and let us not forget the university and college towns, of which there are many. What of them? What are we going to be able to do in these places to give effect to this gigantic effort for "the salvation of men through Him whose Name is above every name?"

Classify the Parishes and Clergy.

Now, here is a definite practical question which every Bishop and diocesan committee has got to face. Let us see what can be done with it. Let us take an imaginary typical diocese, which may be described as follows: It has, let us say, two or three large towns, and the rest are country towns and villages. Only rarely do we find a rural church in the farm lands. States are accustomed to grade their towns as cities of the first class, second, third, fourth class. We haven't done that with parishes, though we do make a distinction in parishes, missions and stations. This classification is, however, of little value for our purpose, because often a parish is in all respects a mission except the accident of legal incorporation. This imaginary diocese has no pulpit personality of commanding influence and distinction, or at best not more than one or two. But it has a fine lot of priests of more than average education and intelligence, godly and sincere, earnest, steady, patient, persevering, and conscientious in the performance of religious duties; for the most part rather priests and pastors than lights of the pulpit.

Looking to the churches in this diocese, outside of a few comparatively strong centres they are more or less listless and discouraging. The constituencies are small and the congregations still smaller. But it is not so much the size of the congregations that is discouraging as "the lack of vital piety." In short, we have a mass of communicants who are unconverted They are "nominal Christians," and they show it by "lack of interest" in anything and everything distinctly religious. Of course there are cheering exceptions—a veritable "remnant of Israel"—both among individuals and congregations. Nor may we conclude that this religious listlessness is a peculiarity of the Episcopal Church. We may have more than our share of "nominal Christians," but all communions have them. At any rate, here is our opportunity and the justification of the Preaching Mission. We can't expect Peter to strengthen his brethren till he himself has been converted. While we are vitalizing these through a Preaching Mission we shall be proclaiming the riches of Christ and the power of His kingdom to some that are without.

Now, how shall we go about organizing the mission in this imaginary diocese? First of all, and continuously throughout the period of preparation—yes, and during and after the mission —with Prayer. The conversion of souls is primarily the work of the Holy Spirit. Man is but an agent, and a Preaching Mission an instrumentality. The minds of the clergy and of the more earnest of the laity must be attuned to the work projected, by entering into the mind of the Spirit and becoming surcharged with His presence and power. Rectors and prospective missioners will "wait upon the Lord" in prolonged and repeated occasions of prayer, both private and social. And Bishops and committees will likewise pray for wisdom and power in planning and arranging for the mission. Prayer, a constant atmosphere of prayer, is an essential and indispensable prerequisite and accompaniment of a successful mission, as it is also of any spiritually effective ministry.

(To Be Concluded.)

CHURCH INTELLIGENCE

Calendar For September.

1. Wednesday.
5. Fourteenth Sunday after Trinity.
12. Fifteenth Sunday after Trinity.
15, 17, 18. Ember Sunday.
19. Sixteenth Sunday after Trinity.
21. Tuesday. St. Matthew.
26. Seventeenth Sunday after Trinity.
29. Wednesday. St. Michael and All Angels.
30. Thursday.

Collect for Sixteenth Sunday After Trinity.

O, Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church, and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness, through Jesus Christ, our Lord. Amen.

St. Matthew, the Apostle.

O Almighty God, who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same Thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

EMERGENCY FUND.

Another week adds $8,000 to the Emergency Fund, making the total $368,000. This brings both gratification and warning—gratification that the end has grown steadily nearer and warning lest there be any relaxation of effort to reach the goal.

One of the healthiest phases of this campaign is that the present measure of success is due to the "rank and file." It has been an enthusiastic free-will offering of the many, and mostly in small amounts. No committees have been "button-holing" wealthy individuals with the purpose of obtaining the $400,000 in large gifts from a few people, nor have churchmen been enlisted to come forward at the last moment and make up the balance needed. The appeal has been made directly to the whole Church, with full faith in its ability and desire to rise to the emergency. This has been the strength of the movement, and it is this which must carry it to triumphant success.

The largest gift last week was $5,000. The donor writes, "I notice in the 'Spirit of Missions' for September that the Emergency Fund is near reaching the $400,000 you have worked so hard to raise. Please accept my contribution to the Fund." The loyalty of the "Spirit of Missions Family" has been nobly shown in the replies to Bishop Tuttle's letter. They have given seven times as much in response to that call as have the others who received it. The number of people who have made second and third offerings continues to increase, due to their deep desire to see the Fund completed. And that people are giving of their prayers in every section of the country for the success of the Fund is nobly attested by the letters which bear the gifts.

Recently a clergyman sent in his gold watch, which had been given him by parishioners. It was valued at $50, but it was bought for $200 and returned to the donor. The point of this illustration is not that it yielded four-fold, ut that the thought which prompted the gift was **"The Emergency Fund must be raised."** This was the vision which called forth the sacrifice of the treasure. And it is the one which the Church must keep before it as the remaining $32,000 is gathered. The Emergency Fund MUST be raised.

Deaf Mute Services.

The Rev. Oliver J. Whildin, missionary to deaf mutes, returned to his headquarters in Baltimore, Md., on September 7th, after spending a pleasant though busy vacation of one month in Eastern Pennsylvania. Much of his time was occupied in visiting the scenes of his boyhood, accompanied by his family, in visiting deaf-mute friends and attending their annual reunions.

On the twelfth Sunday after Trinity. August 22nd, known to the Deaf Mute Missions throughout the United States as Ephphatha Sunday, he preached to large congregations of silent people in the Church of the Mediator, Allentown, Pa., and in Christ church, Reading, Pa. On September 3rd-16th he attended a meeting of the Alumni Association of the Pennsylvania Institution for the Deaf, Philadelphia, Pa., at which there were over four hundred delegates, and on the fourteenth Sunday after Trinity, September 5th, preached the reunion sermon to the largest congregation of deaf mutes ever gathered together in All Soul's Church for the Deaf, of which the Rev. C. Davis Dantzer is the efficient pastor.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Greenwood Parish.

In the early part of August the Rev. W. Herbert Mayers, rector of the church in King George, held a very helpful mission in Greenwood parish, of which his brother, the Rev. D. Campbell Mayers, is the rector.

As a direct result of the mission a number of persons were baptized, and several were admitted to the confirmation class.

On Wednesday evening, September 8th, Bishop Brown preached to a very large congregation in the beautiful new church at Greenwood, given as a memorial to her mother, the late Mrs. C. D. Langhorne, by Mrs. Waldorf Astor. A class of twenty-six persons, presented by the rector, was confirmed. On the following day the Bishop addressed the Samuel Miller District Sun-

day-school Convention, which was being held in Emmanuel church, and gave a most interesting account of his work in the translation of the Bible into Portuguese, which is the language of the Brazilians. The British and American Bible Societies have already published the New Testament in full, and the Old Testament is now on the press.

At night the Bishop confirmed a class of three at St. George's chapel, Crozet, and preached a sermon full of inspiration and comfort. This was the Bishop's first visit to the parish, and he was warmly and enthusiastically received. It is expected that plans for tne consecrating of the church will be soon completed, and that the service will take place in the early fall.

Trinity Church to Be Restored.

A meeting of the congregation of Trinity church, Fredericksburg, the Rev. H. H. Barber, rector, was held Monday night, September 6th, to consider the matter of restoring the church, which had been declared unsafe. The meeting was well attended and much interest manifested.

An estimate as to the cost of putting the building in as strong and substantial condition as it was when new was read. This fixed the cost of restoring the building to its former condition at from $1,300 to $1,500.

The congregation voted to restore the building according to this estimate and empowered the vestry to have it done.

Subscriptions were taken and a large part of the required amount was subscribed by those present.

Much pleasure was expressed at the prospects of an early restoration of the church, and it is believed at an early date the building will be in good condition and services resumed as heretofore.

Notes.

The semi-annual Corporate Communion of the Richmond Clericus will be held on next Monday morning, September 20th, at 10:30 A. M. in St. Paul's church, having been postponed from last Monday morning.

The address of the Rev. G. Freeland Peter, rector of St. James church, Richmond, is changed from the Jefferson Hotel to Monroe Terrace, Richmond.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Death of the Rev. Martin Johnson.

The Rev. Martin Johnson, a valued and beloved Presbyter of the diocese, was stricken with paralysis while conducting the service at St. Luke's church, Subletts, Powhatan County, on Sunday, September 12th, and passed away at his home near by at half past ten o'clock that evening.

Mr. Johnson was a native of Fauquier County, Virginia, and was about sixty-five years of age. He graduated at the Theological Seminary in Virginia and was ordained deacon in June, 1883, and priest the year following. His first charge was in Richmond County, Virginia. In 1886 he took charge of several churches in Powhatan County, Virginia, and later added several other churches in Goochland, Fluvanna and Cumberland Counties. For nearly thirty years he did a remarkable work in this large field, ministering to from four to eight or more churches, as circumstances demanded, or opportunity allowed, with an unflagging zeal and energy. For several years he has served voluntarily as chaplain of the State Farm in Goochland County. His genial disposition, unselfish devotion, earnest piety won for him the love and esteem of all classes, and the extent of his influence in the wide field of his labors cannot be estimated. To the strength of the finest type of manhood he added the grace of a transparent and genuine Christian character. Several years ago his health partially failed, and though it had been to some extent restored he had never regained his full measure of strength; yet he labored to the end in the work he so loved, and he died as he would have wished, in harness.

Brandon Parish.

During the last week in August a very interesting mission was held in Brandon parish, the Rev. W. L. Mellichampe, rector. Afternoon services were held in Belle Harrison Memorial chapel, and evening services in Brandon church. The Rev. Hugh W. Sublett, rector of St. John's church, Richmond, was the able preacher of the mission, giving excellent food for thought to his many hearers. The Rev. Alfred Figg, of the Virginia Theological Seminary, also rendered valuable assistance.

Bishop Tucker recently visited three of the five churches in charge of the Rev. Mr. Mellichampe in Prince George and Surry Counties. The morning service was held in Merchant's Hope church; at 3:30 in the afternoon service was conducted in Brandon church, and at Richie Memorial, Claremont, at 8 o'clock at night. Good confirmation classes and large congregations were reported from Brandon and Claremont.

The Ninety-seventh Convention of the Convocation of Southwestern Virginia will be held, D. V., in Trinity church, Rocky Mount, October 5th-7th.

Christ church, Roanoke, has acquired a handsome rectory, situated on the plot of ground where the new church and parish house is to be built and the rector, the Rev. G. Otis Mead, with Mrs. Mead on their return from a trip to California, moved in. The former rectory is rented until that and the old church property is sold. The vestry hopes to commence work this fall on the parish house. The work in the parish is progressing nicely and larger quarters are sorely needed.

Archdeacon James S. Russell visited St. Luke's Colored Mission in Roanoke on Sunday, September 5th, preached and encouraged the little congregation. There is good hope of this work flourishing in the guidance of Rev. C. L. Harrison, colored, priest, who ministers to churches in Lynchburg, Bedford and Roanoke.

St. Peter's, a mission of St. John's church, has called a rector and is making efforts to build and take its place as a potent factor in the religious life of the city.

The Rev. Thomas W. Jones was married to Miss Sallie Mitchell Campbell in Christ church, Roanoke, on Saturday, September 4th. After a wedding trip to points in Virginia, Mr. Jones will take his bride to All Saints rectory, Grenada, Mississippi. The archdeacon of Mississippi, Rev. G. G. Smead, LL. D., assisted the rector of Christ church in the service.

The Rev. James D. Gibson, rector of the St. Paul's church, Berkeley, Norfolk, has tendered his resignation to the vestry, to accept a call extended to him by the Church of the Redeemer at Bryn Mawr on the suburbs of Philadelphia. The resignation, which takes effect October 1st, will be acted upon by the vestry at its meeting Monday night.

Mr. Gibson came here from Wellsburg, W. Va., four years ago and has done a great work at St. Paul's. Mr. Gibson has made many warm friends here among whom his resignation came as a surprise. At first he declined the call to Bryn Mawr, but after further consideration decided to accept. The church is in a flourishing condition, and has a bright future.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Archdeaconry of Southern Maryland.

Archdeaconry services were held in St. Mary's and Charles counties, Maryland, as follows: In Christ church, King and Queen parish, St. Mary's county, on Tuesday, August 31st, at 11 A. M. and 2:30 P. M.

In Trinity church, Trinity Parish, Charles county, on Wednesday, September 1st, at 11 A. M. and 2:30 P. M.

In Christ church, William and Mary parish, Wayside, Charles county, on Thursday, September 2d, at 11 A. M. and 2:30 P. M.

In these services the Rev. Millard F. Nethwick, president of the Archdeaconry, was assisted by the Rev. J. D. Thomas, of Brookland, D. C., the Rev. A. J. D. Kuehn, the new rector of King and Queen parish, St. Mary's county, the Rev. C. W. Whitmore, the new rector of William and Mary parish, Charles county, and the Rev. Lionel A. Wye, rector of Port Tobacco parish, Charles county.

The congregations were of a size showing the interest of the people in these week-day services. Many of them came several miles, and spent the greater part of the day in worship and the friendly, brotherly social features of the occasions to be thankfully remembered by them all. There could be nothing so helpful to some of our city clergy as a few days thus spent with those devoted and hospitable Churchmen of Southern Maryland, given and receiving spiritual benefits, after St. Paul's way.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

New Mission: Through the efforts of the Rt. Rev. Dr. Thomas J. Garland a fine, centrally-located plot of ground, about 160 by 190 feet, has been secured at Drexel Hill. A neat frame chapel is being built and will be ready for the opening service at the beginning of October. About fifty communicants asked for the establishing of the new mission. Over 100 children are ready to be placed in the Sunday-school. Drexel Hill is a flourishing suburban section where an important work can be carried on, and where in a few years there should be a self-supporting parish.

Colored Work: Men of exceptional ability and character are in charge of the colored work of the diocese under the direction of the Archdeacon, the Rev. Dr. Henry L. Phillips. There are two self-supporting parishes of the colored people, four parochial missions, two well established mission chapels, under diocesan control and five other stations under the control of the Rev. Dr. Phillips. There are other opportunities which should be speedily availed of and which will be taken up as the funds for their support can be se-

cured.

The friends of Mr. George Long and converts of the Inasmuch Mission have in appreciation of his splendid work there presented him with a silver loving cup. It bears the inscription, "In the Name of Jesus, a token of love and affection to Mr. and Mrs. George Long, from their many friends of the Inasmuch Mission, in commemoration of their successful tour for the good of mankind."

The Rt. Rev. Dr. Philip M. Rhinelander returned to the city this week after having spent most of the summer at his cottage at Rockport, Massachusetts. While away from the diocese he delivered addresses at Silver Bay, Lake Geore and at the Cambridge conference.

The Rt. Rev. Dr. Thomas J. Garland and Mrs. Garland have been spending the summer in New England and Canada. They were the guests of Mrs. Alexander Mackay-Smith, at Seal Harbor, from whence they went to the White Mountains. They will return to Philadelphia about October 1st.

The Rev. Philip E. Osgood, vicar of the Mediator chapel, has returned from his vacation. He will introduce a graded system in his Sunday-school, which he has successfully carried on in his former parishes.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Standing Committee.

At the meeting of the Standing Committee, held in Harrisburg, September 7th, Messrs. John Clayton Rutter, Alvin Ellis Christian and Joseph Herbert Bond were recommended to the Bishop as candidates for Holy Orders in the diocese. The Rev. Lewis Chester Morrison was recommended for ordination to the priesthood. Consent was given for the consecration of the Rev. Charles Fiske, D. D., to be Bishop Coadjutor of the diocese of Central New York, to the conescration of the Rev. Edward Campion Acheson to be Suffragan-Bishop of the diocese of Connecticut, and to the consecration of the Rev. Wilson Reiff Stearly to be Suffragan-Bishop of the diocese of Newark.

IDAHO.

Rt. Rev. J B. Funston, D. D., Bishop.

Diplomas Presented to Nurses.

Nine young nurses were given their honorable badge, the pin given by St. Luke's training schol for nurses (Boise), and the diploma at the graduation exercises held at St. Margaret's hall Tuesday afternoon, September 7th.

After a charming musical selection by Miss Melissa Smith, Bishop Funsten delivered the opening prayer and presented the speakers of the day. Dr. John S. Springer gave the graduation address. After briefly sketching the work of St. Luke's Hospital in the thirteen years of its existence, with a small staff of nurses and physicians, to the present splendid hospital, and adding that the graduates of St. Luke's training school compare favorably with those of any of the largest schools in the United States, the speaker outlined the origin, growth and present development of the science of nursing.

After a song by Mrs. F. H. Brandt, with Miss Cobb as accompanist, the Bishop presented the diplomas, with an address, to Mrs. Etta Richardson and Misses Alma Halferty, Cora Palmer, Lucy Kullander, Ruth Heck, Hazel White, Joanna Kerr, Johanna Casberg and Zora Eagle.

An informal reception with refreshments followed on the lawn.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

Summer Services.

During the summer most of the clergy have been doing their regular work, with little or no vacation. The Rev. E. N. Bullock has had charge of the parish at Albuquerque; his former work at Roswell and Artesit has been vacant. The Rev. Hunter Lewis has resumed charge of the work at Messilla Park, which he vacated a year ago.

At El Paso, Tex., during the hot weather the Sunday services have been remarkably well attended, considering the many absentees from town. The Men's Club has kept up its regular meetings, thirty-five men being present at the last one.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan

Trinity Parish "Fresh Air" Work.

The present summer, probably more than any previous year, has witnessed an enthusiastic support of "fresh air" work on the part of New York churches One of the most striking features of this work among the city's churches is that of Trinity parish, with its nine churches covering territory from Governor's Island to Harlem.

Through the Mission House of the mother church, standing at the head of Wall Street, and with the aid of several of the chapels, a number of camps have been established for the children and city-bound members of the parish and many excursions for them have been given.

At Great Neck, Long Island, Trinity has established the Seaside Home, and this year has proved the most successful in its history. The season opened on May 1st and will continue until almost the end of September, and in that time more than five hundred persons will have been given an outing. This throng includes alike the ten months' old babe and the mother of mature years, but it is composed for the most part of young children. All kinds of outdoor amusements, such as sailing, swimming, etc., are provided, and this year an automobile was presented to the camp, which has furnished many cross-country rides. Children throughout the vast parish have benefited from this camp, many of whose visitors have never known the fun of the open air and the seaside.

Another interesting camp, this one for boys and young men, is located at Bellport, Long Island, and is under the immediate direction of St. Luke's chapel, Trinity parish. From the 9th of June this camp has been open for the summer sports, and it will remain open for at least another week. There are countless amusements here that appeal to the "eternal boy," and many scores of boys from Trinity parish, ranging in age from seven to twenty years, have spent a week or even a longer period at St. Luke's Camp.

At the Chapel of the Intercession, located at 155th Street and Broadway, and which is the uptown branch of Trinity's activities, the "fresh air" work has been well developed. Under the tutelage of Miss Gretchen Tappen a girls' camp has been established at Lebanon Springs, N. Y., where instruction in cooking and other domestic arts is mixed with the sports of summer time. The intercession also gives a monster Sunday-school picnic, usually attended by about 1,000 persons, and many single day excursions for mothers with their children. This year the Girls' Friendly Society has taken Saturday afternoon excursions, such as hikes, boat rides and picnics, and these will continue until the late fall.

A form of "fresh air" work which is probably peculiar to Trinity is the throwing open of the church-yards of Old Trinity and St. Paul's chapel for the noon-hour rest and luncheon of the down-town office-workers. These places, in which are buried some of the country's most eminent men, are thronged with men and women who seek these rendezvous in the midst of the busy day. This year Trinity has placed a number of extra benches to accommodate the crowds. The church-yards are open the year round.

The Trinity Mission House on Fulton Street is particularly designed to meet the religious needs of the down-town people, and now and then throughout the summer groups of women who late at night and early in the morning clean out of the city's office buildings, are sent away for a day's boat trip to one of the beaches. This Mission House is under the active direction of the Sisters of St. Mary.

The Bible in the Schools.

About 650,000 children entered New York public schools on September 13th, and 145,000 into Catholic parochial schools. About 20,000 additional began in Lutheran and other parochial schools, and the higher student body, starting in later in the month numbers nearly 25,000. The feature of this year is the start in small ways of the Gary plan, by which some scholars are released from public schools that they may go to parish houses, and there be taught the Bible. New York is putting the plan into effect in larger ways than any other city thus far. It began the school year with eight schools releasing pupils in this manner, and on November 1st expects to add eight others.

Children go to such churches as their parents direct. Work they do there does not count on public school examinations, but less work in public schools is required because they take Church school studies. Roman Catholic, Protestant and Jew are united in the plan. The Rev. P. R. Stockman, of St Martha's Mission, Bronx, has been named by the Church committee to act for the Board of Religious Education. There is delay in inaugurating the plan in full, but the Church is alive to the opportunity, and doing its share to meet these new plans. The movement is regarded as second in importance only to the establishment of public schools themselves.

Death of Dr. Van Amringe.

The death is recorded of Dr. J. Howard Van Amringe, long dean of Columbia University, and also for many years vestryman and active Christian worker in Trinity parish. He was a native of Philadelphia, but spent almost all of his life in New York. He was graduated from Columbia, and soon after began there as instructor in mathematics. He came to be a world authority on the subject of mathematics, spending more than fifty years in teaching it.

He took an active part in the management of the university sports, but beyond that fact he had a singular hold upon the students. When the following verses form parts of songs that

are popular throughout a student body, the largest in numbers of any in America, there is more than mere partiality for sports:

D'ye ken Van Am with his snowy hair,
D'ye ken Van Am with his whiskers rare,
D'ye ken Van Am with his martial air,
As he crosses the Quad in the morning?
We love Van Am from our heart and soul,
Let's drink to his health! Let's finish the bowl!
We'll swear by Van Am through fair and through foul,
And wish him the top o' the morning.

Dr. Van Amringe was not only a Trinity vestryman, but a trustee of Trinity School, of the Society for the Promotion of Religion and Learning, the General Seminary and the New York Prayer Book Society. The funeral was held from Trinity chapel, Trinity parish clergy conducting it, and Columbia University being represented in all of its departments.

The Rev. W. L. Kinsolving will become assistant at the Church of the Holy Communion on October 1. He is a brother of Bishop Kinsolving, and was formerly curate at Intercession chapel of Trinity parish in New York. He comes now from Tullohama, Tennessee, the Holy Communion work is wholly down town, consisting of many services on week days, all of them short, and of a severe round of apartment calling.

PITTSBURG.

Rt. Rev. C. Whitehead, D. D., Bishop.

Deaths of Two Clergymen: The diocese suffered the loss of two clergymen during the month of August by the passing away of the Rev. Messrs. Alexander and Neiler, neither of whom, however, was engaged in active work at the time of his demise. The Rev. Abijah Alexander entered into rest on August 12th at the home of his brother, in New York city, aged sixty-six years. The funeral services were conducted by the Rev. William Wilkinson, of Trinity parish, New York city, who was associated with him in work in Minnesota before his coming to this diocese. The Rev. Mr. Alexander was a graduate of Seabury Divinity School, ordained by Bishop Walker, and served in North Dakota and Minnesota, coming to Pittsburgh in 1899, serving for a year or two at the Church of the Advent, Wilkinsburg, and after that as rector of the Church of the Good Shepherd, Pittsburgh, until a year ago, when he gave up active work because of declining health and strength. Last winter he spent in Southern Florida, and it was his purpose to take up temporary work there for the next winter.

The Rev. William E. H. Neiler died at Trenton, New Jersey, on August 20th, and was buried from the Church of the Annunciation, Philadelphia, by the Rt. Rev. Bishop of Pittsburgh, assisted by the Rev. D. I. Odell, rector of the parish, and other intimate clerical friends. Mr. Neiler was a graduate of Harvard and of the University of the South, and was ordained deacon and priest by Bishop Whitehead in 1908. His entire ministry was spent in the diocese of Pittsburgh, in charge for a while of St. Paul's, Pittsburgh, and St. Timothy's, McKee's Rocks, and for four years as rector of St. Paul's church, Kittanning, retiring from the work on account of ill health two years ago. He was thirty-six years of age.

Personal: The Rev. S. H. Bishop, of Chicago, on the first Sunday in September, assumed charge of St. Augustine's Mission for Colored People, on the North Side, Pittsburgh. A congregational reception was given in his honor on Thursday evening, the 9th, when a letter of congratulation from the Bishop was read, and brief addresses were made by Archbishop Bigham, who has had charge of the work during the summer, and the Rev. Scott Wood, D. D., former pastor of the congregation. The affairs of the mission are now in a very promising condition for good work.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Dr. Stearly's Approaching Consecration: While the presiding Bishop's order for the consecration of the Rev. Wilson R. Stearly, D. D., to be Suffragan Bishop of Newark, has not been taken, it is probable that the service will be held on Thursday, October 21st, in St. Luke's church, Montclair.

Anniversary to Be Observed: The arrangements for the observance of the one hundredth anniversary of the consecration of Bishop Groes, first Bishop of New Jersey at New Brunswick, November 19th, are being made. The presiding Bishop will preach the sermon and the Rev. Samuel Hart will make an historical address. The two committees from the two dioceses of New Jersey are working together for the proper observance of this noteworthy anniversary.

Diocesan Notes.

The Rev. Henry V. B. Darlington entered upon his duties as rector of St. Barnabas church, Newark, on September the first.

The new church building near Fort Lee Ferry in the parish of Edgewater, which has been made necessary by the growth away from the parish church, is making progress rapidly toward completion as is also the new parish house for Christ church, Pro-Cathedral, in Newark.

The Rev. Edgar W. Anderson, of the last class at Cambridge Divinity School, on September the first entered upon his duties as curate at St. John's church, Jersey City. The Rev. George C. DeMott who had been for the last year associated with the Rev. George D. Hadley, rector, remains in charge of the services of the church.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

NATION-WIDE PREACHING MISSION.

Bishop Talbot has appointed for each Archdeaconry a committee of five clergymen on the Nation-Wide Preaching Mission. The chairman for the Archdeaconry of Scranton is the Rev. W. B. Beach, rector of the Church of the Good Shepherd, Scranton. The committee for the Archdeaconry of Reading is as follows: The Ven. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk, chairman; the Rev. R. N. Merriman, minister in charge of the Chapel of the Mediator, Allentown; the Very Rev. F. W. Beekman, dean of the Pro-Cathedral, South Bethlehem; the Rev. H. W. Diller, rector of Trinity church, Pottsville, and the Rev. F. A. MacMillen, rector of Christ church, Reading. This committee held a meeting at Allentown on Monday, September 6th, and sent to the clergy a circular letter reiterating the ideas of the joint commission on the subject in the main, buty varying in two particulars. According to the "Southern Churchman" of August 7th the joint commission has been persuaded that it is wise to have the period extended to include the seasons of Advent, Epiphany and Lent, rather than a simultaneous mission throughout the nation; but the local committee appears to favor the original suggestion; namely, the first two weeks of Advent, with the third Sunday. Furthermore, whereas the joint commission seems to regard the conducting of the mission by the rector of the parish the exceptional and abnormal condition, to be followed only when conditions make it necessary, the local committee seems to regard this as the normal and usual plan to be followed.

New Rectory: Through the help of the Diocese in the fifth call of the Bishop's Church Extension Fund, St. Peter's church, Tunkhannock, has purchased a rectory and the missionary, the Rev. Louis B. Sheen, is now occupying it.

Apportionment Exceeded: By August 1st the Diocese of Bethlehem had overpaid its apportionment for general missions by $2,130. Including $5,304.83 for the Emergency Fund, the total payments amounted to $19,483, which is $5,585.88 more than for the same eleven month of the preceding year.

Chapel to be Independent: Plans are under way for separating Calvary church, Wilkes-Barre, from St. Stephen's church (the Rev. Frank W. Sterett, rector). The vestry of St. Stephen's has consented, and the Bishop and standing committee have given their approval. It has been announced that the Bishop will formally recognize the independence of Calvary church (the Rev. Harry G. Hartman, vicar) on Sunday, October 7th.

St. David's Church, Scranton (the Rev. G. E. Wharton, rector), has been presented with three memorials. A beautiful oak and brass credence was given by Miss Letty Parry and family in memory of Mrs. Mary Evans Parry. A new oak literary desk is in memory of Mr. Llewellyn Evans and an oak prayer desk is in memory of Mr. John Kirschke.

The Schuylkill County Clericus met at Shenandoah on Monday, September 6th, as the guests of the Rev. John Porter Briggs, rector of All Saints' church. The Rev. Mr. Briggs read a paper, "The Value of Reading the Day Offices."

Carbondale Clericus: At a meeting of the Carbondale Clericus held at Carbondale the Rev. Eugene A. Heim, minister in charge of St. Mark's church, Dunmore, read a paper on "The Right of a Clergyman to Smoke."

PORTO RICO.

Rt. Rev. Chas. B. Colmore, D. D., Bishop.

Damage to Church Property.

St. Luke's Hospital, Ponce, lay in the path of the cyclone that swept down from the States. The hospital stands on a hill, so felt the force of the storm. A balcony roof was lifted and carried over the building and thrown upon the bridge leading to the operating room. The doctor's house above the hospital also had its roof torn off and the house was flooded. The most helpless patient in the hospital was on the corner that suffered the most. At the time the calmest nurse was with him. Both thought their time had come, but neither was excited. No persons suffered from it.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Missions.

The missions in the diocese are thriving and under efficient management steadily growing. Calvary church, of which the Rev. Harris Mallinckrodt is rector, had this summer undertaken a vacational school at its mission on the Point. It is reported as having been a great success.

The missions at Grahamton and Garnettsville are doing well under the care of the missionary, the Rev. Arthur Gorter, who visits them at stated intervals, Mr. Maxwell M. Hise, lay reader, holding regular services at St. Alban's, Garnesttsville. The Rev. Arthur Whatham visited the two missions, giving addresses, illustrated with stereopticon scenes of the life of Christ. They were much appreciated by the faithful church people, who have little opportunity for hearing anything of that kind.

Emmanuel mission, Oakdale, has now a minister in charge, much to the delight of its members, who have waited long and patiently for a regular rector. The Rev. R. N. Ward, who recently graduated from the General Seminary in New York, and was ordained to the ministry in St. Andrew's church, Louisville, June 25th, will now be the rector at Emmanuel mission, and the Rev. Mr. Owens, assistant at St. Andrew's. The Rev. F. W. Hardy, now the rector at St. Stephen's, was the former assistant at St. Andrew's. A reception was given Mr. Ward by Mrs. Young E. Allison, a member of Emmanuel's.

St. Thomas's mission, a mission of the Church of the Advent, Louisville, named for the former beloved Bishop of Kentucky, Bishop Thomas U. Dudley, is a handsome chapel with a live membership.

Anniversay Observed: May 16th was the tenth anniversay of Rev. H. S. Musson's services as rector of Church of the Advent.

Under his ministrations fine things have been achieved. In all departments of church work the increase has been 500 per cent. A splendid parish house has been built, a parochial chapel and many other improvements and advance made all along the line. At a reception given in honor of the anniversary the rector was presented with a purse of gold from the vestry and to him and Mrs. Musson, who has been president of Advent Branch of Woman's Auxiliary for ten years, the members gave a handsome pair of solid silver vases. A bushel basket of roses, among many other floral and various kinds of gifts of affection, was brought by the boys of the orphanage of the Good Shepherd, of which Mr. Musson is chaplain. A beautiful hand-made surplice of fine linen was given by some members of the Altar Guild.

St. Paul's Church, Hickman: The Rev. W. F. Rennenburg, rector, has had a substantial bequest left it by the late General H. A. Taylor. It is hoped, through his generous gift, that needed things can be had, and soon a parish house, one of the greatest needs, be built.

The Rev. E. C. McAllister, of St. Yancey church, Peewee Valley, recently presented "The Great Trail" to a large and interested audience.

St. Paul's Church, Louisville: October 9th the ladies of St. Martha's Guild, St. Paul's church, of which the Rev. David C. Wright is rector, will open a tea room and general utility shop in the basement of the church. Socially and financially by such united work of its members, the Guild expects to accomplish much. There are many who have dedicated themselves to the work: "When, How, Where," and they will thus find full use for all the talents God has given them.

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

Unorganized Mission at Genoa.

Last May monthly services were begun at Genoa, Douglas county. This is the oldest town in the State, but the Church has never before done any regular work there, and there is but one confirmed person in the community. Religious work has been done there more or less regularly by the Methodists and the Lutherans, but only occasionally has there been a preaching service. The people seem glad to have the opportunity of attending a service of worship and of hearing a sermon, even though it be only once a month. Services are held in a little union chapel, which was recently built for the use of a Sunday-school. The Rev. Mr. Thomas, of Carson, is making the regular visit. In July Bishop Hunting visited this unorganized mission and preached the sermon.

Mr. Dickle Resigns at Pioche.

Regular services are being held at Pioche by the Rev. Percival S. Smithe, of Las Vegas. Christ mission has had a varied existence. More than twenty-five years ago a church was erected, which was later moved to Delmar, when the camp went down. Here it was eventually burned. Now services are held in Pioche, in a union church building, although no other services are held in here than our own. For more than a quarter of a century Mr. Frederick W. Dickle has made the care of the mission his particular business, and its continued life is due in large measure to him. Gradually, through friends, and many appeals, he has gathered churchly furnishings, and the care and arrangement of them has always been his pride and joy. He has also provided a municipal Christmas tree for years for every child in town. We are not sure but that the municipal Christmas tree of Pioche was the first in this country. Mr. Dickle has felt compelled to resign his position as warden of the mission. In the future friends and supporters of this work are asked to send their gifts to Mr. Frank P. Thompson, treasurer of Christ mission, Pioche, Nevada, or to the Bishop.

House Needed at Pyramid Lake.

The Rev. Percival S. Smithe, formerly of Elko, Nevada, resigned his parish at Pomana, California, last spring to return to his first field of work. He has charge of Southern Nevada, caring for Las Vegas, Caliente, Pioche and Beatty. He desires, however, to go to the Indian work at Pyramid Lake, where he was until the church burned some four years ago. The church has now been rebuilt, but there is no house available where the missionary could live. As soon as the means are provided Mr. Smithe will return and make this his life work. He is much beloved on the reservation, and is fitted for the work. It will mean much personal sacrifice, but this is willingly made for the sake of the Indians.

Other Items of Interest.

The district much regrets the loss of the Rev. Leland H. Tracy, who has has answered the call of the Board to undertake work in the Hawaiian Islands. Mr. Tracy had already begun to make his work count in Tonopah and Goldfield, even though he had been there only a few months.

Bishop Hunting visited the Indian school at Stewart on August 10th to perform the marriage ceremony for a young Indian couple, both employees of the government. The young lady is a Church girl.

Duplex envelopes have been introduced at Trinity Parish, Reno, to begin the first of September. Now each of the three parishes of the district is using this method of meeting financial obligations.

The Rev. Ross Turman, of Sausalito, California, a graduate of the Divinity School of the Pacific, is coming to Nevada in October to take the work at Winnemucca, Battle Mountain, Golconda and Austin, with headquarters at Winnemucca. Mr. Turman was at one time assistant at Trinity, San Mateo. He was born in Gold Hill, Nevada, and so is really coming home to work for the Church, and is well fitted for the peculiar needs of Nevada.

The Primary Synod of the Province of the Pacific was attended by all the clerical delegates from this district, namely, the Ven. A. Lester Hazlett, the Rev. Messrs. Lloyd B. Thomas, Joseph W. Gunn, and E. H. Price. The Bishop and Mrs. Hunting made the trip to Oakland and return in their "Ford," which is proving a great convenience and a real aid in the work. On the return trip Rev. and Mrs. Thomas accompanied them.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop

Clergy Conference: Bishop Burgess has invited the clergy of this diocese to a day of conference at Garden City on Thursday, September the 30th. The program is as follows:

Celebration of the Holy Communion in the Cathedral, with address by Bishop, 10 A. M. Topics of conference: "The Nation-wide Mission," 11 A. M.; "Social Service," 2 P. M.; "Religious Education," 3 P. M.; "Missions," 4 P. M. Luncheon in the See House at 12:30.

St. Peter's Church: Archdeacon C. H. Webb will assume charge of all services on Sunday, the 19th. This church ought to have a large work in its new character as a mission under the Archdeaconry of Brooklyn. It has a Sunday-school with two hundred in attendance; a large Men's League, and a good work for young women and boys. The plant consists of a large church, a very good parish hall, and a large rectory. But changing conditions in this part of Brooklyn have changed its constituency.

The time ought never to come when we shall be without a missionary task and trust. These will become a problem only when we cease to grow. The task is as big as the Church, and always, at home and abroad, will there ring out for us an invitation to show forth our faith. Missionary work is not done by argument; it goes forward by faith, by conviction, by acceptance, by the power that our Christianity exerts over us. It is useless to argue with a man who does not believe the meaning of Christianity. Every in missions, because he has missed plea is wasted upon the man who has failed to see and accept his commission as a co-worker to help God to save all the world. The limitation of a world-fide vision inevitably obcures every local task and trust—"The light that shines farthest shines brightest at home."—Bishop Burton.

Christianity and the Community

Thy Kingdom Come on Earth

We have received a copy of "The Parish Leaflet" of St. Paul's church, Newport, Arkansas, containing an account of a recent meeting of the Community Men's Club, held in the parish house of the church, to discuss "the need of better city sanitation and the earnest effort being made by the officials to improve conditions."

At the close of the account it is said: "The club will soon be a year old, and although no great nor startling results have attended its efforts, a certain amount of public opinion has been moulded and a public spirit has been awakened by the discussions which have been entered into."

It is in just this way of arousing and directing the attention of good men to community needs that the Church finds one most natural avenue of social helpfulness.

We shall always be glad to receive items in regard to what any churches are doing in this respect.

✠

As concerning the Church's relationship to public health and sanitation (which happened to be the particular subject for discussion in the men's meeting just referred to) there has been issued recently a fine statement by the Southern Sociological Congress.

This is it:

"The Southern Sociological Congress, assembled in its fourth annual session at Houston, Texas, made up of delegates from every Southern State and of guests and workers from many Northern States, and from Canada, Mexico and Guatemala, begs leave in the sympathy of a common impulse and obligation to send greetings both grateful and hopeful to all the churches.

"The members of the Southern Sociological Congress are members of the churches, and it is mainly through the churches that they have received their social impulse and training.

"A hundred years before modern fraternal and humanitarian organizations had recognized their obligation to provide against physical ills, the churches had set what is, and will remain, the sublimest of all examples of brotherhood and social service in their missionary undertakings at home and abroad—undertakings in which sanitarium, hospital, orphanage and other social institutions are and have been an integral element.

"Such a mission has the sanction and even the command of both the Old and the New Testament. The protection and recovery of human health filled a large place in the Mosaic legislation and were a distinguishing phase of the work and teaching of Jesus. To the continuation of his own healing ministry Jesus committed His disciples and followers; He even announced that the simplest service to the physical needs of others would be accounted as rendered to him: 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'

"In the assurance, therefore, of the cordial sympathy of all the churches, the Southern Sociological Congress brings to their consideration the public health campaign upon which, for the year now beginning, its endeavors are to be concentrated. As the task of the churches is larger than any program of social service, so the task of the Congress is larger than that of public health. The Congress will not forget its wider obligations, nor would it have the churches turn aside from theirs; yet it has determined for the time to focalize its energies in an active health crusade. Our purpose is:

"1. To fight disease; to reduce the use of the drugs which destroy individual health; and to set up barriers against the plagues which spread through the social body.

"2. To create a public conscience in regard to health where it does not exist, and to quicken and enlighten it where it does exist.

"3. To rally everywhere moral purpose and intelligence to the support of local and national health agencies.

"4. By means of a quick, decisive and continuous campaign to establish effectively and permanently in the public mind the sanctity and obligation of personal health and, in the social structure, to promote and strengthen efficient agencies for healing and preventing disease.

"We believe that the churches will recognize such a campaign as an opportunity and that, in public utterances, in teaching services with constructive programs, and in co-operating with local hygienic surveys, and in direct ministries of healing, they will bring to bear, with especial emphasis during the coming year, their unparalleled influence upon this sphere of human brotherhood, in which they have already long operated."

✠

Among the many reflections which the enormous issues of the present war arouse, there is perhaps none of more profound social significance than the realization of the way in which a nation's sins of social neglect may come terribly home to punish it in the hour of its need.

England—and with England, the hope of the final victory of the Allied Cause—finds her destiny trembling upon the question as to whether or not her laboring men can be induced to give themselves devotedly to the work of equipping and of recruiting her armies for the struggle; or whether by shirking and by striking, in order to advance their own interests, they will paralyze the nation's strength.

A dispatch from London last week reports Chancellor Lloyd-George as saying:

"A shrewd and sagacious observer told me the other day that in his judgment the course pursued by this country during the next three months would decide the fate of the war.

"If we are not allowed to equip our factories and workshops with adequate labor to supply our armies, because we must not transgress regulations applicable to normal conditions; if practices are maintained which restrict the output of essential war material; if the nation hesitates when the need is clear to take the necessary steps to call forth its manhood to defend its honor and existence; if vital decisions are postponed until too late; if we neglect to make ready for all probable eventualities; if, in fact, we give ground for the accusation that we are slouching into disaster, as if we were walking along the ordinary paths of peace without an enemy in sight, then I can see no hope.

"But if we sacrifice all we owned and all we like for our native land, and if our preparations are marked by grim reasons and prompt readiness in every sphere, then victory is assured."

With the issue being such as he describes it, the facts stand that the attitude of some of the labor unions in Great Britain—as instanced recently by the critical strike of the coal miners in Wales—is preventing Great Britain from turning out the equipment which is of life and death importance.

Who is to blame?

It is easy, on the one hand, to condemn the narrow selfishness, the stubborn greed that would sacrifice patriotism to personal profit, which may be animating some of the workingmen who are trying to use the present crisis for their own advantage.

But on the other hand, it cannot be forgotten that the laboring men may have grave cause for the suspicion and jealousy which is holding them back into such grudging and slack service now. Some of them claim that it is the employers who are exploiting the opportunity of the war, and that while the prices of all produce has immensely risen, the employers are trying hypocritically to use the cry of patriotism to gull the laborers into working for them at the same, or practically the same, wages as before.

Of the rights and wrongs of the controversy he would be bold who tried on this side of the ocean to decide.

But the deep, underlying fact is this: That England in the moment of her crucial need is paying the price for the fact that she has in the past allowed it to be possible that her industrial life should be honeycombed with causes for jealousy, suspicion and hostility. The whole situation throws new and tremendous emphasis upon the truth that in the measure in which justice and conscious brotherhood have not made themselves dominant in a nation's life, that nation must expect her day of bitter reckoning.

✠

It is startling to pick up the last report of the Bedford Reformatory for Women in New York State one of the most highly regarded of all institutions for reforming women and girls, and to note in the table of figures showing from what employment the girls in the reformatory came, that the largest number in the entire list came from "general housework!"

In other words, according to the showing of the report, domestic service turns out to be one of the most dangerous of the employments of women.

Why this startling—and to the complacency of many good ladies who employ servants, scarcely believable—fact can be so has been pointed out before by not a few students of the question. The long hours, the lack of recreation and the lack of available places in which to meet their friends, too often make fatally attractive the chance for pleasure under dangerous conditions. The opportunity of the servant for dishonesty and thieving also is, of course, particularly near and tempting.

The facts as they stand may well provoke good men and women to ask what position and sympathetic help they are giving their servants as concerns their character.

Church Knowledge and Nurture

MEN'S BIBLE CLASSES.

Men's interest in the study of Holy Scripture is realized whenever that old book is brought to them by men who know and value it themselves. A member of a class is the man to convince others it is worth while to attend. This extension work has been and is being done, and men's classes grow. While keeping the study of God's Word in the first place, other things are sometimes added for the associations of week days—athletics, entertainments, sociability, which strengthen the class ties and life, as they bring men together and interest new ones in the line of their tastes—not forgetting the "wisdom which is unto salvation."

⚜

A man's work among men has resulted in a large and extending group of men's classes for Bible study chiefly, but including other attractive features, lending strength to the association and showing the value of organized effort. The Drexel-Biddle Bible classes are the outgrowth, says the class Bulletin, of an idea conceived and carried out by A. J. Drexel-Biddle F. R. G S. of Philadelphia, with the assistance of a corps of able leaders, directing various sections of the work. The first class was organized by him Sunday, February 16, 1908, in the Parish House of Holy Trinity church (Protestant Episcopal), Philadelphia. But the real co-operative work started when a chain of Bible classes was begun with one or two links in 1911.

⚜

The objects are the (1) study of the Bible; (2) brotherhood of man; (3) unity among Christian churches.

Bible study is carried on by each class in its own way, the one best adapted to its needs. It may be the system of lessons used by the school with which the class is associated; or a course specially arranged by the pastor; or discussion of present-day problems in the light of Bible truth. The association recommends no course of study, nor does it try to alter any plan in use.

The brotherhood of man is encouraged and members are taught to realize this fellowship. So they must stand ready to help one another, to be of service to the world, and to succeed in life.

The unity of churches is being accomplished by breaking down denominational lines in Christian work. The class members stand as common soldiers of a common King united under the banner of the cross.

⚜

The departments of this association's work are religious, social, educational and athletic. The **religious** is, of course, the study of God's Word on His day, and worship associated therewith. It includes all the help pastors may give personally, and the class leaders in individual as well as associated effort.

Social work is carried on chiefly in the summer and winter homes near and in Philadelphia at present. Soon as there are enough classes in any community, effort is made to establish a summer home; where, under proper supervision members may enjoy social life together. Each section determines its own form of amusement; aiming to attract youth away from questionable forms to the healthful. In winter church parlors and parish houses become centers of such social life. The Drexel-Biddle entertainers in the middle Atlantic States assist churches in raising funds for legitimate purposes; expenses being provided through a percentage of the receipts. The Bureau of Mutual Help puts the employer in touch with deserving and competent employee. While the applicant must give references, no charge is made for the services of the class agent here. The co-operation of employers of clerical, manual, and household help is sought that this bureau may be of the greatest service to the members.

Educational work is conducted by meetings in each section, arranged by the class co-operating. Here public men and leaders in business, social and political life address the members upon current topics and enlighten them on matters of public interest. Busy public leaders can rarely be had to address a single class, when they can be secured for a group of classes.

Athletics are strongly encouraged in the belief that a strong mind in a strong body tends towards a stronger spiritual nature. Regularly organized baseball leagues hold field days in various centers of our organization. Medals are awarded to the winners. We develop clean athletics, where profanity and trickery are not allowed.

⚜

The methods of these classes include, of course, the **organized Bible** class with its elected officers, besides its teacher or leader; the **weekly Lord's Day** meeting for instruction and discussion of divine truth; also **visitations** by two delegates every Sunday from another class to some neighboring class. These bear greetings from their home class and watch the work or the class visited to gather suggestions for improvement at home. They also may be asked to speak briefly what will be an inspiration to the class. Ability to speak is thus developed—a valuable talent to have. On the next Sunday the result is reported back to the home class and a visit received from still an other class. As the visitors take the places of the absent delegated members the size of the class and its interest is maintained.

Round-table conferences are held in each section as often as possible, monthly where this can be done. Pastors, superintendents, teachers and workers attend. Questions of school or church work, lesson preparation or teaching, discipline and all sorts of practical subjects are brought up, and problems solved for the benefit of all. The experiences of others become common property.

An annual service is held each year in every section. The members gather for common worship and hear an address by a clergyman. In the Middle Atlantic States it is made by the international chaplain; a synopsis is sent to the other sections and other addresses are made by ministers of various denominations. This annual service is supplemented by other services when conveniently held. For those classes near Philadelphia every summer a twilight service is held each Lord's day in the summer home—an open air and popular service.

⚜

The work of the association consists in enlarging the individual membership of every class, bringing more men to the practical study of God's Word and its benefits; also in bringing more adult Bible classes into the association for its extension and their benefit in the use of its methods.

Mission work is one of the association's principal lines of effort. Gospel crews go from church to church for evangelistic services on invitation. In Philadelphia the Monday night service at the "Inasmuch Mission" is conducted by appointed class members. On every second Thursday night others go and render similar help at the Galilee Mission. At stated intervals some conduct the worship of the "Sunday Breakfast," the "Whosoever," and other like missions. In Camden, N. J., every Saturday night a class is at Kaighn Avenue Mission. In other parts of the country Biddle Bible classes are doing similar evangelistic work.

⚜

The class emblem is the rising sun, standing for a new and brighter day. The work is meant to be larger and it is greater than the study of divine truth by the isolated class in the old-fashioned way. The leader who has developed this work has seen a vision, Wherever the association carries its progressive ideas Sunday-school work takes on new enthusiasm—"the scattering of darkness by the spreading of light." This is the natural result of the study of God's Word, and the proper and practical use of the auxiliary means by promoting interest in class work that is spiritual, breaks down prejudices against them. Co-operation, as various denominations work together, while each retains its own individuality, ensures success.

⚜

Membership in this association is easily gained. More classes are wanted, though it is now close to 80,000. It is all over the United States, and in many foreign countries. We can take care of men's, women's or junior classes. Our membership is growing every day.

There is no red tape. Just send us the following information about your class: Name and address of church, denomination, name and address of pastor, state whether male or female, senior or junior, number of members, name and address of teacher or president, and the name and address of the person through whose influence the class affiliated with us. There are no dues, and the officers receive no salaries. There are no class assessments. The class joining is not changed, nor are its officers. Membership in other organizations is not hindered by becoming a Drexel-Biddle class.

Every city or town may be a centre just as Philadelphia, Camden, Providence, Washington, D. C., or Cincinnati. If there is no other class in your town let your class become a Drexel-Biddle Bible class and then get the other classes in your town or city. Then take in your country districts. Work where you are most needed, co-operate, intervisit and carry out the other lines of work as carried on now in our centres mentioned above.

A new class has everything to gain and nothing to lose by joining this association. It only asks those who know it not to unite and try its methods and its fellowship.

(To be continued.)

No searching of man after God can for a single instant approach in eagerness and persistence God's quest for man.

Family Department

If I Can Live.

If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of thine!"

—Helen Hunt Jackson.

Our Sunday-school Picnic.

It seems sometimes almost as though the Sunday-school picnic had outlived its usefulness. Time was when this annual outing was an event of greatest importance (in the annals of Sunday-school history). The writer well remembers how, as a child, she looked forward with great anticipation to the day, when, with her small brothers and sisters, she rose at dawn (mother said it wasn't necessary, but it was) and could hardly be persuaded to wait for breakfast for fear she might not reach the church before the first carry-all should start, with its load of children and goodies, for the beach, eight miles distant. In these days of suburban trolley cars and automobiles, trips to the beach have not the savor of a one-a-year event, even to children living several miles inland, and the Sunday-school picnic is but one of the many outings which go to make up a summer time Many of our city churches have given them up altogether.

Our Sunday-school is a small one, in a country town where everybody enjoys frequent trips abroad, and the picnic had come to be looked upon with weariness, by any appointed committee, and with more or less indifference by the children, while the young people would be conspicuous by their absence.

It was early in June this year, when, at a teachers' meeting, our superintendent brought up the subject.

"I have," he said, "an entirely new idea to offer by way of suggestion in connection with this rather threadbare subject. Our children, even, complain that we go to the same place, and do the same things year after year. If it has become monotonous to the twelve-year-olds, it is no wonder that the enthusiasm of their elders lies exhausted. You know, we often find that a garment which we have outgrown may be perfectly good and can be of real value to some one whom it can be made to fit. I suggest that, as our Sunday-school seems to have outgrown its pleasure in our annual outing, we do as we would do with the outgrown garment—give it away.

"It often seems to me," he continued, "as though our missionary lessons must convey very vague and far-away ideas to our children. We tell them of heathen in foreign lands who need Bibles and teachers, and we tell them of poor babes in the slums of our great cities who need fresh air and wholesome food, and it is as a tale that is told. They bring their money for missionary collections, and that ends it, so far as they are concerned. Just suppose, now, that we should locate some struggling institution in our nearby city, where such a gift would be appreciated, and give them our picnic."

"But," objected some one, "I think that many of our children would be disappointed at not having any picnic."

"Then let the element of sacrifice come into our gift. My idea is not to merely send money to these people, and let them plan their own outing. What I'd like would be to have our Sunday-school take this up as a special missionary offering, plan the affair in detail, and give to some other children less fortunate than themelves, a ready-to-enjoy picnic. I believe it could be done and prove a day of great blessing and pleasure to us all, both those who give and those who receive."

"Have you in mind a particular institution to which such an outing would be of benefit?" asked the doctor.

"Yes, I have," admitted the superintendent. "Many of you know Miss Farr, who frequently visits in our town, and doubtless some of you have heard her wish, as I have, that she might turn the little ones of her East Side kindergarten loose in one of our large daisy fields and let them be perfectly free."

"Where would you propose having this picnic?" some one else asked.

"Of course, that would depend on several things. It might be difficult to find a daisy field whose owner would allow its being mercilessly trampled down, just at haying time. The grove in the rear of the church would make an ideal playground if it were not too far from the station for the children to walk."

"Mr. Superintendent," remarked the elderly leader of our men's Bible class, rising deliberately to his feet, "your idea appeals to me strongly, and I'd like to see it acted upon. Just to start the ball a-rolling, I'll donate the use of my field opposite the church here, and I'll volunteer to send one of my farm wagons to the station to meet the train. Here's Brother Jones and Brother Smith, I'm pretty sure they would each send a wagon, and if that's not enough, I'll send two, and see to it that they each do the same."

The idea began to look like a plan, especially when the doctor suggested that too long a romp in the field might prove wearisome, or even injurious, and volunteered to secure the loan of a sufficient number of automobiles to take our guests for a ride in the afternoon, returning to the station at train time.

"It is all very splendid," interposed the doctor's wife, "and I heartily approve of it all, but what are our children going to go; where is their part coming in?"

"What our children are going to do is this," explained the superintendent. "In the first place, they are going to decide whether they shall have their regular outing at the beach, or whether they shall stay at home and the money sent be from our Sunday-school treasury, to bring Miss Farr's kindergarten here. Then they, or their families, will furnish luncheon to be served to the kindergarten, the young people themselves acting as waiters and waitresses. Thirty or forty small children, turned loose in the country, need to be looked after, and a committee of our responsible boys and girls can be on hand to see that they neither wander away and come to harm or get into mischief. I don't know just where our little children would come in, though," he added, perplexed. "Perhaps we might arrange some little outing for them."

"No," objcted the teacher of the infant class; "our babies can do their share. We will have a special offering and buy ice cream for the picnic."

And it was decided that everybody should be invited to bring a basket lunch and spend the day watching the fun.

The next Sunday the plan was presented to the school by the superintendent and the subject left for class discussion. At the close of the session another teachers' meeting was held and every teacher reported her class in favor of the plan.

And so it went into effect. The invitation was sent to Miss Farr and joyfully accepted, and a check forwarded to her covering the expenses of transporting the kindergarten and the extra helpers whom Miss Farr needed for the trip.

Our guests arrived on a morning train and enjoyed the thrilling experience of riding in wagons to the church. Arrived there, they were given the freedom of the daisy field, under the supervision of our young people. They ran wildly about, or picked daisies, roots and all, until taught better; they hid from each other in the tall grass, got stung with nettles, and scratched with briars; became overheated and had to be lured to a shady spot and beguiled into comparative quiet for a time. It was hard to know who was having the best time, the kindergarten children, the youngsters in charge, or the other Sunday-school members, big and little, who wandered about on the edges, watching the performance.

Our boys at first seemed a bit reluctant to venture amongst the children, although they had worked untiringly the day before, running errands, carrying messages and setting up lunch tables in the grove. Presently a group of them wandered to a cherry tree in a distant corner of the field, where they were charged by the kindergarten en masse, and the ice was effectively broken.

At 12 o'clock the kindergarten was taken into the basement of the church, all its faces and hands washed by its devoted attendants, after which it was seated, now demure and expectant, around the low tables in the grove. Our own people formed themselves into groups wherever a spot could be found which commanded a view of the guests, who, by the way, were quite unembarrassed by the observation.

The luncheon was simple but abundant. It consisted of chicken sandwiches and milk, home-made cookies and ice cream. The materials for sandwiches and cookies were donated by the different families and made up by the committee, who saw to it that they were made uniform in size and shape, and the sandwiches were wrapped in wax paper, not only to keep them moist, but to insure their safe removal by little hands from platter to plate.

Luncheon over, there was a little quiet time, during which we were edified by pictures which the children drew, illustrating the day's experiences. There were daisies in every picture. They even grew out of the river across which a ferry boat was plying, loaded with children "going to the country."

Then came some kindergarten games, in which everybody was invited to join, and another romp in the daisy field. At three o'clock came the automobile ride, terminating at the station in time for a four o'clock train to New York.

Of course, the daisies which the children picked soon became wilted and by leaving time were either sadly bedraggled or scattered and lost, and many a mournful wail, "Where's mine flowers?" turned to a joyous shriek at the appearance of fresh bunches, all exactly alike, and tied so that they could be carried easily. This masterpiece of thoughtfulness originated in the mind and heart of the pastor's wife and was executed by her class of small boys.

The last glimpse we had of our little visitors, as the procession of automobiles left the church, was of many happy faces beaming among the daisies, and above the chorus of "good-bys" there floated back to us one small voice. "We'll come again."

As for our own pleasure, everyone seems to agree with the sentiment voiced by Jimmie Cole, as he walked home with his sister, "I guess they had a nice picnic all right. It's a good thing we thought of it."—The Advance.

Our Little Ones.

And this is life—To take some little child
And mould it with the love that never tires,
To fashion it with tenderness and grace,
And keep each footstep from the thorns and briars,
To lead it to that fairer, sweeter clime,
Where love shines brighter than the star-beams glow,
And tiny precious beings find their way
To arms that ached with loneliness below.

And this is love—To know the thrill and throb
Of sweetness that makes glad the childish face,
To feel wee baby lips upon the cheek,
The crushing to the breast in close embrace,
And when a gleaming streak of shimmering gold
Tells every bird and flower that day is done,
To understand in full the blessedness
Of giving joy to some dear little one.

'Tis life and love to find the trembling chords
Vibrate in sweetest rhythm to you and me,
And when at eventide we drift away,
Methinks our fondest memories then will be
Of little children we have cherished here,
Who are the tender Shepherd's constant care,
The choicest blossoms heavenly love bestows
Just loaned to us to make our gardens fair.

—The Presbyterian.

Happy are the peacemakers; for if they can make peace where there is no peace, it is a sign that they have gone about it with so much humility as to humble those at war. And if they can keep peace where there is peace, it is a sign that they have the humility which prevents strife.—W. J. Burtscher.

Education and Religion.

What is the object of education? Popular opinion often answers: "To get knowledge," and often adds, "To fit a person for a trade, or profession or life work of some sort." Every good educator knows the first answer to be wrong. He knows that the second is right only if fitness includes character. Education is for the development of character, not for the acquisition of knowledge. It is for the growth of personality, not for the increase of wealth.

But character is completed only through religion. Personality grows to its full stature only through God. Without religion the stability of its foundations, the height of its ideals and the steadiness of its activities are imperilled. With religion, its foundation is God, the source of all strength; its ideals are the best that heaven and earth can reveal and the tasks for which education fits it are exalted with a divine meaning.

A character without religion is shallow or ill balanced; a character with religion may be deep and sound and well rounded.

This is the great and fundamental truth about character which in the midst of a community absorbed in education needs forever to be emphasized. All that schools and universities stand for is complete only when it stands in right relation with religion. The mission of the university is incomplete without the Church.—Berkeley Churchman.

Ideal and Vision.

The Bible Champion has a very useful suggestion on the fundamental differences between ideals and visions. Ideals, of which much is heard to-day, are human conceptions and standards, but visions represent divine revelations intended to touch and transform human life:

We have heard preachers of considerable note announce a text relating to visions; the sermon that followed was on ideals. The text declared, say, that where there is no vision the people perish. But the doctrine of the sermon, not deduced or inferred from the text but taken for granted as lying right on the face of it, is that ennobling conceptions, lofty views, redeem the life of a mother, the profession of a lawyer or physician, the career of a statesman, etc., from what is sordid and mean. Now, in the Scriptural sense visions and ideals in any meaning are by no means the same. To take them as being so, to confound and identify them, is to miss the mark, is to blur the truth, is to fall into error of the most serious kind.

It would be well if this distinction were borne in mind. It is the need of divine revelation not of mere human ideals that constitutes the truth of the text referred to above. And this revelation is given to us in Christ through the Bible. An ideal may or may not be true, but a vision from God is assuredly true and no guesswork. Man cannot live by ideals, but only by the word of the living God.—Canadian Churchman.

What is the trouble with this poor world of ours? Why are there a million children with pale, wan faces working in the mills of our country? Why strikes, lockouts, lynchings, outrages? Why bitterness and distrust between rich and poor? Why green fields, thousands of square miles of them, sodden with human blood? God knows it's not for lack of schools and universities, for lack of churches and priests, for lack of libraries and art galleries. The wisdom of many generations spoke in the words, "Out of the heart are the issues of life."—Ex.

TO THE PEOPLE OF THE EPISCOPAL CHURCH:

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotels, Summer Cottages, Auditoriums and Roads, a place where they come together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer play ground for the Church people of the South, and to this Mr. Berry Burnett, of Bunsombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hottel, lake and golf links, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this great project for tae Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Mountain and see what these great odganizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country.

JUNIUS M. HORNER,
Bishop of Asheville.

Asheville, N. C., August 25, 1915.

A Suitable Name Desired.

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location. Address all communications to

RT. REV. J. M. HORNER,
Asheville, N. C.

For the Young Folks

Good Night and Good Morning.

A fair little girl sat under a tree,
Sewing as long as her eyes could see;
Then smoothed out her work, and folded it right,
And said, "Dear work, good night! Good night!"
Such a number of rooks came over her head,
Crying, "Caw! caw!" on their way to bed.
She said, as she watched their curious flight,
"Little black things, good night! Good night!"

The horses neighed, and the oxen lowed,
The sheep's bleat, bleat, came over the road;
All seeming to say with a quiet delight,
"Good little girl, good night! Good night"

She did not say to the sun, "Good night!"
Though she saw him there like a ball of light,
For she knew he had God's own time to keep
All over the world, and never could sleep.

The tall pink fox-glove bowed his head,
The violets curtsied, and went to bed,
And good little Lucy tied up her hair,
And said on her knees her evening prayer.

And while on her pillow she softly lay,
She knew nothing more till again it was day,
And all things said to the beautiful sun,
"Good morning, good morning! Our work is begun."

—Lord Houghton.

For the Southern Churchman.

Life's Young Day

Mary Barrett Howard.

CHAPTER XVI.

The Princess.

The wide porch with its white Doric pillars and the cool shady rooms of the great colonial house seemed alike deserted, but Mary Elizabeth finally came upon the object of her search smoking in gloomy solitude in an arbor wreathed with trumpet vines and honeysuckle

"Where's everybody?" she demanded. "I don't think, my lord, that it was very p'lite in them to go off an' leave you all alone."

The young fellow started and then laughed.

"They've gone for a drive," he explained. "I was asked to go but I preferred to stay here and loaf—I don't feel up to much, somehow."

"I s'pose you're pining for your ancestral halls, my lord," Mary Elizabeth said.

Jimmy Earl laughed again. "Come and sit here by me, you funny kid, and tell me why you call me 'my lord,'" he said, making room for her in the hammock. "And what in thunder do you mean by my 'ancestral halls?'"

"Thank you, I'd rather sit here," Mary Elizabeth responded, as she seated herself in a rustic chair, her short legs sticking straight out before her. "You're so big you make the hammock all tippy an' I'd keep slidin' down on you."

"You wouldn't crush me if you did," the big fellow assured her.

He was regarding her with the wistful, doglike look that Mary Elizabeth had already noted. The child's wonderful copper-colored hair, luminous brown eyes under delicate brows, her spirited nose and dimpled chin were startlingly like those of a certain hard-hearted young woman, for whose sake he had taken, it appeared in vain, the long journey from Montana.

"Whom do you take me for, anyhow, Mary Elizabeth?" he asked, pulling himself together and dismissing this disturbing likeness with an impatient shake of his broad shoulders.

"Why, you're a belted earl, aren't you?" Mary Elizabeth said. "They call you 'Mr. Earl' an' you've got a belt. An' Miss Tempy says that prob'ly you aspired to the hand of a princess an' her royal sire was wroth, an' exiled you the way the king did Lord Cecil in 'The Heart of a Princess.'"

"Miss Tempy, whoever she may be, will have to guess again," Jimmy Earl laughed. "I'm no scion of nobility, but just a plain ranchman, trying to earn an honest living by running a cattle ranch in Montana.

"But she's right about the princess," he confessed, relapsing into gloom again. "I went to her father's castle in Newport, the other day, and there is no manner of doubt that her 'royal sire' would have exiled me, fast enough, if he'd had the power. As for the princess she would answer neither yes nor no to a question that I asked her, and she finally ran away from me altogether—I've not the least notion where. So I've thrown up the sponge, and if it hadn't been necessary for me to see your father on a matter of business I should have been well on my way to the ranch by this time."

"You aren't a bit like the suitors in my fairy books," observed Mary Elizabeth, eyeing him with great disfavor. "When the princess got lost they kept ahuntin' and ahuntin' till they found her. Prob'ly **your** princess has been shut up in a high tower by her royal sire, the way the old witch did Lettice. Don't you 'member how the prince went up to the foot of it an' called softly:

" 'Lettice, Lettice, let down your hair.
That I may climb without a stair.'

"An' how she let down her long golden hair an' he climbed up an' rescued her? You'd better start right off an' find where your princess is hidden an' climb up an' get her, if her hair is long enough—is it?"

"I don't know how long it may be," the belted earl sighed, "but it is the most beautiful hair in all the world."

"Does it glisten in the sun like threads of gold?" Mary Elizabeth asked with interest.

"You bet it does," Jimmy Earl responded with conviction.

Even as he spoke his eyes fell upon a slim figure just vanishing around the corner.

"Great heavens—there she is now!" he gasped.

Mary Elizabeth was fleet-footed as a young fawn, but her powers of endurance were severely taxed to keep pace with the belted earl as he raced across the lawn and down the street in pursuit of the white-robed vision of girlish loveliness.

"That isn't your princess," the child panted. "That's nobody but Jessica Grant, come to visit her grandfather an' grandmother—and her hair isn't golden like Lettice's; it's red, like mine."

But by this time they had overtaken their quarry, who at sight of Jimmy Earl blushed all over her pretty wilful face.

"Jessica, how could you run away and leave me without a word?" the belted earl asked reproachfully.

"I was tired of having you look at me as if I was a—a murderer, just because I object to going to Montana to die of loneliness or to be scalped by savages," she replied petulantly, the blood that the surprise of his unexpected appearance had called to her cheeks, suddenly retreating to her heart, leaving her so pale that the big fellow was alarmed.

"Take my arm, dear," he pleaded, "this heat is too much for you—or—or oh, Jessica, sometimes I think that you really do care for me a little!"

"I don't know, Mr. Earl, what I can have said to give you such an impression," the girl rebuked him icily.

The honest, doglike eyes looked more wistful than ever as their possessor said humbly:

"You've never given me a word of hope, but I suppose I'm a fool to imagine such a thing," he said bitterly.

He seemed so prostrate and dejected that Miss Grant relented.

"I do like you, Jimmy," she said softly, "and if you would sell that ranch and come East to live, perhaps—"

"But, dearest, that's impossible!" he protested. "Every cent I have in the world is tied up in the ranch, and I couldn't possibly get my money back at present. Don't you care enough for me, sweetheart, to be willing to rough it for a few years? The life isn't half bad, and as for danger from the Indians that is all nonsense."

"Nonsense!" the girl echoed indignantly. "How can you say so, Jimmy! It's not so many years since that terrible uprising of the Sioux, when Custer and his men were massacred."

"The red devils had a lesson then that they'll not forget in a hurry," Jimmy Earl said grimly. "No, dear, the days when any formidable uprising among the Indians was possible are gone forever."

"I don't care," she cried, "at the very best a ranch must be a dreadfully lonely place, and if you loved me, Jimmy, as you pretend, you'd never ask me to go to Montana."

At this juncture Mary Elizabeth, who had been listening to the controversy with deep interest, interposed scornfully:

"He said you were a princess, Miss Jessica, an' that your hair was pure gold, an' the beautifulest in all the world. But I told him it wasn't gold at all, but just red like mine, an' that you weren't a princess, but only just a girl."

In those days red hair was not as universally admired as it is at present, and Miss Grant regarded her ruddy locks as an affliction. It was no wonder, therefore, that her beautiful eyes flashed with sudden gratitude as she said shyly:

"It was nice in you to say that, Jimmy—and—and if you like you may come with me and be introduced to two of the very dearest old people you ever met."

The big fellow radiantly signified that there were few things in life that would afford him greater happiness, and again oblivious of Mary Elizabeth's very existence, they went their way together.

Mary Elizabeth, unaccustomed to

such treatment, was decidedly hurt, and a little later she reported to the Misses Dutton that Jimmy Earl wasn't a nobleman at all, and that the princess was nobody but Jessica Grant. And instead of taking his bride to an ancestral castle he wanted her to go out to Montana and be scalped by savages. And she said she wasn't going to do any such thing, an' then Jimmy Earl looked as if he was going to cry."

"Land o' Liberty!" exclaimed Miss Temperance. "If I'd known that feller was in love with a red-headed girl I wouldn't have wondered a mite—not a mite—at him losin' his appetite Red-headed girls always act like the old Nick when they're being courted, as me an' Jane had ought to know, seein' we was red-headed ourselves an' that both of us lost a good chanct to settle in life jest becuz we led our lovers such a dance."

"I wish't that pretty cretur could hear 'bout us, sister," quavered Miss Jane. "Mebbe 'twould save her sorrer ef she could know that when they've druve their true lovers away by their cantrips, their hearts ache jest the same's if their hair'd be'n brown or yeller or black"

Her voice broke and she hurried from the room in a vain attempt to conceal the tears that were running down her wrinkled cheeks

"There now," sighed Miss Tempy, "I hadn't ought to have brought up what's past and gone! You see, Mary Elizabeth," she went on confidentially, Jane's lover was killed in the war after they'd quarreled and parted It's harder for her than it is for me, becuz mine flew up mad an' married Harriet Jenks offhand, 'n' they've lived here right under my face 'n' eyes ever sence, 'n' when you see a man grow as fat an' red an' pernickity as Hiram Brown's got to be, you wonder if you'd reely enjy havin' him growlin' an' fussin' 'round the hull endurin' time, 'n' after mourning the loss of him for thirty or forty year you begin to suspicion best. But poor Jane will always see Johnny Wilson jest the way she see him that day he marched away lookin' so straight 'n' han'sum, with the stars 'n' stripes wavin' over him, 'n' the band playin' the 'Girl I left Behind Me.'"

Mary Elizabeth's eyes brimmed over. "I'll go an' tell Miss Jessica, right off, how bad she'll feel if she doesn't marry Jimmy Earl," she said.

"No, Mary Elizabeth, don't you do no such a thing," Miss Tempy commanded. "Lovers is queer, 'n' you might do more harm than good. Let 'em be for a little 'n' I'll look 'em over 'n' decide what's best to be done".

"Shall I bring 'em here so's you can see 'em, Miss Tempy?" the child inquired.

"'Tain't necessary," Miss Tempy responded serenely, "not while I've got two eyes in my head 'n' a winder to set by."

(To be conitnued.)

For the Southern Churchman.

The Light of the Glow Worm.

Beth Slater Whitson.

"I have such a little, little light," said a young glow worm to his mother, "it hardly seems worth while shining at all when you can only shine in such a small way."

"You are not the only one, my son," replied the mother glow worm, "who has thought that way. Many have gone through life refusing to keep their lights burning because they were but small ones, not knowing how far a tiny light, if bright and clear, can throw its ray across the darkness."

The little glow worm felt very much ashamed of his outburst, and when his mother flew away in the night, glowing splendidly, he followed, turning his own little light on as brightly as possible.

They flew slowly over a wide field, smelling of newly-turned earth through an orchard white and pink with bloom, and at last flitted lightly up and down over a lovely grassy lawn, until the little glow worm heard someone cry out joyfully:

"Look at the pretty stars, papa!"

"Those are glow worms," said another voice.

"But the little one is just like a tiny star," persisted the first voice.

And the little glow worm was so glad that he had not hidden his light.

"We'll fly home through the woods," said the mother glow worm, when it was time to go, "maybe we'll be able to light a traveler on his way. Suppose we go separate routes, little son," continued the mother, "then we might both be of service to someone."

They flew away on their different routes, and the little glow worm came at last to where the road forked, and he stopped to rest for a moment on the trunk of a great oak tree which stood beside the highway. He hadn't rested very long before a man came walking down the main road and halted near.

"I wonder which prong of the road it is," he said aloud. "It has been so long since I was this way."

Suddenly the little glow worm remembered that his light was out, and, turning it on, he glowed so brightly the traveler's attention was attracted. Coming closely, he looker at the tree. "Oh, yes," he said, "I remember now, we always went to the right of the big oak. Thank you, little glow worm, for showing me the way." And he strode away in the darkness, while the little glow worm flew home to tell his mother of the wonderful adventure which had befallen him.

"If your little light hadn't been shining," said the mother, when the little glow worm had told his story, "the traveler might have gone the wrong road and have been lost in the dark woods."

"I shall remember to shine, mother, wherever I go," said the little glow worm earnestly.

"Looking Indian."

Aunt Alice dropped a stick pin in the hall the other day and had hard work to find it. She hunted high and low, and even went down on her hands and knees and looked for it with a candle, but it was of no use. The pin was very small and insignificant, its value being rather that of association than of size or brilliancy. Finally Aunt Alice, after a last shake of the rugs, was about to give up the search, when her little nephew, Harold, who lives in the West, happened to come downstairs.

"Why don't you 'look Indian' for it?" he asked, when he knew what the trouble was.

And before Aunt Alice quite realized what was meant, he was down on the floor, his head and body lying sidewise, and just as nearly level with the carpet as possible. In this position his eyes quickly took in the whole floor surface.

"I have it!" he shouted; and, sure enough, right in the middle of the floor in so plain a place that the wonder was that it had escaped notice, was the missing stick pin. Harold then explained that "looking Indian" meant putting the head level with the ground in order to catch sight of the smallest object between one's self and the horizon.

"The Indian and plainsmen always do it," he said; "that is why they can always tell when anyone or anything is coming. But it works just as well indoors as on the plains; and whenever we lose anything in our home we just 'look Indian' and find it right off."
—Selected.

"I'll Pay You For That!"

This little parable by an unknown author teaches its own lesson:

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt the duck much; but the duck said: "I'll pay you for that!" So the duck flew at the old hen, but as she did so her wings struck an old goose who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so, her foot tore the fur of a cat who was just then in the yard.

"I'll pay you for that!" cried the cat, and she started for the goose; but as she did so, her claw caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat; but as she did so, her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried she, and she jumped at the sheep, but as she did so, her leg struck an old cow that stood by the gate.

"I'll pay you for that!" cried she; and she ran at the dog; but as she did so, her horn grazed the skin of a horse who was standing by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat the goose, and the goose at the duck, and the duck at the hen. What a fuss there was! And all because the hen accidentally stepped on the duck's toes.

"Hi! hi! What's all this?" cried the man who had the care of them. "You may stay here," he said to the hen; but he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold, the dog to the house, the cow to the yard, and the horse to his stall. And so all their good times were over because the duck would not overlook a little hurt which was not intended.

A little explained,
A little endured,
A little forgiven,
The quarrel is cured.
—Exchange.

Jack was looking over the dictionary and once he laughed aloud.

"Why are you laughing?" asked Dot. "Is your book interesting?"

"No, not interesting," answered Jack, "but amusing. It spells words so different from the way I spell them."
—Sacramento Union.

St. Paul's Boys' School Baltimore

Several vacancies for boys between eleven and thirteen years of age are being held for boys with good voices at St. Paul's Boys' School, Baltimore, Md. Board, tuition, and Christian nurture free. Address Headmaster, 8 E. Franklin street, Baltimore, Md.

That night he sat on the hillside and watched; only the silent stars came out to bear him company. Dan slept beside him, his nose between his paws. The next night he did the same, and the next. The fourth night he was glad to creep inside the wagon. The wind blew damp and cold from the east, and a drizzling rain set in.

He had some old magazines over which he pored for a while. Soon his eyes grew weary, and he was too sleepy to see the print. The sheep were huddled together in the shelter of the hill. He threw himself down, and soon forgot everything.

How long he slept he could not tell; something awoke him. He sat up and rubbed his eyes, trying sleepily to remember things. Then he crept to the end of the wagon and looked out. It was still raining but dawn was near; a hazy light illumined the east.

Dan stood near the wagon, his ears up, pointing toward a dark clump of woods. Andy saw nothing.

"The sheep! The sheep!" was his first thought. "Suppose they should run."

Once let them get started, and there is nothing can stop them. On, on, they will run, over briars and thorns, stones and stubble, until the leader falls exhausted or vaults over a precipice. Hundreds pile upon hundreds, until they lie smothered and dying.

In the old days at home, Andy read much Indian lore. It fascinated and held him, when his spirit would have rebelled against the weary, endless tasks on his father's little truck farm. Now as he stood watching he saw something move in the clump of woods. Seizing a piece of rope that lay on the ground he started on a run, crouching like an Indian, so as not to be seen in the dim light, or hiding for a second behind some tree. As he neared the woods he saw a horse, a fine, dark animal.

"Pshaw! Is that all I am running for?"

At that instant he saw the flash of a gun, and had only time to dodge behind a tall oak when a bullet whizzed by. Why had he not thought of the camp-mover's gun? All he had to fight with was a piece of rope and his own, strong arms. Could he but get near enough to wrestle, he had confidence in his strength and skill.

The firing ceased, but he could see nothing in the darkness. Perhaps the object was to get him away from the sheep so they might be stampeded. What a fool he was! Fool he might be, but he was no knave. Not a drop of coward's blood flowed in his veins. Had not his ancestors fought in the border wars? For he had Scotch in him as well as Irish, and those sturdy Highlanders knew not what fear was.

Now whatever was done must be done quickly. Aggressive as are the cattlemen, the sheep herders are, as a rule, the most submissive of men. They will submit to all sorts of indignities and never retaliate. Andy, however, was made of different stuff than most herders. His spirits ran high as he now watched for his opportunity. He crept out from the oak on all fours, and happily gained the shelter of another tree before another shot whizzed by.

His last run brought him quite near the poor animal that stood pawing the ground in fear and trembling. Not far away he observed a tall man, in cattleman's garb and a wide sombrero. The man was apparently amazed to find that it was only a youth who thus braved him.

A leer of malicious triumph was on his face. Nothing would be easier than to put this boy out of the way. He could then do what he pleased with the sheep.

But he counted without his host; Andy was young, but he was also wary. He did not intend to come too near until he saw a good opportunity, and so he hid behind the trees.

"Out wid ye, lad," cried the man, "ye need not fear!"

"Why then did you fire at me?" inquired the subtle youth, "and what are you doing here?"

"None of your business!" replied the man, advancing nearer, and once more raising his gun.

Like a leopard the tall, raw-boned Irish boy gave a spring, and landed the other side of the pawing horse; in less than a second more he had gripped the man with fingers of steel, and the two went tumbling over the hard, stony ground.

The cattleman was large and powerful, but in skill and agility he was not the match of the youth who had taken the wrestling prize at the County Limerick Fair.

Andy's strong, sinewy, young arms threw him hither and thither, now against the stump of a fallen tree, now thump on a rock at the edge of a ravine. More than once they were both in danger of being hurled over the high bluff. Again and again the man attempted to get at his gun, but this Andy prevented and finally he succeeded in wresting it from him, then, breathless and exhausted, the man begged for mercy.

"Let go of me," cried he, "you have made a big mistake; what do you want with a harmless horseman who has lost his way?"

Andy made no reply; he had the man tightly pinioned to the ground. Catching at the rope that he had fortunately brought with him, he quickly bound him hand and foot. This was not done without a struggle; several times he nearly got away, and he dealt Andy such blows that he bore the marks long after.

"You are the first sheep herder I ever saw fight," said the man, now completely cowed; "you are too good for such low down work. Come, loose me, and I will get you a job as cattleman where you kin work up, and be somebody. Herders are only scum of the earth. Come, boy, undo the knots, and I'll be a friend to ye."

Going back to the wagon, Andy returned with plenty of rope, and soon had the man tied securely to a tree, where he filled the air with most terrible oaths.

Three hours later he rode swiftly into the nearest town, a hard ride of many miles, and told his story to the town marshal.

"I'll bet my boots it's Tom Ritter, the outlaw, you have caught. He's stampeded more sheep than any man in the country, but he's never been caught at it. The sheep owners offered a big sum of money for his capture over a year ago; I hope he's the man, my boy, for you deserve a lot for your pluck."

Some weeks later great excitement prevailed in the old town of Lough, Ireland. Andy sent home money enough to pay off the mortgage on his father's little farm, and the "Goose hung high," in the simple Irish home.

Andy's letter was read and reread by his parents and numerous friends. He did not go into too many details.

"A cash sum was offered for the capture of a cattleman—a bad man—named Ritter. For years he had pestered the sheepmen. He hated the sight of sheep, and it is believed that many a poor herder met a sorrowful fate at his hands. My love of wrestling stood me in good stead, for without a gun he was not my match, and after a few good rounders I had him low.

"The money I send ye to fix up the auld place; it's been a sore pull on the dad, that mortgage. The bosses make a big fuss over me for what I done, but I don't see as it was much; I had the best of him after the first round. I've got a better job on the big ranch, learning to shear and bale wool. It ain't so lonely as the hills. Soon I'll send for little Bill.

"ANDY."

"He will be president yet!" said the mother.—Caroline Paul Webb, in The Young Churchman.

Andy, the Sheep Herder.

Andy looked down into the valley, then off at the lofty mountains.

"It's a foin land, all right," muttered he, "but a bit lonesome. Niver did I see puttier sights in me life than sits on them mountains, but I'd give it all for a sight of the mither and childer."

Two months had passed since Andy landed at Ellis Island; for a month he had been a sheep herder—a poor, lonely, solitary life; for companions only the stupid sheep and Dan, the dog.

The first twenty-five dollars he received seemed to more than compensate him for the desolate existence; compared with the poverty and wretchedness at home in Ireland, it appeared like wealth. Most of it he sent to the "mither" at home, and when his heart misgave him and his courage failed, he would take a scrap of soiled paper from his bosom, and scan it carefully.

"Dear Son": it began:—"The three-pound-ten you sent came like a God-send, may heaven bless ye! The father got the top-coat he needed so badly (second-hand at Hooligan's), the childer shoes; the mither, tea and sugar, and a bit o' the craythe to drink your health in, me boy. Tom Riorty happened in, an' Jim an' Willum (they seed your father get the letter from the post); and we had enough to treat them all. It must be a foin place, that Americy! All send greetin' to ye.

"Your fond and proud,

"MOTHER."

The homesick boy sighed as he folded the paper and slipped it back into his shirt. Many times had he read and reread it.

"Poor mither! She'll never know how hard it is! It's a foin land, but it isn't home. What's a body all by himself?"

In a small covered wagon on the lee side of the hill the boy slept, and cooked his lonely meals, kept his supplies and what clothes he possessed. Once a month the camp-mover came and hauled the wagon further up the valley, where the sheep could have fresh feeding grounds. The camp-mover was a silent man, with nothing but contempt for the poor, lonely sheep herder.

"If they were any kind of human creatures they would not herd sheep." This sentiment showed in his harsh, repellant manners and surly tones.

Nevertheless, his coming was an event, and Andy's eyes brightened as he saw him ride up. Few words passed between them as the wagon was changed and the supplies counted out.

The man glanced hastily up and down the valley, at the sheep nibbling the coarse grass, and then into the sunburned face of the boy.

"Have you a gun?" he asked abruptly.

"No!"

"Milligan's sheep were stampeded last night, and the herder shot."

"Who did it?"

"The devil, I guess!"

At the man's belt hung a brace of

pistols. It was a hard country, and human life of little value; much less than the sheep that nibble the grass on a thousand hills.

"I might leave you this—" pointing to a pistol.

"I don't want it," interrupted the boy; "I have me fist," and he bared his long, sinewy arm: "I won the prize at the County Limerick Fair."

The man's loud, derisive laughter echoed through the valley. "This isn't the County Limerick Fair, boy, nor do they come to such close quarters. There is deadly hatred between the cattlemen and the herders; do ye know it?"

Andy shook his head; beside the loneliness there was, then, this to contend with; his heart sank.

The man adjusted the stirrup as he spoke, and swinging the rein over his horse's head, with a leap was in the saddle.

Andy watched the horse and rider thoughtfully as they disappeared down the valley; as he turned toward the wagon he stumbled over the campmover's pistol lying on the ground.

"He thinks I may need it," thought the lad.

YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with **you,** my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make **you** write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active workingman, and, of course, from disease and starvation, was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has **in every instance** had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from **you.** No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you, simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 14-B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....
(Please write distinctly.)

Five-Minute Sermon.

Let us visit together a large museum in one of our cities. It is not very far away, but it is celebrated for its rich and varied treasures. There are beautiful statues in bronze and marble; fine paintings, and a wonderful variety of antiques, whose value is untold because of their historic association. Day by day multitudes throng the museum, and find delight in passing through its various rooms and galleries.

Among the caretakers of the place one woman might be seen every morning with her water pail and brush, scrubbing the floor on her hands and knees. One of the passing throng said to her recently, "How many beautiful things there are here!" It was a bow drawn at a venture, and it brought forth a striking and suggestive reply: "I suppose so, ma'am, if a body has time to look up." Her work was on the floor, and that work consumed her time and strength. To her it was only a working place, where she might earn so much money to buy the necessaries of life. Neither bronze figures nor wounded pictures made any great appeal to her, for she was absorbed in washing floors and earning her daily bread.

Many of us go through God's world in the same way. Solomon says that in God's Temple everything saith, Glory; yet many of us never heard that expression of praise. Still, "everything saith, Glory." The babble of the brook, the swish of the sea, the moaning of the wind, the rustle of the leaves, the chatter of the birds, in fact, "Earth's ten thousand voices swell the psalm of praise."

God gives us many things to enjoy, but not one of them is more delightful than the beauty and glory of color. To him who possesses "an eye for the beautiful," how rich are the finely blended color of the world. There is a shop in London where specimens are kept of all the silks made in India. The walls are covered with silken threads in gold, in red, in blue, in amber, until the swaying threads look like dissolving rainbows. It is a place of rare charm and many visit the shop to enjoy the feast of color. But who can appreciate the colors wrought in nature's great loom? The blue of the sky, the gold of the ripened grain, the crimson of the blood, the green tint of the sea, the blended colors of the rainbow; the reds, browns, yellows and purples of the forest leaves in the fall of the year; these are colors of such variety and magnificence that you are reminded of the banners of an Oriental army.

Go out to the parks, or to Shaw's Garden, and look at the wealth of color in the flowers of the field, and of the greenhouse. What a varied display in size, in shape, in color, and in fragrance. Who can describe the subtle charm of these evidences of the handiwork of God? "Great and marvelous are Thy works, Lord God Almighty, sought out by all them that have pleasure therein." It is a world for work, but it is also a world for observation and for thought, and God waits to teach all who are willing to be taught.

Joseph's coat of many colors, given to him by his father, is not worthy to be compared with the rich colors that our Father in heaven gives to all His children. Without doubt Joseph's coat was of a delicate substance, richly embroidered with threads of gold, and wrought with fine needlework; but it was little in size, and insignificant in color when compared with the blue of the heavens, the white fleece of the clouds, the green of the fields, the golden grain, and that marvelous display God gives us year by year in the varied fruits of the earth. Look at the watermelon upon your table last night; note its green outer coating, the white inner coating, the blood red meat with seeds innumerable black as ravens. It is a rare epitome of the Divine skill.

How many of us, like the woman in the museum, have not time to "look up." We do not see even "the stars in their courses." A thousand glorious things God makes to pass before our eyes, but our eyes are holden, and we do not see them. Let us make the prayer of the psalmist our own: "Open Thou mine eyes that I may behold wondrous things out Thy law."—Rev. Edmund Duckworth, in The Church News.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children.

Now, the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes, we shall say, "I will wait and see what good God will do to me by it, assured He will do it." Thus we shall bear an honorable testimony before the world, and strengthen the heart of others.—George Muller.

POPULAR EXCURSION TO JACKSONVILLE AND TAMPA, FLORIDA,

Tuesday, September 28th, 1915,

Via

SOUTHERN RAILWAY,

Premier Carrier of the South.

An unusual opportunity to visit Jacksonville, the Tourists' Mecca and the Gateway to the Land of Flowers, and Tampa, one of the South's most popular resorts.

Tickets honored on all regular trains, in first class coaches or Pullman sleeping cars, connecting at Greensboro, N. C., with special train leaving Greensboro at 7:30 A. M. Tickets will be good for return trip to reach original starting point not later than midnight of October 5, 1915, and will be honored on any regular train.

Round trip fare from principal points will be as follows:

From	To Jacksonville	To Tampa.
Richmond, Va.....	$9.50	$11.50
Burkeville, Va.....	9.50	11.50
Drakes Branch, Va.	9.50	11.50
Keysville, Va.....	9.50	11.50
Chase City, Va....	9.35	11.35
South Boston, Va..	9.00	11.00
Danville, Va.....	8.75	10.75

Proportionate fares from intermediate points.

For any further information, Pullman reservations, etc., call on nearest Ticket Agent, Southern Railway, or write,

H. L. BISHOP, D. P. A.,
Richmond, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.
Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

PRIEST-ORGANIST.

An unmarried priest, to act as organist and choir-master in a large city parish. Room and board and a comfortable salary. Reply to Smith, care the Southern Churchman.

BOARD, LEXINGTON, VA.

Historic and beautifully situated mountain town. Private home; choice location. Rooms en suite, with bath or single. Best references. Mrs. F. D. Mead.

POSITIONS WANTED.

WANTED BY A LADY OF EXPERIENCE position to teach in private family. Have had special Normal training. Catherine Gover, Round Hill, Va.

PARTIES SEPARATED FROM EDUCATIONAL advantages can have the services of an experienced teacher; care taken with younger pupils as well as otherwise. English, Music, Languages. Address 1114 Eleventh Street, Washington, D. C.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va

YOUNG LADY OF REFINEMENT DESIRES position as companion or nurse for invalid lady. Best references. Address Box 11, Graham, Va.

WANTED, A POSITION TO TEACH either private or public school by a high school graduate, holding a second grade certificate Will teach usual English branches and beginners in music Address Miss Louise G. Motley, Sharps, Virginia.

WANTED, BY A YOUNG LADY HOLDING a first grade certificate position to teach in public or private school. Willing to assist in care of children, sewing or household duties. References given and required Address "Woodville," Miller's Tavern, Va.

HIGH SCHOOL GRADUATE DESIRES private school. Usual English branches, Latin and algebra. No music. References exchanged. Miss R, Indian Neck, Va.

EXPERIENCED ORGANIST and choirmaster, young man, Churchman, desires situation in church or school. Best references. Have good position but desire to make change. Address, Worker, care the Southern Churchman.

POSITION WANTED—Companion or governess to child or nurse companion to lady; three years' experience and best references; bright and cheerful. Address, 185 Southern Churchman.

WANTED by a settled lady a position as companion. Only board in a pleasant family required. Miss L., Keswick, Albemarle Co., Va.

WANTED POSITION, by middle aged widow, companion, nurse for invalid, or to teach small children. Address, J. B. T., Nottoway, Va.

ORGANIST.

ENGLISH DIPLOMA, RECITALIST, EXcellent references, desires change. A. B., Southern Churchman, Richmond, Va.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.
ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:
"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Jones-Campbell: Rev. Thomas Walker Jones and Miss Sallie Mitchell Campbell, in Christ church, Roanoke, Virginia, Saturday, September 4th. They will make their home in Grenada, Miss., where Mr. Jones is rector of All Saints' church.

Mason: Entered into rest at Schenectady, New York, September 2, 1915, Helen Mason, widow of John Thomson Mason, of Baltimore formerly of Virginia. Faithful in every relation of life. "This woman was full of good works and alms deeds which she did."

JAMES N. BOYD.

At a meeting of the vestry of All Saints church held today, the following resolutions were adopted:

Resolved, That it is not often that a church is called upon to record the death of a member possessed of more sterling qualities than James N. Boyd, who entered into life on the 6th of September. 1915.

Mr. Boyd had been a vestryman of All Saints church since its organization more than 26 years ago. In all that time he had served the church with unswerving devotion. Endowed with sound business sense, his counsels were invaluable. He thought out a proposition thoroughly before he endorsed it, but when he had voted for it, he determined to see it through.

His faith was real. The truths of Scripture admitted of no question. Nothing on earth was more certain than God and Christ and man's accountability. And so he lived his busy, useful life as walking continually in God's sight and died with that beautiful resignation which so well becomes the Christian man. Brave in war, honorable in peace and calm in death, he sleeps in Christ awaiting a joyful resurrection.

The vestry of All Saints church, sitting in special meeting, would put on record the above minute and express their appreciation of their late fellow member and their sorrow at his loss.

Resolved, That the above resolutions be published in the Southern Churchman and the morning and afternoon papers of the city of Richmond and a copy of same be sent by the Register to the family of Mr. Boyd.

Vestry of All Saints Church,
Frederick S. Valentine,
Register.

Richmond, Va., Sept. 13.

Encouragement for the Unnoticed.

There is food for thought for all who serve, though in an unnoticed way. He that gives a cup of cold water in Christ's name shall not lose his reward.

There is something very beautiful in this promise. It teaches us that the eyes of the Master are ever upon those who labor for Him and try to do good. They seem, perhaps, to work on unnoticed and unregarded. The proceedings of preachers and teachers and missionaries and visitors of the poor may appear very trifling and insignificant compared to the movements of kings and parliaments, of armies and of statesmen. But they are not insignificant in the eyes of God. He takes notice who opposes His servants and who helps them. He observes who is kind to them, as Lydia was to Paul, and who throws difficulties in their way, as Diotrephes did to John. All their daily experience is recorded, as they labor on in His harvest. All is written down in the great book of His remembrance and will be brought to light at the last day. The chief butler forgot Joseph when he was restored to his place. But the Lord Jesus never forgets any of His people. He will say to many who little expect it on the resurrection morning, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink." Matt. 25:35.—Bishop Peterkin.

A Clogged Channel.

Out in Colorado they tell of a little town nestled down at the foot of some hills—a sleepy-hollow village. You remember the rainfall is very slight out there and they depend much upon irrigation, but some enterprising citizens ran a pipe up the hill to a lake of sweet water. As a result the town enjoys a bountiful supply of water the year around without being dependent upon the doubtful rainfall. And the population increased and the place had quite a western boom.

One morning the houewives turned the water spigots and no water came. There was some sputtering. There is apt to be noise when there is nothing else. The men climbed the hill. There was the lake full as ever. They examined around the pipe as well as possible, but could find no break. Try as they might they could find no cause for the stoppage. And as the days grew into weeks, people commenced moving away again. The grass grew in the street, and the prosperous town was going back to its old sleepy condition when one day one of the town officials received a note. It was poorly written with bad spelling and grammar, but he never cared less about writing or grammar than then. It said, in effect: "If you'll jes pull the plug out of the pipe about eight inches from the top you'll get all the water you want." Up they started for the top of the hill and, examining the pipe, found the plug which some vicious tramp had inserted. Not a very big plug—just big enough to fill the pipe. It is surprising how large a reservoir can be held back by how small a plug. Out came the plug; down came the water freely; by and by, back came prosperity again.

Why is there such a lack of power in our lives? The reservoir up yonder is full to overflowing, with clear, sweet, life-giving water. And here all around us the earth is so dry, so thirsty, cracked open—huge cracks, like dumb mouths, asking mutely for what we should give. And the connecting pipes between the reservoir above and the parched plain below are there. Why, then, do not the refreshing waters come rushing down? The answer is very plain. You know why. There is a plug in the pipe. Something in us is clogging up the channel and nothing can get through. How shall we have power, abundant, life-giving, sweetening our own lives, and changing those we touch? The answer is easy for me to give—it will be much harder for all of us to do—pull out the plug. Get out the thing you know is hindering.—S. D. Gordon's Quiet Talks on Power.

The Bible in War Time.

Letters have been received in London which tell of Russian officers buying Testaments for German and Austrian prisoners, of German civilians who purchase them for French and Russian wounded, of English hospital nurses who beg for them in Serbian for wounded Serbs in Nish, and in the Arabic dialects of Tunis and Algiers for wounded African soldiers in France. At Petrograd the press of the Holy Synod has for months been kept busy, not only in providing the Bible Society with Testaments and Gospels for the Red Cross hospitals in Russia, but also in supplying large editions for distribution by army chaplains among the soldiers of the Tsar. Already the British Bible Society has provided more than a million and a half volumes of the Scriptures in a score of different languages for the armies of friends and foes alike.

These extraordinary undertakings have in no way reduced the society's normal service, and since the war began word has come to the Bible House of the translation of the Gospel into six languages in which it has never been printed before."—The London Times.

"The Epistle of Christ." Does the Christian realize just what this means? An epistle, a letter, is the means of carrying the thoughts, of expressing the will of the writer to another. The Christian therefore is to carry the thoughts of Christ to others, to show to others what is Christ's will concerning men. We are all "epistles read of all men." What do men read in us? Do they find our lives a clean sheet on which only the clearly written message of Christ to the world is found? Or do they see this message so interlined and over-written with the messages of Satan and so blurred and smeared with the mut of sin that Christ's message cannot be read?—Exchange.

The Religion of the Home.

In the patriarchal days the relationship of the family to God was maintained and perpetuated through the priesthood of the head of the family. He it was who sustained the family devotions and made sacrifices to God in intercession for himself and his dependents. This relationship of the head of the house to the various members of the household on the one hand and to God on the other was perpetuated through the whole history of Israel. The Christian dispensation was not in any way to supplant the father of the family as the household priest, but rather is the husband declared to be the head of his family and, in consequence, to take upon himself those religious duties which were so well-known to the Jewish father. The present condition of the household life has practically eliminated the office of the household priest and because the priesthood of the home has been destroyed, the altar is torn down and the family has lost its sense of religious unity at the best, and, in many instances, as sheep without a shepherd, is uncared for and lost to the Church. This is an alarming condition and will account for much of the irreligion of the community and the lack of high moral sentiment which is necessary to sustain the laws and ordinances within the government of the town or State.—Bishop Capers, Council Address.

We learn to know heavenly wisdom as the child learns to know earthly wisdom. The father does not say: Wait until you understand my commands, until you are old enough to know that they are reasonable, and so soon as it becomes clear to you that I am asking what is proper, then obey. How utterly unnatural such a method of training children! But no, the father says, "Here is the path, walk thou in it," and when the child grows older, it has learned a wisdom which books do not teach. In religion, we begin where the child begins, and there is a world of wisdom in Christ's words which escapes only too many. "Except ye become as little children, ye can not enter the kingdom of God." God treats us as children. The king upon the throne, the scientist in his laboratory, the professor in his study, the judge on the bench, the statesman in the halls of legislation must all begin where the child begins. God must deal with men as with children. Believe, obey—then ye shall know.—Exchange.

Not Work, But Worry That Kills.

Work is the natural, or, as physicians say, the physiological means for the development of our nerves and muscles. It is absolutely essential to their health and growth, but when work is carried to an extreme and the nerves and muscles become exhausted, then worry sets in, and it is the worry that kills.

Physicians tell us that the human body is like a delicate machine. If the oil on the bearings is exhausted, friction develops, which if not promptly relieved, will soon wear out the working parts and wreck the machine. So when you find that your physical or mental work is becoming burdensome; when you are worrying more than you are working, it is a good sign that your nerves and muscles need a little more lubricant.

According to Dr. Hollingworth, of Columbia University, the caffein contained in coffee, tea and Coca-Cola acts in the nature of a lubricant in relation to the nerves and muscles, enabling them to respond more easily to the will. A similar view is expressed by Dr. Schmiedeberg, who is generally regarded as the world's leading authority on such matters. Speaking with special reference to the refreshing qualities of Coca-Cola, Dr. Schmiedberg says, "Caffein is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Discussing the wholesomeness of the caffein beverages, coffee, tea and Coca-Cola, Dr. Schmiedeberg says, "This character of caffein action makes plain that these food materials do not injure the organism by their caffein content and especially do not, by continued use, cause any form of illness."

Coca-Cola is a modified and improved form of coffee and tea. It resembles them in that it owes its refreshing qualities to the presence of caffein which it contains in approximately one-half the quantity that is contained in tea and coffee. It differs from these beverages in that it is carbonated, is flavored by a combination of ripe fruit extracts and is free from tannic acid. In the latter particular it is distinctly superior to the other caffein beverages, especially when they are improperly prepared, for the acrid taste and objectionable effects that are sometimes noted by those who use tea and coffee are due to tannic acid.

Desiring that the public shall know and understand the composition and quality of their product, the Coca-Cola Company has published a booklet containing the expert opinions of the world's leading authorities. Write for a copy. Read it carefully and understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's great problem of fatigue. A copy may be had free by addressing Messrs. Jacobs & Company, Clinton, S. C.

We are wont to say that what we have is our own, and we can do with it as we please. The Psalmist evidently did not understand it thus, for he said: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." If we belong to God, what we possess must be His also; and we should not boast of our right to do as we please with it. "Honor the Lord with thy substance" is the rule by which we are to determine how to appropriate what we possess.—North Carolina Christian Advocate.

Some one tells of a noted violin maker who always went into the forests himself and chose his violin woods from the north side of the trees. Is not this a precious suggestion to those living in the north rooms of the school of experience, working out the problems of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity? Be of good cheer, beloved! The work of the world is being done by those toughened in the storms of life. God knows where His choice bits of timber grow.—Record of Christian Work.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Our Thrift Club

For Boys and Girls.

A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

"Go ye therefore, and make disciples of all the nations" was a big commission to give eleven men, no one of whom had been outside the narrow bounds of Palestine. They knew little about the size of the world but were doubtless conscious of the authority of Rome which was not favorable to them and of the powerful organization of the Judaistic Church which was bitterly opposed to them. However, this commission came after the resurrection when their faith had been established and they were ready to undertake any task believing that all things were possible through the power of their leader who was victor over death. The daring of those Apostles becomes more amazing to us as we gain an enlarged vision of the world and learn how deeply entrenched is sin. But they undertook the task and they were able to inspire their followers with their same daring, until every nation has been reached, to some degree at least, by those who would disciple the world. The task is not accomplished, however, the way has just been opened for the greater discipling. Not alone have the barriers in foreign lands been largely broken down, but our eyes have been opened to the need of increased missionary efforts in our great cities, rural communities in the East and frontier towns in the West. Never were the beckonings for the gospel so multiplied as to-day and never was there a greater call for money and consecration for the immediate discipling of the world.—Exchange.



SOUTHERN RAILWAY NEW TRADE MARK.

The Southern Railway Company has adopted a new and attractive trade mark as shown above. The design "SR" is symbolical to the name of the road and the wording "The Southern Serves the South" is suggestive of the many lines operated by the Southern Railway throughout all of the States south of the Ohio and Potomac and east of the Mississippi rivers.

There is hardly a city or town of importance throughout the entire South that is not connected with the balance of the South, either directly by the Southern Railway's own trains or by sleeping car lines over other roads in connection with Southern Railway, via some adjacent junction point. On this account the title "The Southern Serves the South" was adopted as being appropriate.

Southern Railway spends about $200,000.00 a year in advertising and a great deal of this advertising is done in the Northern, Eastern and Western sections of the country, so as to attract people into the South, and on all of this advertising matter this trade mark will appear hereafter.

Speaking of the relief work done by our American Church in Paris and its rector, Dr. Watson, Mr. H. H. Herr, editor of the Indianapolis "Times," writes: "Before the things which I saw every criticism I have ever harbored against the Church fell away, and it thrilled me to think that it remained for an American Church, though not of my denomination, to give the American flag a new meaning in France."

For a Confident Spirit.

Almighty God, Who art the only source of health and healing, the spirit of calm and the central peace of the universe; grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy besetting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.

Jesus said to His disciples and through them to us, "Ye are the salt of the earth," "Ye are the light of the world," and, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost part of the earth." If, therefore, Christianity will observe these three statements and awake to its privileges and prerogatives, it has the means in its hands by which it may speedily conquer the world and lead all men to accept Christ as the world's Redeemer.—Advocate.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.
TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A.M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.
English Silk Stoles, plain $3.00
" " " simple crosses embroidered .. 4.00
" " " elaborate crosses 5.00
" " " hand embroidered, $8.00 upward
"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,
Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.
REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.


GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.


Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Meditations

Immortality is a present possession. —Abbott.

When great thoughts control the mind they lift up all humble thoughts.

It is a man's business to be sure he has sound beliefs and a right basis for them.—E. B. Allen.

We do not prove the truth of Christianity as we do a problem in mathematics; or as we prove that the earth revolves around the sun, or as we prove the orbit of a planet. We prove its truth in the same way that we prove that water quenches thirst—by drinking it—or that food satisfies hunger—by eating it.—Selected.

Just in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with improbabilities or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the word of God, because faith needs nothing of the kind.—Exchange.

It was a very humble Christian whose life was so fragrant that another dark, ignorant woman was compelled to kneel down by her scullery sink and pray, "O, God, if that is being a Christian, make me one."

In one wonderful prophetic utterance the mother's strong consoling tenderness is taken up by the Eternal Himself as the only worthy image of His own. He clasps to His infinite heart the tired and broken hearts of His human children. And lo, an ineffable maternity is found to live and breathe and burn in the depth of the Almighty Father's love: "As one whom his mother comforteth, so will I comfort you."—Bishop Moule.

The true patriarch rejoices when his country fulfils its office for other nations, and not when it brings them under its yoke.—Bishop Westcott.

Men will never get into the kingdom of God by reading, thinking, studying, inquiring, talking, or fighting about it—they must be born into it."—Spaeth.

The faith that survives delay is the only faith worth striving for and possessing.—Christian Advocate.

Christ's conquest is a complete one; the intellect, the affections, and the will are all brought under subjection. The new recruit delivers himself over body, soul and spirit. He is not his own, and he rejoices that he is not.—Exchange.

It is a point of Christian courage, in which we are most of us sadly wanting, to do the right thing, when we know it, at once; not to stand parleying and doubting about it, but to strike our blow at once, like a valiant soldier, who knows what his commander expects of him and what will most baffle his enemy.—Keble.

Our object in life should not be so much to get through a great deal of work as to give perfect satisfaction to Him for whom we are doing the work.—W. H. Aiten.

MEDITATIONS.

The love of God is like an atmosphere embracing all things, like a boundless sea upbuoying; and none who trusts himself, serene, to His sustaining strength, can sink. Feeling beneath the Everlasting Arms; feeling above the brooding wings of love.—H. H. Yeames.

The only question which we have to ask when the vision of a great enterprise rises before us is, is it the will of God? What is required of us is that we should yield ourselves gladly to be borne forward by the divine current which moves about us.—Bishop Westcott.

If I but knew the meaning of my spiritual instincts, I should see that my love, however weak and feeble in degree, has for its only satisfying object the all-good, the all-beautiful, the all-true God.—George Tyrrell.

Jesus, who hast made Thine own the cause of all who suffer wrong, make me find room in my heart for the poor and the oppressed, the sick and the suffering, that so I may find room in my heart for Thee.—From "Prayers for the City of God."

Christ is near us here and now, the light of all our seeing, the ever-present, inexhaustible fountain of spiritual life and strength. If we do not realize His presence the hindrance is not in Him, but in ourselves. The eye of the soul may be darkened to the heavenly light, the ear dulled or deadened by the tumult of earthly passions to the heavenly voice. But He is never far from any one of us, the divine element of His presence surrounds us, even when in our hardness and coldness we know and think not of it, like light rippling around blind eyes, or sweet music seeking entrance into deaf ears; and nothing but our own moral opacity and dullness hinders it from penetrating and suffusing our souls.—John Caird.

Discouraged by the work of life,
Disheartened by its load,
Shamed by its failures, or its fears,
I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.
—S. Longfellow.

Which will go the farthest—my entire income, used for my own purposes, or, nine-tenths of my income with the blessing of the Lord upon it?

Personal Notes

The Reverend William Curtis White, rector of St. Paul's church, Aurora, New York (diocese of Central New York, has accepted the rectorship of St. James' church, Macon, Georgia (diocese of Atlanta), to begin his new work October 1st.

For the present the address of the Rev. Roger A. Walke, missionary to Japan, is Church Missions House, 281 Fourth Avenue, New York City.

On September 6th Bishop William Crane Gray, late of Southern Florida, celebrated his eightieth birthday. Gifts, letters and telegrams of love and congratulations came to him from all parts of the country, which gave the Bishop great pleasure.

The Rev. Charles B. Scoville, who recently resigned the charge of All Saints' church, Millington, New Jersey and of St. George's church, Vailsburgh, Newark, will enter upon his duties as vicar of St. Bernard's church, Bernardsville, New Jersey. The Rev. Thomas A. Conover will remain in charge of the Bernardsville parish and several mission stations.

On Sunday, September 5th, the Rev. Henry V. B. Darlington entered upon his duties as rector of St. Barnabas' church, Newark, New Jersey.

The Rev. Richard J. Morris, who resigned as rector of the Church of the Epiphany to become Assistant Secretary to the Bishop and assistant to Dr. Hodge, at the Church of the Ascension, should be addressed at The Church House, 1129 Walnut Street, Philadelphia.

The Rev. George W. Hurlbut has been called to the rectorship of St. Bartholomew's church, Hempstead, Texas.

The Rev. W. W. Jennings, of Cairo, New York, has been elected rector of the Church of the Epiphany, Rochester, New York.

The Rev. Henry M. Saville has returned to his parish, the Church of the Ascension, Waltham, Massachusetts, after being absent for a year.

Bishop and Mrs. Restarick, of Hawaii, are on a visit to Japan, and it is hoped that the trip will benefit the health of Mrs. Restarick, which has been indifferent for some time.

Ordinations.

On September the 9th, in Holy Rood church, New York City, the Bishop of Newark, acting by request of the Ecclesiastical Authority of the diocese of Colorado, ordained the Rev. William Pringle, Deacon. He was presented for ordination by the Rev. T. C. Johnson, of Brooklyn, and the preacher was the Rev. Paul R. Fish, of the diocese of New York. The rector of the parish, the Rev. Stuart Crockett, and the Rev. E. C. M. Tower, of New York City, assisted in the service. Mr. Pringle has been for sometime in charge of work at Ringwood Manor in the northern part of the diocese of Newark.

FINANCIAL

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The Joy of Acquaintance With God.

The strong note of the early Church life was the joy of Christians. Nowadays it too often seems as if religion were a burden to be carried. In the old days it was the arms of God that carried believers as if on eagle's wings. This contrast is heightened all the more by contrast of circumstances. Perhaps nearly a majority of Christians fifty years after Calvary were slaves, subject to compulsion and indignities and with little hope of comfort or worldly success. Yet the impression they made upon their generation was that of people who were in possession of a great and overflowing joy. They went joyfully about drudgery. They sang hymns in the prison at midnight with backs sore from the whip. They went to their death like those who saw a heavenly vision. A company of such happy Christians in every village and city would simplify the problem of evangelism. This joy was so strange in that old weary Greek and Roman world that men were attracted to Christianity by it as the iron filings are attracted by the magnet. It brought many a sorrowing man and woman into the fold to experience the joy of loving acquaintance with God.

"As did the prophets, as did the Christ, let the churches once more lift their mighty voice in a cry for spiritual regeneration and revolution. Let them reason once more of "Righteousness and temperance and judgment to come," and it is just possible that the world, like Felix of old, will cease to yawn and begin to tremble."—Atlantic Monthly.

JOIN THE
American National Vacation Club
INCREASE YOUR EFFICIENCY BY ENJOYING A VACATION. OUR VACATION CLUB will help you accumulate the necessary money.
Open For Membership.
AUGUST 30TH TO SEPTEMBER 15TH.
WATCH THE PAPERS. CLASSES 25c, 50c, $1.00 or $2.00 per week.
THREE PER CENT. INTEREST PAID ON THESE DEPOSITS.
THE AMERICAN NATIONAL BANK,
of Richmond, Virginia.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., SEPTEMBER 25, 1915 No. 39

Guardian, Executor — Administrator, Trustee

RICHMOND TRUST & SAVINGS COMPANY

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J & R LAMB Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D., Dean.

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

S. HILDA'S HALL

A School for Girls, CharlesTown, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and view.
Mrs. Elizabeth May Willis, B. P., Principal. Box 318.

HERNDON SEMINARY, Herndon, Va.
A select home school, in Northern Virginia. Moderate terms, careful training and refined surroundings. Open for classes all the year.
Apply to THE MISSES CASTLEMAN, ASSOCIATE PRINCIPALS.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

Virginia College

(JUNIOR)

For Women Roanoke, Va.

One of the leading schools of the South. Modern buildings. Extensive campus. Located in Valley of Virginia, famed for health and beauty of scenery.

Elective, Preparatory and College Courses
Music, Art, Expression, Domestic Science

under the direction of European and American instructors. Students from 32 States. Supervised athletics. For catalogue address

MATTIE P. HARRIS, President
Mrs. Gertrude Harris Boatwright, Vice-Pres.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Gunston Hall

1928 Florida Ave., Washington, D. C.

School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art, Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

Stuyvesant

A School of the Episcopal Church.

Home influence and surroundings. Individual instruction in classes, and personal supervision. Send for catalogue.

EDWIN B. KING, M. A., Headmaster,
Warrenton, Va.

"The Holy Catholic Church."

By Bishop Ken.

I believe, O blessed and adorable Mediator, that the Church is a society of persons founded by Thy love to sinners (St. Luke 11:11-13), united into one body, of which Thou art the head (Col. 1:18), initiated by baptism (St. Matt. 18:10), nourished by the Eucharist (St. Matt. 26:26), governed by pastors commissioned by Thee, and endowed with the power of the keys (St. Matt. 18:18), professing the doctrine taught by Thee (Acts 2:42), and delivered to the saints (St. Judge 3), and devoted to praise and to love Thee.

I believe, O holy Jesus, that Thy Church is holy, like Thee its Author; holy, by baptismal dedication; holy, in all its administrations, which tend to produce holiness (II. St. Tim. 2:19); and though there will be always a mixture of good and bad in it in this world (St. Matt. 13:24, 25), yet it has always many real saints in it; and, therefore, all love, all glory, be to Thee.

I believe, Lord, this Church to be Catholic or universal made up of the collection of all particular churches; I believe it to be Catholic in respect of time, comprehending all ages to the world's end, to which it is to endure (St. Matt. 28:20); Catholic in respect of all places, out of which its believers are to be gathered (St. Luke 16:15); Catholic in respect of all saving faith, of which this creed contains the substance, which shall in it always be taught (I. St. Peter 1:3-5); Catholic in respect of all graces, which shall in it be practiced; and Catholic in respect of that Catholic war it is to wage against all its ghostly enemies for which it is called militant. Oh, preserve me always a true member of Thy Catholic Church, that I may inseparately adhere to Thee, that I may always devoutly praise and love Thee.

Glory be to Thee, O Lord my God, who hast made me a member of the particular Church of England, whose faith, and government, and worship are holy, and Catholic, and apostolic, and free from the extremes of irreverence or superstition; and which I firmly believe to be a sound part of Thy Church universal, and which teaches me charity to those who dissent from me; and therefore, all love, all glory, be to Thee.

O my God, give me grace to continue steadfast in her bosom, to improve all those helps to true piety, all those means of grace, all those incentives of Thy love. Thou hast mercifully indulged me in her communion, that I may with primitive affections and fervor praise and love Thee.

Our feelings have been implanted in us by God to be instrumental in our salvation. Let us beware how we play with them; for to play with our feelings is like playing with fire. And let us remember that excited feelings are not a proof of religious earnestness. The only proof that we are in earnest about our religions is that when our feelings are deeply stirred, our life is changed for the better; and that whatever our feelings may be, we are walking in the way of God's commandments. —Rev. S. P. Dulany, D. D.

True Preaching.

The dean of Canterbury recently delivered an address to theological students and gave them some advice which was particularly appropriate to the subject of modern preaching. He did not know why one class of men should claim the right to compel other people to listen to them for thirty minutes while they discoursed on every subject under the sun, for the people were often better judges of these things than the clergy. Congregations come to church as sinners who know that they are not what they ought to be and wish to be better than they are. They come to hear the gospel and by the grace of God to be helped to do what is right, and the dean forcibly pointed out that this help must necessarily be placed in the background if clergymen discuss questions of politics, literature and sociology. For the purpose of bringing about right conditions and creating true Christian preaching, Dr. Wace dealt dealt with the duty of Bible study as the one way in which preachers might get into the true atmosphere of their calling:

By devoting time and thought to the New Testament it is possible to live in the thoughts and spirit of our Lord and His apostles, and a man who does this carries with him into all his work some of the radiance of Divine love and sympathy. The English Reformers recognized this, and in their ordination service a place is given to Holy Scripture that it did not possess in the Mediaeval Church. Much of the shallowness of present day preaching, and a great deal of its ineffectiveness, arise from the ignorance of the preachers of the message of the Bible, which is the sole source of our knowledge of the life and teachings of our Lord and His apostles. Whether for the preacher's own spiritual life or for the proper teaching and inspiration of his hearers, nothing can make up for daily, definite and direct study and meditation of Holy Scripture.—Canadian Churchman.

The Yoke and the Burden.

When Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you . . . my yoke is easy, and my burden is light," He was talking of the bearing of burdens, not of the pulling of plows or laden carts. He saw before Him the porters at the city gates, not the oxen in the fields. He was at the time engaged in preaching in their cities, where He had gone from the country. He was talking of the grievous loads which the Pharisees were laying upon those who sincerely desired to have a way of life, or perchance to souls which were stricken with a sense of sin and had not yet found a way of peace. He invited these overladen souls to put off the yoke and its load which the Pharisees had put upon them, and to take instead His yoke, which would not gall them and in which He would place a load which would not be past carrying comfortably.

The fact that our familiarity with the word "yoke" is solely in connection with oxen tends to obscure the Lord's meaning and the beauty of His figure of speech. Indeed, the picture which is sometimes drawn, even in admirable commentaries, of Christ and the believer "yoked together," in a team carrying a yoke that fits over the necks of both, and making a wonderful companionship in Christian work, rather excites a smile than points a lesson. It, too, is drawn from our familiarity with that faithful animal the ox. In Holland or Belgium one would have an entirely different conception of our Lord's meaning, a different mental picture. In the streets and market places of those countries one will every day see men, but especially women, wearing a "yoke," and they actually call it by that or a similar name, from which are suspended very heavy loads. They are never seen trudging along "yoked" to any animal and pulling an overloaded cart. In Jerusalem, Nablous, Hebron, Damascus one will see to-day the very picture that was before our Lord's eye and mind, even more vividly. At the gates of those Eastern cities scores of porters are always arriving, waiting, loading, moving away. They are to take from the camels or carts that cannot go into the narrow lanes that are called streets the merchandise or produce that must be carried in to the bazaars. Each porter has his "yoke," or frame, upon his shoulders and back, and upon this yoke or frame a huge load is placed. The load is sometimes amazing to one not familiar with the scene. The poor man bearing it is almost crushed down beneath its weight. He bends under the load, he groans sometimes like an overloaded camel, almost tottering he makes his way through the gate and into the city's streets. The yoke is hard and harsh, and his shoulders are galled or even gashed. It is a hard, wearing life, and the term of it is never long. No work is so trying, so hard, so menial.

Our Lord saw this every day, as one will see it still in the East. It illustrated with marvelous completeness and vividness the spiritual conditions that were prevailing. He saw men struggling under the heavy load that the Pharisees had placed upon them. He saw men crushed down by the weight of their own guilt but trying to lift and carry their load. He offered a better way. He would not absolve them from duty and a certain measure of effort, but He would substitute something that would be easy, comfortable, that would not gall or bruise or wound, a yoke that would be restful rather than burdensome, with a burden laid in it that would be so light that they might go joyfully instead of groaning upon their way. So He exclaimed, pointing to the porters and their yokes and burdens, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Presbyterian of the South.

The Give-Away Purse.

One day I started out to collect money for a local charity. The task was not an easy one, because, being limited in funds myself, I was conscious of the strain upon other women from whom I was soliciting. Only housewives who have no money allowances (and there are still many of them) can appreciate the distress occasioned by the call to give when they have nothing with which to meet the demand and no preparation has been made for the occasion.

My third visit was a delightful surprise. My hostess said instantly and cheerfully: "I can give you just fifty cents, as that is what is in my give-away purse. Out of every bit of money that comes into my hand I put away a tenth," she explained. And then followed a talk upon the vital subject of giving.

"Systematic giving has been preached from the pulpit over and over again," I remarked, "and it sounds just as hopeless and impossible to-day as it ever did to us women without a regular allowance; but you seem to have escaped from the wear and tear that this condition of things brings. How is it managed?"

"There is just one way, and that is to put aside a portion of every bit of money that comes your way. It may seem a little, and it may seem impossible to spare it from many needs; but do it, and the result will be surprising. In the first place, it settles the question. There is no more wondering how much one can do. It is there; it is something, and our responsibility ceases. It works equally well for the woman who has much to give and the one who has only a pittance. It is a creditable giving in either case. Make it a business proceedings and stick to it. If we remember that it is God who gives the increase and that we are dependent upon no other source of supply, we can give our part without apology or explanation. To exercise our independence in the matter of giving is our right and privilege."

O the relief of it! I started that very day, and I have proved that the principle of the widow's cruse is still in operation; that the tenth can be spared and that the peace of mind which the system brings is past all calculation, for the singular part of it is that when the money is once in the give-away purse one loses all sense of possessing it personally and can part from it with the greatest ease.—The Congregationalist.

A New Missionary Hymn.

Awake, awake, O Church of God!
Comes now to thee the call
Of Christ, thy Lord, who bids thee on
Till every foe shall fall.
What though the hosts of darkness stand,
Their last fierce battle make?
The Victor, Christ, He summons thee;
O Church of God, awake!

O Church of God, lose not the day,
That now has come to thee;
A world, awaking from its sleep,
Is waiting light to see.
On heathen altars fires burn low,
Forsaken temples are;
Now, now advance, let idols fall,
And Christ be known afar.

The fathers heard; they followed fast,
And eager met the foe,
The prison's chain, the dungeon's gloom,
And drank the cup of woe.
With faith-cleared eye they saw the Lord,
The meaning of His cross;
For mankind's sake, for Jesus' love,
All things they counted loss.

The toil and labor of the years,
Let these not be in vain;
Haste, reap where others sowed in tears,
And weary served in pain.
Thy sons, thy daughters ready are
To dare for Jesus' sake;
O golden hour! What call is thine!
O Church of God, awake!

—Rev. Wallace I. Coburn.

What a great blessing is a friend with a breast so trusty that thou mayest safely bury all thy secrets in it. Whose conscience thou mayest fear less than thine own. Who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor, and whose very looks give comfort to thee.—Seneca.

The **PRACTICAL Four-Year Lesson Course** is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive; (2) it gets the home work actually done; (3) it is easy to teach.
Samples on request.
THE PRACTICAL PUBLISHING CO.,
P. O. Building, Westfield, N. J

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., SEPTEMBER 25, 1915. Vol. LXXX. No. 39

EDITORIALS

LAYMEN'S MISSIONARY MOVEMENT.

Five years ago a growing sense of responsibility on the part of earnest laymen throughout the Protestant churches of our country produced the remarkable campaign of the Laymen's Missionary Movement which is still remembered. In about one hundred of the principal cities of the United States meetings or conventions were held, lasting from two to four days, at which the subject of Christian missions for the whole world was presented. The work was done wisely and well. Many thousands of Christian men whose knowledge of this divinely given enterprise had been most vague, and whose interest in it was consequently but languid, were informed and awakened, and the missionary cause received an impetus and was granted a recognition which has proved in a large degree to be permanent.

It was wise, of course, that this campaign should not be too soon repeated. Its aim had been not to create a transitory enthusiasm but to produce abiding results in the convictions and purposes of thinking men, and time was needed that its fruits might ripen. The organization of the Movement has, however, remained and much effective work has been done to stimulate the interest of laymen in the missionary work of the churches and to secure the ground already gained. But time moves on with its changes and opportunities and now seems ripe for another campaign on the same lines. Within a few weeks it will open in the west and north and during the winter and early spring will be conducted at seventy-five or more of the centers of population, covering more or less the entire country.

Luckily this is a movement in which all good Churchmen can unite without objection or criticism from any quarter. The House of Bishops in 1910 appointed a Committee to convey the assurance of their sympathy and good wishes for the movement and "to be a Committee of Counsel and Advice to Churchmen and other workers in this Movement who may desire their aid," at the same time expressing themselves as follows:

"Resolved, That the House of Bishops puts on record its admiration of the results accomplished by the Laymen's Missionary Movement, and its earnest desire that the principles embodied in the Movement may abide, prosper, and prevail, to the breaking down the kingdom of sin, Satan and death and to the enlargement and upbuilding of the Kingdom of Christ our Lord: to the deepening of love and devotion, and the uniting of all Christians in faith, charity and worship."

The General Convention also, in joint session, requested the Board of Missions "to continue its effort to enlist the cooperation of laymen in the Church's missionary work through the Laymen's Missionary Movement, and in such other ways as the Board may deem best."

In the current number of the Spirit of Missions we are told that plans are being formed for a large participation of the forces of our Church in the present campaign. More adequate preparation for the coming of the conventions in the various cities will be attempted, and definite plans made for following up in some practical way the results gained. In this necessary work, we understand, the Provincial Secretaries will be largely engaged during the coming season, but they can be in but a few places to assist and advise. The success and permanent value of these conventions will depend most largely upon the local laymen who have felt the touch of this missionary awakening and are in sympathy with its object. A wide door of opportunity will be opened to them and an occasion to make their influence felt strongly and effectively in a great cause. The full force of their personality and all the weight of their social position and business standing may be engaged to speed the onward march of the King's hosts and to gain loyal recruits to His colors. Their ripest intelligence, their most practical common sense, their most strenuous personal endeavors may all be spent efficiently and to the highest end in connection with this movement. Upon the consecration and expenditure of these, under the Divine blessing, will depend in great degree the full and abiding success of the coming conventions.

One problem that should early and continuously engage the attention of these promoters of the Laymen's Missionary Movement is that of extending the power and influence of the conventions to the smaller cities and towns and even the country places in the large districts round about. What are seventy-five conventions in the vast area of the United States! New York will have six, Pennsylvania five, Texas three, Tennessee two. But Maryland will have but one, Georgia one, Virginia one, and so of most of the States in the south and west. It seems to us that every local committee should have distinctly in view not only how to make their convention a success but how to multiply the good accomplished and extend its echoing call from place to place. To this end the attendance of selected laymen from other cities and towns should be secured, who would form local committees of arrangements for conventions in their own communities, the speakers to be furnished, in part at least, from the large convention city. The lack of some such plan as this prevented the full effect of the great campaign of five years ago from being felt. Men did not realize then the force to be generated at these great gatherings assembled in the name of Christ to hear His call and to learn the greatness and the promise of the world-wide missionary enterprise, and so were not prepared to take full advantage of it. Larger counsel will prevail this year, we doubt not, and more effective means be adopted for carrying the impulse of a great movement "to the next towns also" as a beginning of renewed missionary activity.

My life is so strangely free from all trial and trouble, that I cannot doubt my own happiness is one of the talents entrusted to me to "occupy" with, till the Master shall return, by doing something to make other lives happy.—Charles L. Dodgson.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

MELCHIZEDEK AND MISSION-PREACHING.

Mr Editor: The prospect of a Nation-Wide Preaching Mission, so ably urged by the Rev. Dr. James E. Freeman, should inspire every churchman to dare and to do. A world-crisis challenges our Christianity; widespread indifference toward religion accuses the Church, rightly or wrongly, of manifold sins of omission. We will, therefore, welcome a campaign from ocean to ocean, which shall sweep as the breath of the Lord over the valley of dry bones, and set the whole Church upon its feet again as an exceeding great army.

To accomplish so grand a result, of course, we must plan a whole-hearted apostolic campaign which will **literally** follow Christ. His various titles suggest the far-reaching character of His mission among men. The one name and office peculiarly appropriate to our present day is emphasized in the epistle to the Hebrews: "A high priest for ever after the order of Melchizedek." In chapter 7:2, we are told the significant meaning of this name: "First, King of Righteousness, then, King of Peace"—no peace without righteousness. Unfortunately the word righteousness is too often interpreted as "personal piety" and thus its full import is obscured. A better translation of both the Hebrew and the Greek word would be "King of **Justice.**" Justice in all social activities is half of religion; personal piety is the other half.

Heretofore, "missions" and "revivals" have concerned themselves primarily, if not wholly, with personal piety. To-day the state of society demands that the chief emphasis be placed upon Social Justice. Otherwise our proposed Preaching Mission will end as fruitless as other such modern efforts, whose sepulchres are with us unto this day.

If the Church heeds the cry of Social Justice and places it foremost in the Preaching Mission, she will be able to explain to the scoffer the **raison d'etre** of widespread poverty and frightful war. She can show that Christianity has not broken down, but that the crash heard around the world is the collapse of a "Civilization" founded upon Capitalism. "Remove that pernicious foundation and substitute universal cooperation," must be the Church's demand without fear or favor, and then we shall see the grandest constructive revival in human history.

"Revolutionary?" Yes, but no other kind of Christianity is worthy the name. To preach mere personal piety, to men who live and move and have their being in an anti-Christian industrial system, is sheer mockery and worse than fruitless. Let us preach Christ the Melchizedek and His justice, from Atlantic to Pacific, and we shall have a nation-wide Pentecost, whose message will be echoed to the ends of the earth.

JAMES L. SMILEY.

Annapolis, Maryland.

The state of our feelings is no index of our real spiritual condition at any time. The real Christian is one whose will is fixed in obedience to the divine will, whatever the state of his feelings may be.—Selected.

Contributions

THE PREACHING MISSION AND RURAL DIOCESES.

By the Rev. Edward Henry Eckel, Sr., Provincial Secretary of the Southwest.

(Abridged.)

(Concluded from Last Week.)

If I were a member of the Diocesan Committee, I think the first thing I would do after prayer would be to spread out a map of the diocese before us. Then I would have the committee decide upon the "strategic points" in the diocese where without question a mission should and must be held; and I would make a list of the places on paper. The larger towns, where we have a comparatively strong Church, and the university town would, of course, go down first. The list would grow by the addition of the towns of what we may call secondary strength—the strength alluded to being that of the Church. Here let it be remarked that at this stage all consideration of how the mission is to be manned should be rigidly excluded. Let the place be decided on first of all. In the choice of places, considering that the number must necessarily be limited, I would have them, so far as possible, dotted around the whole diocese (if suitable places can be found) so that no section is ignored or deprived of a mission—so distributed, in fact, that each would be a center, with a radius of, say, from twenty-five to fifty miles. Thus might attendance from neighboring towns be possible and the influence of the mission be widened. This arrangement would, of course, depend on the geographical distribution of church-towns in the State, and perhaps also on the railroad facilities.

List the Churches in Four Classes.

Having thus determined the general principles of organization, I would next prepare a list in four columns—a list that should embrace every city, town and hamlet counted in diocesan reports and statistics. Column A would contain the names of the autonomous and independent parishes in the cities and large towns; column B the names of the other towns selected for the mission; column C the towns where as yet it was uncertain whether or not a mission could be held—towns without a resident priest, or with a vacant rectorship, or of indifferent standing, and column D would contain the names of all the other churches, decadent towns, weak missions and stations, etc., in short, all the unpromising or impossible places. Thus every place in the diocesan list would be accounted for.

So much for the churches. Now for the missioners. Where shall the diocese get its missioners? Chiefly at home, in its own clergy. One or two of the stronger parishes may wish and be able to secure an experienced missioner from outside the diocese, or possibly find one among its own or a neighboring diocese's non-parochial clergy. But in a preaching mission of this extent and character each diocese will have to rely upon its own clergy for the most part. Under these circumstances, the ideal thing for the committee to do, where it may be possible, is to secure the services of an experienced missioner to visit the diocese several weeks before to instruct the diocesan clergy in the art of holding missions. Whether or not this can be done, the next step in the committee's work will be to classify the clergy of the diocese according to their fitness and availability for the misssion, much as it did with the churches. Here, as in the case of the churches, the committee should work without sentiment or partiality and with an eye exclusive to efficiency. The committee would take the clergy-list of the diocese, and, after due consultation among themselves, proceed to arrange the names of the clergy in four columns, as follows: In column A, the older and more experienced preachers, especially those who have previously conducted a mission, or had some instruction and training in this work, or at least had a mission and missioner at some time (and somewhere) in their parish—those, in short, who know what a mission is and how to conduct it; in column B, the capable preachers (though lacking the experience of the other class) who are thought likely to be willing, upon the request and appointment of the Bishop and committee, or at least in response to their persuasion, to undertake a mission—those, in short, who are "willing to try"; in column C, the clergy who would prefer, or are to be asked, to hold a mission, or at least preach daily, in their own churches; and in column D all the other clergy of whom no such duty will be expected—the ill and aged and retired clergy, the very young and inexperienced clergy, and those who for any reason decline active participation. As in the four-column list of the churches, this list of the clergy should account for every Bishop, priest, and deacon accredited to the diocese.

Assigning the Missioners.

Assuming that the Bishop has not been associated with the committee hitherto (though doubtless it were better that he should be), the next duty of the committee would be to submit its work so far done to the Bishop for his approval, and to consult with him as to the assignment of the missioners to parishes and missions. Tentative assignments may already have been made at the same time as the classifications, but it should, of course, in any case, be the Bishop who appoints the missioners. Should he not also be the correspondent to request the Rev. Messrs. A, B and C to take the mission in the towns of X Y and Z, respectively? Now, as this is a preaching mission of two weeks, and as the available missioners may be few for the number of places to be served, and as, furthermore, several (perhaps most) of the missioners are holding their first mission, perhaps it would be well to assign the clergy in class B for the first week's duty in one town and the second week's duty in another—dividing the middle Sunday, if possible, between the two towns, so that each town would have an entire Sunday and a half Sunday besides the six days lying between. Nothing need be said here about the order of the services and sermons during the mission, nor of sermon topics, nor of the spiritual or material preparation of either missioners or churches. We must confine ourselves solely to the point of getting the mission organized.

It is obvious, however, that some provision must be made for the churches left vacant temporarily by the absence of their own pastors engaged in the preaching mission. Some of these, by

the system of exchanges contemplated, would be supplied with a missioner and the parish temporarily turned over to him. All arrangements looking to this condition would, of course, have been made by the pastor, in consultation with his vestry and people, before leaving home. He also would have seen to such other preparations as preliminary prayer services and instructions, advertising, entertainment of the missioner, etc. Nor is it likely that provision for the transportation of the clergy from place to place would raise any financial problem not easily solvable under the Bishop's advice.

Obtaining the Missioners.

The next task of the committee or bishop, properly of the Bishop, one would think, is that of addressing every clergyman of the diocese in columns A, B and C, to inform him of the plans of the committee touching himself and his parish, and to ask him to accept the duty tentatively assigned him and the provision made for his church, unless he has independently made other provision. If so he should give early notice to the Bishop and secure the Bishop's license for the missioner if the latter comes from another diocese. The clergy in column C, it should also be remembered, are to be definitely asked to carry on the mission in their own parishes.

There is, of course, much correspondence necessary at this stage of the arrangements, and perhaps much time will be required. All these things should be taken into consideration; and, while everything should be done deliberately and without hurry, it should be done no less systematically and energetically. The preliminaries of generel organization should be completed and cleared up as soon as possible in order that both clergy and parishes may enter intelligently and promptly upon their spiritual preparation for the mission. Much advertising also and the use of printed matter will be needful in the course of preparation after it is known just where and by whom missions are to be held.

It may not be amiss to add as a final word that many useful hints can be found in the letters and articles appearing in the Church papers. The diocese of Atlanta is an example to the whole Church in early and complete preparation, and suggestions contained in the excellent article by the Rev. L. B. Richards, secretary of the Diocesan Committee, "Preparation for the Mission," (Southern Churchman, July 31st), are worthy of commendation.

ST. MICHAEL AND ALL ANGELS.

The Collect: "O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order: Mercifully grant that, as thy holy angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth: through Jesus Christ our Lord. Amen."

This collect has all the usual six parts. (1) The address to God the Father, with (2) the attribute, "Everlasting," (3) the ascription, which dwells upon the "wonderful order" in which angels and men render services to God, then (4) the petition, in which we pray for the succor and defense of the angelic hosts for us here on earth; then the usual (5) mediation and (6) the amen.

Note well the words, "by thy appointment." The Church, as Bishop Coxe points out, teaches us to address prayer and praise to God only for the services of the angels; thus strictly observing the precept and avoiding the danger pointed out by St. Paul (Collossians, 2:18), 'Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind, and not holding the Head." It was not a real and genuine humility that would lead the Christians of Colosse to worship angels as intercessors between them and Christ, or as able of themselves to help the suppliant. Into this error many have fallen since that day, and into the kindred error of the invocation of saints, especially of the blessed Virgin Mary. It is but a "show of wisdom in will-worship," not a true humility, which prompts the soul to leave the worship of God and prayer to Him through Jesus Christ the one Mediator, to worship or invoke any created being, however noble or glorious. Those Christian people who invoke the intercession of the Virgin or other saints claim that they may ask their prayers just as we do those of Christian friends here with us on earth: but unless we believe that these departed souls have the Divine attributes of omniscience and omnipresence we have no reason to suppose that they can hear us. To "invoke" them, therefore, even if it were not derogatory to the sufficient mediation of our Lord, would still seem utterly useless and unreasonable.

Daniel, in the Old Testament, and Cornelius in the New were both at prayer to God when angels were sent, by His appointment, to assure them that their prayers were heard and to give them instruction and counsel. But in neither case was prayer or adoration offered to these glorious messengers. That they neither claim nor would accept it is shown by the answer of the angel at whose feet St. John, in his vision, would fain have fallen down to do him homage. "See thou do it not," was his answer, "for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book: worship God."

The reason why so little stress is laid by the Protestant Churches upon the ministrations of angels is, no doubt, because of the superstitions which are associated therewith in the unreformed Churches, rendering to the creature honors due only to the Creator. Doubtless both saints and angels, if they know of it, are grieved by and would resent such misplaced reverence. But there is a wise old legal maxim, "Abusus non tollit usum"; the abuse of a thing does not take away its use. There is no reason that we should not both believe in and desire and pray for the assistance and defence which angelic beings, by God's appointment and command, may render to His people, as the Church teaches us. Very many are the instances of such ministrations and succor given in Holy Scripture, far too numerous for mention. Beginning with Hagar in the wilderness, a touching proof of God's watchful care for the helpless and oppressed, and through to the last chapter of the Apocalypse, they are shown to be indeed "ministering spirits, sent forth to do service for the sake of them that shall inherit salvation." (Hebs. 1:14; R. V.) Their service seems to be chiefly of two kinds; they appear as messengers, communicating the directions or counsel or purpose of God, or as helpers and defenders, ministering usually to the physical needs or well-being of their wards. Indeed it seems to be their province, perhaps the work for which they are fitted, not fully comprehending the mystery of redemption ("which things the angels desire to look into") to relieve the bodily necessities and guard the physical safety of men. Note, for instance, the two occasions of their ministering to Jesus, after the temptation and during His agony in Gethsemane. At all events it is for this, and not for spiritual intervention or aid at their hands, that the Church seems to bid us pray in our collect.

The gospel for the day seems to have been chosen on account of its concluding verse, where Jesus says, "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." Even if these words stood alone they would seem to justify a belief in guardian angels; but there are other passages which strongly confirm this belief. That quoted above from the first chapter of Hebrews is one of these. Another is the promise made to the believer "who dwelleth under the defence of the Most High"; "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." For such duty of constant guardianship it would seem natural to think of an angel or angels as being specially assigned. In the case of Elijah, in his extreme physical and nervous exhaustion asleep under the juniper tree, awakened twice and bidden to partake of the food and drink provided for him, it would seem as though this ministering angel was more than a transient messenger—rather a watchful guardian over the outworn servant of God.

Our eyes are holden indeed that we cannot see them, but few of God's children have passed through the vicissitudes of life without experiences in which they have almost felt their angels' supporting hand and found sudden safety under his protecting shield "by God's appointment." And how many such cases of succor and defence there have been of which they were unconscious no one can tell. So we may with confidence ask Him for the continued guardianship of these good friends of ours, these "angels of His, that excel in strength, and that do His commandments, harkening unto the voice of His word."

SEASIDE PREACHING.

By Rev. C. E. Morrow.

Looking at the fact that our Church is preparing for a Nation-wide Preaching Mission to cover the intervening time between now and Easter next, Church folks everywhere who desire the extension of its work and growth will be pleased to hear what can be done by preaching in places where many would look for few results. The sea beaches near all great cities are, in the hot weather, visited by large numbers of persons seeking rest and refreshment in the fresh air and sunshine, and in boating and bathing. New York State has large reaches of coast line. Amongst these, on Staten Island, are South Beach and Midland Beach. Between these two are bungalows, prepared for summer residences only, and they hold a population of 5,000 souls. The Venerable Archdeacon Pott, D. D., of the diocese of New York, had in his archdeaconry of Richmond a committee appointed to arrange services for the beach people. All the clergy in the borough of Richmond were in

sympathy with the plan. The police authorities and the proprietors of the beaches were consulted, and not only gave permission for services to be held but advised wisely as to time and places. Archdeacon Pott and the committee asked the Rev. William Wilkinson, of Trinity parish, New York, to help in the preaching. This he did, and in doing it had the sympathy of Dr. Manning, his rector. The writer of this article was present on the sands of Midland Beach on one Saturday afternoon. There were throngs of persons in the water on the coast line far as the eye could see, and on the sands were thousands basking in the hot sun. On the board walk which faces the places of attraction were men, women and children of many nationalities. Mr. Wilkinson began to talk on the sands near the pier. Soon young men in bathing suits came to hearken. A young man, of his own volition, went and borrowed a chair. The preacher said the creed and the Lord's Prayer. Before these were ended, a multitude of men, women and children were gathered, and then listened to a sermon on the interest of Jesus Christ in men and women upon whom the burdens of life fell most heavily. Jesus went out to the people on the borders of the lake and they crowded Him so that He took a boat and spoke to them from it. It is Christ's human interest that constitutes half His charm, and makes opportunities for Him to show His divine power. To-day we are in the world God made. Our bodily power, as well as our mental and spiritual gifts, are fitted for the enjoyment of this magnificent heritage God has provided, so that light and air with their invigorating properties are for us a never new store of cleanness and sweetness from which we can draw, and which here by the seaside we cannot diminish. In the Jewish Wisdom books we are told, "The sea is His, He made it," and we are to rejoice in the work of His hands; that He scattereth His hoar frost like ashes; that He watereth the hills from His chambers; that He covers the pastures with flocks, and the valleys with corn. From this we are to know that God cares for our physical well being. But we are to remember that we may abuse the good gifts of God, and make those things which were for our delight become a sorrow in our hands. So we are to remember our Creator, and love the Lord our God and our neighbor, to repent of our sins, to seek for grace to live well. So shall arise in dark days for us the light which was sent to lighten the Gentiles, and to be the glory of God's people, Israel. Mr. Wilkinson dismissed the people with the blessing of God's peace. Two other services were held the same afternoon in other places, and the attendance was not smaller, nor the reverence less marked. The services have been a revelation of what a preaching mission can accomplish.

CHURCH INTELLIGENCE

Calendar For September.

1. Wednesday.
5. Fourteenth Sunday after Trinity.
12. Fifteenth Sunday after Trinity.
15. 17, 18. Ember Sunday.
19. Sixteenth Sunday after Trinity.
21. Tuesday. St. Matthew.
26. Seventeenth Sunday after Trinity.
29. Wednesday. St. Michael and All Angels.
30. Thursday.

Collect for Seventeenth Sunday After Trinity.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

St. Michael and All Angels.

O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant that as Thy holy angels always do Thee service in heaven, so, by Thy appointment, they may succor and defend us on earth; through Jesus Christ our Lord. Amen.

CONSECRATION OF THE REV. W. R. STEARLY, D. D.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Wilson Reiff Stearly, D. D., Suffragan Bishop-elect of the diocese of Newark, as follows:

Time—Thursday, October 21, 1915.

Place—St. Luke's church, Montclair, New Jersey.

Consecrators—The Bishop of Newark (presiding), the Bishop of Ohio, the Bishop of Pennsylvania.

Presenters—The Bishop of Bethlehem, the Suffragan Bishop of Pennsylvania.

Preacher—The Bishop or Michigan.

Attending Presbyters—The Rev. David F. Davies, D. D., the Rev. Barrett P. Tyler.

Master of Ceremonies—The Rev. Chas. L Gomph.

DANIEL S. TUTTLE,
Presiding Bishop.

CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA.

The Committee on Arrangements have issued the following statement:

A Congress on Christian Work in Latin America has been called to meet in the City of Panama, February 10-20, 1916. While the Congress must necessarily be chiefly concerned in studying the problems of Latin-American life and religion, a most beneficial reaction will undoubtedly be felt on the Christian work in all the countries represented by the delegates. The Committee on Arrangements has endeavored to give expression to this thought in the following statement of its purpose:

"Realizing the ever-increasing interdependence of the civilizations of the world, and especially those of North and Latin America, as well as of the continent of Europe, the Congress at Panama has been called for the purposes:

"First—To obtain a more accurate mutual knowledge of the history, resources, achievements and ideals of the peoples so closely associated in their business and social life.

'Second—To reveal the fact that these countries may mutually serve one another by contributing the best in their civilization to each other's life.

"Third—To discover and devise means to correct such defects and weaknesses in character as may be hindering the growth of those nations.

"Fourth—To unite in a common purpose to strengthen the moral, social and religious forces that are now working for the betterment of these countries, and to create the desire for these things where absent.

"Fifth—To discover the underlying principles upon which true national prosperity and stability depend, and to consider ways and means by which these principles may be put in action and made effective."

The opportunity for such a Congress and the need of this spirit of helpfulness and mutual understanding have been emphasized by the European war. The world has been revealed as a vast sensitive plant. It must prosper or suffer as a whole. Nations are learning to know each other. Isolation is impossible. Business men realize this and are getting together in Pan-American alliances. Christian men have a greater duty to unite in mutual service.

The Spirit of the Congress.

Realizing that it was important that the work of this Congress should be unified by a common spirit, if it was to avoid the dangers of misunderstanding, friction and acrimonious discussions, which from a spiritual standpoint was most essential, the following action was taken by the Committee on Arrangements and adopted in a solemn moment of quiet and prayer:

"This Committee strongly recommends that those who are making arrangements for the Panama Congress, as well as all writers and speakers at the Congress, bear in mind that, if the best and most lasting results are to be obtained, while frankly facing moral and spiritual conditions which call for missionary work in Latin America, and while presenting the gospel which we hold as the only adequate solution of the problems which those conditions present, it shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith. Our approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ and that charity which thinketh no evil and rejoiceth not in iniquity but rejoiceth in the truth.

"In the matter of Christian service, we will welcome the co-operation of any who are willing to co-operate in any part of the Christian program. We should not demand union with us in all our work as the condition of accepting allies for any part of it."

Manifestly this will insure a constructive note and a spirit of Christian charity and fraternal feeling, in the facing of all the facts, without which little could be accomplished.

As expressive of the catholicity of spirit of the Congress, the Committee on Arrangements has passed the following resolution and invitation in the earnest hope that those in whose heart it strikes a sympathetic chord will join, by their presence and prayers, in this effort to establish Christ's righteous kingdom on the earth:

"All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New

Testament as the Revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin American, are cordially invited to participate in the Panama Congress, and will be heartily welcomed."

Those desiring further information are invited to correspond with the Executive Secretary of the Congress, the Rev. S. G. Inman, 156 Fifth Avenue, New York City.

We are informed that copies of this statement have gone to the Society for the Propagation of the Faith, the only organization which, so far as the Committee of Arrangements knows, is making appropriations for the support of the work of the Roman Church in Latin America. It is also going to a number of the higher authorities of the Roman Church.

NATIONAL MISSIONARY CAMPAIGN.

A new impetus to all forms of missionary work is expected to be the result of the National Missionary Campaign of 1915 and 1916, which is being organized by the interdenominational Laymen's Missionary Movement. The most important feature of the campaign will be a series of seventy-five great conventions to be held in cities in all parts of the United States, from October next to April, 1916, and the campaign will culminate in a National Missionary Congress in Washington, D. C., April 26th to 30th, 1916.

Every important missionary agency in the country, home as well as foreign, is co-operating with the Laymen's Missionary Movement in the organization and conduct of the campaign.

The schedule of convention cities and the dates of the conventions are:

Convention Schedule.

Chicago, Ill., October 14-17.
Buffalo, N Y., October 17-20.
Detroit, Mich., October 20-22, 24.
Pueblo, Colo., October 24-27.
Pittsburgh, Pa., October 24-27.
Denver, Colo., October 27-29, 31.
Topeka, Kans., October 31-Nov 3.
Wichita, Kans., Nov. 3-5,7.
Baltimore, Md., Nov. 3-5, 7.
Philadelphia, Pa., Nov 7-10.
Mitchell, S Dak., Nov 7-10.
Milwaukee, Wis., Nov. 10-12, 14.
Portland, Me., Nov. 10-12, 14.
Boston, Mass, Nov. 14-17.
Cincinnati, Ohio, Nov. 14-17.
Wheeling, W. Va., Nov 28-Dec 1.
Waterbury, Conn., Nov. 28-Dec. 1.
Manchester, N. H., Dec. 1-3, 5.
St. Louis, Mo., Dec. 1-3, 5.
Cleveland, Ohio, Dec. 5-8.
Albany, N. Y., Dec. 5-8.
Toledo, Ohio, Dec. 8-10, 12.
Houston, Texas, Jan. 19-21, 23.
Duluth, Minn., Jan. 19-21, 23.
New Orleans, La., Jan. 23-26.
Minneapolis, Minn., Jan. 23-26.
St. Paul, Minn., Jan. 23-26.
Rochester, N. Y., Jan. 23-26.
Jackson, Miss., Jan. 26-28, 30.
Fargo, N. Dak., Jan. 26-28, 30.
Reading, Pa., Jan. 26-28, 30.
Wilmington, Del., Jan. 30-Feb. 2.
Billings, Mont., Jan 30-Feb. 2.
Birmingham, Ala., Jan. 31-Feb. 2.
Atlanta, Ga., Feb. 2-4, 6.
Butte, Mont., Feb. 2-4, 6.
Newark, N. J., Feb. 2-4, 6.
Spokane, Wash., February 6-9.
Columbia, S. C., Feb. 6-9.
Seattle, Wash., Feb. 9-11, 13.
Dayton, Ohio, February 9-11, 13.
Tacoma, Wash., February 9-11, 13.
Greensboro, N. C., Feb. 9-11, 13.
Portland, Ore., Feb. 13-16.
Davenport, Iowa, Feb. Feb. 13-16.
Richmond, Va., Feb. 15-17.
Sacramento, Cal., Feb. 16-18, 20.
Kansas City, Mo., Feb. 16-18, 20.
Lexington, Ky., Feb. 20-23.
San Francisco, Cal., Feb. 20-23.
Des Moines, Iowa, Feb. 20-23.
Nashville, Tenn., Feb. 23-25, 27.
Fresno, Cal., Feb. 23-25, 27.
Decatur, Ill., Feb. 23-25, 27.
Los Angeles, Cal., Feb. 27-Mar. 1.
Indianapolis, Ind., Feb. 27-Mar. 1.
Memphis, Tenn., Feb. 27-Mar. 1.
Little Rock, Ark., March 1-3, 5.
San Diego, Cal., March 1-3, 5.
Columbus, Ohio, March 1-3, 5.
El Paso, Texas, March 5-8.
Oklahoma, Okla., March 5-8.
Ft. Worth, Texas, March 8-10, 12.
Pittsfield, Mass., March 12-15.
Worchester, Mass., March 15-17, 19.
Harrisburg, Pa., March 19-22.
Scranton, Pa., March 22-24, 26.
Binghamton, N Y., March 26- 29.
Syracuse, N. Y., March 29-31, April 2.
New York, N. Y., April 9-12.
Brooklyn, N. Y., April 12-16, 1916.
National Missionary Congress, Washington, D. C., April 26-30, 1916.

Negotiations are under way for conventions in several additional cities.

INDUSTRIAL FEATURES IN COLORED SCHOOLS.

The Jeanes Fund, for the improvement of negro rural schools, co-operated during the session ending June 30, 1915, with public school superintendents in 133 counties in fourteen States. The supervising industrial teachers, paid partly by the counties and partly by the Jeanes Fund, visited regularly in these counties 3,463 country schools, making in all 17,312 visits and raising for purposes of school improvement $73,438. The business of these traveling teachers, working under the direction of the county superintendent, is to introduce into the small country school simple home industries; to give talks and lessons on sanitation, personal cleanliness, etc.; to encourage the improvement of schoolhouse and school grounds; and to conduct gardening clubs and other kinds of clubs for the betterment of the school and the neighborhood.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Brotherhood of St. Andrew Meets in Old St. John's, Richmond.

An enthusiastic gathering of members of the Brotherhood of St. Andrew was held in old St. John's Church, Monday evening, September 20th, the occasion being the quarterly meeting of the Richmond Assembly. Men from every section of the city, and from remote suburbs, were present. The speaker of the evening was Mr. Ben W Finney, southern field secretary of the organization.

Mr. Finney gave an interesting resume of the recent Annual Convention of the Brotherhood, which was held in Los Angeles, California. He spoke of the convention as unique. The men of the Pacific Coast expect great things, and usually do great things. The convention was eminently successful. The speeches made at the convention, were quoted, particularly that of Bishop Woodcock.

The Richmond branch of the brotherhood was especially complimented by Mr. Finney, who said that the thought of it, and the work the men were doing, was a cheering thing to him, in his work in other places. There are fifteen senior chapters, and nine junior, in Richmond and vicinity.

The Rev. E. E. Osgood, rector of Emmanuel church, Brook Hill, followed, and gave an interesting account of the details of the convention. He expressed profound gratitude that so many prominent men stood forth in the convention for the things for which the clergy stand. Mr. Osgood stated that the next convention was to be held in Cleveland, Ohio; he suggested that in 1917 it should be held in Richmond. There was a feeling evident among the men at this quarterly meeting that the convention should be invited to Richmond for 1917.

Mr. Robert E. Anderson, national councilman, gave an interesting summary of the work of the National Council. He was anxious that the brotherhood be made useful in the "Preaching Mission" soon to be undertaken.

After the meeting adjourned, the men went into the Parish House, where the young ladies of the church served refreshments. Colonel Eugene C. Massie, on behalf of the Assembly, in a delightful speech, expressed appreciation for the courtesies conferred by the rector, the chapter and the ladies.

Old Lamb's Creek Church.

Sunday, September 5th, was observed as "Lamb's Creek Day," at Old Lamb's Creek church, in King George County, with a large attendance of church peopeople from the other parishes in the county, and the annual meeting of the Lamb's Creek Association.

The services of the day, both morning and evening, were conducted by the new rector, the Rev. W. Herbert Mayers. After the morning service, and the annual picnic dinner in the churchyard, the meeting of the Restoration Association was held. The former officers were re-elected. A great deal of new interest was aroused, and a number of new members were added to the association. The report of the treasurer showed enough funds in hand to put a new and much needed floor in the old church. When this has been accomplished, the association hopes to continue its work until the church is entirely restored to its colonial beauty and dignity.

Seminary Notes.

The ninety-second session of the Virginia Theological Seminary, near Alexandria, opened on Wednesday, September 15th, with all the professors present and the expectation of the return of all the students of the senior and middle classes. The work of entering the new students extended through Thursday.

During the past vacation, Dean Crawford and Professor Wallis spent a large portion of time at the seminary. The dean went to Lexington for a visit to his son-in-law, the Rev. Oscar Randolph, and then to Clapboard Island, off the coast of Maine. Professor and Mrs. Wallis spent the latter part of the summer at Atlantic City and Braddock Heights, Maryland; Professor and Mrs. Green went to Nimrod Hall; Professor Kennedy took charge of St. Matthew's church, Wheeling, West Virginia, during June and July, returning to take charge of St. Paul's church, Alexandria, during August, in the absence of Dr. Phillips. Professor and Mrs. Bell had a delightful trip to the Panama Exposition, while Professor and Mrs. Rollins spent the greater part of their vacation in New Hampshire.

Piedmont Convocation.

The ninety-seventh semi-annual meeting of the Piedmont Convocation will be held in Christ church, Ridley parish, Brandy Station, October 19, 20 and 21, 1915.

Diocesan Notes.

After the regular meeting on Monday morning, September 20th, the Richmond Clericus held its semi-annual Corporate Communion in St. Paul's church, the Rev. J. J. Gravatt, president, being the

celebrant, assisted by the Rev. J. Lewis Gibbs, secretary.

The Rev. J. Courtney Jones, rector of Emmanuel church, Old Orchard, St. Louis, was a visitor at this meeting.

The Rev. Stephen Gardner, curate of the Church of the Redeemer, Chicago, spent the month of August and part of September in Washington, D. C. On Sundays he had charge of services at St. George's, Ballston, Va., and Epiphany church, Cherrydale, Va., both places being close to the city.

Mr. Gardner was educated in Washington and Richmond, where he has many friends. He spent a number of summers among the mountain missions, assisting the Rev. Mr. Neve and the Rev. Mr. Mayo.

The Rev. W. Russell Bowie, D. D., rector of St. Paul's church, Richmond, will preach at Yale University Sunday morning, November 28th.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Funeral of the Rev. Martin Johnson.

The funeral of the Rev. Martin Johnson, whose sudden death was recorded last week, took place at St. Luke's church, Powhatan County, on Tuesday, September 14th, at noon. The Right Rev. Beverley D. Tucker, D. D., conducted the services, assisted by the Rev. C. Braxton Bryan, D. D., of Petersburg, the Rev. J. Thompson Cole, of Ogontz, Pennsylvania, and the Rev. Hugh W. Sublett, of Richmond. Among other clergymen seen in the congregation were the Rev. Messrs. J. J. Gravatt, D. D., Thomas Semmes, Benjamin Dennis, G. Freeland Peter, James W. Morris, D. D., G. M. Brydon, E. L. Goodwin, D. D., J. Lewis Gibbs, G. Peyton Craighill, E. P. Miner and A. M. Blackford. The little country church embowered in the forest could contain but a small portion of the congregation which crowded about the doors and windows and nearly filled the churchyard. The presence of many colored persons testified to his work among the lowly. The saddened faces and weeping eyes of this large gathering spoke more eloquently than words of the place their departed pastor had made for himself in their hearts and throughout the wide field of his labors for nearly a generation. It was a scene fitting the close of such a life. Hard by the chancel, where two days before he had preached his last sermon and, almost as he lifted up his hands to bless them, was parted from them, they laid him to rest among his own people. The hymns of hope and faith recited by the Bishop as the grave was filled lifted their thoughts above the earth, and the heavenly places seemed not far away.

Missions and Services in Bedford County.

St. Thomas church, Bedford County, closed on Friday night, September 17th, a week of delightful services. On Sunday, the 12th, the Holy Communion was administered by the rector, the Rev. T. C. Page. The Rev. E. P. Miner, of Norfolk, with his wife, being at Blue Ridge Springs, came down on a visit to St. John's and St. Thomas church, and Mr. Turner preached at St. Thomas in the afternoon of the 12th, much to the pleasure and profit of the congregation.

On Monday night, the 13th, the Rev. J. S. Meredith, of Christiansburg, began a mission which brought out a large congregation every night of the week. Mr. Meredith and Mr. Page spent a great part of every day visiting the people and enjoying fraternal converse on all sorts of subjects, mainly theological.

A mission like this is of great value in a country church where services are infrequent.

On Sunday morning, September 12th, the preacher at St. John's church, Bedford, was the Rev. Thomas Opie, of Saltville, Smyth County. His theme, which was ably presented, was man's failure of conquest in the realm of his personal life.

On Sunday night, September 19th, the Rev. C. A. Harrison, rector of St. Philips church (colored), Bedford, invited the Rev. T. C. Page, rector of St. John's church, to assist him in the services, and in the congregational meeting which followed, Mr. Page acted as the chairman of the congregational meeting. Among topics discussed was that of the parochial school. It was decided to open the school again this fall, and pledges for its support were given by those present. Mr. Page will act as the treasurer of the school, and undertake to secure a certain portion of the funds necessary.

The Woman's Auxiliary.

The annual meeting of the Southern Virginia Branch of the Woman's Auxiliary will be held this year on Tuesday, Wednesday and Thursday, October 25th, 26th and 27th, in St. Paul's church, Norfolk, Va., where the Diocesan Branch was organized twenty-five years ago.

It is expected that this twenty-fifth anniversary will be full of especial interest, as an unusually large number of delegates from all three of its departments—Women's, Juniors and Little Helpers—as well as both of our Bishops, all the women missionary workers of our diocese, and some missionaries from the foreign field have promised to be present, and will add to the interest and inspiration and helpfulness of the meeting. The full program will appear later. Let every branch be represented.

Faithfully yours,
LOULIE TAYLOR LETCHER.

Preston Parish, Smyth County: During the absence of the rector, the Rev. Thomas F. Opie, on his vacation, the Rev. Messrs. R. C. Jett, of Lynchburg; F. H. Craighill, of Wytheville; J. W. Hobson, of Abingdon, and Mr. C. C. Thurber, of Covington, gave services in the parish, which was greatly benefited by their visits and edified by their messages

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Laying of Corner Stone of St. Andrew's Church.

Ever since the building occupied by St. Andrew's church was sold the congregation has been worshipping in the upper floor of one of the post office stations on U street. Amid these surrounding the congregation has held together and done its work in a remarkably efficient manner. On Sunday, September 12th, however, it had the joy of laying the corner stone of its new edifice, on the corner of New Hampshire avenue and V street, on which occasion the sermon was preached by the Rev. Randolph H. McKim, D. D., to a large and attentive audience. One item of interest helped to make the occasion memorable. In the corner stone was placed a fragment of Mars Hill, which was broken off by the late Charles R. Lincoln, a missionary of this church to Greece, on October 28, 1838, on the spot where St. Paul preached to the Athenians. A companion piece of the stone was placed in the corner stone of the Statue of Liberty in New York harbor August 5, 1884, by Mrs. Frances Lincoln Keaton, daughter of Mr. Lincoln, who was born on missionary ground at Hemopolis, Island of Syra, Greece.

It is hoped by the congregation of St. Andrew's to occupy some portion of the new building this fall, and we offer them our hearty congratulations on their early advent in a brand-new church.

NORTH TEXAS.

Rt. Rev. E. H. Temple, D. D., Bishop.

St Andrew's Parish.

A "Good Fellowship Dinner" was held at the Amarillo Hotel on Thursday evening, September 16th, for the men of St. Andrew's Parish Amarillo, with about fifty present. Bishop Temple made an eloquent and vigorous appeal to the men of the parish present for their co-operation in the great work that is before the church in the District of North Texas. The response was most encouraging. All present took on renewed strength and enthusiasm. Such expressions as: "I never before realized how many churchmen we have in Amarillo," indicated a discovery of latent strength that must spell an ever enlarging work in the future of the parish and district.

To the Rev. Paul B. James, rector, belongs great credit for the success of the occasion.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

Preparation for the Second Synod of the Province of Wasnington.

The committee in charge of the arrangements for the second Synod of the Province of Washington, which is to be held in Richmond, Va., November 16th, 17th and 18th, met recently at the Diocesan House, Baltimore, as guests of the Bishop of Maryland. In addition to Bishop Murray, the president of the Synod, those present were the Rev. Dr. Edward L. Goodwin, of Virginia; the Rev. Frederick M. Kirkus, of Wilmington, Delaware; Canon William L. Deones, of the Washington Cathedral; the Rev. Dr. G. C. F. Bratenahl, of Washington, Provincial Secretary, and Mr. W. W. Frazier, of Philadelphia. Bishop Gibson and Bishop Coadjutor Brown, of the diocese of Virginia, also came to Baltimore to attend the meeting, but Bishop Gibson was compelled to return home on account of sickness before the committee met and Bishop Brown accompanied him to Richmond. The committee discussed very thoroughly plans for the coming Synod and a program was practically completed, providing, besides the usual meetings for business, for a day to be devoted to the cause of missions, one for social service and one for the discussion of religious education. The program will probably be published about October 15th.

France Honors Maryland Rector.

The Rev. W. A. Crawford Frost, rector of St. Mary's church, Emmortos, Hartford county, but residing in Baltimore, who published last year a pamphlet entitled "A Suggestion in Astronomy," in which he set forth a new theory regarding the planet Uranus, has been elected a member of the Astronomical Society of France. He was recommended for membership by M. Camille Flammanor. Mr. Crawford Frost was graduated from Toronto University in 1884 with first-class honors in metaphysics, ethics and civil polity, and immediately began to develop a system of

philosophy of his own which he termed "The Philosophy of Integration." For many years he has been interested in the study of astronomy, having fitted up a rough observatory in his home, in which he uses a small instrument which he invented and which he calls a quadrometer, for the measurement of angles.

Resigns After 45 Years' Service.

After an uninterrupted service of forty-five years Miss Emma H. Crone has resigned as principal of St. Luke's Hall, one of the best known church schools in Baltimore, founded by the late Rev. Dr. Charles Woodruff Rankin, while rector of St. Luke's church, and will take a well-earned rest. She will be succeeded by Miss Frances Dawkins, niece of Judge Walter I. Dawkins, of the Supreme bench of Baltimore, and who is a graduate of the Western High School and has had twelve years' experience of scholastic work. The school has been reorganized and placed on a more modern basis and is under the supervision of the Rev. E. Denig Evans, rector of St. Luke's church, and a Board of Lady Managers selected from graduates and communicants of the parish. Here are many men and women who have achieved success in Baltimore who attended St. Luke's Hall during the early days of its history and a movement now is on foot to form an alumni association.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

Death of the Rev. H. F. Fuller.

The Church in Pennsylvania is again called upon to mourn the loss of one of her leading clergymen in the death of the Rev. Horace F. Fuller, who entered into life at his home, in Philadelphia, on Friday afternoon, September 17th. He was born in Washington in 1865, graduated from the Divinity School in Philadelphia in 1888, where he received the degree of Bachelor of Divinity in 1904. Mr. Fuller was prominent in the diocesan affairs, being chairman of the Committee on Canons, one of the deputies to the Provincial Synod of the Third Department, on the Committees on Resolutions from the General Convention, of the Church Work among the Jews and among immigrants. He was also one of the Alumni's representatives on the Board of Overseers of the Divinity School in Philadelphia. His entire ministry was spent in the diocese of Pennsylvania, having been rector of the Church of the Holy Comforter, West Philadelphia, old St. Paul's church, Trinity church, Southwark and Trinity church, Oxford. He was ordained by Bishop Whitaker.

Death of Mr. Lawrence Lewis.

At the venerable age of about ninety-five years Mr. Lawrence Lewis entered into life eternal on Thursday, September 16th, having suffered for some years from general debility. He was one of the most active and liberal churchmen in the diocese and was ever ready to freely aid any deserving object. He was one of the oldest members of the Alumni of the University of Pennsylvania. The burial service was at old St Peter's church, on Saturday morning, September 18th, where he and other members of his family were long time members.

St. Michael's Church, Germantown: under the leadership of the new rector, the Rev. Gilbert Cember, is arranging to observe the festal day with an octave of special services, beginning with St. Michael and All Angels Day and extending to October 6th. There will be several important conferences and corporate communions. Plans will be disdiscussed for the erection of a new parish house.

Recent Bequests: In her will the late Elizabeth Bartlett gave $1,000 to the Episcopal Hospital, Philadelphia, and $500 to the Girl's Friendly Home, Cape May, New Jersey.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

New Rector for Rochester Parish: The Rev. W. W. Jennings for the last five years rector of the American church in Munich, but who was obliged to return to this country last June, has accepted the call to become rector of the Church of the Epiphany, Rochester, and entered upon his new work September 1st. Mr. Jennings succeeds the Rev. D. Amos Skeele, D. D., who has been rector for thirty-five years and was retired as rector emeritus.

Brotherhood of St. Andrew: The senior assembly of the Brotherhood of St. Andrew, in Buffalo, opened its 1915-16 season with a meeting at the Church of the Ascension, Rev. Charles D. Broughton, rector, on Thursday evening, September 9th. A supper was served in the parish house at 6:30 and the conference was held in the Sunday-school rooms at 8 P. M., when the speaker of the evening was Mr. W. W. Brundage, Boy Scout executive of Buffalo.

Grace Church, Lyons, the Rev. G. H. Ottaway, rector, has been undergoing quite extensive repairs during the past few months in anticipation of the seventy-fifth anniversary which is hoped will be celebrated in January next.

The pews have been refinished in their original colorings, the side walls have been redecorated and a new system of electric lighting installed. The organ has been thoroughly overhauled and placed in such a position that it no longer hides the beautiful window which has been hidden behind it for many years. The original decorations in the chancel have been also restored.

Noon Hour at St. Paul's: The parish house of St. Paul's, Buffalo, has reopened its club rooms for the noon hour to any man desiring to use them. Roxball, pool, games of all kinds and reading matter are available from 11:45 until 2:30 and a large number of men so enjoy their noon hour as St. Paul's is situated in the heart of the business section. The rooms are in charge of the lay worker, Mr. W. E. Wadge.

Ascension Parish House Redecorated: During the summer weeks the parish house of the Church of the Ascension, Buffalo, has undergone a thorough cleaning and has been put in perfect repair. The walls have been repapered and the woodwork repainted, new plumbing has been installed and a new sink placed in the kitchen, while a full set of new graniteware fill the pantry shelves. New shades and freshly laundered curtains are at every window, all of which will add greatly to the zeal with which the various organizations take up the winter's work.

Bishop and Mrs. Walker have returned from their summer vacation, which they spent motoring in the East and the Bishop has taken up his diocesan duties.

The Rev. Conrad H. Goodwin, of Hankow, China, is serving as curate of St. Paul's church, Rochester, while seeking the restoration of his health.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

Death of Clergyman's Wife.

Mrs. McClellan, wife of the Rev. Henry L. McClellan, rector of Calvary church, Sandusky, who was so distressingly burned by a wood alcohol explosion at the family cottage at Lakeside, a near-by summer resort, the middle of August, died from tetanus Friday, September 10th. She was buried from Calvary church, of which her husband has been rector for some years, the following Sunday afternoon, the Rev. Edmund G. Mapes, rector of Calvary church, Sandusky, and clergy from contiguous parishes, officiating. She was thirty-four years of age, a graduate of Oberlin College, with the degree of B. A., a person of literary taste, a well-known teacher prior to her marriage in 1906, a devoted church worker and everywhere loved for her graces and accomplishments of womanhood. The interment took place in Dayton.

By the will of Mrs. Annie Harris, of St. Paul's, Steubenville, Rev. Wm. M. Sidener, rector, the parish receives a legacy of $400, and St. John's Orphanage, Cleveland, the yearly income on a trust fund of $1,000, in behalf of Gertrude Lucile Harris, a child in the Orphanage, the granddaughter of the deceased. Mrs. Harris was a woman of moderate means, but devoted and generous to the church. She entered into rest September 9th.

MASSACHUSETTS.

Rt. Rev. Samuel G. Babcock, Suffragan.
Rt. Rev. Wm. Lawrence, D. D., Bishop.

Death of General Forsyth.

Brigadier-General George Alexander Forsyth, United States army, retired, passed away at Rockport, Massachusetts, on September 12, 1915, aged 77 years 10 months and 5 days. Funeral services were conducted at his late home on the 15th instant, the Rt. Rev. James DeWolf Perry, D. D., Bishop of Rhode Island, and the Rev. Luther L. Weller, rector of St. Mary's church, Rockport, officiating. Interment was with full military honors at Arlington, Virginia, on the 16th, the Rev. C. P. Sparling, of St. John's, Georgetown parish, Washington, D. C., reading the committal.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop

Diocesan Notes.

The Rev. Edward T. Mathison, of Oak Park, Chicago, has entered upon his work with St. John's church, Rockville. His sister, Mrs. Fred. L. Eliot, a woman of exceptional musical talent, died at Guilford, September 9, 1915.

The Rev. Ernest DeF. Miel, rector of Trinity parish, Hartford, has returned from his vacation in the Maine woods. The Sunday-school, with a membership of 338, has raised, in a single year, for general missions, diocesan missions and the Belgians $1,103.92.

The printed Journal of the Diocesan Convention, June 8, 9, 1915, a book of 352 pages, is being distributed. It is a commendable compendium of information. There are 209 clergy on the roll of the convention, of whom 162 were present. Lay delegates on the roll, 267, of whom 185 were in attendance, showing an excess over the clergy

of 23. The Bishop's address, covering only ten pages of the printed "Journal," and not extending over twenty minutes at the time of delivery, was a model for conciseness and comprehensiveness. There were confirmed 2,069 persons, a trifle in excess of the year preceding, and a larger number than the whole number of communicants in several dioceses, not counting the missionary districts.

Vacation over parishes and Sunday-schools are assuming their accustomed work, with earnestness. The Rev. J. C. France, of New Haven, spent a part of his vacation conducting a mission in Plainfield, and the Rev. W. D. Williams, D. D., of Southington, has taken advantage of good summer weather to conduct services in two near-by villages and in two rural schoolhouses with good congregations in every place.

There are indications that the Nation-Wide Preaching Mission will find favor in this diocese. It is possible that the Hartford Clericus, to meet with the Rev. Harry I. Rodley, rector of St. Mark's parish, New Britain, October 4th, will locally consider the matter, under the direction of a committee.

The Ten Commandments in the Twentieth Century.

Thou Shalt Not Steal.

The eighth commandment forbids burglary and pocket picking, but these are not sins to which Christian people are prone.

There are other infractions of the law of honesty and fair dealing much more subtle in character than these and quite as culpable morally, to which we are inclined and against which we need to be warned.

As in the case of the two previous commandments we need to consider not the overt act merely but the spirit behind the act which gives to it its character and determines its guild or its innocence.

Thus, stealing is the effort to obtain the thing we desire without giving in exchange for it a fair equivalent in money or labor or some other commodity.

Reduced to its simplest terms it is the effort to get something for nothing, and herein lies the allurement of gambling, and it is this that brings the gambler and the thief near together.

All fraudulent dealing in trade, the light weight and the false balance, these are abominations to the Lord. Adulterated and misrepresented goods, goods that are not what they purport to be these are common enough and are sold by men who would hesitate to snatch a purse or pick a pocket.

All business that in its hazards is essentially gambling, all excessive profits of the dishonest promoter or stock jobber or dealer in inflated securities is morally tainted and perilously near to theft.

The standards of the street are not the standards of the gospel and many a Christian is in receipt of income from investments which are of such a character that they involve the receiver in the moral guilt of theft.

If the social conscience were fully aroused we would inquire more carefully into the conditions under which our income is produced and under which the things we eat and wear and use are made.

The man or the corporation that employs sweated or underpaid labor is guilty of theft because it makes an inadequate return to the laborer for his product and takes advantage of his necessity to reap a harvest of unearned dollars.

The health and happiness and welfare of women and children is the cheapest commodity in the market of the world to-day, and it is exploited by multitudes of unscrupulous masters whose greed of gain blinds them to every consideration of right and justice and mercy.

No Christian man or woman will knowingly be a party to this infamous trade, and it behooves them to look below the surface and to inquire into the origin not of their dividends only, but into the conditions under which the bargains they buy are produced.

The economic structure of our modern life is an intricate and complicated one, and it is not always easy to trace back to its beginning any particular case. but only when the buyer and the investor come to understand the situation, and to demand that business shall be conducted in accordance with the essential principles of honesty and fair dealing shall we be able with a clear conscience to live our lives as honest men and women should.

And then there is another form of dishonesty which we need to consider. It is the guilt of cheating God by withholding from Him what is His due.

The man who does nothing and gives nothing for the extension of God's kingdom, or whose gifts are grudging and niggardly, the man who spends hundreds of dollars upon his own pleasures and luxuries and satisfies his conscience with an occasional quarter dropped in the alms bason, the man or the woman who enjoys the gifts of God and the rich opportunities of life which the Christian religion has created for us, and who lives his life in selfish isolation and does nothing to extend the blessings he enjoys to his neighbors across the street or across the sea, that man is under the condemnation of those who break the eighth commandment, for he is cheating God.

Finally, translating the command from the negative to the positive state, St. Paul finely sums it up when he says: "Thou shalt steal no more, but rather thou shalt labor, working with thine hands the thing that is good, that thou mayest have to give to him that needeth."—P. C. Wolcott, in Diocese of Chicago.

For the Southern Churchman.

Changing Nature's Appointments.

By Alan Pressley Wilson.

I had to wait for an appointment not long ago and, instead of gazing around the reception room and thus wasting the intervening moments, I sought to occupy and improve my mind by reading. A source of surprise was found in the fact that there was no book or magazine other than a popular fashion periodical; worthy enough, no doubt, but hardly containing much food for thought except as the advertisements provoked thought.

A page of classified advertisements claimed my attention and I marveled to note the numerous ways offered whereby one might circumvent nature's laws and regular appointments. Here, for instance, was offered an opportunity to build up a spare and bony frame; in an adjoining column an advertiser lauded his ability to reduce flesh to the "comfort point." One hair dresser offered to bleach and otherwise de-color the hair; another set forth the advantages of a permanent stain guaranteed to restore the original color and gloss. Here a permanent Marcell wave invitingly directed attention to a celebrated hair dresser, while next to it artificial short curls bewitchingly held the attention. In one corner of the page a sure growth of hair was promised to any bald pate; opposite, a depilatory was declared to be marvelous in removing superfluous hair.

As my appointment was announced there came to me the inspiration of the psalmist, "What is man, that thou art mindful of him, and the son of man, that thou visitest him?" Truly man is "fearfully and wonderfully made," but the average man (and women) is made by the manicurist and masseur, not to mention the tailor and modiste.

Aunt Jane's Spelling.

"Sensitive, is she?" repeated Aunt Jane. "She'd better get over it as quickly as possible."

Mabel and Gertrude looked at each other, but Aunt Jane's eyes were bent on her sewing, and she said no more.

After a little silence Gertrude ventured: "I should as soon think she could get over being tall or blue-eyed. Some people are born with sensitive nerves and some are not, I supposed."

Aunt Jane's voice was a bit more energetic than usual as she said: "Were you born playing that lovely piece you gave us on the piano last night?"

Both the girls laughed, thinking of the hours of patient practice Gertrude had given that nocturne after all her years of study.

"Not exactly, auntie," she answered; "that was born of years of anguish and toil."

"And don't you suppose," queried Aunt Jane, carefully matching her bias stripes, "that one can train nerves as well as fingers?"

The girls looked at each other again, and finally admitted that it might be possible.

"I remember," Aunt Jane continued, "when Brother Tom laughed at some biscuits I made. I cried, and Tom was rebuked and sent from the table in disgrace. I should have been taught to laugh, too. I couldn't bear to have Tom prick the bubble of my conceit. Sensitive should be spelled s-e-l-f-i-s-h a good many times."—Morning Star.

Christ is the King. If you are without Him, you are without everything; if you have Him, you have all, for He is Lord and Saviour. He is the Guide of your soul, He is the Friend and Companion of your life. There is no sorrow but He can heal it, there is no sin but He can wash it away, there is no difficulty but He can overcome it, there is no complication but He can extricate you. If you have Him, you are walking through life humble, it is true, and humbled daily, humbled by the sense of your insufficiency, but exalted with His companionship and assured of His victory.—From "Springs of Joy."

The true proficiency of the soul has been defined as consisting not so much in deep thinking or eloquent speech or beautiful writing as "in much and warm loving." The soul that truly loves God loves all good wherever it is found. Such an one is not quick to quarrel, he harbors no enmity, no envy, no jealous suspicion. Jesus is our great example in this regard. His life on earth was one continual manifestation of love and kindness. His nature has not changed since His ascension to the right hand of the Father, where He ever liveth to make intercession for us, and His expectation that His people shall manifest His characteristics in this sinful world has not grown less.

Christianity and the Community

Thy Kingdom Come on Earth

The Social Service Commission of the diocese of Virginia will send out soon to the clergy in the different counties of the diocese copies of the recommendations concerning their particular counties, which were made in the last report of the State Board of Charities and Corrections as to the jails and almshouses of the State. The clergy will be asked to see what they can do in securing the improvements urged by the State Board.

The growing tendency among large corporations to rely upon publicity and democratic management for the success of their affairs is interestingly illustrated in a recent call of the Southern Railway Company for the annual meeting of stockholders. It says:

"The co-operation of the stockholders is earnestly invited to continue the successful practice established a year ago of making the annual meeting not merely a conventional routine, but a forum for the free expression of the views of individual stockholders upon the problems of the company. The principal officers will be in attendance to answer questions directed to the management, or to any detail of the business, and the report of the operations during the past year will be before the stockholders for discussion. * * * You are earnestly invited to attend in person."

✠

We have received the report which has just been issued by the Vice Commission of Lexington, Kentucky—a commission made up of two clergymen, a banker, two lawyers, a physician, two business men and two women prominent in philanthropic interests.

Among much else that is of interest in the commission's report, there is to be noted the fact that it recommends, after the preparation, the abolition of the so-called "segregated district," and it adds this significant statement: "In searching for the best method of dealing with this matter in a practical way, we naturally turned to other cities which have made serious and honest effort to handle the question wisely. A circular letter was sent to the mayors of various cities. Every reply received advocated closing the segregated district entirely as the best method to be followed."

The report contains also these two fine paragraphs:

"There will no doubt be, in the minds of many, serious opposition to making known any facts which reflect discredit on the good name of our city; and some may feel that such a course will injure the city in the eyes of the world outside. But we believe that the real danger is to be found in the conditions themselves, and not in making public those conditions, and the sober thought of men and women will approve the city that is willing to face the facts and seek a remedy, for more than the city which insists on hiding the facts and denying their existence. Even earnest efforts may be misguided, but even misguided effort is better than to make no effort at all." * * *

✠

"We are painfully aware of the difficulties in the whole matter, and we have come to realize keenly that often those who have given the matter the least study are the most ready to condemn all methods but their own. We feel sure, however, that there are two indispensable qualifications for being in position to form an opinion on the subject that is of any value. These two qualfications are, first, a moral view point; and, second, accurate knowledge of the subject. Without a moral view point, no knowledge will avail, because there will be no definite desire or impulse to remedy the condition. Without the accurate knowledge, no moral view point, however clear and impelling, can suggest a wise remedy."

✠

The New York Times of September 20th happens to contain two separate news articles, which illustrate that newer and more hopeful method of prison administration which believes greatly in the possibility of remaking men.

The first is the account of the entrance into office of a new chaplain, Rev. George J. Waring, at the military prison at Fort William, on Governor's Island, New York.

"I believe in reforming the prisoner and paying less attention to the prison," he asserted. "You must go to the man, learn his past history, his environment in the years in which his judgment was forming, go to his teacher, his parents, his friends, yes, and even to his family doctor. Understand his mental, moral and physical nature, and then you are in a fair way to accomplish the design of every prison—to benefit society by the prevention of crime.

"You know we have made a great new step in prison reform, though I prefer the word progress, in the army under President Wilson's administration," he continued. "We established in 1913 at Fort Leavenworth the first real military prison for offenders against the laws which govern only soldiers. Since then two others have been organized, at Alcatraz, Cal., and here in Castle William, on Governor's Island.

"These military offenders have violated ordinances purely military. They have been convicted of desertion, of insubordination, of habitual drunkenness. Formerly herded into Federal prisons together with thieves, murderers, forgers, counterfeiters and such criminals, they were apt to come out in a few years, eager and able to prey upon society.

"Now we take them into the disciplinary barracks, find out the circumstances of their act, and try to fit them to come out useful citizens, who have seen wherein they erred before and are bound to succeed honorably now. To that end at Leavenworth there was instruction in telegraphy, in stenography, automobile repairing, bricklaying, &c. We even had a class in landscape gardening and when I left they had just formed a department of dairy farming.

"A few of the men, about one-third, who have requested it and who stand exceptionally high in a physical, mental and moral way, are formed into a company, known as the disciplinary company, and receive military training. These men, who are the pick of the prisoners, wear the regulation khaki uniform without the insignia and drill every day with the regulation rifle, without the firing pin. Of course, they are not allowed to handle the colors. Then the pick of this company are permitted to return to the army, serve out their enlistment, and be honorably discharged.

"Hardly one of these fails, because the course we give them is really far more strenuous than the average private goes through. For the others we have an employment bureau to get them work as soon as they have served their term. If a man having served half his term has an especially good record in the barracks he is allowed to go to his family on parole and work his way back into respectable society under their care."

✠

The other item in the news of the same date to which we referred is the following report of an address by Thomas M. Osborne, the warden of Sing Sing, in Lake Placid, N. J., before the convention of the Efficiency Society:

"The system of self-government introduced at Sing Sing," Mr. Osborne said, "has proved a boon not only to the prisoners but to officials as well. It is no longer necessary for the officers to go about armed and in constant fear of their lives. Only the other day the principal keeper laid aside the loaded club the principal keeper at Sing Sing has carried since time immemorial.

"The cure for inefficiency in prison labor is to pay the prisoner a regular wage. Let him pay for his lodging and his clothes and send the remainder to his family. I do not see why we have the right to rob a man's family of his earning power.

"When the last man made his successful escape from Sing Sing a group of other prisoners applied to me for the privilege of joining in the hunt for him, and I let fifteen of them go. The newspapers had much to say about the fact that one man had got away, but nothing about the fact that fifteen other prisoners stayed out all night in the search for him, and that every one of them came back.

"The old system at Sing Sing was based on the notion that the men could not be trusted. We are looking constantly to the day when a man goes out from the prison and do not care so much what he is to-day. The whole point of our endeavor is to turn a destructive agency into a constructive agency. This can be done and is being done."

For the Southern Churchman.

Communion.

Donald A. Fraser.

Here is Thy table set, O Lord,
Upon it laid the Bread, the Wine;
Oh, come and serve to us anew
These emblems of Thy Love Divine.

We see Thy body pierced for us;
We see Thy blood flow for our sin,
And cry to Thee, O Holy One
To cleanse our hearts and enter in.

Thy body, then, will be our meat,
Our satisfying draught, Thy blood;
From strength to strength our souls shall go,
When nourished with this mystic food.

The Bread of Faith, the Wine of Love,
Of Thy free grace, O Lord, impart;
That there may be, eternally,
A sacrament in every heart.

Constant use is the only means of holding fast what we have. If in our heart there is some measure of love, we must study constantly the means to manifest it towards others; if we have a measure of joy, we must continue to rejoice, and no day must be without its spiritual joy; if we have a measure of peace, we must rest ourselves each day in the quietness and confidence of that peace.—Christian Observer.

Church Knowledge and Nurture

MEN'S BIBLE CLASS.

(Continued.)

The benefits of uniting with the Drexel-Biddle Bible Class Association depend largely on the class joining. The methods suggested by the association must be carried out. If a class joins, too far from some center for intervisitation and enjoying the followship in athletics or play or services of that center, then it must do some extension work, and get the interest of other adult classes near and form its own center. In this very thing the association offers every new class whatever be its home opportunity for broader and better work, with the inspiration of the larger organization behind it. The intervisitation, the reports made, etc., develop a power to speak in the class members, helpful in spiritual work. The faculty of **individual** leadership is developed, without imposing burdensome duties on any one member. Teachers for Sunday-school classes are developed, and even lay readers. A class has nothing to lose and everything to gain by membership. The association only asks a trial.

⚜

The association emblem is the rising sun, found on the button or badge worn by the members. It stands for the dawn of a new day, for this movement differs from the ordinary adult class for Bible study, and where it extends with its progressive ideas, Bible class, church and Sunday-school work take on new enthusiasm—the scattering of darkness by the spreading of light. Where the knowledge of the Bible goes darkness is scattered and the objections against the application of worldly means that are innocent as an end to spiritual gains, falls; while the encouragement given all denominations to work together is the more effective, as each one retains its own individuality and historic beliefs. Co-operation is recognized as the secret of success.

⚜

Territorial organization will grow as does the association. Each pastor or layman instrumental in securing a class for it becomes a founder and a directing first vice-president. When several classes have been formed in a community a chief director is appointed, whose authority extends to the city or town and surrounding territory. He has power to appoint superintendents to care for the sections of his territory, and these in turn appoint directors and district directors. Any person bringing five classes into the movement is a district director, and any one bringing ten is a director, who are then in line for promotion. Meetings are called by the chief director from time to time, and each section determines just what work it will carry on. The co-operation of the general office at 1917 Mt. Vernon street, Philadelphia, is freely afforded.

⚜

Membership buttons are in two styles: a small red and white one, with the association emblem, costing 2 cents, and a bronze one or pin, with the emblem and name, costing ten cents. The founder button has the word "Founder" across the face. It carries with it the respect due an officer and entitles the wearer to take part and vote at annual meetings and those called from time to time for important business. Pastors and superintendents of Sunday-schools containing one of the association classes are directing first vice-presidents and entitled to wear this button. It is the permanent property of the pastor, but belongs to the superintendent only while in office, going to his successor. It may be earned by any one who forms and places a class in the association. The district director's badge is a blue diamond-shaped pin, with the association name and the letters D. D. It is given to any one bringing five classes into the organization, and he is put in charge of these and expected to keep them in touch with the larger association. The director's emblem is the same as the last described, with only one D and a gold stripe across it. It is secured by bringing ten classes into membership, which are placed under his care. The superintendents' emblem has two gold stripes across the face of a badge, similar to the the last, but with the letter S on it. A superintendent is appointed over the directors, and sees that all goes well in his territory and the methods of intervisitation, etc., are used. Women as well as men may hold these offices, for Women's Adult Bible Classes are now admitted to membership. A city or county director has C. D. (chief director), and three stripes on his badge. The State director has the letters S. D. and four stripes on his emblem. The managing director has five stripes across the letters M. D., and he is appointed by the president and has charge of a group of States or a country, where he has charge of the State directors in it.

⚜

Prizes have been offered the association classes. Bishop Darlington, of Harrisburg, Pa., offers five banners to the five classes which do the best work in the following lines, as outlined in the 26th chapter of St. Matthew's gospel: "Hungry and Thirsty," "A Stranger and ye Took Me In," "Naked and Ye Clothed Me," "Sick and Ye Visited me," and "In Prison and Ye Came Unto Me."

These banners will be awarded at the annual service in May of each year to the class absent or present (some may be too far away to attend the service) winning them. They will be retained for one year, and then returned to be reawarded along the same lines each year.

William Ellis Scull Music Prizes. Our counsellor, Mr. William Ellis Scull, has offered three prizes to the members of our organization, composing the best music to our Bible class hymns. Mr. Adam Geible has already composed some splendid music for Hymn No. 2, and the competition will be for prizes for the other three hymns. Entries close October 1st.

Mr. Biddle's Banners. Mr. Biddle offers a banner to any class in Pennsylvania, New Jersey, Delaware or New York States attaining an average of 70 per cent. for participation in the following activities of the Drexel-Biddle Bible classes:

(1) Class Attendance. The class records will determine the percentage that class has maintained.

(2) Intervisitation between October and June, 1916. The classes taking part will do so on at least twenty Sundays.

(3) Attendance at district rallies.

(4) Attendance at round table conferences on the last Monday of each month.

The banners will be awarded at the annual service.

⚜

The World's Eighth S. S. Convention was planned for October, 1916, in Tokyo, Japan. Preparations for it were begun. Difficulties were encountered in the possible absence of delegates from various countries now at war, and lack of ships to carry even American representatives. Fifty-eight nations were represented at the seventh meeting in Zurich. After consultation with the Japanese officials the chairman called a meeting of those he could get in Philadelphia September 3d. There it was decided to postpone the World's Convention. "When conditions permit it will be held in Tokyo with all the features originally planned." Three thousand Americans had already asked for information at headquarters (Frank L. Brown, Metropolitan Tower, New York City) with a view to possible attendance. So this postponement is being given wide publicity.

Religion in Education.

The trouble with much of our education to-day is that it is without coherence, and neither science nor philosophy is competent to cure this fundamental defect. What is needed is for our prominent institutions of learning, whose educational standards are abreast with the best, boldly to proclaim in theory and in practice that God manifested in Christ is the source and end of a knowledge; that history, philosophy and science begin and find their interpretation in God's character and His dealings with men; that the one way in which to give to life adequate purpose, and to educate a raison d'etre, is to make the unseen or eternal play its constant stream upon the seen or temporal; that Christian creed and life are not an adjunct tacked on to a system of intellectual training, but a foundation without which all learning is baseless and ephemeral. "This is life eternal to know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." Thus at once religion becomes the unifying element in education and gives to it a beauty and power for the self-development and for the self-expression of the whole man.—From Pastoral Letter of the Bishops.

A lawyer, not noted for his spirituality, though a member of the church, was traveling with a number of ministers on a train. In conversation with them he made this remark: "As I go up and down the country, and see the ministers of the gospel as they travel to and fro, I find that they are the happiest people I know. I can wish nothing better for my son than that he become a minister."

One of our exchanges says that "this is remarkable testimony to the joy and attractiveness of a minister's life, who spends his days making Christ known. It is an impression no other calling could have made, under present conditions." This testimony, coming from the legal profession, is entirely different from that coming from some ministers who have been heard to lightly remark that they could wish nothing worse for their son than that he become a minister.

Family Department

A Lesson of Service.

In the cool of the glad spring morning
The Master came to me;
"My seed of truth must be planted,
Will you help in the work?" asked He.
And I answered, "Wait but a little,
The day is so fair—so fair;
When the mornings are less enchanting,
In Thy fields I will do my share."

At the dawn of a summer morning
I heard the Master say,
"My truth must be watched and tended;
Will you work in my fields to-day?"
But I said, "The days are so dreamy,
And summer has just begun;
I will do my part in Thy labor
When the glory of June is done."

In the dew of an autumn morning,
The Master came once more;
"My harvest is white," He whispered,
"And reapers are needed sore."
"But this autumn joy," I pleaded,
"I must quaff of, ere it wane;
Just a few more draughts of sunshine,
And I'll help Thee garner the grain."

In the chill of a winter morning,
The Master came to me;
The ice-bound river was silent,
And snow lay white on the lee.
"O Master, I now am ready
To work in Thy fields," I said;
But the Master smiled in pity
And sadly shook His head.

"The harvest is over," he answered,
"And winter comes apace;
But some wheat lies all ungarnered,
Because of your vacant place;
You have spent the year in pleasure,
I have pleaded all in vain;
But what of your own remorses,
And what of the wasted grain?"

—Selected.

Mrs. Baker's Mistake.

Kate S. Gates.

It seemed incredible that two sincere Christian women, members of the same church, near neighbors, and life-long friends should go two weeks without speaking; yet for nearly six weeks Mrs. Burnham and Mrs. Baker had not spoken to each other.

It was such an insignificant thing that caused the trouble, and, after all, proved to be a miserable mistake, anyway.

For years Mr. and Mrs. Baker had been saving up to buy a house of their own, but they had not talked much about it. "I don't want folks saying every time I walk home from church that I'm saying my car fares for a house, or wondering whether I think it is right not to put more in the contribution box," said Mrs. Baker, laughingly. "Somebody or other says: 'Economy is going without something you want for fear that some time you will want something which probably you won't want.' We aren't going without anything we really need—we are just omitting superfluities."

But Mrs. Baker and Mrs. Burnham were such good friends, they often talked over their hopes and plans. So, when Mr. Baker had an unexpected rise, and the "Sawyer Cottage" was reported to be for sale in the near future, Mrs. Baker ran right over to tell Mrs. Burnham that she hoped they could get it.

"But don't speak of it to anyone, will you? Something may happen to prevent, and Mr. Baker thinks it is best not to have it get out that he has any idea of buying it. The Sawyers are peculiar, you know, and if they thought we were very anxious to get it, they would put a big price on it. We are willing to pay what it is worth, but, of course, don't feel like giving a fancy price. Mr. Baker said not to mention it to anyone, but I just had to tell you. I know it is perfectly safe with you."

"Certainly," said Mrs. Burnham, "I will not even mention it to my husband."

It so happened that Mrs. Baker was kept awake nearly all that night with a severe attack of neuralgia. The next day, when she was still suffering from pain and weakness, Miss Bragg, the village gossip, came in.

"I've just been to Mrs. Burnham's," she said, "so I thought I would run in to see you, too. By the way, I understand that you are trying to get the Sawyer Cottage. I thought they would ask so much nobody round here would think of buying it."

Just what reply she made or what else her caller said, Mrs. Baker could never recall, she was so surprised and hurt to think that Mrs. Burnham should tell anybody after promising secrecy—and Miss Bragg, of all people! For, of course, Mrs. Burnham must have told her. Miss Bragg had just come from there, and nobody else knew.

Hardly had Miss Bragg gone when Mrs. Burnham herself came in. All her life long Mrs. Baker had struggled to overcome her quick temper. She had it fairly well in hand, but now and then, like a flash, she lost control of it, and this proved to be one of the times. If only her nerves had not been racked with pain, or if she had had even a few minutes to think over it quietly and assure herself that there must be some mistake—Alice could not have betrayed her confidence so! But—there was Mrs. Burnham and before she realized it she had spoken.

"I cannot understand how you could do so, Alice," she said, sharply; "but I am very sure of one thing, I shall never dare trust you again. It was unpardonable for you to betray my confidence so. There cannot be any excuse."

For a moment or two Mrs. Burnham stood motionless, indignation and surprise struggling for mastery, then she turned quickly and left the house.

"If I had opened my mouth I should have made a bad matter worse," she said to herself as she hurried home. "I haven't the least idea what she means, but she is much too wrought up for explanation to-day. She will come to me in a day or two and explain it, and it will be all right."

But day after day went by, and Mrs. Baker did not come, and in spite of her best endeavors Mrs. Burnham felt hurt and resentful.

"She has no right to accuse me so, and give me no chance to defend myself," she said. "I will not go to her, for it is her place to come to me."

But now communion Sunday was approaching, and each was secretly wondering what she should do.

"I cannot go with this hard feeling in my heart toward Helen," said Mrs. Burnham, "but it is her place to come to me." And then she would try in vain to drop the matter. Conscience kept persistently saying, "Never mind about that. Do your duty—that is all you are responsible for.

"I will not wait any longer," she said at last. "We are both followers of Christ; we must not dishonor Him this way. I will go to her to-day, and see whether I cannot 'make up,' as the children say."

"I cannot bear this any longer," Mrs. Baker was saying at the same time. I cannot go to communion; I cannot even say my prayers; and every time I open my Bible I am sure to see the very first thing, 'Let not the sun go down upon your wrath'; 'Be ye angry and sin not'; or 'First be reconciled to thy brother, and then come and offer thy gift.' I am going to Alice now. There must be some mistake; and if there isn't, if she will only forgive me, I will her."

But on her way she met Miss Bragg, and on the impulse of the moment she stopped her.

"Will you tell me who told you that we thought of buying the Sawyer Cottage?" she said.

Miss Bragg colored a little, and hesitated, but the earnestness of Mrs. Baker's face rather startled her, and she answered frankly: "Nobody told me, Mrs. Baker, I spoke as I did to draw you out, if I could."

As Mrs. Baker went up the walk, Mrs. Burnham's door opened, and she came out.

"Oh, Alice!" cried Mrs. Baker, the tears filling her eyes. "I'm so ashamed. It was all a mistake, and I have come to ask your forgiveness."

"I was coming to you, Helen," was the reply. "As my little Barbara says, 'We do love each other,' so, of course, we will forgive each other, if there is anything to forgive."

"I have learned a lesson I hope I shall never forget," said Mrs. Baker, after they had talked it all over, "and that is, never again to judge anyone so hastily, no matter how much appearances are against him; and—anyway—I judge we must all forgive, because we need forgiveness ourselves."—Canadian Churchman.

She and I.

She was a Chinese girl, and I was her neighbor. She was saved from the dogs when she came into the world only because the family needed another slave. I was gladly received and royally welcomed, and consecrated to God. She was given no name, but was called "slave." My name denotes preciousness. She was sold in childhood to be the wife of a child. I was tenderly cared for, sent to school and then to college. Her feet were broken and bound "until they looked like a goat's feet, when she was five years old. I remember my mother's searching the town to find comfortable shoes for my fast growing feet. She saw sin face to face, from babyhood. I was carefully shielded. She had no choice as to whom she would marry, and became a slave in a home with other wives of her husband. I was the beloved and only wife in our home. She lived in a rude little mud house with mud-bed, mud cook-place, and mud walls. My home was white, airy and clean, with many modern conveniences. In her country it is indelicate to speak of one's wife; and she never appeared in public with her husband. My husband

and I were chums, and he liked to have me with him wherever he went. She and every wife in that dark country expects to be beaten hard. If my husband had beaten me, he would have been returned to America by our fellow countrymen there, as unworthy to carry on the work he was engaged in. Her husband died, and she was blamed for his death and held in fearful bondage in his home. My husband died, and my parents and parents-in-law could hardly await my return, so eager were they to comfort and care for me. Her baby came, and went to the dogs, because there were already too many mouths in that family. My baby is the particular joy and pride of two households, and he would get the last bite of food any one of us had. She will probably kill herself to end her miserable existence, as so many thousands of women in her country do every year. I shall be lovingly provided for as long as any of my people live, and there are friends who will gladly help me till my Father calls me home. And after death there is nothing but darkness for her, and nothing but brightness for me.

Why the difference? She was born into a land for which Satan has done his worst. You and I were brought up in a country where Christ is known and served—that's the difference. Out of gratitude to God for what He has done for us and out of pity for her and the millions in her condition, let us send the light into the darkness.—Selected.

A Guiding Song.

I would that I might tell you, friend of mine,
That happy words you uttered long ago,
Sung in my heart, like some soft-measured line,
Clung to my life and would not let me go—
'Till I had made their music my life's song,
And passed them on to lives that knew them not,
To gather strength as they were swept along—
To find fresh joys, new sorrows all unsought.

In nights' dark hours, and through sunny days,
I've learned the selfishness your music sings,
I've learned the understanding heart it brings,
The bitter unforgiving it allays—
'Twas "Everybody's Lonesome," that you said—
Through mystic ways this golden song has led!

—Canadian Baptist.

What He Left.

News of the accident had reached the little town by telegraph an hour before. Both the men had known Philip Hastings from boyhood. An expression of shocked surprise was in their faces, and they talked in undertones. "It'll be a terrible blow to the family," said one. "Two of the girls are away from home, and Ralph took that clerkship in Adams last spring. They thought the world of their father."

"It'll be hard for Agnes to keep up the house," said the other. "The other children are 'launched,' but they're not earning much yet. And Philip never had the faculty of getting ahead. There are such people, you know. I doubt if what he's left will more than cover the funeral expenses."

In the little house in Elm Street the question of money had come up on the very next morning. A relative had suggested sending to the city for flowers.

"I don't think father would want us to do that," the older son replied, soberly.

"He would say that it was beyond our means, and that the money had better be used for mother's comfort. We must remember that there are going to be other days after this is all over."

A sob broke from the youngest daughter. Some word of Ralph's had stirred her sore heart with a fresh reminder of her loss.

"Angie, dear!" Clara threw her arms round the younger girl's quivering shoulders. "We must remember mamma, Angie. That's what papa would say if he were here. We've got to be brave, dear, for her sake."

Twenty times that day the unselfish spirit of the dead man spoke in the words and actions of his children. They consulted his wishes as if he were still alive.

And in the weeks that followed the silent lips continued to give wise and brave counsel.

Clara went back to her school. She would have liked to stay at home; but her father had taken so much pride in her position in Hempstead that her duty was plain.

Ralph declined what shrewd people called a "better job"; and, indeed, it offered more in salary and in chances of promotion, but the concern wasn't managed with his father's high ideals of honesty. "He wouldn't have gone in there," said the boy.

Most of Elsie's earnings in an office "went into the house." She had a girl's love of pretty dresses and becoming hats, and had hoped to have them when she began earning for herself; but she had learned well the lesson of "doing for others."

"It was father's whole life," she said softly, not once, but many times. "I'm glad I can do it—in his place."

Yet the neighbors said that when Philip Hastings was taken away he "left next to nothing."—Youth's Companion.

For the Southern Churchman.
Netley Abbey and Its New Use.

Louisa A'hmutty Nash.

Netley Abbey to-day is but a ruin; even many of the Gothic arches, which supported its lofty roof, have disappeared, leaving no remnant of the carven stones. Enough remains of the Abbey itself and of the refectory and cloisters to testify to its long-passed splendors. It was a monastery of the Cistercian order of monks, and was one of those religious houses, dating from the twelfth century. It was visited and destroyed by the commission of Henry the Eighth.

It stands but a few miles north of the great town of Southampton, and attracts many visitors to-day. But the name Netley has become a household word from the military hospital there. It is the largest in England, and is receiving hundreds of wounded army patients weekly from the battlefields of the terrible continental war!

An Old-Fashioned Sunday.

I know a family of grown up sons and daughters who look back upon their childhood's Sabbath as the happiest day of the week, and its blessed influence has never left them. During the morning when their parents were in church they were under a careful nurse's supervision; but immediately after an early dinner the servants were allowed to

TO THE PEOPLE OF THE EPISCOPAL CHURCH:

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotels, Summer Cottages, Auditoriums and Roads, a place where they come together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer play ground for the Church people of the South, and to this Mr. Berry Burnett, of Bunsombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hottel, lake and golf links, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this great project for tae Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Mountain and see what these great odganizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country.

JUNIUS M. HORNER,
Bishop of Asheville.

Asheville, N. C., August 25, 1915.

A Suitable Name Desired.

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location. Address all communications to

RT. REV. J. M. HORNER,
Asheville, N. C.

leave for the entire afternoon, and the children enjoyed the company of father and mother for the remainder of the day.

Immediately after dinner the father and children went off for a time to the garden and to view the "stock," as they called the horse, pony, dogs and chickens, returning after the mother had rested. Then the groups divided, the mother taking the little girls apart for Sunday-school, while the father told stories to the boy, who was younger.

The books selected for Bible study were those delightful and never surpassed little volumes, Peep of Day, Line Upon Line and Precept Upon Precept. One question in the catechism was learned, which, though not understood at the time, was a bulwark in after years. For this difficult achievement a prize was offered. An entertaining story followed; then books were closed for the day, the family reunited and a scramble was made to find the Sunday "treat," which was always a secret. It was hidden away downstairs and was never the same twice. Sometimes the parcel contained maple sugar, or dates, or figs, fruit, candy, nuts, as the case might be; but it usually was something these simply brought up children did not get during the week. They had a merry time over this, for these wise parents knew little folks required variety and that restless feet and hands must be employed.

The treat finished, coats and hats were put on, and the whole party was off for a long country walk, only returning in time for half an hour's singing before tea. If the day were stormy, other employments were found—the most enjoyed being that of making a Scripture scrapbook for the children's ward in the hospital. The prettiest pictures to be discovered were cut out by the children very carefully, and texts were chosen to be written under the pictures when pasted in the book. For instance, if the picture were a lamb the text was, "Behold the lamb of God which shall taketh away the sin of the world," or "He shall gather the lambs to His bosom." If flowers were used, "I am the rose of Sharon and the lily of the valley," or "Consider the lilies of the field." If the pictures were animals, something about mercy and kindness would be chosen. The children cut out the pictures, the mother arranged and pasted them in, and the father wrote down the texts. The verses naturally were never forgotten either by these children or the little sufferers for whom the book was resigned.

After tea the mother took the little ones off to bed, and this hour she counted the most blessed of the whole week. It was the time their little hearts were most tender and susceptible to influence. After they were ready for bed she explained to them that God had promised to listen to and answer prayers when two or three asked for something, and then she reminded them of some one who was in trouble or sorrow, and knelt down and prayed with them. Then with arms entwined the three little white-robed figures said in unison their evening prayer, and so ended a happy, holy day.

Some one will naturally ask whether the father and mother had not a too strenuous day, and if they did not need rest upon Sunday. They would have answered that they never begrudged a moment of their time so spent, and that they looked back upon it with as much pleasure as did the children.—Grace Eddy, in the Interior.

For the Young Folks

Help One Another.

"Help one another," the snowflakes said
As they cuddled down in their fleecy bed.
"One of us here would not be felt;
One of us here would quickly melt;
But I'll help you, and you help me,
And then what a big white drift we'll see!"

"Help one another," the dewdrop cried,
Seeing another drop close to his side.
"This warm south breeze would dry me away,
And I should be gone by noon to-day;
But I'll help you, and you help me,
And we'll make a brook and run to the sea."

"Help one another," a grain of sand
Said to another grain just at hand.
"The wind may carry me over the sea,
And then, O what would become of me?
But, come, my brother; give me your hand;
We'll build a mountain, and there we'll stand."

—George F. Hunting, in Lutheran Observer.

For the Southern Churchman.

Life's Young Day

Mary Barrett Howard.

CHAPTER XVII.

The following week came Mary Elizabeth to announce disconsolately:

"She's treatin' Jimmy worser 'n' worser, Miss Tempy. We had succotash an' roast beef an' custard pie today, an' he left a lot of everything on his plate."

"Well," Miss Tempy said judicially, "them two have walked by here on a average o' twice a day 'n' I've made up my mind she means to have him. But she's the very moral o' what me 'n' Jane was at her age—as skittish as a sorrel colt. As for Jimmy Earl, he's an han'sum an' nice a feller as ever I see, but he's so meachin' 'n' womble-cropped with her that if he don't pluck up his courage she'll go on tromplin' on him from now till kingdom come. You run over to Mr. Grant's, Mary Elizabeth, 'n' you tell Jessica that the Misses Dutton's present their complements 'n' would be pleased to have her take tea with 'em to-morrer night. 'N' then you go 'n' tell Mr. Earl we'd be pleased to have him come too."

"An' me?" questioned Mary Elizabeth, anxiously.

"Yes, you too, ef you'll be sure to keep out from underfoot where you're not wanted," Miss Tempy said. "I've decided how I'm agoin' to settle thin's between Jessica Grant 'n' Jimmy Earl," she told Miss Jane, as the latter entered the room. "I'll put my drop cakes inter the oven n' the mack'rel on to brile 'n' let Mary Elizabeth watch 'em while you toll Jimmy Earl out inter the garden'n' tell him how Hiram Brown 'n' me parted becuz he didn't have sperit enough to show me he was master, 'n' I'll skitter in here 'n' tell Jessica Grant how you've be'n mournin' all these years becuz you wa'n't kinder to Johnny Wilson."

"You do beat all fer plannin' thin's out, Sister!" ejaculated Miss Jane in tearful admiration.

Without further delay Mary Elizabeth departed on her congenial mission, and as a privileged character was admitted to Jessica's own room, where she found the princess in a fluffy white negligee with all her glorious hair unbound and falling in heavy waves to her knees.

"My!" exclaimed the child, "it is long enough for Jimmy Earl to climb up by if you let it out the window, isn't it, Miss Jessica?"

"What in the world do you mean, Mary Elizabeth?" demanded Miss Grant, blushing furiously.

"Why, like Lettice, you know," Mary Elizabeth answered, surprised that even a grown-up should have forgotten that exciting tale. "If your father should shut you up in a high tower you'd better let it down out of the window so that Jimmy Earl can climb up an' rescue you."

"Well, I never!" the princess said crossly. "It's a pretty state of things if a mere babe like you, Mary Elizabeth, has taken it upon herself to give me advice as to my treatment of Jimmy Earl! I am being lectured on that subject from morning till night—grandfather says that Jimmy Earl is offering me a chance to escape from a life of idle self-indulgence and to become a true woman, and grandmother says she's ashamed of me; that she spent her honeymoon riding across the plains in a white-topped 'prairie schooner' and never dreamed of being afraid with grandfather there to protect her, though in those days it was a common occurrence for settlers to be attacked by the Indians. And now you, too, Mary Elizabeth, seem to expect me to drop a courtesy to Jimmy Earl and say, 'Thank you kindly, sir, I'll be perfectly delighted to go with you into the wilds of Montana!'"

"Yes, an' Miss Tempy an' Miss Jane too—they say you'll be sorry all the days of your life if you don't."

Whereupon, unconscious that she was thus rendering superfluous the proposed diplomatic "tea party," Mary Elizabeth solemnly retailed the fate that overtakes redheaded coquettes as exemplified in the tragic life stories of Miss Tempy and Miss Jane Dutton.

"An' I don't care how red my hair is, Miss Jessica," the little girl concluded, "I'm goin' to be just as p'lite as I know how to my lovers when I grow up."

Pretty Jessica had at first blushed angrily at what she regarded as interference of the two old dressmakers in her private affairs. Then she had laughed at the drama of Miss Tempy and Hiram Brown, and finally her beautiful eyes had filled with tears at the pathetic little story of Miss Jane's long years of mourning for the lover who had marched away to his death, unkissed and unforgiven.

"Poor Miss Jane," she sighed. "I'll tell you a secret, dear," she added impulsively, "I always intended to marry Jimmy in the end, but now you've told me about those two lonely old women, I'll not tease him any longer. I can always bring my dear dad around, if I coax hard enough, and you shall be my only bridesmaid, little girl, because you came and told me the stories of Miss Tempy and Miss Jane."

Mary Elizabeth bestowed one kiss on the princess and fled, heedless of her warning cry:

"Remember, Mary Elizabeth—it's to be a great, great secret!"

Seeking the Belted Earl in his ac-

Grandmother Stories From the Land of Used-To-Be

By Howard Meriwether Lovett.

Review of which appeared in the Southern Churchman September 11th. 32 beautiful illustrations. Price, $1.50 postpaid.

Send orders to Mrs. L. M. Van Doran, 304 Chamberlayne Avenue, Richmond, or to Columbian Book Store, 81-83 Whitehall Street, Atlanta, Ga.

customed haunts she discovered him in the vine-covered arbor, wrapped in clouds of smoke and sombre thoughts.

"Hello, kid," he greeted her with hollow gayety. "I was wondering what had become of you. We must spend today in high jinks together, you and I, for to-morrow I'm off to Montana, and we probably won't meet again until I'm a baldheaded old bachelor and you are a beautiful redheaded young woman, breaking the heart of some poor devil who loves you more than his own life."

"I'm not goin' to break his heart, I don't care if I am redheaded," Mary Elizabeth said impatiently. "The minit he asks me to marry him 'Im going to say, 'Thank you kindly, sir, I'd like to very much' But, O Jimmy, you can't go to-morrow, for Miss Tempy an' Miss Jane want you to come over to their house an' take tea with 'em."

"That's very kind in Miss Tempy and Miss Jane, I'm sure," the young fellow replied, "especially as they haven't the pleasure of knowing me, and therefore cannot have fallen victims to my many attractions. But I shall have to decline their invitation, nevertheless, for the sooner I can get away from here the better for me."

"But, Jimmy," Mary Elizabeth persisted, "Miss Tempy's planned it all out —I'm goin' to cook the supper, an' Miss Jane is goin' to toll you out into the garden to see their Jersey cow, an' tell you all about how Miss Tempy trompled on Mr. Hiram Brown because he was so meek an' meechin, just like you. An' Miss Tempy's goin' to tell how awful Miss Jane feels cause she wasn't kinder to Mr. Johnny Wilson an' let him go off to the wars without kissin' him goodbye."

Jimmy Earl's good humor suddenly vanished. "What in thunder do those old maids mean by interfering in my private affairs?" he thundered.

"You aren't a bit p'lite, Jimmy," Mary Elizabeth said reprovingly: "Miss Jessica didn't mind. When I told her she laughed an' then she creid, an' then she said she meant to go out to Montana with you all the while an' that I might be her bridesmaid, an'—"

But Jimmy Earl had flung himself over the highboard fence at the back of the garden and had disappeared from before her astonished eyes. The fence was too high for Mary Elizabeth's short legs, but she had not yet received his promise to attend Miss Tempy's tea, and as she was not a young person to be stopped by one refusal, she started to follow him by an easier route.

"Prob'ly he'll come when he hears 'bout Miss Tempy's rye dropcakes," she reflected.

Some moments were consumed in going round by the street and when she entered the Grants' garden Jimmy Earl was nowhere to be seen. But she began a systematic search of the premises and finally ran her quarry to earth in the orchard. Her footsteps made no sound on the soft grass, and for an instand Mary Elizabeth stood regarding the pretty picture before her in offended silence. Then—

"I think you're just as mean as you can be, Jimmy Earl!" she wailed. "Now Miss Tempy won't have to give the tea party!"

(To Be Continued.)

Washing the Dishes.

Our Polly goes a-fishing, be the weather
what it may,
Not less than twice and often thrice on
every holiday;
She always starts right after meals, and,
singing merrily,
She fishes and she fishes in her little soapy
sea.

She'll catch the best pink china cups and
play that they are trout;
And when she drops her line again, she'll
draw spoon minnows out.
The plates, of course, are flounders (so
round and flat, you know);
The kitchen knives are hungry sharks, out
watching for a foe.

Each saucepan is a polliwog, with handle
for a tail,
And—"There she blows!"—the frying pan!
How very like a whale!
There's nothing left—pour out the sea and
put the fish away,
All high and dry and waiting to be caught
another day.

—Hannah G. Fernald.

Pete.

A True Story.

In the early days of May, 1915, a little chicken was hatched on a farm in the mountains of West Virginia. The brood of which he was one was composed of strong, masterful little chicks, while little Pete, as he was called, was so weak on his legs that he would be easily toppled over and could not keep up with his more sturdy brothers and sisters. His sad condition gave him the sympathy of his mistress; he was given a special place in the kitchen and allowed to run over the floor, where he became very gentle and tame. He was called Pete and he gave such a queer little chirp whenever you talked to him. He was full of curiosity and always liked to know whatever was going on. Something one day outside the wire door of the kitchen, attracted him and some one at the time going out, he thought he would venture forth into the outside world. Alas! the spring door came to with a thud and poor little Pete's good leg was caught. He cried pitifully, and his mistress rushed to pick him up only to find his poor little foot and part of the leg hanging by a thread. Quickly, with a pair of scissors an amputation followed, and the injured member was bound up and the poor little patient was deposited in his box. We all thought he would surely die, but, no indeed, he soon became restless and pretty soon, he had kicked off the bandage and taken to a hippity-hop walk. The hard floor was painful to his poor little stump, so he was given the privilege of the beautiful, grassy lawn, where no other animal, fowl or beast was allowed. A wooden leg was devised and tried, but it did not work well and was more a discomfort than a help. He soon became a very spoiled pet, for the ladies of the house when working the flower beds would give him worms and grubs. Pete knew whenever one of them came out to dig and you could see him almost flying to the scene and putting himself very much in the way of their active work. The soft grass was comfortable, but when evening came he would hop to the kitchen steps and call, in his fashion, for he knew his box was on the porch. If the evening was cool, he would talk loudly in a most discontnted way until a bit of cloth was put within his reach, then he would pull and work at it until he covered himself from sight and then no more would be heard of little Pete until next morning.

Pete has a long life ahead, for I am quite sure the usual fate of, a fine chicken will never be his.

GRATIS.

Clover Lick, West Virginia.

Two Boys and Two Dogs.

Thomas came running in, out of breath. "I think it's just awful the way dogs fight!" he cried, when he could get his breath. "Dash and a stray dog are going for each other out in the road, and there wasn't one thing to fight about, either!"

Father said he would walk straight out and stop such doings, and Thomas went with him, still indignant.

Laurie spoke up from the window seat. "I know what started the fight," he remarked. "I saw 'em begin. Dash found the stray dog sniffing at an old dry bone that's been lying near the gate for days, and tried to take it away from him. Wasn't that mean, Cousin Will?"

"Did it belong to Dash?" Cousin Will asked.

"Why, yes, I suppose he had buried it weeks ago and dug it up again, but it couldn't possibly have been any good to him, so why raise a row over it?"

Cousin Will said he could not imagine, and put on his hat and went for a drive with father, while Laurie curled up in the window and was soon far away in an exciting story.

Presently Thomas came back and began looking around for something to do with himself, not being a reader like his brother. As he whistled about aimlessly, his eye fell on an old stick of sealing-wax in a corner of the mantlepiece.

"Just the thing to mend my ball with," he said aloud to himself.

Laurie glanced up from his book. "Thomas Lindsay, you know as well as you know your name that that's my wax!"

"I didn't know anything of the kind," retorted Thomas, swelling; "but if it is, you've left it throwing around here for ages, and I found it, and now I'm going to use it."

Laurie got up and said that he should not Thomas contented that he would.

Laurie confessed he had forgotten all about the article, but that nevertheless it was still his.

A scuffle began and when three chairs had been turned over, the table cloth pulled away, and two pairs of cheeks blazing red, father and Cousin Will walked in, looking for something they had forgotten both boys tried to explane, talking very fast at the same time. Father looked at one ; Cousin Will fixed serious eyes on the other. The stick of sealing-wax was nothing but a qinch of dust on the floor.

St. Paul's Boys' School Baltimore

Several vacancies for boys between eleven and thirteen years of age are being held for boys with good voices at St. Paul's Boys' School, Baltimore, Md. Board, tuition, and Christian nurture free. Address Headmaster, 8 E. Franklin street, Baltimore, Md.

When the tale stopped for a second, father said: "Thomas, my son, I had to go out again and run that strange dog off with a whip to keep him from coming here and making needless disturbance."

Thomas shuffled his feet, remembering his late indignation. Then he left the room. Father found what he wanted and went, too.

Cousin Will loitered a moment. "What are you going to do about your sealing-wax, Laurie?" he wanted to know. "Did you value it very much?"

"No," Laurie replied. "Fact is, I didn't." He was setting up the chairs and straightening the cloth, but he did not look up.

"Something like the bone was to Dash, eh?" his cousin went on.

"Just like that, I'm afraid," Laurie owned.

"We locked Dash up for a while to teach him manners," Cousin Will went on, thoughtfully.

Laurie gave a long whistle that ended in a sigh. "Whew!" he remarked, "I'm going to find Thomas, and we'll tell father to turn Dash out and count on us not to be so silly next time."

"Come on," called Thomas from the doorway, "I'm ready."—Sunday-school Times.

The Kitten's Thanks.

"Why, kitty, what are you running around so for?" asked Ethel. "Do you want to let you out? O, I see; your mother has brought you a mouse."

The little girl opened the screen door for the excited gray kitten to rush out. On the doorstep sat the mother puss with a mouse beside her. The kitten snatched the mouse eagerly, but dropped it again and rubbed her head caressingly against the mother cat. Then she once more caught up the mouse and ran off for a delicious feast.

"You stopped to thank your mother, didn't you?" Ethel addressed the kitten. "You are a good kitty." Here she stopped. Her conscience pricked her a little, for she was constantly forgetting to express thanks.

That afternoon Ethel's mother went shopping. When she returned she brought the little girl some pretty gingham for a new dress. Ethel was about to receive it in the old matter-of-course way, but remembered the kitten's show of gratitude.

"Thank you, mamma, for my pretty dress," she cried. She was repaid by the pleased look which came over her mother's face.

At night her father brought her a basket of grapes, of which she was very fond. She reached eagerly for one of the large, purple clusters, then stopped. "Thank you ever so much, papa. It was so good of you to bring me the grapes."

That evening she thanked her grandmother, who opened the door for her when her arms were full of playthings, and she freely expressed her appreciation when Uncle Ben brougth her a big, sweet apple. For the next few weeks she continued to surprise her parents by her ready thanks for any favor done her.

"What a change has come over you!" her mother remarked one day. "I haven't had to remind you to say 'Thank you' for a long time."

Ethel was silent for a moment. "Kitty did it," she replied. Then she related the incident of the kitten and the mouse. "I wasn't going to let a kitten be more polite than I was."—The Child's Hour.

Tom and the Clock.

Winnie and Tom were spending a delightful three weeks with grandma. They had never been in the country in the winter time before, and everything was new to them. Such fun as they did have! And how fine it was to go sleighing and coasting with Uncle Jack, who lived just a mile away!

"There isn't a single thing I don't like," confided Winnie to Tom as they sat talking one day. "Only just one; I do hate having to go to bed at eight o'clock."

"So do I, and I think it's mean to make us when we're visiting," declared Tom.

"Last night I was right in the middle of a most exciting game with Lucille, and I had to put the poor dear down without undressing her because it had struck eight about a minute ago," said Winnie.

"I know," said Tom gloomily. "Wasn't I reading the finest story when I had to stop? It's all right for girls to go to bed early; but I'm a boy and most twelve, and you're only nine."

"You are not 'most twelve!" cried Winnie indignantly. "You were just eleven last month. Besides, if I am a girl, I'm not afraid of the dark any more than you, Tom Price."

"O, well," said Tom, "maybe you're not; you are tolerably brave for a girl. But say, Win, I do want to stay up to-night, because Fred Warren told me he was coming over about eight. Wouldn't it be awful if I were in bed?"

Winnie nodded. "Tell grandma," she suggested.

But Tom shook his head. "She doesn't like Fred; never has since the time he showed me how to play shooting buffaloes wit Spotty and her new calf."

"Well, the calf died," said Winnie soberly.

Tom was silent. The two children stood looking out of the dining room window. They were all alone, for grandma was upstairs taking a nap.

"O!" said Tom presently. "I know something splendid to do."

"What? O Tom, dear Tom, please tell me!" cried the little girl.

"Cross your heart you won't tell?"

Solemnly Winnie complied with this demand.

Tom leaned closer that he might whisper: "I'm going to set the clock back an hour."

There was a little gasp from Winnie, then a frightful silence.

After a minute Tom spoke: "I know just how. I see grandma wind it up every night. Watch." Pulling out a chair, he climbed on it and reached the clock, which stood on a high shelf. Carefully he moved the hand. When he climbed down again and pushed back the chair, it was two o'clock instead of three. He looked at Winnie triumphantly. "What did I tell you?" he exclaimed.

But Winnie was frightened. "I wish you hadn't," she said, her blue eyes full of trouble.

"Pshaw! Whose a 'fraid cat now?" cried Tom. "I can fix it back whenever I like."

Just then there was a ring at the front door. Grandma had finished her nap and immediately came down the steps to receive the note which the messenger handed her. "Why, children," she said, smiling, "this is from Aunt Mary. She wants you to come over at four o'clock. There's something jolly going on, but I'm not to tell. Why, what are you looking so sober about? Don't you want to go?"

"Yes," said the children faintly.

Grandma looked puzzled, but she did not say anything more. She glanced at the clock. "Dear me, I thought it was later. Well, you've plenty of time. I'll get you to wind a ball of yarn for me until it's time to get ready."

Winnie looked as if she were ready to cry, and Tom glanced despairingly at the clock. O how much easier it is to do a wrong thing than to undo it! Mamma had always told him that; but then it had not seemed such a real thing, while now—O how dreadfully loud that clock did tick!

Presently grandma spoke! "It's time for you to go now, dearies; and, dear me, how dark it is for the time of day! Well, run along and have a good time. I guess Jack will bring you home."

The two children fairly raced all the way. At the kitchen door Aunt Mary met them.

"Why, children," she said, "what makes you so late? I thought you weren't coming. You see I invited the minister's children to come over, and I made some candy for you to pull; but I had to let them do all the pulling, as you didn't come. Then Uncle Jack happened in and took them for a little run in his new sleigh. I do wish you had been here. Why didn't you come?"

The children did not know what to say. They ate a few of the doughnuts which Aunt Mary provided, but somehow they did not taste good. Aunt Mary was puzzled. Pretty soon the children said good-by.

"I hope grandma hasn't found out about the clock," said Winnie as they went slowly over the hard, frozen fields, "because I want to tell her."

"No, let me," cried Tom, "because I'm never, never going to do a thing like that again."

But grandma knew, and she had known all the time.——Christian Observer.

The Lazy Windmill.

Once upon a time there was a big windmill. It belonged to a farmer.

It had worked hard for many, many years, and the farmer when speaking of it used to call it "Old Faithful."

But one day the windmill had stopped working.

The wheel stood perfectly still. A strong wind passed by. It said to the windmill, "Come, come Why are you not at work? Let me help you turn your wheel."

"No, no!" said the windmill, "I do not wish for your help. I shall rest all day to-day. I am so tired."

"Oh, but we must always work before we rest," said the wind. "Come, I shall be glad to help you." The wind blew upon the wheel. The wheel would not turn.

"I will try again," said the wind. So it blew long and hard.

"I do not have to mind you," said the windmill. "I tell you I am tired, and shall rest to-day. Go away old wind!"

So the wind sighed and went away.

"Oh, how fine it is to rest!" said the windmill.

All day it remained still.

It grew late, and the tired horses came home. They had worked hard all day in the hot sun. They were thirsty.

When they saw the windmill, they started into a little trot, in their haste to reach the water-tank.

Poor tired horses! It was empty.

"Is the windmill broken?" asked the farmer.

"No, it is all right.

"Why hasn't it worked to-day? The

wind blew hard, too. I can't understand this," he said.

The cows came for a drink. The sheep came for a drink. The chickens came for a drink. The dog came for a drink. The birds came for a drink. There was no water.

"Oh, why didn't I work?" said the windmill.

"There is no water for the horses and cows!

"There is no water for the sheep and chickens!

"There is no water for the dog and the birds!

"Oh, I am so sorry I didn't work!" And the windmill began to creak and groan in sorrow.

"Oh, I wish the wind would blow!

"I would work so hard that the tank would soon be full!"

A gentle wind came.

It tried to turn the wheel, but it was too weak; so it called its friends.

The friends came. They all pushed and pushed! Suddenly the wheel stopped creaking and groaning, and as it whirled merrily around, it began this song:

"With the wind to help me,
Round and round I'll go;
Then the sparkling water
To my tank will flow."

Soon the tank was full of clear, cold sparkling water, and, as the animals eagerly drank their fill, the wheel turned round and round, humming contentedly to itself.—Exchange.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their **wealthy** patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it **so firmly** that I offer to send **you** enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 64-C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name_____

Address_____

Shipping Point_____

Walter's Troubles.

I thought when I'd learned my letters
That all my troubles were done;
But I find myself much mistaken—
They only have just begun.
Learning to read was awful,
But nothing like learning to write;
I'd be sorry to have you tell it,
But my copy-book is a sight.

The ink gets over my fingers;
The pen cuts all sorts of shines,
And won't do at all as I bid it;
The letters won't stay on the lines,
But go up and down and all over,
As though they were dancing a jig;
They are there in all shapes and sizes,
Medium, little and big.

There'd be some comfort in learning
If one can get through; instead
Of that, there are books awaiting
Quite enough to craze my head;
There's the multiplication table,
And grammar, and—oh, dear me!
There's no good place for stopping,
When one has begun, I see.

My teacher says, little by little
To the mountain top we climb,
It isn't all done in a minute,
But only a step at a time.
She says that all the scholars,
All wise and learned men,
Had each to begin as I do;
If that's so—where's my pen?

—The Lutheran.

The Monkey Bridge.

A party of long-tailed monkeys came to a small river, over which there was no bridge. At first they did not seem to know how to cross the river, but after awhile, they ran to a tree that stood by the banks of the river.

The largest and strongest monkey climbed the tree and took hold of a strong branch with his tail. Then another came down over him and the first one held him by the legs. Then another came down over both the others, and so on, until a long string of monkeys hung nearly to the ground.

What do you suppose they did next?

The monkey nearest the ground began to swing the long string backward and forward.

By and by it swung so far that the last monkey could catch hold of a tree on the other side of the river. Then this monkey climbed the tree and went up until he was as high as the first monkey on the other side. This made a bridge of monkeys from one side of the river to the other.

Then the first monkey let go his hold of the tree, and the long bridge swung to the other side.

The monkeys then climbed up over each other until they all got into the tree.—Virginia Guide.

The Birthday Party.

Hildegard had a birthday party the other day. Oh, it was a beautiful party!

Hildegard was eight years old, as could be seen by the candles on her pretty cake.

It was an afternoon party, and Hildegard wrote the invitations herself. She invited Marcia and Grace and Genevieve and Gertrude and Harriet, and little Alicia and tiny Rosemary. You see that made eight, counting herself.

Of course the table wouldn't be right without dear mother, so she sat down too. There were ferns and chrysanthemums in the centre, and any number of little cookies and dishes of jam.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

I think Hildegard enjoyed getting ready for the party about as much as she did the party itself. You see, there were so many things to think of, and so many plans to make. Every time she thought of something new, she told mother about it, and they talked it over.

Mother was the one who thought of inviting little Alicia and Rosemary; mother always thought of the kind things. And it was Hildegard who thought of having little dishes of jam where everybody could help themselves, because she knew what little folks enjoyed the most.

And it was both of them together who made the cake and set the little colored candles in just so.

Little Weather Prophets.

If you go out in the morning and find the ants busily engaged in clearing out their nests and dragging the sand and bits of earth to the surface, you may be sure, no matter how cloudy it is, that there will be no rain that day, and possibly for several days. If, however, in the afternoon you see the ants hurrying back to their nests, and the sentinels hunting up the stragglers and urging them to go home, you may be certain that there will be rain that afternoon or night. How the ants know, we have no idea, but they do know.—Lutheran.

How Molly Helped.

"To-morrow is mother's birthday!" cried Jenny. "Let's make it a beautiful day."

"What can we do?" asked Tom.

"If I were rich," said Margaret, "I'd buy her a silk dress this minute, and not wait till to-morrow to give it to her."

"But we haven't any money, not even one cent," sighed Sarah dolefully.

All three of the children nodded their heads in concert, and looked miserable until Jenny suddenly smiled. "What a silly set we are," she laughed, "talking about being poor, when we are richer than most people!"

Little Molly opened her round eyes at this. She thought they were the poorest people in the whole world. They lived in the smallest house on Gaynes street, wore plainer clothes than any of their little friends, and rarely ever had a nickel, or even a cent to spend.

"Yes, I mean it," said Jenny. "Think of all the poor people who have no good, warm home like ours and plenty to eat, and ice cream—sometimes. They'd think we were rich. Besides, father is worth a whole million dollars, I think, and so is mother."

The children laughed at this, and said they thought so, too.

"But what are we going to do for

(Continued on page 22.)

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

EXPERIENCED ORGANIST and choirmaster, young man, Churchman, desires situation in church or school. Best references. Have good position but desire to make change. Address, Worker, care the Southern Churchman.

ORGANIST.

ENGLISH DIPLOMA, RECITALIST, EXcellent references, desires change. A. B., Southern Churchman, Richmond, Va.

PRIEST-ORGANIST.

An unmarried priest, to act as organist and choir-master in a large city parish. Room and board and a comfortable salary. Reply to Smith, care the Southern Churchman.

POSITIONS WANTED.

PARTIES SEPARATED FROM EDUCAtional advantages can have the services of an experienced teacher; care taken with younger pupils as well as otherwise. English, Music, Languages. Address 1114 Eleventh Street, Washington, D. C.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va

WANTED, A POSITION TO TEACH either private or public school by a high school graduate, holding a second grade certificate Will teach usual English branches and beginners in music Address Miss Louise G. Motley, Sharps, Virginia.

WANTED, BY A YOUNG LADY HOLDING a first grade certificate position to teach in public or private school. Willing to assist in care of children, sewing or household duties. References given and required Address "Woodville," Miller's Tavern, Va.

WANTED by a settled lady a position as companion. Only board in a pleasant family required. Miss L., Keswick, Albemarle Co., Va.

WANTED POSITION, by middle aged widow, companion, nurse for invalid, or to teach small children. Address, J. B. T., Nottoway, Va.

HIGH SCHOOL GRADUATE DESIRES private school. Usual English branches, Latin and algebra. No music. References exchanged. Miss R, Indian Neck, Va.

YOUNG LADY DESIRES POSITION AS companion. Am young and cheerful, also can be very useful. With references, and desires them. Address 186, care Southern Churchman.

WANTED POSITION AS TEACHER IN private family. Address 189, care Southern Churchman.

TEACHER OF MUCH EXPERIENCE. Non-resident preferred. Specialties. French and primary. References. Address 187, Southern Churchman.

HELP WANTED.

WANTED A HOUSEKEEPER BY GENtleman with family consisting of two half grown sons, also a son and his wife, just outside of a city. Must be qualified to keep a well appointed house, to control servants. Must have a practical knowledge of fancy cooking, and must be energetic. Address 188, Southern Churchman.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.
ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:
"The Domestic and Foreign Missionary Society of the Protestant Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Burwell: At his residence, "Glenmore," in the ninety-third year of his age, CHARLES WILLIAMS, only surviving child of Nathaniel and Lucy Carter Burwell, of "Dropmore," Roanoke County, Virginia.

Buford: At Bedford, Va., September 7, 1915, in the seventieth year of her age, LETTY CAMPBELL, wife of Julius B. Buford, and daughter of the late William Terry Campbell and Anne Henry Terry, his wife.

Blessed are the dead who die in the Lord.

WILLIAM HOWE MINOR.

Entered into rest, September 9, 1915, WILLIAM HOWE MINOR, of Richmond, Va.

There is no room for grief.
As to its meet.
A sea bird moves on pinions sure and strong,
His sturdy spirit mounts when sturdiest,
And life ends nobly like a rounded song.
There is no room for grief.
He is at rest.
To whom rest was a stranger over long.
M. P. M.

Entering Into the Joy of the Lord.

In the parable the servant who had received five talents, and the servant who had received two talents, were bidden to enter into the joy of their Lord because of their faithfulness. The servant who had received one talent, amidst his other mistakes, made the mistake of thinking that his Lord had no property right in relation to him except as to the talent; the mistake of forgetting or ignoring the fact that he himself, in all of his being and powers, also belonged to his Lord. He made the mistake of thinking that so long as he did not actually use the talent in a direction which he knew the Lord had expressly forbidden, he would be safe from condemnation. But it was not enough for him merely to avoid using the talent in a way expressly forbidden; it was his duty to appreciate the trust reposed in him, to rejoice in the opportunity of working for and with his Lord, and to make use of the gift in ways which he knew would be positively acceptable and pleasing to his Lord. Self-centered; imaginging that he could separate his own business from the business of his Lord and that he was free to decide without sin or peril to leave his Lord's work undone; yet inevitably conscious of ungratefulness and faithlessness, and shamefacedly seeking to evade confession of his own faithlessness by bringing accusation against his Lord; there could be no joy for a servant of this kind. What, after all, is it to enter into the joy of the Lord? Does it mean that a man, after rendering obedience in some few things, is then going to receive a discharge from the service of the Lord, so that henceforth he may attend strictly and without hindrance to his own things; or that a man, after obedience in a few things, is to receive from the hands of his Lord some felicity which he may enjoy in separation from the Divine Giver? Assuredly no calculating obedience which looks on to some selfish freedom, and no felicity to be enjoyed apart from the Lord,—can signify the entering into this joy.

The faithful servant is he who is humbled yet exalted in realizing that a trust is committed to him; who is thrilled with the vision of the goodness of the Lord; who knows that his supreme duty is loyally to represent the Lord who trusts him; who knows that his supreme glory is to rise through that loyalty into everlasting participation in the Lord's work; who seeks and through Christ finds the joy of inseparable association with Christ, the joy of doing through Christ the Father's will in that transfigured obedience which means freedom, the joy of winning on through Christ to a being which loves and thinks and acts n godlike ways. Human life is rooted in a law of responsibility to God from which no man can exempt himself; and obedience to God is no slavery, but through Christ leads into the liberty of the sons of God. No man by any calculation can release himself from the service due to God; and any self-deceiving effort to bury the obligation to God in denial or indifference, to seek only the things which are wrongly called the man's own separate business, will crumble at last into ruins. Not only by disobedience of known commands, by conscious works of unrighteousness, may the servant fail, and sin fasten upon him, and the Lord be robbed of His rights; but also by deadening the love of righteousness, by indifference to that which is positively known to have the Divine approval, by the subtle self-seeking which binds the vision of the glory of God, by refusal to seek the joy of loving unity with the Lord, the servant may fail and sin, and his soul sink down in deep and dire decay.

Oh! Saviour Divine, Thou Who art the Lord of the servants of God, Who art never absent but ever near, stand with us as the gifts are committed to us; and by Thy Spirit lead us into loyalty, so that there may be no treason in us to the God who in love created the redeemed us; lead us into that service of the Father's will which in every test shall be true and unashamed, into the joy of walking with Thee and working with Thee now and evermore.—Diocese of Louisiana.

A Prayer for Boys.

Give me clean hands, clean words and clean thoughts.

Help me to stand for the hard right against the easy wrong.

Save me from habits that harm.

Teach me to work as hard and play as fair in Thy sight alone as if all the world saw.

Forgive me when I am unkind, and help me to forgive those who are unkind to me.

Keep me ready to help others at some cost to myself.

Send me chances to do a little good every day, and so grow more like Christ.
—President William De Witt Hyde.

Fragments.

We go through the day almost as if we were musical instruments responding to the touch now in this note, now of that; and, haphazard as it seems, we dimly guess at an underlying and uniting thread of harmony which our untrained ears may not yet detect.

"A wandering minstrel I,
A thing of shreds and patches,"

sang the once-popular hero of The Mikado. It is the prosaic housewife or the business man, as well as the romanic wanderer, who finds life a patched, disordered thing. However the day be planned, there comes again and again the too true exclamation: "I don't know where the morning has gone! I've been busy every minute and accomplished nothing." But once a wise man said of the interruptions which, as the little foxes spoiling the vines, stole away the heart of his working time: "The interruptions are part of the work. It is as foolish to complain of them as if a girl selling ribbon should say, 'I could keep my stock in good order if I didn't have to disturb it for customers." After all, a very short experience of entire freedom from conflicting claims would satisfy most of us. Now they hide our limitations from us. We dream of the article we would write if we ceased to be called away three or four times in one sentence; if midway in the development of a psychological argument we were not obliged to break off to convince an ear-ringed gentleman of foreign birth and superabundant health that a paternal American government does not see its way clear to allowing him to cease work at fifty on the score of old age and remove his fourteen-year-old daughter from school to support the family; if with one half-expressed thought lying before us we did not have to give, over the telephone, an impromptu opinion on another subject while someone whispered a question along still another line in our unoccupied ear. Vain dreams! The writer who does not think things and get them said somehow under any circumstances, would stare hour-long at a blank sheet if he were enclosed alone in sound-proof walls. The musician who would perfect his touch if he could get long stretches of time for practice, the woman who would read something deep if she could drop a few of the duties and pleasures that fill the day and night, and the host of other people who "would"if only their time were not so broken into short spaces, once given the long, unoccupied leisure they crave might quite astonishingly find they wouldn't if they could. The very fragmentariness of our lives protects us from self-scorn and despair at our limitations. The myriad facets of these fragments make up the shining mystery of hidden possibilities with which we conceal our commonplaceness. It shrouds the inmost recesses of our being. We would make our morning meditation if we did not have to hurry so to get to the office; we would say our prayers if we were not so tired; we would read our Bibles if we could only get time in a day and evening when every moment is filled. Perhaps we would; but when a long holiday comes and we do not have to go to the office, and there is no reason for being especially tired, and time hangs rather heavily on our hands,—in fact, when the interruptions have ceased except as we create them for ourselves,—we find that often the things we ought to have done still are left undone.

What does it all come to? That as finite creatures we live fragmentary lives: but they are futile and chaotic and dissappointing just because we are thinking of them as destroyed wholes. Really the gay fragments of brightness and love and humour, and the darker ones of trouble and sorrow and pain, are like the mosaics with which we used to play as children,—things meant to be fragmentary so that we may have the pleasure of putting them together into a beautiful pattern. Or, better yet, they are like the pieces of coloured glass in a kaleidoscope which, obeying a hidden law, fall into lovely, radiant figures at the motion of a controlling Hand—Mabel Willard in Holy Cross Magazine.

There is a power in Christianity with which the world does not know how to reckon, but by which it is marvelously influenced, and that is its very life. It is the Church augmented by divine life —power from the Spirit of God dwelling in men, bringing joy in service, solace in grief, peace in confusion, which is so far above and beyond anything the world can produce that it is absolutely startling to mankind and confounding to mere human reason. "Ye shall receive power, after that the Holy Ghost is come upon you;" and it is this strange, indwelling, divine power which, above everything else, gives Christianity influence over all other religions the world has seen. This is something that the opposition of the world cannot put out. Christianity is an exotic plant which grows only in human hearts, but grows with such vigor that it cannot be stamped out. Men have opposeed it with the sword, with the chopping block and the headman's ax, with the fagot and torch; but still it lives and grows and conquers in every land, on every shore. Christians are born from above, born of the Spirit, born of God. They are dead to the world, dead to its spirit, dead to its affections, but wondrously alive to God and to the ever-blessed crucified, risen and ascended Lord.—Selected.

The wise authority of the Church has ordered and named the Sundays and Holy Days in their succession, and given to each its own place and tone and lesson. Do not let other things break up that order. There is a growing tendency for designating certain Sundays for preaching and prayers on certain subjects. We are asked to have a Purity Sunday, and a Temperance Sunday, and a Peace Sunday, and a Flower Sunday, and a Children's Sunday, and recently I was asked to appoint the observance of a Bird Sunday to gratify those interested about cruelty to animals. All these are matters well deserving our thought; but if for them we remodel our Calendar and frame it, practically not on the Gospel Story of Redemption, but on special virtues, or special sins, or special societies or enterprises, we will lose one of the best and most beautiful bonds of the Church's unity in life and work."—Bishop Paret.

Life is always a dull grind to the man who thinks only of the grist.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Our Thrift Club

For Boys and Girls.
A Dollar Saved is a Dollar Earned.

Little boys and girls, we want you as members. Send us your name and address, stating that you wish to become a member.

Thrift Department,
SOUTHERN CHURCHMAN,
Richmond, - - Virginia.



I chatter, chatter, as I flow,
To join the brimming river;
For men may come and men may go,
But I go on forever.

Drink Coca-Cola

The Standard Beverage

Imitations of Coca-Cola come and go—none last more than a few seasons. This has been going on for 29 years—yet Coca-Cola, unchanged in name or self, keeps its old friends and makes new ones.

Demand the genuine by the full name that has inspired so many imitations.

THE COCA-COLA CO. Atlanta, Ga.



54-R

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

How Molly Helped.

(Continued from page 19.)

her birthday?" asked Sarah, puckering up her forehead to think. "Such a valuable mother ought to have a valuable present." Then it was that little Molly had her "brilliant idea," as Tom, who liked to use big words, called it.

"Let's give her five nice children," she said. How they laughed!

"That would be the very best present of all," said Jenny; "and I am sure mother would be better pleased with it than with all the silk dresses in the world.

"I'll tell you what we'll do," cried Tom, who loved to plan things. "We'll get father to help us. We can all hide in the hall till mother calls us to breakfast. Then father can say: 'Wait a minute, mother; there's a present for you out there' "—

"And it'll be us!" cried Molly not waiting for him to finish. "It will be five nice children.' And you should have seen what happened in that happy little home next morning when father threw open the door and called in the birthday present.

"It's five nice children, mother!" cried Molly, jumping up in her arms and nearly smothering her with kisses. "We're going to try never to quarrel or fuss any more, and it's your birthday present to keep forever and ever and ever."

Then mother held out her pretty arms and tried to hug them all at once; but there were so many children, and the boys wriggled so, that father had to put his big, strong hands in hers and make what Molly called a "round hug" big enough to hold everyone. And then they stood, all glad and happy, till Molly said: "Why, look at mother! I do believe she's crying!"

"But they're only happy tears," cried mother shaking them all away; "for it's the dearest, sweetest birthday I ever had."—Exchange.



SOUTHERN RAILWAY NEW TRADE MARK.

The Southern Railway Company has adopted a new and attractive trade mark as shown above. The design "SR" is symbolical to the name of the road and the wording "The Southern Serves the South" is suggestive of the many lines operated by the Southern Railway throughout all of the States south of the Ohio and Potomac and east of the Mississippi rivers.

There is hardly a city or town of importance throughout the entire South that is not connected with the balance of the South, either directly by the Southern Railway's own trains or by sleeping car lines over other roads in connection with Southern Railway, via some adjacent junction point. On this account the title "The Southern Serves the South" was adopted as being appropriate.

Southern Railway spends about $200,000.00 a year in advertising and a great deal of this advertising is done in the Northern, Eastern and Western sections of the country, so as to attract people into the South, and on all of this advertising matter this trade mark will appear hereafter.

Even as Christ.

True forgiveness is a very strong virtue. There is a counterfeit forgiveness which is unworthy of the name. It is full of "buts" and "ifs," and "maybees," and "peradventures.". It moves with reluctance, it offers with averted face, it takes back with one hand what it gives with the other. It forgives, but it "cannot forget.". It forgives, but it "can never trust again." It forgives, but "things can never be the same as they were." What kind of forgiveness is this? It is the mercy of the police court. It is the remission of penalty, not the glorious "abandon" of grace! It is cold "don't do it again," not the compassionate good-will of the Lord.

"Even as Christ forgave you, so also do ye." That is to be our motive, and that is to be our measure. We are to forgive because Christ forgave us. The glorious memory of His grace is to make us gracious. His tender, healing words to us are to redeem our speech from all harshness.

And we are to forgive as Christ forgave us. We are to have no reserve—no smoldering fire of resentment. Resentment is to be changed into goodwill, frank and generous, and filled with the grace of the Lord.—Ex.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8 40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P M. Main St. Sta.
*12 01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.

English Silk Stoles, plain		$3.00
" " "	simple crosses embroidered	4.00
" " "	elaborate crosses	5.00
" " "	hand embroidered, $8.00 upward	

"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.


GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.


Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Meditations

Christ did not die simply to affect men but to effect salvation.

God is so strong that He can work even with our failures.—MacDonald.

God's promises to us must be the ground of our prayers to Him.—Clarke.

"Have no purpose for a day that you would not have for all the days to come."

The sweetest lesson I have learned in the school of life is to let God choose for me.—D. L. Moody.

If the Church prays without ceasing for Peter's deliverance, it matters not a whit where Peter is kept.—Neale.

A sinless world will evolve as the result of individual regeneration and not otherwise. Until then a world without war in some degree is hardly possible.—Selected.

Men must know God with a personal knowledge and they must love Him with a personal devotion before they can make others know the character and the love of God.—Ex.

Columbus saw further than his sailors. Where they fixed their eyes on mere driftwood, he beheld a new world. The Christian sees heaven ahead, where the infidel sees only drift around him.

The best evidence of the inspiration of the word of God is found in the Word itself; when studied, loved, obeyed and trusted, it never disappoints, never misleads, never fails. It always satisfies.—Rev. J. Hudson Taylor.

It is the part of wisdom to learn more and more of this wonderful world in which God has placed us, but it is even more essential to learn more and more of the great eternal truths that will outlive this present world and this present age in which our lot is cast.—Exchange.

The gift of faith may seem to be very small at first, the bare sense of need, and the looking beyond one's self to find the supply of that felt want. But, only let a man use the faith he has and faith will grow, let him act up to all the faith he has and more will be given.—Huntington.

As the morning rises out of the night, so rise thou from the darkness of ignorance to the will of God in the daylight, and as a man feels that he is himself when he wakes from the troubled and grotesque visions of the night into the glory of the sunrise, even so wilt thou feel that then first thou knowest what thy life, the gladness of thy being is.—Selected.

Christ is to us just what His cross is. All that He was in heaven or on earth was put into what He was there. All that man's moral soul needs doing for it eternally was done centrally there. Neither cross nor Christ is simply a historic fact by which we order our mental calendar; they make the sun in our heaven, the force in our world.—P. T. Forsyth.

Let praise—I say not merely thanksgiving, but praise—always form an ingredient of thy prayers. We thank God for what He is to us; for the benefits which He confers and the blessings with which He visits us. But we praise Him for what He is in Himself—for His glorious excellencies and perfections, independently of their bearing on the welfare of the creature. And it shall often happen that when thy heart is numb and torpid, and yields not to the action of prayer, it shall begin to thaw, and at last burst with the warm and genial exercise of praise.—Edward M. Goulburn.

There is no more futile waste of breath than that of teachers of morality who have no message, but "Be good! Be good!" and no motive by which to urge it, but the pleasures of virtue and the disadvantages of vice. But when the vagueness of abstract thought of goodness solidifies into a living Person, and that Person makes His appeal first to our hearts and bids us love Him, and then opens before us the unstained light of His own character and beseeches us to be like Him, the repellant becomes attractive; the impossible becomes possible, and "if ye love Me keep My commandments" becomes a constraining power and a victorious impulse in our lives.—Alexander Maclaren.

God's Work.

In every moment of our days, when once our hearts are yielded to His service, God is working in us and through us. Hitherto, perhaps, our little world has only been large enough to hold self and the present. But gradually, through tender leadings and unfoldings, and, it may be, through pain and suffering, we come to learn life's lesson—that it is God's world, not ours; that our existence is not finished and rounded off here, but forms part of one vast scheme to which mind and heart and spirit expand and grow, while all the horizon round them grows and expands, too, until it touches the shore of the illimitable future, and we become conscious that earth and heaven are not so far separated but that the first is but the vestibule of the second—imperfect, cloudy, full of broken fragments, but still part of the same Temple of God as that to which we shall pass in by and by.—H. Bowman.

"There is only one sure and easy way to insure the habit of church attendance, and that is to make it a regular habit—as regular as going to business or eating one's breakfast. As soon as it is allowed to become an intermittent or occasional habit it is but a short step to the time when it is practically given up."—St. Paul's Guide.

Personal Notes

The address of the Rev. Z. S. Farland is changed from St. Paul's church, Rochester, New York, to Christ church, Corning, New York.

The Rev. James P. Conover, of St. Paul's school, Concord, New Hampshire, has accepted the call to St. Luke's church, East Greenwich, Rhode Island.

The Rev. A. L. Kenyon, curate of St. Mark's church, Shreveport, Louisiana, has resigned and accepted a call to Roanoke and Cornwall parishes, in Southern Virginia, and will enter upon his new duties the first Sunday in October.

On September 15th, the Rev. Hervey C. Parke, of Athol, Massachusetts, entered upon his duties as rector of Grace church, Amherst.

After spending the summer in chaplain's duty in Paris in the war hospitals, the Rev. Arthur L. Washburn has returned to his charge, Calvary church, Providence, Rhode Island.

Ordinations.

On Ember Day, September 18th, at Calvary church, Pittsburgh, Pennsylvania, Mr. James Mandeville Barker was ordered deacon by the Bishop of Pittsburgh. The candidate was presented by the Rev. J. H. McIlwaine, D. D., rector of the church, and the sermon preached by the Rev. D. L. Ferris, of Christ church, Rochester, New York, formerly connected with Calvary parish. Clergymen present were those of the parish, Archdeacons Bingham and De Coux, the Rev. W. N. Clapp, acting as the Bishop's chaplain, the Rev. R. E. Schulz, of St. James Memorial church, and others.

Deaths.

The Rev. W. C. Clapp, rector of Christ church, Danville, Pennsylvania, died Saturday afternoon, September 18th, of typhoid fever.

How Much Owest Thou?

The path made smooth beneath thy feet,
The way made plain before thy face
He brings thy soul, with patience sweet,
Unto His love's appointed place.
And how much owest thou?

The thing thou could'st not be, He is;
The goal thou could'st not, He has won,
About thee throng His ministries,
Before thee shine the lights of home.
And how much owest thou?

Yet thousands wander, far from light;
Poor sheep look up, and are not fed
His loved ones perish in the night—
Thy brothers faint for lack of bread
Then how much owest thou?

You live in homes that are sweet and clean, where the atmosphere is pure, where the children have a chance. You lie down to rest in perfect security, strong in your castle. Did you do it or did Christ do it? You go to your work with the kind of strength that marks a man. Your integrity is your bulwark, your manhood is your treasury, your superiority to your passions is the measure of your dignity, your ability to know values marks your development. Where did it come from? Did you do it or did Christ do it?—Bishop Lloyd.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Money to Loan
...ON...
Virginia Farm Land
Write for application blank.
The American National Bank,
of Richmond, Va.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

As I Behold Him.

That is what I see about God when I look at Christ. It is God that I see there. Not a doctrine about Him, but it is He, the light of God in the face of Jesus Christ.

I cannot read the story, I cannot know the Person of the divine Christ, without becoming aware of two things: There is a Life behind Him, and a Life before Him—a Life on which He rests, and a Life in which He issues. It is no lonely existence which suggests itself as He walks among men. At any moment He turns aside upon a mountain top and communes with a Being which is like Himself. As He draws near the end of His peculiar work, and looks forth into the years which are to come, He sees a divine life, His life, going on, finishing His work. He feels the Father, from whom He came, the Spirit who is to come when He is gone. —Phillips Brooks.

Faith.

I do not say that you can make yourself merry and happy when you are in a physical condition which is contrary to such mental condition; but by practice and effort you can learn to withdraw from it, refusing to allow your judgments and actions to be ruled by it. "What does that matter?" you will learn to say. "It is enough for me to know that the sun does shine and that this is only a weary fog that is round about me for a moment. I shall come out into the light beyond presently." This is faith—faith in God, who is Light.—George Macdonald.

Southern Churchman

Vol. LXXX. RICHMOND, VA., OCTOBER 2, 1915 No. 40

Guardian, Executor — Administrator, Trustee

RICHMOND TRUST & SAVINGS COMPANY

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

S. HILDA'S HALL A School for Girls, CharlesTown, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.



FOR WOMEN. Four years' course leads to A. B. degree. Strong Music and Art Departments. THE ACADEMY offers preparatory and general courses. Modern equipment, capacity for 300 students, estate of 3,000 acres in Piedmont section on main line of Southern R. R. Address Secretary, Sweet Briar, Va.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS. D. D.,
Dean.

BOOK NOTICES.

Christi Imago, or the Christed Life. Thoughts for the Sundays of the Christian year. By (the Rev.) Herbert Cushing Tolman, Ph. D., S. T. D., LL. D., dean and professor, Vanderbilt University, and Honorary Canon, All Saints Cathedral, Milwaukee. The Young Churchman Co., Milwaukee. Pp. 155. Price, $1.00.

A reprint in attractive form of an excellent series of papers which, for a year, appeared weekly in the columns of The Living Church. These are quite different from the prosy and platitudinous meditations or sermonettes which one usually associates with such a collection. They are original, terse, incisive, illuminating, and above all evangelical and spiritual. Dr. Tolman has read and studied and traveled with the eyes of his heart wide open and he is a master of illustration. A helpful book, full of suggestion for the use of the clergy in pulpit preparation and of wise religious instruction for every reader.

Faith and Work. Selections from the Gleanings of Long Years. Compiled by Earl Brassey. Longmans, Green & Co. London and New York. Pp. 192. Price 90 cents.

Not a book of quotations or elegant excerpts from favorite authors, but selections from the prophets and thinkers of our own generation for the most part, or at least of modern times, on the deep things of religion and life. The selections are made with fine discrimination, are long enough to give the writer's rounded thought, and are well arranged under illuminating headings. Handsomely printed and remarkably cheap at the price. An insert tells us that this volume is published at the compiler's own expense and the whole of the proceeds received by him will be contributed to War Charities.

The New Testament Doctrine of the Holy Communion. By the Rev. G. Estwick Ford, B. A. Second Edition. Revised and enlarged. Longmans, Green & Co. London and New York. Pp. 87. Price 60 cents.

This is a study of the meaning and content of this Holy Sacrament based upon the words of the New Testament alone, with a concluding chapter showing how entirely the doctrine of the Church on the subject, as given in the Prayer Book, is in accord with Scriptural teachings. It is polemic in style but valuable as a corrective of the materialistic and unscriptural conceptions of the Sacrament, and the forced interpretations of the Bible and Church doctrine concerning it, by which so many minds are misled or perplexed.

Thy Dead Shall Live. A Statement of the Christian Hope of the Resurrection Body. By C. Knapp, D. D., chaplain of Merton College, Oxford. Pp. 61. Price 60 cents.

The Future Life. Four sermons preached at St. John's, Notting Hill, in June, 1915. By F. Homes Dudden, D. D., vicar, etc. Pp. 63. Price, 50 cents net.

Our Comradeship With the Blessed Dead. By the Right Rev. John P. Maud, D. D., Bishop of Kensington, Pp. 96. Price 75 cents net.

All from Longmans, Green & Co. London and New York.

"To comfort all that mourn," with the assurance of the blessedness of the life beyond for the faithful departed is the purpose of these little books, as of so many that are now appearing from the English press; a touching reminder of the sorrows of thousands in our sister nation and Church, and one that should fill our hearts with sympathy. As never before probably in her history the heart of England is turning to God's Word for its consolation in the hour of bereavement, and doubtless is learn-

ST. PAUL'S SCHOOL OF CHURCH EMBROIDERY.

Directed by the Community of the Transfiguration, 223 W. 7th St.

Orders taken for all kinds of Church Embroidery, fine Altar Linens, Surplices, Altar Hangings and Vestments. Estimates of work will be cheerfully given. Materials will be sold stamped ready for Altar Guilds to embroider. Special prices for Missions.

Address:
MRS. LAURIE M. CHRISTOPHER,
St. Paul's School of Church Embroidery,
223 W. 7th St., - Cincinnati, Ohio.

ing anew precious lessons of that "lively hope" to which we are begotten through the resurrection of Jesus Christ.

Of the booklets named above the first, on the Resurrection Body, is particularly sane and Scriptural, and we could wish it were in the hands of many to whom the idea of the future life is so vague and unsatisfying and that of the spiritual body so meaningless. The second also is in most respects excellent—stirring, vigorous and practical sermons. The third contains very much that is valuable and helpful, though sometimes, we think, going beyond the sure warrant of Holy Scripture.

For the Southern Churchman.

Life Abundantly.

Donald A. Fraser.

Thou didst come down, dear Lord of Love,
From heaven above,
To give me life, so rich and free,
Abundantly.

A life Thou gav'st me at my birth;
But 'twas of earth;
Yet, that it might be more divine,
Thou gav'st me Thine.

This precious gift, O Lord, I take
For Thy sweet sake.
That its clear light be in me hid
Do Thou forbid.

Should e'er the mire of sin besmirch;
Bid Thy fire search
Each crevice, till its fervid toss
Consumes the dross.

Then, as the beacon's mirrored light
Rives darkest night,
My borrowed beam shall mark a shoal
And warn some soul.

Present Joys Slip By.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones! Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children tell us every day by their confiding faith in us? We, who are so mutuable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home? — Phillips Brooks.

Water For Thirsty Pilgrims.

By Rev. J. H. Jowett, D. D.

"Whosoever shall give a cup of cold water!" That is an apparently small ministry, but I would have you note that it is given to a fundamental need. The water is given to quench a thirst, and thirst is a deep, pervasive craving, and may create incomparable distress. I suppose that of all types of physical need thirst is the most intolerable. It is probable that on the battlefields of Europe to-day it is the thirst of the wounded and dying which is consuming them with the most terrible pain. When the tongue craves water, every atom of the body cries out, "I thirst!" So that the cup of cold water, though an apparently small ministry, is offered to one of the greatest of human needs.

Up and down all our modern roads faint and tired pilgrims are trudging who suffer with deep, fundamental needs and cravings. It is the blessed and thrice blessed privilege of the friends of Christ to offer them cups of cold water, to relieve their fierce necessities and to send them on their way with the joy and song of a revitalized life.

A cup of cold water! It is significant of very simple ministries, so simple that perhaps it seems to you to be trifling with deep and grim necessities. But, then, all the mightiest things in life are simplicities. There is nothing so profound and fundamental, and therefore nothing so deep and radical in their service, as simple things. We do not live upon clever confections, but upon simple bread. Our deepest thirst is not met by cunning drinks, but by simple water. Our exhilaration does not come from gaily colored flares, but from simple sunlight. And so is it in the realm of the soul. The really great and saving things are the simplicities.

We do not reach the profoundest hungers and thirst of the soul with the ministry of ample learning, or curious lore, or with prodigal beneficences, or with ornate and extravagant entertainment. All these will leave the deepest human needs untouched and unappeased. No, the deepest hungers and thirsts are met by Christ-filled humanness, by nutritious gentleness, by inspiring chivalry, by delicate courtesy, by tactful sympathy, by kindling and understanding love.—The Continent.

Encouraging the Faith of Others.

Every life touches other lives for good or for evil. The effect of example is more certain and enduring than the influence of our words. It is a well-established fact that the careful life of a deeply spiritual man tends to inspire faith in the hearts of others. Faith in the reality and worth of the religion of Jesus Christ is awakened in the hearts of the unsaved to a far greater extent or degree by what the faithful followers of Christ are and do, than by what men say. The weight and worth of the words is determined chiefly by what those who speak them are known to be—in character and conduct.

When Jesus said of His disciples, "Ye are My witnesses," He had in mind only such as really and truly keep His sayings, and not such as say, "Lord, Lord," and keep not His sayings. When He said, "Ye are the salt of the earth," He meant those who "walk in the light as He is in the light," and "keep themselves unspotted from the world." It is of such as these that the world takes knowledge that they have been with Christ and have learned of Him. These are they who inspire faith in others. These are they who, by their fruits, prove to the world that the faith which they profess is the gift of God and the power of God unto salvation to every one that accepts it.

The unbelieving may put argument against argument, but there is nothing to be said against the fruits of that faith which is the gift of God and which bears the fruits of the Spirit in the midst of a crooked and perverse generation. It is the living example of the children of light that puts an end to the argument of such as reject the faith. It is the blameless life of faith which cheers the heart of the tried and tempted of the Lord's own and moves them to take heart again and to fight on unto a triumphant end. Faith begets faith, hope begets hope, and courage begets courage, and so the faithful become a fruitful source of help to others in the way that leads to happiness, usefulness and life eternal at God's right hand. This daily fidelity to the way of faith, this testimony of the grace of God by its fruits, as nothing else, tends to stimulate and confirm the faith of others. He who honors God, in righteousness of life and being, proves a source of encouragement to others in every right purpose.

To encourage the faith of others is God-pleasing. On the other hand, to make one's self a stumbling-block to another is serious business. It merits and gets the condemnation of God. Our Lord has spoken plainly and emphatically on this point, saying: "Whoso shall offend one of these little ones who believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." We are all so related to men and affairs about us as to make it impossible for a man to live unto himself or to escape responsibility for the effect of his influence upon others. We are either helpers or hinderers. It is for each to say for himself which he will be.—Selected.

Life's Ideals.

To talk with God before I talk with man; to do my daily work with sunshine in my face and honey on my tongue; to be strong in the presence of temptation, alert in the presence of opportunity, open-eared to the call of conscience for service or sacrifice, open-minded to views of truth which differ from mine; to make duty a joy, and joy, a duty; to work and not to worry; to be energetic and not fussy; to be true to myself and false to no man, diligent to make a living and earnest to make a life; to cherish friendships and guard confidences; to be loyal to principle at the cost of popularity; to make no promises I cannot keep, and to keep no foolish promises; to be faithful to every honest obligation; to be sweet-tempered under criticism, charitable in my judgments, discriminating in my adjectives; to honor no one simply because he is rich; to despise no one simply because he is poor; to be respectful, not cringing, to the great, sympathetic with the sorrowing, gentle to the weak, helpful to the fallen, courteous to all; to be simple in my tastes, quiet in my dress, pure in my speech, temperate in my pastimes; to companion with great books, cherish inspiring thoughts, and to keep my body on friendly terms with water and fresh air; to fear nothing but sin, hate nothing but hypocrisy, envy nothing but a clean life, covet nothing but character—and at last to leave the world a little better for my stay, to face death without a tremor, with faith in Christ, who tunnelled the grave that I might walk into the larger and perfect life.—Daniel Hoffman Martin.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., OCTOBER 2, 1915. Vol. LXXX. No. 40

EDITORIALS

"THE LIVING CHURCH" AND THE BOARD OF MISSIONS.

At its meeting in May last, as our readers will remember, the Board of Missions of our Church determined finally to send its delegates to the Conference, or Congress as it is now called, on Missionary Work in Latin America to be held in Panama during the month of February next. This action of the Board was taken after the fullest consideration both of its own powers in the premises and of the purpose and animus of the proposed Conference or Congress, in regard to which they had had the most complete opportunity of forming an adequate judgment. It will also be remembered that this action of the Board met with opposition and criticism in some quarters. Hasty, as we believed, and ill-considered statements were made in the Church press and elsewhere by those who conceived that the Board had gone beyond its province in this matter or were about to compromise the Church in some way or other by their participation in the Congress. Gentlemen who held either or both of these views were quite within their rights in expressing them, however biased and overstrained, and painful, indeed, their contentions might seem to more conservative minds. It remained, however, for our contemporary, The Living Church, to give voice to a sentiment which came as a shock to multitudes of Churchmen, and which we could not believe at the time to be other than an unconsidered manifestation of disappointment and chagrin. In an editorial of May 29th in that paper, among other bitter words, were such expressions of dissent as these:

"In the serious financial crisis in which they have summoned the whole Church to united action, we have felt that the unity of Churchmen was among the Church's best assets. . . . Yet the Board of Missions has now thrown to the winds that best asset." "That a considerable section of the Church would not support the Board in that proposed action was perfectly well known. . . . In voting, therefore, to participate, however confident the gentlemen of the May majority were in the academic wisdom of such action, each one of them knew perfectly well that he was voting to terminate the united sympathy that the Church has been giving in recent years to the Board of Missions." "To divide the constituency of the Board for such a purpose was an act of bad statesmanship such as Churchmen may well resent." And in closing it presents its "formal protest," among other things, "for the obvious division of the Church in its support of the missionary cause which must be the first outcome of this resolution, whatever may follow."

The challenge and threat conveyed in these words is perfectly plain. Our contemporary cannot be charged with any concealment of meaning or purpose. They strike a harsh and jangling note of discord and contention from which the Church has been happily free for many years. We trusted that the sober second thoughts of their writer would rebuke them, and that their echo would quickly die out in silence. But in this we were disappointed. In two leading editorials in recent issues The Living Church returns to the charge, and though now the note of threatened disunity in missionary support is not so insistent it is still there, while its attack upon the action of the Board of Missions, and especially upon its President and "the administration," is no whit less truculent and bitter. A formal assertion of the Board is flatly and categorically contradicted. They are "stultifying the historic position of the Church." It is "a surrender of the position that the Anglican Churches have maintained toward Protestant sectarianism from its rise," and "an insult to the Catholic sentiment of the Church." As to the President of the Board, he has been guilty of urging this participation in the Congress "as an administration measure" (italicised), and of "such a failure to rise to the opportunity of leadership in the Church as can hardly be overlooked." Finally, "if one penny be voted from the missionary treasury from the general funds to pay the expenses of delegates to this Congress, there will be thousands of Churchmen who will view it as a plain, sordid misappropriation of funds."

A full statement of the purpose and spirit of the Panama Congress was published in our columns last week, by referring to which the reader can judge of the enormity of the crime of which our missionary authorities have been guilty in determining to participate therein. That the objurgations of our contemporary will at all influence the Board of Missions to recede from their purpose to send delegates to the Congress we do not for a moment believe. But such repeated outbursts of resentment on the part of so influential and widely read a journal as The Living Church is none the less to be deplored. It is an unhappy circumstance that the Board should meet to take counsel for the carrying forward of the Lord's work committed to His Church, with minds irritated by such unjust criticism and under threats of the withdrawal of support. Gentlemen intrusted with such sacred interests, and conscious of a singleness of purpose to fulfil their commission without fear or favor, might well resent being placed in such a position. But more serious is the result it may easily have upon the minds of a large constituency in the Church who are not prepared to judge for themselves in the matter, weakening their confidence in her administration and their loyalty to her cause. At a time when unity of purpose should especially prevail, and the Church of God should present an unbroken front in the great work of giving the gospel to all nations of a godless and distracted world, such intrusion of party war-cries and effort to magnify points of difference and widen lines of cleavage in the Church is unfortunate in the extreme. It will be repudiated, ignored, and, as soon as possible, forgotten, by the great body of sober-minded Churchmen whose broad common-sense and intelligent allegiance are her strong bulwark. But it will none the less tend to weaken her hands

for the moment and to "cause divisions" among those who would fain be at one.

Can The Living Church, and those Churchmen whom it represents in the issue which it seeks to make, realize that the "Catholic sentiment" of which it speaks is not at all the Catholic sentiment of this Church? Has the evangelical sentiment, and the sturdy, underlying Protestant sentiment no right to find room for expression and exercise in missionary endeavor? We use the word "Protestant" in its true historic meaning, not in the vicious and misleading sense which "Catholic sentiment," debasing the vocabulary of the realm, would seek to fasten upon it. We do not believe that the Board of Missions, in the matter under discussion, had either sentiment in mind, but only the best interests of the missionary cause, and this was as it should be. But suppose its determination had been different. Does The Living Church suppose for a moment that a party issue would have been raised by the great conservative element in this Protestant Catholic Church? They would have been grieved and disappointed at an obvious tactical mistake and a lost opportunity, and doubtless this view would have found expression, but they would have continued unshaken in their loyal support of the Board of Missions, putting first the first things. There are few in the Church to-day who are not giving of their consecrated means to the support of missions and missionaries whose teachings and practices are by no means in accord with their own views. What then? Should they withdraw their support from the great work of God's Church on this account? That were the very essence of sectarianism. Recognizing the differences which obtain, and holding fast their own convictions, they yet realize a deeper, essential purpose that obtains, to extend the Kingdom of God and our Saviour, and the fact that this is being accomplished and that the Holy Spirit can and does use every unselfish effort for the holy cause for which it is made. So they subordinate the views of the individual or the party to the mission and calling of the whole body, rejoicing that "notwithstanding every way, Christ is preached." So only can the Church live, and live in unity and peace, not one in sentiment but one in charity and in good works.

An Old Subscriber is very desirous of obtaining a copy of a little instruction book for children, published many years ago and long out of print, called "The Tract Primer;" containing Watts' Catechism and other matter. Any reader who can assist her quest will please communicate with this office.

What shall we say of the proposal to adapt Christianty to the needs of the world today by eliminating or ignoring its characteristic doctrines? You might as well propose to fit a ship for service by taking out its compass and its charts, and cutting off its rudder.—Van Dyke.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions No "Letter to the Editor" will appear in our columns except over the signature of the writer.

SOUTH CAROLINA AND THE EPISCOPATE.

Mr. Editor: I have no desire to prolong the discussion which has already taken so much of your valuable space as to South Carolina's attitude towards Bishops in the early history of the Church in this diocese. But if the Bishop of North Carolina's article of September 11th is to be the last word, then I feel sure that a most erroneous impression would be produced, and a great injustice done to this State and diocese.

The object of the Bishop's various quotations from the records is to show that South Carolina did not want Bishops in the early period immediately preceding the consecration of Bishop Smith in 1795. But a careful study of the records will show that they are capable of quite a different interpretation from that which he has put upon them. My distinguished colleague fails to draw a distinction between Episcopacy as a Divine institution and the establishment of a certain kind of Episcopacy in South Carolina. Two very different things! The Churchman of 1786, who subscribed to the provisions of the constitution of the Convention of 1785, believed that Bishops were necessary to a valid ministry, and they were anxious, as their actions show, to make provision in this diocese to continue the succession agreeable to the usage which requireth the three orders of Bishops, priests and deacons.

My esteemed predecessor, Bishop Howe, in a sermon before the Diocesan Council on May 7, 1890, on the occasion of the one hundredth anniversary of the organization of the Council, speaking of the "Early uses of the bishopric in South Carolina," says: "She (South Carolina) wished an apostolic ministry, but no Bishops exercising jurisdiction." This distincton, which is fundamental, contains the gist of the whole controversy. The chief difficulty in the minds of the Churchmen who met in Charleston in 1786 for the purpose of ratifying the constitution of the General Convention hinged on the meaning of the word "establishment." That they wanted Bishops, and believed in the Divine origin of the apostolic office is clear from the fact that they elected delegates to the General Convention, which adopted a constitution expressly providing for a Bishop in every State. They objected to rule 6 of the General Constitution, which provided that "The Bishop in every State shall be chosen agreeably to such rules as shall be fixed by the respective conventions." They were not objecting here to Bishops as such, nor can their action be properly construed to mean that they contemplated for one moment the possibility of organizing a church without Bishops. Rule 6 "objected to so far as relates to the establishment of a Bishop in South Carolina." And they further recommend under rule 6 that the word "State" be inserted between the words "respective" and "conventions," so that it would read "respective State conventions."

Rule 6, they said, was not clear on this crucial point. What did the constitution mean by "respective conventions?" What conventions? Was the diocese free to elect its own Bishop, or could the General Convention appoint a Bishop over a diocese? These Churchmen of 1786 were perhaps a trifle too conservative, but history has abundantly vindicated them in the amendment which they proposed to the constitution, for it was afterwards adopted by the General Convention of 1789, and is now a part of the organic law of the Church. The same conservatism and caution which led them to provide against the possibility of having Bishops imposed upon them from the outside without their consent, led them to object to the establishment of a Bishop in this diocese with full powers of jurisdiction until they knew what rights and powers a Bishop might exercise.

That this was the true ground of their objection and that they were really seeking light is made clear by their action taken later in this same year, 1786, when they met to adopt a constitution for the Church in the State. Article 4 of that constitution reads: "That the succession of the ministry be agreeable to the usage which requireth the three orders of Bishops, priests and deacons (with an exception, however, to the establishing of Bishops in this State), that the rights and powers of the same may be respectively ascertained, and they be exercised according to reasonable laws to be duly made."

While declaring their faith in the three orders they yet object to the establishing of Bishops in this State until their "rights and powers" could be respectively ascertained. Nowhere in Christendom at that time was there such a thing as a settled or diocesan Bishop apart from the State. What sort of a Bishop would he be? We must remember that the Churchmen of that time had no precedents to guide them. They had no conception of a diocesan Episcopate such as we are familiar with to-day. At the time of which we write there was a wide misapprehension concerning the authority of Bishops in matters civil and ecclesiastical. Timothy Cutler and those who joined with him in the proposals of 1750 to the Venerable Society of the Propagation of the Gospel, asking for a Bishop for America, had stated that among the objections in the popular mind to the establishment of Bishops in this country was the belief that they might possess undue "coercive power over the laity." In view of such widespread misapprehension can we blame South Carolina for desiring further information before she committed herself irretrievably to a diocesan Episcopate?

In the convention of 1786 she was simply asking for more time in order (to quote the language of article 4), "That the rights and powers of the same (Bishops) be respectively ascertained."

To show that this is the only fair interpretation to be put upon their action, let us turn to the journal of the Diocesan Convention of 1794, when the question before them was the ratification of the constitutional provisions of the General Convention of 1792, giving to the House of Bishops a veto power on any action of the House of Deputies. South Carolina objected to this right being given to the House of Bishops. Before final action was taken, however, it was suggested that as such opposition would probably occasion a

schism, "it would be expedient prior to any secession taking place, to delegate some person from this place to obtain the Episcopate in order to accommodate persons desiring to become ministers of this Church."

Does not this show that while vigorously protesting against an act of the General Convention, these men were not willing to contemplate the possibility of secession from the "General Association," as they termed it, without first securing a Bishop? It was this resolution of the convention of 1794 that led to the appointment of a committee to prepare a circular letter to the churches of South Carolina, urging upon them the necessity of selecting a man to be their Bishop. As a result of this action the convention, which met the following year, 1795, elected the Rev. Robert Smith, D. D., rector of St. Phillip's church, Charleston, to be the first Bishop of the diocese, and he was duly consecrated at the General Convention, which met in October of the same year.

Thus it has been made abundantly clear from the records that while South Carolina wanted a Bishop for the purposes of ordination, she was not prepared to have a Bishop "established" or "settled" with full powers of jurisdiction in accordance with the English idea which prevailed at the time.

Unless we keep this distinction clearly in mind we are apt to confuse the issue and cast discredit upon the churchmanship of the men of that period.

As throwing still further light upon the attitude of South Carolina, Bishop Howe, in the sermon referred to, quotes the following passage from the Memoirs of Bishop White, pages 106-107: "This was the State (South Carolina) in which there was most to be apprehended, an opposition to the very principles of Episcopacy from its being connected in the minds of the people with the idea of attachment to the British Government. The citizens of South Carolina were the last visited by the British Army, and had suffered more than any others by their ravages. The truth is there was a real danger of an opposition in the convention to the compliance to the invitation given. But the danger was warded off by a proposal made by the Rev. Robert Smith to accompany their compliance with the measure, by its being understood, that there was to be no Bishop settled in that State. Such a proposal from the gentleman whom it was presumed would be the Bishop, were any to be chosen, had the effect intended. Several gentlemen, it is said, declared in conversation that they had contemplated an opposition but were prevented by this caution."

What a flood of light does this throw upon the situation! Wanting a Bishop, and yet opposing a diocesan Bishop for fear lest in some way he might resemble an English Lord Bishop! These men were not only good Churchmen but good patriots.

Looking back over the past from our own vantage ground we, of a later generation, can see that their fears and apprehensions were groundless. But if they erred on the side of too great caution they were at least loyal to the Prayer Book, and to the teaching of the preface to the Ordinal, which declares "that it is evident to all men diligently reading holy scriptures and ancient authors that from the apostles' time there have been these three orders of ministers in Christ's Church, Bishops, priests and deacons."

Can any diocese which subscribed to the above declaration and made it a part of her organic law as South Carolina did in 1786, be justly charged with not wanting Bishops?

WM. A. GUERRY,
Bishop of South Carolina.

Charleston, S. C.

PRAYER FOR THE DEAD.

Mr. Editor:

As regards prayers for the dead, we are told in Holy Scripture to pray for one another, and there is nothing said therein to imply that this duty should cease with the death of the one prayed for. Those opposing prayers for the dead make a distinction between the living and the dead, which is not warranted by Holy Scripture. In regard to those who fall asleep in Christ, the bond which united them to their Christian brethren on earth is not disturbed by death. Their relationship is the same, and as long as that relationship remains, they are and must be affected by the prayers of their brethren. As regards those who die out of Christ, we cannot speak with the assurance we have concerning them who die in the Lord; but if we can pray for them while they are with us on earth, we may suppose we can continue so to do, for we pray for them as members of the same family or race.

The objections to prayer for the dead are mainly based on an inadequate view of prayer. Prayer is not necessary to inform, persuade or coerce God into giving. He knows before we ask what we need or desire and He is ever more ready to give than we to ask. It is true that we are taught in Holy Scripture to make our desires known, to ask for what we require, and also to importune God, but none of these is the fundamental purpose of prayer. They are only secondary. What, then, is the fundamental purpose of prayer? The best answer I have seen is, that prayer is to enable us to enter into the purposes of God and co-operate in their fulfillment.

Prayer is a force which avails much in its working, because thereby God and man are united in effecting God's will for some specific end or purpose, either for the one who prays or for some other. By prayer man's impotence is merged in God's potence. By means of prayer, it is our privilege to join with God in bringing down blessings on those we love, whom He undoubtedly, however, will bless without our asking. But He condescends to unite us, in the bestowal, with Himself, and oftentimes waits for our co-operation. If, then, we can thus unite with God in blessing our dear ones while they are with us, surely we can when they are gone. Especially as this will afford us unspeakable comfort when our hearts are smarting under bereavement.

But it must be remembered that no departed soul leaves this world in a state of perfection. Alas, the majority are very imperfect, stained with sin and morally and spiritually weak. Their pardon is assured, for this is granted on their repentance and faith in Christ; but the cleansing and building up process is slow. They are like convalescents, just out of danger but requiring constant care, owing to their extreme weakness. In fact, there will be many remaining on earth who are in a much more advanced condition than they, and it is the duty of those who are strong to help the weak. This can only now be done by prayer for them. Death does not effect such a radical change instantaneously, that the soul is immediately better fitted to bear the cross than it was before. It enters the intermediate state in the same condition as it leaves the world. How long it will take for the soul to recuperate and be strengthened and perfected we know not. But we know that the undisciplined soul must be disciplined in order to be perfected and it is our privilege to help it. We may not be able to particularize as regards the departed, as we can with those still in the flesh, so our prayers for them must be in more general terms, but that is a small matter.

The argument from the apparent silence of Holy Scripture is the same which the Baptist urges against baptism of infants and the Seventh Day Adventist against keeping the Lord's day or Sunday, instead of the Jewish Sabbath. Prayers for the dead were offered in the Jewish worship, in which our Lord joined and his apostles, and the latter continued throughout their lives to join in this worship. The early liturgies containing such prayers and the inscriptions on the catacombs would indicate that the custom had never been abandoned but always obtained.

Prayer, like other things, has been abused both as regards the living and as regards the departed. To guard against this, it is necessary constantly to study the subject of prayer, its scope and purpose, and with the help of the Holy Spirit penetrate its myteries. In my opinion, prayer will always be necessary, and in heaven hereafter we shall, with wondrous results, intelligently use this force which we now do so blindly and clumsily.

Upton H. Gibbs.

La Grande, Oregon.

ST. PAUL AND ONESIPHOROUS.

Mr. Editor: In your issue of 18th instant my friend, Rev. J. E. H. Galbraith (for whom, personally, I have the highest respect) questions my position that there is no Scriptural warrant for prayers for the dead, and quotes 2 Tim. 1:16-18, from which he concludes that St. Paul prayed for a friend whom the context reasonably shows was dead.

For the convenience of your readers I give the entire passage: "For thou knowest that all they which are in Asia be turned away from me; of whom are Phybelius and Hermogenes. The Lord have mercy on the house of Onesiphorous, for he oft refreshed me and was not ashamed of my chain, but, when he was in Rome sought me out very diligently and found me. The Lord grant unto him that he may find mercy of the Lord in that day, and in many things he ministered unto me in Ephesus thou knowest very well."

Permit me to personally address you, Mr. Editor, and say that Mr. Galbraith, years ago in Texas, was my rector. He was a scholar and a refined gentleman. As a minister of the gospel he pointed his congregation to heaven and led the way. May the Lord have mercy upon his house in the last great day for my intercourse with him was profitable and pleasant. After he moved away from my parish I met him at Church Councils and he was glad to see me and I to see him.

I write this letter while sitting in a chair which once was the office chair of my friend and I prize that chair for his sake.

I apprehend, however, that this statement of mine does not amount to saying that my friend is dead.

Evidence such as Paul supplies would not be received as proof of death in any court of justice. On the contrary, the silence of the Scriptures in reference to any practice of praying for the dead and the absence of any instructions in regard thereto ought to be sufficient to turn the scales in the opposite direction rather than to supply a basis for a doctrine, with such tremendous consequences, on a mere unsupported possibility.

The only commentary I have at hand is that of Jameson, Fausset and Brown, from which I transcribe the following

concerning Onesiphorous: "He himself was absent from Ephesus, which accounts for the form of expression here and in chapter 4, 19. His household would hardly retain his name after the master was dead as Bengel supposes him to have been. Nowhere has Paul prayers for the dead. God blesses not only the righteous man himself but all his household."

(Judge) JOHN CHURCH.
McKinney, Texas.

Contributions

MEMORIES OF TELLURIDE.

By Rev. Edward S. Cross.

I.

In an article, which appeared in the Southern Churchman of November 30, 1912, I indicated, by the title, "A Good Bishop," the Right Rev. John Franklin Spalding, D. D., the father of the late lamented Bishop of Utah. In that article I had occasion to make brief mention of my residence, in 1880 and 1881, at Ouray, Colorado, called from the transcendent beauty and uniquely picturesque majesty of its scenic situation, "The Gem of the Rockies."

While in charge of the mission at Ouray, which I remember with interest and pleasure, I twice visited, in the autumn, the rising mining camp of Telluride, which name was about that time supplanting its first designation, Columbia. Telluride was, by a bee-line across the mountains, about twenty miles distant from Ouray; by the stage route about fifty.

I do not remember whether or no Bishop Spalding directed me to visit Telluride, from Ouray; but I know that, whether in Colorado or New Mexico, it would have been an impossible thing for me to "bottle myself up" in a single mission on parochial locality, while all around were mining supply towns, or mining "camps," or ranch settlements, where rarely, if ever, was there a church or denominational service held and where an occasional preacher would be cordially welcomed. It is not necessary to fancy that these places were actually or frequently "hungry for the gospel," or for the Church; indeed, these bright but somewhat mercurial miners, or mining townspeople (mostly from the Eastern, Southern or Middle Western States) were scarcely the material of which regular churchgoers were made. Even were a church building, as a mining town grew more populous and prosperous erected, and a clergyman regularly settled there, he might find his support inadequate or irregular; the "stingier" people in the "effete East" might well provide a more dependable maintenance. Yet there was, to my mind, and, doubtless, to that of many other Western missionaries from the East, a genial and lively charm in the cordiality with which the occasional preacher was received, and the frequently striking and even surprising generosity of many of the people, in small and far from wealthy settlements. In fact, many of these men had been under some religious influence in the East, and the free-and-easy genial tolerance which is in the very atmosphere of such places, might draw to your service a number of quite irreligious men; and, from time to time, Roman Catholics, Jews or Mormons might be found among your auditors. It seemed to me, indeed, that Churchly or Christian efforts in the far West was far too little devoted to the stray sheep scattered over mountain and plain, in a multitude of little places where a church building or a settled and resident clergyman seemed out of the question—compared with the effort put forth by Church or missionary authorities, to build churches, very likely weak and of uncertain future at that. By "stray sheep" I mean not only our very thinly but very widely distributed Episcopal Church communicants, from North, South and East, who may or may not, neglected or overlooked by their Church, retain some attachment for it; I mean also the sheep of the Good Shepherd, of many faiths or of no faith at all.

The wagon roads, or trails, over the wild and magnificent range or ranges (in Colorado there is an almost incredibly rich profusion of little but often lofty ranges flung abroad in every direction), between Ouray and Telluride, made a route of hardly more than twenty miles; and, in the enchanting mid-September Ouray climate, only a few weeks after my arrival there, my inexperience led me to undertake to walk from Ouray to Telluride, expecting to "put up," over night, at two or three places on the way. The few miles I walked, on the first day, took me through wild mountain scenery, partly beautiful or pleasing, and in part of gloomy majesty. In all my long and wide experience of Rocky Mountain scenery I hardly ever felt the sensation of gloom; mountains do not effect me that way. At night I was hospitably entertained, by a miner, whom I had met, I think, in town. His "pardner" being away there was a spare bed for me; over this bed there was a sort of trap-door which serves as a skylight; the day having been fair and mild this skylight was left partly open; but a brief, sudden storm deposited many flakes of snow on my bed. This was not wholly conducive to sleep; neither was the very strong black coffee, which, with excellent strong stewed tomato and bread had made up the supper, which the miner had shared with me. In the morning I had pursued my onward course but a little way when, having mistaken my trail I found myself fronting an impassable precipice. I concluded that a solitary walk over the mountains was impracticable for me, and retracing my steps I took the stage, a few days later, for the near fifty mile roundabout trip, in which the scenery, though interesting, was naturally far less wild and striking and sublime than that on the twenty-mile over-mountain route.

And far, indeed, was the scenery of that stage route surpassed by the unspeakable glories of the two townsites of Ouray and Telluride, at either end of the route. Of Ouray I have not space to speak; I could not, and would not, attempt a brief description, but the less varied and less complicated scenery of Telluride can be more briefly and readily sketched. Here is what I wrote, not recently, but twenty-six years ago, after my two visits in that autumn of 1880: It was a lovely, sunny, smiling little valley. I remember no high mountain around the valley; but, above the upper end of it—possibly, ten or fifteen miles away, but looking much nearer—arose, side by side, in celestial beauty, three smoothly-rounded peaks—exquisitely painted by the sun, upon their snow, with golden and rosy hues. These three mountains formed a perfect group by themselves; the central one appearing a little loftier than its sister peaks on either hands—they altogether, forming the crown of a vista, the upper background of this Valparaiso (Vale of Paradise).

A little paradise it was on my first visit in September—the green valley, with its many aspens, whose quivering leaves had donned their autumnal hue of sunny yellow; with the little crystal stream running through it; with the surrounding hills, and the yellow rose of the triple peaks, dominating the upper distance. Far otherwise appeared the valley on my second and last visit, a few weeks later, when deeply covered with the snows of mid-October. This, "Paradise Lost" and "Paradise Regained," alternated year after year and age after age, in that lofty and isolated valley

This description, although drawn by me from nature, and not at all from books, may remind some readers of Tennyson's picture, in the "Lotos Eaters,"

> "Three silent pinnacles of aged snow
> Stood sunset-flushed."

The altitude of Ouray, above sea level was about 7,300 feet; that of Telluride, perhaps 8,500—possibly even higher. The population of Ouray was about 800, a majority of it grown men; but there were hundreds of miners and ranchmen from regions round about, who constantly frequented the town. In after years Ouray and Telluride, each of them reached, or approached, a population of 3,000; and Telluride was the scene of bloodshed, like Trinidad, in the labor troubles of many years ago. But, at this time, Telluride (though actually a city with a mayor) had but about a hundred people, mainly grown men, who were nearly all miners. At the time of my visit, in 1880, Mr. Andrus was mayor—the name being rare, I presume he was a relative of the prominent congressman, and capitalist, Andrus, of Yonkers, N. Y. His successor, Mayor Hyde, was a brother or near relative of Mayor Hyde, of Newton, a suburb of Boston. Let no reader indulge in the fancy that the men of the far West—in those days at least—were far Westerners! Quite the contrary! They were Easteners, Southerners and Middle Westerners, with a sprinkling of Europeans. The settlements were too new, for many to have been born there and raised to manhood.

Not long after my visits Mayor Hyde, of Telluride, visited his brother(or near relation) Mayor Hyde, of Newton, Mass. That city had been formed by the union of half a dozen wealthy and beautiful villages, only a few miles distant from the State House of Massachusetts in Boston. Mayor Hyde, of Newton, was a potentate who ruled over perhaps 30,000 people, including several thousand voters. He asked his kinsman, the potentate of Telluride, how many voters he had in his city; and the latter replied, two! Now, the probable fact was that Mayor Hyde, of Telluride, has several dozen—or even several score—of voters among his subjects; but nearly all of them had embraced the opportunity to abandon, for the winter, the terrible, frozen desolation, and isolation, of what was, in the late spring, summer and early autumn, a valley of enchantment.

During my few September days in Telluride I slept in the mayor's office, as did several other men; and held two services, on Sunday, at the restaurant, of which Mr. Rohwer was the proprietor. Mr. Rohwer was a German, whose restaurant, in Del Norte, the previous year I had patronized, though I had hardly any acquaintance with him. He was supposed to be indifferent, or opposed, to the churches; but he was certainly very accommodating on this occasion—probably to oblige

Mayor Andrus—who, I presume, requested the use of his room. Indeed, the disarrangement and rearrangement of furniture, twice in a day, would naturally cause Mr. Rohwer and his assistants not a little trouble. The collections, morning and evening, were, considering the small number of hearers and their means, of most extraordinary liberality; such, indeed, as I have never, it appears to me, found equalled before or since, in East or West. Possibly the miners—a very generous set of men, usually (I speak of gold and silver mining in the far West among the individual miners, apart from "gangs")—may have borne in mind my heavy expense in stage fares which I had undergone to reach them. At any rate there was a pleasure, over and above any pecuniary satisfaction, in the cordial appreciation or the free-hearted welcome implied by the offerings.

In my next—and last—article on Telluride I will speak of my return to Ouray and of my second visit.

CHURCH INTELLIGENCE

Calendar For October.

1. Friday.
3. Eighteenth Sunday after Trinity.
10. Nineteenth Sunday after Trinity.
17. Twentieth Sunday after Trinity.
18. Monday. St. Luke.
24. Twenty-first Sunday after Trinity.
28. Thursday. SS. Simon and Jude.
31. Twenty-second Sunday after Trinity.

Collect for Eighteenth Sunday After Trinity.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow Thee, the only God, through Jesus Christ our Lord. Amen.

THE EMERGENCY FUND.

The Emergency Fund is now in sight of $375,000. The largest recent addition is a one thousand dollar gift from a member of the Woman's Auxiliary in New England. From all parts of the country individual gifts and congregational offerings continue to come.

Not only every diocese and missionary district in the United States, but every foreign missionary district is represented in the Emergency Fund gifts.

Far from hindering giving on account of the apportionment, gifts to the Emergency Fund have evidently stimulated it. Mr. King, as treasurer of the Board of Missions, is not able as yet to make a final report for the year ending August 31st. There is every reason to believe that the amount received on account of the apportionment will be nearly twenty thousand dollars larger than the amount received for the fiscal year ending August 31, 1914.

The work and giving on behalf of the Emergency Fund has made it possible for a number of dioceses to complete their apportionments for the first time. Including the Emergency Fund gifts New York has given about two hundred and sixty-three thousand dollars; Newark, sixty thousand dollars; New Jersey, thirty-one thousand dollars; Central New York, twenty-seven thousand dollars; Western New York, twenty-nine thousand dollars. All of these dioceses completed their apportionments this year for the first time since the present plan was adopted. Other dioceses making a similar record are Michigan, Southern Ohio, Pittsburgh, Bethlehem, Maryland, Washington, Southern Virginia and Connecticut.

It is evident that all over the country there are many people who are most anxious that the full four hundred thousand dollars should be secured. They have given generously themselves; many of them have given more than once. Their position is accurately described by a Michigan layman, who writes: "It now looks as if the last $30,000 is going to be the hardest to raise to complete the total $400,000. While we are nearing the goal it seems that the final amount is going to be hard to get together, so let us all make a very good ninth inning rally to complete it, and to start this forward I herewith enclose you one dollar bill, which you will please forward promptly to treasurer of this Fund; and there certainly are 29,999 other Churchmen or Churchwomen who will surely do the same at once, mailing a one dollar bill direct to New York City, to complete this Fund right away. I have already made my first subscription, but would like to see this total of $400,000 raised."

A recent visitor to the Church Missions House asked the other day, "How much have you received for the Emergency Fund?" The reply was "Three hundred and seventy thousand dollars." "Then," said the inquirer, "you practically have the Fund complete." Undoubtedly there is enough money already given through parish offerings to make up the full four hundred thousand dollars, but still held by parish treasurers because they have not realized the importance of immediately forwarding the money to the Board of Missions."

Acting on this suggestion a letter has been mailed to all the clergy of the Church asking them to remind their parish treasurers of the importance of forwarding immediately to the Board any sums already given but held through a misunderstanding of the importance of speedy action.

The Emergency Committee expects to meet at the Church Mission House, New York City, October 7th, to consider what, if any, further action is necessary, and to draft its report to be presented to the Board of Missions on October 26th.

ALASKA MISSION.

At the urgent request of Bishop Rowe the Reverend Hudson Stuck, D. D., Archdeacon of the Yukon, will spend the coming winter in the United States speaking on behalf of the Church's Mission in Alaska.

Bishop Rowe writes that special gifts for the Alaska Mission have fallen off greatly in the past year or two. He finds himself seriously embarrassed in the endeavor to carry the heavy load of responsibility and expense which such a widely scattered mission as Alaska entails. While his own health is greatly improved, he feels that he is not equal to the strain of continuous traveling and speaking in this country. He therefore purposes to spend a large part of next winter in Alaska, and to send Archdeacon Stuck to this country as his personal representative.

The Archdeacon will be ready to accept appointments immediately after November 1st to speak to Sunday congregations, meetings of the Woman's Auxiliary or Church clubs, and other similar gatherings. For week-day appointments he will have a new and interesting stereopticon lecture with colored slides.

All arrangements for appointments will be made, as usual, through the Church Mission House. We will be glad to hear from rectors of parishes and others who would like to assist Bishop Rowe by giving Archdeacon Stuck an opportunity to tell the needs of the Church in Alaska.

JOHN W. WOOD,
281 Fourth Avenue, New York.

THE THIRTY-FIRST CONFERENCE OF CHURCH WORKERS.

The thirty-first Annual Conference of Church Workers among Colored People was opened in St. Paul's Cathedral, Boston, on the evening of the 21st of September by an imposing service, with a Festal Evening Prayer and procession of some twenty-five or more colored priests. The annual sermon was delivered by the Rev. Dr. H. L. Phillips, Archdeacon of the colored work of Pennsylvania. Bishop Lawrence, of Massachusetts, delivered an unusually strong and sympathetic address of welcome which was responded to on behalf of the Conference by the Rev. Dr. H. B. Delaney, president. All of the subsequent services were held in St. Bartholomew's church, Cambridge, the Rev. W. D. McClane, rector. At the Wednesday evening service Bishop Suffragan Babcock delighted the Conference with an exceedingly helpful address. Various papers were discussed, such as "Parochial Missions," "Sunday-School Efficiency," and the like. Possibly the most important matters considered were the "Racial Episcopate," and the holding of Provincial Conferences of Church Workers. With the Rev. Dr. H. C. Bishop in the chair the Conference went into a Committee of the Whole for a thorough discussion of the subject of the racial Episcopate. It was an exceedingly interesting discussion and many converts were made to the plan of Missionary Districts. The Rev. H. P. Bull and the Rev. C. N. Field were present and took a helpful part in the discussions. All of the former officers of the Conference were re-elected. The Women's Auxiliary held a most interesting session on Friday. Mrs. Lowell, president of the Massachusetts Branch, and Miss McIntosh, of the Diocesan Branch, delivered warm, sympathetic and helpful addresses. Mrs. Mary S. Dorsey, of Long Island, was elected president; Mrs. Bosworth, of Connecticut, and Mrs. A. W. Harris, of Southern Virginia, vice-presidents; Mrs. W. R. Hendricks, of Philadelphia, corresponding secretary, and Miss Evelyn Varick, of New York, treasurer.

There were twenty-eight clerical delegates present and quite a number of lay delegates, and members of the Woman's Auxiliary, coming from as far south as Vicksburg, Mississippi, and west, as Denver, Colorado. The closing service Friday evening was quite impressive. Missionary addresses were delivered by Archdeacon Henderson, of Harrisburg, the Rev. Dr. Bishop, of New York, and the Rev. Prof. Grice, of the Bishop Payne Divinity School. Following the close of the service a banquet was held at Cyprus Hall, at which addresses were made by Bishop Babcock, Mayor Goode, of Cambridge, and others. His excellency, the Governor of Massachusetts, sent a letter regretting his inability to be present.

BERKELEY DIVINITY SCHOOL OPENS.

The sixty-second year of the Berkeley Divinity School opened Tuesday, September 21st, with evening prayer and a sermon by Dean Samuel Hart.

Wednesday morning was devoted to quiet hours in devotional preparation for the work of the new year, with Holy Communion at 7 o'clock and addresses at 9, 10:30 and 12 o'clock.

Ten or twelve candidates for admission are on the roll, making the whole number of students twenty-five or thirty, practically the same as last year, and occupying all the rooms available. Two-thirds of the new men are college graduates. Several of the students have been engaged in missionary work and camp work this summer some working in New England, and others going as far as Wyoming, West Texas and Tennessee.

The missionary society, consisting of the whole membership of the school, will hold its first meeting on Tuesday of next week. The president of the Board of Missions, Bishop Lloyd, will address the society at this or some other early meeting.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Kingston Parish.

Bishop Brown visited Kingston Parish, Mathews county, for the first time on Tuesday, September 21st, confirming four at Christ church and two at Trinity. The Bishop was enthusiastically welcomed by attentive audiences. This struggling parish, which is vacant, has been greatly blessed by having for the last two months the services of the Rev. Nelson P. Dame, D. D. Dr. Dame has taken great hold upon the people, and has labored most faithfully among them.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The Woman's Auxiliary.

By some inadvertence, but no fault of the Southern Churchman, the dates for the annual meeting of the Southern Virginia Branch of the Woman's Auxiliary, were not correctly given last week. The meeting will be held in St. Paul's church, Norfolk, on Tuesday, Wednesday and Thursday, October 26th, 27th and 28th, Wednesday the 27th, being the Juniors and Little Helpers' day.

LOULIE TAYLOR LETCHER.

Sweet Brier College: Two large barns on the Sweet Briar College estate, in Amherst county, were destroyed by fire recently, with a loss of $4,500, which is nearly covered by insurance.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Recommendations by the Diocensan Committee.

At the council in Parkersburg, the Bishop Coadjutor appointed a committee to consider the question of holding missions in our diocese, in conformity with the suggestions offered by the Commission of the General Church.

One suggestion made by that committee, and among those adopted by the council, was that this permanent committee be appointed to enlist the interest of the parishes and missions of West Virginia and to make suggestions as to the best methods of accomplishing real results from the work. With that end in view the committee desire to make the following suggestions:

First: While we are not unmindful of the importance of having all missions held at the same time, we also realize that in West Virginia at least, it will be impossible to secure missioners for every parish at the same time, so we suggest that all missions be held between the first of November and the close of the period named by the Commission of the General Church, namely, the first two weeks of Advent.

Second: That the matter of securing a missioner be taken up at once, as with the demands that will be made will make this a difficult matter if left till the last. If no other plan is practical we suggest that an exchange be effected with a neighboring clergyman, after consultation with the wardens and vestry, and that such exchange be for a week, at least. In this case, however, the exchange ought to be so arranged that the rector be in his parish while the mission is in progress.

Third: That steps be taken to organize the parish for the mission, before it is begun. The success of a mission depends, not alone on the missioner, but upon the preparation that has been made for his work, and upon the co-operation given him while there. This preparation ought to embrace the following:

Cottage Prayer Meetings: Daily for at least a week before the beginning of the services prayer meetings should be held in the homes of the parish, and every one interested in the success of the mission should be urged to attend. To accomplish the best results from this the parish should be divided into districts and all within a district should repair to the place appointed in the district, which should be different for each day.

Music: Careful preparation should be made for the music, as good singing is very helpful. If possible sufficient copies of the Mission Hymnal should be secured, as it contains many hymns suitable for this purpose, that are not to be found in the Church Hymnal. A good choir and plenty of hymns sung to tunes that are familiar to the congregation, or easily learned, will add much to the services and to the power of the mission.

Personal Work: As many personal workers as possible should be secured and trained before the mission begins. There will be n otime for this when once the mission is in progress, as two weeks is all too short for the active aggressive work that must be done. Both men and women should be included in this work. The duties of the personal worker will be to visit during the progress of the mission all those who are not active confirmed members of the Church and try to interest them in the services and confirmation. In order that this may be done systematically a list of all such should be made and every personal worker supplied with a copy. Each worker, however, should be responsible for some particular names, as what is everybody's business is nobody's business. Nor must they forget to pray daily for all those whose names appear on the list, and especially for those for whom they are personally responsible.

Advertising: Last but not least, publicity must be sought in every legitimate way; by placards, by newspapers, and small personal invitation cards. While we have no desire for sensational methods, we are sure that the best of sermons will have little value unless a congregation be there to hear it.

HENRY B. LEE, JR.,
C. K. BLACKWOOD,
H. C. PAGE.

Dedication of St. Hilda's Hall, Charles Town.

A dedication service was held at St. Hilda's Hall on Sunday, September 19th, at 7:30 P. M. The service was conducted by the Rt. Rev. W. L. Gravatt, Bishop Coadjutor of the Diocese, the Rev. William G. McDowell, former rector of the Principal, assisted by Mr. Moffett, pastor of the Presbyterian church, and Mr. Cole, pastor of the Baptist church of Charles Town, and was attended by several hundred people who came to show their interest in the new educational institution and to congratulate Miss Duval, the principal, upon the transformation she has wrought in the grounds and buildings.

The regular evening service of the Episcopal Church was used with special prayers suitable to the dedicatory nature of the service. Mr. N. Irving Hyatt, music director of St. Hilda's, was in charge of the music. He was assisted by the full vested choir of Zion church of Charles Town. The congregation entered into the service both by responses and singing in a whole-hearted way good to hear.

Mr. McDowell in his address voiced the feelings of many present when he paid a tribute to Miss Duval's work in Virginia at Stuart Hall, the character and success of which will prove a splendid foundation for carrying on the same kind of work in West Virginia. Mr. McDowell spoke of St. Hilda's unique position in being the first educational institution to bear that name in the United States,and also the first Church school in West Virginia. It was at the suggestion of the Bishops of the West Virginia Diocese, who recognized the need of a college preparatory school of the first rank, that Miss Duval came to West Virginia, and it is upon the support of the Church people that she depends for her continued success.

In reference to the name and old traditions of St. Hilda Mr. McDowell was very interesting. He explained the important part in Church history and education which the old abbey and Whitby especially played. St. Hilda as the abbess of Whitby was the founder of the first college for women. Her memory is honored in England by the many schools which bear her name, and St. Hilda's in Charles Town will incorporate many of the traditions in the school. The girls' reading room is called "Whitby," the assembly hall, "Cadmon," the high tower, "Magdalen." The school seal also bears testimony to St. Hilda's powers in the swan, a transformation of the wild geese of Northumbria, and the ammonites were the snakes of the same region. Mr. McDowell next spoke of the school motto, "Caudlum Certaminis," which so perfectly expresses the ideal which the school as a Church school wishes to show forth.

The principal and faculty at the close of the service were congratulated upon the happy beginning of their efforts, and felt they were indeed fortunate to have their ideals and hopes expressed in the dedication service.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Archdeaconry of Southern Maryland.

The following services close the series of special Archdeaconry services held during the summer by the Rev. Millard F. Minnick, president of the Archdeaconry.

On Tuesday, September 14th, in Trinity chapel, Oldfields, Charles county, at 11 A. M. and 2:30 P. M., assisted by the Rev. James W. Smith, a former rector of the parish.

On Wednesday, September 15th, in St. Paul's church, Baden, Prince George county, at 11 A. M. and 2:30 P. M., assisted by the Rev. C. J. Curtis, of Accokeek.

On Friday, September 17th, in Christ church, Accokeek, Prince George's county, at 11 A. M. and 2:30 P. M., assisted by the rector of the parish, the Rev. C. J. Curtis.

These services were well attended and much interest and appreciation manifested.

President Minnick is rector of Trinity church, St. Mary's City. St. Mary's county, but unable to reach home in time for Sunday's service, September 19th, he stopped at Trinity church, Charles county, which has no rector, and held 11 o'clock service for the large congregation awaiting his coming. This parish is one of the largest country parishes in the diocese of Washington, having a large brick church and a good-sized brick chapel some eight miles apart. It also owns a rectory and land.

Trinity church, St. Mary's City, was built of the bricks composing the first Maryland State House, and after the removal of the capitol to Annapolis, were, by act of the Legislature, presented to the parish for the church to be erected.

The State House was cruciform and its eight points are marked with substantial stone posts, well set in the ground. Another very interesting feature of this Trinity church consists of the chancel furniture, or parts of it, which were made of pieces of the mulberry tree under which Lord Calvert's treaty with the Indians was made, in 1634, and were constructed by the skilful hands of a former rector of the parish. A remnant of that ancient tree was, by act of the parish vestry, also fashioned into the gavel that governs the "order" of the convocation of the diocese of Washington, and silver-mounted and properly inscribed, was presented to it by the rector and vestry.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Bishop Guerry was the Sunday morning preacher at St. John's-in-the-Wilderness, Flat Rock, North Carolina, during the month of August. The Bishop was assisted in the services while there by the Rev. Dr. C. B. Wilmer, of St. Luck's, Atlanta, Georgia, and the Rev. W. W. Memminger, of All Saints, Atlanta. Bishop Guerry was also one of the lecturers at the summer conference for church workers at Sewanee, Tenn., his subject being "The Church and Social Service."

The Preaching Mission.

At a conference, held in Columbia, S. C., attended by the Bishop of the diocese, the Rev. K. G. Finlay, rector of Trinity church, Columbia, the Rev. A. R. Mitchell, rector of Christ church, Greenville, and the Rev. John Kershaw, D. D., rector of St. Micahael's church, Charleston, deans of the convocations of the diocese, it was decided to hold "The Preaching Mission" from November 29th to December 19th. Every parish and mission in the diocese is to start a "mission" according to the arrangements made.

Diocesan Notes.

Bishop Guerry preached at Mercersburg, Pa., Sunday morning, October 3d.

Deaconess Gadsden has returned to the Church Orphanage at Yorkville, after a short vacation at Sewanee, Tennessee. There are now over one hundred children in the orphanage.

The semi-annual meeting of the Columbia Convocation, the Rev. K. G. Finlay dean, will be held at Trenton, November 9-11th.

After October 1st "The Diocese," the official paper of the diocese of South Carolina, will be enlarged to twice its former size. The subscription has been raised from 50 cents per year to $1. This change was made by resolution of the last Council, which was held in Florence last May. The Rev. A. S. Thomas, B. D., is the editor.

The following clergymen have returned from their vacation:

The Rev. John Kershaw, D. D., rector of St. Michael's, Charleston. Dr. Kershaw spent his vacation in Montana.

The Rev. K. G. Finlay, rector of Trinity Church, Columbia. Mr. Finlay was the Sunday morning preacher at Flat Rock, N. C., during the month of September.

The Rev. A. R. Mitchell, rector of Christ's church, Greenville.

The Rev. Sanders R. Gingward, of Abbeville, officiated at Trinity church, Columbia, during the absence of the rector, Rev. K. G. Finlay.

The Rev. W. H. Pendleton, of the Church of the Advent, Spartansburg.

The Rev. William Way, rector of Grace church, Charleston.

The Rev. S. Cary Beckwith, rector of St. Philips Church, Charleston.

The Rev. Croft Williams, rector of St. John's, Charleston, and city missionary of Charleston.

The Rev. L. G. Wood, rector of St. Luke's, Charleston.

The Rev. T. T. Walsh, of Yorkville.

The Rev. F. W. Ambler, rector of St. Paul's church, Summerville.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

Anniversary Observed.

On Sunday, September 19th, the forty-second anniversary of the rectorship of the Rev. Nathaniel Harding was duly observed in St. Peter's church, Washington. Large congregations were present at both services. The Bishop preached two impressive sermons. Special music was rendered by the choir. The clergymen present and taking part in the service besides the Bishop, were the Rev. R. B. Drane, D. D., Archdeacon T. P. Noe, of the Diocese of East Carolina; Archdeacon Collins Hughes, of the Diocese of North Carolina; the Rev. Francis Joyner, the Rev. Howard Alligood, the Rev. John T. Johnston and the Rev. C. D. Malone.

Mr. Harding was born at Chocowinity, March 6, 1847, the youngest child of Nathaniel and Elizabeth Harding. He attended local schools and at the age of seventeen he entered the Confederate Army, where he remained until the surrender. In 1868 he attended school at Cheshire and at Trinity College, Hartford Connecticut. He was ordained deacon in July, 1873, and was placed in charge of St. Peter's church, Washington. On his ordination to the priesthood by Bishop Atkinson in December, 1875, he was duly installed as the rector of St. Peter's parish, where he has remained ever since. He was for twelve years secretary of the diocese of East Carolina and was afterward president of the Standing Committee until failing health compelled him to resign. He has represented his diocese in eight consecutive General Conventions. In addition to his clerical duties he was for twenty-five years county superintendent of public instruction, Master of the lodge of Masons in this city and chaplain of the second regiment, N. C. N. G., which office he still holds, being the oldest officer by commission of the State Guard of North Carolina.

He has administered the Holy Sacrament of Baptism to 682. He has presented for confirmation 403; he has united in holy matrimony 285 couples and he has officiated at 467 funerals.

A local paper says of Mr. Harding: His life has been one of active service and he more than merits the tribute of love and honor which his fellow citizens bestowed upon him. He is an example of a true Christian, an earnest workman who is willing to do his utmost to better his fellow men and who need never be afraid to meet his Maker.

Is it any wonder that the people of Washington love to show their appreciation of a man of this type; a man who has lived long among them; who has shared their joys and their sorrows; and now, in the winter of old age, with the realization that the greater part of his life is behind him, who would not envy such a man, and long for an equal share of the reward that will befall him when he passes into the great beyond to meet his God?

Ordination and Confirmation.

On Monday, September 20th, Bishop Darst ordained to the priesthood the Rev. John B. Brown in St. Paul's church, colored, Washington, and confirmed six persons presented by him.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

The sixth anniversary of his rectorship of old St. Andrew's, of the Rev. J. J. Joyce Moore, was observed on Sunday, September 19. During this period Mr. Moore has done much to improve and beautify the church. Last year the entire interior was painted and decorated and indirect electric illumination was introduced. In his six years, 116 were baptized; 144 confirmed; 68 couples married, and 112 persons buried. More than $70,000 has been raised and expended and over $15,000 added to the endowment fund. The largest Christmas and Easter offerings in the history of the parish, which was founded in 1823, were given in the last two years. All of the thirteen parochial societies, save one, are in a flourishing condition, and the exception will soon be. Mr. Moore has done a remarkable work in this old down-town church.

Funeral of the Rev. H. F. Fuller: A large number of the clergy were present vested at the burial service for the late Rev. Horace Frederick Fuller, in Trinity church, Oxford, on Tuesday, September 21. Bishop Rhinelander, the Rev. Dr. A. D. Heffern and the Rev. Dr. Robert Johnston saying the service. The last said the committal in West Laurel Hill cemetery.

The Clerical Brotherhood resumed its Monday morning meetings after the summer recess on Monday, September 20. The Rev. Dr. J. Alan Montgomery read a paper on A Trip Through Southern Lebanon. The topic committee announced the topics and speakers until November.

Other Items of Interest.

Under the will of Susan E. Brown, St. Thomas's church, Philadelphia, will receive $500, St. Paul's Training School, Lawrenceville, Va., $500, and St. Augustine's church, Atlantic City, N. J., $300.

The Rev. John M. Groton, who has been an assistant minister at Grace church, New York, has accepted a call to the Church of Our Saviour, Jenkintown, Philadelphia, in succession to the Rev. George Griffith Bartlett, who succeeds Mr. Groton's father, the late Rev. Dr. William M. Groton, as Dean of the Divinity School in Philadelphia. Mr. Groton takes charge on October 1st.

The address of the Rev. G. W. Barnes, in charge of Holy Sacrament chapel, Highland Park, is 7223 West Chester Pike, Upper Darby, Pa.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Ridgway Archdeaconry: The Archdeacon has been visiting Brockwayville, Brookville, Conifer, and other points. The autumn Archdeaconry will be held October 25th and 26th at Punxsutawney. All addresses will deal with how to prepare and carry out the Nation-Wide Preaching Mission next Advent.

The Rev. W. J. Willson has returned from New York, where he has been taking special studies in Columbia University.

The Rev. Canon McLulich, of London, England, has been in the diocese for some weeks, and during his stay officiated at Instanter and Ridgway.

The Bishop has been making his yearly visitations in this Archdeaconry at Punxsutawney, Du Bois, Instanter, and other points.

Meadville Archdeaconry.

The autumn convocation will be held at Grove City, October 14th and 15th. The speakers will all deal with the important subject of the coming Nation-Wide Preaching Mission for next Advent.

Order of St. Barnabas: A branch house of rest and chapel for the summer season has been again re-opened and in full use this year. Quite lately "a neighborhood picnic" was held, when the Rev. Messrs. Bruce Reddish, W. E. Van Dyke and Turner W. Shacklett made addresses. Over 100 families were present.

Many baptisms have been celebrated, and many homes brought into contact with the church by means of this effort.

Memorial Tablet: The Rev. W. L. H. Benton blessed a special memorial to his late father, Dr. Angelo Ames Benton, of white marble, fastened to the wall of the church of "Our Father," Foxburg, where the late Dr. Benton officiated for several years.

PITTSBURG.

Rt. Rev. C. Whitehead, D. D., Bishop.

Benediction of New Church: On Sunday, September 19th, the new St. Matthew's church, Homestead, was opened with a service of benediction, by the Bishop of the diocese, assisted by the rector of the parish, the Rev. Thomas B. Barlow, the Archdeacon of Pittsburgh, the Rev. T. J. Bigham, and the Rev. W. L. Rogers, of Calvary parish, Pittsburgh. The church was crowded to its utmost capacity by the parishioners and their friends. The large vested choir was augmented by an orchestra of five pieces. Addresses were made by Bishop Whitehead and the Rev. Mr. Rogers; a greeting from the Ministerial Association or Homestead was presented by the Rev. Dr. Doubts, pastor of the United Presbyterian church of the town; and the rector expressed his gratitude to all those who had contributed to the success of the work.

The church is a handsome structure of stone, with a large deep basement fitted up for parish purposes, and cost about $60,000. The corner stone of the building was laid on the 21st of September, and a year's time served to complete its erection and furnishings. The furniture is of quartered oak, and all the articles of furnishings and adornment were given as memorials or thank offerings.

Grace Church, Pittsburgh.

Sunday, September 19th, was the sixty-second anniversary of the opening of Grace church. A large congregation assembled at the morning service, when the Rev. William Perkess, the eleventh rector, preached the special sermon, which was mainly historical. A congratulatory letter from the Bishop of the diocese was read by the senior warden. Mr. Perkess took for his texts the same passages of Scripture that were selected by the special preachers on the afternoon and evening of the opening of the church, September 18, 1853. He gave particulars showing the remarkable expansion of the parish and also a great growth of the Episcopal church in the city. Sixty-two years ago there were only seven organized parishes in the city of Pittsburgh, whereas now there are sixteen. He further stated that to-day the Episcopal churches of the city represented a grand total of 5,725 communicants and 2,459 Sunday-school scholars.

The Diocesan Historical Society held its first meeting for the season of 1915-16 on the evening of St. Matthew's Day, in St. Stephen's church, Wilkinsburg. Two papers were read, one by Miss Lily V. Walker, "A Sketch of St. Luke's Church, Woodville," and the other, "Some Items of History of St. Andrew's Church, Pittsburgh" by the the present rector of that parish, the Rev. Dr. Alexander Vance.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

St. Peter's Church, Brooklyn: On Sunday morning, September 19th, Bishop Burgess officiated, assisted by Archdeacon Webb. The Bishop preached and announced his plans regarding the administration of the church. By recent action of the vestry the property of the parish, including the church, parish house, rectory and modest endowments, had been deeded to the trustees of the estate belonging to the diocese of Long Island, on the sole condition that the trustees should maintain the Church as at present for a period of three years. In his address the Bishop commended the vestry for the wisdom of their action, and said that during the three years every effort would be made not merely to maintain but to increase the efficiency of St. Peter's as a parish church, though technically it had now the status of a mission. Since the Bishop was the president of the trustees, the Church was now the Bishop's Church in Brooklyn, and would be used as the headquarters of the Archdeaconry of Brooklyn, the rectory becoming the residence of the Archdeacon; and St. Peter's would become a diocesan centre for the missionary work of Brooklyn. Inasmuh as, in the nature of things, neither the Bishop nor the Archdeacon could be at St. Peter's all the time, an assistant would be provided as soon as possible.

The Bishop announced that the church would be made a free church at once. In the evening Archdeacon Webb preached. Attendances throughout the day were very encouraging. Archdeacon Webb will reside at the rectory after October 1st.

St. Luke's Church, Brooklyn: The consecration service after a year of reconstruction will be held October 19th. The church was destroyed by fire on March 9, 1914, at an estimated damage of $300,000. During the period of reconstruction its congregation has worshipped in the Church of the Messiah, each church having its own hours of service. Thus St. Luke's has preserved its separate existence. The renewed fabric has new Sunday school rooms, and many changes in the interior, but the exterior remains practically the same. The organ which has been rebuilt will be ready and in addition to St. Luke's choir that of the Cathedral will be present. H. Brooks Day, of St. Luke's, and Dr. Woodcock, of the Cathedral, will conduct the music. Admission to the service will be by ticket.

St. Phebe's Mission: This mission will open for the winter October 1st. It does a very varied work. It is the only free convalescent home in all Brooklyn, and it has only eight beds. Miss Johanna Gall is the head resident with five resident workers, an assistant, a housekeeper, a nurse, and two Pratt students who teach the Saturday morning classes. Special teachers come in for kindergarten, cooking, millinery, knitting and cobbling. Every day is filled with all kinds of classes—boys' club, mothers' meeting, tooled leather, young married women's, which has instruction in cooking, embroidery, sewing, millinery. Then for the boys there are carpentry, basketry and cobbling. Twenty-three thousand people came to the mission last year, and 1,000 visits were made to those in need. Yet, splendid as this work is, it is very difficult to obtain the means for its maintenance.

St. John's Church, Brooklyn: The new Sunday school room of St. John's church, Rev. T. Bond Holland, rector, has been completed. It seats four hundred persons.

St. Paul's School, Garden City, opened Thursday, September 16th.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

The Woman's Auxiliary of the diocese has issued a program of seven monthly conferences for the year, to be held in the churches in Cleveland, beginning at the Cathedral in October. The subjects named are all of much practical value and cover a wide field of missionary interest. The educational secretary of the Auxiliary, Miss Martha Kimball, of Cleveland, has also sent out a program for mission study, recommending sundry text-books for the reading course, "Then and Now," "Spirit of Missions," "Conquest of the Continent," and others. There are also wholesome suggestions on how to conduct reading circles.

Social Service Work: The services of an expert social worker have been secured by the Cathedral, Cleveland, to make a detailed survey of the great industrial and boarding house district lying immediately south of the Cathedral, with view to the establishment of a neighborhood house. The investigation will be completed about January first, and if the conditions, as are anticipated, warrant it, the vestry will decide in favor of the sociological undertaking.

Clerical Notes.

All the clergy of the diocese have returned from their vacation. The Rev. George Gunnell, rector of Trinity church, Toledo, had four months on the Pacific Coast, during which time the curate, the Rev. Edwin W. Todd, was in charge; the Rev. George A. Wieland, rector of St. Paul's, Norwalk, through the generosity of one of his parishioners, had six weeks on the Pacific Coast; the Rev. Robert L. Harris, rector of St. Mark's, Toledo, had four months in Michigan, the Rev. Kirk B. O'Ferrall, curate of the parish, being in meantime in charge; the Rev. Robert S. Chalmers, curate at St. Paul's, Akron, succeeds the Rev. James H. Young at Trinity church, Tiffin, Mr. Young having accepted the call to a chair in Seabury Divinity School, Faribault. The Rev. J. E. Brodhead, rector of St. Thomas', Port Clinton, has resigned to accept work in Kansas, and the Rev. Thurlow W. Null, rector of Trinity church, Fostoria, has also resigned and will move from the diocese in October.

Church Intel. Continued on Page 22

Christianity and the Community

Thy Kingdom Come on Earth

The program for the meeting of the Medical Society of Virginia which will be held in Richmond from October 26th to 29th contains the names of men and of subjects which should command the interest of many social workers in reach of the meetings.

They are as follows:

Dr. Lawrason Brown, Saranac, N. Y. Subject — "Sanatoria in the Fight Against Tuberculosis."

Dr. Louis Hamman, director of the Phipps's Clinic, Johns Hopkins University. Subject—"Dispensaries in the Fight Against Tuberculosis."

Dr. David R. Lyman, director of the Gaylord Farm Sanatorium, Wallingford, Conn. Subject—"Visiting Nurses in the Fight Against Tuberculosis."

Dr. Charles L. Minor, Asheville, N. C. Subject—"Isolation Hospitals in the Fight Against Tuberculosis."

The discussion is to be opened by Dr. John J. Lloyd, resident physician of the Catawba Sanatorium, and Dr. Stephen Harnsberger, of Catlett, one of the pioneers in tuberculosis work in Virginia.

✠

On the same day on which the above program was announced, Dr. Jefferson D. Gibson, of Denver, Colorado, president of the American Association of Clinical Research, declared his belief that within ten years medical science probably will have succeeded in all but eliminating death from tuberculosis from vital statistics.

✠

The following news report from Ohio will be interesting to social workers in States which have not yet worked out a sensible policy for the employment of convicts. The manufacture of paving blocks would certainly seem to be a considerable step in advance of the wretched system of contract labor on shirts and overalls which prevails in some state prisons.

"Ohio's new law providing for the working of State and county prisoners upon the public roads goes into effect this month. The law was drafted after conference in New York between representatives of the National Committee on Prisons and Prison Labor and the commission to revise the road laws of Ohio.

"Provision is made for the prison authorities to retain control over the discipline of the prisoners, and the regulation of the road camps. The highway authorities have full control over the road work and pay the prison authorities a sum sufficient to cover the cost of transportation, maintenance and discipline of the prisoners, which may include an equitable portion of the overhead charges of the institution in which the prisoners are confined. The highway authorities also pay the amount credited to the prisoners for their work upon the roads. The guards, if there are any, are chosen by the prison authorities, but must, as far as possible, be competent to supervise the construction work.

"The same provisions are to be observed when County Commissioners work county prisoners upon the roads, while prisoners unable to furnish bond may, upon request, labor upon the roads.

"The highway authorities are to present to the prison authorities before September 1st each year an estimate of the amount and kind of material and supplies that can be used in connection with the construction and repair of the State and county highways during the coming year. Ohio has found the manufacture of pavement blocks a profitable prison industry. By April, 1915, 2,000,000 of these blocks had been finished at the prison plant, the blocks being as fine as any ever used on the roads of the State. The manufacture of road material will afford ample employment during the winter to those prisoners used on the roads during good weather."

✠

The Synod of the Third Province, which meets in Richmond the third week in November, will devote the second day of its sessions, Wednesday, the 17th, to social service. There will be a conference in the afternoon and a mass-meeting at night, the speakers for which will be announced later.

✠

Last spring a commission, appointed a year before by the mayor of Richmond, Va., to investigate conditions as to the social evil in the city, made a report which included recommendations for the removal from office of three members of the Police Commission.

One of the three members has since been refused re-election at the expiration of his term of office. A second escaped with a reprimand. A third was called upon by the city council to resign at a meeting of the council on September 27th, the Board of Aldermen having already taken similar action.

This result is an encouraging indication that the representatives of the people will stand for moral righteousness when the issue is clear, but the proceedings in this particular case, as in many similar ones, were not particularly creditable to the moral determination of the people. There were exceedingly few of the supposedly "best citizens" present in the Council chamber to show that they cared and cared decidedly about what should be done as to the accused commissioner. There had been very few of these who had interviewed Councilmen beforehand, though the friends of the commissioner were constantly busy.

The greatest strength of political corruption in our American cities is drawn from this same apathy of theoretically well-meaning people. While men who have some personal evil interest to further are alert and aggressive, the far greater number who vaguely prefer to see affairs conducted on a righteous plane do not get to the point of putting themselves to personal trouble for righteousness' sake. It is still true that the children of this world, and the under-world at that, are a good deal wiser in their generation than the children of right. But there are hopeful signs that these latter are waking up.

✠

The recently printed proceedings of the Eleventh Annual Conference on Child Labor, which was held in San Francisco, contains an address by Mrs. Florence Kelley which happens to reinforce with reference to another field of social endeavor the need of an awakened sentiment for righteousness of which we spoke above.

She said:

"I do not share the millenial belief that we shall, in any near future, have our laws obeyed by the agreement of employers and employees in industries in which the employees are unorganized. Laws are obeyed where there are powerful organizations of workers to compel obedience. And I have seen a growing disposition to obedience in the communities where vigorous consumers' leagues eternally keep watch on lawbreakers whose business success depends on the good-will of the community. In New York we have been able so to educate public opinion that we have several thousand people, including editors, stockholders and customers whose accounts are worth to local retail merchants tens of thousands of dollars, organized into a body of alert critics. And we find the laws obeyed in the great retail stores increasingly well in New York."

✠

There is another statement by Mrs. Kelley made at the same Conference which is a fine expression of the growing sense of national responsibility for evils in any part of the nation. She was speaking of the need for Federal legislation to bar from interstate commerce the proceeds of child labor.

"Wherever there is a cotton field," she said, "there are children working in it for us. We cannot wear cotton goods and keep a clear conscience. And if we wait for the people in States where cotton grows to feel differently about the outdoor labor of children, for people in California to feel differently about canneries—while we wait, generations of young children will lose the blessing of a stainless childhood. We are their ultimate employers, we who consume the goods. We can acquire a clear conscience only as we act as a nation, only as these States of the enlightened West join with us of the belated East, and with those whose eyes are opened in the belated South, to stop through Congress the work of children in mills, and mines, and quarries, in workshops, sweatshops and canneries. As we raise the standard of production of all things which enter interstate commerce, as we make Congress which protects our industries protect our children too—so only can we protect our consciences."

Along with the task of saving lives, the Church must follow its Lord in attempting to transform social conditions which destry men's lives. For this purpose the Church has one common revelation, the sword of the Spirit, to bring the full answer in the revelation to society. The Scriptures are the gift of Christ to His Church. As such they are common property as a means to that end. They belong to all, ministers and people, for use. Each and all have a right to read and study, and judge for themselves. Therefore, the mandate of Christ is, "Search the Scripture, for in them is eternal life, and they are they which testify of Me."—Lutheran Church Work.

Church Knowledge and Nurture

Education Week in the Province of Washington.

The attention of rectors and Sunday-school superintendents is especially called to the program issued by the Provincial Board of Religious Education, for the observance of "Education Week."

Education Week is nothing more than an expansion of the "days of intercession for Sunday-schools," to include all the interesting phases of religious education.

Of course, the central place has been kept by the Sunday-school, since the topics for the third Sunday in October, are specifically "Sunday-school" topics. However, the program provides also for the consideration of the interests of "secondary" schools and colleges; as well as for the topic of the ministry, and the Church's relation to the public school.

With the growing idea of the unity of all education, and the increased interest in the Church's leadership in this department, the Education Week ought to become an established institution among us; and the attention of rectors and educators is bespoken in its interest.

⚜

The Provincial Board of Religious Education, acting under the General Board, has asked that the third week in October, including the third and fourth Sundays, be set apart in every parish for the presentation of the subject of Religious Education by Prayer, Preaching and Offering.

The last General Convention laid its principal emphasis upon education as the Church's most immediate duty.

Our Synod has endorsed that emphasis. The need now is to awaken every member of the Church to realize how vital, essential and all-embracing is the work of religious education.

Your Board hopes that by the cooperation of rectors and parishes the greatest use may be made of these special days in vitalizing the interest of every member in religious education.

⚜

Suggestions.

The subjoined topics are intended to furnish a keynote for each service. The quotations appended to each may, it is hoped, prove helpful.

It may be found advantageous, where possible, for several contiguous parishes to unite in the observance of Education Week.

Some of the dioceses have planned through the archdeaconries and convocations to emphasize education in the programs of their autumn meetings.

It were well if this movement could become general throughout the province.

The "Service of Intercession for Religious Education," issued by the General Board of Religious Education, will be found very helpful in arranging the services of Education Week. Available from George W. Jacobs & Company, Philadelphia.

⚜

Sunday-school Day.

The twentieth Sunday after Trinity.

Topic 1. (For sermon or address.)

"Religious Nurture In and Through the Church."

"The Meaning of Church Membership."

"Soul is kindled by soul. To teach religion the first thing needful, and also the last and only thing, is finding the man who has religion. All else follows."—Carlyle.

Topic 2. "Religious Nurture in the Home."

"There are, doubtless, many ways in which men may make a 'new heaven and a new earth' of their dwelling place, but the simplest of all ways is through a fond, discerning and individual care of each child."

"Where no voice speaks for high things, where no tide of indignation against wrong sweeps into language, where the children never feel that the parents have good moral convictions, where no vision is, the people perish."—Cope.

⚜

School and College Day.

Topic 3. "The Church School as the Trainer of Leaders."

"Education During the Critical Period of Habit-Forming Age."

"Nothing in these days will serve our Church and community in more permanent and essential ways, than the successful working of a school in which the education of the mind shall be directed, developed and sustained in the fear of God and the faith of the Church."—Bishop Rhinelander.

Topic 4. "College Life and Enlistment for Service."

"Education During the Period When Purpose is Fixed."

"The college course should develop the science and art of right living; it should make, first of all, for character and conduct. One may say, that the four college years give the final color to the world-view, purpose, character and social relationship of the average graduate."—Professor Votaw.

⚜

Vocation Day.

The twenty-first Sunday after Trinity.

Topic 5. "The Sacred Ministry as a Vocation."

"Pray ye the Lord of the Harvest that He will send forth laborers into His harvest."

"There is then, a definite and proper end for every man's existence; an end which to the heart of God is the good intended for him; that which he is privileged to become, ought to become —every human soul has a complete and perfect plan cherished for it in the heart of God."—Bushnell.

Topic 6. "The Public School and the Church."

"The first essential is that the Church should recognize that after the public schools have done their best in moral education and even by official recognition of religion, the pupils need the deep sanctions and the dynamic of a religious faith. To supply this is the business of the Church, not the State."

⚜

We cannot over-estimate the importance of "putting first things first" and sounding the evangelistic note upon every favorable opportunity. Investigation shows that five of every seven scholars leave the Sunday-school unconverted.

The greatest need of our Sunday-schools is not improved lessons or improved methods. It is an adequate appreciation of our opportunity and responsibility.

It would appear the average Sunday-school does not appreciate the fact that the conversion of the scholars is a matter of supreme importance.

Observation and experience justify the declaration that less time and effort are necessary for the winning of twenty children to Jesus Christ than one adult of, say, fifty years of age; and other things being equal, a child won to Him at ten is worth more in the extension of the kingdom than many adults converted at fifty years of age.—World's Sunday-school Association Committee on Evangelism.

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

Bishop Hunting started out on September 11th on a trip by automobile which will cover over seven hundred miles by the time he reaches home again. He will be away for about three weeks, and will visit Fallon, Wonder, Fairview, Austin, Round Mountain. Belmont, Manhattan, Tenopah, Goldfield, Milers, Mina and Shurz and maybe some other places.In some of these places the Church has an established work, while others have never been visited before by any clergyman of our Church. The Bishop is accompanied by Mrs. Hunting, who is an enthusiastic Fordmoblist.

Arthur Brooks Memorial Conference: Owing to the generosity of Mrs. Clinton Ogilvie, of New York, the clergy of the district will have an Arthur Brooks Memorial Conference in October. Mrs. Ogilvie pays the traveling expenses of the clergy to some central meeting place, that they may have the opportunity to talk over their mutual problems. This conference will be held in St. Peter's church, Carson City, on October 5th, 6th, 7th and 8th. The main topic of discussion will be the Nation-Wide Preaching Mission. Considerable time will be given to the subject of our work among the Indians. Each one of the clergy will read a paper and general discussions will follow. Two of the steropticon lectures of the Board of Missions will be used. Visits will be made to the various State institutions and to the Carson Indian School at Stewart, Nevada. The program will account for almost every minute of the four days. The dates have been arranged so that the Sunday work of the clergy will not be interfered with.

Conferences of Sunday-school Workers of all Christia bodies were held in Carson and Virginia City, under the leadership of officers of the State Sunday-School Association. The result was a stimulation of interest in the subject of Christian education, especially as regards the training of teachers.

A French soldier fell wounded close to the parapet of his trench. All around him the ground was being flicked into dust by a hail of German bullets. The injured man made a painful but ineffectual effort to crawl the few yards that separated him from safety. His strength failed, and he lay exposed almost to certain death. As a last recourse he called to the trench for help.

Not a head showed above the parapet, owing to the intensity of the German fire. But a voice answered his appeal. "Are you married?" asked the unseen soldier. "Yes," answered the wounded man. "Any family?" "Three children," came the reply, with a groan. "Right, then, I'll come," rejoined the soldier in the trench.

A moment later a young man sprang over the parapet into the bullet-swept open. "You shall see your three children again," said the rescuer, as he began to push the other towards safety; "I have only my own skin to lose."—Canadian Churchman.

Family Department

Mother Prayer.

"Lord, make my loving a guard to them,
Day and night,
Let never pathway be hard to them,
Keep all bright!
Let not a stone or a thorn for them
Wound their ease,
All of the pain, I have borne for them
Spare to these!"
So I would pray for them,
Kneeling to God,
Night and day for them.

"Lord, let the griefs life must bring to them
Make them strong,
Keep their hearts white though pain cling to them
Their life long.
Let all the joys Thou dost keep from them
At Thy will,
Give them the power to reap from them
Courage still!"
So I must ask for them,
Leaving to God
His good task for them.
—Margaret Widdemer, in Good Housekeeping.

A Covenanter's Son.

Jamie Miskimmon, the shoemaker, was one of the deepest thinkers and keenest controversalists the village boasted of. He was an extreme Calvinist, a trifle bigoted, possibly, but people overlooked that in face of his strictly conscientious principles, and general consistency, according to his light.

Hard-working and thrifty, Jamie was said to be in comfortable circumstances, having a goodish bit of money past him, laid up for old age.

He was never the same man since his only son took to foolish habits and bad companionships, ending up by his going off to America. As a child, this son (he was an only child) had shown much promise, giving cause for high parental hopes. On reaching man's estate, however, he became impatient of restraint and home influences, finding the roof of a Covenanter too low for his increasing stature.

Some would have it that his mother was too indulgent, to counteract which the father felt it necessary to be rather severe. There is often a time in a young man's life when an extra yard or two of line may secure him better than a sudden jerk, and this the best of parents often overlook.

Anyhow, young Miskimmon decided to emigrate—requesting his father to give him the portion of goods which he considered should fall to his share. This, Jamie flatly refused to do. He offered to advance the young fellow his passage money, together with a small sum to provide for his wants in the new country until such times as work would turn up, but further he would not go.

"The money I hae sweat for," he observed. "Ye'll neither drink it nor smoke it. Ye'll ken best the velue o' money gin ye earn it," and on these terms they parted.

Jamie said little to anybody, but it was plainly to be seen that a burden lay heavy on his heart. He tried to comfort Matty by reminding her that "Whom the Lord loveth He chasteneth," remarking that they were perhaps guilty of idolatry, and this was the Almighty's way of bringing them to see their sin; besides, who could tell but that the erring one might, in God's good time, be brought to himself, and find out by worldly experience the value of evil companionships in comparison with a father's and mother's unselfish love. They could only commit their child—he was still their child—to that Father, without whose permission even a sparrow cannot fall to the ground.

On the first night of their departure, young Miskimmon maintained a careless, buoyant demeanor. A new and enlarged world was before him—the old narrow associations were left behind. There was no end to his ambition and wild dreams of success. At twenty-one the world is for him who goes forth to conquer.

Could he have seen, at that moment, the grief-stricken couple, left lonely and desolate, bowed at their lowly altar, and pleading with their heavenly Father that He might have compassion and pity on their wayward boy—might bring him to a sense of his ingratitude, and check him in his downward career, that could only end in destruction—surely he would have paused and reflected even then. Dearly bought is the cup of pleasure in which is mingled the blood of a father's or mother's broken heart.

Time went on. The youth landed on strange soil, and, loosed from old companionships and associations, had a renewed chance of turning over a new leaf. His improvement or retrogression depended, to a large extent, on himself.

The old couple taking up their cross, pursued, with blighted hopes and saddened spirits, their customary occupations. They were cheerful withal, and trustful, remembering that their boy, go where he might, could never get beyond the bounds of a heavenly Father's love, or the privileges promised to a child of grace.

One Sabbath morning, Jamie and Matty were on their way to the meeting-house—they were always early, in order to have a quarter of an hour's quiet meditation before the commencement of service—when, meeting the postman on the street, he handed Jamie a letter. Without the aid of their glasses, the old couple saw from the handwriting on the envelope that it was from their son. No wonder they both trembled, for the boy had now been away for three years, and this was the first letter they had received from him.

It was with unsteady step they gained their pew, but the meeting-house was empty, so there was no one to observe or criticise.

"Wull ye appin it, Jamie? I'm sure it can be nae harm when it's frae him." Jamie hesitated. He had never in his life opened a letter received on the Sabbath until Monday morning. The struggle was keen, but nature triumphed. With unsteady fingers he opened the letter. Matty drew herself close up to him, clasping one side of the sheet.

The writer began by expressing deep regret for a long course of undutiful conduct, and went on to say, what he knew would gladden his parents' hearts, that he had been brought to see his sin, and had resolved, by God's grace, to turn over a new leaf, and endeavor to lead a better life.

He related how the change had been brought about by his going in, with some roistering companions, to have fun at an evangelistic meeting on New Year's Eve, and how the preacher's words struck direct home to his heart, with the result that "he who came to scoff remained to pray," and he left the chapel, resolved to redeem the past, and lead a life more pleasing to his heavenly Father, and one that might shed a ray of sunshine on the eventide of his parents' days. The letter closed by the hope expressed of some day being permitted to see his dear ones face to face, and on his knees to ask their forgiveness for all the sorrow he had brought to their hearts.

Ere Jamie and Matty had finished reading the letter, their tears were dropping fast on the page. The minister had risen to give out the opening psalm, which, strange to say, was the one beginning with the line, "God's mercies I will ever sing."

People thought Jamie had a severe cold in his head that day, for his handkerchief was hardly ever from his face. As for Matty, she wept quietly behind her veil.

A genuine surprise was in store for the congregation at the close of the service. Jamie, in accordance with his principles, was opposed to paraphrases, and always kept his seat when one was being sung, refusing to join in, but on this occasion the old couple rose with the others, and took part in singing:

"Ye heavens, send forth your song of praise;
Earth, raise your voice below;
Let hills and mountains join the hymn,
And joy through nature flow.
Behold, how gracious is our God;
Hear the consoling strains,
In which He cheers our drooping hearts,
And mitigates our pains."

Jamie, from having been a saving man, turned prodigal in his latter days; he was continually drawing money from the bank, and remitting to America. It transpired that his son had entered college, with a view to foreign missionary work.—Archibald McIlroy, in the Presbyterian.

A Lesson of Service.

In the cool of the glad spring morning
The Master came to me;
"My seed of truth must be planted,
Will you help in the work?" asked He.
And I answered, "Wait but a little,
The day is so fair—so fair;
When the mornings are less enchanting,
In Thy fields I will do my share."

At the dawn of a summer morning
I heard the Master say,
"My truth must be watched and tended
Will you work in My fields to-day?"
But I said, "The days are so dreamy,
And summer has just begun;
I will do my part in Thy labor
When the glory of June is done."

In the dew of an autumn morning,
The Master came once more;
"My harvest is white," he whispered,
"And reapers are needed sore."
"But this autumn joy," I pleaded,
"I must quaff of, ere it wane;
Just a few more draughts of sunshine,
And I'll help Thee garner the grain."

In the chill of a winter morning,
The Master came to me;
The ice-bound river was silent,
And snow lay white on the lee.
"O Master, I now am ready
To work in Thy fields," I said;
But the Master smiled in pity
And sadly shook his head.

"The harvest is over," he answered,
"And winter comes apace;
But some wheat lies all ungarnered,
Because of your vacant place;
You have spent the year in pleasure,
I have pleaded all in vain;
But what of your own remorses,
And what of the wasted gain?"

—Mission Herald.

Opposing God.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Well might the Psalmist, in the first ten verses of his book, ask these questions and state the ultimate result of opposition. No more utter folly can be imagined than that of a human being raging and taking counsel against the Lord and His anointed. Surely the Lord shall laugh and hold them in derision. All history proves this to be true.

The king of Egypt had decided to rid the earth of the Israelites. "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river." That edict remained in force but a short time, yet during that period Moses is born who will take the Israelites from the grasp of this Egyptian monarch. "Let the river bury them," says Pharaoh. The Lord said, "No, Pharaoh, the river shall bear Moses to the place of safety." "I will exterminate them," says Egypt's king. Jehovah had him in derision and said, "Thou fool, I will make thee educate, feed, clothe and bring to maturity, him, who shall take these very people out of thy grasp." And Moses was trained in all the wisdom of the Egyptians and was known as the son of Pharaoh's daughter.

The Jews must go out of existence, is the decision of Haman the prime minister of Ahasuerus. The king's consent is gained and the edict has gone forth. Rubbing his hands with glee, Haman goes home and invites his neighbors in to a thanksgiving dinner. All is ready, the writings have gone out, the hour is named. The king had a bad night. He couldn't sleep, so he called for some one to read to him. The result was, Mordecai raised to the back of the king's own charger; Esther raised to the throne by the king's side, and Haman raised by a rope on his own gallows. The Lord had him in derision.

King Ahab, son-in-law to the king of Sodom, has his bloodhounds out hunting for Elijah. The prophet of the Lord has denounced Baal worship and pronounced judgment upon Israel. His life must pay the forfeit, so Ahab decrees. The Lord God of Israel provided nourishment and shelter for the persecuted prophet in the home of one of the subjects of the king of Sodom, whose country was the hotbed of the idolatrous worship of Baal. "Surely He scorneth the scorners but giveth grace unto the lowly."

King Herod willing to please the Jews took Peter and put him in prison, keeping him there until after Easter when he would bring him forth and put him to death. "And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison." Peter was safe until morning. He was doubly guarded, doubly chained and the keepers outside. Then He that sitteth in the heavens sent His angel and brought Peter out under the stars a free man. And Herod! "the angel of the Lord smote him, and he was eaten of worms, and gave up the ghost. But the word of God grew and multiplied." God had him in derision.

"It is time that Christianity be stamped out of my provinces. At any rate it must not come to Rome." Thus speaks the great Roman emperor. Augustus himself pays the passage, supplies the food and provides an escort of soldiery for the Apostle Paul, the greatest exponent of the despised religion. So subtly and surely does this little tender-eyed man of Tarsus work that ere long he writes to the Philippians and says: "All the saints salute you, chiefly they that are of Caesar's household." A church in Caesar's home! The Lord shall have them in derision.

So the Psalmist shows us the foolishness of opposing God and continually exhorts us to, Rest in the Lord, Commit thy way unto the Lord, Trust in the Lord and wait thou only upon Him. Let every thing that hath breath praise (not oppose) the Lord. Praise ye the Lord.—Northern Christian Advocate.

To Parents.

What are you doing for the religious training of your children?

Some children in the parish do not come to Sunday-school. Then there ought to be a rule as to their coming to church at least once a Sunday.

You don't allow your boy or girl to neglect their education. They ought not to be a law unto themselves in religion.

There have been times, it is true, when parents have overdone the matter of insisting on religious observances.

They have made Sunday burdensome. This is no reason why they should set aside all parental authority and allow children to be a law unto themselves.

It is true that many children think that they do not want religious training.

That isn't prima facia evidence that they ought not to have it.

First. Because children lacking experience ought not to be a law unto themselves.

Second. Because as parents you have an obligation before God in the baptismal service in which you are made responsible for their religious training.

It is an easy way to discharge one's parental responsibility to say that you haven't any, but the whole relationship of parent and child consists in the fact that the parent has a God-given duty to train children.

Children do not want discipline or restraint, but that is usually a good sign that they need it.

The child lives for to-day. The parent is to train him for to-morrow.—Parish Record.

Teaching Children Not to Be Vindictive.

"Did the bad old chair hurt baby? We'll give it a whipping!" Innocent enough was the kindly old aunt who made the remark, as she struck the chair to divert the little mind from the hurt the child had received. It was only a trifling incident, of course, but in the baby's mind the chair was to blame for its having hurt itself, and the thought of laying the blame for an accident on something else was instilled into its mind.

Is not such a course responsible for the habit in later years for blaming everything and everybody for one's mishaps and one's own mistakes? The child who gets into the habit of blaming inanimate objects—a chair, a pin, the floor—for the hurts it receives, has started on the path of blaming outside objects for whatever happens to it. Later on, it will be the playmates with whom it associates. All through its life the habit will grow, of blaming some one or something else for acts of personal carelessness or for the inevitable mishaps which may come.

"I fell over that old piano stool!" sobbed a little girl, when her mother came hurrying to see what was the mat- "It's a bad old stool! It hurt me!"

TO THE PEOPLE OF THE EPISCOPAL CHURCH:

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotels, Summer Cottages, Auditoriums and Roads, a place where they come together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer playgr ound for the Church people of the South, and to this Mr. Berry Burn ett, of Buncombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hotel, lake and golf lin ks, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this g reat project for the Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Moun tain and see what these great organizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country.

JUNIUS M. HORNER,
Bishop of Asheville.

Asheville, N. C., August 25, 1915.

A Suitable Name Desired.

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location. Address all communications to

RT. REV. J. M. HORNER,
Asheville, N. C.

The mother drew the little, tear-stained face close and kissed it tenderly.

"Mother's sorry you hurt yourself," she said, "but it was not the fault of the piano stool. It was standing in its usual place before the piano. It is not a 'bad old stool.' It was only that my little girl did not look where she was going and so fell over it."

The sobbing little maiden was forced to see that mother was right and that it was her own fault that she was hurt. The course of training had started in a direction opposite to that in the case where the aunt had blamed the chair for hurting the baby, and the little girl with the wise mother was made to see things as they really existed and to acknowledge where the blame in the case rested.

Every one dislikes the child who is constantly running in with tales of the other children's ill treatment, when perhaps it was unintentional on their part and due only to the injured one's own carelessness or accident. It may be, however, that the child is not so much to blame, that this is only a natural result of his early training in blaming something or someone else for what has happened to him.

Let us be very careful that we do not unconsciously foster in our little ones this spirit of vindictiveness. Let us teach them from the beginning to look at matters in the right way and to be sensible enough and brave enough to put the blame where it belongs—on themselves, if necessary.—The Continent.

A Great Undertaking.

In the year 1876, at the Philadelphia Centennial, the emperor of Brazil picked up the receiver of the first telephone and heard Alexander Graham Bell speak through it. On May 28th of this year, a number of gentlemen assembled at the office of the Bell Telephone Company in Toronto, in order that they might converse with their friends in San Francisco. Such, it has been shown, was the beginning, and such the present climax of a marvelous achievement. It is wonderful to realize that the human voice can travel over 3,000 miles, over great varieties of locality, from one side of the continent to the other and in a moment of time. It has been pointed out that it is less than forty years ago that Alexander Graham Bell sent the first spoken word through a telephone and it is certainly interesting and remarkable to know that Dr. Bell has lived to see this wonderful result of spanning the continent with the voice. It is of particular interest to realize that Mr. Bell is a Canadian and that to him we owe so much in the way of practical convenience. It is so familiar that we fail to realize its wonder. "A breath against a metal disc, air waves changed into electrical currents and electrical currents again transformed into sound waves. In one-fifteenth of a second the voice has traveled the 3,000 odd miles." In the face of such a result it is not surprising that people wonder what will be next in the way of scientific discovery. We are always on the eve of something more remarkable and it is a reminder that beneath all that human knowledge and invention can produce, is the wisdom and power of Him Who is the Source of the universe. John Robinson's words are still true, not only of nature but of the Bible, that "God has still more light and truth to break forth."—Canadian Churchman.

For the Young Folks

Life's Lesson.

A child came close to his teacher's side,
His book tight clasped in his little hand.
"Teacher," he said, with wistful eyes,
"We're coming to words that I don't understand;
I've turned the pages over and over,
And the words are so big, and they're all so new;
When we come to the lesson where they are put,
Oh, teacher, I don't know what I'll do!"

The teacher smiled at the troubled face,
And tenderly stroked the curly head.
"Before we reach them I think you will learn
The way to read them," she gently said;
"But if you shouldn't; I'll help you then.
And don't you think that the wisest plan
Is to learn the lesson that comes to-day,
And learn it the very best you can?"

And it seems to me it is so with us;
We look at the days that are still ahead—
The days that perchance may never be ours—
With a pitiful longing and nameless dread.
But surely the Teacher who gives the task
Will lovingly watch as we try to read
With faltering tongue and tear-dimmed eyes,
And will help his children in time of need.

—Charlotte L. Sear.

For the Southern Churchman.

Life's Young Day

Mary Barrett Howard.

CHAPTER XVIII.

A Modern Sapphira.

A small girl in a big pink sunbonnet stormed up the steps of the Carrols' side porch and rushed into the living room without knocking.

"There's a new fam'ly moving into the McKnight house, Mary Elizabeth!" she shrieked.

"Oh, goody, goody!" Mary Elizabeth cried in response. "Do you hear, mamma?" she called to Mrs. Carrol, who sat in a distant corner arranging the household accounts. "Lollie Martin says says there's a new fam'ly moving into the McKnight house—may we go over and see if they've got any little girls?"

"I suppose you may," Mrs. Carrol sighed.

The grown-ups, to the children's surprise, never showed any pleasure in the announcement that a new family had moved into the dilapidated old house on the corner. The tenants of the McKnight house were of a not particularly desirable class. To the children, on the other hand, the advent of a new family was an unalloyed delight, and Mary Elizabeth, especially, always hailed with rapture the prospect of another subject in the childish realm where she reigned supreme. "An' may we have a picnic in the cem'try?" she now asked.

Among the children of Medina a picnic in the old "Dutch" cemetery—so named from the town's first settlers—was the accepted mode of welcoming a newcomer to their ranks, and Mrs. Carrol again sighed patiently:

"I suppose you may."

"An' may Katy make us some maple sugar cakes an' chicken sandwiches?" Mary Elizabeth wanted to know.

"Yes, yes, but run along now, dear, and let me finish these accounts," the pretty young mother implored. "I've added this column five times without ever getting the same result twice."

To the relief of the grown-ups the new tenants proved to have only one little girl, a very fat, very clean child whom Mrs. Carrol viewed with approval when Mary Elizabeth, a little later, brought her in to introduce her. Ella Rood seemed altogether too stout to make any trouble.

A party of five little girls, Mary Elizabeth, Lollie, Maude Olcott, Caroline Bixby and Evelyn Starr, escorted the stranger to their favorite picnic grounds, the old cemetery long since abandoned.

The ground was covered with the blue flowers of the creeping myrtle and glowed red with wild strawberries in their season; wild roses filled the air with fragrance; song birds nested in the branches of the great elms, and weeping willows whose shadows afforded grateful coolness in the hottest weather. Altogether it is not to be wondered at that in introducing the stranger to the charmed precincts of the old cemetery the children were conferring on her the highest favor in their power to grant.

But no spark of appreciation kindled in Ella Rood's fishy eyes as she was introduced to its beauties, and after a quick glance about her she fixed her attention on the lunch baskets.

"Let's eat now," she suggested with a calm disregard of the fact that it wasn't her picnic.

"Why, we've just had dinner!" the others chorused.

"I'm goin' to eat now," Ella insisted. "I've got heart disease, an' when I get this kind of a gone feelin' I got to eat right off or like as not I'd drop down dead."

Horror stricken, the children hastened to open their well-filled baskets and pressed Ella to partake of their contents in a frantic effort to avert the heart attack.

"You can eat yourselves when you get hungry," Ella said graciously, helping herself to chicken sandwiches and maple sugar cakes; to cold tongue and biscuits; to little round balls of cottage cheese, and to rich "jumbles" and jelly-roll cake.

It seemed probable that the others would be reduced to following Ella's advice and "eat themselves" when they got hungry, as they sat watching the fat girl's attack on their goodies with helpless faces. Not even their healthy young appetites could compass luncheon within an hour of their noonday dinners, and it was a pitiful remnant of a once bounteous repast that the five little girls sadly returned to the baskets when at length Ella Rood announced that the "gone feelin'" had been successfully cured.

Mary Elizabeth, being something of a philosopher, was the first to recognize the futility of lamenting the loss of a luncheon.

Grandmother Stories From the Land of Used-To-Be

By Howard Meriwether Lovett.

Review of which appeared in the Southern Churchman September 11th.
32 beautiful illustrations. Price, $1.50 postpaid.

Send orders to Mrs. L. M. Van Doran, 304 Chamberlayne Avenue, Richmond, or to Columbian Book Store, 81-83 Whitehall Street, Atlanta, Ga.

"Let's play 'Puss in the corner,'" she proposed with an effort to regain her accustomed cheerful outlook upon life.

"I can't play nothin' that I have to run in," Ella objected, a bored expression on her face. "I don't never run, for if I did mebbe my heart would go back on me an' I'd drop down dead."

A sigh that was almost a groan ran through the little group of listeners. What manner of playmate was this stranger with the enormous appetite and unreliable heart?

"We'll play 'Mis' Jinny o'Jones,'" Ella went on. "I'll be the one who sets still an' Mary Elizabeth can be 'Mis' Jinny O'Jones' an' chase the rest of you, "cause her legs are longest an' she can run the fastest—do you know how to play it?"

They did not. Moreover, when Ella proceeded to explain the game they felt not the smallest desire to play it, for it seemed a grim sort of game. But Ella's influence prevailed.

"You got to play it," she informed them. "'Tain't safe to cross me—once my grandmother she tried to cross me, an' I snatched up a big, sharp carving knife an' threw it right at her!"

For a moment shocked amazement held her hearers dumb, then—"D—did you k—kill her?" Caroline Bixby wanted to know, her teeth chattering so that she could scarcely speak the words.

Ella Rood hesitated. She had been born and brought up in a large city and she had the city-bred child's contempt for the country child's mind. But she was dimly aware that the credulity even of country girls must have its limits, and she replied:

"Naw, I didn't **kill** her. But the knife hit a big mirror an' an' smashed it all to bits, an' then it flew off an' hit a bird cage an' chopped the head off'n her canary. So you see 'tain't safe to cross me."

They saw. Mary Elizabeth dropped down on her knees and hid her face in Ella's lap, while her mates clasped hands and paced solemnly backward and forward, chanting in accordance with Ella's instructions:

"'We've come to see Mis' Jinny O'Jones, Mis' Jinny O'Jones, Mis' Jinny O'Jones, Mis' Jinny O'Jones,
We've come to see Mis' Jinny O'Jones,
And how is she to-day?"

Ella's fat hand pressed Mary Elizabeth's face hard against a scratchy gingham frock and in a horribly husky voice she droned:

"She's ve-ry sick, she's ve-ry sick,
An' like enough to die."

And so the dismal play went on over Mary Elizabeth's head. She heard her own death announced by Ella's voice, and she lay still during a long drawn out verse as to what color she was to be buried in. Ella vetoed a suggestion for pink on the ground that "pink is for babies, for babies, for babies and would never, ne—ver do." In the same manner Ella sung that black was for mourners, red was for firemen, blue was for sailors and so on, until the hapless Mis' Jinny O'Jones despaired of ever being buried at all. But finally gray was decided on as "the right kind, the right kind, the right kind," and the deceased was jerked to her feet by the strong arm of the victim of "heart trouble" and commanded "to chase them others till you catch 'em."

Mary Elizabeth's spirits had been so cowed by that dismal chant that she was as frightened as the four other little girls who ran shrieking in all directions, and she fled after them so blindly that she stumbled and fell into one of the open graves, from which she emerged, after a desperate scramble, dripping from head to foot with muddy water.

Somehow this accident restored her courage, and she turned wrathfully upon her oppressor.

"I'm going home an' tell my mother that you're a perfectly horrid little girl, Ella Rood!" she cried.

"All right, miss, do if you want to be a murd'ress," Ella Root retorted, rolling her fishy eyes wildly. "I can feel one of them heart attacks comin' on this minute."

Mary Elizabeth shuddered. It would be a fearsome thing to be branded as a "murd'ress," even if the victim were a thoroughly disagreeable, fat little girl who had snatched from her, Mary Elizabeth's hands, the scepter which she had heretofore wielded almost unchallenged.

"Oh, Ella, don't have an attack!" she wailed. "I'll stay—I'll stay!"

"All right," Ella said. "We'll all set under this tree an' I'll tell you everythin' that's ever happened to me."

Mary Elizabeth, shivering in her wet clothes, meekly complied, and her playmates joined her; the five listened in mute wonder while Miss Rood related what she claimed was a true history of her own life. A truly remarkable history it was, for it comprised, besides many hairbreadth escapes from death by fire and water an account of her capture by a band of "bad robbers." During her sojourn in the mountains to which she was carried she endured many hardships, until she was rescued by a band of "good robbers," and soon restored to the arms of her kinsfolk.

Five very unhappy little girls parted with Ella Rood at her gate, late in the afternoon.

Space will not permit the telling of the events of the next few weeks. Suffice it to say that Ella Rood became daily more unbearable. This state of affairs continued until one eventful day when Mary Elizabeth and Caroline Bixby, in fulfilment of a promise to call for their tyrant on the way to school, were met at the door by Ella's mother, a sallow nervous looking little woman, who was as thin as her daughter was fat.

"Ella ain't goin' to school—she's comin' down with the mumps, and I left her to sleep this mornin'," Mrs. Rood informed them.

Both little girls were radiant with relief at this promise of a rest from Ella. Vaguely offended at their manner Mrs. Rood prepared to close the door, but Mary Elizabeth interposed, eagerly:

"Please, Mrs. Rood, may we go in and look at Ella?"

"I don't want her woke up—her face ain't nothin' to see—it ain't swoll much," Mrs. Rood replied in a puzzled tone.

"We don't want to see the mumps, we want to see her," Mary Elizabeth persisted. "We'll tiptoe in real carefully so's not to waken her."

One of Ella's proudest boasts had been that she was obliged, on account of that mysterious heart trouble, "to sleep propped up on seven huge feather pillows."

"They're perfectly 'normous,'" she had declared with pride, "an' first my mother she counts 'em an' then my gran'mother she counts 'em so's to be sure they ain't no mistake, 'cause if they was an' I didn't get but six they'd like as not find me stark dead when they come to wake me up in the mornin'."

The little girls had felt that in view of the carving knife episode, Ella's grandmother must have been of a forgiving nature to display such anxiety lest the number of those pillows should less the number of those pillows should fall short. However it was with no design of taking a pillow from under the sleeper's head that Mary Elizabeth had wanted to see her, but because she felt that the sight of the fat girl propped up on seven huge pillows would be almost as interesting a spectacle as those contained in the side shows of the annual traveling circus, which she had so often vainly pleaded to be permitted to enter.

"Please let us go in, Mrs. Rood," she again implored.

"Well, go in, if you're so dyin' crazy to see her," Mrs. Rood relented. "But don't you dast to roust her."

She returned to her ironing table and the children entered the darkened chamber with baited breath. But as they approached the bed their look of expectation changed to one of blank amazement, for there lay Ella Rood flat on her back, without even one pillow under her sandy head! Was Ella dead? A loud snore from the invalid set this fear at rest, and they tiptoed quietly out again and left the tyrant to her slumbers.

"You didn't roust her, did you?" Mrs. Rood asked anxiously. "I al'ays feel as if Ella was better asleep than awake, for no sooner's she up an' about than she's telling whoppers faster'n a horse can gallop. I dunno what's goin' to become of that child.

"Oh, Mrs. Root—**hasn't** Ella got heart trouble?" "Wasn't she ever stolen by bad robbers?" Mary Elizabeth and Caroline demanded breathlessly.

"My land, has she been tellin' you some of her yarns?" exclaimed Mrs. Rood, giving one of Ella's gingham frocks a thump with her flatiron. "Ella's possessed to tell lies an' always has been ever since she was born into the world. Her grandmother or I whip her good for it most every day of her life, but there don't nothin' seem to cure her."

"It must be a dreadful trial to you, Mrs. Rood," Mary Elizabeth said in her most grown-up manner.

Turning to Caroline, when they had carefully closed the broken down gate of the McKnight house behind them, she said:

"Maybe her mother an' grandmother can't cure Ella Rood, but I guess she'll quit lyin' to **us**."

(To be continued.)

St. Paul's Boys' School Baltimore

Several vacancies for boys between eleven and thirteen years of age are being held for boys with good voices at St. Paul's Boys' School, Baltimore, Md. Board, tuition, and Christian nurture free. Address Headmaster, 8 E. Franklin street, Baltimore, Md.

Our Guest.

"Come, put the blocks away," I urged
Wee daughter Dorothy,
"And bring your daddy's slippers, dear."
But "No," she said to me.
"I don't do does t'ings, papa, 'cause
I'm company, you see."

"You company, my little girl,
However can that be?"
The darling gazed in sweet surprise,
And then explained to me,
"Why, mamma tells me ev'ry day
I'm lots of company."

—Christian Intelligencer.

To the Children Who Read the Young Folks' Department.

Dear Children:

Several times lately we have had stories sent us written by little girls who read this part of the Southern Churchman. It gives us great pleasure to print these stories when they come up to our standard, and up to the present time we have not had to send any of them back.

If any of you want to see some of your short stories in print just send them to us, and if they are good enough we will be glad to publish them.

The story following this letter was written by a little girl in New Orleans, and will be read by little girls all over the world, for this paper goes into all the countries where our Church has members.

I hope more of you will try your hand at story writing, but don't be disappointed if a story comes back with suggestions about a few changes.

EDITOR OF
YOUNG FOLKS' DEPARTMENT.

For the Southern Churchman.

The Four Seasons.

Margaret W. Coupland.

One day the four seasons met and what a quarrel they had! And what do you think it was about? They all thought themselves the most beautiful.

"I am the nicest season," proudly declared Autumn," for the brisk winds blow and the beautiful golden and scarlet leaves flutter down, and the fruit hangs with abundance on the trees, then the children love to romp and chase the leaves."

"Ah, you are mistaken," interposed Winter with dignity. "I'm far the most beautiful as well as the nicest season. The snow covers the ground with a velvety white robe and the bare trees glisten and sparkle with icicles and the beautiful snowbirds flutter among the trees and the children slide and skate on my crystal-like lice. Ah, mine is the best season."

"O, no," laughed Spring, "you are both mistaken. I am the loveliest of all, for the pink and white buds begin to sprout and the trees are covered with fresh green leaves and the soft winds blow through them and the birds once more begin their songs. I'm the loveliest."

"Seasons," said Summer in her gentle voice, "I will not boast of myself, though I have my beauty, for each season has its loveliness, and it is wrong to quarrel about it, because each of us is very different from the other. We were made so that there would be no need to quarrel, therefore we are doing wrong."

The other seasons were thoughtful for a moment, then spoke Winter:

"Summer, you are right; each of us has her beauties, but in a different way."

And so it is also with men

The Sawing Lesson.

Little Bert says he is going to be a carpenter when he grows up. He is fond of collecting nails and screws and staples and bits of smooth boards, and all sorts of things like that. Mother says his pockets are always crammed with them.

For, you see, he is planning to sometime build a house. Not a little birdhouse or a dog kennel or even a playhouse, but a real house. It is going to have windows and doors and chimneys and stairs and bannisters and porches, just as all real houses have.

What color do you suppose it will be painted—this beautiful house? Bert hasn't thought about that yet, he is so busy planning about the building part of it.

The other day he saw a carpenter building a porch on one of the neighbors' houses. He went right over and made friends with him. Of course, when he told the carpenter he was going to build a house all himself pretty soon, the carpenter was very much interested.

"Can you saw?" he asked little Bert.

"Oh, no, I can't saw—but I'm going to learn some day," Bert answered.

"Wouldn't you like to learn right now?" And the carpenter smiled at Bert.

"Of course I would!" laughed Bert, and clapped his hands for joy.

So there the carpenter taught him how to use the saw, and Bert was very proud of what he had learned.—Shepherd's Arms.

Ballinger's Nine.

Billy came in from the street that first afternoon looking very sober. The tiny living room seemed strange and unfamiliar in spite of the familiar furniture, but he did not mind that, for his mother was in it, and that made it home. It was something else that bothered him.

Mother Ballinger was making biscuits for supper.

"What's the trouble, Billy?" she asked, as she caught sight of his face. She had had brothers enough of her own since the moving from quiet Elmdale into Plum Alley, on the edge of quite another sort of town, but not so many that she could not take notice of Billy's.

"It's the boys," said Billy slowly.

Mother Ballinger nodded. The Alley was full and running over with boys—that was one of her bothers, spelled with a big "B," but she had not told Billy so.

"Aren't they friendly?" she asked.

"Friendly enough. It isn't that," Billy hesitated. "It's—it's the way they talk," he burst out at last. "I'm not a prig or mollycoddle—you know I'm not, mother—but I've managed to keep pretty clean, and the fellows down here don't; not their mouths, at any rate, and they don't play fair, either. I guess they're a good sort underneath, but—you know, mother."

"Yes, I know," she said sadly. "I was afraid of it. They haven't had our chances, Billy. Anybody that has lived in Plum Alley always—"

"That's just it, mother. You don't suppose any one who lived in Plum Alley awhile could catch—"

"Come here, Billy," Mother Ballinger interrupted gently. "You see this pinch of salt? I'm going to put it into this water and see what happens."

It was only a second before the salt had disappeared.

"Where is it, Billy?" asked Mother Ballinger.

"Gone; dissolved."

"Yes, the water has taken it up so you can't see it at all. Nobody would know it was there by the looks. That is what might happen to a boy in Plum Alley. He might get so mixed in with the other boys that nobody'd know the difference. But he wouldn't have to, Billy. See, here is some baking powder. I'm going to put a spoonful into the flour I make my biscuits of. It mixes in with it, and by and by you know it's there, because the whole thing begins to rise—to get light. That is the nature of the baking powder to rise, and when it does, the other things just have to rise with it. That is what a boy might do in Plum Alley, seems to me—mix in and yet keep so clean and true that the others would have to come up with him. It all depends upon the boy."

There was a long silence in the little room before Billy squared his shoulders and said, almost solemnly: "I'll try it, mother; honest I will."

Now, it happened that Billy had been a crack ball player on the school nine in Elmdale, and the next day, which was Saturday, Mother Ballinger advised him to carry his bat and ball when he went out. It did not take long for the Alley boys to collect about him when they saw them. You could afford to put up with a fellow's brushing his hair, or even blacking his boots for the sake of an outfit like that.

"Pick out your nine and we'll have a game," offered Billy good naturedly.

"Guess we ain't up on the frills," said Joe Green, handling the bat with awkward, respectful fingers. "Sticks like this never growed down here, I reckon."

"Oh, it's easy when you know how," Billy assured him modestly. "I know a little about it, and I'll pass it on if you say so."

It was plainly evident that they "said so," and the game was soon in full swing. Billy proved a good teacher, and the boys' respect for him grew apace.

It was in the middle of an exciting play that one of the boys let slip an oath that fairly turned Billy's blood cold. Instantly he dropped the bat and stood still, the color flushing over his sensitive face.

"Aw, cut it out!" exclaimed Joe Green angrily. "Can't you see the kid ain't use to it?"

"Seems to me you're mighty particular all of a sudden," sneered the other boy, repeating the oath.

The color came and went in Billy's face while he summoned his courage, but his voice was clear and firm when he spoke.

"Fellows," he said quietly, "Joe's right. I'm not use to it, and I hope I never will be. It isn't straight to talk like that, and you know it as well as I do. Now, the whole thing is right here, you fellows have the making of fine players in you; inside of six months I could have you playing as good a game as anybody need put up, and I'll do it if you say the word. But, understand this, it's got to be a clean game, no cheating and no shady talking. That's all I've got to say—you can take it or leave it."

It was a bold stroke, and Billy quaked inwardly while he made it, but perhaps because it was so bold, it won. The new bat lay shining enticingly in the middle of the road, the ball hung loosely in Teddy Barse's limp hand, and ahead of the boys lay the alluring prospect Billy had outlined. The combination was too much for Joe, even if something in Billy's frank manliness had not tugged suddenly at the place where Joe's heart was always hidden.

"The kid's all right!" he decided abruptly. "Every fellow that's willin' to keep a civil tongue in his head and give a square deal from now on, go up an' shake with him."

He held out his own hand with the

words, and half reluctantly, half eagerly, the boys filed up, thrusting grimy paws into Billy's clean grip.

"It's a bargain, fellows," he said heartily. "I'll do my best and we'll beat the town yet."

In five minutes the game was on again, and "Ballinger's Nine" was an established fact. But only Billy and the angels knew that the baking powder was beginning to get in its work and Plum Alley had begun to rise.—Marion Mallett Thornton, in What To Do.

The Pocket That Disappeared.

Sarabell lived in the long ago, when little maids wore gowns with very long, full skirts, and still longer pantalettes which hung lacily down below them. Sarabell had long brown ringlets. She was named after her two grandmothers. Grandma Sara lived in the east chimney corner of the big, sunshiny kitchen, and Grandma Bell lived in the west chimney corner. At any rate, that's way it seemed to Sarabell, for she always found them there when she came down to breakfast, and left them there when she went to bed directly after tea.

Grandma Bell was a little old lady, always busy knitting stockings and mittens for Sarabell's father and big brothers, and for Sarabell woolly jackets—"hug-me-tights," she called them—and mittens with openwork backs, made of lovely white worsted, and fine stockings for Sunday wear. Grandma Bell's glasses were sometimes on her nose, sometimes on top of her head. She could knit just as well with them either way. Sarabell often wondered about it.

Grandma Sara was stout and jolly, and always busy over a big mending basket. Her glasses were always firmly on her nose, and she beamed at Sarabell over their tops.

Both grandmas adored Sarabell, who stood a good chance of being spoiled. But her mother was wise, and, though she loved Sarabell dearly, she could see her faults. One of these was greediness, and her particular greediness was for sweet things. She always ate all that was allowed her and begged for more. One time Miss Susan, who loved little girls, invited Sarabell to tea. The little girl ate all the goodies she possibly could and then brought home some cakes in a napkin. Her mother was shocked, and even the grandmas, who always smiled at her, looked sorry.

Sarabell took her little "cricket" and called on the grandmas in turn.

"You see, Grandma Sara," she confided, cuddled close to the old lady's chair, "the party was given for just only me, so I had to be polite and try everything. I tasted the bread and butter, I drank a teeny bit of the tea, and I did eat the sweet little cakes, but I couldn't eat them all, so I told Miss Susan I'd feel more like it to-morrow, and she gave them to me to bring home."

Grandma Sara chuckled. "Oh, Sarabell! I'm afraid you won't get your pocket."

Sarabell was very anxious for a pocket in the skirt of the new gown her mother was making her. It had been promised to her if she could mend her greedy ways.

Sarabell picked up her cricket and visited Grandma Bell.

"I didn't feel greedy, Grandma Bell—I just didn't want to hurt Miss Susan's feelings, you know, and the cakes were so cunning and good! Don't you b'lieve mother will understand, and give me my pocket?" The brown eyes filled with disappointed tears.

"Mother always understands," consoled Grandma Bell. And sure enough! On Sunday when Sarabell was buttoned into her new muslin dress, sprigged all over with rosebuds, there, cunningly set in a seam at the side, was a fascinating pocket! She slipped her hand in and found a new handkerchief with a pink rosebud embroidered in one corner. Reaching in again, 'way down this time, she felt something hard, and out came her little fist with a bright new penny in it.

"I can't be greedy any more now, can I, mother?" asked Sarabell. And she really thought she couldn't. But the next Sunday the seed cookies were so good that she couldn't eat quite enough at supper time, so she slipped two plump brown ones into her new pocket and forgot all about them! When she went to bed she hung her new dress on a chair.

When all was quiet in the house, out from behind an old trunk, under the eaves, crept a mouse. Suddenly sitting upright, she went sniff! sniff! Then she softly scampered toward the bed, and again she went sniff! sniff! On the chair by the bed hung the dress, and from it came a most delicious smell. Up climbed Mrs. Mouse, nosed about a moment and disappeared into the wide-open pocket.

Down went the new dress to the floor. Mrs. Mouse was dreadfully frightened at her fall, but as she was not hurt, and nothing else happened, she thought she might as well sample the thing near her nose that smelled so good. The thing tasted better, even, than it smelled, and she made a delightful meal. When she finished, she nibbled a hole in the new pocket, slipped through it and scurried back to the old trunk.

The next morning Sarabell went down to the warm kitchen to dress in front of the big fireplace. Both grandmas were there, to help her with the buttons.

"Why-ee!" shrieked Sarabell, suddenly. Both old ladies jumped, and her mother came running from the pantry. "My pocket! Why, it's all wored out!" and she ran her fingers through the hole Mrs. Mouse had made, and turned her pocket up for all to see.

"I smell a rat," replied her mother, mysteriously, and her eyes twinkled.

Grandma Bell looked surprised. "Dear me! Dear me!" said she.

Grandma Sara chuckled.

Sarabell looked from one to the other, expectantly.

"I think a little mouse must have found something good in your pocket last night," explained her mother.

Sarabell hung her head.

"The next time," continued her mother, "I'm afraid she'll take pocket and all."

And that's exactly what she did. The night Sarabell took the largest piece of cake on the plate at supper, and, as she couldn't eat it all, tucked it into the newly-mended pocket, Mrs. Mouse came again. And what happened always seemed very wonderful to Sarabell. Mrs. Mouse not only ate the cake and pocket and all—but she sewed up the seam!—Clara A. Weeks, in the Continent.

The Lonely Little Flowers.

Once there was a little flower that was very discontented where it grew. It grew beside a stone near a brook, and there were no other flowers near, and the trees grew over it and made it somewhat gloomy, and up beside it went a wall of cold, gray rock. It liked to hear the brook talk, but still sometimes that made its lonesomeness worse; for the brook told about such lovely places up higher on the hill where it sounded as if it must be very gay all the time, with the sun and the wind and many flowers bobbing and nodding about. The little flower would often drag her poor petals in the brook and sigh mournfully. One day it heard a great crashing and crackling through the woods near; then dreadful sharp noises rang out every little while.

"Oh, what can that be?" said the little flower to the brook.

"Some one shooting," said the brook carelessly, as one speaks who is a little proud of being well-informed.

"Oh, what does that mean?" asked the little flower. And so the brook went still more proudly to explain.

Just then something came falling over the rocks and down through the tree branches and upon the stone beside the little flower. The little flower almost cried out in distress. It was a poor thrush. Its wing had been broken and bleeding from the senseless shooting of the gunner in the woods. "Water, water!" moaned the little thrush. So then the little flower, forgetting her own troubles, this time dipped her petals in the brook for a purpose, and, raising her tiny head, splashed drops of water over the poor little bird and held some in her cup for him to drink. This she did often, and brushed him soothingly with her leaves. It was mild, lovely weather, and the flower was glad for the first time that the sun did not come piercing into the little nook, because the bird could keep cool and comfortable. So with all the flower's care, finally the little wing was healed—a little bent, perhaps, but mended as nature mends things, and the little thrush could fly again. But the little flower was sad when he chirped and hopped and was rejoiced that he could go. Then the little bird said: "Oh, you musn't cry, little flower. I will always come to sing to you. See if I don't." So he flew away. The little flower waited, and was sure that he would come back. Suddenly in the evening of the day he went away she heard the loveliest, sweetest songs you can imagine. There the little thrush sat on a branch above. His mate came with him, too, and they began to build a nest. "Oh, I shall never be lonely again!" said the little flower. And the brook whispered to her: "So you see it was for a good reason that you grew in this lonely place. If you had not been here the poor little bird would have died."—Anne Craig, in the Christian Register.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 64-D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name_____

Address_____

Shipping Point_____

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

POSITIONS WANTED.

PARTIES SEPARATED FROM EDUCATIONAL advantages can have the services of an experienced teacher; care taken with younger pupils as well as otherwise. English, Music, Languages. Address 1114 Eleventh Street, Washington, D. C.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va

TEACHER OF MUCH EXPERIENCE. Non-resident preferred. Specialties French and primary. References. Address 187, Southern Churchman.

LADY OF REFINEMENT DESIRES position as nurse, or mother's helper. Fifteen years in private nursing and hospitals. Address Mrs. E. M. Stith, Gladys, Va.

WELL EDUCATED TEACHER, EXperienced, of good family, will teach English branches in family. Terms very moderate. Address 14-A, Southern Churchman.

HELP WANTED.

WANTED A HOUSEKEEPER BY GENtleman with family consisting of two half grown sons, also a son and his wife, just outside of a city. Must be qualified to keep a well appointed house, to control servants. Must have a practical knowledge of fancy cooking, and must be energetic. Address 188, Southern Churchman.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

ACKNOWLEDGMENTS.

Please acknowledge the following:

"Old Brick Church," Smithfield, Va.
Roof Fund, Mrs. Loulie T. Letcher. .$25.00
Endowment Fund, Mrs. Loulie T. Letcher $25.00

There are also subscriptions of $10.00 each for these funds as soon as $100.00 shall have been raised.

R. R. PHELPS, Rector.

OPEN WILLS.

Some time ago I made an appeal in the Southern Churchman for help for a dependent consumptive woman member of the Church. In answer $60 has been received. Personal acknowledgment has been made to the givers except in the case of two anonymous donors. It will not take long for the small balance in my hands to run out. Are there others who will help keep the supply going? Let me have it "in His Name."

(REV.) NORMAN F. MARSHALL,
The Rectory, San Angelo, Texas.
September 21st.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Eubank: MATTIE W. EUBANK, widow of Hill Carter Eubank, of Healing Springs, Va., died at the home of her daughter, Mrs. Drayton Hill Meade, "Glen Bolton," The Plains, Va., on Saturday, August 14, 1915.

"Her children rise up and call her blessed."

Norton: Entered into life eternal September 17, 1915, MANNIE BURWELL NORTON, beloved daughter of the late Rev. George H. and Ann Burwell Norton.

"Numbered with Thy saints in glory everlasting."

Winslow: At her summer home, Barnstable, Mass., September 13, HARRIET S. WINSLOW, beloved wife of Rev. Dr. W. C. Winslow, of Boston. Funeral services in St. Mary's, conducted by Dean Rousneaniere and others; in St. Paul's Cathedral, Boston, by Bishop Lawrence.

REV. MARTIN JOHNSON.

At a meeting of the vestry of Manakin church, King William parish, Powhatan County, Virginia, held September 19, 1915, at Manakin. Announcement having been made of the entering into rest on Sunday night, September 12th, of our beloved rector, Rev. Martin Johnson, the following resolutions were passed:

I. Resolved, That this parish has lost, after eighteen years of service among us, a strong, earnest and faithful preacher of the gospel, called away while in the act of preaching in the pulpit he loved so well.

II. That his charming personality and warm heart and Christian character, which drew so many people to him, will be greatly missed in this entire community.

III. That his devoted work in this parish as pastor, friend and preacher, while often called elsewhere, will always be cherished b yus and our children.

IV. That these resolutions be spread on the minutes of the vestry; that a copy be sent to the family of our pastor, and also to the Southern Churchman.

VESTRY MANAKIN CHURCH,
THOS. DEPP CHRISTIAN,
Register.

REV. MARTIN JOHNSON.

At a meeting of the vestry of St. James church, Cartersville, Va., the following resolution was passed:

Whereas, it has pleased Almighty God, in His all-wise providence, to take from us our beloved friend and rector, the Rev. Martin Johnson, we desire to express our sincere grief that he has gone from us and that we will see his face no more. For many years he has ministered to the churches on both sides of the river for many miles up and down the James River Valley, at one time being the only Episcopal minister in that territory.

Beloved by all with whom he came in contact, for his magnetism was irresistible, his place can never be filled. At one time a man of indomintable power for his work, no difficulty could stay him if human power could overcome it. For the past few years his health has been failing, but he never stopped as long as he could stand on his feet, and literally died as he desired, in harness, serving his God and Master and ministering to his fellow man to the last.

Resolved, That we extend to his bereaved family in their sorrow, in which we share, our deepest sympathy. May his life be an inspiration to us all.

Resolved, That these resolutions be spread upon the minutes of the vestry; that they be published in the Southern Churchman, and that a copy be sent to his family.

C. W. CARDWELL,
Register of the Vestry.

HUGH MORTIMER NELSON.

Hugh Mortimer Nelson died at Long Branch, his residence, in his sixty-eighth year, on Saturday, September 18, 1915, at 5 P. M.

At a called meeting of the vestry of Christ church, Cunningham chapel parish, Clarke County, Virginia, the following resolutions were adopted:

Resolved, That in the death of Mr. Nelson our church and the community generally have sustained a great loss. Elected a vestryman on Wednesday, April 4, 1877, he served continuously and most acceptably up to the time of his death. He expressed no uncertain sound as to his convictions, and gave generously to all the good works of the church which he loved, and attended regularly as his health permitted. We, the vestry, deplore his loss, and know not who can fill his place. Long Branch, his handsome home, was the seat of most generous hospitality, where his genial smile welcomed his many friends from far and near.

Mr. Nelson leaves his widow, a daughter of the Rev. Dr. G. W. Nelson, late of Warrenton, Virginia, one son, Hugh M. Nelson, Jr., of Long Branch; one daughter, Mrs. Nannie A. Huidekoper, of West Virginia; two granddaughters, and a host of relations and friends.

Resolved, That this vestry attend his funeral in a body, and that a copy of these resolutions be sent his bereaved family, the Clarke Courier and the Southern Churchman.

R. P. PAGE,
P. H. MAYO,
G. H. BURWELL,
Committee.

MRS. JOHN W. BURKE.

Entered into the life of the world to come from her late residence in Alexandria, Va., on Sunday evening, August 8, 1915, Mrs. Martha Jefferson Trist Burke, relict of the late John W. Burke, of that city, in the ninetieth year of her age. She passed onward to the end of her appointed time upon earth through a beautiful and peaceful old age, content to live, but not afraid to die, failing so gradually that her family and friends thought that she might be with them for some time still, notwithstanding the fulness of her years. However, at last the summons came, the silver cord was loosed and she tranquilly entered into the rest of the people of God.

Mrs. Burke was one of the few remaining links with the early history of the republic, and the leaders who were prominent in laying the foundations upon which its true prosperity rests. She was the daughter of the late Nicholas Philip Trist and Virginia Jefferson Randolph, his wife. Mrs. Trist was a daughter of Thomas Mann Randolph, some time governor of Virginia, and Martha Jefferson, who was a daughter of Thomas Jefferson, the illustrious "author of the Declaration of Independence and the founder of the University of Virginia." Mrs. Burke was, therefore, a great granddaughter of Mr. Jefferson, and was born at "Monticello" on the 8th of May, 1826, about two months before Mr. Jefferson's death on the fourth of July in that year. She was the last person who was born at "Monticello." Her early life was rich in historic associations and interesting events. She was educated first at St. Servan in Brittany, and afterwards in the city of Paris, France. During the consulate of her father in Cuba she lived at his home, about three miles from Havana. Her father was sent as minister plenipotentiary to Mexico during the trouble between that country and the United States, and was successful in concluding the important treaty of Gaudaloupe and Hidalgo in the year 1848, during the presidency of Mr. Polk. Her father's name is the only name signed on the treaty, which was ratified by Congress against the wishes of the administration.

But full of interest as all these things more deeply interesting in this record is the life and character of Mrs. Burke herself. She was a lady of the old school, of great dignity, courtly in her manners and of rare culture. Her connetcion with the early days of the republic and her close acquaintance with so many who were prominent in its political and social life made her intercourse and conversation with her friends and all others who had the privilege of her acquaintance, most delightful and informing.

Yet far beyond these gifts and attractions which were hers to such a rare degree were those graces of her character which reflected the life of her Lord and Master Christ. Quiet and unobtrusive in her religious life, as a communicant of old Christ church, Alexandria, the secret of the Lord was hers, in society and in her home, and all who knew her felt the outgoing of its power. In her thoughtfulness for all around her, in her kindness to those who were in need, in her loving sympathy to those who were passing through the waters of sorrow and affliction, and in her home, which was an abode of refreshment and peace to many

who from time to time she felt needed a rest from the loneliness and stress of the way, she made manifest that the gospel of loving service as taught by Christ was the inspiration of her life of ministration for His Name's sake. And now having entered into the higher service of heaven where His servants see His face, she leaves a large circle of relatives and friends, who, while they mourn her loss, will ever remember with thankfulness the high, noble and gracious influence she was in their lives, and in so doing will rise up and call her blessed.

S. W.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

The Archdeaconry Meetings of the Diocese three times a year bring the great majority of the clergy together, and at some of the conferences many laymen. The autumn meetings are appointed for the Jersey City Archdeaconry at St. John's church, West Hoboken, October 12th; Newark and Morristown, at Grace church, Orange, November 2d; and Paterson at Wortendyke, November 3d. The Nation-Wide Preaching Mission will be discussed at each gathering. Other subjects are "How to Stimulate an Interest in Bible Study," the "Training and Use of Lay Readers in the Church," the "Probable Effect of the War Upon Religion," etc.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Coadjutor.

Meetings at Synod Hall.

Four important public meetings are announced for Synod Hall during October and early November. The first, on October 12th, is a dinner given by the Diocesan Missionary Committee, to advance the causes of missions in New York diocese. Representatives of parish committees have been invited. The second, October 19th, is to promote work by laymen. It is in charge of the Laymen's Efficiency League, and has for its topic "War and War Preparedness," with the subtitle of "The Call to Men in the Present Crisis." The speakers are Oswald G. Villard, of the "Evening Post;" L. Hollingsworth Wood of the League to Limit Armaments, and Nathan Straus, the famous philanthropist. An invitation has also been extended to John Hays Hammond, of the National Security League. Admission is by ticket, when presented by men, but men are urged to bring ladies of their household.

The Church and Public Schools.

On October 22d a meeting is held by the Board of Religious Education, Bishop Greer presiding, and William Wirt and Dr. Ettinger present to answer questions. In New York at the moment the Gary school plan is much under discussion. On part time are 45,000 pupils and there is a record scholar enrollment of 831,000 for the whole city. Regular speakers include Rev. Dr. Bradner, the Rev. Mr. Suter, the new superintendent of the Demonstration Schools, Mr. William E. Curtis and Mr. L. O. Morny, representing the Church Club and the Social Service Commission.

Never was religious education of children a more vital topic in New York than it is this fall. Large numbers of children on part time, and the city financially too poor to erect new school buildings, is the situation that it was expected a falling off in immigration, owing to the war, would relieve. Strangely, there seems to have been no relief. Now the Gary system of instruction is depended on. This system contemplates longer hours and so larger use of existing buildings, and the sending of children in small companies to

(Continued on page 24)

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Personal Notes

The address of the Rev. H. H. Covington, rector of St. Paul's church, Norfolk, Virginia, is changed from 314 York Street to 1134 Westover Avenue, Norfolk.

The Rev. Robert A. Greene, of Beacon, New York, has accepted a call to become rector of Christ church, Newton, New Jersey, entering upon his duties November 1st.

The address of the Rev. Oliver J. Whilden, missionary to deaf mutes, is changed from 1436 West Lanvale Street to 2018 North Calvert Street, Baltimore, Maryland.

The Rev. William L. H. Benton, for eleven years rector of the Church of the Nativity, Crafton, Pa., and a priest of the Diocese of Pittsburgh, since 1884, has resigned charge of that parish from November 1st, and will take a rest from his labors for a time in California.

The address of the Rev. T. A. Johnstone, of All Soul's Memorial church, Washington, D. C., is changed from 1129 New Hampshire Avenue, to 1122 Vermont Avenue, Washington.

The Rev. Albert G. Richards, rector of Trinity church, Mobile, Alabama, who recently underwent a serious operation, is improving and hopes to resume his work about the middle of October.

The address of the Rev. W. E. Warren is changed from 1003 Prospect Street to 533 West Missouri Street, El Paso, Texas.

The Rev. H. C. Salmond, formerly in charge of the Church of the Good Shepherd, Lexington, Ky., will begin his work in the mountains of East Tennessee on October 15th.

The address of the Rev. C. H. Holmead, vicar of St. John's church, Wilmington, Delaware, is changed from 501 West 22d Street to 2403 Harrison Street, Wilmington.

(Continued on page 24.)

THE FIRE OF YOUTH.

What is it that gives to young people and to all young animals their characteristic vivacity, energy, and enthusiasm? Is there some chemical substance—an elixir of life, so to speak, which our bodies gradually lose as we grow older, and the absence of which leaves us sedate, conservative, and even morose? These questions seem to be nearing solution, for the scientists have already discovered an essential and significant difference in the chemical make-up of the human body in youth and in old age. They find a much larger percentage of xanthin (pronounced zan-thin) in the bodies of the young, and the quantity diminishes steadily with the advancement of age.

In this connection it is interesting to note that xanthin belongs to the same family or chemical group as caffein. Both are known to chemists as dioxypurins. Xanthin is found in the bodies of animals, including man, while caffein is found only in plants, such as coffee, tea, cocoa, mate, and in Coca-Cola. To make this family relationship closer and more interesting, the scientists now tell us that caffein, after being digested, is converted into a substance called paraxanthin, which is a twin brother of xanthin. But more interesting still is the similarity between the twins, xanthin and caffein, in their effects upon the human body. If xanthin is in reality the substance which gives to youth its vivacity and alertness, then caffein, its twin brother, may be regarded as a vegetable substitute for xanthin, and we thus have a logical explanation of why the caffein-containing beverages refresh and invigorate the body. In old age, when the fire of youth is burning low and the supply of xanthin is diminished, the caffein beverages, such as coffee, tea and Coca-Cola, find their greatest usefulness as a means of refreshing nerves and muscles and renewing the vitality, as well as the sensation of youth. Coca-Cola, therefore, belongs to the same class of food products as tea and coffee. Though they differ in flavor, they are identical in effect, for caffein is their common and only active principle. It is the caffein that relieves fatigue and refreshes mind and body, not by artificial stimulation, but by a natural process analogous to that of xanthin, the natural physiological stimulant. When caffein enters the body it becomes a xanthin, and caffein beverages, therefore, have their counterpart in the normal human body.

Desiring that the general public shall thoroughly understand the composition and character of their product, The Coca-Cola Company has published a booklet containing the scientific opinions of the world's leading authorities bearing on Coca-Cola, tea and coffee. If you would like to understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's great problem of fatigue, write for a copy of this booklet. Address Messrs. Jacobs & Company Clinton, S. C.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

IOWA.

Rt. Rev. Theo. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffragan

Death of the Rev. Dr. W. T. Jackson.

The Rev. William Taylor Jackson, Ph. D., rector of St. Michael's church, Mount Pleasant, passed to his rest, after a brief illness Sunday, September 12th, in St. Michael's rectory. His burial took place on the following Wednesday from the parish church, the officiating clergy being the Rt. Rev. Theodore N. Morrison, D. D., Bishop of Iowa, and the Bishop-Suffragan, Rt. Rev. Dr. Longley, who were assisted by the Rev. E. H. Rudd, D. D. A number of the clergy in the diocese were present.

Dr. Jackson passed all the years of his ministry in the diocese of Iowa, having been ordained deacon in 1893 and priest in 1894 by Bishop Perry. He was a man of great intellectual strength, having served as school principal in Westfield; principal of Green Hill Seminary, Green Hill, Indiana; principal of the Fostoria Academy, Fostoria, Ohio, professor of modern languages, Indiana University; superintendent of schools in Fostoria; professor Leander Clark and Cornell Colleges; superintendent of public school, Iowa City, Iowa; and during his rectorship at Mount Pleasant, teacher of languages in the Methodist College at that place. He had published a philosophical essay on "Seneca and Kant." Previous to his rectorship at Mount Pleasant Dr. Jackson had been rector for some twenty years of Trinity church, Emmetsburg, Iowa.

The Preaching Mission: A meeting of the Diocesan Committee on the forthcoming Nation-Wide Preaching Mission met with Bishop Longley, at Des Moines, on Friday, September 24th, when preparations were made for the holding of missions in practically every parish and mission of the diocese. A number of able missioners from outside the diocese, as well as some of the clergy within the diocese, will take part in this general diocesan movement. The members of the committee in charge are: Bishop Longley, the Rev. Messrs. A. H. Grant, John Dysart, David C. Garrett, Coleman E. Byram and John C. Sage.

Religious Educatiou: On the same date, in Des Moines, the Iowa meeting of the Diocesan Board of Religious Education assembled for organization and the proper planning and development of the work of Religious Education within the diocese.

Clerical Changes.

The Rev. Felix H. Pickworth, who has been serving for a number of years as chaplain of the State Reformatory at Anamosa, has resigned that position and accepted an appointment of the Bishop as chaplain of St. Katharine's School, Davenport, Iowa. He entered upon his duties at the beginning of the school term.

The Rev. M. Hare, M. D., who, after a severe operation last spring was granted leave of absence until September from his parish, has returned home after a long stay on the Eastern sea coast, much benefited in health, and has resumed the active charge of Trinity Cathedral, Davenport. The Rev. Samuel Chapman, who has been acting as locum tenens during the absence of Dean Hare, has accepted the work at Galesburg, diocese of Quincy.

THE SOUTHERN SR SERVES THE SOUTH

Cheap Round Trip Tickets Account Virginia Fair.

Southern Railway announces the sale of cheap round trip tickets on account of the following State and County Fairs held in the State of Virginia:

Virginia State Fair, Richmond, Va., October 11-16, 1915. Tickets on sale October 8-16, inclusive, 1915; final limit, October 18, 1915.

Agricultural and Industrial Fair, Danville, Va., October 5-8, 1915. Tickets on sale October 3-8, inclusive, 1915; final limit October 10, 1915.

Halifax County Fair, South Boston, Va., October 19-22, 1915. Tickets on sale October 17-22, inclusive, 1915; final limit October 24, 1915.

Mecklenburg County Fair, Chase City, Va., October 5-8, 1915. Tickets on sale October 3-8, inclusive, 1915; final limit October 10, 1915.

For further information confer with nearest Southern Railway Ticket Agent.

H. L. BISHOP,
Div. Pass. Agt., Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.

ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery

The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

CHURCH BELLS SCHOOL.
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

R. Geissler, Inc.

56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Church Embroideries

Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.

English Silk Stoles, plain		$3.00
" " "	simple crosses embroidered	4.00
" " "	elaborate crosses	5.00
" " "	hand embroidered, $8.00 upward	

"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



Church Furnishings

Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.



CHURCH VESTMENTS

EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Meditations

It is never expedient to act contrary to conscience.—Ex.

The man who renounces himself comes to himself.—Emerson.

God would no more disappoint faith than He would deny Himself.—McIntosh.

"Delight thyself also in the Lord, and He shall give thee the desire of thine heart."

At Christ's command it is wise to let down the net at the very spot where we have toiled all night in vain.—Spurgeon.

God does not always grant our prayers. He is too merciful for that; but He always answers them—with Himself.—Michael Word.

"We must be ready to labor, not because we choose, but because we are chosen; and stop, not because we are tired, but because we are told."

Self-will will never be satisfied, though it should have command of all it would, but we are satisfied from the moment we renounce it.—Pascal.

It is a great thing to see God in the manna. It is greater to see Him in the fields. It is a great thing to see God in the miracle. It is greater to see Him in the usual.—Ex.

Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard—thine; if vented, thy sword is in another's hand.—Quarles.

As a rule, we get most excited over those matters which are of the least consequence. The path of life behind us is dotted with molehills which we once thought were mountains.—Edward Leigh Pell, D. D.

Love is but faith in its supreme and perfect form. It is the impassioned expression on the face of faith. There is but one attitude of conformity to the will of God, and that is faith; a faith that, being itself an act of will and obedience, always works outward into love.—P. T. Forsyth.

No one can cherish an ideal, and devote himself to its realization from year to year, and strive and struggle and make sacrifices for its attainment, without undergoing a certain gracious transformation, of which the highest powers must be aware and men can hardly miss.—John White Chadwick.

We cannot raise our confident expectations too high; for "He is able to do for us exceeding abundantly above all that we ask" as well as "think." The apostle has set the limit of our expectations, and here it is, in the same context, "That we may be filled with the fulness of God."—Selected.

Wherever we be, whatever we do, in our busy daily life, in public trusts, and in private retreats, He is with us, and all we do is spread before Him. Do it, then, as to the Lord. Do nothing you would not have Him see. Say nothing you would not have said before His visible presence. That is to do all in His name.—Manning.

"Humility, the fairest, loveliest flower
That grew in Paradise, and the first that died,
Has rarely flourished since on mortal soil;
It is so frail, so delicate a thing,
'Tis gone if it but looked upon itself,
And they who venture to believe it theirs,
Prove by that single thought they have it not."

God's best gifts to His children are in the future, not in the past. There are always better things to come than those that have been received. If, therefore, a child of God thinks that the former days were better than these, he may know that the trouble is not with the days, but with himself. Either he is not walking in the "path of the just," or he is walking backward.—Henry Clay Trumbull.

"Stir me, O stir me, Lord! I care not how;
But stir my heart in passion for the world.
Stir me to give, to go; stir me to pray;
Stir till the blood-red banner is unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high." —Selected.

This world is not, and never was intended to be, a place of settled happiness. All human beings have troubles, and as the years pass away those troubles become more numerous, more heavy and more hard to bear. The ordeal through which humanity is passing is an ordeal of discipline for spiritual development. To live in honor, to labor with steadfast industry, and to endure with cheerful patience is to be victorious.—William Winter.

The Church of England bishop who resides at Prince Rupert, British Columbia, found where hi prayer-book invites to communion "all such as shall be religiously and devoutly disposed." so he made his public invitation just as broad as that, and Roman Catholics, Greek Catholics, Lutherans, Presbyterians, Methodists and Baptist came to communion as well as Anglicans, for the bishop was the only Christian minister in town. And he gave the sacramental elements impartially to all. That was five years ago, and nobody has started a Kikuyu fuss over him yet. And the bishop is not sorry or ashamed he did it. He has just been telling it.—The Continent.

PERSONAL NOTES.

(Continued from page 21)

The Rev. Wm. Laurence Ward, of New York, who has been supplying the parish during the summer, has accepted the rectorship of Trinity church, Lenox, Massachusetts.

The Rev. David H. Clarkson, rector of Christ church, Schenectady, New York, has been obliged to give up work temporarily on account of ill health. After October 1st he may be addressed 17 North Hawk Street, Albany, New York.

The address of the Rev. George F. Degen is changed from South Byfield, Massachusetts, to 169 Danforth Street, Portland, Maine.

The Rev. Willis B. Hawk entered upon his duties as rector of Trinity church, Milford, Massachusetts, on October 1st. Mr. Hawk for three years past has accomplished a successful work at the Mission church in South Barre.

The Rev. John Moore McCann, rector of Trinity church, Chicago, who has accepted the call to Christ church, Springfield, Massachusetts, will probably enter upon his new duties in November.

The address of the Rev. George St. J. Rathbun, minister in charge of Christ church, Schenectady, New York, is Christ Church Rectory, Schenectady.

The Rev. W. L. Kinsolving entered upon his duties as assistant at the Church of the Holy Communion, New York City, the Rev. Dr. Henry Mottet, rector, on October 1st.

Mr. Kinsolving has been rector at Winchester and Tullahoma, Tennessee, for three years past. He is a Virginian, M. A. of the University of Virginia, graduate of the Virginia Theological Seminary, and was University of Virginia orators' medalist and prize speaker at the Virginia Seminary. He is one of six clergymen of the same immediate family, two of whom are Bishops, one in Brazil and one in Texas.

Ordinations.

On September 14th, in St. Matthew's church, Moravia, New York, Mr. Frederick Walter Dickinson was ordained deacon by the Rt. Rev. Charles T. Olmstead, D. D., Bishop of Central New York, at the request of the ecclesiastical authority of the Diocese of Colorado. The candidate was presented by the Rev. Wm. S. Stevens, rector of St. Matthew's parish, Moravia and the sermon was preached by the Rev. Arthur B. Rudd, of Grace church, Elmira, New York. Mr. Dickinson will take up his work as curate in St. Matthew's parish and will also pursue post-graduate work at Hobart College.

Deaths.

The Rev. William H. Dyer, for many years assistant minister at St. Paul's Pro-Cathedral, Los Angeles, died recently.

Mr. Dyer was ordained minister in 1863 and in 1866 became missionary in charge of the church at San Rafael, California. After serving there for three years he was given charge of the church at Sonora, where he remained for eight years. He was also missionary at several points in the Diocese of Los Angeles until 1895, when he was made assistant at the Pro-Cathedral. The burial was from All Saints' church, Pasadena, the Bishop, the dean and the Rev. Mr. Maison officiating.

The Rev. Thomas Alexander Powell, D. C. L., died on Thursday, September 9th, at his home in Charlotte, New York, at the age of eighty-seven years. The funeral was held from St. Mark's church, Rochester, on Saturday afternoon.

NEW YORK.

(Continued from page 21)

school rooms provided by the churches.

While children are to stay longer each day there is to be play as well as work. The plan is questioned in some directions, but if adopted it will go through chiefly because there seems such a desperate situation as cannot be relieved otherwise. Roman Catholics are leading in the project of taking children from public schools and giving them religious training in their parish houses. About 4,500 children are so taken. These children are dismissed from the public school, 40 and 50 in a group. They go to the church and return in eighty minutes. Others go in the same way, thus keeping teachers busy. Parents pay tuition. The plan is held to be better than the parochial school, because it avoids isolation.

The Church is leading in plans to provide school rooms and teachers, and so accommodate non-Roman Church children. All are working together, however. Commissioner Phelan, of the School Board, a Roman Catholic, Archdeacon Pott and others are co-operating in all possible ways. It is expected that by November, or certainly by January, scholars from at least twelve schools can be taken and sent to Church schools. The Church has such an opportunity as it has never had before and is struggling to meet it.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Money to Loan
...ON...
Virginia Farm Land
Write for application blank.
The American National Bank,
of Richmond, Va.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

1835 DOMINUS FRUSTRA NISI

Vol. LXXX. RICHMOND, VA., OCTOBER 9, 1915 No. 41

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,

Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.
REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.

Gunston Hall 1928 Florida Ave., Washington, D. C.

School for Girls, Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art, Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

The Chamberlayne School

A Country Boarding and Day School for Boys at Richmond, Va.

Fifth Sessions begins September 23, 1915.

Location—Stop 25, Westhampton line. New buildings. Eight acres of grounds. Athletic field. Boarding department limited to 20. For catalogue address. C. G. Chamberlayne, A. M., Ph. D., Headmaster.

ST. ALBANS.

The National Cathedral School for Boys

Purpose: To prepare boys of 12 years and over for college, with careful attention to their moral and physical development.
Equipment: Modern fire-proof buildings, 25 acres of campus, woodland, athletic fields, on a hill 500 feet above the city of Washington.
School Life: Healthful outdoor life of a country school combined with the cultural advantages of the National Capital. Outdoor sports all the year. Boys always under the supervision of a teacher, both in study and recreation.
Instruction: A large faculty of specially trained teachers—more than one resident master to every four boarding pupils—permits personal interest in each boy's individual needs.
Tuition: Endowment permits moderate tuition.
Bishop of Washington, President of Board of Trustees.
For catalogue and detailed information, address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

National Cathedral School for Girls.

Fireproof building in Cathedral Close of 40 acres 100 resident pupils. College certificate privilege. Music, Art, Advanced and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C

BOOK NOTICES.

William E. Hatcher, D. D., LL. D., L. H. D.—A Biography. By his son, Eldridge B. Hatcher. W. C. Hill Printing Company, Richmond. Pp. 696. For sale by E. Morrissette, agent, 304 South Fifth Street, Richmond.

Few Baptist ministers of the last generation were more widely known through the South, or more beloved and honored, than the subject of this very complete memoir. A man of genial nature he must have been, and of a wide heart, though not without his asperities also. His work as revivalist, lecturer, favorite preacher and general campaigner carried him over a wide field, in which he made his influence strongly felt. The biography is written in an intimate style and is replete with incidents and experiences which make pleasant reading, besides revealing closely the character and strength of the man. It will doubtless have, as it deserves, a wide circulation, especially in the Church in which its subject was so prominent a light for the many years of his pilgrimage.

A History of Italian Literature. By Florence Trail, author of Studies in Criticism, &c., Boston; Richard G. Badger. Pp. 386. Price, $2.00, net.

There is a touch of pathos in the inscription of this book, "To the Few Who Still Love Literature." There is a larger class perhaps, of those who would willingly learn to love it had they the time and the proper guidance for the cultivation of the needful taste, first of all, and then for its gratification. To these the attractive volume before us will especially appeal, opening up before them a field which leads to the fountain heads of the best literature of modern tongues and introducing them to sages, poets and story tellers whose names are often seen, but whose works are seldom read. It is more than a history, and the reader who follows it will derive not only a wide acquaintance and an intelligent appreciation of the best in this broad domain, but will have studied, under discriminating direction, many choice specimens of its fruits. The style is vivid and engaging, and the author, as it seems to us, has done for students and general readers a needed work, and done it rarely well.

The Birth of England (449-1066). By Estelle Ross. Pp. 255.

From Conquest to Charter (1066-1215). By the same author. Pp. 288. The Young Churchman Company, Milwaukee. Price, each, $1.00 net.

One can hardly speak too highly of these volumes, written for young people, but fascinating and instructive for older ones as well, even those who supposed themselves to be acquainted with the history of the mother country. The history is well and fully told, and it is so blended with ancient story and romance, and written in such engaging style, that the last trace of dullness and lack of interest is lost. Both volumes are profusely illustrated with wood cuts, large and small, which really illustrate, and bring the life and manners of those old days vividly before the mind. Nothing could be better to put

into hands of boys and girls at home or into the libraries of our schools.

The Irish Nuns at Ypres—An Episode of the War. By a member of the community. Edited by E. Barry O'Brien, LL. D. With an introduction by John Redmond, M. P. Illustrated. E. P. Dutton & Company, New York. Pp. 198. Price, $1.25 net.

For two and a half centuries a Benedictine convent for Irish ladies has, or had, existed in the old Flemish town of Ypres, which was overwhelmed by the German forces in the early months of the war. We have here the tragic narrative of what befell this religious community in the midst of war's alarms, of the destruction of their convent, the exile of the gentle nuns to England, and their quiet heroism through all their vicissitudes. The story is simply told, being intended at first only for preservation among the records of the convent, but it is a graphic picture of the war as seen and experienced by the innocent and helpless, and a record of high moral courage and faith in time of trouble which holds the readers' interest to the end.

GREETINGS TO THE CANADIAN CHURCH.

The Seventh Synod of the Church of England in Canada met in Toronto on September 15th. The opening sermon was preached by Bishop Lloyd, president of the Board of Missions of the American Church. On the second day of the Synod the greetings of the Church in the United States were presented by a deputation consisting of Bishop Olmstead, of Central New York; Bishop Lloyd and the Rev. W. A. R. Goodwin, D. D., of St. Paul's church, Rochester, New York. The address of Dr. Goodwin, which is given at length in the Canadian Churchman, was in part as follows:

"We fully realize that we come to you at a time when the Church in the Dominion shares with your great empire the weight of burden and the feeling of anxiety which sorely tries your faith and your spirit of endurance. We come with larger sympathy than words can express. We feel that we are standing in the presence of men who have been drawn by constant intercession far into the inner spring, where communion with the Father has been very close and very vital. It often requires the presence of tragedy to call the soul of man into the depths of the solitary place. It was through the dark shadow of the cross that the Master passed into the glory of the transfiguration and the blood of agony mingled with His prayers in Gethsemane. We hope and pray that the Church of England all through her world-wide dominion may be led through the shadows to the clear vision of her transfiguration, and through her agony into the rich fulness of His resurrection, life and power.

"By way of bringing to your attention a hope and prayer voiced by your late sovereign, his Majesty King Edward the Seventh, I may be, I trust, permitted to refer to an incident of historical and international significance in which I had the honor of taking an humble part. It was my privilege in 1907 to be serving as rector of old Bruton parish church in Virginia. This old Court church of Colonial Virginia still stands—

"A link among the days, to knit
The generations—each to each."

In the bounds of this parish is located the ancient town church of Jamestown, where in 1607 the English Church and English civilization were first permanently established in the United States. As we approached the three hundredth anniversary of this event, it occurred to us that the king of England might be pleased to send some token in recognition of the event which we were preparing to celebrate. His majesty was approached through his grace, the Archbishop of Canterbury, who finally wrote that the king was much pleased with the suggestion, and had determined to have his gift take the form of a Bible which he would have specially printed and bound and decorated with appropriate symbolism. Some months later a letter was received from his grace saying that the king had directed him to write asking us to send him a copy of the seal of Virginia to be used in decorating the reverse cover of the binding. If you know the seal of Virginia, you can quite well imagine my embarrassment and perplexity. We wrote to his grace that we could not send and submit to his majesty the seal for which he asked as it represented a very arrogant and belligerent Virginia standing with her foot on the neck of an ancient king with the motto, "Sic Semper tyrannis," but that I would submit for the approval of his majesty the colonial seal of Virginia which had been conferred upon her by King Charles the Second, when, in view of Virginia's loyalty to the crown during the period of the Commonwealth, she having refused to recognize Cromwell, and having proclaimed the banished Charles the Second as her king, was given permission at the restoration of the king to use a seal in which Virginia was recognized as a fifth part of the British Empire under the motto, "Behold Virginia gives to Great Britain her fifth crown." When England and Scotland were united the motto was changed to "Endat Virginia quartam." This symbol was used in the decoration of the book.

"Finally, on October 7, 1907, the Bible arrived, brought by the Lord Bishop of London, who had been commissioned by the king to present his gift in person. It is significant that this was the first visit in three hundred years paid in person by the Bishop of London to his ancient colonial diocese. The gift from his majesty was formally received in Bruton parish church in October, 1907, by our presiding Bishop, the General Convention of our Church having come down from Richmond, Virginia, where it was then in triennial session, to be present and to take part in the reception of his majesty's gracious gift.

"Standing by the lectern, which had been presented by the president of the United States to hold the book, the Lord Bishop of London made the presentation and read the following inscription:

"This Bible is presented by his Majesty King Edward the Seventh, King of Great Britain and Ireland and Emperor of India, to the Church of Bruton, Virginia, a shrine rich in venerable traditions of worship, in solemn memories of patriots and statesmen, and in historic witness to the oneness of our peoples. The king will ever hope and pray that the ties of kinship and of language and the common heritage of ordered worship and of enobling ideals may, through the saving faith in our Lord and Redeemer Jesus Christ revealed in these sacred pages, continue to unite Great Britain and America in a beneficent fellowship for setting forward peace and good will among men.'

"To-day this hope and prayer of your late sovereign may seem to have been a far cry into the night. But prayer is very often a cry for an answer that is far, but which comes through the long night, and in coming brings the dawn of a yet more glorious day. Through the far-reaching smoke of battle we see a vision, and through the din of discord we hear a voice that is calling us. It is the vision of a larger brotherhood of man built upon the eternal foundations of the revelation given in the great gospel of redemption; it is the voice of the Son of man, who, with the sons of men, goes forth to war to establish righteousness and truth upon the earth, and to build a kingdom of love through the agony of sacrifice where peace shall be enduring because the Lord God omnipotent reigneth.

"May He Who loved the truth and served and loved men even unto death, give to His Church the full measure of His Spirit—that being made obedient through suffering she may be made meet for her Master's use in making known the revelation which the Father gives to the world in His incarnate Son."

For the Southern Churchman.

The Consummation.

By Wythe Leigh Kinsolving.

We read of cruel Pharaoh's God-cursed reign,
The maddened menaces of giant Saul;
Of Herod's massacre of children small;
Of Nero's bestial deeds and mirth insane;

Of gladiatorial blood and strife and pain
Of tortured death's unwept embittered gall;
The inquisitorial wrath which once did fall
Upon the head of Huss, yet fell in vain;

We scan the Inquisition's pages dire;
The Swiss Guard's leonine unflinching zeal,
Thermopylae's far-sung unfailing fire,
Or Baalklava's flash of flaming steel;
Yet in this present war's funereal pyre
All mingle in one hideous ordeal.

Facing the Future.

Travelers in Egypt admire the splendid statue of General Gordon erected near Khartoum. General Gordon is represented as seated on a dromedary, with his face toward the vast desert of the Soudan. A traveler once asked his guide if the statue should not have been reversed, with General Gordon's face toward the city. The reply was: "Oh, no, sir; they placed him not looking toward the place where he lived, nor toward the Nile where he might have escaped, but toward the Soudan for which he died. He is waiting for the morning to dawn over the Soudan and bring it the blessings of Christianity." This statue is a parable of life. The courageous heart faces the future with faith in God's promises, looking with expectant eyes toward that "one far-off Divine event toward which the whole creation moves."—Selected.

An Invalid Church Defined.

An invalid is a man whose gaze is fixed on his health rather than on his task. An invalid church is one that spends its time in paying its own expenses, filling its own pews, and listening to its own music. A healthy church is one that steadily reaches outward—as a diver uses the springboard to project himself beyond it. Paradoxical as it may seem—but every student of human nature understands it—a church that stays at home soon loses the home in which it stays.—W. H. P. Faunce.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., OCTOBER 9, 1915. Vol. LXXX. No. 41

EDITORIALS

"THY GOD."

We do not usually associate The Ten Commandments with the love of God. The "thunders of Sinai" still echo as we hear or read them. But "God is love," whether speaking from the mount that burned with fire or from the heavenly Jerusalem. The difference is in the hearts of His hearers. Some people can hear no voice from Heaven except it comes in tones of thunder.

The preamble of a law gives the reason and intent of it, and every commandment of the ten is based upon the mighty and gracious words, "I am the Lord thy God." What follows are but instructions and necessary inferences flowing from that. Just as we receive and estimate that tremendous assurance so will the commandments be to us. Are these words the peremptory assertion of God's authority and dominion over us? Doubtless they are; and if that were all we might well stand afar off with the trembling Israelites and say, "Let not God speak with us, lest we die." But are they also the blessed assurance of our possession in God, that "This God is *our* God for ever and ever; He shall be our guide even unto death?" Then we would fain draw very near that we may learn how to walk with Him in security and happiness. If we could hear the very tones of His voice as "God spake these words and said, 'I am the Lord thy God'" if we could know whether He spoke sternly, to vindicate His sovereignty over us, or gently and assuringly, to pledge His favor and kindness towards us, we would know better what the commandments mean for us.

But again we say, the difference is in the heart of the hearer. The words stand immutable as the will of the Almighty. The hearer receives them as he may and makes of them what he will. As we read the nineteenth and twentieth chapters of Exodus the first view given above seems to have the rights of it. His voice then shook the earth. The people trembled at His word. They heard what they could not fail to hear, what must be known first of all—the majesty, the holiness and the power of God. And to those who really know The Ten Commandments these are blazoned there as by the burning lightnings of Sinai.

But as we read further in the Bible, as men here and there became more spiritual and learned to hear His voice more clearly, while they ever stand in awe of God's word, a new note is heard therein and another quality discerned. It was the Everlasting Love, the Divine Fatherliness also Who "spake these words." One of the undying charms of the Psalter lies in its exultant praise of this aspect of the law. It is a revelation of God's goodness. His judgments were tokens of His lovingkindness. "Lord, how I love Thy law." "Thy statutes have been my songs in the house of my pilgrimage." "Thy commandments are my delight." They are His commandments Who is Love, and Who is "*Thy* God." Their best and chiefest purpose is to safeguard for us that eternal possession, our God. They light the path in which we walk with Him. They fence the by-paths by which we might depart from Him. Himself is the "great reward" in the keeping of them. He is indeed a jealous God, jealous for the safety and blessedness of His children, jealous of His own prerogative to be their guide, their shield, their desire and their end.

A PERVERSION OF PROTESTANT TRUTH.

An esteemed Bishop of the Church in a distant State has called our attention to an article published, without comment or disclaimer, in the current number of The Chronicle, of Poughkeepsie, New York, entitled "Jesus and Messianism"; expressing at the same time his indignation that such a pernicious attack upon the authority of the New Testament should appear in a Church paper. The article in question is an attempt to show that Jesus never claimed to be the Messiah, and that all the doctrinal statements in the New Testament based upon the mistaken idea of His personal Messiahship are but the fantastic misconceptions of His early Jewish followers. The idea of an individual Messiah, we are told, has no place in the Old Testament. It appears for the first time in an apocraphal book entitled the "Psalter of Solomon," dating from about the year 63 B. C. At the time of our Lord, however, the idea was gaining widespread acceptance, and His disciples insisted upon fastening both the notion and the name upon their Master, in spite of His protests, and in moulding their conception of His mission and teachings upon this false assumption. From such a radical error came the doctrines of redemption, of the resurrection, the second coming and future judgment, and whatever else was needed to fill out their scheme of apocalyptic Messianism inherited from the Pharisees "except so far as this was affected by their identification of Jesus with the Christ." The gospels, therefore, give us "first of all the ideas and sentiments of those who gave us the traditions. The belief of the primitive Church stands between us and Jesus as we read the gospels." These distorted memoirs cloud and confuse our view of the person, life and work of the real Jesus. They were written "as an apologetic for the Messiah's death." "The real personality of Jesus disappeared from sight," under a hopeless disguise of Messiahship. And so on *ad nauseam*. The argument is not new, of course. It is one of many such products of German infidelity. It is in direct contradiction to the Holy Scriptures and to the doctrines of this Church and of every Church entitled to the Christian name, and an affront to the intelligence and spiritual discernment of all believing men.

What we can neither explain nor understand, however, is the fact that this article finds a prominent place in a magazine edited by a Presbyter of the Church and purporting to be published "in the interest of religious truth, of progress and Protestantism; to serve the Protestant Episcopal Church," &c., &c., which is the claim made by The Chronicle at the head of its columns.

The eccentric utterances of this free-lance among professedly Church publications have long ceased to cause surprise. But we were not prepared to see it lend itself to the propagation of such views as those indicated above. The contrariety of such a deliverance to "religious truth," as the Christian church has received and holds it, is sufficiently obvious, and is, of course, chiefly to be condemned. It is also absolutely contradictory to the basal distinctive principles of Protestantism, of which cause the Chronicle also proclaims itself the champion and which it here betrays. From such aberrations the enemies of the name "Protestant," and of much which it connotes, in our own Church take their cue. They persist in classing under that name Unitarianism, Zionism, Eddyism and what not of error, infidelity and superstition, all of which are the direct negation and denial of the positive and evangelical truths which Protestantism proclaims. Against such misrepresentation, and misuse of an honored and clearly defined name, the true Protestant will always indignantly protest. But in vain, if The Chronicle is to be accepted as an exponent of Protestantism. With every one who holds the catholic faith of the gospel we protest against all perversion or denial of that gospel, and of the charity which it teaches, come they from what source they will, but especially when they cloak themselves under the disguise of the Protestant name.

INDIVIDUAL COMMUNION CUPS.

A correspondent writes to ask us for "information as to the reasonable practicability of the individual Communion cups, and a few places where they are used."

We do not know of any congregation in our Church which uses this new and strange device, and we hope there is none. We do not think that it is reasonably practicable, or practicable at all if the full symbolism and meaning of the Holy Supper is to be preserved. Our Lord said, "This cup (singular) is the New Covenant in my blood. Drink ye all of it." The covenant is one, the blood is one, the cup is one. St. Paul says, "The cup of blessing which we bless, is it not a **communion** (koinonia) of the blood of Christ?" It is a participation or sharing in common, and a symbol of unity in Christ.

The best authorities tell us that danger from a common Communion cup under ordinary circumstances is entirely negligible. Wine is itself antiseptic. In special cases the minister will, of course, guard his other communicants and himself from harm. The Bishop of Virginia suggested an absolutely effective way of doing this in his address to his clergy at the Council of May, 1914 (see journal of that year, page 28). The House of Bishops considered the whole question carefully at the General Convention of 1913, and "having had abundant and capable expert advice in consultation on the subject" saw "no reason to authorize any general change in the usage obtaining in this Church." The Bishops, they said, could provide for emergencies arising in special cases in their several dioceses, "without resorting to the use of individual cups." (See journal, pages 130-133.)

We have gone beyond our correspondent's question, thinking to inform other readers who are perhaps unnecessarily disturbed in regard to this matter.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

BIBLE CLASSES.

Mr. Editor: The time for Bible classes draws on, and I purpose to say a few words about these valuable adjuncts to Church life. I do not feel that I have in any sense attained perfection in these matters, but I have hit upon a system which brings me spiritual help, and which I find it not difficult to pass on to others. What I will say has doubtless been said, and better said, before, but reiteration will do no harm. I teach the Bible five times each week. The lessons to each class differ, but I am able to carry them on because I get ready for them in summer when Church activity is at a low ebb. It is a time when the very best preparation can be made. I could stop now, and keep my work going for many months upon the accumulation of lessons which I have worked out. I always find it necssary to go over three before class, but the ground has been sufficiently broken to make the task easy and agreeable. I teach the Bible on Wednesday night instead of the usual service. It meets with a gratifying response. I have a class on Friday afternoon. This was largely attended last winter, and I was flattered with the kind things said of this attempt to make the Bible known to the women—for the men cannot come in the afternoon. I teach a fine class of men Sunday morning, and just this week a young man told me how much this class meant to him. Friday night I teach the Sunday-school teachers the lesson for the coming Sunday. Recently the Bishop visited the small colored congregation here. He went carefully over the situation there, and found that the Sunday-school was a poor affair. The members freely admitted this. He asked our Brotherhood to help out with these people, and we will teach the Bible there Sunday afternoons in future. I have used the expression, "teach the Bible," frequently, for this is exactly what we attempt. We use no leaflets or adjuncts of any kind, but let the Bible tell its own story. The fault with leaflets, even the best, is that they go too rapidly for one to get a good foundation in the Bible. I have one at hand. It takes the deliverance from Egypt; then the giving of the law; then Kadesh-Barnea. This skips many fine lessons in the Pentateuch. It is much better to know a few books well, than to try at a smattering of them all. Jesus said that if one would not hear Moses and the prophets, he would not be persuaded the one rose from the dead. This puts great emphasis on the teaching of Moses. And yet all of the law and his institutions are jumped over. Moses' ideal was there shall be "no poor among you" (Deut. 23:3-6), and how he tried to work this out has illuminating lessons for us. The arrangement of the tabernacle, the feasts and seasons, the consecration services and all that is wonderful in its worth to us to-day. These leaflets treat the New Testament in the same way. So I have had to give them up. I take the Bible and, while now and then one has to pass over a few chapters of the Old Testament, it is inspiring to find how nearly all of them can be taught with advantage. I prepare my own questions, and these are not asked the class, for people do not like this. But I let the Bible itself answer. I find that it carries authority with those I teach. Every member of the class has a Bible, and we just look up together the answers to these questions in its pages. The Bible drives home its own lessons without need of other emphasis. I feel that we have difficulty in getting teachers simply because the Bible is a sealed book to this generation. This condition will be ended only by opening it, handling it, and knowing it. No substitute will do. It is needless to say that I have not much time for destructive criticism. These scholars may be right, but their dissection is often puerile. J and E and P, and even N and Z and D and Ej2, make short work of the Bible. The conclusions of these scholars are too often their idea of how it should have been. They may be a towering pillar of hope and inspiration to some. They do not get me. I put a carefully selected lot of these books in a box recently and sent it off to a second-hand book store. I am ready to take the Bible as I find it. Last Lent I taught the book of Revelation each afternoon, instead of the usual talk. Its lessons surpassed any I could have drawn from my reading or experience, I know. This means work, but it is the most interesting and profitable work, in my judgment, in which a minister can engage. I feel certain that if any minister will take the matter up, and go through the defeats and trials of initiating this system, he will gradually get himself into it and find his way in teaching the Bible. Psychological approach, training of other kind, in my judgment, does not compare for Sunday-school work with this simple method. There is a way to do this. I have found my system a step for me in that direction.

C.A. ASHBY.

Elizabeth City, N. C.

"Another good result coming out of this war will, in my opinion, be the breakdown of that movement which has found its chief home in Germany, which under the guise of scientific scholarship has ruthlessly assaulted the authority of the Scriptures, the divinity of Christ, and many of the most sacred tenets of the faith. Unhappily there has been a class of students in this country and in England so dominated by this German scholarship that they ceased apparently to use their own intelligence and were ready to surrender essential parts of the Holy Scriptures at the slightest indication of the desire of the philosopher whom they followed as a teacher in theology. Through the influence of this line of radical and destructive biblical criticism all sense of authority in the ancient Scriptures was weakened and there has been a loss in a realization of the power and authority of the Scriptures and the Church to be a mighty force in moulding the age in which we live. Nobody will ever convert the world by asserting a negative. We believe there will be a spiritual awakening when men cease these questions and accept in simple faith once more those eternal truths which come to us through the ancient Scriptures, whose guardian and keeper is the Church of the living God.—Bishop Funsten.

Contributions

MEMORIES OF TELLURIDE.

By Rev. Edward L. Cross.

II.

In the "effete East" (including not only Boston and Savannah, Cleveland and Nashville, and Chicago and St. Louis, but also Kansas City and Omaha), it is not so far, as I am aware, the prevalent supposition that professional gamblers are, commonly, friendly to churches and clergymen. But the "tenderfoot," may, perchance, discover in the far West (or "Wild West," I saw little of its "wildness," though more of semi-wildness), a different state of things, as will appear, when I come to speak of "Brownie Lea" and others.

The causes of this incongruous condition are very complex, but to speak briefly it may be said that the "Wild" (or semi-wild) West abounds in publicans and sinners; and is deficient in Pharisees; that even the "sinners" have less of a cold, fixed hardness than the sinners of the East; that social, ecclesiastical and moral boundaries are more floating and less defined than in the East. That the far Westerner, transplanted from the East or South, has, "in streaks," strangely blended with loose and often empty denunciatory talk and gossip, a large amount of geniality, cordiality and free heartedness ("nothing mean about me," "live and let live"); that some of the gamblers had religious antecedents in the East; that gambling, formerly, was legalized; that a new settlement, in order to be of some account, "put on style," and get a reputation for orderly settled condition that will draw settlers of a solid character, financially and morally, must have church buildings (and as a secondary affair, may wish for resident ministers), and that, finally, the elements of pride, ostentation and patronizing friendliness have their weight.

Telluride was in the "San Miguel country," Ouray in the "San Juan country"—both, in southwestern Colorado. Ouray—"The Gem of the Rockies"—was situated in a little round valley, amid scenery almost incredibly magnificent, and diversified; the long, narrow valley of Telluride, with simpler scenery, though lovely in its sublimity, was a vale of enchantment—at least, in September, for in October it has quite a different aspect! The much greater altitude of Telluride, and its far greater isolation, rendered it impossible for a winter residence. To be sure, Ouray was then about 200 miles from the railroad (now, it has a railroad running up to the town); but a most notable fact—the stage coach, with its three-day route, over and around a profusion of mountain ranges, missed not one single trip in all the long winter of my stay there—notwithstanding the enormous snow fall.

Returning, in the stage coach from Telluride to Ouray, after my September visit, I rode all, or most of the near fifty miles on top of the stage, a position desirable for fresh air and a view of the scenery—always interesting, among the mountains. My only companion, on the stage top, apart from the driver, was, so far as I remember, Mr. C. Brown Lea, which I assume, was the correct name of "Brownie Lea," a well known professional gambler of Rico, or Durango, in southwestern Colorado. Lea's aspect was very uninteresting; a heavy figure, with a big, round, fat baby-face. He had, to match the face, perhaps the most ludicrous voice I ever heard from a mature man; a weak falsetto, due, I think, to some violent injury to the vocal organs. But when it comes to behaviour "Brownie Lea," as I saw and heard him, in that long ride, was a model, for the imitation of many a Church member in that region. I don't recall that he used a single coarse or profane expression; whereas, in Telluride, a man of intelligence and social standing, who had been the superintendent of the Sunday-school of a large Episcopal church in a great northeastern city, had shocked me with the habitual grossness of his speech. The far West abounds in backsliders from their Eastern Church membership; and these are often harder to get to attend a religious service than many who never "joined the Church," but this man was still interested in our Church, and seemed unconscious of any lapse from it. Brownie Lea, I found, had a brother who, like himself, was a professional gambler, somewhere in Colorado, and who had resided in some place where he knew the celebrated "Parson Hoge," who was my immediate predecessor in Ouray.

Parson Hoge's essential character, I am unable, even yet, to estimate, even for myself, either from the little I saw of him or the great deal that I heard, far and wide, concerning him; his eccentricity, his irresponsibility, his unaccountability, I associate with the varying winds of heaven, and the inconstant and tameless waves of ocean. One important point, however, is clear; he was capable of a great, self-sacrificing kindness. This was proved, in the case of Gambler Brownie's gambler brother, who, in a severe sickness, was nursed, by Parson Hoge, with devoted attention, for two or three weeks. After that, it is no wonder that Brownie was attached to the parson.

So far is plain enough, but for the comprehension of what follows, the reader, in the effete East, may need to remember that the far West is the land of genial humor! (The humor isn't always genial, but it is usually so.) Those who settle in the far West are apt to be humorous; if not so when they arrive, there are elements in the environment and in the exhilarating atmosphere of mountain and plateau which tend to make them so.

Now for the application. On my return to Ouray I called at the office of that famous paper, "The Solid Muldoon," whose very title breathed the humor of "Dave Day," its proprietor and editor. Dave was a Democrat, from Missouri, who had been called by General Sherman, "the youngest and bravest scout in the Union army." He was somewhat "rough and ready," in appearance, and sometimes drank to excess; but he was justly famous for the watchful zeal with which he exposed dishonest mining schemes, a piece of manly and courageous independence. He afterwards held an important office in Colorado and at length became wealthy in mining. He showed his friendliness to me by giving me a sentimental and poetical "send-off" in his paper, when I left Ouray for Kentucky.

Calling at the "Solid Muldoon" office I was shown a long, large envelope, addressed to the "Rev. C. B. Lea," at Ouray, by some one at his residence at Rico or Durango. Its contents were shown to me—a lot of religious tracts! I think I can see the combination of humor, and logic, which produced this odd joke. Brownie Lea, fond of the parson, and grateful for his kindness to his brother, habitually, or frequently, "took up the collection" for him at church services. (I think it was at Durango that Parson Hoge said he had "a five hundred dollar pure Gothic church.") I can see how the quick Colorado mind leaped to the conclusion that Brownie Lea was a partner of the parson in the "gospel business," and so was entitled to the appellation of "Rev."

I made my second—and last—trip to Telluride, in the stage, on Saturday, October 9th. As we approached Telluride it began to rain, and it turned to snow, in the night. The storm, not violent, but heavy, continued during the 10th, 11th and 12th, and left a deposit of snow perhaps a foot and a half deep on the level. As Sunday, the 10th, was the beginning of the long storm, I managed to hold one or two services. I had expected, as a matter of course, to return by stage, but found, to my dismay, that there was no more a stage for the long winter—lasting, perhaps, till May. However, I found a way out—thanks to Mr. Troutman, a lone miner or prospector, presumably of Pennsylvania. As I have indicated the city of Telluride was deserted during the winter, peopled only, it might be, by a mayor and one or two of his humble and loyal subjects! This deserted city might, then, be compared to Pompeii, with the difference that Pompeii is constantly populous with tourists, not to mention good King Victor's officials and workmen. The winter exodus had probably begun before I arrived, but the rush—in wagons or other vehicles—followed the snowstorm. Mr. Troutman, having a large wagon laden with his effects kindly offered, though in very poor health, to take me aboard. There were about forty miles to ride before meeting the stage, from the East to Ouray, about eight miles below the town—if, indeed, I could have ridden all the way! But, in fact, I had to walk, perhaps, fifteen or twenty miles out of the forty. For three things made the going terribly hard; the mountainous character of much of the way; the badly made or repaired roads of a newly settled country, and the blocking, perhaps, drifted snow. So, to relieve the horses of even my own very moderate weight I had, when the going was especially bad, to get out, from time to time, and walk—plunging through more or less snow, as the case might be. My health was good, but the limitation of my strength made it very exhausting.

On the route I "put up," with a number of the Telluridians, over night, at a respectable road house by the way. On the second day we descended, gradually, to a far lower altitude—much lower than Ouray itself. Here a green and lovely nature appeared, and, for the first—and probably the last time in my life, I realized the delightfulness of mud, as I beheld it from the wagon after wading through that frozen horror of snow.

I think it was when I left Mr. Troutman's wagon, to wait a little time for the Ouray stage, that I had an interesting talk with an intelligent ranchman who had lived for twenty-seven years with the Mormons of Utah, who had vainly sought to have him join their Church. His view of Mormanism was that it was a wonderful and successful emigration scheme. He did not think that Brigham Young believed in the religion he preached, but gave credit to his successor, President Taylor, as a sincere believer in that fantastic faith.

CHURCH INTELLIGENCE

Calendar For October.

1. Friday.
3. Eighteenth Sunday after Trinity.
10. Nineteenth Sunday after Trinity.
17. Twentieth Sunday after Trinity.
18. Monday. St. Luke.
24. Twenty-first Sunday after Trinity.
28. Thursday. SS. Simon and Judge.
31. Twenty-second Sunday after Trinity.

Collect for Nineteenth Sunday After Trinity.

O God, forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

THE ADDRESS OF THE COLORED CONFERENCE WORKERS TO THE CHURCH AT LARGE.

The thirty-first conference of the Church Workers Among Colored People, meeting in the historic cities of Boston and Cambridge, touched by the several memories of the many benefactions to the race, emanating from the citizens of the old Commonwealth of Massachusetts, both with respect to the civic and ecclesiastical well-being of the race, in the presence of and protection of Almighty God, solemnly reconsecrates its every faculty and power to the fulfilment of the blessed work of peace and good will on earth among all the children of God.

We beg to record our special gratitude and thankfulness to Almighty God for the obvious blessings poured out upon our work in all parts of the country, but especially for the signal increase in this province of New England.

We are glad to note the hopeful signs of the times and the general awakening of the Church of her responsibility as the keeper and dispenser of the truth as taught by Jesus Christ, and it is pleasing to note that the awakening is not confined to any one section of the country, but is everywhere apparent, that it is not for any one people, but is intended that men everywhere may seek after God and find Him.

While the great war that is being waged between the most civilized Christian nations of the world is not affecting directly our people, yet it is a source of great sorrow to note how Christianity, which we believe to be the only hope of mankind, has failed to be effective in the hearts of our brothers across the seas.

We would again place before the Church the need of the historic Episcopate as outlined by this conference for the colored people. It is our firm belief that with such Episcopal oversight the mission of the Church would be better fulfilled and men, women and children who now are sitting in darkness would more rapidly be brought into its marvelous light.

Before closing this public address, we feel it necessary to bring before the mind of the Church the privilege that is ours to erect a memorial to the late Rev. Thomas W. Cain, the first and only colored delegate representing the colored churchman of this great American nation in the General Convention. This memorial is to be erected in the city of Warrenton, North Carolina, the birthplace of our dear brother.

In conclusion, let us continue, only more faithfully, the work committed to our care, ever mindful that we, together with the Bishops and stewards of the Church, will be held to strict account for what we have done or left undone to bring all men to the knowledge of our Lord Jesus Christ.

H. C. Bishop, B. Willington Paxton, R. T. Middleton, C. B. Somers, W. D. McLane, committee.

THE REV. DR. DUHRING.

The Rev. Herman L. Duhring, D. D., will sever his connection with the American Church Sunday School Magazine, ican Church Sunday-School Magazine, of which he has been editor for many years. He will be succeeded as editor by the Rev. Stewart U. Mitman, Ph. D., Secretary of the Board of Religious Education for the Province of Washington.

Dr. Duhring's long and valuable services in connection with the Sunday-school work of the Church is well-known, especially his untiring energy on behalf of the Sunday-school Lenten Offerings. Owing to advancing years he is compelled to relinquish some of his duties, but it is hoped that his rare gift of leadership will yet long be spared to the Church.

PROVINCE OF SEWANEE.

The Synod of the Province of Sewanee will be held at the University of the South, Sewanee, Tenn., on October 19th, 20th, 21st. A very attractive program has been prepared, which includes addresses by Bishops Gailor, Lloyd, Bratton, Cheshire, Woodcock and Rev. Drs. Milton, Gardiner, Crouch, Phillips and other leaders in the Church.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown D. D., Coadjutor

To the Clergy of the Diocese of Virginia:
Dear Brethren:

The General Convention has asked of us, one and all, to join in a series of church services which shall be called a "Nation-wide Mission." The thought is that should the whole of this great Church unite in uplifting the voice of the Preacher of the gospel at one and the same period of time the result upon the nation must be felt, greatly to the advantage of the mass of our people.

The two weeks in Advent, beginning with November 28th, which is the first Sunday in Advent, and ending with December 12th, which is the third Sunday in Advent this year, include the period fixed upon.

As preliminary to the arrangements which the clergy may make among themselves, therefore, I ask just now:

First. That each clergyman prepare one dozen sermons on the fundamental truths of the gospel. Let these sermons include careful statements of the teachings of the Church on Faith, Repentance, the Bible, the Church itself, the Christian Virtues, Life in the Hereafter, Service of Men, Self-sacrifice, &c., subjects which are occupying the minds of serious men in these days.

Second. Let each clergyman make arrangements with his neighbor clergymen for such services as they can render and he can repay. For the rest let him secure some one skilled in such work and let his call on the person selected be made at as early a date as possible.

The task of doing our part of this great and serviceable work for the Church, the gospel and the Master is not too heavy for any one of us who is in vigorous health. We are all accustomed to missions, and we have the preparation which will make us missioners. We can make exchanges indefinitely. There need be no fixed period of duration. Each man will be ready to fill his own pulpit should any date be unfilled by an appointment.

The difficulty, where there is one, will be with the country parishes, but in many vicinities the parish church will serve as a meeting place for the whole parish. The difficulty is the same which confronts the country clergy in every Lenten season.

To a people as much accustomed to meeting emergencies as our people have long been there is nothing appalling in the prospect.

The responsibility is on each man. May a rich blessing be granted to all.

Yours faithfully,
ROBERT A. GIBSON.

The Theological Seminary.

On Thursday, September 30th, the Rev. William Wilkinson, of New York, spoke to the faculty of students on Mission Preaching. He was introduced by the Rev. Dean Crawford. After reminding the students of the many noted men who had been trained there. he urged on them thorough consecration to God, loyalty to His word as the essentials of a true ministry. "Read your Bibles, know well the words of Scripture, do not seek to know what cannot be known, but those things which bring rest to your souls and so to the weary souls of those to whom you preach. The world will ask you, 'Sir, have you any meat?' Bible reading and the study of your Prayer Book will make you masters of speech, which your hearers will understand and love. John Bunyan would never have given the world the "Pilgrim's Progress," or Baxter, "The Saints' Everlasting Rest" if the Bible had not been as familiar to them as household words. There is no perhaps in God's promises. This is the note to sound in the ears of all the people, and will come to them as the trumpet of Jubilee. If we are weak here we will fail everywhere. Plant kindness and cultivate it. It is more than speech and greater than eloquence."

Richmond Convocation.

The sixty-fifth semi-annual convention of the Richmond Convocation will be held in Ware parish at Gloucester Court-house, on October 19th, 20th and 21st.

The clergy who come from Richmond will take the Chesapeake and Ohio train at 5:30 P. M. on Monday, Otcober 18th, for West Point, connecting there with steamer for Clay Bank Wharf, in Gloucester County. At this point the clergy will be met and conveyed to the homes where they will be entertained.

All members of the convocation are cordially invited to attend, and are asked to notify the Rev. William B. Lee, of Gloucester, of their intention.

Rappahannock Valley Convocation.

The fall meeting of the Rappahannock Valley Convocation will be held in St. John's church, South Farnham parish, Tappahannock, October 19, 20 and 21, 1915. The members will please notify the rector, the Rev. William Nelson Meade promptly whether they will attend this meeting.

WILLIAM NELSON MEADE,
Secretary.

Notes.

The Junior Chapter of the Brotherhood of St. Andrew of St. Andrew's church, Richmond, held a very enthusiastic meeting in the chapel of St.

Andrew's Wednesday evening, September 29th, with thirty-two boys present. Interesting addresses were made by the Rev. G. Freeland Peter, rector of St. James church, the Rev. J. Francis Ribble, rector of St. Andrew's church, and Messrs. Selden Walke and John Feild.

During his furlough, the Rev. Robert A. Goodwin, Jr., of Anking, China, has accepted the charge as assistant minister of Grace church, Richmond. He entered upon his duties on Sunday, October 3rd.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Franklin County: The Rev. William T. Roberts is building a beautiful and unique little church at the foot of the Blue Ridge to replace the little St. Peter's-in-the-Mountain, which was destroyed by a storm more than a year ago. The new building will be entirely of white flint rock, undressed and built into the walls with cement just as they are gathered from the mountain sides. These gleaming white stones will make a building of unusual beauty. Mr. Roberts has labored diligently to build this beautiful church for his mission work in the mountains. He is accomplishing it with small means, little help and no skilled labor. It will be a monument to his zeal and practical ability and a permanent addition in the mountain work of the diocese.

Diocesan School for Boys: The board of directors of the Diocesan School for Boys, to be established near Lynchburg, met recently and resolved to advertise for bids and to proceed with the construction of the building as soon as the material can be gotten on the ground.

The principal of the school, the Rev. Dr. R. C. Jett, is now a resident on the property and he, as chairman of the Building Committee, will have as associates with him the Rev. Dr. Dunn, the Rev. J. W. C. Johnson, of Roanoke; Mr. Thomas Watts, Jr., and Mr. C. S. Hutter.

The outlook for a successful accomplishment of the work is encouraging. It is believed by the board of directors and by the Advisory Committee that the additional amount needed to complete the Building Fund will be fully and gladly given by those interested in the Christian education of our boys.

Randolph-Macon Woman's College: The twenty-third session of the Randolph-Macon Woman's College was begun on Wednesday, September 22nd. At the opening exercises in the college chapel the student body was addressed by Dr. Joseph B. Dunn, of Lynchburg, who spoke on "The Meaning of the College." Statistics compiled by the registrar's office indicate that the attendance will be the largest in the history of the institution. Five hundred and eighty-two students were enrolled on the opening day. The freshman class numbers two hundred and seventy-three. Virginia is represented by the largest number, two hundred and one students being enrolled already from this State. North Carolina sends forty-five, Tennessee forty-three, Texas thirty-nine, Alabama twenty-six, Kentucky twenty-three, Georgia twenty-two, West Virginia twenty, Mississippi sixteen, Louisiana, Ohio, Pennsylvania fifteen each, Missouri and South Carolina nine each, New York and Arkansas eight each, New Jersey seven, Florida and Oklahoma six each, New Mexico and Indiana five each, Illinois three, Delaware, California, District of Columbia and Minnesota two each, Vermont, Rhode Island, Iowa, Nebraska, Maine, Porto Rico and Brazil one each. Several additions have been made to the corps of instructors.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Memorial Service.

The Cathedral furnished an inspiring sight on Sunday afternoon, September 26th, by giving one of the services for which it has become so well known in the past. This time it took the form of a memorial service for the departed members of the Grand Army of the Republic. Invitations had been extended to every army post or encampment in the country and also to the members of the Women's Relief Corps. The Grand Encampment was to meet here during the week following, and there were many arrivals on the Saturday previous. The consequence was that there was a large gathering of the veterans and of members of the Relief Corps on Sunday afternoon, the grounds around the Peace Cross being crowded, every seat occupied and many hundreds standing all through the service. The latter was a specially prepared one, containing an appropriate prayer for the Grand Army and their friends, and the music of the hymns was peculiarly adapted to the occasion. The officiants were Canon Williams, who opened the service, the Rev. Mr. Sparling, of St. John's church, Georgetown, who read the lesson, Revelation 19:6-17, and Canon De Vries, who took the creed and prayers. The sermon was preached by the Bishop of Western Massachusetts, the Rt. Rev. Dr. Thomas F. Davies, and was an eloquent tribute to the memory of the old soldiers who had fought their battle and had passed on. He drew four pictures of warfare in the various stages of this country's history and in Europe at the present time, and held the closest attention of the entire audience from beginning to end. The peroration was an earnest appeal to the men to stand firmly by the country and whenever their services should be needed, to give them freely and willingly. It was thoroughly patriotic, yet not a word was said which could hurt the feelings of any Confederate veteran who might by chance be present. At the close of the address, the Bishop of Washington concluded the ceremony, after welcoming those present to the Bethlehem chapel and the Cathedral grounds. The day was very threatening, and every minute rain was expected, but the clouds passed off without doing anything more than looking angry. It is estimated that there were 2,500 present at the service.

On the morning of the same day the Bishop held an ordination, when two colored candidates for the diaconate were ordained. These were Mr. O. S. Brown, of Washington, and Mr. C. S. Sedgwick, of Upper Marlboro, both of whom have just graduated at the General Seminary. Mr. Brown returns there at once to take up post-graduate work, while Mr. Sedgwick goes to the diocese of Newark, where he has been engaged doing lay-reader's work. The sermon was preached by the Rev. Mr. Tunnell, and was a well-thought out discourse, peculiarly appropriate to the work which the young ordinands are to do.

Pinkney Memorial Church, Hyattsville, Maryland: The rector, the Rev. Henry Thomas, vestrymen, wardens, Building Committee and many of the parishioners gathered on the site of the new church Sunday evening, September 12th, and after a service approved by the Bishop, broke ground for the new edifice.

The service consisted of reading a lesson from Genesis 28:10-12, Apostle' Creed, prayers, singing suitable hymns, a short talk by the rector, the long meter doxology and benediction.

The rector and vestry were so fortunate as to dispose of the old church, not adequate and badly located, and secured a most desirable site in the upper section of the town corner of Wine avenue and Spencer street.

Work on the church and parish building is now progressing, and the two buildings, when finished, will present a fine appearance.

They will form a splendid plant and greatly facilitate the work of the church in the progressive suburban town of Hyattsville.

The church will be known as the old one—the Pinkney Memorial church, in memory of the late Bishop Pinkney, who was rector of the parish about twenty years.

Bishop Pinkney married a Miss Lowndes, of Bladensburg, and always resided in the parish, even after he became rector of the Ascension, Washington, also during his Episcopate.

Services are now being conducted in the hall, except the first Sunday in the month, when the Holy Communion is celebrated in St. Luke's, Bladensburg, about a mile distant, which was built by Bishop Pinkney in his early ministry.

Subscriptions have been received outside the parish by some who knew and loved the Bishop. It is hoped others, seeing this new church and parish building, are being erected in the parish, so long served by the Bishop, may send contributions to aid the work, or to place in the church suitable memorials to him so much loved and honored wherever known.

Mrs. Henry Thomas, wife of the rector, is chairman of the committee on receiving contributions.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Eastern Convocation.

The Eastern Convocation met in St. Stephen's church, Romney, September 14th, 15th and 16th. A unique feature, and one that made the session conspicuous for the comfort and convenience of the delegates, was the housing of every convocation clergyman, lay delegate, or Woman's Auxiliary member in attendance under one roof, that of the new and very comfortable "New Century Hotel." Representatives of the Woman's Auxiliary from all over the convocation met in session at the same time. The preparatory service was held Tuesday night at 8 o'clock, with sermon by the Rev. Robert E. L. Strider, of Keyser. Wednesday morning a devotional meeting for the clergy was conducted at 10 o'clock by Bishop Gravatt. At 11:00 A. M. Bishop Gravatt celebrated the Holy Eucharist, the preacher being the Rev. Charles C. Durkee, of Martinsburg. A business meeting was held at 3 P. M. and arrangements made for at least one mission to be held in the next few months in each and every parish within the bounds of the convocation. The Woman's Auxiliary met also at the same hour in the hotel parlors. Wednesday night an exceedingly interesting missionary service was conducted by Bishop Gravatt, the speakers being the Rev. J. W. Ware, of Shepherdstown, and the Rev. J. W. Quinton, of St. Andrews-on-the-Mountain.

Thursday morning the sermon was preached by the Rev. S. U. Mitman, Ph. D., secretary of the Commission on Religious Education for the Province of Washington. The Shenandoah Valley Sunday-School Institute met at 3 P. M., the speakers being the Rev. C. C. Durkee and Dr. Mitman. Mr. William N. Baird was elected secretary and

treasurer of the institute. The closing sermon was preached by the Rev. P. LeBas Cross, after Evening Prayer Thursday night, and the Rev. J. W. Ware made a beautiful and earnest address of appreciation for the thirty years of constant faithful service which the Rev. George A. Gibbons, the rector at Romney, has completed this summer. The next meeting of the convocation will be held May 2d, 3d and 4th, the place not being yet decided on.

Kanawha Convocation.

The seventy-third semi-annual meeting of the Kanawha Convocation was held in the Church of the Incarnation, Greenbrier parish, September 21st, 22d and 23d.

The preparatory service was held on Tuesday at 7:30 P. M. The Rt. Rev. W. L. Gravatt, D. D., confirmed a class presented by the rector, the Rev. J. T. Carter. The Bishop also preached the opening sermon of the convocation, which was a most able and stirring gospel message.

The convocation met on Wednesday morning. The Dean, the Rev. John S. Douglas, was unable to be present on account of sickness in his family, and Bishop Gravatt was asked to preside. The usual routine business was disposed of. Bishop Gravatt spoke of the Diocesan Missionary funds and urged the necessity of prompt remittances. It was resolved

"That the secretary of the convocation call the attention of the rectors and treasurers of parishes and missions to the fact that they are expected to make monthly payments on all diocesan assessments and are urged to do so in order to meet the monthly stipends of the missionaries."

The convocation pledged itself to report three-fourths of all diocesan assessments before its next meeting in February.

Wednesday afternoon the Nation-Wide Preaching Mission was discussed and a committee, consisting of the Rev. Messrs. Dallas Tucker, J. T. Carter and W. T. Willis, were appointed to formulate plans for holding said mission in each parish and to report at the evening session.

Reports were made from various parishes showing encouraging conditions, and in some cases marked progress was made.

After the evening service the delegates convened for a brief business meeting. The committee appointed to provide for missions reported their plans, which were adopted, and further reported that they had consulted with the several rectors and had provided for missions to be held at almost every parish and mission station at some time between the first of Advent and the fourth week in Lent.

Thursday was Sunday-School Institute day. Encouraging reports were heard from the several Sunday-schools represented and the following topics were discussed:

"The Problem of the Older Boy in Sunday-School," introduced by the Rev. R. L. Merryman. "The Best Methods of Uniting Sunday-School and Home Training," introduced by the Rev. G. H. Crook.

Much interest was manifested in these discussions and in the work of the institute. Its next meeting will be held at Clover Lick, in the spring, and the next meeting of the convocation during the first week of February, 1916.

On Thursday evening a missionary service was conducted by Bishop Gravatt and addresses were delivered by Archdeacon W. T. Chrisman, the Rev. Dallas Tucker and Mr. I. deL. Brayshaw, after which the convocation adjourned.

The preachers, besides Bishop Gravatt, were the Rev. J. Coleman Horton and the Rev. Herbert Jukes.

Luncheon was served each day by the Ladies' Guild, and the congregations at the services were good, and all declared it a most successful meeting of the convocation. J. T. CARTER,
Secretary.

Ordination to the Priesthood.

On Thursday morning, September 29th, during the session of the Northwestern Convocation in Grace church, Elkins, Bishop Gravatt ordained to the priesthood Rev. R. Cary Montague, who, for the past year, has been in charge of Grace church. Rev. Ambrose H. Beavin, rector of Christ church Fairmont, presented the candidate, and, with Rev. Jacob Brittingham, D. D., rector of St. Luke's church, Wheeling, assisted in the ordination. Rev. Robert E. L. Strider, rector Emmanuel church, Keyser, preached the ordination sermon, which was most appropriate and was much appreciated by all present. The interest in Mr. Montague's ordination was general in the city and the church was filled with attentive hearers.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Consecration of the Rev. Dr. Fiske as Bishop-Coadjutor of Central New York.

On the Feast of St. Michael and All Angels Wednesday, September 29th, in the Church of St. Michael and All Angels, Baltimore, of which he had been rector for the past six years, the Rev. Charles Fiske, S. T. D., was consecrated to the episcopate as the Bishop-Coadjutor of Central New York. Nine Bishops and about 150 clergymen, vested, representing about thirty-four neighboring dioceses, and twenty from the diocese of Central New York, were present. The church was crowded. There was a celebration of the Holy Communion at 7:30 and 8:15 A. M. and Morning Prayer was said at 9 A. M. The consecration service proper began at 10:30 o'clock with the processional hymn 133, "Hear us, Thou that broodest." The order for the Holy Communion followed, the Rt. Rev. Daniel S. Tuttle, D. D., LL. D., Bishop of Missouri, and Presiding Bishop of the Church, being celebrant, Bishop Murray, of Maryland, read the epistle and Bishop Olmsted, of Central New York, the gospel. Following hymn 586, "Lord, speak to me, that I may speak." Bishop Weller, of Fond du Lac, preached the sermon. At the conclusion of the sermon the attending presbyters, the Rev. Henry Horton, M. A., rector of St. John's church, Ithaca, N. Y., and the Rev. Oliver S. Newell, rector of the Church of the Messiah, Glens Falls, N. Y., led the Bishop-elect to the chancel, where he was presented by Bishop Reese, of Georgia, and Bishop Harding, of Washington, to Bishop Tuttle, and the co-consecrators, Bishop Olmsted and Bishop Murray. The reading of the requisite testimonials followed. The certificate of diocesan request and consent was read by the Ven. William Cooke, Archdeacon of Central New York; the certificate of compliance with Canon nine by the Rev. William B. Clarke, D. D., rector of Trinity church, Seneca Falls, N. Y., the certificate of election by the Rev. Almon A. Joynes, B. D., secretary of the diocese of Central New York, the Canonical testimonial by Mr. Thomas R. Proctor, the certificate of ordination by the Rev. John T. Rose, dean of the convocation of the fourth district of the diocese of Central New York; the consent of the Standing Committees by the Rev. Edward H. Coley, S. T. D., of the Standing Committee of the diocese of Central New York, and the consents of the Bishops by Bishop Darlington, of Harrisburg. After the promise of conformity made by the Bishop-elect Bishop Kinsman, of Delaware, said the Litany. Following his examination by the presiding Bishop the candidate was vested in the rest of the Episcopal habit, while the anthem, "Where Thou reignest, King of Glory," by Schubert, was sung. The "Veni Creator Spiritus" was sung, Bishop Griswold, of Salina, intoning the first line and the other Bishops and congregation responding. The consecration followed, all the Bishops present joining in the laying on of hands. At the offertory the choir sang Martin's beautiful anthem, "Ho, every one that thirsteth." The offerings were for the General Missionary work of the Church, to be specially designated as Bishop Fiske may elect. The Rev. Edwin B. Niver, D. D., rector of Christ church, Baltimore, acted as deputy registrar. The master of ceremonies was the Rev. A. Randolph B. Hegeman, D. D., rector of Trinity church, Binghamton, N. Y., who was assisted by the Rev. D. P. Allison, curate of the Church of St. Michael and All Angels.

Among the special guests were Governor Goldsborough, of Maryland, Mayor Preston, of Baltimore, President Fell, of St. John's College, Annapolis, President Guth, of Goucher College, Baltimore, Dr. Charles W. Mitchell, of the University of Maryland, representatives of the vestries of St. John's, Somerville, N. J., and St. John's, Norristown, Pa., and also representatives of other Christian communions of Baltimore. Bishop Weller's sermon was from the text Acts 1:8, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me," and his subject, "The Apostolic Episcopate as Witnesses of the Truth of the Christian Faith and as Keeper of the Faith Once Delivered to the Saints." He emphasized the fact that the members of the Episcopate were chosen to witness, to the revelation of God, to clear, definite and surcharging facts and realities of divine truth, to an unchanging Gospel, based on the impregnable rock of Holy Scripture and on the testimony of the martyrs and of the doctors of the Church. He dwelt with great power upon the witness of the Apostles to the fact of the Resurrection, of the testimony of the Scriptures to the fact of the Virgin birth, and of the testimony of the Holy Eucharist to the incarnation. In his address to the Bishop-elect he said, "On this day you are called on of God to be one of these witnesses for Him. Remember that it came on this day when we are taken out of the entire realm of rationalism, out of the whole natural world into the realm of the supernatural, of revealed religion, that as you come here for this awful commission, there is gathered around about you here in this church His body and the fullness of Him that filleth all in all. Remember your relation to the unseen world, to the great army of men who have borne this commission before. Every one of them would lift you up into some lofty conception of it and warn you that there is nothing so priceless on this earth as the everlasting God."

The men of the parish presented Bishop Fiske with his Pectoral cross, his episcopal ring was given by members of the family, his episcopal robes (three very handsome sets), by the women of the parish, cape and mitre by relatives and friends, and Bible, Prayer Book and Hymnal by the children of the Sunday-school. It was an interesting coincidence that Bishop Murray, who was Dr. Fiske's predecessor in the rectorship of the parish, was consecrated as Bishop-coadjutor of Maryland on the same day and in the same church, six years ago.

Bishop Fiske was born in New Brunswick, N. J., in 1868. For a time he studied law and was also engaged in newspaper work on the New York Times and on the Sun. Having decided to study for the ministry he entered St. Stephen's College, where he was graduated in 1893 and afterward from the General Theological Seminary in 1896. He received the degree of B. D. from the latter and that of D. D. from the former. He served as rector of the Church of the Transfiguration, Philadelphia at Westfield and Somerville, N. J., at St. John's church, Norristown, Pa., before entering upon his work at St. Michael and All Angels, in January, 1910. He has selected Syracuse, N. Y., as his residence, and with his family, will move there early in October.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rev. W. R. Stearly, D. D., Suffragan-elect.

Newark churchmen are greatly pleased to find that the diocese has given $60,082 for General Missions, including their apportionment, and more than $18,000 in the Emergency Fund. Twelve years ago the diocese was asked to give $24,000 and gave $7,000.

The Diocesan Men's Club is preparing for a reception for the Rev. Dr. Stearly to be held in Trinity House, Newark, on October 27th, the Wednesday evening following his consecration, October 21st.

Preaching Mission: A committee of fifteen clergymen, with the Bishop-Suffragan-elect chairman, has been appointed on the Nation-wide Preaching Mission, to help in the arrangement of the same, and much interest has been shown.

The Bishop has suggested to the Board of Diocesan Missions, that as an Emergency Fund for General Missions will not be required next year, $10,000 above the existing appropriation for Diocesan Missions be raised to foster existing work and take advantage of new opportunities.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

The Indian Hope Association began its fall work with a celebration of the Holy Communion in the church house on Monday morning. The Rev. John H. Chapman, the celebrant, spoke of the work of Mrs. C. Stewart Patterson, late first vice-president of the Indian's Hope. At the business meeting in the Woman's Auxiliary room the Rt. Rev. Dr. Frances Key Brooke told of what he was trying to do for the Indians in Oklahoma and how pitifully inadequate were the funds furnished. Six thousand dollars a year would be little enough, while the Board of Missions can appropriate only sixteen hundred dollars. Over three years ago the Indian Hope Association promised Bishop Moreland that it would pay the salary of a missionary to the Kavok Indians of California, a tribe entirely pagan. This they did for two years, when the Board of Missions took the work over. The missionary, the Rev. John E. Shea, is doing a splendid work there, and at present is building a little church in the wilderness. Bishop Diller wrote that the Artesian well at St. Elizabeth's School is giving an excellent supply of water, which contains a great deal of gas. This they hope to extract for lighting and cooking. He also said that the Niolrava Convocation was a great success. There were 600 tents and 3,000 Indians in the camp. The gifts of the Indians were $4,000.

New Church to be erected: In the will of Mrs. M. V. Nelson, of Langhorne, Pennsylvania, who died suddenly in New York, with a large sum of money and very valuable jewelry on her person. She bequeathed the sum of $100,000 to the trustees of the Protestant Episcopal church in the diocese of Pennsylvania for the purpose of erecting a memorial church in memory of her mother, to be called St. Mary's Protestant Episcopal church, to be commenced within one year after her death, and to be erected in the city of Philadelphia and in the district south of Market street and between the Delaware and Schuylkill rivers. The plans for the church are to be approved by her husband. The gold of her jewels is to be melted and used to line the font of the church.

The Rev. J. Alan Montgomery addressed the Clerical Brotherhood on Monday morning, September 27th, on his impressions of Jerusalem. He showed the changes which have been wrought in recent times and gave a picture of its social and intellectual life.

Special Service for Students: A large number of the students of the University of Pennsylvania attended a special service in St. Mary's church West Philadelphia, on Sunday morning, September, marking the opening for the college year, of the work among the students. The sermon was preached by the Rev. Harvey Officer, O. H. C., who spoke on the "Essentials of the Christian Life."

The Rev. J. J. Joyce Moore began on Sunday, October 3d, his seventh series of sermons. In the mornings he will preach on themes from the New Testament and in the evenings he will consider questions in the Old Testament. A song service of twenty minutes precedes the evening service.

The Rev. Dr. David M. Steele has resumed his Sunday afternoon musical services in the Church of St. Luke and the Epiphany. They present church music of the highest order from all lands. His brief address is on the theme of the principal anthem. These services are generally attended by congregations that fill the church.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Triple Anniversary: Sunday, September 26th, was a memorable day in the annals of Trinity church, Rochester, when the rector observed the twenty-fifth anniversary of his ordination, the fifth of his rectorship and the parish, the sixty-fourth of its organization. There were festival services morning and evening, with special music and harvest home decoration. At the early celebration of the Holy Communion the Bishop of Erie officiated, and he also preached the sermon at the later service. In the evening the Rev. L. F. Cole was the speaker.

There were services each day up to Wednesday, when they culminated in a festival service for the Feast of St. Michael and All Angels, held in the evening. Clergymen taking part in the services were the Rev. Drs. Vance and Archbold, and the Rev. Messrs. Benton, Bigham, Schulz and Decoux. The Rev. G. W. Lamb read a short account of the history of the parish, more particularly of what had been accomplished during his incumbency, and presented a class of seven candidates to receive the Laying on of Hands. Archdeacon De Coux made a short address, and the Bishop of the diocese preached a sermon on "The Ministry of Angels."

The church building has lately been newly decorated, and a new system of lighting installed. A new organ is to be put in place for All Saints' Day. The work is in a more flourishing condition than at any other period of its existence.

Open Air Services: The committee, consisting of four clergymen and four laymen, appointed at the last Diocesan Convention, held the closing of the third successive summer open air services on Sunday afternoon, on the corner of Smithfield street and Second avesnue, on Sunday, September 26th. These services are under the auspices of the Episcopal churches of the city. The closing service was largely attended, having representatives of the various parishes of Pittsburgh. During the season 1915 five thousand hymn sheets have been distributed and also an equal number of pocket editions of the gospel of St. John. Many of the clergy, as well as some of the laity, have entered enthusiastically into this movement, giving short addresses. A volunteer choir led the singing, in addition to there being an orchestra and the regular rendering of solos. At the closing service the chairman, the Rev. William Perkess, rector of Grace church, presided and gave one of the addresses. The other speakers were the Rev. F. O. Johnson, rector of Christ church, and the Rev. R. E. Schulz, rector of St. James' church.

Woman's Auxiliary: The thirty-fifth annual meeting of the Pittsburgh branch of the Woman's Auxiliary is to be held on Friday, October 29th, at St. Stephen's church, Sewickley. The morning will be taken up with a celebration of the Holy Communion, election of officers and a general business meeting, and the afternoon will be occupied by an illustrated "Talk on the Orient," by Mrs. Pancoast, of Philadelphia.

The twenty-sixth annual meeting of the Junior Auxiliary of the Diocese will take place on Saturday, November 6th, at Christ church, Pittsburgh, the speaker to be Mr. Christopher Thurber, of the School for Homeless Boys, at Covington, Virginia.

The Nation-Wide Preaching Mission: The Diocesan Clerical Union held two meetings during September in the interest of this object. Plans and methods were discussed and committees appointed. The mission will probably occupy ten days or two weeks in Epiphanytide, early in January. There are to be general meetings as well as the parochial sermons and addresses, and the aim of the mission is to arouse the indifferent, to instruct the ignorant, to convert the evil doers, and to increase the interest in the cause of religion.

The Rev. W. E. Rambo, rector of Christ church, Brownsville, has returned home from several weeks' vacation at Mt. Clemens, Michigan, and other near-by points. He celebrated Holy Communion and preached in the Chapel of Holiday House (Girls' Friendly Society), at Pine Lake, Michigan, on the morning of Sunday, September 5th, and preached after Evening Prayer that same day at Grace church, Mt. Clemens.

The Rev. Lawrence B. Ridgeley, of Hankow, China, spent Sunday, September 26th, in Pittsburgh, speaking in the Church of the Ascension in the morning and at Calvary church in the evening.

CHICAGO.

Rt. Rev. C. P. Anderson, D. D., Bishop.

Grace Church Destroyed by Fire.

Early on Sunday morning, September 25th, the splendid fabric of Grace

church, Chicago, the Rev. William O. Waters, D. D., rector, with the Hibbard Memorial chapel adjoining, was destroyed by fire. The parish house adjoining was greatly injured but not entirely destroyed, and it is hoped that it can be arranged for services for the present. The loss will be about $200,000, with an insurance of about $100,000. The church has a considerable endowment fund and it is hoped it can be rebuilt upon the old site and continue the valuable work in the down-town district, which it has long been doing.

Meeting of Synod.

The second Synod of the Province of the mid-west will be held in Chicago October 12th, 13th and 14th. In connection with the Synod the Church Club of Chicago will give a reception and dinner at the Auditorium Hotel on the evening of October 13th. On the evening of the 14th a mass meeting, under the auspices of the Brotherhood of St. Andrew, will be held at the Cathedral of St. Peter and St. Paul, Bishop Anderson presiding.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.
Rt. Rev. Wm. T. Capers, D. D., Bishop-Coadjutor.

St. Mary's Hall, San Antonio, the diocesan school of West Texas, founded by Bishop Elliott in 1879, opened for its thirty-sixth year, the 16th day of this month, with an unusually large attendance. The two spacious new buildings that have been rented as the new quarters of the school, are both filled with boarding pupils. These buildings are equipped with four sleeping porches and out-of-doors class rooms. Tennis courts and an open air gymnasium furnish recreation for the young ladies.

Every effort has been made to equip the school with a faculty of unusual strength. Miss Laura Lee Dorsey, formerly the head of St. Hilda's School, Washington, D. C., is the principal.

Bishop Capers desires to bear testimony to the generous interest of his friends in the North in behalf of this school. It is their splendid spirit of loyalty to the Church that has made it possible to continue this splendid memorial to the life of Bishop Elliott.

The West Texas Military Academy, located in San Antonio, Texas, founded sixteen years ago by Bishop Johnston, opened with an unusually fine class of young boys. This school promises to be one of the strong agencies of the diocese for directing the thoughts of the youth of the diocese to the cause of the ministry of Christ.

Ordination: On the seventeenth Sunday after Trinity, September 26th, at the Church of the Good Shepherd, Corpus Christi, Texas, Bishop Capers ordained John Walter Woessner, deacon, to the priesthood. The Rev. J. W. Sykes, D. D., preached the ordination sermon, and Archdeacon Garden presented the candidate. Rev. Mr. Woessner is a graduate of Trinity College in Arts, and is a graduate of the Berkeley Divinity School. He has been appointed rector of St. Luke's church, San Antonio, and is chaplain of St. Mary's Hall.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Coadjutor.

Approaching Diocesan Convention.

The Convention of the Diocese is to have this year a wholly new program. It sits three days, instead of two, as formerly, and will have public meetings during convention hours, on the lines of the General Convention. The Bishops' reception takes place on the second night, November 10th. On the opening night, November 9th, in Synod Hall, there is a platform meeting, in charge of the Laymen's Efficiency League. George Gordon Battle will preside and the speakers are Hon. Franklin D. Roosevelt, assistant secretary of the navy, and H. D. W. English, president of the Pittsburgh Civic Commission. The topic is "The Call to Men." Members of the League Convention Committee include, besides Mr. Battle, Senator Ogden L. Mills, Oscar W. Enrhorn, Charles R. Lamb, Harris Hammond, Henry G. Sanford, of St. Thomas parish, Edward O. Stanley, president of the Newark Church Club, William W. Niles, L. O. Morny and R. C. Sheldon.

During the Convention the City Mission, the Social Service, the Seamen's Institute, the Diocesan Missionary and other agencies are to make exhibits of their work. These exhibits will be shown in old Synod Hall. The Laymen's League is soon to issue "Christ's Economy," the first book, it is believed, to connect Christ's teachings with management of material affairs of the Church. The book is to serve as textbook for Laymen's Training Institutes, which in New York this year have had 1,000 laymen in their classes. The author of the book is Eugene M. Camp, and Bishop Burch contributes to the introduction.

Preaching Mission: Bishop Burgess, of Long Island, last week called together his clergy, particularly those of Brooklyn and Queens, to consider the Preaching Mission and the date to hold it. There was a large attendance. The date most favored was the first week in Advent, and the plan proposed was that rectors interchange pulpits. Some objections to this plan being heard, it was agreed to leave the decision concerning preachers or missions for particular parishes to the Bishop, in consultation with rectors.

Brotherhood of St. Andrew: Among the preachers announced by the Brotherhood of St. Andrew for New York conferences this year are the Rev. Dr. Charles L. Slattery, the Rev. Dr. G. A. Oldham, the Rev. Dr. W. T. Manning, and Dean Grosvenor. The October meeting will be held at the Church of the Holy Apostles on October 19th, and the November one in Christ church, where the Rev. Dr. H. M. Barbour takes the preparation service for the Brotherhood communion at the Cathedral, on Thanksgiving day. The convention for Brotherhod men of all dioceses is to be held again on Washington's birthday. The conference of all chapter officers is to take place at the Church Club rooms on December 14th.

Deaths of Two Clergymen: The deaths of two well-known New York clergy occurred on the last Sunday in September. They are the Rev. Dr. D. Parker Morgan and the Rev. James C. Elliott. Both died suddenly, and the last named was not advanced in years. Dr. Morgan was a native of Wales, and served some years in the London office of the British and Foreign Bible Society. In 1881 he came to America and became assistant to the Rev. Dr. Howland. A few years later he succeeded to the rectorship of the Church of the Heavenly Rest, and carried forward Dr. Howland's work there. Under Mr. Morgan the parish became one of the great religious centres of New York, indeed of America. A few years since he retired and became emeritus, being succeeded by the Rev. Herbert Shipman, the present rector.

The Rev. Mr. Elliott was a Pennsylvanian by birth and for some years was a Presbyterian minister. He served a church in New Jersey, and in 1900 became rector of St. Paul's parish, Newburg, holding that work up to the time of his sudden death.

The Church of the Beloved Disciple, New York, inaugurated on the first Sunday in October a new plan of services, introducing one at 4 o'clock. At 11 and 4 the organ was assisted by violin, cello and harp, and at night there were congregational singing, with precentor. The preachers were the regular parish clergy. The plan so successful at Intersession chapel on the West side is to be tried in the Beloved Disciple on the East side.

Panama Conference: A special wire to one of the New York dailies, dated Panama, stated that President Porras, of that republic, had, at the solicitation of the Roman Bishop of Panama, withdrawn permission given to the Panama Conference in February to use the National Theatre for its sessions. Committees in charge of the conference in this city say they have received no word to that effect, but say it will come, if at all, through the auditor of the canal zone, who is chairman of the local committee, and through whom permission was obtained. Permission had also been obtained to use some rooms in National University buildings in Panama, but it is not known whether the Roman Bishop is able to prevent the use of them also or not. The New York executives say that the National Theatre was to have been used only for one public meeting, and that its withdrawal, if it prove to be withdrawn, will not prevent the holding of the conference in Panama. One member of the committee said that Havana will welcome it, or that it might be held in Jamaica, whose Archbishop is an active member of the committees.

The Rev. Thomas Henningsen ordered, at the Church of St. Mary the Virgin, New York, on Sunday, October 3d, by Bishop Weller, of Fond du Lac. is to take up work under Archdeacon Pott, of New York. He will be assistant to the Rev. Mr. Shultz at Liberty, and work in the several missions that are attached to the Liberty parish. For many years he has been in charge of the Church Mission House's working force, elevator men, engineers and others, and has been master of ceremonies at all of the principal services in St. Mary's church during that time. He has also been one of the active workers in St. Mary's Men's Club, and at times has served as layman in the Bronx church extension work. He was presented for ordination by the Rev. Dr. Hall, and the sermon was preached by the rector, the Rev. Dr. Barry.

Notes.

The work for colored Church people in Ninety-ninth street, between Central Park and the Hudson, long in charge of the Rev. F. Howard, assistant at St. Cyprian's, has grown to such extent that Mr. Howard will hereafter devote his whole time to it, and he has given up his St. Cyprian's connection.

The corner stone of the new Good Shepherd chapel, Wakefield, has been laid by Archdeacon Pott. The chapel is located at Nereid avenue and Matilda street, a fine corner, since the avenue is to be carried on a viaduct across the valley to Woodlawn Heights. The chapel will cost $5,000. The lot is worth $7,000, and was the gift of the De Peyster family. Good Shepherd was started some years ago by a layman, Herbert McCallion, of Holy Apostles' parish, Manhattan. It is on the line of the new White Plains avenue elevated road, quite near to the Mt. Vernon border.

The Church of the Transfiguration, New York, observed on the first Sunday in October the sixty-seventh year of its founding by the Rev. Dr. Houghton. The preacher was the Rev. J. O. S. Huntington, O. H. C.

Christianity and the Community

Thy Kingdom Come on Earth

It is a frequent thing for clergymen and others concerned with moral leadership to wish for suitable printed material giving instruction on the subject of purity to put into the hands of young people—material which will be both scientifically sound and also high and fine in its tone.

The best material which we have recently seen of this character is the series of small leaflets published by the California Social Hygiene Society, of San Francisco, and approved by the California State Board of Health. The society is composed of merchants, lawyers, workingmen, teachers, physicians, bankers, clergymen and other men and women who are interested in improving the moral, physical and social conditions of the young men and women of California.

We should strongly advise all who feel the need of the kind of leaflets this society has published to write to its executive secretary, 339 Phelan Building, San Francisco, and inquire how they may be had.

✠

The State Board of Health of Virginia is a good exponent of the value of publicity for social work. At brief intervals the Board issues valuable illustrated pamphlets on health and sanitation, which are sent out to a large mailing list all over the State. Any interested person can have his or her name added to this list upon request.

Once a week, also, the Board issues a news bulletin of recent facts concerning its work. The latest one of these bulletins is an encouraging indication of the kind of progress which can be made in behalf of public health by constant and determined effort.

It says:

"For every one hundred estimated cases of typhoid in Virginia during August, 1914, there were but seventy-three cases during August, 1915, according to physicians' reports just compiled at the offices of the State Board of Health. The estimated reduction during the month of August, as compared with the preceding year, was 392 cases. This insures the lowest record for summer typhoid that the State has known since statistics of disease were first compiled.

"The estimates of the Board, which have been computed on the same basis for seven years, take the number of cases reported by physicians and allow to every physician not reporting the same average number of cases as the physicians who do report. Thus, during August, 1915, 1,125 of the 1,391 physians in active practice in the State reported 862 cases of typhoid, an average of .767 cases for each physician. On this basis the estimated number of cases would be 1,006. In 1914 the estimated number of cases of typhoid for August was 1,459. It is generally thought that the estimates for both years are a little high, inasmuch as most physicians who have typhoid in their practice report it. But the Board has preferred to keep the same basis of estimate in order that the figures for the current year may show accurately the relative progress of the State in its fight against typhoid.

"Health Commissioner Ennion G. Williams, in announcing the figures for August, took occasion to point out further possibilities in lowering the typhoid rate. He said: 'It seems probable at this time that Virginia has again reduced her typhoid rate below the previous low record. During the report, 1913-1914, the State had only 51 per cent. as much typhoid as during the report year, 1908-09. The present year should reduce the figures to less than half of what they were when the General Assembly put health work in the State on a sure foundation in 1908. While this is in one sense most gratifying, we should make a great mistake if we were satisfied with the present showing. A total of 1,006 cases, even for the worst typhoid month of the year, is just 1,006 too many. Typhoid, we must remember, is not relatively but absolutely preventable and can be entirely wiped out just as soon as the people of every community will take the simple, common sense precautions that modern science prescribes. With co-operation, this 'summer scourge,' which has long been the blight of the South, could be made practically to disappear in the life-time of the present generation. If typhoid has been reduced more than 50 per cent. in seven years, what cannot we hope for, with better education regarding the disease, during the next seven years?"

✠

Two recent books which will be of interest to readers of this column are "War and the Breed; the Relation of War to the Downfall of Nations," by David Starr Jordan.

The New York Times book review summarizes this book as follows:

"It is a refutation of the German militarist theory that war strengthens a nation. He shows that the "war system" in all its ramifications, from the effects of conscription to the diseases of the barracks and the fatalities of the battlefield, works evil to the race at every stage. By debarring the fittest men from honorable parenthood it vitiates the race stock and leaves the nation crippled. War selection, says the author, is not only 'not natural selection, but its results are an artificial, unnatural, reversed selection,' which tends to destroy the victor.

"Major Leonard Darwin, son of Charles Darwin and president of the Eugenics Education Society of London, is quoted in a vigorous protest against the connecting of his father's name with the pseudo-scientific theory of 'social Darwinism' and its glorification of 'the will of the stronger.' Major Darwin cites 'The Descent of Man' to prove his point, and adds that England's fittest are dying by thousands in this war, but it is 'the worship of brute force and not the doctrine of evolution which must stand condemned.'

"A nation's war party, says the author, is its most deadly enemy. He continues:

"The philosophy of the warlike nation involves its own destruction. That cannot be a national duty which passes through robbery and murder to end in race suicide. And race suicide, in greater or less degree, has been the fate of all nations that have adopted the practice this philosophy promotes.

"The fall of Rome was not due to luxury, effeminacy, or corruption; not to Nero's or Caligula's wickedness, nor to the futility of Constantine's descendants. It began at Philippi, where the spirit of domination overcame the spirit of freedom. * * * While the best men were falling in war, civil or foreign, or remained behind in far-away colonies, the stock at home went on repeating its weakling parentage. * * * Only cowards remained, and from their blood came forward the new generations.

"The well-known fact that the Napoleonic wars reduced the average stature of Frenchmen by several inches is cited at some length. Louis XIV had already bequeathed to his successors 'a people ensmalled by long wars,' and Louis XV had to reduce the required height of soldiers to five feet. Then came Napoleon, boasting of his 'annual income of 100,000 men'—and living far beyond his income. He also had to lower the recruiting standard several times before he got through. After the Restoration the required height of a soldier in France was only four feet and ten inches, and certain cantons, from which the tallest soldiers had formerly come, were unable to fill their quotas even on that reduced standard.

"Attention was first called to these facts in 1833 by a French author, Dr. Villerme. In the same year another Frenchman summed up the case as follows. His words are interesting as a possible forecast of what scientists in the belligerent nations, especially Germany, may be writing twenty years from now:

" 'Conscription has destroyed not only the generations exposed to it; it has struck at its very source, the life of the generation to come. In constantly taking from the nation the elite of its youth it has left France with only the infirm and adolescent. Consequently, marriages are made only with soldiers used up by the fatigues of war or with youths hardly escaped from infancy, who hasten to find a protection, in these immature marriages, from the rigor of the conscription laws. Such ill-made unions have been able to produce only a degenerate race, and the proof of this is found in the increase of exempts.' "

✠

The other book to which we referred is "Christianity and International Peace," a series of lectures delivered by Charles E. Jefferson in 1915 at Grinnell College, Iowa.

The titles of the six chapters are: The Greatest Problem of the Twentieth Century, The Bible and War, The Church and Peace, Christianity and Militarism, Some Fallacies of Militarism, What, Then, Shall We Do?"

To have a memory for benefits, not for offenses—these are the two pivots on which friendship may rest strong and abiding, friendships which pass to the greatness of noble minds. Be not like those who are more hurt and offended by an unkind word or by a word meant in fun, and which escaped, as it were, from a cloister, unlocked for a moment by the tongue—yea, more hurt than they ever were pleased and comforted by a thousand renewed proofs of loving friendship.—Petrarch.

Church Knowledge and Nurture

THE CHURCH ORGANIZED FOR RELIGIOUS EDUCATION.

The General Convention,
The General Board of
Religious Education.
Rev. W. E. Gardner, D. D., Gen. Sec.
Canon 57 (1910). 22 Members.

Department of Parochial Education.
Director:
Rev. Lester Bradner, Ph. D.
Interests:
The Home,
The Sunday-School,
The Public School,
Church Clubs and Guilds.

Department of Secondary Education.
Interests:
Church Schools,
Diocesan Schools,
Teachers' Associations.

Department of Collegiate Education.
Director:
Rev. S. H. Killourne.
Interests:
Universities and Colleges,
International Student Movement.

Department of Theological Education.
Interests:
Increase of the Ministry,
Co-operation with Examining Chaplains,
Theological Schools,

Aim: "The unification and development of the educational work of the Church, under the Constitution and Canons of the General Convention." (Canon 57.)

Members: President, The Rt. Rev. D. S. Tuttle, D. D.; general secretary, the Rev. William E. Gardner, D. D. Bishops: Anderson, Gailord, Lines, Parker, McElwaine and Talbot; the Rev. Drs. Bradner, Groton, Mills, Young, Stokes, Boynton, Caley, Logan, Parsons, Wise; Messrs. Gardiner, Morgan, Pepper, Fish.

⚜

The Bishops in the last Pastoral said: "The General Convention has enlarged the scope of the General Board of Religious Education in order that all the educational work of the Church in Sunday-schools, in primary and secondary schools, and institutions of higher learning, may be more effectively organized and more directly brought to the attention of the people of the Church."

The General Board is representative of the whole Church. Twelve members are appointed by the General Convention and eight members are elected by the eight provinces.

Fifty-nine dioceses have voted to co-operate.

⚜

What It Means for the Parish.

Parochial life and effort need unification; the social organizations in the parish should be pointed more directly at character results. The Sunday-school deserves and demands greater efficiency and a more definite connection with other forms of parochial training and service. The many other educational agencies at work in the parish must each find its place and mutual relationship in a greater whole, which, when recognized, will render effective the impact of the parish upon its own people and upon the community.

All this means studying the parish problem from an educational viewpoint. This the Board is doing through its Department of Parochial Education. Through this Department the Board——1. Strengthens the Sunday-school.

2. Trains teachers and other parish workers.

3. Stimulates educational gatherings.

4. Suggests standards and methods of work.

⚜

What It Means for the Home.

Efforts to widen the scope and lift the standards of Religious Education must begin with the home. Parents to-day want help in the achieving of larger and firmer ideals of Christian parenthood, and in the deepening and vitalizing of home nurture in religion.

The Board is preparing to assist parents directly in their efforts to develop the higher nature of the child on the physical, mental and religious plane.

The Board endeavors to assist the home by guiding and stimulating the child's religious development in the Sunday-school, in the Church School, and in college, returning him to his home, stronger in character, nobler in purpose, and truer to the Church.

⚜

What It Means for Higher Education.

Over one hundred thousand students are training to-day in our colleges and universities, for leadership in business and professional life. The Church must now thrust spiritual forces into the life of the student that he may appropriate and continue the spiritual heritages of the race.

The Department of Collegiate Education.

The purpose of this department is to study and meet the opportunities for Religious Education in colleges and universities, and devise methods by which Church loyalty may be conserved among students.

The director has his headquarters in New York, but his time will be largely spent in gaining first-hand knowledge of the situation in colleges and universities

The Department of Theological Education.

The purpose of this department is to help in the effort to determine the training that will adequately equip the minister for his work. It is seeking conferences with examining chaplains, with faculties of theological schools, of church training schools, and of schools for deaconesses. Ultimately this department hopes to promulgate plans by which the call to the ministry will be presented more definitely in parish churches.

For the present the work of this department will be managed by an efficient committee.

The Rev. Dr. Gardner, secretary, also asks for gifts for educational work. Besides the needs of the General and Provincial Boards, there are Diocesan Schools and Church Colleges. All offerings for the General Board should be sent to Mr. William Fellowes Morgan, 11 Arch, Brooklyn Bridge, New York City.

In these days of great uncertainty, says Dr. Gardner, there is a yearning and reaching for fundamental truths. The day of intercession for Religious Education of 1915 might be made a day of great uplift in the life of the Church."

⚜

Children's Corner.

Dear Boys and Girls:

For seven weeks this corner has been missing from my page, though you have not been out of my thoughts all that time. I have imagined you coming home from various "good times" in the mountains, woods, or seashore, or just "the country," and after "such a good time" finding school and lessons all the harder these first autumn days. Some of you with homes in the country will still find Saturdays in which to enjoy its October pleasures. Those who live in the cities will know from past experienc how to find fun and the right time for it. But this ought to be re-creation preparing you for better study on school days. There was an old-time scholar, maybe you know his name, so I will not tell you, who wrote in one of his books of wise sayings: "Much study is a weariness of the flesh." Now, perhaps, you will like him, and believe if he were alive to-day he would sympathize with many of you and be very friendly.

Then, perhaps, some of you will care to know a wiser saying of his—a very important piece of advice. It has twenty-nine letters, and you will find it out if you can guess these six adjectives, describing how you ought to study:

Making a business if it 12, 8, 4, 23, 2, 29, 28.

Obediently 20, 16, 9, 24, 16, 23, 5.

Constantly 28, 29, 13, 3, 7, 1, 22, 27, 28.

Thoughtfully 28, 15, 16, 9, 11, 16. 27, 5.

Candidly 6, 14, 26, 27, 21, 16, 9, 7, 12, 10.

With interest 18, 22, 4, 16, 9, 5.

May this be your life motto is the wish of

Your friend,
K. J. HAMMOND.

Help From the Sanctuary.

A visit to the sanctuary, an hour with God, whether in the meeting house or elsewhere, will clear things up. How often, when the spirit of heaviness creeps over the heart and when things look misty and shadowy and there is a kind of feeling of unreality creeping over you, the only sure relief is in prayer! An hour spent in communion with God will banish more of this gathering darkness than a lifetime of mere human reasoning, for man "by wisdom knoweth not God," and it is only through the Spirit that we can "know the things that are freely given us of God." "In Thy light we shall see light."

Those who look at things from the sanctuary viewpoint are a mystery to the world. The apostle says that they "discern all things, but themselves are discerned of no man"—that is, they see things as they are, but are not thus seen by those who are "blinded by the god of this world." Persons who are intoxicated with madness of sin do the most absurd things and think they are wise and look with disdain upon the truly wise who walk in the light of God. They speak of them as being "beside themselves," crazy, fanatics, etc. They need a sanctuary view.—Ex.

Who is a Christian? I answer, the man who, taught by Christ, looks forward not only to heaven, but to a new earth, in which righteousness shall reign, and from which all the unrighteousness of every kind with which the earth is at present disfigured shall be banished; and who, trusting to the grace of Christ, is doing his part to make that good time come.—Ex.

Family Department

Dies Pacis.

"Only through Me" . . . The clear, high call comes pealing
Above the thunders of the battle-plain—
"Only through Me can Life's red wounds find healing;
Only through Me shall Earth have peace again.

"Only through Me! . . . Love's Might, all might transcending,
Alone can draw the poison-fangs of Hate.
Yours the beginning!—Mine a nobler ending—
Peace upon Earth, and Man regenerate!

"Only through Me can come the great awaking!
Wrong cannot right the wrongs that Wrong hath done;
Only through Me, all other gods forsaking,
Can ye attain the heights that must be won.

"Only through Me shall Victory be sounded;
Only through Me can Right wield righteous sword;
Only through me shall Peace be surely . . . founded;
Only through Me! . . . Then bid Me to the Board!"

Can we not rise to such great height of glory?
Shall this vast sorrow spend itself in vain?
Shall future ages tell the woeful story—
"Christ by His own was crucified again"?

—John Oxenham.

The Regret For Meager Sacrifices.

There is probably not a human life in which sacrifice has not some place. Even the most selfish acknowledge the reality of its claims, and feel the beauty and power of its results in their lives. In the crisis of life nearly every one thinks of it as a possible resource, and in their better moments most men plan to give it more place in their conduct. But it is probable that most of us have very crude and raw ideas of what it is, and that we figure it to ourselves in terms of pain and loss and severity. We hear the voice of sacrifice, but it seems a hoarse voice, sounding harshly across our lives, and we miss in it anything like a wooing, friendly note in which it asks us to come and reason together. Yet it has that note, and in the gospel it is perhaps the prevailing one.

When we speak of Christ's sacrifice we often speak of it as if it were just sheer, unmitigated renouncement of whatever was dear to him. But we shall never be moved by his sacrifice until we feel also the whole atmosphere in which it was made. In the stoic's renunciation we feel a chill austerity which almost freezes "the genial currents of the soul," but in no step of Christ's self-surrender do we feel any such thing. It was carried out in an atmosphere of warmth. And that is the mysterious fascination of Christ's cross, that it does make men feel at home.

Professor Denny says that "when we open the New Testament we find ourselves in the presence of the glowing religious life." Men and women are leading sacrificial lives, but without saying much about it and almost as a matter of course. Something has happened to make them want to do it. It is sacrifice, but what a difference between it and the forms of it which had always prevailed in the world before! They had found Christ's way, and they meant never to live henceforth without the fruits of it. We must not use the word "sacrifice" at random, as if everybody knew perfectly well what it meant, or as if every one meant the same thing by it. In the Christian life the child is taken off this word. It does not confront us in stark and abstract terms, but all colored and glowing with the personal love of Christ.

We may be sure that in the end our main regret will be that we have made so few sacrifices. Life is worth all the best we can pay for it. The times come to all when disappointment, or disillusion, or change seem to make it less worth while to give of our very best, and the tempter would make us believe that some poorer offering would have done just as well as the best of our hearts, and the best efforts and the highest attitude toward our work and our fellow-men. And in some bad periods of our lives most of us know what it is to fall into temptation, and then look back to the days when we gave our utmost and costliest as the only ones in which we have any pleasure.

There are times of personal disappointment when, after having taken the highest view possible of our fellow-men, and after having spent ourselves freely for them, there seems to be no result. Then there are slack days when we withhold our hands and grow suspicious about how far it is worth while to expend ourselves for others. Such times are among the unhappiest we ever have.

It is said of one of the great leaders of parliamentary life in England that he has suffered a loss of influence through a growing spirit of suspiciousness and a failure of his old-time frankness and accessibleness. The wear and disappointment of noble efforts, often apparently made in vain, tend to produce this reaction. It is then that one needs to gather up afresh all his force and all his faith to make himself believe that men are worth serving to the uttermost. Many an effort may miscarry, but to give little is a failure from the very start.

That is a critical period in the life of a Christian servant when he realizes that a great deal of what he has done has gone for nothing or been unappreciated, and he begins to stint his service and to do less and to look out for himself more. Then he no longer takes those risks for righteousness which were once the joy of his heart. He becomes cautious in making sacrifices, and calculating in his endeavors, and then the best of his influence and his greatest happiness lie all in the past. The lives of all men have sacrifice in them somewhere, but in many it is followed by disillusion and it sinks into the past as a noble experiment they once made which failed. But Christ so taught and mastered his disciples that it became an instinctive and habitual thing. Our present hesitation, in which we know that we are becoming calculating and selfish again, may become instead, in Christ's fellowship, the threshold of the best period we have ever known.

Nothing makes us more miserable than our measured sacrifices.

"Give all thou canst; high heaven rejects the lore
Of nicely calculated less or more."

We look back upon nothing with with greater sorrow than that we made too meager sacrifices for some one of the great ends of life. As we see the matter now they were worth more than even our utmost endeavor. It is not our painstaking, our inconvenience, our patience, our prayer, our self-denial, that we rgret, but just simply that we dared so few of all these productive risks. In our friendships we feel that we might so easily have done more. For the truth we might well have given time and patience and weariness to find out what it was. "Could ye not watch with me one hour?" said Christ to his disciples, who were still very casual in the way they treated great experiences.

As we look back upon what even a little prayer did, we cannot conceive why we did not believe in it more and carry it farther. "Thou shouldest have smitten five or six times." Archbishop Tait was one of whom the world would say that he made the most of opportunities, but looking back he said he wondered why he had not taken more pains to link to himself men whom a little effort might have won and fastened, but they were now lost to him forever. In our studies we are tempted to hurry and skim and take what is easiest and most immediately profitable. Then afterward we realize that if we had gone a little deeper the resultant riches would have been "worlds away" from anything we got. Had we been able to stand our loneliness a little longer, had we not too greedily reached out for any kind of fellowship rather than bear our isolation longer, angels might have come and ministered to us.

But it is never too late. Christ does not come to us chiding and haunting about lost opportunities, but filling the future for us. The past may be overcome. He does not doom anybody to it. So far as they had gone it was almost inevitable that the disciples should gauge the value of effort very much as they did. It was not yet worth while to wash the feet of their companions, but it soon would be; and after the illumination that came by the cross and the resurrection they felt it worth while to give their utmost for their fellowmen. There were no more meager sacrifices. Paul was not at all doubtful about the rewards. He was afraid he should not give enough. Christ does not come with scorching words upon us when the fear and the low values which are born of low atmosphere have dampened our efforts and made us doubtful of sacrifice. He shares with us not only his peace and his joy, but also his power to estimate and value aright the inestimable worth of giving ourselves wholly to the service of God and our fellow-men.

We do not arrive at that conviction by observation or argument, but Christ entices us into it and leads us out of our "nightmare of self-consciousness and self-absorption so that we may be lost in the great whole of humanity, thinking of others, caring for others, admiring and loving others."—The S. S. Times.

The Master's Affection.

The affectionate nature of the Master is revealed in His relationships with His home. After the family's visit to Jerusalem when Jesus was twelve years old, we hear no more of Joseph. He never appears again in the Gospel record, and the inference is fair that he died in the early youth of the Master. Indeed the suggestion is plausible that Jesus' reason for delaying His public ministry until He was thirty years of age is to be sought in the fact that on Him, as the head of the household, devolved the burden of the family's support.

Amid the humble surroundings of an artisan's house in Nazareth Jesus did the work of a carpenter to maintain the home. The marks of His handicraft and of His early days of life among poor, plain people are evident in His metaphors and parables. He notes the kind of foundation upon which a house is built; He understands the necessity of figuring carefully on cost before undertaking to build. He is acquainted with foxes and their lairs, birds and their nests, hens and their solicitude over their brood, and the agriculture of a peasant farmer is His familiar field of illustration. He knows well the cost of sparrows, sold as cheap food in the market place, and in the home He has seen His mother mend garments until they are past mending, and no new patches could be put in them. He always seems to have felt a special sympathy with widows, facing the problem which Mary faced. This sympathy, perhaps, is reflected in His feeling toward the widow who cast her mites into the temple treasury, giving a gift worth more in His sight than all the offerings of the millionaires, and in His indignation at those who cover with pious practices the robbery of widow's houses. When the Master wants to picture helplessness crying persistently for relief, He pictures a widow importunately besieging a judge with her petitions, and it may be that this was a recollection of some actual incident in the life of His widowed mother.—Wyoming Churchman.

The Outlook.

The Atheist.

There is no God; who tells me that this span
Of petty pain and pleasure is controlled
By other than the whim-led will of man,
He must be blind or fool. I cannot hold
Your dreamer's notion of a guiding hand;
There is no God whom I can understand.

The Agnostic.

I do not know; there may be One above
Who sees the strange enigma of our life
And wisely holds its key—perhaps in love—
Who overrules our struggle, knows our strife;
But it is all conjecture still, to me;
I will believe when I can clearly see.

The Christian.

I know whom I believe. The questions rise—
The problems are not few—but I have seen
The vision far transcending all surmise—
A love that plans, a strength on which I lean;
My Master rules, for faith has told me so,
I know Him who I have believed—I know.

—Sunday-School Times.

The Joy of the Giver.

"I'm just disgusted with Mrs. Grant, mother; she's the richest woman in our church, and won't even give us a cake for our missionary supper."

"Why, daughter! I never heard of Mrs. Grant being selfish. I think she's considered a very liberal woman."

"Well, she's not. All the girls say the same thing. She never yet has given to us for a supper or fair, and now we do so want to raise the money for our co-worker in India. Don't you think she might have helped, mother?"

"What reason did she give for not helping?"

"O, she does not believe in raising money for church work in that way. She believes in tithing. Tithing! What would I give if I tithed?" replied Ella, as she drew off her gloves and removed her hat.

"Let us see," suggested her mother. "You are included in the family for church giving, and father pays that. He also furnishes you with everything you need and allows you ten dollars a month for pin money. Did you ever think of tithing that amount?"

Ella flushed scarlet. "No, mother, I never did. Sometimes I've given a quarter and sometimes a dime; but more often nothing. There are always girls to treat, and some little extras to buy, and the money slips out of my hands."

"Well, that is one dollar you could give each month. Then there was the twenty-six dollars your Aunt Amy sent for a birthday gift. I suppose you did not think of tithing that, either."

Ella's face was redder than ever, as she again answered, "No."

"That brings the amount up to three dollars and a half that might be credited to you. And about the five dollars that the boys gave you? That makes four dollars you might have given. Perhaps, daughter, it will be well for the young people to take up the subject of tithing, and study it. I'm sure you can learn a beautiful lesson."

A few days later, Ella and a young friend were calling at the Old Ladies' Home, where they often carried flowers, fruit and magazines to the inmates. They were chatting brightly when they heard thte noise of several automobiles, and, looking from the window, they saw a line of them drawn up in front.

"Oh!" chirped an old lady, "the cars have come. Mrs. Grant sent her cars again."

"Mrs. Grant!" gasped Ella.

"Yes. She sends 'em every week. She don't know we know who sends' em though. She don't want us to know, but ain't she grand?"

Ella and her friend walked thoughtfully away, and presently stopped at the home of a young girl who did beautiful embroidery for sale.

"O, girls!" she exclaimed, enthusiastically, "do come in. I've some money for the Missionary Circle. I've been tithing. Mrs. Grant, she's my best customer, you know, told me about it. Of course, I knew they did in Bible times; but I never thought I had anything to tithe. Now, whenever I make a sale, I put in a little book what the tenth of it is, and I have a little jar that I slip it into, and the very thought of trying to fill that jar makes me happy. I can't keep any in it, though, for I hear so many calls for help from different places."

Her laugh tinkled out musically.

The two girls thanked her for her generous donation, and again started on their way.

"Suppose we try tithing, too, Ella," suggested Edith. "We both spend lots of money on little, foolish things. My allowance comes to-night. I'm going to put by a tenth the balance of the year. Won't you, too?"

Six months later the girls of the Mission Circle were gathered in their room at the church. On the table before them lay an amount of money.

"Who'd ever dreamed such a pile of money could come from a few tithes?" laughed Ella. "And here's a check for one hundred dollars from Mrs. Grant.

TO THE PEOPLE OF THE EPISCOPAL CHURCH:

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotels, Summer Cottages, Auditoriums and Roads, a place where they come together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer playground for the Church people of the South, and to this Mr. Berry Burnett, of Buncombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hotel, lake and golf links, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this great project for the Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Mountain and see what these great organizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country.

JUNIUS M. HORNER,
Bishop of Asheville.

Asheville, N. C., August 25, 1915.

A Suitable Name Desired.

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location. Address all communications to

RT. REV. J. M. HORNER,
Asheville, N. C.

and this one line: 'Don't you like the new way better than the old?'"

"Well, I should say we do," chirped another girl. "It's really pinched me, often, to do it; but after I began I never failed to put aside one-tenth of everything that came my way. And I never was so happy in my life."

The next Lord's Day the minister preached from the text Isaiah 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Then he told the story of the Circle girls, and urged his people to begin the system of tithing, as only such giving can bring the greatest joy to the giver, as being most acceptable to the Lord.—Agnes M. Morton, in Missionary Tidings.

Eating to Be Well.

Summer is the season for learning correct table habits. One of the old sneering questions propounded to invalids was, "Do you diet to live, or live to diet?"

The word "dieting" is little used in these days, but much is said about eating, and needfully, too.

It is an old remark that death enters in at the mouth. Once established there he can soon send you to your grave by tickling your palate for highly seasoned foods and many of them, or by inducing you to bolt every mouthful and wash it down with ice water or other unwholesome drinks.

To eat correctly is the key to comfortable physical being.

If you do not know how to eat well you have not yet learned how to live.

If you have already formed a bad eating habit you will find it a hard thing to correct.

If you eat too fast and chew too little you will need a master will to compel yourself to eat slowly and chew much.

One of Horace Fletcher's rules is to chew all solid food until it is liquid and practically swallows itself.

Try that plan as a starter toward correct eating. It will test your metal.

Another of his rules is to eat only in response to an actual appetite which will be satisfied with plain bread and butter. No appetite is normal which requires either coaxing or choking off.

To eat healthfully one should be governed not only by the law of no-hurry-no-worry, but also by the rule of talking-less-and-hewing more.

Many persons who imagine that they eat slowly really deceive themselves; they talk so much at the table that they must eat rapidly if they eat all during the time left to them.

One of the most delightful table talkers we ever knew really did not chew his food at all; he simply gulped it down between remarks. He died young.

Talking is good, but to talk much requires more time than to chew thoroughly. If you don't believe it, just count the number of movements your jaws make in uttering two or three sentences.

The great Gladstone formed the habit of chewing every morsel of food thirty-two times before swallowing, but how he kept some varieties of food, a bite of watermelon, for instance, between his teeth that long the record saith not.

Cheeriness, deliberation, sociability, attention to foods and thorough mastification are excellent table habits and also happy steps toward abiding health. —Michigan Christian Advocate.

For the Young Folks

Two Little Men.

Worry and Fret were two little men
That knocked at my door again and again.
"O, pray let us in but to tarry a night,
And we will be off with the dawning of light."
At last, moved to pity, I opened the door
To shelter these travelers, hungry and poor;
But when on the morrow I bade them "Adieu,"
They said, quite unmoved: "We'll tarry with you."
And, deaf to entreaty and callous to threat,
These troublesome guests abide with me yet.

—Selected.

For the Southern Churchman.

Life's Young Day

Mary Barrett Howard.

CHAPTER XIX.

A Giver and Her Gift.

"He's awfully old, most eighteen," said Mary Elizabeth, impressively. "He's a freshman at Yale and he's coming to visit at the Martins. He'll be here for Lollie's birthday party—I wish, oh, I do wish, that I could have a silk dress to wear that night; a thick shiny silk like Lollie's."

Mrs. Carrol looked in dismay at the slim slip of a girl, who it seemed to her had shot up like Jack the Giant Killer's magic gourd in a single night, from round, rosy babyhood, and was daily developing new whims, fancies and wants.

"Dearest!" she remonstrated. "Why, Mary Elizabeth, a silk frock on a child like you would be **absurd.**"

"I'm most fourteen, mother," Mary Elizabeth, who had just passed her thirteenth birthday, returned with dignity. "Lollie isn't but eleven months older. Hers is pink, and Miss Tempy is making it with a basque and kilt plaitings. How lovely it must be," she went on in a voice expressive of acute regret at the inexplicable decrees of fate, "to have a father who brings you yards and yards of pink silk from New York and lets you have it made up just as you want it."

"Lollie Martin, poor child," Mrs. Carrol said tenderly, "has no mother to decide what is, or is not, suitable for a child of her age to wear. Dr. Martin is devoted to his little daughter, but no man can ever understand—"

"What?" asked Mr. Carrol, looking up from his newspaper.

"O father, Lollie Martin's got a new pink silk for her birthday party, and I want one too, dreadfully," Mary Elizabeth said dismally. "But mother says I'm too young."

"I can't for the life of me see, Frances," expostulated Mr. Carrol, "why a girl shouldn't be allowed to have a silk gown while she's young enough to want one 'dreadfully,' instead of making her wait until she's too old to enjoy it."

"How can you be so absurd, George?" Mrs. Carrol protested. "As if a woman were ever too old to enjoy a good silk gown! I intend that Mary Elizabeth shall have one some day, but you do not wish to make a young lady of her yet, I trust!"

In a quiet country town in the early eighteen-eighties a girl was not formally presented to society, but when she arrived at what was considered a suitable age she was endowed with a handsome silk gown by her nearest of kin to be worn to the more or less elaborate entertainments; the "tea parties" and musicals which comprised the social dissipations of the "best people" of that time and place. The aforesaid silk gown being considered the sign and insignia of young ladyhood.

"O mamma, do let me have it now!" Mary Elizabeth pleaded, coming to kneel on a hassock at her mother's feet. "It will make me so happy."

"But there wouldn't be **time,** dear," Mrs. Carrol said, her stern determination wavering at the look in those beseeching, liquid brown eyes. "Whoever heard of buying and having a silk made up in less than two weeks?"

"You could go into town yourself instead of sending for samples, Frances—it would save time," Mr. Carrol suggested.

"The very idea, George!" exclaimed his wife. "I don't consider myself a judge of silk, and I wouldn't dream of selecting it without consulting your mother and Aunt Melissa and Aunt Wealthea and—"

"Heavens!" Mr. Carrol interrupted laughingly. "If that's the case you'd better set about it at once, or Mary Elizabeth will be a grandmother instead of a debutante when she gets her first silk frock."

But Mrs. Carrol proceeded:

"And even if I could make a selection without their help, you know perfectly well, George, that the Misses Dutton have to be engaged for **months** before one wants them—and you've encouraged Mary Elizabeth, and got her all wrought up for nothing."

"Why, Frances, I do believe that I can give Mary Elizabeth just what she wants!" cried an eager voice from the corner, where a tiny, sweet-faced old woman had sat quietly knitting during this discussion. "You come with Aunt Melissa, dearie, and see what she's got in her trunk."

Mary Elizabeth joyfully followed her grand-aunt from the room, but the look that Mrs. Carrol cast after them was full of misgiving.

"What in the world!" she murmured. "Don't you think, George, that I'd better go too?"

"I didn't hear you asked," he reminded her. "Let them alone, Frances—Aunt Melissa looked tickled to death. If she wants to give Mary Elizabeth a silk gown I wouldn't interfere, if I were you."

"But she can't possible have anything that Mary Elizabeth would want!" moaned Mrs. Carrol, in distress. "That child grows fussier about her clothes every day she lives, and I'm so afraid she will say something to hurt Aunt Melissa's feelings."

"Oh, no, she won't—I wouldn't worry, Frances," Mr. Carrol said calmly, again becoming immersed in his paper.

Mrs. Carrol sighed. How could she help worrying at the thought of poor,

Grandmother Stories From the Land of Used-To-Be

By Howard Meriwether Lovett.

Review of which appeared in the Southern Churchman September 11th.
32 beautiful illustrations. Price, $1.50 postpaid.

Send orders to Mrs. L. M. Van Doran, 304 Chamberlayne Avenue, Richmond, or to Columbian Book Store, 81-83 Whitehall Street, Atlanta, Ga.

---

dear Aunt Melissa even now displaying to those critical, scornful young eyes some worn out dress. For Aunt Melissa, once quite rich, had spent her money so freely, not only on her own, but also on all needy creatures whose wants had appealed to her that now she had come to her seventieth year dependent on the bounty of others.

When at length the bent, wrinkled old woman and the pretty child reentered the library, Mrs. Carrol swept them with a swift glance, but Aunt Melissa's face was illumined with the joy of a generous soul who has been able to bestow on another a coveted gift, and Mary Elizabeth announced gaily:

"Aunt Melissa and I are going to be Cinderella and her godmother—no one is to see her gift to me until I burst upon you in all my splendor, the night of Lollie's 'ball.'"

"Yes, Frances," Aunt Melissa chimed in, happily. "Mary Elizabeth proposed that we should keep it a secret, and I'm sure that I can make the necessary alterations. I don't think you ever saw that silk gown of mine, it—"

"Now, Aunt Melissa!" broke in Mary Elizabeth, holding up a warning finger. "You mustn't even describe my 'fairy godmother' costume."

"But, dearest, I **must** see it," Mrs. Carrol demurred. "It is lovely in dear Aunt Melissa to be willing to take all that trouble, but—"

"I used to be deemed a good needlewoman, and I'd love to dress her all myself," Aunt Melissa said timidly, "but, of course, Frances, if you object—"

"But she doesn't," Mary Elizabeth declared, laying her arm over the bent shoulders. "Papa, do please tell mamma that I may wear Aunt Melissa's silk gown, and that she is not to see it until the night of the party."

"Let the child have her way, Frances—she can't be young but once," Mr. Carrol said.

"You'd say that, George, if Mary Elizabeth wanted to go up in a balloon," Mrs. Carrol replied. "I hope you won't imagine, Aunt Melissa, that I do not appreciate your kindness, but I do think that Mary Elizabeth is far too young to—"

But Mary Elizabeth stopped further objections in a hug, and Mrs. Carrol resigned herself to the arrangement. Three days before the important event, Mrs. Carrol was unexpectedly summoned to the bedside of a friend living in a neighboring town, who was dangerously ill.

The crisis safely over, Mrs. Carrol hurried home, hoping to arrive in time to see her little daughter before she set out for Dr. Martin's, resolving to insist on a change of costume at this eleventh hour, should Aunt Melissa's silk grown prove to be hopelessly out of date. But the only person to greet her when she entered the house was Aunt Melissa, who sat knitting before a bright wood fire.

"O Frances, I'm so sorry you didn't get here sooner!" Aunt Melissa said regretfully. "Mary Elizabeth can't have been gone five minutes. The child looked lovely! I came out in that puce-colored silk the Sunday after I was married. It was imported from Paris, and it fitted Mary Elizabeth almost as if it was made for her. You don't find such silk nowadays as that puce-colored lutestring—without a break after forty-five years, and stiff enough to stand alone."

Mrs. Carrol groaned. The hours dragged with leaden feet as she sat there wondering how her petted child was enduring, for the first time in her life, the mortification of feeling herself unsuitably and badly dressed.

After what seemed a very long time, the sound of voices and laughter announced the return of the daughter of the house, and Mrs. Carrol gave a stifled gasp of dismay as Mary Elizabeth, after greeting her mother with a shriek of delight, threw off her long cloak and whirled gaily about for inspection.

Mrs. Carrol's worst fears were realized, and she looked up at her husband, who had just come in, with accusing eyes. If he had only agreed with her, as he should have done, Mary Elizabeth would have worn one of her own pretty, girlish frocks and would have been her own charming little self instead of this little figure of fun. The child looked as if she had stepped out of an old-fashioned picture book in that ugly, brownish purple silk, thick and stiff enough in very truth, to "stand alone"; its only trimming a prim little collar and cuffs of Brussels lace. Aunt Melissa had made no attempt to modernize it, but had merely fitted it to Mary Elizabeth's childish outlines, and the dim old eyes rested lovingly on this relic of a bride of long ago.

"Mary Elizabeth's prettier than ever I was," she murmured, half to herself, "but all the same I think she looks a little mite as I did that Sunday I came out in it. What do you think of my dress, Frances? Isn't it rich and handsome—and won't it answer for Mary Elizabeth's best gown for a good many years yet?"

"Why, yes—yes, indeed, Aunt Melissa," stammered Mrs. Carrol.

But Mary Elizabeth was not to be deceived as easily as the dear old lady, and with a giggle she said hastily:

"I've had a perfectly lovely time, but I'm so tired I can't wait to talk it over. Good night, dear Aunt Melissa," she went on, stooping to press her fresh young lips to the wrinkled cheek. "I'll tell you all about the party to-morrow. Thank you a thousand times for giving me your puce silk. I shall keep it among my treasures as long as I live."

"George," said Mrs. Carrol when they were alone, "I see it all now. Mary Elizabeth has sacrificed herself for the sake of saving Aunt Melissa's feelings. She must have endured agonies this evening! Her—her face was perfectly angelic when she kissed Aunt Melissa just now—it—it isn't natural for a girl to do such a think. I—I don't think we can hope to k-keep her with us much longer."

"There, there, Frances," Mr. Carrol said soothingly. "I wouldn't worry just because—"

But Mrs. Carrol without waiting for him to complete his sentence swept from the room to see for herself that Mary Elizabeth had not already been taken to a land more worthy of such exalted souls. Aunt Melissa's door was slightly ajar and she paused for a moment to see if the old woman was settled for the night.

"O dear Lord," Aunt Melissa was murmuring as she knelt by her bedside, "I thank Thee for putting into my mind the thought of bringing with me my lutestring on this visit to Nephew George and his family. I thank Thee also for causing Mary Elizabeth to appreciate what a handsome silk it is. For Thou dost know that girls are finiky, and when I showed it to her, I feared, just a moment, that she—didn't."

"O poor Aunt Melissa—poor, poor Mary Elizabeth!" Mrs. Carrol sighed with quivering lips. "Why, in this strange world, must some one always be hurt!"

When she softly opened the door of Mary Elizabeth's room, the child was lying in her little white bed, the moonlight streaming through the muslin curtains on her bright hair.

"Darling, forgive me—I did not understand," Mrs. Carrol said tearfully. "I know now that you wore that gown for poor Aunt Melissa's sake—was—did you have a very bad time, my precious child?"

"Why, no indeed, mother," Mary Elizabeth replied cheerfully. "Of course that poor old gown was a freak, but I hated to hurt Aunt Melissa's feelings. I knew you'd be torn to a frazzle if you saw it, between not wanting me to wear it, and not wanting to tell Aunt Melissa what you thought about it, so I made her keep mum. I fixed it all right. The girls shied at it in the dressing room, but I pretended not to notice. I told them that it came from Paris—it did, you know, though I didn't mention the fact that it crossed the ocean more than forty years ago—and I carried it off so well that the silly things were green with envy. Even Lollie in her new pink silk eyed my 'puce colored' gown wistfully. You can make those girls believe anything if you know how to manage them."

Mrs. Carrol gasped. "But the boys—did they think you were queerly dressed?" she inquired, shocked at her daughter's management of a difficult situation. "Boys are so outspoken, so blunt—I hope—"

"Oh, the boys in this town don't take much notice of a girl's clothes," Mary Elizabeth responded carelessly.

"But the young collegian—the stranger?" Mrs. Carrol ventured doubtfully. "There's no creature on earth as critical as a college freshman."

A dimple appeared in Mary Elizabeth's cheek.

"He said I looked as if I had stepped out of an old painting," she said demurely. "It sounds terribly conceited—I wouldn't tell anyone but you, mamma—but I really don't think he even saw any of the other girls."

"Dear me!" Mrs. Carrol said helplessly.

Mr. Carrol pounded the table delightedly when his wife told him the story of the evening.

"I knew Mary Elizabeth would come out on top—she always does. 'Where Macgregor sits is always the head of the table,'" he exulted. "And I told you, too, Frances, that she's no angel in danger of immediate translation—she's just a plain girl."

(To Be Continued.)

Don't waste any time expressing approval of the ten commandments. They have had all the endorsements they need, and to obey them is better than to praise them.—Epworth Herald.

For the Southern Churchman.

Little Boy Blue.

Cassie Moncure Lyne.

1.

Little boy, are you blue—going back to school?
Got your slate and 'rithmetic and a twelve-inch rule?
Sweet holiday is over now that September's come,
Gone are all the blackberries, melons and fun.

2.

Is your lunch-bag ready for the cookies good?
Didn't want to come back—mama said, "He should,"
What's the fun in adding figures in a row,
When he knows exactly where ripe chestnuts grow.

3.

Tired of education and teachers and books,
Rather be an Injin and fish in the brooks,
Rather be the ice-man than an old president,
Wouldn't never go to school if he wasn't sent.

Idleness or Industry.

"I think doing dishes is the greasiest, meanest work in the world," said Mabel, while a great tear ran down her cheek and splashed off into the dishpan. "Here Anna Richards and I had planned to have the finest time, and now it will be school time before these poky old dishes are done!"

"That's nothing to what I have to do," said Robert from the doorway—"feed chickens and pick beans and run all manner of errands from morning until night. There's just no end to my work," and he heaved a self-pitying sigh.

"And I has to go to the pump 'steen times," said little Benny, "'ist when I wants to play."

"It's a shame we all have to work so hard," said Mabel. "Going to school is enough, and I don't think it's fair to make us work like this."

"I don't either," said Robert stoutly.

"And I don't neizer," said Benny.

"Come here a minute, children," called mamma from the other room, and her voice had a tone of pain in it that somehow made them all ashamed of themselves. "I am sorry indeed to have you speak like that about the little tasks I have asked you to do to help me. But since that is the way you feel, you make take off your apron, Mabel, and you may all go out to play and leave the work for me."

Wasn't it strange that when they were given the playtime they thought they wanted so badly nothing seemed to be any fun? Robert tossed his ball aimlessly and looked back remorsefully at the hungry chickens; Benny sat on the back steps swinging his fat legs disconsolately; while Mabel found her chum, Anna Richards, doing up her breakfast dishes and singing away so merrily that Mabel crept guiltily away without even mentioning the fun they had planned.

The school bell rang at last, and, greatly relieved, Robert and Mabel started briskly off, leaving little Benny alone.

"I'll do an' dit mamma nice, cool drint," he said to himself, forgetting for the moment what his mother had said; and, bursting into the kitchen, where she was still at work on the dishes, he said: "Mamma, don't you want a nice, fresh drint?"

"Yes, indeed; but I couldn't let you get it for me," said mamma, laying down her bowl. "So I must go myself." And, taking up her bucket, she went into the yard.

Now, it had really been Benny's delight to do this little errand—how great a delight he had never realized before—and it was a very sober little boy who looked up into mamma's face when she came back.

At noon, as the children were playing jackstones on the front porch, mamma came out with the market basket in her hand. "I forgot until just now," she said, "that we need a few things from the grocery. You can tell papa where I am, and that I am sorry to make dinner so late."

Robert half rose to his feet, then a quick flush overspread his face, and he promptly sat down again.

That evening mamma came into the library, where the children sat a full hour later than usual. "I am sorry I cannot tell you a story to-night," she said, "but the chickens had to be tended to and the kitchen work to be done, and now I can only hear your lessons before bedtime."

The children sat in silence for a moment; then Mabel threw open her speller with a loud thud and ran and threw her arms about her mother's neck. "You look too tired to do anything, dear little mother," she said. "Take us back, do take us back, and let us work for you. Honestly and truly we want to!"

"I never felt so mean in my life," said Robert, flushing at the very thought, "as when I saw you leave your dinner work and start off to the grocery with a big, lazy boy sitting right on the porch."

"And me wants to dit you tool drints—yes, me does," said little Benny, the tears flashing into his brown eyes.

Mamma held out her arms and gathered all three children into a loving embrace. "I know you want to help me, children," she said, "and, of course, you shall. But I wanted to show you for one day how it would be if one person did all the work and the rest had all the play. God has given us all some good, wholesome tasks that really make us better and stronger and happier for doing them, though sometimes they do seem a little hard; and when one of us neglects his share, it is sure to make the burden fall too heavily on some one else. You will not forget that, will you?"

"I should say we won't," said Robert.—The King's Builders.

The "Awkward Laddie."

Many years ago an awkward lad of eighteen years, stout and freckle-faced, dressed in a ragged waistcoat and short breeches without stockings or shoes, rapped one evening at the door of an humble cottage, the home of a village schoolmaster in northern England.

When that person appeared the boy said, very modestly: "I would like to attend your evening school, sir."

"And what do you wish to study?" asked the teacher, roughly.

"I want to learn to read and write, sir," answered the lad.

The schoolmaster glanced at the boy's homely face and rough clothes scornfully, and said: "Very well, you may attend, but a barelegged laddie like you would better be doing something else than learning his letters." Then he closed the door in the lad's face.

This boy was the son of the fireman of a pumping engine in a Northumberland coal mine, and was born one hundred and thirty-five years ago—on June 9, 1781, to be exact. His birthplace was a hovel, with a clay floor, mud walls and bare rafters. When he was five years old he began to work for his living by herding cows in the daytime, and barring up the gates at night. As he grew older he was set to picking stones from the coal, and after that to driving a horse which drew coal from the pit. He went half-fed and half-clothed.

When he called at the schoolhouse he was plugman of a pumping engine, and though he knew nothing of reading or writing, he had studied the engine until he had a complete knowledge of the machine. He was able to take it apart and make any ordinary repairs.

Not discouraged by the advice given him by the schoolmaster, he made application and attended the evening school. At the end of about two years he had learned all this school could teach him. He conceived the plan of constructing a steam engine. It took him a long time, but at the age of forty he had made several engines, and was known as a successful and energetic engineer, and was called upon to build long and difficult lines of railroad.

But his locomotives were too slow; he wanted them to run more rapidly. He proposed to build one which would run at the rate of twelve miles an hour! Everybody laughed at him. Some thought he was crazy. One gentleman, who considered himself very wise, said to him: "Suppose you do invent an engine capable of running nine or ten miles an hour, and suppose, while it is running, a cow should stray upon the track. Will not that be a very awkward circumstance?" "I should think it might be very awkward—for the cow," he answered.

Well, he succeeded in making his locomotive, and at a trial which took place near Liverpool it attained to the unprecedented speed of fourteen miles an hour! By making certain improvements this same engine, the "Rocket," was made to go at the speed of thirty miles an hour. People laughed no longer, but admired.

He was invited as a consulting engineer to foreign countries, and wealth flowed in upon him. Philosophers sought his friendship, and his king offered him knighthood, but he preferred to remain plain George Stephenson. That is the name of this "awkward laddie," who became the inventor of the locomotive.—Selected.

Busy as Bees.

Betty's watering the pinks,
Arthur's pulling weeds;
Laura by the arbor stoops,
Sowing foxglove seeds;
Tommy's in among the phlox,
Raking carefully—
Every child is hard at work—
Busy as a bee!

Stout old Yellow-Belt, the bee,
Visits every bed;
Glances at the gardeners,
Shakes his dusty head;
Zigzags homeward with his sack
Full of honey piled,
Thinking proudly, "Why, I've been
Busy as a child!"

—Selected.

Each of us is a new species in the spiritual universe.

What the Children Learned.

"I don't want to wear my rubbers!" Ethel grumbled.

"Why-ee!" said grandpa. "The duck puts its little red rubbers on when it walks in the soft, cold mud."

"I don't want to practice my music!" complained May.

"Why-ee!" said grandpa. "The locust has worked hard at the scales ever since it was old enough to know how. Now it can sing from low z to high z and back again without an uneven note."

"I don't want to stop to wash my hands," said Ned.

"Why-ee!" said grandpa. "The ant stops and cleans up whenever it gets soiled. Its feet are covered with hairs that make them a good brush, and it lets not a bit of dust stay on its body."

"I don't want to help in the garden!" and Ray pouted.

"Why-ee!" said grandpa. "The worm helps Tom every day, for as it crawls along, it turns the bit of dirt over and over with the queer little hooks on its body, and that keeps the ground nice and soft."

"I don't want to fill the woodbox full of wood," declared Ted.

"Why-ee!" said grandpa. "The bumblebee goes steadily from one blossom to another, and never stops until its honey bags are quite full of honey."

"I don't want to take this note to the village," said Jack.

"Why-ee!" said grandpa. "The pigeon carries messages for a long, long way; they are tied beneath its strong wings."

And what do you suppose those little children did?

They sat right down beside the lilac bush, and promised each other that they would not grumble any more; they were so much ashamed to find that the duck and the locust, the ant and the worm, the bumblebee and the pigeon were all better natured than they.—Gertrude W. Fielder, in the Youth's Companion.

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become **chronic**, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 64 F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....

A Game of Guessing.

The oak tree gave a party
(At least, so I have heard);
She sent her invitations
By Master Dickey Bird.

The first one who accepted
Was dainty Mistress—
The fairest, sweetest flower
That in the garden grows.

The next one was the—
With pretty, golden eye,
And if you are not lazy
To guess her name you'll try.

In charming dress of yellow
Came Mistress ——,
Her name, pray can you tell me?
Come, do not give it up.

The pretty, gentle ——,
Looked half inclined to cry.
'Twas really rather silly,
She was so very shy.

The flowers that came were many,
All very smartly dressed;
If you have guessed the others
We'll never mind the rest.

Horses and Tempers.

This should really be called two stories instead of a story and a talk, though the "talk" was given by the grandfather who figures in the first story. It came about in this way:

When Freddie's father died he and his mother went to live with his father's father, who, of course, was Freddie's grandfather. Now grandfather's farm was famous for the fine horses which were raised there, and the day after Freddie's arrival grandfather took him and his mother out to see a little colt which was just one week old.

"I'm going to give this baby to you, my boy," said grandfather, patting the colt's nose. "John will help you train it; and when it is old enough to ride, you can have great times with it. This is the finest colt we've had for a long time, and that is saying a good deal."

"I'm afraid to let Fred have one of your colts, father," said Mrs. May, "for all your stock is so high-spirited and hard to control. It may some time run away with Fred, throw him off, and injure or perhaps kill him."

"My horses are high-spirited," said grandfather with pride. "I wouldn't give a copper for a horse that wasn't. But we take them when they are young. We guide them and train them and control them. We are always the masters, not they. Thus they serve us. It's like this, Fred, my boy," he went on as they turned away. "A horse without spirit is no good. Neither is a boy. I like a boy who has temper."

Fred's mother looked up quickly at grandfather. Fred's temper was high, and Mrs. May was not only surprised, but distressed to hear his grandfather appear to encourage him.

But grandfather went on: "A boy who has enough spirit to 'get mad' at things is the one generally who does things in this world. A poor, spiritless fellow, whose mind hangs limp, will never oppose anything, no matter how great an evil might be committed. It is only the men of spirit who rise up to oppose things that they think are wrong. But," he went on impressively, "spirit is only good when it is under control. A fine, high-spirited horse would carry a man swiftly and speedily on his way, but not if the animal should take the bit between its teeth and refuse to be guided. So a boy must control his own temper, or spirit, just as John will teach you to guide and control yonder colt. The boy must always be master of his spirit. He must never let his spirit master him. And the way to be master is never to yield one whit to the temper when it is bad, and always to encourage it when it is good. Every time a boy refuses to yield he strengthens his own control that much."

By this time they had reached the house, and Fred sat down on the porch steps, while grandfather seated himself in his big armchair. "What I said about tempers, Fred," he said, "reminds me of what I heard yesterday. My neighbor has come from Washington. He told me of a prominent man who has had to return to his home. Just before he left, a man whom he had abused and berated met him and courteously asked to speak with him on a business matter. But the ill-tempered man growled out, 'Well, what do you want with me?' 'I'll tell you what I want,' said the second man, abandoning his business proposition. 'I want to tell you why you have failed. You came here with a great reputation and chances that come to men but seldom in life. But you have failed. Why? All because of your miserable temper. That temper of yours has been your undoing.' And he turned away. But the other man ran after him and took him by the arm. 'All you say is true,' he said. 'I have never controlled my fearful temper, and it has now been my undoing. And he sadly turned away.'"

Grandfather got up to go into the house. "He's a fine colt, Fred," he said, "but be sure you ride him. Never let him ride you."—The Presbyterian.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Jan.

Would you like to know where little Jan lives?

Where would you guess? Australia? Maybe Canada, or California, or Mexico, or China, or England? No, in none of these places.

Jan lives in a far-away country called Holland; and the people who live there are called Dutch people. That is quite different from German people, you know.

Little Jan's home is not far from a city called Rotterdam. It is on a tiny farm where there are more red and yellow tulips in the garden than you ever saw, I am sure.

I suppose you are going to ask me if there is a blue windmill there too, like the ones you see on Delft-ware teacups and cracker-jars. Yes, there truly is, only it isn't blue, it's brown. And there is a river, and a herd of the most beautiful cows you can imagine.

Shall I tell you how these cows look? Why, they are all a glossy black, except that right around their middles is a broad belt of pure white. Every

(Continued on page 22.)

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

CHRISTMAS PRESENTS.

Table mats and centerpieces for sale. Sample mat, 25 cents. Mrs. T. C. P., Clifford, Va

PARISH DESIRED.

Wanted a parish or mission in South by a married priest; good reader and preacher; aged forty-six; recommended by two Bishops and two vestries; small salary sufficient; a plain Prayer Book Churchman. Address Box 178, Chesterfield, Ill.

POSITIONS WANTED.

PARTIES SEPARATED FROM EDUCATIONAL advantages can have the services of an experienced teacher; care taken with younger pupils as well as otherwise. English, Music, Languages. Address 1114 Eleventh Street, Washington, D. C.

WELL EDUCATED TEACHER, EXperienced, of good family, will teach English branches in family. Terms very moderate. Address 14-A, Southern Churchman.

WANTED BY A WOMAN OF REFINEment a position as managing housekeeper or companion. Address 190, care Southern Churchman.

LADY OF REFINEMENT DESIRES position as nurse-companion to an invalid or assistant linen mistress in hotel or institution of some kind. Fifteen years' experience in private nursing and hospital work. Address Miss E. M. Stith, Gladys, Va.

A LADY OF REFINEMENT WANTS position as housekeeper or nurse and companion to invalid; experienced in both. Address Mrs. Lucy Minor Barrett, 122 Federal Street, Lynchburg, Va.

A YOUNG LADY AGED TWENTY-SIX years wants position as companion or to take charge of a house or children. Has had experience. Highest references. Address 192, Southern Churchman.

BY GRADUATE NURSE POSITION AS nurse-companion to adult, or care of invalid or delicate child. Address 191, care Southern Churchman.

HELP WANTED.

WANTED A HOUSEKEEPER BY GENtleman with family consisting of two half grown sons, also a son and his wife, just outside of a city. Must be qualified to keep a well appointed house, to control servants. Must have a practical knowledge of fancy cooking, and must be energetic. Address 188, Southern Churchman.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

ACKNOWLEDGMENTS.

Please acknowledge the following contributions to the Education Society in Virginia during September:

Grace, Walker's parish	$ 7.07
Grace, New Market, Md.,	3.68
St. Stephen's, Port Norfolk	2.06
St. James, Ashland	10.00
	$22.81

P. P. PHILLIPS,
Secretary.

Alexandria, Va., October 1, 1915.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Calomb: Died at his residence, Park House, St. James Parish, Louisiana, Monday, September 20, 1915, aged fifty-three years six months, BROOKS AMEDEE CALOMB, a man of uncommon attainments, a profound thinker, ready counsellor, fine scholar and physician. Cut off in the prime of life and zenith of usefulness, his loss will be keenly felt by the entire community.

A LOVING ADMIRER.

In Memoriam.

MARY GIBSON RAHM.

Died July 16, 1915.

At the first meeting of the Sunday-school teachers of Grace Episcopal church for the session 1915-16, it was unanimously resolved to place on the records of this Sunday-school some expression of their esteem for Mary Gibson Rahm. She was identified with the life of Grace church Sunday-school from early girlhood, as pupil, teacher and later as head of the Primary Department, where her energy and generosity and love for little children blossomed into abundant service for the Master. Her life, full of compassion and sympathy, was like a beautiful river laden with things pleasant to the eye, refreshing to the spirit, comforting to the body, enriching all who touched its banks; emptying itself at last into the ocean of eternal love. This tribute is offered by loving hearts to one who literally yielded herself a living sacrifice for others.

MR. HUGH M. NELSON.

Mr. Hugh Mortimer Nelson, one of the most widely known and beloved citizens of Clarke County, died at his home, "Long Branch," near Millwood Saturday, September 18th, following an extended illness. He was in his sixty-eighth year.

He was descended from a long line of notable ancestors, and was the son of Major Hugh M. Nelson, twelfth child of Francis Nelson, of "Mont Air," Hanover County, and Lucy Page, his wife. Born at "Mont Air" on October 20, 1811, he removed to Clarke County and married Adelaide Holker, daughter of Hon. John Holker, of "Springsberry," formerly of Boston, Mass. Major Nelson first entered the army as captain of Company D, Sixth Virginia Cavalry, and was afterward aide-de-camp to Major-General Ewell. He died of typhoid fever in Albemarle County August 6, 1862, and General Ewell wrote of his death that it was "an official and social loss."

Mr. Hugh M. Nelson had for forty years been one of the leading members of the Cunningham parish as vestryman and was a devoted member and worker.

His hospitality and open-handed generosity was a heritage from many good men and women who had gone before, and it was without display.

His friends loved him because of his greatness of heart and warmth of character.

He leaves his widow, who is a daughter of the late Rev. Washington Nelson; one daughter, Mrs. Prescott Huidekoper, of Romney, W. Va., and one son, Mr. Hugh M. Nelson, Jr.

Funeral services, which were largely attended, were held from Christ church, at Millwood, Tuesday morning at 11 o'clock, conducted by Rev. J. M. Robeson. The remains were interred in the family plot at the old chapel.

THE REV. MARTIN JOHNSON.

At a called meeting of the vestry of St. John's church, Columbia, Va., the following resolutions were passed:

Whereas, it has pleased Almighty God to take unto Himself our beloved former rector, the Rev. Martin Johnson, of Powhatan County, be it

Resolved, That in the death of Mr. Johnson we have lost one who was very dear to the hearts of all the members of our Church. He was a man of uncommon personal magnetism, of tenderest sympathy, and of devout piety; so that many of all communions, on both sides of the James River, were drawn very closely to him. He will always be remembered with affection by the poeple of Columbia, and especially by the members of St. John's church, where he labored so faithfully as rector for eighteen years.

Resolved, That these resolutions be incorporated in our minutes; that a copy be sent to the bereaved family, and that they be published in the Southern Churchman.

G. P. HODGSON, Secretary Pro Tem.
AMBLER M. BLACKFORD, Rector.

Still Rejoicing.

Said an aged pastor: At one time I had in my parish a very wealthy man who was also a godly man, giving liberally of his abundance to every worthy cause to which his attention was called and rejoicing continually in the Lord's goodness.

Through no fault of his own reverses came to him. He lost his property, and after paying every obligation obtained employment as bookkeeper in the large mercantile establishment of which he had been the head. Still he was as regular as ever at church and at the prayer meeting spoke just as cheerfully and hopefully, and, aside from the fact that he was not able to give as largely as heretofore, there was no change whatever to be noticed in him.

"How is it that you keep up so remarkably?" I said to him one day. "We all feared that you would be melancholy and despondent, but you are even more sunshiny and brighter in your demeanor than you were before your reverses."

"And why not?" he replied cheerfully. "When I was rich and could have everything that heart could desire, that money could buy, I enjoyed the Lord in all things. Now that I have simply what I earn from day to day, I enjoy all things in the Lord. I have the conscious assurance that I have more reason than ever before to rejoice, for the Lord has kept me and has allowed His glorious love to pour into my soul in prosperity in such abundance that there has been no place for pride to lurk, and through the changes to which I have been subjected there has been no desire to chide or censure, and now the same Holy Spirit, the Blessed Comforter, is still with me in adversity; so what have I to do but praise and glorify His name from day to day."—Christian Intelligencer.

Church Going.

The men who need public and social worship will never, as a rule, seek it unless the men who think they do not need it set the example, and join in it. There is, in my judgment, no more commanding public duty than attendance at church on Sunday. The greater the man's influence, the more sufficient he may be to himself, the greater and more imperative the duty. I do not believe there ever was a man who attended church constantly through life, or who brought his children to church in their youth, or who was taken by his parents to church in his own youth, who ever regretted it as he looked back.—Senator George F. Hoar.

"Each Sunday, I come home feeling that the hour is well spent when the deeper things are presented to a man that he may think about them. The truth of the business is that the hope of the country is in the men who have in them a sense of obligation to a higher power that gives them a feeling of responsibility and of altruism, and an absence of self-regard; for these are the qualities that lead us to call them religious men."—President Taft.

Personal Notes

The many friends of Bishop Codman, of Maine, will be grieved to learn that he was operated on in Boston October 4th and is very ill.

The Rev. Robert E. L. Strider, missionary, in charge of missions at Keyser, in Mineral County, and Davis, in Tucker County, West Virginia, has been called to the rectorship of St. Matthew's church, Wheeling.

The Rev. Albert New, M. A., who has been rector of Weldon, N. C., since April, 1912, has resigned that charge and accepted the call to Grace church, Waynesville, North Carolina, and will be in charge of the adjoining missions at Micadale, Balsam, Sylva and Cullowhee. Mr. New's postal address will be Waynesville, North Carolina.

The Rev. Frank E. Wilson, rector of St. Andrew's church, Chicago, has accepted a call to St. Augustine's church, Wilmette, Illinois, and expects to assume charge on November 1st.

The address of the Rev. J. M. Robeson is changed from Millwood, Virginia, to Goldsboro, North Carolina.

The Rev. G. D. Christian has left for Alaska, and will make his headquarters at Juneau.

The Rev. J. H. Boosey entered upon his duties as rector of St. Paul's church, Meridian, Mississippi, on September 1st, and may be addressed at 1120 Twenty-third street, Meridian.

Bishop and Mrs. Page, of Spokane, are on a visit East, and will go to Chicago, Pittsburg, New York, Boston and Philadelphia.

The address of the Rev. E. R. Sweetland is changed from Barrington, Rhode Island, to 121 Sycamore Street, Providence, Rhode Island.

On October 1st, the Rev. Richard R. Upjohn entered upon his duties as vicar of Zion chapel, Hastings-on-Hudson, New York, and should be addressed accordingly.

The address of the Rev. J. D. Gibson is changed from Berkeley, Norfolk, Virginia, to 821 Old Lancaster Road, Bryn Mawr, Pennsylvania.

Pending the election of a new rector to succeed Bishop Fiske, the Rev. D. P. Allison will be in charge of St. Michael and All Angels, Baltimore, Maryland.

The Rev. Harold Arrowsmith began his new duties as assistant minister of St. Andrew's church, Baltimore, Maryland, on October 3rd.

After a short sojourn at the University of Chicago, the Rev. H. D. Martin, rector of Trinity church, Danville, Kentucky, has resumed his work.

The Rev. C. B. Mitchell, rector of Christ church, Clarksburg, West Virginia, has been called to the Church of the Prince of Peace, Baltimore, Maryland.

After spending several months in the mountains of Virginia for his health, the Rev. W. H. H. Powers, D. D., rector of Trinity church, Towson, Marvland, has taken up active work again.

Ordinations.

In St. Luke's church, Manila, Philippine Islands, Loreto Serapion was ordained deacon by Bishop Brent. The very Rev. C. W. Clash, dean of the Cathedral, presented Mr. Serapion, and the sermon was preached by the Rev. R. B. Ogilby, of Baguio School. Mr. Serapion was prepared for holy orders in the seminary in Havana, Cuba, under Bishop Knight, and afterwards spent a year at the University of the South. He has been assigned to St. Luke's church, Manila.

Deaths.

The Rev. Rob Roy Converse, D. D., D. C. L., LL. D., rector of St. Luke's church, Rochester, New York, died on Monday, September 20th.

Dr. Converse was born in Cincinnati, Ohio, November 16, 1844. He was graduated from Washington and Jefferson College in 1867, and in 1879 was or-

(Continued on page 24.)

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.



I chatter, chatter, as I flow,
To join the brimming river;
For men may come and men may go,
But I go on forever.

Drink Coca-Cola

The Standard Beverage

Imitations of COCA-COLA come and go—none last more than a few seasons. This has been going on for 29 years—yet COCA-COLA, unchanged in name or self, keeps its old friends and makes new ones.

Demand the genuine by the full name that has inspired so many imitations.

THE COCA-COLA CO.
ATLANTA, GA.

Whenever you see an Arrow, think of Coca-Cola



Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Jan.

(Continued from page 19.)

one of them is just the same; and if you were to place them all in a long line, they would look very much like a huge striped stocking.

Sometimes Jan goes into the city, where everyone house-cleans all the forenoon, with their rugs and things out on the sidewalk in front. Of course this makes the rugs and things very clean, but it does not make one happy to have to walk out in the street.

Jan likes to make whistles for himself out of the little green twigs,, much as you do when you are out in the country in the spring-time. And often he tries to make music on the little whistles, as you see him trying to do in the picture.—The Shepherd's Arms.

THE SOUTHERN SR SERVES THE SOUTH

Cheap Round Trip Tickets Account Virginia Fair.

Southern Railway announces the sale of cheap round trip tickets on account of the following State and County Fairs held in the State of Virginia:

Virginia State Fair, Richmond, Va., October 11-16, 1915. Tickets on sale October 8-16, inclusive, 1915; final limit, October 18, 1915.

Agricultural and Industrial Fair, Danville, Va., October 5-8, 1915. Tickets on sale October 3-8, inclusive, 1915; final limit October 10, 1915.

Halifax County Fair, South Boston, Va., October 19-22, 1915. Tickets on sale October 17-22, inclusive, 1915; final limit October 24, 1915.

Mecklenburg County Fair, Chase City, Va., October 5-8, 1915. Tickets on sale October 3-8, inclusive, 1915; final limit October 10, 1915.

For further information confer with nearest Southern Railway Ticket Agent.

H. L. BISHOP,
Div. Pass. Agt., Richmond, Va.

More Abundantly.

Christianity is the one religion which proffers to save a man without eliminating, mutilating, or starving some part of his essential nature. Christianity saves men wholly. Buddha called upon men to realize their nothingness; Jesus helped men to become all that it was possible for them to become. Buddha said that life was evil and promised men a heaven of unending sleep. Jesus said that life was good and promised men a heaven of unending growth. Epictetus bade men to suppress their emotions and urged them to deny gratification to their feelings. Jesus aided men to deepen and to strengthen and to direct their emotions. Christianity is not a repressive religion; it enables men to express themselves fully and finely. Christianity does not impoverish life; it enriches it. Christianity does not narrow life; it expands and enlarges it. Men become not less but more their real selves as they become disciples of Jesus. A petty, starved nature is not that of a Christian. An emasculated, anaemic life is not a Christian life. Christ imparts both vitality and virility. He awakens undreamed of depths of vitality in our being. He thrills our weakness into strength. He makes our personalities deep and rich. He imparts to us life and life evermore abundantly. A thoroughgoing Christian should have a healthier body, a stronger reason, a kinder heart, a firmer will, and a richer imagination than his fellows. Being a Christian means being increasingly broad-minded and large-hearted and deep-spirited. It means being an exuberant son of God.—W. T. McElveen, in the Advance.

Have fathers ever stopped to reflect that they are the images or models through whom God seeks to make clear the mystery of His love and tender care? He tells us that He is our Father; that "like as a father pitieth his children so the Lord pitieth them that fear Him." What is the conception of God we fathers are giving our children, that a God so burdened, preoccupied and busy that He has no time for the problems and cares, the anxieties, fears and wishes of His children; or a father who will give way gladly and instantly to the plea of his child, and seems to have time and interest for nothing else? Yes, we are shaping and making our children's faith in God. Let every father ask himself this question: What kind of a world would this be if every father were just like me?—Lutheran Church Visitor.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8 40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P M. Main St. Sta.
*12 01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Bunce Art Glass Co.
ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Correct Engraving and Fine Stationery
The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.
LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 68
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

R. Geissler, Inc.
56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Church Embroideries
Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.
English Silk Stoles, plain.....$3.00
" " " simple crosses embroidered.. 4.00
" " " elaborate crosses..... 5.00
" " " hand embroidered, $8.00 upward
"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.


Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew
Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.


GRANITE AND MARBLE MEMORIALS
Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.


Church Furnishings
Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.


CHURCH VESTMENTS
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Meditations

When a man sees God, he sees everything else differently.—Selected.

A stay-at-home Christianity is no Christianity at all.—J. R. Stevenson.

Prejudice, more than anything else, robs life of its educational value.—Van Dyke.

A little natural science estranges from religion, much natural science leads back to religion.—Neuber.

God never disturbs the joy of His children but to prepare them for one more certain and durable.—Manzoni.

The grief of little men is shallow, but the grief of great men is deep. How deep, then, must be the grief of God over His erring children!

He who stoops to wear the yoke of law becomes the child of liberty, while he who will be free from God's law wears a ball and chain through all his years.—Exchange.

Our Christian joy is a riddle often to ourselves. We cannot grasp the fulness of the meaning of things, and yet the little that we see changes the night into nooday.—Exchange.

The only field is the world. And the Great Commission is the only commission. If these are the organizing principles of one's life, he can carry them out in any position.—Selected.

The Church of to-day should beware of depending on other things than Christ. She has frequently sought to improve upon His methods and add to His message. And she has failed just in proportion to the extent of her deviation from Him.—Christian Observer.

Never before on this planet was there such talk of human brotherhood as in the past fifty years. Never before were so many men doing their utmost to deny it by their acts. That is not because Christ has failed, but because men have thought to fashion the brotherhood outside of and apart from Him.—Huntington.

Every piece of work which is not as good as you can make it, which you have palmed off imperfect, meagerly thought, niggardly in execution, upon mankind, who is your paymaster on parole and in a sense your pupil—every hasty or slovenly or untrue performance should rise up against you in the court of your own heart and condemn you for a thief.—Robert Louis Stevenson.

Through all the horror of a world at war,
We look above, and this is still our trust,
The Lord Jehovah reigns, and He is love,
The Lord Jehovah reigns, and He is just.
—Margaret H. Barnett.

The term Christian, in its origin, was synonymous with disciple of Christ; and a disciple was one who trusted, loved and obeyed Jesus Christ as God and Saviour. This is the true and historic meaning of the word Christian. When a modern man, then, claims to be a Christian, and refuses to worship Christ as his God, he is a subject of mental doubleness.

It is not prayer that is illogical; it is not prayer that is disruptive; it is not prayer that cuts across the orderly workings of God; it is the want of prayer that is disruptive and that distorts these plans. Years and years ago, when God outlined the development of human history, He arranged the place the force of prayer should play in the world. I believe in prayer as the great force in life.—R. E. Speer.

At first sight there seems an inconsistency between an exhortation to struggle and our Lord's promise of peace. I take it, however, that peace of mind is a phrase that may properly be used to describe the state of the man who is consistently struggling toward a definite goal. It is singleness of aim and motive that brings peace. "This one thing I do," said St. Paul. The peace of God stood guard over his heart and mind, but the one thing he did was to struggle like a runner toward the finish line.—George W. Pepper.

No one ought to graduate from a Christian college without a fair knowledge of the Bible as a whole, a thorough mastery of selected books, a method of study that can be followed for the rest of one's life, and the ability to teach the Bible interestingly and profitably to others. There is as much mental discipline in thorough Bible study as in the mastery of any other text book, and no other book can begin to furnish the moral and spiritual illumination and inspiration that the Bible contains.—J. Campbell White.

It is the faith that can stand apparently alone and in the dark, the faith that can keep its post in the face of deadly peril until God gives permission to leave it, the faith that can suffer apparent desertion or bear the rod without knowing why and yet without complaint, the faith that can surrender the choicest treasure without asking why it is taken, this is the kind of faith that makes heroes and heroines and keeps adding to that glorious roll of the saints of old begun in the eleventh chapter of Hebrews. But such a faith is seldom or never developed save by trial and by a long and painful discipline.—Lutheran Church Work.

PERSONAL NOTES.
(Continued from page 21)

dained priest by Bishop John Williams, of Connecticut. He was rector of St. John's church, Waterbury, Conn., from 1879 to 1883, when he became rector of Christ church, Corning, N. Y. After serving as rector of Christ church for five years, he was chaplain and professor of psychology at Hobart College until 1897, when he became rector of St. Luke's church, Rochester, where he served faithfully for the past eighteen years.

The funeral service, which was held from St. Luke's church on Wednesday afternoon, was conducted by the Bishop of the diocese, assisted by the Rev. Edward P. Hart, of St. Mark's; the Rev. W. A. R. Goodwin, D. D., of St. Paul's, and the Rev. Harry Idle, assistant at St. Luke's. Twenty other clergymen of the diocese were in the procession, vested.

The Light of Faith Amid the Darkness of Sin.

The "Academic Feld Post," the organ of the German Christian students, gives the experience of one of these Christian students after a French machine gun had torn his coat from his back and had wounded him in the stomach and lungs. He was carried to the hospital, and he believed himself dying. The following is his account of his experience:

"That the end of a Christian is blessed, I myself experienced when after the third wounding the surgeon attending me, on my question as to whether I should live, pressed my hand without speaking and shrugged his shoulders. When after that my senses slowly vanished, I believed that my end had come. If my real death is to be so, it will be a blessed one indeed. I remember now that tears came when I thought of my parents, but that this painful feeling soon gave way to one of delight. I tried to pray, but could not collect my thoughts. I only saw pictures passing by my soul, and felt myself infinitely happy. I can hardly express it. My only desire was to make those who were looking at me so anxiously feel how blessed my state was. I did not think of myself as passing away, but only as awakening. That is death. We need therefore have no fear of it. Then I came into the hands of a fine surgeon, and was soon recovering. Lieutenant D——, one of the officers in our Metz Bible course, visited me every other day. I also fell in with Ensign Sch———. We soon realized that we were brethren in faith, and had together unforgettable hours with the Lord."

To those who are inclined to believe that all the Germans are simply heathen, greedy for blood, this testimony must convince them of their error. It shows a deep Christian and profoundly spiritual character. The same may be said of many of the British soldiers. A friend writes from England, saying that the camps have become prayer meetings, and that the old theology, salvation by the blood of Christ, is everywhere taught and believed with warmth and readiness. If these Christian men were in control, the war would soon cease. If they had been in control, the war would never have been begun. The Christian people in Germany and England had fallen asleep, and heathenism took the lead in teaching and practice. The Christians are in this war simply because circumstances over which they have no control force them to the defense of their country. The situation of these young Christian heroes, in which they are pitted against each other, is part of the awful results of a Church compromising the truth and conforming it unto the thought of the age.

The opportunities to make life count are surely as great to-day as they ever were in any day of the world's history. There are splendid things that need doing, as many of them as the world ever saw before, at one time, and there is the same old danger that they be left undone unless you or I or some other man with his eyes open and courage in his soul undertakes to do them. There are lofty ideals that need lifting up and glorifying and exemplifying in the face of a world that tends to get unsympathetic and selfish and sordid. There are gospels of righteousness and justice and kindliness that need preaching with word of mouth, but most of all with the stronger and more effective word of example. There are entrenched wrongs that need overthrowing, great causes that are crying out for fearless champions. The opportunities for making life count splendidly are indeed simply unnumbered. And what a pity it would be if, in the face of all that, we should dawdle it away and do nothing.—Ex.

The only way to be patient, to be calm, to be ready for all effort and all endurance, is to hold in the soul the thought of the great truths of God, greater than any passing event or crisis. To live thus in the presence of eternal laws and lofty ideals is to have power to conquer.—New Guide.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Money to Loan
...ON...
Virginia Farm Land
Write for application blank.
The American National Bank,
of Richmond, Va.

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., OCTOBER 16, 1915 No. 42

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✣ Church ✣
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.



FOR WOMEN. Four years' course leads to A. B. degree. Strong Music and Art Departments. THE ACADEMY offers preparatory and general courses. Modern equipment, capacity for 300 students, estate of 3,000 acres in Piedmont section on main line of Southern R. R. Address Secretary, Sweet Briar, Va.

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

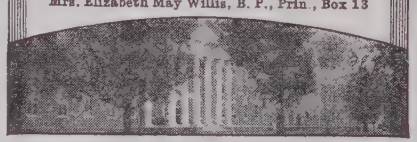
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

CHATHAM Episcopal Institute

For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector

Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.

Mrs. Elizabeth May Willis, B. P., Prin., Box 13



The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

National Cathedral School for Girls.

Fireproof building in Cathedral Close of 40 acres 100 resident pupils. College certificate privilege Music, Art, Advanced and Special Courses.

THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,

Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.

REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.

What Shall They Preach?

The Bishop Coadjutor of Montana, the Rt. Rev. W. F. Faber, D. D., has issued a pastoral letter to the clergy of his diocese in regard to the Nation-Wide Preaching Mission, urging their participation in the mission, though it be each man in his own parish. He has wise words to say concerning the kind of preaching which should be had.

"This simultaneous Nation-Wide Preaching Mission is to have for its sole purpose and aim the salvation of men. Salvation, no doubt, involves many things; and yet at last it means just one single thing. Not some emotional experience, nor yet some intellectual conviction, followed by a public profession; nor, valid Sacraments received and membership in the Church; not any nor all of these, while that single thing is lacking. It means the heart and the life given to God, under the direction and rule of His Spirit. "If any man have not the Spirit of Christ, he is none of His."

And it may well be that we most of us need this correction of our perspective as preachers. There are many things which are interesting, and in their way profitable, too, and edifying, about which we preach; but there is one thing which is needful, which is vital, and indispensable. In unflinching directness let us bring home to ourselves and to our hearers how we entirely belong to God; how of all we have—life and health and talents and everything we possess—we are not the owners, but only stewards for Him; how He is daily ignored and defrauded by those who bear the Christian name, and how utterly all this denies Jesus Christ and His cross; how it grieves that Holy Spirit whereby we were sealed; how it makes our "worship" a mockery and our "Church work" a farce; and yet how often our pulpits have let it go unrebuked, "prophesying smooth things," or at least "shunning to declare the whole counsel of God." Dear brethren, if this present effort shall serve to reveal to us the salutary truth and lead us to repentance and to renewed loyalty to our only Master, it will carry the promise of salvation of many in the church who are in grave peril of eternal loss.

"Dear brethren, I beseech you let not this Advent come without your serious and prayerful study of what that Kingdom of God is, which our Lord commands us to "seek first;" study of Scripture and study of the facts of life in our world to-day. Nor let this Advent pass without an earnest and very special effort to waken those committed to our charge to the imperative necessity of a sincere and whole-hearted loyalty to God and to Jesus Christ whom He hath sent. Whether, of those outside the Church we shall reach many or few, or none, to win them to discipleship, we must leave to Him. Certainly to us who are in the Church the Advent summons comes, from Him with whom is no respect of persons: 'Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' 'The time is come that judgment must begin at the House of God.'"

Had it not been for that little meeting in the upper chamber, where they were all with one accord, in one place, there would have been, humanly speaking, no Pentecost, with its thousands of converts, from which Christianity advanced until the banner of the cross waved over the whole Roman Empire. The child of God is running awful risks of exposure to temptation, arrested development, and spiritual atrophy, if he neglects the place and weakens the habit of prayer.—M. M. King.

Selected for the Southern Churchman

"I Shine in the Light of God."

"I shine in the light of God,
His likeness stamps my brow,
Through the shadows of death my feet have trod,
And I reign in glory now.
No breaking heart is here,
No keen and thrilling pain,
No wasted cheek where the frequent tear
Hath rolled and left its stain.

"I have found the joy of Heaven,
I am one of the angel band—
To my head a crown is given,
And a harp is in my hand.
I have learned the song they sing,
Whom Jesus hath made free,
And the glorious walls of heaven still ring
With my new-born melody.

"No sin no grief, no pain
Safe in my happy home
My fears are fled, my doubts all slain,
My hour of triumph come.
O! friends of my mortal years
The trusted and the true!
Ye, walking still in the vale of tears,
But I want to welcome you.

"Do I forget? Oh! no!
For memory's golden chain
Shall bind my heart to the hearts below
Till they meet and touch again.
Each link is strong and bright,
And love's electric flame,
Flows freely down, like a river of light
To the world from whence I came.

"Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the noise of war
And the rage of conflict die?
Then why should your tears roll down
And your heart with grief be riven,
For another gem in the Saviour's crown,
And another soul in Heaven!"

The Grace of Giving.

This is a time when all but the most penurious hearts are moved with compassion toward the helpless. Our country has never witnessed such an outpouring of sympathy and practical helpfulness. The outbreak of the European war drove a dart into the soul of universal humanity. There was never a day when appeals for charity were so readily effective. Responses have been so generous as to embarrass the agencies established to transmit the gifts of the people across the ocean. Occasions for benevolence multiply in our country. In the great cities poverty and destitution are very marked. We have resources enough for all demands, foreign and domestic. We can care for the mission stations of the world. We can feed the hungry and clothe the naked of all afflicted lands. We can make comfortable the distressed of our own nation. And this we shall do, remembering the words of the Lord Jesus Christ: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

What a distance civilization has traveled to reach this mood of disinterested, self-denying beneficence! The querulous moaners who cannot see that the world is growing better should be compelled to take down their books of history, if they have any, and trace the records of the past. Going no farther back than the classic days of Greece and Rome, the advance will be strikingly illustrated.

Human beings were parceled by Plato into gold, silver, brass and clay. The lower orders were said by him to exist for the benefit of the nigher. Aristotle maintained that the humbler classes were slaves by nature, with functions similar to those of domesticated animals. Cicero held that it was better that nine innocent slaves should suffer death than that a single guilty one should escape. Old Roman law enacted a penalty of death for him who killed a plowing ox, but the murderer of a slave was not called to account.

Poor people were little better than the enslaved in the estimation of pagans. "How can you possibly let yourself down so low as not to repel a poor man with scorn?" asked Quintillian of a rich man. Seneca declared that men threw their alms to beggars with repugnance and avoided all contact with them. Woman's condition was practictlly that of a slave.

The essential dignity of human beings, whatever their material circumstances, never dawned upon the mind of the world till Jesus came. He taught the worth of the individual, and then died to prove the sincerity of his teachings. The Hungarian patriot Kossuth explained the ardor of his public speeches by saying, "I have millions of Magyars on my heart." Jesus had the whole vast population of the world—and all yet to be born—on His heart, and He has succeeded so far in placing the poor and the humble on the hearts of the rich and the lofty that soon we shall be able to transform charitable organizations into fraternities for mutual fellowship.

We have driven beggars off our streets, not merely because they are an offense to a high-grade civilization, but because beggars no longer have any excuse for making a moving spectacle of themselves. The world is full of pity. Brotherliness is taking the place of patronizing charity. We are seeking out the poor instead of waiting for them to hunt for benefactors.

All this is in consequence of the growing power of Christianity in the world. The organizing principle of that religion is benevolence. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That high truth has taken possession of millions of hearts. Its corollary—that if the souls of men are so precious, their bodies are of vast importance—is rapidly carrying conviction to the nations. Society will some day abolish poverty under its potent influence.—Christian Observer.

Abiding Results of the Eddy Campaign.

Mr. E. A. Turner, a Y. M. C. A. worker in Hangchow, China, tells of the permanent results from the Eddy campaign among students, officials and business men of that city. These results are exceedingly gratifying.

"The real test of the Eddy campaign has come out through the last three months. The Bible classes had been going, more or less faithfully, for six months, when a decision meeting was held. It resulted in the decision of one hundred and sixty-one men to offer themselves for membership in the churches. They were divided as follows: One hundred and twenty-three students from seventeen schools, ten teachers, six business men, two officials, and three students who are studying at home. But aside from this are results which cannot be recounted in figures. There has resulted a new attitude toward Christianity through the whole city. The leaders among Chinese say there has never been such an open attitude and friendly response to the gospel appeal. From the military governor, who says he wants his twin sons to become Christians, down through the student masses, there is an attitude of friendliness, and I might say of inquiry. The largest task of the local church is the training of leaders to meet the opportunities which are confronting it. Plans for an intensive training of church members through group Bible study, preparatory to a large city-wide campaign of personal evangelism, with the largest emphasis on winning the non-Christian members of Christian families, are being worked out now.

"One of the most important developments in our work since its organization has come during the past quarter. It was the organization of a Christian discussion club. The leading spirits are the prominent lawyer, Chin Min-lan, whom I have writtten of before, and Wen Shih-tsen, the Commissioner of Foreign Affairs. Both became Christians after the Eddy meetings, and since then both have been unflagging in their zeal. This club was organized with the view of reaching officials and gentry. They meet about forty strong, twice a month, for an hour of Bible study and discussion under H. L. Zia, a wonderfully tactful and able man who is recognized as the leading Christian translater in China; then comes supper, which is followed by an address on some phase of Christianity. The membership embraces some of the leading scholars, teachers, business men and officials of the city and local pastors. The meetings are bringing out in frank discussion the objections these men have to the church and Christianity, and Mr. Zia is meeting them in a helpful way. We believe great things will come from this meeting."

A CHAIN OF PRAYER ACROSS THE AGES
Forty Centuries of Prayer, 2,000 B. C. —A. D. 1912
Compiled and arranged for daily use
By Selina F. Fox
With index of subjects and authors
$2.00 *net. At any Bookstore*
E. P. DUTTON & CO., 681 Fifth Ave., New York.

Unhurried Kindliness.

Sitting on the edge of the chair, with watch in hand, is not a favorable attitude for showing how glad we are to be of service to one who is before us. Any sign of detachment from the need under discussion, any open or furtive anxiety to get away, will take the heart out of our words of sympathy or counsel. The teacher who calls at a pupil's home, hurries in, has just a moment, and shows it, and is away again, may think that a visit has been made, but the boy and his mother do not. The pastor who never has time to let parishioners tell him their problems fully is the one they will cease to consult. Phillips Brooks' hold on young men came partly from his willingness to give them unhurried attention, and his easy-chair was a hint to them that he really wanted to have fellowship with them, and not the briefest possible interview. Yet Bishop Brooks was as busy as most men can be. Our Lord was thronged with claims upon his time, but how many tender, unhurried, satisfying times of fellowship he had with individuals! Kindness and counsel are doubled in value if not given in grudging watchfulness of the clock.—Sunday School Times.

The happiness of a Christian comes from feeling that God is abroad in all His world, in flower and grain and sunshine and daily bread. And when such a happy man enters, it as if another candle were lighted in the room.—Selected.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., OCTOBER 16, 1915. Vol. LXXX. No. 42

EDITORIALS

WITH LOWLINESS AND MEEKNESS.

One of the pregnant words in the epistles of St. Paul is often overlooked by the reader, especially one who reads by chapters. It is the word "therefore." It denotes sequence, but usually it also denotes con-sequence, connecting the practical conclusion which is urged with the argument or doctrinal statement upon which it is based. We find an instance of this, not always observed, in the first verse of the fourth chapter of the Epistle to the Ephesians. At this point, the commentators tell us, the Apostle passes from the doctrinal to the practical portion of the epistle. He is careful, however, to preserve the continuity of thought and bind the two parts together by this word "therefore." "I **therefore**, the prisoner of the Lord, beseech you." The force of the word is often lost to the general reader in passing from one chapter to the other, and the exhortation which follows is read as only a personal appeal of the writer instead of being based upon the whole previous argument of this, perhaps, deepest and richest of all his writings.

The epistle is so exuberant both in style and matter, so full and running over with the "unsearchable riches" of the mercy and the grace and the glory of Christ, that one leading line of thought is not easy to follow. It is plain, however, that the Apostle is here writing to the Church and about the Church. He is thinking, not of the individual soul and its relations to Christ, as in the Epistle to the Romans, but of the household of God and body of Christ as recipient of His grace and glory, "the fulness of Him that filleth all in all." There is something here beyond individual salvation and beyond individual capacity or experience. There is a citizenship with the saints, an attainment and perfecting with the saints, there is an increase and upbuilding in a body, there is a measure of the stature of the fulness of Christ, a growing up into Him, which the isolated and separated can never reach. There is a unity with Christ and a fulness of God which can only be had in the unity of His body. There are "riches of the glory of His inheritance in the saints" which are not in any saint however saintly. Of this "fulness" of Divine grace and blessing in one body, reaching up through the heavenlies and into the eternities, St. Paul speaks glowing and wonderful words surpassing our powers of comprehension, "above all that we can ask or think."

And then he says, "I **therefore**—beseech you to walk worthily of the calling wherewith ye are called" in the unity of the Church and Body of Christ. And in two short verses he tells us how, in words plain and homely, in striking contrast with the splendid and superlative phrases in which he has sought to describe the calling itself. The thing he is thinking of now is preserving the unity; lest "the hope of His calling" be evaporated and its riches lost in variance and separation. It is a Divine treasure in earthen vessels, this oneness in Christ, and one needs to walk circumspectly as he carries his part. "Bitterness and wrath, anger and clamor and railing and malice" will destroy it utterly. But because it is a thing so precious, upon which rests such exceeding weight of glory for the people of God, **"therefore** walk—**with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence** to keep the unity of the Spirit in the bond of peace."

These words will bear long and heart-searching study, and especially in the light of that "therefore," and all that it brings over from the previous paragraphs so full of the riches of the All-Father. They ought to be pondered and laid to heart before one allows himself to read another line of this great chapter.

For just beyond there lies another passage in which the Apostle soars again to the heights of inspired speech. "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." A wonderful passage, whole, compact and of inestimable worth. And yet we dare say it would better never have been written than that it should be read before the verse preceding. And because men have skipped the preparatory verses and seized upon this, full of uppishness and pride and short suffering and overbearing one another in hate, they have contradicted and dishonored every syllable of it. What fierce and unholy battles have been fought over one body, and one baptism, and one faith, utterly forgetful of the one Spirit and the One Father who is in all, to say nothing of the one hope of our calling.

We have in our Prayer Book a beautiful prayer for unity, founded upon these latter verses chiefly but not overlooking the preceding words of warning. "Take away all hatred and prejudice" the Church bids us pray before we take upon our lips the inspired description of that Unity into which we are called. "Having the eyes of your heart enlightened" is the condition of knowing "what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to usward who believe." "With all lowliness and meekness" must one come who would perceive the fulness of that body of Christ which has "access in one Spirit unto the Father." Spiritual pride in place or possession or privilege or opinion will utterly blind the mind to its largeness and its essential qualities. "Long suffering and forbearance in love" must he exercise, as an "imitator of God," who would have part therein with aliens and strangers to him, yet "reconciled in one body unto God through the cross" all enmity being slain thereby. Through much tribulation to one's party convictions and private judgments and personal likes and dislikes must one enter into this wide conception of the Kingdom of God, the Church and body of Christ, "the fulness of Him who filleth all in all."

It is in that self-discipline, that humbling of herself before the revelation of God's wider purpose and more generous embrace, that subordination of her narrower views, defined by things, however sacred, to the broader, freer working of the Divine Spirit in

the unity of the Godhead, that the Church in every part has need to exercise herself continually. She must seek clearer light for a higher vision, and a truer grasp upon the Divine ideal. Church unity waits upon this. And charity, the "bond of perfectness" waits upon this. A close and prayerful study of the Epistle to the Ephesians would make us all wiser in these matters and truer defenders of the faith.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

SOUTH CAROLINA AND THE EPISCOPATE.

Mr. Editor: Bishop Guerry, in your issue of October 2d, says that if my "Article of September 11th is to be the last word," then "a most erroneous impression would be produced, and great injustice done to this State and diocese," of South Carolina.

I ask your readers to observe that my article to which Bishop Guerry refers, contains not a single opinion or judgment of my own, nor any inference or conclusion of any kind. It simply states certain facts in the recorded histoory of the diocese of South Carolina, and quotes the printed journals, to show that the statements of fact are in exact accordance with the records. If any "erroneous impression" is produced or "great injustice done," it must be by reason of the recorded action of the diocese itself.

Bishop Guerry says that the object of my quotations is to show that "South Carolina did not want Bishops." I said nothing of the kind, nor can any such inference be properly drawn from anything which I did say. **That is Bishop Guerry's own inference, as to the attitude of South Carolina, drawn from his own diocesan records.** I believe his inference to be entirely correct, nor do I think he has succeeded in disproving it. But he can find no word of mine in my article to show that I suggested the thought. He found it for himself in my quotations from his diocesan journals. My only statement of my opinion in this connection, in the Constructive Quarterly for June, might well stand as the text of Bishop Guerry's thesis. My words were, "Natural Conservatism and suspicion of an unaccustomed authority combined to resist any change." Bishop Guerry says the same, but more at length.

JOS. BLOUNT CHESHIRE.

Raleigh, N. C.

THE PANAMA MISSIONARY CONGRESS.

Mr. Editor: The secular press informs us that at the next quarterly meeting of the Board of Missions an effort is to be made under the leadership of the Rev. Dr. Manning, rector of Trinity church, New York, to induce the Board to rescind its action taken last May to participate in the Panama Missionary Conference. Having been for many years a member of the Board of Missions, having also been president of the House of Clerical and Lay Deputies for nine years, and having for more than forty years zealously led my different parishes to contribute liberally to the work of the Board of Missions, I naturally feel a keen interest in this matter and may fairly ask the privilege of submitting my views through your columns to the Church.

1. What is the proposed Panama Conference? Bulletin Number 1 states that it is to be organized on the same general line as the World Missionary Conference in Edinburgh, Dr. Manning to the contrary notwithstanding.

2. In 1910 the Board of Missions appointed delegates to attend the Edinburgh Conference—why then should it not appoint delegates to the Panama Conference?

3. In 1910 the general convention, under my presidency, commended the Board of Missions for taking part in the Laymen's Missioanry Movement, and requested the Board to "continue its efforts to enlist the co-operation of laymen in missionary work through the Laymen's Missionary Movement, and in such other ways as the Board may deem best;" and the House of Bishops appointed five Bishops as a "Committee of Good Speed for the Laymen's Missionary Movement."

4. "The World's Conference on Faith and Order," inaugurated at the General Convention in 1910, was the direct outgrowth of the World's Missionary Conference at Edinburgh, Bishop Brent, just returned from that Conference, having made the suggestion which resulted in the Commission of Faith and Order.

5. The proposed Panama Conference, or Congress, is not organized for legislation on Ecclesiastical questions or even on that of a missionary policy, but "for the honest investigation of the problems of missionary work in Latin America, and for full brotherly conference as to how the needs of Latin America can be most effectively met by the gospel of Christ."

6. As to the spirit in which this conference is to be conducted, I call attention to the words of Bishop William Cabell Brown, late of Brazil, who says, "Dr. Manning's assertions about the Panama Conference are entirely gratuitous, and he is mistaken when he assumes that the predominant note in the Conference will be anti-Roman." By unanimous vote the policy of the Conference was declared as follows: "It shall be the purpose of the Panama Conference to recognize all the elements of truth and ignorance in any form of religious faith. Our approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ, and by that charity which thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth."

7. It is not true that the Roman Catholic Church is excluded from this Conference. No Church has been specifically invited. The Roman Catholic Church has had just as much notice and invitation as any other communion.

8. With whom will our delegates confer if appointed? With such splendid leaders and thinkers as John R. Mott, Robert E. Spear, and other men of like character.

9. To whom should the Board naturally look for guidance in such a matter as this? Surely to its missionary Bishops, especially those who have spent long years in Latin America; men who know the field by personal experience. Bishop Kinsolving, of Brazil; Bishop William Cabell Brown, who had twenty years' experience in Latin America; the Bishop of Porto Rico, the Bishop of Cuba and Bishop Lloyd, the president of our Board, all of whom warmly approve the Conference. Also the English Bishop of Argentina, and that wise and apostolic man, the Archbishop of the West Indies, Dr. Nuttall. The rector of Trinity, New York, occupies a distinguished position as the head of perhaps the richest parish in the world. Bishop Weller, Bishop Kinsman and others, who oppose the Conference, are able and admirable men, but why should their judgment outweigh the judgment of the only experts that we have on conditions in Latin America—the Bishops whom I have just quoted?

10. I cite a recent utterance of the Bishop of the Philippine Islands. He says, "The ideal is such unity of spirit as will express itself in fellowship and conference with other groups of Christians who are striving to reach a full conception of God's will." And again, "The unevangelized in any country call for consideration and possibly for action" (there are multitudes in Latin America who are exactly in this condition, "unevangelized"). Bishop Brent further says, "We are irrevocably committed to intrusion by our definite action; repudiation of our past course is inconceivable, the sole question is in what spirit shall we continue?"

11. If Dr. Manning succeeds in his effort to rescind the action of the Board agreeing to participate in the Panama Conference he should follow it up by a resolution to recall our missionary Bishops in Porto Rico and Cuba and in Brazil, and to abandon our missions in those countries; an action which Bishop Brent regards as inconceivable.

12. If Father Sherman, a Roman priest, was justified in saying after traveling through the Island of Porto Rico, that Porto Rico was "a Catholic country without religion," why is the Bishop of Argentina to be reproached and vilified because he is reported to have said that Latin America is largely without true religion? Our missionaries in Brazil, although they have carefully avoided proselyting the members of the Roman Catholic communion, have nevertheless been brought face to face with the most painful facts which largely justify that statement. It will perhaps be remembered that Viscount Lord Bryce, in his Book of Travels in South America, tells how the natives in one of the South American countries were in the habit of secretly worshipping their old pagan idols, when the Christian worship was at an end, those idols having been concealed behind the Christian altar.

13. The spirit in which the opposition to this Conference is conducted is revealed in the statement of one of the organs of the so-called Catholic party that to enter on some of the discussions proposed "would be an insult to the Catholic sentiment of the Church."

14. We are told that consideration should be shown to the opinion of the Catholic party. But why should the Board of Missions at this critical juncture shape its course to please a group which, though claiming the great and venerable name of Catholic, really represent reactionary churchmanship? What has this so-called Catholic party ever done so much for the cause of Missions that it should claim the right to reverse the policy of the Board? Should not the Board rather consider the sentiments of the great body of conservative churchmen who stand behind the Board, and to whom the Board must look for much the largest part of its support?

15. If we look beneath the surface it is easy to see that the opposition to this conference really arises from antagonism to the Protestant principles upon which this Church took its stand at the Reformation. The great divines of the Elizabethan period avowed themselves Protestants. So did the Caroline divine, that great body of scholars known as the Anglo-Catholic Divines, with scarce an exception. Such was the position also of the fathers of our

American branch of the Church. Not until the period of the Oxford tracts was it even whispered that this Church is not Protestant. The spirit and genius of our prayer book, and of our representative Bishops and theologians, has been a spirit of fraternal affection and sympathy with the great Protestant churches. Only in these latter days has a different spirit developed among us. It is this spirit which strikes at the Panama Conference. It will be an evil day for the Protestant Episcopal Church if the Board of Missions should weakly yield to this anti-Protestant clamor.

16. Finally, should not the guiding principle of the Board of Missions in this important matter be promotion of true religion, the preaching of the pure gospel as this Church has received the same, and the upholding of Christian morality in South America, rather than the conservation of an ecclesiastical dogma, and that a dogma which has never been written into the standards of the Church?

RANDOLPH H. McKIM.

Washington, D. C.

BISHOP L. L. KINSOLVING ON THE RELIGIOUS CONDITIONS IN SOUTH AMERICA.

Mr. Editor: Anent the Panama Conference, attendance at which by representatives of our Church seems to have stirred up some members of the Church, especially those who do not like the denomination Protestant Episcopal, may I contribute a few words to your columns? Were I asking to express my own views, I shouldn't think myself of sufficient importance to take space, but I do think that words of a man of the prominence and experience of Bishop Kinsolving are worth attention by all churchmen, and nominal adherents of our Church, whether they propose to dictate the course of the Board of Missions by withholding their contributions or not.

I quote, therefore, some excerpts from the address of the Bishop of Brazil to the Kansas City Convention of the Student Volunteer Movement, in January, 1914, when he said:

"I stand commissioned to speak to you about the needs of the neglected continent.

"The Anglican Communion has dozens of Bishops in Africa, the continent we are pleased to call Darkest Africa. The same is true of Asia. My own Church has in this country one hundred and fifteen Bishops. There are fifty or sixty more in Canada, and yet turn your attention for a moment to South America, for there the Anglican Communion is represented by only four Bishops.

"Do you know that the single State of Iowa has ten times as many preachers of righteousness as there are among the forty millions of the South American Continent from the Texan Rio Grande to Tierra Del Fuego? Do you call that a fair deal? Is it not the neglected continent?

"I know full well that many of you think, as I thought in my ignorance before I went to South American lands, that they are Christian nations. Yes, admittedly they are nominally Christian. But do you call it a Christian nation where the student life has only two per cent. confessing the Christian name? I need not go into statistics, which will only confuse you. I wish simply to focus your attention on one startling truth. Three times have I heard this that I shall tell you fall from the lips of men among those so-called Christian peoples. Once the head of a family in the city of Pelotas, Rio Grande, said to one of the clergy of my staff, "Don't tell me about the personal purity of Jesus Christ. We know nothing about that, nor do we care. We hold only to the purity of the Virgin. Christ of Nazareth, for aught I know—(We cannot publish the sentiments quoted, in two cases from conversations, and in one from a sonnet published in a prominent newspaper.—Editor S. C.)

"What must be the **ethical** status of people who are imbued with ideas like these? People where for twenty-four years I have never heard a breath of suspicion uttered against the blessed Virgin Mary, the mother of our Lord. She everywhere is held to be immaculate. It seems to me that we are driven by the logic of these facts to admit that in the interests of Mariolatry, or at least without the protest of the prevalent Church in those lands, there is an ethical status more detrimental to morals, more injurious to life, more dishonoring to the Saviour, than amid the systems of pure paganism. Where can be found fairer fields over which the knights of God, scarfed with the cross, may ride to victory than over the fair lands of those nations to the south of us? I think that the setting forth of these conditions should sting you to further search in Dr. Speer's book, already mentioned, for other and more far-reaching facts that will bring you the challenge to rise to meet the duty that is calling you afresh.

"With political absolutism has prevailed a kindred religious absolutism, the one seemingly the almost inexorable concomitant of the other. Everywhere we find a mutilated sacramental system, a closed Bible, false and pernicious doctrines, baneful superstitions, and, in all but the highest stratum of their social life, unlettered ignorance that does not know its a-b-c's; and even in that high stratum there is an almost complete divorce from Christianity. Throughout the wide spaces of these southern lands over which the great Southern Cross flings its silver light, there is an ethical and moral status as low as, or lower than, any permitted by the systems of pure paganism.

"I am aware of a current contention that the religion of a people is colored by their mental habit and racial genius, that the form of Christianity among a people is largely the outgrowth of their daily life. Under this condition, narrowly applied, no people who have once lost themselves in error and superstition, and incorporated such defects into their working system, could ever be recovered from such a lapse. It must be remembered, however, that, while the racial instincts and characteristics of a people modify their religion, in the long run, after the lapse of years it is none the less true, rather, far more certain, that the strength, power and virility of religion modifies, moulds and conditions the development of that people. To this principle, and by reason of the outworking of this principle, is owing every renaissance and every reformation in faith and morals. This is our door of hope.

"These peoples to the south of us have been without the right and responsibility of private judgment through centuries. In the department of religion nothing can keep this right and duty save the open Bible, inviting to a reasonable, religious and holy hope, compelling the exercise of every man's highest faculties upon religion, the loftiest of all themes of thought. Notwithstanding all the vagaries of ultra-Protestantism, when, through strange forms and by strange methods, it has swung away from the great regulative principles of primitive Christianity it must be remembered that the root principle of religious growth and freedom lies in the exercise of the conscience and intellect of man upon the truths of Holy Writ. The most far-reaching act of religious disenfranchisement the world has witnessed was the refusal to give the Bible to the laity and the denial of freedom of worship. The inevitable result of this policy brings about the degradation and the enslavement of the intellect and the conscience of any people."

I prefer to put the discussion of the matter on the broad views suggested by Bishop Kinsolving's remarks, and I think most churchmen prefer the same. Few take much interest in the discussions of ecclesiastical priority of discovery. Anyway, as the papal Church, the great "Roman obedience," claims and shows a priority in North America as well as in South, with Spanish and French discoverers and Jesuit Fathers, will some of your ecclesiastical correspondents explain why they are not just as truly open to the charge of Romanists that they are intruders in these United States as in the United States of Brazil, or Colombia, etc.?

HAROLD GOODWIN.

Philadelphia, Pa.

(Other letters received will be published next week.)

CHURCH INTELLIGENCE

Calendar For October.

1. Friday.
3. Eighteenth Sunday after Trinity.
10. Nineteenth Sunday after Trinity.
17. Twentieth Sunday after Trinity.
18. Monday. St. Luke.
24. Twenty-first Sunday after Trinity.
28. Thursday. SS. Simon and Judge.
31. Twenty-second Sunday after Trinity.

Collect for the Twentieth Sunday After Trinity.

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which Thou commandest; through Jesus Christ our Lord. Amen.

Collect for St. Luke's Day.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; may it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son Jesus Christ our Lord. Amen.

THE EMERGENCY FUND, $373,000; IS STILL OPEN FOR GIFTS.

The Emergency Committee met at the Church Missions House on October 7th. The treasurer of the Board reported that from the financial point of view the work of the committee had been remarkably successful. The full $400,000 aimed at has not yet been given, but $373,000 are now in hand, with additional amounts coming in daily. One important New York parish has sent word that it has on hand $650 given for the Emergency Fund, but not forwarded to the Board before the close of the fiscal year. It is evident, too, from messages received, that some people who have not found it possible to

give all that they desire before September 1st are planning to make their offerings in the near future. A number of people acting upon the suggestion of a Michigan layman have sent additional gifts of $1.00 or more towards the completion of the Fund. They all express the hope that a sufficient number of others will follow their example.

In view of these facts the committee adopted the following resolution:

Resolved, That until further action be taken by the committee the Emergency Fund accounts be kept open, in the hope that the Fund will soon be completed by the giving of the $27,000 still needed.

The committee considered the draft of a report to the Board of Missions and referred it to a sub-committee consisting of Rev. Dr. Sedgwick and Mr. John W. Wood for revision and presentation to the Board. In reviewing the results of the work the committee has been convinced that the Emergency Fund effort greatly stimulated giving by individuals and congregations on behalf of the apportionment. One of the most notable instances of the indirect results of the committee's work was the gift of $50,000 from a single individual to be added to the reserve deposits of the Board. This brings the total of these deposits to $745,000.

DEATH OF MRS. BISHOP M'KIM.

A cable received by the Board of Missions announced the sad intelligence of the death in Tokyo, on October 7th, of Mrs. John McKim, wife of the Bishop of Tokyo. Bishop and Mrs. McKim went to Japan in 1880. The burial is to be in Nashotah, Wisconsin.

THE NATIONAL MISSIONARY CAMPAIGN.

Unusual preparations are being made by the Home and Foreign missionary agencies of the United States, for cooperation in the National Missionary Campaign, the first great convention of which will be held in Chicago, beginning October 14th. In all there are to be seventy-five men's conventions in the leading cities of the country, culminating in a National Missionary Congress in Washington, next April. So important is the campaign considered that some missionary agencies are throwing almost the entire strength of their organization into the campaign to the exclusion for the next year, of other forms of missionary inspiration and education.

Most of the foreign missionaries of the Episcopal Church who are on furlough will be organized for work in preparation for the campaign. Bishop Kinsolving, of Brazil, is coming home to be a speaker, and in addition to other Bishops and clergy, several missionaries are being recalled from their fields of work to participate in the campaign. The Episcopal Church expects to be able to send two men to each convention center some days or weeks before the convention for the purpose of bringing out the full strength of Churchmen, and of organizing them for aggressive work immediately after the convention closes. John W. Wood, secretary of the Board of Missions, is organizing the Church forces.

BLUE RIDGE MISSIONARY CONFERENCE

An Open Letter to Churchwomen.

During the wonderful days of the 1915 Missionary Education Conference a committee was formed of our own Church women to send to you a greeting and a message from the conference.

Can't you go to Blue Ridge next year? High up in the mountains of North Carolina in a beautiful spot is Blue Ridge, and here experts in all lines of mission work give practical methods and principles in missionary education for our Woman's and Junior Auxiliaries, also for Sunday-schools. It is impossible to testify in full to the value of the ten days spent in gathering this fund of help and inspiration for furthering our Master's cause.

We urge our people to attend this conference to be held June 27 to July 6, 1916, and as a special inducement we are happy to say that Miss Grace Lindley will lead the Normal Mission Study Class. Is it not possible for each parish to form a Conference Committee, which shall be given, throughout the year, a place on the program of monthly meetings and in Sunday-school in order that they may interest the men, women, juniors and the clergy; and also to pray earnestly and regularly for the conference and for those whom they wish to attend it?

It is the unanimous voice of this committee that no money can be better invested than by sending a woman or junior to this conference. Let us adopt as our slogan: A representative from every Auxiliary Branch and Sunday-school. It is our fervent prayer that all of our Church people may realize this opportunity and take advantage of it.

Committee: Miss V. T. Singleton, educational secretary, South Carolina, chairman; Miss C. W. Hunter, secretary, North Carolina, secretary; Mrs. M. N. Davis, traveling secretary, East Carolina; Mrs. J. R. Cowan, president Junior Auxiliary, Kentucky; Miss F. B. Duvall, United Offering custodian, South Carolina; Miss Helen Lee, Charleston, South Carolina; Miss Ella M. Camblos, Atlanta, Georgia; Miss Virginia Lorraine, Richmond, Virginia; Miss Leila Barnwell, Charleston, South Carolina; Miss Mary Hill, Hendersonville, North Carolina; Miss Uta Saito, Japan.

THE EVANGELISTICAL EDUCATION SOCIETY.

The fifty-third annual meeting of the life and contributing members of the Evangelical Education Society will be held on Thursday October 21, 1915, in room 11, the Church House, Twelfth and Walnut Street, Philadelphia, Pa., at 3:15 P. M., for the election of officers and transaction of such other business as may be brought before it.

S. LORD GILBERSON,
General Secretary.

KENYON COLLEGE, GAMBIER.

Bexley Hall, the divinity school of Kenyon College, opened with evening prayer at 5 o'clock on the afternoon of Tuesday, October 5th. This is the first opening service held in the beautiful new chapel completed last January dedicated to St. Mary, following the precedent of the chapel at Bexley, England.

New courses of instruction are offered in homiletics and religious pedagogy by the addition of the Colburn Chair of Homiletics. The professorship has been accepted by the Rev. Dr. George F. Smythe, for a number of years chaplain of Kenyon College.

EDUCATION WEEK IN THE PROVINCE OF WASHINGTON.

The Provincial Board of Religious Education, acting under the General Board, has asked that the third week in October, including the third and fourth Sundays, be set apart in every parish for the presentation of the subject of Religious Education, by Prayer, Preaching and Offering.

The following program is suggested:

Sunday, October 17th, Sunday-school Day—Topics for sermon or address, "Religious Nurture In and Through the Church," "Religious Nurture in the Home."

For a Week-Day Service—"The Church School as a Trainer of Leaders," "College Life and Enlistment for Service," "Education During the Period When Purpose is Fixed."

Sunday, October 24th, Vocation Day—"The Sacred Ministry as a Vocation," "The Public School and the Church."

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Large Gifts Recently Received by the Bishop: Bishop Murray announces that he has recently received from certain leading laymen of the diocese contributions to the Cathedral Fund as follows: $4,000 from Mr. Charles O. Scull, $3,000 from Mr. John Black and $750 from Mr. George S. Jackson, by which the Cathedral construction indebtedness has been reduced from $104,000 to $73,000 during the past six months. The Bishop also announces that he has received $485.50 from fifty-two subscribers, and pledges amounting to $7,500 towards the fund for purchasing additional land for contemplated improvements at the Hannah More Academy, the diocesan school for girls.

Work of the Bishop's Guild.

The Bishop's Guild of Maryland resumed its work for the coming year on October 1st, meeting as usual the first and third Fridays of each month at St. Paul's House, Baltimore. The object of the Guild is to raise money to help the Bishop maintain services in those churches in the dioceses which otherwise would remain closed. The officers are as follows: President, Mrs. Adam Denmead; first vice-president, Miss Nannie P. Ellicott; second vice-president, Mrs. George Ford; treasurer, Mrs. Horace Hills; corresponding secretary, Mrs. William T. Barnard, and recording secretary, Mrs. Charles W. Beers. There are now on the roll of the Central Guild 378 members, of whom 227 are active, 151 honorary and 31 additional subscribers. There are also branches of the Guild at Catonsville and Towson and at Annapolis and West River. During the past year $1,430 was raised and handed to the Bishop, this being the largest amount that the Guild has ever contributed.

Delegates to Missionary Conference at Silver Bay Tells of Its Splendid Work: At the last annual meeting of the Woman's Auxiliary of the diocese, a member of Christ church, Baltimore, hearing Miss Tiffany and Miss Edith Duer tell of the wonderful inspiration of the Missionary Conference at Silver Bay, Lake George, N. Y., generously decided to make it possible for a delegate from one of the rural churches to attend the meeting in July of this year. Christ church, West River, the Rev. Robert A. Mayo, rector, which has a very active chapter, was favored with the opportunity of having one of its members go. Miss Brooke, who was selected by the rector, attended the conference, and returning full of enthusiasm of what she had seen and heard, gave such a full and inspiring

account of the conference to the women of the parish that a mission class has been started, from which great good, it is believed, will result.

New Assistant at St. Andrew's, Baltimore: On October 3d the Rev. Harold N. Arrowsmith entered upon his duties as assistant to the Rev. E. Ashley Gerhart, minister in charge of St. Andrew's church, Baltimore. He has had a wide experience with boys, which will fit him for taking charge of the growing work which is being done at St. Andrew's with the boys and young men of the parish and neighborhood. On Tuesday, October 5th, the congregation of the church gave him a reception in the parish house.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

The John Moncure Memorial.

The Richmond Clericus decided several months ago that the memorial to the late Rev. John Moncure, D. D., for which a goodly sum of money was given by Church people in Richmond, should take the form of a memorial chapel for colored people, in Dr. Moncure's native County of Stafford.

On Sunday, October 10th, a committee of Richmond ministers, consisting of Rev. Messrs. J. Y. Downman, D. D., E. E. Osgood and G. M. Brydon, archdeacon of the colored work, visited Aquia church, Stafford County, for a conference with the people of Overwharton parish in regard to the location of the proposed chapel. After the morning service, and sermon by Rev. Mr. Brydon, Dr. Downman outlined to the congregation the plan of the Richmond Clericus, showing an architect's drawing of the chapel, for which plans have already been drawn, and asked the co-operation of the members of the parish in the establishment of this work for the colored people. A great deal of interest was aroused as the result of the conference, and a committee of members of the parish has been appointed to select and secure the best and most desirable location among the colored people of the county. A most promising incident was the presence at the church of two colored men, representing a number of colored people who have been trying to raise money to build a church of their own in a part of the county removed from their present churches. These men stated that if the Moncure Memorial chapel should be erected in their vicinity, they would turn over to it the amount of money they had raised, and would themselves become members of its congregation.

Plans for the Moncure Memorial chapel have been drawn, and a bid made for its erection at a cost of $1,900. Of this amount $1,600 is already in hand. When the chapel is built, a colored minister will be placed in charge by the Bishop, and a parochial school started, in the attempt to make a strong center of work among the colored people of the county.

Woman's Auxiliary—Annual Meeting.

The twenty-fifth annual meeting of the Virginia Branch of the Woman's Auxiliary will be held in Christ church, Alexandria, on Wednesday and Thursday, November 3rd and 4th.

The Quiet Hour on Wednesday evening will be conducted by the Rev. R. H McKim, D. D., of the Church of the Epiphany, Washington, D. C., under whom, as rector of Christ church in 1871, the first parish branch of the Woman's Auxiliary was organized in Alexandria. The offertory at the celebration of the Holy Communion on Thursday morning will be for Woman's Work for women in the diocese of Virginia.

It is hoped that every branch of the Woman's Auxiliary, Section B, and Juniors will send a delegate to this meeting, both because it is an anniversary occasion and because the whole Auxiliary should share in planning the work of the Virginia Branch for the coming year.

Faithfully yours,
SALLIE STUART,
President of the Virginia Branch
Woman's Auxiliary.

Missionary Institute.

On October 18th, 19th and 20th a Missionary Institute will be held in the Grace Street Baptist church, Richmond. The sessions will be as follows:

From 4 to 5 P. M.—Mission Study Classes, conducted by the most competent leaders, using the latest text books.

5 to 5:30 P. M.—Devotional period.

5:30 to 6:30.—A Conference on Missions in the Sunday-school.

6:30 to 7 P. M.—Supper will be served to the delegates.

7 to 7:45.—The Mission Study Classes again.

7:45 to 8 P. M.—Given to the Missionary Exhibit, which will be a special feature of the institute.

8 to 8:30.—Devotional period.

On Monday evening from 8:30 to 9:15 a stereopticon lecture on China will be given by Miss Annie R. V. Wilson, a missionary to that country, now on furlough.

The same hour on Tuesday and Wednesday Mr. H. S. Myers, of the Missionary Educational Movement of New York city, will conduct this period, taking up some of the vital questions on missions.

Dr. F. T. McFaden will close the conference on Wednesday night, having as his subject, "Anywhere Provided It Be Forward."

This institute is an effort on the part of "The Blue Ridge Fellowship Group," composed of the delegates who have attended the summer conferences held at Blue Ridge every summer. The prime motive being to bring back to the people of Richmond the benefit which they have received from the conference.

Admission to all sessions, including supper each evening, $1.00. Tickets can be secured at the Grace Street Baptist church any time Monday, October 18th.

For further information phone Miss Myrtle O. Clary, Randolph 2678-J, or Miss Mattie Purcell, 920 Park Avenue.

The Sunday-school Commission.

At the last meeting of the Council of the diocese of Virginia, it was determined by an enthusiastic vote, to place the funds necessary to carry on the commission's work, on the apportionment. The amount apportioned to the several parishes is $750.00.

The commission is greatly in need of funds at this time. The provincial secretary's salary is past due and the commission is hampered in other ways because of an empty treasury.

Each parish is earnestly requested to send its quota to Mr. W. W. Gillette, treasurer, 225 South Cherry Street, Richmond, Va.

The friends of the Rev. Churchill J. Gibson, rector of Christ church, Luray, who was operated on for appendicitis at St. Luke's Hospital, Richmond, Saturday, October 9th, will be glad to know that he is getting along very nicely.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The ninety-seventh convention of the Convocation of Southwest Virginia was held in Trinity church, Rocky Mount, October 5th-7th, the Rev. W. T. Roberts, rector of the parish; the Rev. J. Scott Meredith, dean of the convocation.

The chief feature of the convocation was the consecration of the parish church by the Rt. Rev. B. D. Tucker, D. D., on Wednesday, October 6th. There were fifteen clergy in the procession. The Rev. Messrs. Craighill, T. K. Nelson, Anson and Meredith read the service. The rector, the Rev. W. T. Roberts read the sentence of consecration, and the Bishop preached the consecration sermon from Psalm 132:7, 8. The Bishop was the celebrant, assisted by the rector. This church takes the place of a frame structure built about 1873. It is a monument to the Rev. Mr. Roberts' untiring labors and skill, built of granite, with roof supported by steel truss, and is finished throughout with taste. Mr. Roberts took charge of the parish in 1902. His work has by no means been confined to the town of Rocky Mount, but he ministers to three missions in the mountains. There is a splendid ten room rectory located at Rocky Mount.

The Rev. T. Carter Page conducted the devotional meetings for the clergy each morning at 9:30, taking the subjects, Optimism, Idealism and Socialism, for the three days. These were filled with thought and were of genuine help. The Rev. C. C. Randolph preached Tuesday evening, and the Rev. R. B. Nelson Wednesday evening, and Archdeacon E. A. Rich and the Rev. T. K. Nelson spoke at the missionary meeting on Thursday evening, which was a fitting climax to a splendid meeting.

The practical essay was read by the Rev. A. W. Anson on the subject, "Can We Expect Spiritual Progress in the National Life, if Spiritual Teaching is Neglected in Childhood?" Mr. Anson treated his subject in a vigorous and practical manner and was followed by several speakers. As a result of this discussion two committees were appointed, one to investigate conditions of our public schools in regard to religious teaching and the other on a convocation letter to the members touching the vital question of children's attendance upon the service of the Church. The theoretic essay was read by the Rev. Thomas F. Opie on "The Character, Extent and Significance of the Inspiration of the Holy Scriptures." This was a scholarly paper presenting clearly the authorities and evidences of inspiration as well as pointing out errors on the subject. This paper was followed by a brief discussion.

At the business meetings officers for the ensuing year were elected, viz., the Rev. J. Scott Meredith, dean; the Rev. Thomas F. Opie, secretary and treasurer. Appointments were made for the spring meeting, which is to be at Blacksburg.

Missionary appropriations for work within the bounds of the convocation were made to the amount of $764.89.

Report on the Industrial Farm and Home for Homeless Boys was encouraging, showing that there were nearly fifty boys in the institution.

The Committee on Religious Education was re-elected, viz., the Rev. Messrs. Johnson, Rich, Craighill, Rogers and Mead, and as members ex-officio the dean of the convocation and presidents of the several institutions in the convocation.

Archdeaconry Notes.

Sunday, June 16th, was chosen in Dante as a special day for baptisms. There were seventeen candidates, two women and fifteen children. Our Junior worker, Bessie Odum, twelve years old, was baptized, and brought her mother, her married sister and her two younger brothers to be baptized. Bessie is a little mountain girl who has been living

with Deaconess Williams since February.

On the occasion of Bishop Tucker's visitation to the archdeaconry of Southwest Virginia in August, one woman was confirmed in Wilder, the first confirmation in that station. In Dante there were four candidates, one of the official class, one miner and two of the miners' wives. One woman was confirmed at her home on account of illness. She is the mother of five of the children who were baptized in June.

A new mission station is being started at Nora, Dickenson County. It is nine miles from Dante. Nora is the center of a scattered community of mountain farmers. They do not live on streets up there but on creeks. At present one service only a month is held near there by a hard shell Baptist preacher.

September 19th the first Sunday-school of our Church met under the direction of Mrs. Hugh F. Binns, our missionary for the entire County of Dickenson, and, although they had never had a Sunday-school, the attendance was thirty-seven, and three of the young people offered to take classes. It will be most interesting to watch the development of this work.

Norfolk Clericus.

At St. Paul's parish house the third Monday meeting of the Norfolk Clericus came together, October 4th, the first Monday in the month; this was because the coming convocation falls on the third Monday in October. A dozen were present, members and others, to hear a paper by Dr. A. C. Thomson, on "Intention as Affecting the Validity of a Sacrament." Some discussion followed, the trend of which seemed to be in agreement with the position of the essayist.

Mention having been made of the Boy Scouts, several members criticised adversely the growing custom of arranging hikes on Sunday or other holy days, as interfering with Sunday-schools, and being against the purpose of such days. An excellent luncheon was served by the ladies of St. Paul's church, about which there was no difference of opinion at all. This topic having been disposed of, a report on the Nation-Wide Preaching Mission was heard, and discussed at considerable length, until the lapse of time made it necessary to adjourn.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D., Bishop.

Convocation of Edenton.

The one hundred and sixty-eighth session of the Convocation of Edenton meets in St. George's church, Lake Landing, the Rev. A. C. D. Noe, rector, November 9th-11th. The preachers will be the Bishop and the Rev. Messrs T. N. Lawrence, J. R. Matthew and C. A. Ashby. An essay on "The Boy Problem" will be read by the Rev. Morrison Bethea. The last night of the convocation, Parochial Missions will be discussed by the Rev. J. R. Matthews; Diocesan Missions, by Archdeacon T. P. Noe, and General Missions by the Rev. C. P. Parker. The Rev. R. B. Drane, D. D., is dean of this convocation.

Other Items of Interest.

The Rev. John H. Griffiths, rector of St. Mary's church, Kinston, and editor of the Diocesan Journal, will preach the University sermon at Chapel Hill on Sunday, October 17th, upon invitation of the trustees and faculty of the university.

The Bishop is completing plans for the Advent Missions, and is arranging to have all points in the diocese covered. He is urging the congregations to take the necessary preliminary steps to insure the success of these preaching missions.

The Rev. B. F. Huske will hold the mission at Christ church, Elizabeth City. The Ladies' Guild has determined to hold "Cottage Prayer Meetings," beginning every other week, then every week and then every day of the week before the mission, so as to make a contribution to the mission Mr. Huske will hold.

The Rev. B. F. Huske, of New Bern, has returned from the diocese of Idaho, where he has been helping Bishop Funsten.

The Rev. C. A. Ashby will hold missions at New Bern and at Edenton in Advent.

The Rev. W. H. Milton, D. D., is the leader of one of the conferences at the coming meeting of the Province of Sewanee, at Sewanee October 19th-21st. Dr. Milton is one of the missionary forces of the Church, the church at Wilmington, under his guidance, having become a marvel of missionary zeal.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor

Northwestern Convocation.

The autumn meeting of the Northwestern Convocation was held in Grace church, Elkins, Randolph County, on September 28th, 29th and 30th. Service was held on Tuesday evening, when Archdeacon W. P. Chrisman preached. On Wednesday morning, Litany was read, and Holy Communion celebrated. At the business session, which followed immediately, roll call showed only two members absent, one of whom came later. Acting on a resolution received from the Diocesan Mission Committee, it was resolved that appropriations made from the Diocesan Fund in aid of any work in the diocese should be reduced annually at the rate of five per cent. of the appropriations each year.

The Rev. Dudley Boogher, rector of the Church of the Good Shepherd, Parkersburg, conveyed to convocation greeting from Bishop Peterkin. The following telegram was sent to the Bishop: "The Northwestern Convocation, in session assembled, received your greeting of affection, and wish to extend to you the assurance of our constant love and loyalty which grows stronger every passing year."

On Thursday morning, September 29th, the Rev. R. Cary Montague, minister of Grace church, was ordained to the priesthood by Bishop Gravatt. On Thursday afternoon, the consideration of the Nation-Wide Preaching Mission was introduced by Rev. H. B. Lee, Jr., rector of St. Paul's church, Weston, and the different points suggested by him, viz., "Preparation," "Co-operation," "Follow Up Work" and How to Conduct a Mission" were fully discussed.

The closing service of the Convocation was held on Thursday evening. The Rev. P. N. Macdonald, rector Trinity church, Morgantown, addressed the audience, his subject being, "The Home, the Family and the School in Their Relation to Religious Life."

Lunch was served at one o'clock on Wednesday and Thursday by the ladies of Grace church in the lecture room of the Methodist Episcopal Church.

The Rev. Ambrose H. Beavin invited convocation to meet at Christ church, Fairmont, in the fourth week in January, 1916. The invitation was accpted. Sixteen years ago Grace church, Elkins, was thought of as a possibility. The members of the convocation which met in the church last month were much interested, and the rector much gratified in seeing a parish house and rectory in course of construction.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

Death of the Rev. Henry Eleutheros Cooke: Churchmen throughout Ohio were shocked and saddened on Thursday, October 7th, by the announcement in the morning papers of the death of the Rev. Henry E. Cooke, rector of St. John's church, Cleveland. He had been ill with what developed into spinal meningitis less than a week, and passed away at the parish rectory the afternoon of Wednesday, the 6th. On the following Saturday morning the body was taken to St. John's church, and at 10:30 there was a celebration of the Holy Communion by Bishop Leonard, assisted by Archdeacon Abbott and Canon Sloane, of All Saints Cathedral, Indianapolis. The burial office was said at 2 P. M. by the Bishop, assisted by Dean Abbott, Archdeacon Abbott, the Rev. Walter R. Breed, D. D., and the Rev. John R. Stalker. Some twenty-five of the other clergy of the diocese were present. The interment in Lake View Cemetery was private.

The Rev. Henry Eleutheros Cooke, son of the late Jay Cooke, was born in Philadelphia, and was fifty-eight years of age. He graduated from Princeton College in 1879, and from the Philadelphia Divinity School in 1882, and was ordained to the diaconate in 1882, and to the priesthood in 1883, both by Bishop Stevens. After four years at St. Paul's, Aramingo, diocese of Pennsylvania, he went to Grace church, Manchester, New Hampshire, where he served twelve years with distinct usefulness, being a member of the standing committee and deputy to the General Convention. Subsequently he held rectorships at Trinity church, San Francisco, and at Christ church, Warren, Ohio. Coming to Cleveland in 1909, prior to his election to the rectorship of St. John's church, he devoted some months to the enlargement of the Episcopate Endowment Fund of the diocese. He was called to rest from amidst the fullst activities of his priesthood, being canon of Trinity Cathedral, one of the examining chaplains, secretary of the standing committee, and actively identified with the missionary work of the diocese. He was a musician and composer of ability, being the author of "Hymns From the Hymnal, Set to New Tunes." He was loved and trusted by his people and the clergy, and his memory will be written in reverence, esteem and affection.

The Clericus of the Akron regional district was held at the Church of Our Saviour, the Rev. George P. Atwater, rector, Monday, September 27th, Bishop DuMoulin presiding. Nine of the clergy of the region were present. Mr. Atwater was chosen president for the ensuing year. There is to be a monthly meeting and the subject chosen for special study for the winter is, "Religious Pedagogy." The Clericus decided to take care of and be responsible for the Nation-Wide Preaching Mission within the Akron district, thus relieving the Diocesan Committee of further responsibility in the matter.

A Session of the Sunday-school Institute of the district, the Rev. Francis McIlwain president, was held at Christ church, Hudson, in the evening, 120 persons being present. Bishop DuMoulin made an inspiring address. The institute is now well along in its second year, and has established its need and efficiency.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

The Convocation of Knoxville, the Rev. Thomas S. Russell, dean, met in St. Andrew's church, Harriman, October 5th to 7th, the convocation sermon being preached by the Rev. Learing Clark, D. D., of St. Paul's church, Chattanooga. The meditation was given by the Rev. W. C. Robertson, of Christ church, Chattanooga. Conferences were held on the subjects, The Church in East Tennessee With Relation to the Obligation of the General Board of Missions, The Diocese of Tennessee, The Local Congregations and Individuals in East Tennessee, led by the Rev. Dwight Cameron, the Rev. Willis Gerhart and the Rev. Doctor Clark. "How Can We Use the Popular Movement in the Organization of Men's Bible Classes," led by the Rev. T. S. Russell, the Rev. W. H. Jonnard and the Rev. Dwight Cameron. "The Proposed Nation-Wide Preaching Mission," led by the Rev. W. C. Whitaker, D. D., of St. John's church, Knoxville.

The subject of the missionary meeting was "The Effect of the War on Our Missionary Ideals, On Our Missionary Offering, On Our Missionaries Themselves," the speakers being Archdeacon Claiborne, the Rev. W. A. Jonnard and Doctor Clark.

The last day of the meeting of the convocation was largely devoted to social service. A meeting of the social service commission of the diocese being presided over by Rev. Archdeacon Windiate, of Nashville, president of the commission. The commission recommended a special commission appointment by the provincial Synod and the General Convention for the consideration of country work. Mr. J. H. Allison, of Nashville, was elected treasurer of the commission.

At the closing service all the speakers were on social service subjects. Archdeacon Windiate presented an outline of the work of the commission, and addresses were made by Hon. W. C. Anderson, mayor of Harriman; Mr. James Maynard, of Knoxville; the Rev. Eugene T. Clark, assisting Archdeacon Windiate in the large institutional work in and around Nashville, and Mr. C. C. Menzler, secretary of the State Board of Charities.

The Social Service meetings were unusually enthusiastic, and a large offering was given towards the work of the commission. The next meeting of the convocation will take place at Johnson City, the Rev. W. A. Jonnard, rector.

St. Raphael Institute, in the Cumberland Mountains, at Monterey, opened the fall term on St. Michael and All Angels' Day, the president, Archdeacon Windiate, conducting the service and making the address. The different departments of training of missionary students, postulants, nurses and social workers opened with representatives from various dioceses, including Washington, Fond du Lac, Massachusetts, Florida, Virginia, Cuba, Tennessee, etc. A few days previous Bishop Gailor had visited the mission for confirmation and advice and the service was rendered with a large vested choir.

Electric lights and a water plant have been installed by the young men through the summer, in the department of manual training.

Immanuel Mission: Archdeacon Windiate made an all-day visitation to Immanuel Mission, Gallatin, on Sunday, September 26th, administering the Holy Communion in the morning and preaching a special sermon to teachers and students in the afternoon. Gallatin has, in addition to its public schools, two very well-known private schools in Howard Female College (presided over by one of our own Churchwomen) and Hawkins Training School for boys. Both of these institutions were well represented at the afternoon service, at which the lessons for "services in the interest of Christian education" were used, and special prayers from the Book of Offices were offered for the success of the schools during the term just begun. The principal of Hawkins School, who is a Methodist minister, afterward expressed to the Archdeacon his appreciation of the service and his gratification at having been present.

Notes.

Mrs. Jennie E. Woodsworth, of Elizabeth Settlement House, White Bluff, has been invited to address Auxiliary Branches in Missouri, Nebraska, Chicago and Detroit.

Rev. Howard Cady is assisting Archdeacon Windiate in the general missionary work of the convocation of Nashville, with address at 1916 Grand avenue, Nashville.

Miss Marion Wood, B. A., of Downer College, Milwaukee, has taken up missionary work in connection with St. Raphael's House, Monterey.

Mr. Paul F. Williams has been admitted a candidate in diocese of Tennessee and begun his course at the Virginia Theological Seminary.

Mr. George M. Manley, a candidate of Tennessee, has entered Vanderbilt University, Nashville, Tenn., for his academic course.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Church of the Advent, Spartanburg: Sunday, October 3rd, was Rally Day in the Sunday-school of the Church of the Advent, Spartanburg, and the auditorium was filled with members of the school, and interested spectators.

Following the exercises of the Primary Department, in which the little ones acquitted themselves most creditably, came a unique demonstration of the Christian year, prepared by Miss Edith Mann, of Wytheville, Virginia, and the Rev. W. H. K. Pendleton, formerly of that city, now rector of the Church of the Advent.

At a given signal the vested choir sang the first stanza of Hymn 43, "Rejoice, rejoice, believers," and as the last strains died away a young girl stepped upon the rostrum, holding aloft a violet-colored card, on which was printed in large letters the word "Advent." In a few well chosen words she gave the time and meaning of that season, and then stepped aside as the choir sang the first and second stanzas of Hymn 143, and a pupil, bearing a red placard with the words, "St. Andrew," upon it, made his way to the centre of the platform. When he had finished a brief account of the martyr saint the red ribbons of his card and the violet ones of the first speaker were looped together, and they moved to the left to make way for a third pupil, who explained, while holding a violet card, the meaning of the "Ember Days."

This was repeated until the entire Christian year had been passed in review, each day and season, with appropriate hymns and colors, then linked together by their ribbons in one beautiful whole, the bearers of the placards moved slowly twice around the auditorium, thus encircling the school, and finally marched into the church, singing "Onward, Christian Soldiers."

The rector, addressing more particularly the older members of the school and those of the congregation who as yet took no part in it, impressed upon them that the very life of the Church depended upon enlisting the young in its service, and that failure was already written upon that parish which neglected this most important work.

At the conclusion of the sermon the Sunday-school, as a corporate body, partook of the Holy Communion.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.
Rt. Rev. Wm. T. Capers, D. D., Bishop-Coadjutor.

Convocation: A convocation of the deanery of San Antonio was held in Uvalde September 21st-22nd. This meeting marked an important step in the aggressive forward movement inaugurated by the last annual Council of the diocese.

Bishop Capers preached the opening sermon from St. Luke 15:31, in which he made a strong appeal for earnest and systematic effort in reaching out for the people who are outside the Church's life and influence.

Addresses were also made by the Rev. George Belsey, of Beerne, on the Call to Service, and by Rural Dean Ridout on Our Book of Worship.

Detailed reports were received from the missionaries at work within the deanery, and methods were discussed and plans made for reaching and finding the scattered communicants of the Church who, by reason of distance, are without her ministration. The San Antonio deanery, the largest in the diocese, covers an area of approximately 50,000 square miles, and a large number of our Church people live in the rural districts away from the railroads, so that the problem of reaching and holding them for the Church is one of great importance.

Mission by Bishop Capers: Bishop Capers conducted a mission at St. Luke's church, San Antonio, the Rev. J. W. Woessner, rector, beginning October 3rd, and continuing through Sunday, the 10th. He held three daily services: Holy Communion, 7:30 A. M., with a brief meditation upon the office; devotional services, 4 P. M., with an address upon the general subject, "Sin and Its Cure"; evening prayer and sermon at 7:30 P. M., the subjects of the sermons being The Mission of the Church, The Building of the Church, The Vision of the Church, The Ministry of the Church, Baptism, Confirmation. The purpose of this Mission was to give instruction to the members of the Church rather than to reach those who are not in the Church, the Bishop's theory being that the laymen are coworkers with the rectors, and as such they must be aroused to a sense of duty and they themselves must have, with the rector, a mission and a message.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rev. W. R. Stearly, D. D., Suffragan-elect.

St. Mary's Church: During the summer, through the expenditure of about $1,500.00, and by the work of members of the parish with their own hands, St. Mary's church, Jersey City, has been renovated and made most atractive. On the first Sunday in October the Bishop held a service of dedication and preached. Under the leadership of the rector, the Rev. Thomas A. Hyde, the parish has gone on from a time of great discouragement to one of large prosperity. Mr. Hyde has made of the Sunday-school one of the best ordered and most

The Diocesan Journal reports the

number of clergy of the diocese as 157, parishes and missions, 137, candidates and postulants 32, baptisms 2,384, confirmations 2,227, communicants 39,128, a gain of 1,530 since last year; Sunday-school teachers, 2,230, Sunday-school pupils 19,014, the total offerings for current expenses in parishes and missions were $400,000.00, and the total offerings were $684,000.00, the offerings for General Missions for the year ending September 1st were $60,082.00.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Mission Study Class: Mrs. H. P. Allen, educational secretary of the diocesan branch of the Woman's Auxiliary is holding a mission study class for officers of parochial auxiliaries in the chapel of Trinity church, Pittsburg, on six successive Tuesday mornings, beginning October 5th. The book under consideration is The Woman's Auxiliary, by Miss Julia C. Emery.

Missionary Apportionment: The Diocesan Central Missionary Committee held a joint meeting with the clergy of the diocese on Monday evening, October 4th, in Trinity chapel, Mr. Marcellin C. Adams, chairman of the committee, presiding. The purpose of the meeting was to discuss and decide upon a basis for the distribution of the sum apportioned to the diocese of Pittsburgh among the various parishes and missions. The apportionment for the last year having been raised, the Central Committee is particularly anxious to get the matter under way early, in order that the good record of last year may be at least equalled, if not excelled.

Historical Pilgrimage: The Historical Society of the diocese on Monday, October 4th, made a pilgrimage to the ruins of one of the earliest churches in this part of Pennsylvania, known as St. Thomas, Washington County, and sometimes as the "West church." The church is surrounded by an acre of ground with a graveyard, containing many old graves, the oldest marker bearing date of 1812, although there are doubtless older graves unmarked.

The nearest parish to the ruins of St. Thomas church is that of St. Paul's, Monongahela. Eight clerical members of the society, the registrar of the diocese, and some other members assembled at Monongahela and were taken in automobiles to the place by the rector of St. Paul's, the Rev. Dr. Norman. A brief service was held beside the ruins, some pictures taken of them and historical data gathered for the society's annals. The last visit to the spot was made in 1902.

Death of a Prominent Churchman: The Hon. John P. Elkin, justice of the Supreme Court of Pennsylvania since 1904, died in Philadelphia on Sunday, October 3rd, in the fifty-sixth year of his age. He was the most prominent citizen of Indiana County, and the most influential member of Christ church, Indiana. The funeral services took place in Indiana on Wednesday, October 6th, the Bishop of Pittsburgh, officiating, assisted by the archdeacon of the diocese, the Rev. C. J. De Coux, and the rector of Christ church, the Rev. W. G. Moffat.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Coadjutor.

Religious Instruction and Public Schools: While pros and cons of the Gary plan are being discussed, often with heat, in the New York Board of Education, Christian leaders of the city feel certain that the part of the plan relating to children's dismissal for religious instruction will go through in time. Reasons for so believing are that New York is exceedingly pressed financially, and must look in all possible directions for help with its 831,000 children in public schools, and the very general conviction that education without religion is inadequate. St. Margaret's Bronx, announces an effort to build a school-house on land owned by the parish and adjoining its parish house. The house will be small, and when not in use for school purposes will serve as platform for an outdoor auditorium. The Church is between two of the largest schools in the Bronx, one only a block distant. Church committees on the Gary plan declare that school-houses and trained teachers will be ready as soon as the city is ready to dismiss pupils for them.

Bishops Greer and Burch, with Archdeacon Pott, had part in a series of official visits throughout Dutchess County, ending last Monday at a dinner of Dutchess laymen, held with Zion church, Wappingers. Bishop Burch and the archdeacon made a thorough tour of the county, confirming and conferring, inspiring and advising, and on Sunday Bishop Greer joined them for additional services. There was a reception at the home of former Vice-President Morton. The plan of simultaneous meetings, with laymen invited, and plenty of opportunity for conferences, proved so admirable that it is to be tried in other parts of the diocese.

Many New York clergy are keenly interested in some Round Table meetings, which are held at the General Seminary, the seminary room, at 11 o'clock. They begin this autumn on October 19th, and will continue until April 4th next. The subject of the study will be "The Method of Salvation," and it will be considered on the four lines of sin, Our Lord's Redemptive Work, His Heavenly Priesthood and the Dispensation of Saving Grace. The lecturer will be the Rev. Dr. Francis J. Hall.

The Rev. R. L. Wolven, vicar of Old Swedes church, Wilmington, Del., has become assistant at the Church of the Incarnation, New York, and stationed at Incarnation chapel, and the Rev. E. R. Bourne, of the diocese of New York, has become assistant in the same parish, and stationed at the parish church.

Calvary church, the Rev. Theodore Sedgwick, rector, is the first of New York parishes to announce definite date for a Preaching Mission. Its date is the first week in Advent. The parish has been districted. Leaders in each district are holding parlor meetings.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

Teachers' Institute: The forty-seventh annual meeting and Teachers' Institute of the Sunday-school Association of the diocese of Pennsylvania will be held in the parish house of the Church of the Holy Apostles on Monday, October 18th, opening with a service of intercession and an address by Bishop Garland at 2:30 P. M., after which annual reports will be presented and the election of the Executive Board will be had. This will be followed by sectional conferences of the Primary and Senior Departments. A general conference will be held on the Child and the Standard Curriculum. Supper will be served in the Cooper Battalion Hall at 6:30. At 7:45 there will be a service of intercession and an address by Bishop Rhinelander, at which time there will be the annual report on Teacher Training, with the presentation of training certificates and diplomas by the Bishop of the diocese.

The Board of Religious Education of the diocese has arranged its fall and winter Church Training School for Teachers in four sections of the city. The Mid-City Center on Monday evenings in the Holy Trinity Parish House and on Wednesday evenings in the parish house of the Church of St. Luke and the Epiphany. The West Philadelphia Center on Wednesday evening at the Church of the Redemption, and South Philadelphia Center, Memorial Church of St. Paul, and Germantown Center, Friday evening at St. Luke's Parish House, Germantown. These classes are intended for teachers and officers of the Sunday-schools and other Church workers.

Gloria Dei Church, which was founded by the Swedes, and the present structure consecrated in 1700, has always kept in close touch with Sweden, and has had a Swedish flag, which is floated on anniversary day. A new one has been provided, of the finest wool, and will be dedicated on Friday evening, October 15th. The services were conducted in the Swedish language until 1831, when the congregation voted to enter the Protestant Episcopal Church.

St. Monica's Mission: On Sunday, October 3rd, Bishop Rhinelander laid the cornerstone of the parish house for St. Monica's Mission, the first of a fine group of buildings for the colored people of West Philadelphia, and made an address. A feature of the service was the presence of a large number of the Grand Lodge and Pennsylvania Regiment, Colored Knights of Pythias, in uniform with their band. The building will be of brick and granite, three stories and a basement.

St. Michael's church, Germantown, observed the parish festival with an octave of services, beginning with the festal day. Morning prayer was said and a sermon preached. In the evening Bishop Rhinelander made an address. A Sunday-school conference was held on Thursday. Conferences of the Senior and Junior Chapters of the Brotherhood of St. Andrew were held on Friday night. Saturday night there was a service of preparation for the Parish Corporate Communion, which was held on Sunday morning. Sunday evening there was a Parochial Guild service. Monday a conference of men and boys' clubs. Tuesday a conference of the Girls' Friendly Society. Wednesday a Corporate Communion for the women of the parish, a conference of parochial organization in the afternoon, and at night a general conference on the parish, when plans were discussed for the erection of a new parish house.

Other News.

The Rev. Thomas R. List, rector emeritus of the Church of the Redemption, marked the fortieth anniversary of his becoming rector, on Sunday, October 3rd, by preaching a sermon, giving a resume of his life. Mr. List is one of the five clergymen in the diocese of Pennsylvania who are veterans of the Civil War.

Doctor Miller H. Jefferys, of St. Lukes Hospital, Shanghai, China, addressed the Clerical Brotherhood on Grave Searchings of Heart at its meeting on Monday morning, October 4th.

St. Michael's Chapel of St. Mark's parish marked on the Feast of St. Michael and All Angels, its patronal festival, by a special service on the tenth anniversary of its occupation of the church, which was for more than half a century the Church of the Mediator.

Christianity and the Community

Thy Kingdom Come on Earth

We like the spirit of the following notice in the parish paper of St. John's church, Detroit. It is the call of the Men's Association of that church to the men of the parish.

The first paragraphs of it run thus:

"This message is addressed to every man over seventeen years of age who may chance to read it.

"It is your invitation to come and affiliate yourself with the Armitage Club.

"What is the Armitage Cub?

"It is the men's club of St. John's parish. And it is a real man's club. It is a club where men of St. John's meet and know each other, and are glad to belong to because the right spirit abounds.

"The Armitage Club is man's size in its outlook. It has the ambition to be of serious vital service to the community, to the Church, to men everywhere.

"Its members believe that a Church, as rich in tradition, as broad in its outlook, as great in its history as this St. John's church of ours, should have the very strongest men's club in the diocese of Michigan.

"Strong in membership, strong in power, strong in the will-to-do and strong in action."

One of the fine things about the Church in this present day is its realization that it ought to have the ambition to be of serious, vital service to the community. When the Church has got this desire it will find ways and means at hand to express it.

✠

A valuable enterprise in Virginia, in which the railroads and various organizations in the State for social progress, co-operate, is the running of special trains, which stop at various stations with exhibits and lecturers. A "Better Farming Train" is to be run by the Norfolk and Western Railway during the period of October 26th to November 24th.

In co-operation with Miss Ella G. Agnew, of Burkeville, the State agent for Home Demonstration Work, the railway company will operate a "Home Demonstration and Lecture" car along with the farm train, and it will stay with the farm train on the whole tour from October 26th to November 24th, inclusive.

Miss Agnes Randolph, secretary of the Anti-Tuberculosis Society of Virginia, will give health talks.

There will be sewing, cooking, canning, home sanitation and labor-saving device exhibits on the train, and these will be shown and explained to the women.

✠

The students of social work all over the country, and particularly those who are eager to see a most unusual experiment in prison administration succeed, watch with interest the recent reports from Sing Sing, where Warden Thomas M. Osborne is trying to prove his belief that a prison ought to be not only a place of punishment, but of education into fitness for self-respecting living after the terms of the convicts are done.

The latest experiment which Warden Osborne has inaugurated, is the introduction of special forms of prison money and a system by which the convicts can earn this money and spend it in ways of their own choosing.

The news report of the introduction of this experiment this month tells of it as follows:

With these few exceptions the prisoners were more than enthusiastic over their new monetary system. Many of them seemed really to understand the warden's idea in installing the new system, and when asked how they thought the plan would work out, presented much the same theories that the prison officials offered; that it would teach the men the basic principles of monetary systems on larger scales, and would teach them economy. Some of the men said they were going to send their first two "dollars" home to retain as souvenirs. One, when asked to sell some of it for real money to an outsider, said he would not take a hundred times its face value in what he termed "regular" money. Another was found who consented to trade a few of his coins, but not for a cent less than face value.

With their new "money" the prisoners will be called on to live in Sing Sing after the fashion in which they would live elsewhere. They will have to pay for everything they get from the State, even "rent" for their cells and a small amount for their meals. They will be allowed to select their cells, the thrifty being enabled to move to the much desired dormitory on the payment of $1.60 a week in Sing Sing money. Other rents will be as follows: Ground tier cells, which are damp and the least desirable of all, $1 a week; second tier, the most desirable of the cells, $1.50; third tier, $1.40; fourth tier, $1.30; fifth tier, $1.20; sixth tier, $1.10. After the second tier the rents are reduced, it was explained, because there are no elevators and the occupants of the cells must walk up.

The system, the officials believe, will have the good effect of equalizing the opportunities of prisoners of all classes in the matter of purchases.

"Prisoners, who happened to have well-to-do friends or relatives, or who were themselves well-to-do before they came to Sing Sing," said Deputy Warden Church, in the absence of Warden Osborne, "have had a great advantage over the poorer men, and, of course, it has caused discontent. Whether these men worked well and behaved themselves or not, they were able to receive money from the outside with which to buy tobacco and the other little luxuries that the men are allowed to buy for themselves.

"One phase of the monetary system will be this: Men will not be allowed to buy tobacco or other commodities from the Mutual Welfare League store with 'regular' money alone. They will have to put up with it an equal amount of the Sing Sing money. We call it 'token' money, as it is meant as a token of good behavior and hard work. This system regarding purchases will put the millionaire and the pauper on the same basis while they are in the prison."

A great many intricate problems would arise as a result of the monetary system, Mr. Church admitted. He said that the authorities had not attempted to solve these problems in advance and offer the men a fixed system which they could not alter, but had left the management of the system to the men themselves, so that they could solve their own problems and thereby gather a true understanding of the actual necessity of law and system.

"For instance," Mr. Church said, "the system of paying each man $1 a day has been adopted as a starter, but there can be no doubt that the hard-working prisoners will soon complain among themselves that each man should be paid according to the amount of work he does. We haven't tried to anticipate the outcome of this, which probably will be one of the first problems to confront the men. They will work out some scheme by which the payments can be equalized, and then they will begin to understand the real meaning of industry.

"There will be other men who won't work, in all probability. Of course, these can't be kicked out. The men have a little government of their own here, and the indigent must be supported, as in the outside government. The men themselves will have to support these persons—they will become charges on the community. That may mean that prisoners in Sing Sing will have to pay taxes soon, to pay the rent and upkeep of the indigent. You can depend on it, then, that the men will find ways and means of solving this problem, too, and of solving the hundreds of others that will arise as the system develops."

The "token money" is in the form of ten, five and one dollar bills, fifty-cent pieces, quarters, dimes, nickels and cents. Ten cents admission will be charged to the moving picture shows which are held at the prison, and charges will be made for lectures and other privileges.

Fellowship With Jesus.

He who is in fellowship with Jesus Christ is in sympathy with the struggles of men in every form and in every clime, and only through much sympathy and struggle will the world be made braver and brighter and better. Only as the fellowship with Christ has charms for us which are greater than the allurements of fleeing sense, only as we feel that we cannot afford to slight the means which he felt were a necessity for him, only as there comes to us as there came to him an overpowering sense of the presence and reality of God, are we prepared for the battle of life and for the inevitable victory. It is Jesus Christ who speaks to the deepest in us as none has ever spoken, and only as we suffer with Him and struggle as He did in Gethsemane in loneliness of heart can we understand Him, enter into His experience, continue His work, drink of His cup, and know something of the joy of His victory. They who suffer with Him shall also reign with Him. This is the lesson which comes to us far across the centuries from an eastern country, where at the foot of the Mount of Olives there lies a "place which is called Gethsemane."—H. M. F. Klein.

There can be no expectation of the presence and power of the Holy Spirit, nor of achievement on the part of the Church, unless she make diligent use of the means which God has appointed for her growth in knowledge and her advance in grace. Many a Christian and many a church are in a shriveled condition because they do not use the means which God has appointed for their development.—Presbyterian.

Church Knowledge and Nurture

The Church's Responsibility for the Sunday-School.

In the first place let us disabuse our minds of a not uncommon misapprehension, viz., that religious education and the Sunday-school are synonymous. They are very far from it. Sunday-school work is a part, and a most important part, of religious education, but by no means co-terminous with it. The Church's program of religious education aims to safeguard the life of the Church's children throughout its whole course. The Church takes the child in baptism and assumes a certain spiritual responsibility by doing so. Through the Font Roll that child naturally enters the Sunday-school and begins his religious education in a systematic way. Under certain conditions this would carry the child through the various grades of the school up to mature life. But the situation is complicated by the fact that not all children remain in touch with the Sunday-school. Many leave home at critical points in their lives to attend boarding schools, colleges, universities, etc. Consequently the Church must also undertake the problem of religious education in secondary schools, in colleges and universities, and from that naturally takes the next step into the theological schools and the supply of men for the ministry. But the Church must not stop even here. No one's education ceases when one leaves school, and the Church is confronted with the perplexing question of religion in the home. Here in the home is met the next generation of children, and the process repeats itself. Religious education works literally "from generation to generation."

⚜

I hope I shall not be considered as riding a hobby if I solemnly declare that this program is by all means the most important field of work within the purview of the Church to-day. This is not merely an enthusiastic statement, it is an easily demonstrable fact. Consider it from the point of view only of the Sunday-school. Numerous questions from many different directions sound clamorously in the ears of the Church demanding attention and solution. There is missions, social service, parochial finance, church attendance—and so on. Fundamental to every one of these questions is the question of religious education. Not one of them can be solved satisfactorily without its being first solved. If we train children systematically in our Sunday-schools to regularity of attendance, they will find it the most natural thing in the world, as men and women, to be regular in the performance of their Church duties; if we teach them as children that their gifts to the support of the parish constitute a natural part of their Christian life, they will not wait, as men and women, to be hounded by the parish treasurer: if they learn that a practical activity towards others is an unquestioned accompaniment of their Christian faith, they will be interested and responsive, as men and women, to the appeal for Christian social service: if the missionary cause is presented to them as the invariable privilege of every churchman, then as men and women it would be one of their last thoughts to be remiss in their missionary offerings.

As things stand to-day we are dealing with grown men and women who have had no such education and who find no ready response by reason of early training. Consequently we are obliged to expend untold energy in the effort to move mature disinterestedness. If the present generation in their youth had been taught personal responsibility for missions, an Emergency Fund in the Board of Missions would be an anomaly.

⚜

This, you will say, makes Sunday-school work a very different thing from anything you knew in your younger days. You are quite right. It is different. And that difference is one of the most encouraging signs in the life of the Church to-day. I have no intention of describing to you what present-day Sunday-school conditions are. That would tax the ability of an intellectual Samson. Sunday-school conditions are chaotic, but not chaotic in the prospect of failure; rather chaotic from the injection of a new vitality. This much we can say: modern Sunday-school standards are no longer discredited by comparison with secular school standards. The best fruits of the best psychologists are made the basis of a sound religious pedagogy. The graded school takes cognizance of the mental development of the child, no longer giving him religion "enbloc," but in that way in which he can best receive and assimilate it. Our own special development of the graded system in the Church goes under the name of Christian Nurture. Christian Nurture means fostering the spiritual life of children with a view to producing intelligent Christians and good churchmen. Sunday-school work may be made only a kind of intellectual exercise. This we are trying to avoid. The Christian Nurture course includes Bible lessons, Church knowledge, memory work, missions, social service, and it purposes to give its due proportion of emphasis to each one of these branches, and in doing so to blend them all together into one harmonious whole. It is the effort to bring together all the ingredients of a full Church life and build them into the characters of the rising generation. We have no desire to turn our children into walking encyclopedias of biblical knowledge. We do want to make them into intelligent Christians and good churchmen.

⚜

In all of this you gentlemen must be interested. The Sunday-school which is ignored and neglected by the adult congregation can instill no respect for itself into the minds of the children. But if these same children know that their elders are interested in the school; if they see you wardens and vestrymen come early on a Sunday morning and look in on them to keep in touch with their progress; if they discover that you fathers are sufficiently concerned that you will take pains to learn what class they are in, who is their teacher, what they are studying, etc., then they will value your judgment by greater appreciation on their own part.

All this means much to us. Is it making it mean too much to think that perhaps this Church of ours may have a special call from God in this particular field of work? Is it hoping too much to believe that in religious education may lie one of the greatest, if not the greatest contribution we can make to a badly divided Christendom? The genius of this Church is a genius of education. Historically and characteristically we stand for spiritual development in clear contrast, for instance, to a sporadic revivalism.

If this is true, then, it means this. If we fail in religious education, we shall come perilously near failing in our mission as a Church to the world. If we succeed in religious education, then the rest of our success is automatically assured, and we shall have come brilliantly near fulfilling our duty to the kingdom of Christ.

F. E. WILSON.

⚜

Childrens' Corner.

Dear Boys and Girls:

The answer to the enigma in last week's paper was a saying of Solomon in the twelfth chapter of Ecclesiastes and thirteenth verse. You have, I hope, already guessed it: "Fear God and keep His commandments." Now that you know this verse you can find out the six good ways you should study. Fear God means a reverent fear not a slavish kind. The old time people feared evil spirits the latter way, and made various offerings to keep these from being displeased with them. Do you know any one to-day who acts as if he believed in evil spirits? Ask him, and I expect he will tell you: "I do not." Then to-morrow you see him or her again, and ask how he is. You receive answer: "I am right well! I have had perfect health for years!" and you see him look around quickly for some wooden object or furniture; go, or reach his fingers toward it, and carefully tap three or four gentle knocks upon it. Ask why he does so. He will laugh and say: "Oh! I don't know. It's just my way: a habit I have!" You meet him a month later and ask for his child, who has been your playmate since you moved into the neighborhood, and whom you knew had been sick. "Helen is quite well again and I am so glad. She was out for a ride yesterday." You are glad too, and agree with him, "I hope she never will be sick again." But you do not tap on wood. No: you gently ask him again: "Why must you tap on wood?" He will give you his former answer. He will withhold the real answer, "I would feel uncomfortable if I did not." Surely he is afraid of something, ill-defined, vague; because he will not permit himself to think about what his habit means; because, also, he will not give it up. And the fact that those who have this habit, persist in it, and are slaves to it, lead to this warning to you who have not formed it, to be careful never to adopt it. If it is not a brief act of homage to an unseen spirit of evil, you must not burden yourself with an unnecessary slavish habit. If it is a brief act of worship, you must not commit the sin against a loving heavenly Father, of whose special mercies your friend was the receiver, and who knocked on wood every time he mentioned one. If he tells you he knew the mercy came from God, then God has appointed His own desired and better way in prayer of thanking Him for it, and asking that it be continued.

Your friend always,
K. J. HAMMOND.

Sometimes a fool needs to be answered according to his folly, in religious as well as in other things. A visiting bishop in Washintgon was talking with a friend on the desirability of attending church. At last he put the question squarely: "What is your personal reason for not attending" The gentleman smiled in a non-offense-intending way as he replied: "The fact is one finds so many hypocrites there." Returning the smile, the bishop said: "Don't let that keep you away; there is always room for one more."—Northern Christian Advocate.

Family Department

For the Southern Churchman.

A Prayer.

A. R. Parshley.

Oh, Father, who hast taught us in Thy Word,
And shown us by Thy mercies through the years,
That war is not from Thee;
Look down with pity upon the herd
Who lust to kill here in this vale of tears
And bid them quiet be.

Speak to them through widow's anguished cry,
Speak to them through the orphan's helpless grief,
That war is not from Thee;
Speak to them from Thy Throne above the sky,
Tell them to trust Thee; help Thou their unbelief,
And bid them quiet be.

Show them their souls, unmasked and filled with hate,
Show them their comrades, prostrate, cold and still,
That war is not from Thee;
Bring to their eyes Hell's open yawning gates
And to their ears Thy words—"Thou shalt not kill"
And bid them quiet be.

The Flats.

The east windows of our house looked out upon a large vacant lot; it had been vacant so long, and the owner had held the land so high, that the possibility of a purchaser seemed far away, but just as we were beginning to think of that stretch as permanent the land was sold, the ground broken, and the building of the flats commenced.

They were up, rented and occupied in an incredibly short time. From the first we were unreasonably prejudiced against the flats; they spoiled our view, shut out our air and light. And this prejudice was almost unconsciously transferred to the flat dwellers, that is, by all of us except mother. As an old resident and thoughtful neighbor, she began by calling upon them all. Theoretically, I believed in flats; they were labor-savers, they afforded protection to women whose husbands traveled, and likewise they provided a necessary discipline in self-control. But I had no interest in the flats; the people all looked alike to me; they were just a jumble of grown-ups and the building was simply a "pile" that shut out freedom.

I came in from a tennis game one day and, observing that mother had a caller, I was proceeding quietly upstairs, when she called me back.

"Mrs. Merriman, let me introduce my daughter," mother said in her gentle, courteous manner.

With racquet in hand I came forward to meet a woman whom Barrie would have acknowledged "charming." I mention Barrie because I think he is preeminently a judge of charm. In traveling along a hot, dusty country road did you ever, at a turn in the road, come unexpectedly upon wild roses? She suggested them to my hot eyes, and she pleased in a deeper sense; you felt that she'd be joyous with you and sad with you, as you needed, and that always she'd understand all that flashed between you and her as she talked.

I could scarcely wait for the door to close before I asked, "Mother, where did you meet Mrs. Merriman?"

Mother looked reproachfully at me. "Is it possible, daughter, that you don't know? She lives in the flats."

"Never saw her before in my life," I answered, suddenly beginning to alter my concept "flats," and to feel a little ashamed.

Afterward I saw her walked on the street between a man and a young girl about high-school age; she was walking softly and guardedly. This puzzled me a bit; it seemed to contradict that buoyancy which was so vital a part of her. The man and the girl vied with each other in attentions, like eager lovers. As I passed I felt again that warm current of sympathy that drew and drew like a powerful magnetic needle. Right then I resolved to go in and see her soon, oh, very soon.

I didn't go. I let preparations for my trip fill up my time. My stay in the East ate up four months. When I got back and had shaken down into familiar surroundings I inquired for Mrs. Merriman.

Mother was grave. "She's been very ill, dear. A frightful operation, weeks of slow convalescing, and a very slight chance of a permanent cure."

"But, mother," I said incredulously, "she seemed so well and full of life when she was in here."

"She's a wonderful woman. An invalid ever since the birth of her daughter, she keeps up by sheer will. Unless she's flat on her back and unable to move or speak, she's always brimming over with interest in people and things. It's remarkable!"

"Surely, she didn't know that anything so awful as an operation was coming that June day she called?" I gasped.

"Worse than that; the doctor had told her she couldn't live through an operation."

"And she came in here to call, looking like that, and talking to me about tennis and golf? Why, mother, I've never forgotten that call."

"Yes, that's characteristic of her, but anway, she's been through it, and is up and gaining slowly."

A week later I caught a glimpse of her in the sun-parlor and I telephoned to know if she were strong enough to have a visitor for a few minutes. I found her propped up in a big chair. If I expected to find her wan, and looking ill, I was mistaken; she was as freshly colored as the rose she reminded me of. In her lap she had a pile of cool, fleecy stuff which she was crocheting into a shawl.

"Isn't that too much of an effort?" I asked.

"This? Oh, no; this is just fun. You see I'm not yet able to read, and I can work away at this and feel that I'm doing something." I saw that the old buoyancy was there, only so curbed and checked.

"I'm sorry you've been ill," I said awkwardly, not knowing exactly where to begin. But after that the conversation took care of itself.

She was interested in my trip, wanted me to tell her all about it. She knew well some of the places I had visited, and she loved the East as I did. "I'm sorry Caroline isn't at home to-day. You haven't met my tall daughter," she said at last.

I glanced at the chestnut hair, silky brown. "You can't have a grown-up daughter!"

She smiled, "I can; she is just out of high school, and her aunt is begging to take her to Europe this fall."

"How lovely!" I said quickly.

For a moment her face changed, clouded. "I'm trying to let her go; it's such a wonderful chance for her. And then the shadow passed. "Of course, she shall go, only it's harder to be brave than it was."

I was studying the red geraniums in the back yard, afraid to look at her. When I brought my gaze back from the glass windows she was crocheting steadily, her face was serene.

"I've been here too long. I've tired you," I said, suddenly realizing.

"My dear, you've been so good to me."

It seemed to me they were always together, the three, and their devotion warmed us all. The husband and Caroline hovered about Mrs. Merriman, bringing her a book or a pot of flowers, showering her with the thousand little attentions any woman loves.

One day, when she was out after a slight setback, I said: "You're never blue or cross; you're the most wonderful patient I know."

"Oh, no, I'm not," as she shook out the fleecy shawl. "If I'm at all brave it's because I'm so glad to be here, I can't help but be happy."

She was a continual marvel to me. Caroline went to Europe; Mrs. Merriman followed her from place to place with maps, guide-books and histories. The girl's letters were surprisingly good, and such a pleasure. We all brushed up on art that fall, sent for university prints and became familiar with the masterpieces as Caroline went from one famous gallery to another.

In the midst of a talk on Rembrandt one afternoon, a talk which had grown into a sort of neighborhood affair, I blurted out: "To think that I almost missed knowing you!"

"Why, what do you mean?" Mrs. Merriman asked, mystified.

"Oh, nothing; only aren't we dreadfully indifferent to each other, we cityites and suburbanites?"

"Perhaps we are," said Mrs. Merriman with an understanding flash. She herself was never indifferent to anyone.

"We're so, so sufficient," I stammered.

"How you jump from Rembrandt to sociology, you almost take our breaths away," including the group in her smile.

I let it go at that. But now I know all of the flat dwellers; we stop and exchange greetings, and run up on each other's porches, and I'm far happier, for I've discovered that we are just as dependent upon each other, in this age of hydroplanes, aeroplanes and automobiles as we were in the days of the prairie schooner, only it's in a different way.—Julia W. Johnston, in The Advance.

There is no reason why every man should not be a friend to other men. God has implanted in human hearts the possibility of serving our fellow-man through our friendships. There is no life so humble that it cannot find some one whom it can serve as a friend.

Letting One's Self Alone.

"One of the important things to know in life, especially if you are a woman, is how to let yourself alone. The ability to relax, the art of being judiciously lazy, the tact to let herself alone, has saved many a woman from a nervous breakdown. We all know the housewife who nags herself into such a state of conscientiousness that she cannot rest. If she lies down, she is continually worrying herself with thoughts of the work that she is neglecting.

"Much of the blame for this state of affairs lies at the doors of the mothers. The mistake is in their training of their children, especially their daughters. They are taught from earliest infancy to be kind to others, to bear with them, to forgive them, to help them; but from birth to death, no one ever tells them to be kind also, to themselves.

"The woman who nags herself can make herself more miserable than any one else possibly could. She can make her life more of a nightmare than any misfortune could possibly make it. If such women could learn to be kinder to themselves, there is no doubt that their own lives would be lengthened; and not only that, but the lives of those with whom they come in close contact would be made far more pleasant."—The Mother's Magazine.

Death.

We are too stupid about death. We will not learn
How it is wages paid to those who earn.
How it is the gift for which on earth we yearn,
To be set free from bondage to the flesh;
How it is turning seed-corn into grain,
How it is winning heaven's eternal gain,
How it means freedom evermore from pain,
How it untangles every mortal mesh.

We are so selfish about death. We count our grief
Far more than we consider their relief
When the great Reaper gathers in the sheaf,
No more to know the season's constant change;
And we forget that it means only life,
Life with all joy, peace, rest and glory rife,
The victory won and ended all the strife,
And heaven no longer far away or strange.

—W. C. Doane.

For the Southern Churchman.

The Muscles Are Your Best Sense Organs.

Dr. Leonard Keene Hirshberg, M. A., M. D. (Johns Hopkins).

The ancient maxim of the Benedictine monks is, **Laborare est orare,** "to labor is to pray." This is said to come from a misquotation from the Vulgate version of the Bible, which is translated, "Let us lift up our hearts with our hands unto God in the heavens," or as 'Who prays and works lifts up to God his heart with his hands." At any rate the Benedictine fathers adopted an excellent device which indicates that the world, the flesh and the life to come are very intimately associated with the muscles.

It may be said definitely without fear of disproof that the muscles are man's most valuable sense organ. A man sees light and color only with his optical parts, but it is the muscles of the eye which reach out and stretch away to literally seize perspective, form and the rest of the three dimensions. Nay, animals needs must prick up their ears or a man turn his whole head all muscular actions—to hear correctly. The grasp of the hand, the movements of the body, the diverse muscular movements of locomotion, agility, dexterity and skill are all specific tricks of the besh, but the sense power of the muscles is the greatest of all.

To sharpen the senses is the aim of all types of education. To make a child or a man draw better lines, hear better music, or taste better tea, is the acme and goal of study and experiment. Why the muscles were so long neglected and for that matter still is no one seems ready to explain. It cannot be due to laziness, because parents send their children to do chores, and the play of youth is one merry go-round of muscular motion. All told, the explanation of absent-muscular training may possibly rest upon the traditions handed down from the time when the memory of man runneth not the contrary, to-wit, that "readin', ritin' and 'rithmatic" is enough for any man. It is very difficult even at this late day to introduce muscular methods and drill in schools. Nine in each ten parents call such measures "new fangled fol de rol" or worse.

Savages, Teutonic nations with their turnvereins, wild nations that live by hunting, fighting and running, need no admonitions about their muscles. Civilized women and men stand in dire need of scoldings and warnings in this regard. They suffer with avoirdupois of the girth and fatty obstinacy of their eyes and ears; their muscles metaorphose into streaks of yellow grease and the finer perceptions of life are lost upon their obese sense tissues.

Not too violent, yet a long heave, ho, of jog-trotting for each and every muscle in your anatomy is your cue. Housed up, city bred and city lived occupations cause a flabby waste of muscular power and muscle perceptions. The human tissues are so constructed that they were made to use up ten times as much fresh air and to squeeze out equally as much more waste stuff as civilized modes of life demand. The upshot of this is a physical shrinkage, which makes womankind rotund and men ignorant and vain.

The corrective of all this is some sort of physical exercise which will improve the perceptive power, the dexterity and the adaptability of new and lean muscles, rather than to make them strong. Health and knowledge comes rather with agile muscles than with powerful ones. Fresh air and sunlight combined with proper exercises makes for this desirable condition. It is all a matter of choosing the best balanced kind of exercises.

Golf, tennis, billiards and bowling are excellent exercises, but never wholly as good as swimming, physical culture, gymnastics, baseball, dancing, rowing and systems of muscular development which allow all muscles on all sides to do their share. One-sided or violent exercises strain the tissues, especially the heart, while well distributed kinds allow more time for recuperation.

Physical exercises prescribed and directed in a pleasant way appeals to women and men better than bowling and swimming, for instance, because the repetition and interest combined, keeps the candidate steadily at his work. The reason more exercises with the muscles appeal to men and women in the summer, is based upon the lure of the green outdoors and the exhilaration of the associated play. The benefit thus becomes certain. It is carried out often and under happy conditions.

Mere perfunctory exercises of the muscles with little or no interest, becomes relatively useless as far as maximum benefits are obtainable. The lack of interest deters you from muscular attempts. This is in evidence, also, when you call for a friendly game of one thing or another. I, for instance, can find no great interest in golf, although it gives you bending and right

TO THE PEOPLE OF THE EPISCOPAL CHURCH:

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotels, Summer Cottages, Auditoriums and Roads, a place where they come together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer playground for the Church people of the South, and to this Mr. Berry Burnett, of Buncombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hotel, lake and golf links, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this great project for the Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Mountain and see what these great organizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country.

JUNIUS M. HORNER,
Bishop of Asheville.

Asheville, N. C., August 25, 1915.

A Suitable Name Desired.

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location. Address all communications to

RT. REV. J. M. HORNER,
Asheville, N. C.

arm exercises and 2½ miles of walking exercises. On the other hand, swimming, tennis, dancing, hunting or forty-mile hikes appeal to me strangely. Yet such a recreation as fishing is an amusing kind of feeble mindedness to my mind.

When all is said and done the best form of muscular exercise for any particular individual, woman, man or child is that one which pleases him most, which cajoles him away from his routine habits and duties, which he hears calling to him at all hours of sunshine and rain.

A Basis of Sound Belief.

"Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." In these words the apostle pleads for intelligent Christianity. Every true Christian ought to be able to state why he is a Christian.

A basis of sound belief is necessary if we are to lead others into the light. We are Christ's witnesses here below, and unless we are certain of the way ourselves, how shall we lead others? The Son of man came to seek and save that which was lost. He has commissioned us to go and preach His word of truth. We must be certain of our message before we try to tell it to others.

A knowledge of the fundamentals of our faith will render us less likely to be borne about by every wind of doctrine. Again and again the Bible warns us against false teachers and false doctrines. We must be on guard. A foundation of sound belief is our only sure refuge.

All true Christians are soldiers enlisted in the army of Christ, marching under the banner of the cross. We all must fight the good fight of faith. Human souls are to be delivered from the power of darkness and won for our kingdom of light. We are all subjects to the attacks of the evil one. We have our temptations, doubts, fears and evil imaginations. Our warfare is not carnal, but spiritual. We must capture the world for Christ. The sword we are to wield is the sword of the Spirit, which is the word of God. The Bible is the best defense against the assaults of infidelity, error and wickedness.

Not only is the Bible the Christian's armory, but it furnishes the appointed means for the culture of our Christian life. It unfolds the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." Jesus tells us that the word of truth is the instrument of our regeneration, and that the same truth "makes us free." Thus "line upon line, and precept upon precept" is laid down for our spiritual culture and growth in grace. The Bible is a chart of the Christian's journey through the world. With God's word of truth hid in our hearts, we can safely pass through all the experiences of life.

Not only does the Bible lead us through this life, it reveals to us things to come. Jesus has gone to prepare a place for us. He will come again and receive us to Himself. "His dominion shall be an everlasting dominion which shall not pass away, and His kingdom one that shall not be destroyed." "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book!" Let us set our feet on the Rock of Ages, and fix our eyes on the Star of Bethlehem. Always ready to give a reason for our hope, and we shall never be put to confusion.—The Presbyterian.

For the Young Folks

Weeds and Deeds.

A naughty little weed one day
Poked up its tiny head.
To-morrow I will pull you up,
Old Mr. Weed, I said.
But I put off the doing till
When next I passed that way
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind,
Oh, I cried, I'll put you out
To-morrow, you will find;
But once again I put it off,
Till, like the little weed,
The ugly thing spread up apace
And grew into a deed.

So, boys and girls, heed what I say,
And learn it with your sums;
Don't put off till to-morrow for
To-morrow never comes.
To-day pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves,
And some day master you.

—The Presbyterian.

For the Southern Churchman.

Life's Young Day

Mary Barrett Howard.

CHAPTER XX.

An Ancient Foe.

Mary Elizabeth stood at bay with shamed, defiant eyes, while Jack Trevor circled around her with shouts of laughter, pausing at intervals to read aloud brief extracts from a tiny, red-covered book.

"Gee, Mary Elizabeth," he jeered. "I should think that even a girl in the B class might know enough to spell supper with two ps—s-u-p-e-r—O, gee!"

Mary Elizabeth made a futile snatch at the book, and there was apprehension as well as anger in her voice as she cried: "Don't you dare to read another word, Jack Trevor! You ought to be ashamed to read other folks' diaries—nobody but a horrid, ungentlemanly boy would do such a thing."

"Nobody but a silly girl would write one," Jack retorted. "I'm going to read it out loud, so you'll see what piffle it is. Then, maybe, you'll stop writing such stuff."

"I'd like to know what business it is of yours, Jack Trevor?" Mary Elizabeth demanded wrathfully.

"It's my business, as your next-door neighbor, to keep you from making a goose of yourself, Mary Elizabeth," Jack replied. "It's a good thing that I, and nobody else, found your precious diary."

"I'd rather anyone in this whole town had found it," Mary Elizabeth shrieked, maddened at the calm air assumed by her ancient foe. "You know very well, Jack Trevor, that I've always perfectly **despised** you!"

But Jack's eyes had fallen on several heavily underlined entries as he turned the pages of the little red book, and ignoring this outburst, he whooped again as he read:

"Kitredge Kellog walked home with me from school to-night; Kit told me to-day that pink was my color; Kit gave me an elegant rose and said it just matched my cheeks."

"By ginger, Mary Elizabeth, that's the worst ever! Aren't you ashamed to have a crush on a sissy boy like Kitty Kellog?"

The shame in Mary Elizabeth's liquid brown eyes was instantly turned into a blaze of wrath.

"Kit isn't a 'sissy boy,' Jack Trevor. We girls think he's perfectly fine since he went away to that New York boarding school. He **always** wears silk socks to match his neckties, and **they** are perfect **dreams.** He doesn't go round without a hat till he's black as an Indian, nor wear clothes that aren't fit for a tramp—so there!"

Like most normal boys of his age, Jack Trevor loathed being "dressed up," and he stiffened as he glanced down at the costume which had seemed to him so cool and appropriate for a warm summer's day. But the blue eyes that contrasted so oddly with his sun-browned face flashed hotly as Mary Elizabeth's own, and she noted the angry flush which, in spite of the tan, reddened his very ears as he retorted:

"Oh, yes, Kitty's a winner! He's pink an' white and he's got curly yellow hair, and he dresses to beat the band. But I'll tell you what it is, Mary Elizabeth, some day you'll find out that Kitty's no good. His grandad wouldn't send him back to that school this year 'cause he wasn't doin' nothing there but loaf round to the tune of two thousand a year. And us boys never had any use for a fellow who won't play football for fear of smashin' his pretty face, and who won't go in swimmin' unless the water's **boiling!** He's a regular josher, too—he's got Lollie Martin and Evelyn Starr and Maude Olcott and about 'steen other girls goin' just the way he has you."

"He hasn't—I'm not!" Mary Elizabeth stammered. "O Jack Trevor—how I do hate—hate—hate you!"

Forgetful of the dignity of her fifteen years, her voice rose in a screech of helpless rage, and two women appeared on the porches of the two neighboring houses, calling in shocked unison:

"Mary Elizabeth!—Mary Elizabeth!"

"Jack Trevor, come here this instant!"

The boy hastily thrust the little red into Mary Elizabeth's hand.

"Take your old diary, cry-baby!" he muttered.

"Oh, dear!" sighed Mrs. Carrol, as Mary Elizabeth came slowly up the steps, her eyes brimming with angry tears, her chest heaving with angry sobs. "Now, I suppose, Mrs. Trevor will feel obliged to come over here with another box of candy for you, and another apology for Jack. It is sweet in her always to think that these constant quarrels are Jack's fault, but it mortifies me half to death, for I know better. You two children have always fought ever since the day that Jack's mother brought him over here, when you were both babies, and you fell upon one another, tooth and nail, like a couple of—of tiger kittens. But I thought then and I think now, Mary Elizabeth, that you scratched and bit harder than he did. No, I don't care to hear how it happened—well, it might have been Jack's fault in this instance, but usually it **isn't.** Now, Mary Elizabeth, if you don't stop crying and scold-

ing I shall not allow you to go to Kitredge Kellog's party this evening—I have never really approved of your going.

At this awful threat Mary Elizabeth's tears dried as if by magic. What a frightful calamity if she were forbidden, after all, to attend the splendid party which was to commemorate the birthday of the heir of the house of Kellog! Particularly since that gilded youth had broadly hinted that she, Mary Elizabeth, was to be the guest of honor on this occasion.

There had been considerable discussion in the Carrol family concerning the engraved invitation which Mary Elizabeth had received a week or so earlier. Mrs. Carrol was doubtful as to the wisdom of accepting invitations from people of whom she had never approved. Kitredge's grandfather, the contractor, whose dubiously acquired fortune had increased with Alladin-like rapidity in the years that had elapsed since the war, had not proved himself a wise guardian to the boy whom his son's death had left to his care. Kitredge had been indulged and punished alternately, and his weak, foolish, pretty mother had been able to change the old man's ruinous methods of bringing up a self-willed boy. Rumors of Kitredge's brief career at the famous boys' school had inclined Mrs. Carrol to put an end to the childish intimacy that had existed between him and Mary Elizabeth, for she had observed the impression that his silken socks and gay cravats had made on her small daughter since Kit's return to his native village. But Mr. Carrol was inclined to take a more lenient view.

"Oh, let the child go, Frances. Mary Elizabeth must learn to tell the difference between the false coin and true. And so far as I can learn there's no real harm in 'Kitty' Kellog—he's just a foolish young kid."

When Mary Elizabeth, a few hours later, stood before her mirror, she viewed the slim white figure reflected therein with pride. Her new frock was fine and dainty enough to please even her somewhat exacting taste, and although she had always regarded her abundant, red-gold locks as an affliction, she was dimly conscious that red hair is a somewhat effective frame for a pair of starry brown eyes and a roseleaf skin, and that a few faint freckles on the tip of a spirited little nose only serve to set it off.

"I'll send Norah for you at ten, dear." Mrs. Carrol said as Mary Elizabeth was starting for the party.

"Oh, mamma, not at **ten!**" Mary Elizabeth protested.

"Well, eleven, then," her mother relented. "But don't keep Norah waiting, for eleven is really far too late for a girl of your age to be out of her bed." (To Be Continued.)

For the Southern Churchman

Tom's Dream.

Margaret M. Mitchell, Columbia, S. C. (twelve years old).

Once there was a boy named Tom, who went out in the yard and flung himself lazily on the grass. As he was lying there looking at the ground, an ant came toiling over the dead leaves and grass, taking some food to her family. Tom heedlessly took a rock near at hand and mashed the ant. Soon after he fell asleep on the grass; as he slept he dreamed the ant which he had mashed came to him and said, "Why, idle boy, do you come and tear down our houses and kill us, who toil to build our homes and get food?" The ant which had spoken to him seemed to be the captain of a band of ants, which were behind him and which the boy had not yet observed. The captain gave a command and all of a sudden Tom was lifted off his feet, and in a moment found himself in a long, dark underground passage, alone. The band of ants had lifted him up and put him down in one of their houses, and were tearing down the house on top of him, to show him how it felt to have a house fall on top of him. All of a sudden he awoke to find his three year old brother pouring sand on top of him. After that he was kind to ants and all other animals. Moral: Don't be cruel to animals.

For the Southern Churchman.

The Flower Wedding.

Cassie Moncure Lyne.

"Let's have a wedding!" the Garden cried,
And who do you think was chosen bride?
The lily, because she was fair to see,
While Sweet William off'rd the groom to be.

2.

The cards were writ with a gold Jonquil,
Since fountain pens the ink might spill,
The flowers crowded in Phlox to see them wed,
Bachelor's Buttons wept and Bleeding Hearts bled.

3.

Daisy and Pansy were the bridesmaids sweet,
Little Violet strew'd Roses under their feet,
Jack-in-the-Pulpit tied the wedding knot,
As the Sunflower pointed to Four-o'Clock.

4.

The scene with blue Flags was very gay,
It really seemed like a circus day,
And Elephant's Ears listen'd to every word,
Till the roar of a Dandelion was heard.

5.

The Bride baye good-bye to her Poppy dear,
Lady Slippers for luck were thrown at her,
As no fairy coach took them away,
They rode a Snap Dragon with Lark-spur gay.

6.

They had a good Thyme where'er they went,
For Heart's Ease bring with it content,
As a Dusty Miller he work'd for his wife,
And ruled with a Golden-rod all his life.

Polly and Dorothy.

"Squawk! squawk! squawk!" cried Polly, beating his wings against the bars of his cage, and making such a racket that Dorothy put her hands over her ears and ran out of the room.

"I don't think he's a bit nice bird," she told Aunt Hannah. "I'm glad my dear little Dickie isn't a parrot. Canaries are ever so much nicer, don't you think so?"

"Oh, no; I don't," Aunt Hannah said. "When you come to know Polly, you'll find he's a very interesting little fellow. Have you heard him talk yet."

"Talk! Why, no, Aunt Hannah; I didn't know he could talk!"

Aunt Hannah took Dorothy's hand in hers and went into the living room. Polly rustled his green wings eagerly and called softly, "Hello! hello, auntie!" Then he ruffled his bright red feathers on his head while she stroked them with a gentle finger and talked to him.

"Polly knows me you see," Aunt Hannah told Dorothy. "And while he doesn't understand words he knows by the tones of one's voice whether he is being petted or scolded."

"How cunning he is, and how plain he talks!" Dorothy cried. "I'm afraid, auntie—I'm afraid I did almost scold. You see, he bit at my finger, and it made me jump."

Polly and Dorothy grew to be great friends; but even then, Polly was sometimes naughty. He liked to be talked to and petted so much that the dollies were sadly neglected; and when Dorothy tried to play with them, Polly squawked so loudly she could not hear herself talk.

"Give him something to do," Aunt Hannah told her. Let him have a bit of paper or bright clothing to pull to pieces."

So Dorothy hunted up a bit of bright cardboard for him to play with.

"He doesn't get cross when he's got something to do," Dorothy said, standing to watch Polly at his play.

"Being busy keeps one happy," Aunt Hannah said, smiling.—Christian Intelligencer.

What Happened to Jacky.

Jacky sat by the nursery fire, kicking his heels against the fender. He didn't care if he dented the old thing; he rather hoped he would. He didn't care that it was growing dark. O, no; he didn't care if nobody came to give him his supper. He would probably starve to death (here he gave the fender an extra hard kick), and then they would be sorry, and they would have no little boy to kiss them and no little boy to run around the house and make a noise and no toys left around. Jacky felt very sorry for himself and very sorry for his family; and he was sure his nurse would be very sorry she had locked him up all alone in the nursery just because he wouldn't learn his lessons. He hated his lessons. Horrid old things, anyway! Horrid old spelling! Horrid old geography!

O how dark it was growing! He couldn't see across the room, and the shadows looked queer as the fire died down. Jacky shivered as they grew deeper and deeper. But, O no, he didn't mind! Bang! went his feet on the fender.

What was that? Surely he heard something. He sat up stiffly and listened. There it was again, a very small, faint rustle in one of the shadows, an odd little crackling rustle that grew a little louder and a little louder. Then there was another crackle and rustle from another shadow and another and another. They came from under the bed and under the bookcase and under the big chair and the playhouse and the bureau and the table, and suddenly a very loud crackle right behind him. Then he was sure he heard mutterings that grew into cross little voices. Pretty soon he could distinguish words, such as "horrid," "ashamed of himself," "push him," "stupid little boy," "pull his hair," "pinch him." Poor Jacky began to be terribly frightened. O, if only his mother would come or his nurse! What were all the rustlings and the voices? Suddenly something pinched his toe, the fire flashed up, and all around him he saw boys and books with legs and arms and eyes, all hopping around and flapping their pages and making faces at him. As he looked they all began to shout at the top of their lungs: "He doesn't like his

lessons." "He won't learn his lessons." "He wants to grow up and be stupid."

"I don't. I don't. Who are you?" And Jacky began to cry.

"We are all your lesson books," they cried in very cross voices, winking their eyes very fast. "Some of us you have never seen, but you will have to learn all that is in us. Some of us you have torn, and some of us you spilled ink on."

"You tore my very best map," cried a very big and fierce geography, "and I think I will pull your hair."

"You made spitballs out of my leaves." And a small spelling book hopped up and down furiously. "I think I will stick a pin in you."

"You threw me at a cat and I fell in a puddle," wailed a very much-battered history of the United States. "I will pinch you."

"I'm sorry, I'm sorry," cried Jacky. "I didn't know you were alive."

"Well, we are, we are,' shouted all the books furiously.

"I'm all dog-eared," wept a small fat book of poetry. "I expect I shall soon begin to bark, and then I will bite you." And it snapped its cover together.

"O dear, O dear! I am so cold," whispered a book in a very hoarse voice, creeping up close to the fire and shivering. "That horrid Jacky boy tore off my cover, and now I have an awful cold, which I'm sure is turning into pneumonia. I shall give it to Jacky, and it will be worse than stomach ache. Bur-r!" And it shook with cold.

"I turned your cover into a boat and sailed it in the gutter," whispered Jacky. "O dear, O dear! I'm sorry. I wish I hadn't."

"I wished you hadn't too," croaked the book, "for now I can't slap you as you deserve."

"Books, books," shouted the big geography, flapping up onto the table, "what shall we do to this naughty little Jacky boy for hurting us and not learning his lessons?"

"Slap him, slap him," cried all the books together, flapping their covers back and forth and making dreadful faces at Jacky.

"Come on," cried the geography, jumping down. With a wild shriek all the books caught hold of hands and rushed at Jacky, kicking and pinching him until—

"Why, Jacky, Jacky boy, what is the matter? Why are you screaming so?" And he was in his mother's arms, being hugged and kissed. The nursery was brightly lighted, and nurse was putting supper on his own little round table by the fire.

He looked around for those dreadful books. There wasn't a sign of them.

"Jacky had been asleep and must have had a bad dream," said his mother, hugging him close. Jacky knew better, and he also knew that after this he would always be kind to his books.—Rachel Lee Grinnell, in Christian Register.

Sunshine Gardening.

"Please suggest something, Edith!" exclaimed Dorothy, impatiently. "If there's no more sunshiny work to be done, we may as well give up our club."

"We've had such good times, too," sighed Gertrude. "There must be something more we can do for somebody."

Edith sat looking dreamily across the field. The Sunshine Girls had adjourned their club meeting to the grape arbor, for the spring day was warm and summer-like.

"Do you see a girl sitting upon the piazza of Mr. White's house?" she asked, suddenly. "Her father has hired the place, and they moved here last Saturday. Her name is Beulah Tilden. She seems very lonely. I suppose everything is strange to her."

"I've seen her," volunteered Gertrude. "She comes to our house to buy milk. She is very plain, with a horrid shade of red hair that she pulls tightly back from her freckled face. You don't think we ought to ask her to belong?"

"Why not?" laughed Dorothy. "This isn't a beauty club. Miss Wadsworth has red hair and freckles, and she is lovely."

"That's because she is Miss Wadsworth. This girl looks very dull and uninteresting," argued Gertrude.

"We're looking for dull spots to brighten," insisted Edith. "Why not begin on Beulah's face by trying to make her happier? She may prove a treasure. Perhaps she'll have a few sunshiny ideas. We need 'em badly enough."

"Let's go right over now and get acquainted," proposed Dorothy.

Getting acquainted was slow work just at first, for Beulah was as shy as she was plain looking. When Edith explained about their Sunshine Club, however, her face brightened wonderfully.

"And you really wish me to join?" she cried. "Oh, I'd love to! We had a Sunshine Class in Brentwood. Leaving that was one of the hard things, when father decided to move."

"Please tell us what the Brentwood girls did?" demanded Dorothy.

"We did most everything—made patchwork, iron-holders, hemstitched handkerchiefs to sell, held entertainments and socials, hung May baskets and sent flowers and post-cards to invalids."

"So have we," laughed Edith. "We don't know of any next thing."

"I enjoyed our surprise flower gardens most of all," continued Beulah. "Last spring, we scattered hardy flower seed everywhere. I remember an old stump by the roadside that we filled with dirt and planted to portulacas was lovely when it blossomed. We had scarlet runner beans. California cucumbers and morning glories climbing on old rail fences and covering up stone heaps. Brentwood was a whole lot brighter because of our surprise gardens."

"That's a splendid idea!" cried Gertrude. "Let's try it! Even a clump of sunflowers, set in some odd corner of the town, would be pretty."

"Grandma Tilden saves all kinds of flower seeds. We will go over there for a walk next Saturday," planned Beulah. "I'm sure she will give us some seeds."

"Beulah isn't dull, when you know her," observed Gertrude, as they walked homeward.

"There aren't many uninteresting people in the world, when we know them," added Edith, wisely.

Dorothy's twin, Donald, and Gertrude's cousin, Richard, agreed to help the girls with shovels and a wheelbarrow. Such fun as their sunshine gardening proved to be! Every desolate nook and corner was their opportunity. Marigolds and zinnias sprang up by the roadside; morning glories clambered over the most unexpected places; poppies, petunias and larkspur grew like wild flowers.

One turn of the curving country road revealed a clump of golden glows; under the willows, there flourished some hardy white phlox and tiger lilies. Edith's father had been glad to thin out his overgrown flower beds.

The little creek beside the road where horses were often driven down to drink, was guarded by a stout railing. Donald transplanted some woodbine and trained it over the posts where it soon made a green leafy screen. Among the stones where the water trickled through the girls planted blue violet roots. Later, another spot was made gay with bunches of ox-eyed daisies.

Grandma Pratt's heart rejoiced in a newly spaded spot filled with bright nasturtiums bordered by sweet alyssum. Old Aunt Elizabeth hobbled out each day to visit the gay poppy bed which the girls had made beneath her window.

"Such jolly fun!" exclaimed Gertrude one Saturday afternoon when they were gathering wild flowers to decorate the church for a children's concert.

"We're so glad, Beulah, that you didn't stay in Brentwood," added Dorothy. "We might never have thought of sunshine gardening if you hadn't come."

Beulah threw her arm impulsively around Edith. "It was dear of you girls to let me share your fun, for I was a lonely stranger when you took me in, and now I feel that I really belong," she said, happily.—Nellie M. Leonard, in Zion's Herald.

Who Likes the Rain?

"I," said the duck. "I call it fun,
For I have my pretty red rubbers on;
They make a little three-toed track
In the soft, cool mud—quack, quack!"

"I," cried the dandelion, "I!
My roots are thirsty my buds are dry."
And she lifted a tousled yellow head
Out of her green and grassy bed.

"I hope 'twill pour! I hope 'twill pour!"
Purred the treetoad at his gray bark door;
"For with a broad leaf for a roof,
I am perfectly weather-proof."

Sang the brook, "I laugh at every drop,
And wish they never need to stop
Till a big, big river I grew to be
And could find my way to the sea."

"I," shouted Ted, "for I can run,
With my high-top boots and my rain-coat on,
Through every puddle and runlet and pool pool
I find on the way to school."

—Clara Bates, in Zion's Advocate.

The Stone in the Road.

A long time ago there lived a king who took great delight in teaching his people good habits. "Bad luck comes only to the lazy and the careless," said he; "but to the busy workers God gives the good things of this life."

One night he put a large stone in the middle of the road near his palace, and then watched to see what the people who passed that way would do.

Early in the morning a sturdy old farmer named Peter came along, with his heavy ox-cart loaded with corn.

"Oh, these lazy people!" he cried, driving his oxen to one side of the road. "Here is this big stone right in the middle of the road, and nobody will take the trouble to move it."

And he went on his way, scolding about the laziness of other people, but

never thinking of touching the stone himself.

Then came a young soldier, singing a merry song as he walked along. A gay feather was stuck in his hat, and a big sword hung at his side; and he was fond of telling great stories of what he had done in the war. He held his head so high that he did not see the stone, but stumbled over it, and fell flat into the dust.

This put an end to his merry song; and, as he rose to his feet, he began to storm at the country people.

"Silly drones!" he said, "to have no more sense than to leave a stone like that in the middle of the road!"

Then he passed on, but he did not sing any more.

An hour later there came down the road six merchants, with their goods on pack horses, going to the fair that was to be held near the village. When they reached the stone the road was so narrow that they could hardly drive their horses between it and the wall.

"Did any one ever see the like?" they said. "There is the big stone in the road, and not a man in all the country but that is too lazy to move it!"

And so the stone lay there for three weeks; it was in everybody's way, and yet everybody left it for somebody else to move.

Then the king sent word to all his people to meet together on a certain day near his palace, as he had something to tell them.

The day came, and a great crowd of men and women gathered in the road. Old Peter, the farmer, was there, and so were the merchants and the young soldier.

"I hope that the king will not find out what a lazy set of people he has around him," said Peter.

And then the sound of a horn was heard, and the king was seen coming toward them. He rode up to the stone, got down from his horse, and said:

"My friends, it was I who put this stone here, three weeks ago. It has been seen by every one of you; and yet every one has left it just where it was, and scolded his neighbor for not moving it out of the way."

Then he stooped down and rolled the stone over. Underneath the stone was a round, hollow place, in which was a small iron box. The king held up the box so that all the people might see what was written on a piece of paper fastened to it. These were the words:

"For him who lifts the stone."

He opened the box, turned it upside down, and out of it fell a beautiful gold ring and twenty bright gold coins.

Then every one wished that he had only thought of moving the stone instead of going around it and finding fault with his neighbor.

There are many people still who lose prizes because they think it easier to find fault than to do the work which lies before them. Such people do not usually blame themselves, but think it is all on account of bad luck and hard times.—Southern Presbyterian.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys it corrects the digestionand washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer with rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Spring,
Box 64-M, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

Every Woman Should Know

There are three entirely different kinds of baking powder, namely:

(1) Cream of tartar, derived from grapes;
(2) Alum, a mineral acid; and
(3) Phosphate of Lime.

(1) Baking Powders made of Cream of Tartar add to the food the same healthful qualities that exist in the ripe grapes from which Cream of Tartar is derived.

(2) Baking Powders made of Alum add to the food some form of Alum or Aluminum, a heavy metal, wholly foreign to any natural article of food.

(3) Phosphate of Lime is made from rock or by burning bones which by chemical action are changed into a white, powdered acid. It is used in baking powder only because it is a cheaper substitute.

A Cream of Tartar powder never contains Alum or Phosphate.

Every housekeeper should read the names of the ingredients printed on the label and know what she is using.

ROYAL BAKING POWDER CO.
New York

A Hospital in Japan.

The sick children in a picture of a hospital look very sweet and comfortable, don't they?

Well, they are sweet; though I doubt if anyone is ever really very comfortable when one is sick.

This hospital is one of the places we help to keep open when we give our pennies and nickels to what is called "Foreign Missions." Doesn't it seem beautiful to know that some of the money we have saved and given for Foreign Missions can really be helping little girls?

We can hardly realize what this hospital is saving them from, in many ways. Native doctors in these far eastern lands are queer people, with queer notions, and give very queer and awful medicines.

If you were a Japanese boy or girl and fell ill, and a native doctor came, it would be some priest from some heathen temple; and he would most likely dose you with little dried worms and toad-livers and scraps of decayed wood and pickled beetles—or at least, things just as awful as that, and just as helpful.

But in our hospitals in Japan there are nurses in clean aprons and neat little white caps; and all the beds are white and fresh. There are wise doctors there, too, and always there is a minister about, who comforts and strengthens one's soul.—Shepherds Arms.

Charity is greater than justice—it is the temple of which justice is the foundation. But you cannot have the top without the bottom; you cannot build upon charity. You must build upon justice, for this main reason that you have not at first charity to build with. It is the last reward of good work. Do justice to your brother, and you will come to love him.—Ruskin.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

CHRISTMAS PRESENTS.

Table mats and centerpieces for sale. Sample mat, 25 cents. Mrs. T. C. P., Clifford, Va.

PARISH DESIRED.

Wanted a parish or mission in South by a married priest; good reader and preacher; aged forty-six; recommended by two Bishops and two vestries; small salary sufficient; a plain Prayer Book Churchman. Address Box 178, Chesterfield, Ill.

POSITIONS WANTED.

WELL EDUCATED TEACHER, EXperienced, of good family, will teach English branches in family. Terms very moderate. Address 14-A, Southern Churchman.

WANTED BY A WOMAN OF REFINEment a position as managing housekeeper or companion. Address 190, care Southern Churchman.

LADY OF REFINEMENT DESIRES position as nurse-companion to an invalid or assistant linen mistress in hotel or institution of some kind. Fifteen years' experience in private nursing and hospital work. Address Miss E. M. Stith, Gladys, Va.

A LADY OF REFINEMENT WANTS position as housekeeper or nurse and companion to invalid; experienced in both. Address Mrs. Lucy Minor Barrett, 122 Federal Street, Lynchburg, Va.

WANTED—A LADY OF EXECUTIVE ability and experience desires position as housekeeper. References exchanged. Address "Episcopalian," 108 West Cary Street, Richmond, Va.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va.

HELP WANTED.

WANTED A HOUSEKEEPER BY GENtleman with family consisting of two half grown sons, also a son and his wife, just outside of a city. Must be qualified to keep a well appointed house, to control servants. Must have a practical knowledge of fancy cooking, and must be energetic. Address 188, Southern Churchman.

WIDOWER WITH TWO DAUGHTERS, fourteen and sixteen years, and infant son five months, desires working housekeeper capable of taking entire charge of house and baby. References exchanged. Address H. M. L., 2508 Ellamont St., Baltimore, Md.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Sparrow: At the residence of his son in Jacksonville, Florida, October 1st, 1915, in the seventy-sixth year of his age, Thos. W. Sparrow, son of the late Wm. Sparrow, D. D., Dean of the Theological Seminary, Alexandria, Va.

SILAS D. TRIPP.

At a meeting of the vestry of The Falls Church, Va., the following tribute was read, approved and put on record:

In the death of Silas D. Tripp we feel that we have lost a most valuable member and friend, who for 45 years set a beautiful example of faithfulness to the Master in this parish and diocese.

He served continuously on the vestry since 1876, was elected Junior Warden in 1879, and Senior Warden in 1899, which office as well as those of treasurer and superintendent of the Sunday-school, he held at the time of his death.

Of the highest and noblest principles, and winning the love and confidence of all classes, no man in the community was more respected or stood higher in estimation. His kindness knew no bounds. His charity was of the kind that never faileth. This world is a better and brighter place because he lived in it.

"Blessed are the pure in heart, for they shall see God."

There is plenty of criticism these days of preachers and sermons, but far too little criticism of those whom our Lord held up as the first objects of criticism. We must never forget that the Lord's first parable was that of the sower, and there attention is focussed, not on the sower, but on the kind of soil on which the seed fell. Canon Newbolt, in a splendid sermon on this parable, reminds us: "When St. Paul preached at Athens his sermon was a comparative failure. And when we consider the attitude of his hearers, is it to be wondered at—'What will this babbler say?' 'Some mocked; others said, we will hear thee again of this matter.' 'He seemeth to be a setter forth of new gods.' Was there likely to be any crop in hearts which withheld so completely the moral confidence which a noble nature will give to an earnest man?" Much of the present day criticism of the Church and pulpit is irrational and unscriptural, because it ignores this fundamental truth, that much depends on the state of the hearts of the hearers. Our Lord in His first parable laid the emphasis on hearing, "Who hath ears to hear, let him hear."—Canadian Churchman.

There are two important conditions which we must meet if we would have Divine guidance in all the affairs of life. The first is that we must yield our wills to God and surrender all personal preferences that might interfere with His plans. The second is a definite faith that God does guide us, and that as we go forth in the exercise of faith He will fulfil all His holy will concerning the thing for which we are trusting Him.

A Chant of Darkness.

I dare not ask why we are reft of light,
Banished to our solitary isles and unmeasured seas,
Or how our sight was nurtured to glorious vision,
To fade and vanish and leave us in the dark alone.
The secret of God is upon our tabernacle;
Into His mystery I dare not pry. Only this I know:
With Him is strength, with Him is wisdom,
And His wisdom hath set darkness in our paths.

O Dark! thou blessed, quiet Dark!
To the lone exile who must dwell with thee
Thou are benign and friendly;
From the harsh world thou dost shut him in;
To him thou whisperest the secrets of the wondrous night;
Upon him thou bestowest regions wide and boundless as his spirit;
Thou givest a glory to all humble things;
With thy hovering pinions thou coverest all unlovely objects;
Under thy brooding wings there is peace.

—Helen Keller.

The Fruit of the Spirit.

Do you remember Paul's list of the traits of character that mark a Christian life—love, joy, peace, long-suffering, gentleness, goodness, meekness, faithfulness, self-control? Suppose for a moment you think through a list of the opposites of those nine characteristics—bitterness, envy, hate, low-spiritedness, sulkiness, chafing, fretting, worrying, short-suffering, quick-tempered, hot-temper, high-spiritness, unsteadiness, unreliability, lack of control of yourself. May I ask, have you any personal acquaintance with some of these qualities? Is there still some need in your life for the other desirable traits? Well, remember that it is only as the Holy Spirit has control that this fruit of His is found. For notice that it is not we that bear this fruit, but He in us. We furnish the soil. He must have free swing in its cultivation if He is to get this harvest. And notice, too, that it does not say "the fruits of the Spirit," as though you might have one or more, and I have some others. But it is "fruit"—that is, it is all one fruit and all of it is meant to be growing up in each one of us. And let the fact be put down as settled once for all that only as we tarry and receive the Master's promise of power can we live the lives He longs to have us live down here among men for Him.—Ex.

That is a glad and gracious truth which Paul reveals in his Epistle to the Philippians, when he says, "It is God which worketh in you both to will and to do of His good pleasure." Is it not a marvelous thing that the infinite God should stoop to work within such narrow limits? Is it not one of the wonders of the universe that He, whom the heavens cannot contain, should be working on material so unpromising? But in the very face of this wonderful truth Paul enjoins upon us, "Workout your own salvation with fear and trembling." While God is "working in" us, it is our duty to "work out" into daily act and life all that He through His gracious Spirit is leading us "both to will and to do of His good pleasure."—Christian Observer.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—Ruskin.

Personal Notes

News has just been received of the death on October 8th, in a Boston hospital, of the Rt. Rev. Robert Codman, D. D., Bishop of Maine. Bishop Codman was operated on Monday, October 4th, and never regained consciousness.

The Rev. Sydney K. Evans, formerly chaplain of the battleship Utah, entered upon his duties as chaplain at the United States Naval Academy, Annapolis, Maryland, on October 1st.

The Rev. John Gass, who was ordained priest on October 10th, has charge of the field in Mississippi formerly supplied by the Rev. R. B. Mitchell, corresponding secretary of the Board of Missions.

The Rev. William N. Wier, rector of the Church of the Redeemer, Sayre, Pennsylvania, has returned from a two months' vacation in the West and on the Pacific Coast.

The Rev. W. P. Browne has charge of missions at College Park, East Point, and Austell, Georgia, with residence at College Park.

The Rev. Grant Knauff is in charge of St. John's church, Buntyn, Tennessee.

The Rev. H. H. Sneed, of Gulfport, Mississippi, has been assigned to the missionary charge of St. John's, Ocean Springs.

The Rev. E. A. DeMiller, a graduate of the Virginia Seminary, who has been in charge of the parishes at Vaiden and Carrollton, Mississippi, since July 1st, will add to his field the mission at West.

The Rev. Latta Griswold, of Newport, Rhode Island, has accepted the position as assistant at the Chapel of the Intercession, New York city.

The Rev. R. H. Kendrick entered upon his duties as rector of St. Martin's church, New Bedford, Massachusetts, on Sunday, September 26th.

The Rev. L. A. C. Pitcaithley, rector of St. Mark's, Kansas City, Missouri, has assumed the duties connected with St. Mary's church, in the same city, which was left without a minister by the death of the late Rev. Dr. J. Stuart Smith.

The address of the Rev. C. J. Stout, formerly rector of Trinity church, Howard County, Maryland, is changed to Oak Park, Illinois.

The Rev. Augustine J. Smith has entered upon his duties as rector of St. Peter's parish, Montgomery County, Maryland, with residence at Poolesville, Maryland.

The Rev. Clarence W. Whitmore, formerly vicar of St. Agnes' chapel, Trinity parish, Washington, D. C., has entered upon his duties as rector of William and Mary parish, Charles County, Maryland. His address is Wayside P. O., Maryland.

Ordinations.

Sunday morning, October 10th, in St. Stephen's church, Indianola, Mississippi, the Rev. William DuBose Bratton, of Indianola, and the Rev. John Gass were advanced to the priesthood by the Bishop of the diocese of Mississippi, who also preached the ordination sermon.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Unity of the Spirit.

"Christian lowliness would teach us to believe that every true Christian brother can offer some contribution to the unity of the faith and to the perfection of the Christian life; and we should realize that the first necessity for our learning the truth is to listen to others in meekness, and, even where we think them in error, to forbear them in love. If we are to keep the unity of the Spirit, that is, of God's Spirit, which God's Spirit designs for us, and which God's Spirit alone can produce in us, we can only do so 'in the bond of peace'—that is to say, by striving to remain bound up together in a mutual peace, refusing to be separated, resolving that, so far as in us lies, we will hear of no separation from our fellows, we will listen to no suggestions for separating ourselves from them, we will meet them in discussion, we will listen with deference and patience to their views, and in meekness and in love we will communicate to them our own; and then we may hope that the God of love and peace will be with us and will Himself, by His Spirit, bring us more and more into union and harmony with one another."

There is as yet no culture, no method of progress known to man that is so rich and complete as that which is ministered by a truly great friendship. No natural appetite, no artificial taste, no rivalry of competition, no contagion of social activity, calls out such a large, healthy, symmetrical working of a human nature as the constant, half-conscious power of a friend's presence whom we thoroughly respect and love. In a true friendship there is emulation without its jealousy; there is imitation without its servility. When one friend teaches another by his present life, there is none of that divorce of truth from feeling and of feeling from truth, which in so many of the world's teachings makes truth hard and feelings weak; but truth is taught and feeling is inspired by the same action of one nature on the other, and they keep each other true and warm. Surely there is no more beautiful sight to see in all this world—full as it is of beautiful adjustments and mutual ministrations—than the growth of two friends' natures who, as they grow old together, are always fathoming, with newer deeds, deeper depths of each other's life, and opening richer veins of one another's helpfulness.—Phillips Brooks.

WHY MEAT KEEPS CHILDREN AWAKE.

Almost every one is familiar with the fact that infants and very young children should not be allowed fresh meat for supper. We have all noted that it disturbs their sleep, but few of us, probably, have stopped to inquire the physiological reason.

According to scientific authorities the explanation lies in the fact that fresh meats contain a stimulating or refreshing substance known as xanthin (pronounced zan-thin), which is the refreshing principle of tea and the meat extracts that we sometimes use to relieve fatigue. The bodies of young children and of all young animals also contain a large proportion of this xanthin, and when more is added in the form of meat for supper, the rest of the child is disturbed and dreams come to break the restfulness of sleep. The bodies of older children and of adults also contain more or less xanthin, but as age advances the quantity grows smaller, and in old age there is little xanthin left. This interesting information in regard to xanthin also explains the characteristic vivacity, alertness and energy of childhood and the soberness or moroseness of old age. Metaphorically speaking, xanthin is the fire of youth, and as we grow older we gradually lose our vivacity with our xanthin.

This leads to another explanation—viz.: why infants and very young children should not be allowed coffee, tea, and Coca-Cola, for these beverages contain a form of xanthin known as caffein which refreshes the tired nerves and muscles, and, therefore, keeps the child awake. Like meat, they are good for adults and are the most efficient and wholesome means of refreshing mind and body, but, like meat, they disturb the rest of children, for the body of the child already possesses a sufficient supply of xanthin.

This, in turn, leads to still another explanation, for we can now understand why beef tea, coffee, tea, and Coca-Cola have the same effect in the relief of fatigue, though they differ so widely in flavor and appearance. We can understand why the human race has come to depend upon these refreshing beverages as the most wholesome and efficient means of combating the injurious effects of physical and mental fatigue.

Desiring that the public shall fully understand the composition and character of their product, The Coca-Cola Company has issued a booklet containing the expert opinions of the world's leading scientists, explaining the wholesomeness and refreshing qualities of this popular temperance drink

A copy may be had by addressing Messrs. Jacobs & Company, Clinton, S. C.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

The Gospel of Power.

Many people are much mistaken about what constitutes popular preaching. They are prone to forget that the one great theme of abiding interest that yet holds the hearts of men and the attention of the world is the real gospel of the Son of God. That is a gospel of power because it presents salvation as a supernatural work produced by the power of the Holy Spirit operating through the word of God, sent down from above. This, after all, constitutes the fundamental distinction between Christianity and other religions. According to the Scriptures, salvation is a gift from God; according to all other religions it is something developed out of the man. The means of salvation is the knowledge of the truth which God hath given to men in His word. The power of the gospel is the Holy Spirit, who is in the Church and working in and through the Divine word.

It should give the note of triumph to our preaching and to the work of the Church that the most attractive form of address is yet that which holds forth the person and the masterly character of the teachings of the Man of Galilee, the Son of God and Son of man. In the past His words, His sayings, have had a power lodged in them that has made a new earth. He is the same yesterday, to-day and forever and the old power of His gospel is undiminished. The greatest miracle that Christ ever wrought was not the stilling of the tempest or the raising of the dead from their graves, but it is to be found in the changing of the social conditions of the human race, and the setting in force of the greatest force for good that has ever been introduced into the history of mankind.

Now it is the business of the Church and especially of the ministry to teach this gospel of power among men and not to thrust upon a world lying in wickedness and sin, a bogus gospel that is no gospel at all. It is the work of the Spirit to give the life, and that life is promised to be given when the truth is declared. "While Peter yet spake those words, the Holy Ghost fell on all them which heard the word." It may be that we have so overworked method in the Church that we have grown unmindful of the message the Church has to give and of its demonstrated power among men, when preached in its integrity and fulness.—Lutheran Church Work.

THE SOUTHERN SR SERVES THE SOUTH

Cheap Round Trip Tickets Account Virginia Fair.

Southern Railway announces the sale of cheap round trip tickets on account of the following State and County Fairs held in the State of Virginia:

Virginia State Fair, Richmond, Va., October 11-16, 1915. Tickets on sale October 8-16, inclusive, 1915; final limit, October 18, 1915.

Agricultural and Industrial Fair, Danville, Va., October 5-8, 1915. Tickets on sale October 3-8, inclusive, 1915; final limit October 10, 1915.

Halifax County Fair, South Boston, Va., October 19-22, 1915. Tickets on sale October 17-22, inclusive, 1915; final limit October 24, 1915.

Mecklenburg County Fair, Chase City, Va., October 5-8, 1915. Tickets on sale October 3-8, inclusive, 1915; final limit October 10, 1915.

For further information confer with nearest Southern Railway Ticket Agent.

H. L. BISHOP,
Div. Pass. Agt., Richmond, Va.

A Prayer.

Lord, help me to show toward my fellowmen that kindness which I have so often craved from them. May I think of my neighbor not as my rival who would undo me, but as my brother who needs me. Give me the compassion of Jesus that I may never be able to turn coldly from any man who needs me. Make me quick to hear the cry of the suffering. Turn my feet toward the house of sorrow. May I know the joy of carrying hope to hearts that have long been strangers to hope. I remember how lonely I have been in sickness; help me to relieve the loneliness of the sick. I remember how often I have longed for the touch of a friendly hand: help me to relieve the heart hunger of the neglected. For Jesus' sake. Amen.—Edward Leigh Pell, D. D.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.
Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Church Embroideries

Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.

English Silk Stoles, plain.....$3.00
" " " simple crosses embroidered... 4.00
" " " elaborate crosses..... 5.00
" " " hand embroidered, $8.00 upward

"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.

L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Correct Engraving and Fine Stationery

The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.

LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

R. Geissler, Inc.

56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics



Church Furnishings

Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



CHURCH VESTMENTS

EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Bunce Art Glass Co.

ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Meditations

"The world overcomes us, or we the world."

I refuse to acknowledge that there is anything I ought to do which I cannot do.—Mary Porter Gamewell.

That which ends in self is mortal; that alone which goes out of self unto God lasts forever.—F. W. Robertson.

No one ever became a master mariner by having a good time. It is the contrary wind that makes manhood.—Lang.

In proportion as we are assured that we are honest and sincere, we may be satisfied that God cannot be offended with us.—Bishop Butler.

When we learn to let God use us as His instruments for the accomplishmenn of His work, we shall reach the highest point of efficiency.

Let us not content ourselves with the thought that we are God's beneficiaries. No, we are His messengers, His servants, His ministering angels.—Selected.

He is Thy best servant, who looks not so much to hear that from Thee which himself willeth, as rather to will that which from Thee he heareth.—St. Augustine.

Don't let your heart grow cold, and you may carry cheerfulness and love with you into the teens of your second century, if you can last so long.—O. W. Holmes.

If the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man.—Simeon H. Calhoun.

There is not room for Death,
Nor atom that his might could render void;
Thou—Thou are Being and Breath,
And what Thou art may never be destroyed.
—Emily Bronte.

Life is not long enough for a religion of inferences; we shall never have done beginning if we determine to begin with proof. If we insist on proofs for everything, we shall never come to action; to act you must assume, and that assumption is faith.—Cardinal Newman.

We should do well to think more and more on the infinite sympathy of Jesus. Are we misunderstood? There is One who was more misunderstood. Are we sorrowful? There is One who sorrowed infinitely more than we. Are we tempted? There is One who was more tempted, yet without sin.—H. C. Tolman.

When the pain of a drear conviction of a lost life or a sinful heart is come upon you, do not go out with Judas into the night of despair; go out with Peter into the chill dawning, with Christ's look of reproachful love into your heart. Learn the meaning of that look, for it means forgiveness.—Stafford Brooke.

The silversmith takes the metal with all its dross and alloy, and heats it in his crucible. In long watchings he waits patiently for the transition. He smiles at last when he sees reflected his own image, for then he knows the precious and genuine silver has come. So God smiles when He sees His own image reflected in human hearts.—Selected.

If a man is enough in earnest to have experienced a genuine spiritual need, the quest for satisfaction in the pages of Holy Writ is a quest which is certain to be rewarded. Let it be remembered, however, that the written word is not an end in itself. Through the recorded messages of the Spirit we are ever to seek for the revelation of that living word who was content to be made flesh and to tabernacle among us.—George W. Pepper.

A thousand times, yea, every perilous moment, God saves us from dying. There is a moment on the way for every one of us when that preservation will be possible no longer. We shall pray, our friends will pray for us, "Again, O Father, spare him; let him live." And then the answer which is looked for will not come, and he who has been so often saved from dying, at last will die. Will it be a sign of God's forgetfulness? If so, then God has forgotten all His children, and let them, every one, either in childhood or as life-worn veterans, slip through His careless hands; for all have died or will die. But, no; if, as we know is true, the real life lies beyond, and can be reached only through death, then the old miracles are nothing to this new one.—Phillips Brooks.

"A Right to Hardships."

Two generations ago lights were made by striking together flint and steel, causing a spark to fall into tinder and produce the flame. Our modern forms of electric light require some application of the principle of friction. The Christian must not think it strange if frictian is required to make his life a light in the world. "The flint of duty" must strike "the steel of difficulty" before the light will shine forth brilliantly in any life. Disappointments, difficulties, trials, even sorrows, produce the friction that makes our lives to shine with a helpful and resplendent light. A young man, whose father had died, and who was in danger of being shielded too much by his devoted mother, replied to her protests against his doing some particularly hard and disagreeable duty, "I have a right to hardships." God wants His children to learn this truth; and he is a poor Christian indeed who has not recognized his right to hardships. Saints and heroes are made in this way.—Christian Observer.

He Went a Little Farther.

Doubtless the words of this title, in Matt. 26:39, are not the most important in the narrative of Jesus in Gethsemane, but in their connection, the words are strikingly suggestive. For surely we need to read between the lines, till the heart almost breaks in tears, to catch even a little of the meaning of the Master's struggle in the garden.

Indeed, to carry out His great plan for human redemption, He must needs go farther. For He alone knew the need and its remedy. All His ministry showed this. There had been no need to come, to suffer, to die, if He had been unwilling to fill full the last detail of that wondrous plan.

He alone knew the meaning of human sin. What God the Father, in the person of His Son, has done in behalf of human sin we know, and by its evidence we must realize how mysterious was sin. Jesus knew what sin was. He met it at every turn of His life. Demoniacal possession, the hate of His enemies, the plot of one of his own disciples, the cross of to-morrow, all evidenced it. Gethsemane, with all its burden and agony, showed how far He was willing to go into the removal of sin.

He went so far, that for all time, He stands for the incomparable devotion of love. His life was a gem, every facet of which gleamed with love. Unstinted in its bestowal, love never estimates, measures. No sacrifice was too great for His love. Man nor angel could go far enough, His love alone was all-sufficient.

And, what if He had not gone a little farther? Then our salvation would be impossible; then the enemy had not been met and conquered. To lure us to do that which God does not approve, or have us avoid hardships which God enjoins, are the methods of Satan. The first, Christ met in the wilderness; at Gethsemane He was assailed with the second method. In each test He won the victory. And, because in temptation our Lord went farther, He is, therefore, able to succor those who are tempted. He knows from personal experience, and can help.

And Gethsemane shows His full surrender to the Father's will and plan. That cup was emptied, His mighty power to vanquish every lure is seen, and hence He can give us power to live a like holy life.

Yes, He went farther in suffering than all others. The depth of it we do not know. But He was bruised for our iniquities, He endured stripes for us. He who has conquered the great enemy can give us like power. He who came to bring salvation has made it sure.

He went a little farther for me, for you. Was it worth while? Have we told Him so? Have we shown Him our hearts in the matter? As we follow the Master, surely, it is ours to go farther than our fellows, in loving obedience, service, sacrifice.—W. F. Wardle, in the Presbyterian.

Truly it may be said that "the tender mercies of the tactless are cruel." Little do they dream what annoyances they give, what pain they daily and hourly occasion. They are wholly unconscious, for instance, of the wound they inflict upon the man who has an impediment in his speech when they are, beforehand with him in the word he is struggling to bring forth. Nor does the man who has the misfortune of wanting a leg or arm feel less indignant at the officiousness which keeps his infirmity constantly in the minds of the company by forcing assistance upon him which he does not want.—Great Thoughts.

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.

Capital and Surplus, $1,600,000.00

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

For the Southern Churchman.

Adoration.

Donald A. Fraser.

Not as the heathen grovelling on the ground
Do I adore the one great God above;
But, kneeling, through my Saviour's eyes profound
I drink deep draughts of His all-cleansing love.

Deceit.

Alan Pressley Wilson.

The little white coat had been bought for my child and the dealer gave me positive assurance that the article was all wool, "with not a strand of cotton in it." How sweet the dear little one looked in the new coat and how proud the parents were. Then an unfortunate stain rendered the coat unfit for wear until it had been dyed. As the coat was guaranteed to be all wool, I used a wool dye, but what was my surprise to find the skirt of the coat a most beautiful shade of the color I selected, while the yoke was a sort of mongrel, nondescript blur. Then it was that I learned the deceit that had been practiced upon me. The yoke was of cotton and had been cleverly set in so that the eye could not detect the fraud, but the wool dye had refused to enter the cotton goods. "Be sure your sin will find you out," warned Moses (Numbers 32:23), and the manufacturer's deceit was discovered in the dye-bath.

Money to Loan
...ON...
Virginia Farm Land
Write for application blank.

The American National Bank,
of Richmond, Va.

Perfect Protection
Capital and Surplus
$3,000,000.00

First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., OCTOBER 23, 1915 No. 43

Guardian, Executor — Administrator, Trustee

RICHMOND TRUST & SAVINGS COMPANY

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J & R LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES

UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church. Fairfax county, Va.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,

Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.
REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

CHATHAM Episcopal Institute

For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector
Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.
Mrs. Elizabeth May Willis, B. P., Prin., Box 13



Gunston Hall 1928 Florida Ave., Washington, D. C.

School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art. Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

National Cathedral School for Girls.

Fireproof building in Cathedral Close of 40 acres 100 resident pupils. College certificate privilege Music, Art, Advanced and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

For the Southern Churchman.

Christianity Versus Business.

By Alan Pressley Wilson.

Completing my devotions I rose from my knees and seated myself that I might feast my eyes upon the art windows and mural paintings. I was visiting in the city and naturally wanted to see a church about which I had heard so much. Seated away in the rear, in a dark corner, I was properly situated to view the windows as the morning sun shone through them. The first window was dreadfully disappointing and prejudiced me against all the others. I tried to look elsewhere and forget what I had seen, but it was impossible.

The window referred to contained a large and, with one exception, delightfully conceived I. H. S. monogram, but, viewed from a distance, it reminded one of the $ mark. The I was light and shadowy, while the H and S were elongated, and stood out in heavy relief. I wanted to examine the other windows closely, but the effect of the sacred emblem made to appeal like the $ mark was so revolting I was constrained to rush out into the open.

Back in my hotel room I mused over the matter in a calmer frame of mind. I felt sure that the commercial taint had not invaded that particular church, for I knew something of its spiritual life. But what of the impression that dollar mark must make upon those pilgrims not so informed?

"Lift your practice up to your ideal. I want particularly to warn you against the danger of the 'almost.' 'Almost a Christian,' some people seem to think gives them a character and a standing. Suppose I were to say of any of you, 'He is almost a gentleman.' Suppose it was said of a man that he was 'almost a swimmer,' would that save him from being drowned? Suppose a man was 'almost truthful,' then you would never believe a single word he said. Suppose a man were 'almost honest,' then there would be suspicion of him in every transaction. Suppose a man was 'almost faithful' to his wife,' what would be his standing for decency? Suppose a man was 'almost a Christian,' what would he be in reality? No, there is no place in a man's life for the 'almost.' He must be one thing or the other; definitely so."—Bishop Woodcock.

Saul of Tarsus stood by to see the death of Stephen. He consented to his death, was a partaker in its crime, and not long afterwards Christ arrested Saul on his way to Damascus, and claimed him as His own, and Christ's guerdon for Saul was this: "I will show him how great things he must suffer for My sake." He called him to a life of suffering. Sent him out to preach salvation by a sufferer, the gospel of the cross, and he himself was doomed to be a sufferer like his royal Master. On land and sea, he was to suffer for Christ's sake. Was to be persecuted, beaten with rods, imprisoned, shipwrecked, stoned and left for dead. In all this was Christ defeated? Did the disgrace put upon His poor servant tarnish the glory of his conquest? Nay, it was an added glory for Christ that His servant should gladly suffer for Him. "I bear in My body the marks of the Lord Jesus," said Saint Paul. He gloried in his infirmities and perils, because they reflected glory on the person of Jesus Christ his Lord and King. And when at last he laid down his life, under Nero, was it a shameful defeat? No, it was a splendid victory. It was a fulfilment of the truth of what he had written to the Corinthians, "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God which giveth us the victory through our Lord Jesus Christ." Paul died on the doorsteps of heaven. The place of execution was heaven's vestibule. Angels and saints stood waiting to receive his mighty spirit, and bore it singing high praises to his home with God. It was a transfiguration of suffering, glory in gloom, a dark night with one splendid gleaming star. Paul the conqueror, the victor of death and humanity.—Ex.

An Imprecatory Psalm.

By G. W. Winckler, C. E., in the Canadian Churchman.

On a recent Sunday the 109th Psalm was read or sung, which is commonly known as one of the "Imprecatory Psalms." How many shuddered at it, and yet how many more stood silent rather than repeat a series of curses so comprehensive and awful in its sweep and denunciations as to outrival Germany's "Song of Hate"?

Are these the sentiments of David? Is it reasonable to suppose, that, sinner though he was, he could have uttered them?—e. g., "Let there be none to extend kindness unto him, neither let there be any to have pity on his fatherless children," etc. (twelfth verse).

Many years ago I was greatly exercised on this matter. Men of the baser sort threw it at me when I reproved them for swearing: "Read your precious 109th Psalm, Mr. Winckler, which you fellows sing every month, and shut your mouth." The Rev. George Jackson (late of Toronto) makes much capital over this psalm in one of his books, to the great detriment of David.

Permit me briefly to analyze this psalm, and if I can turn the attitude of hostility and abhorrence of many to one of satisfaction and peace, I shall be well repaid. I quote from the R. V. Notice the opening words of David:

"Hold not thy peace, O God of my praise: For the mouth of the wicked and the mouth of deceit have they opened against me with a lying tongue." etc.

They are in the first person singular (of himself) and in the third person plural (of his enemies). This is important to bear in mind.

Fourth verse:

"For my love they are my adversaries: but I give myself to prayer. They have rewarded me evil for good and hatred for my love."

Now notice the sudden change to the third person singular in the sixth verse:

"Set Thou a wicked man over him: and let an adversary stand at his right hand," etc.

Who is speaking here? Who is the "him" referred to? Surely it is the wicked speaking and the "him" refers to David! So with all the other verses up to the nineteenth, all being quotations from the mouth of the wicked, which David summarizes. If our translators had inserted the word "saying" (as they have in numerous instances done: Ps. 2:2, Num. 22:10, 1 Sam 20:21, before the sixth verse and read the fifth and sixth verses:

"They have rewarded me evil for good and hatred for my love—" saying, "Set Thou a wicked man over him, etc. . . . Let his children be fatherless vagabonds and beg,", etc.

and so on to the nineteenth verse, I say if the word "saying" was inserted as indicated and which was most urgently necessary, this unfortunate and deplorable attitude against the psalm would never have been taken. It amazed me when I first saw the light. The sudden change from the first person singular to the third person singular in the fifth and sixth verses staggered my understanding which ultimately brought relief.

Now I come to the twentieth verse which corroborates the position I maintain. Unfortunately, there is a conflict of many minds in its translation which I am led to judge from comparing different translations, four of which are now open before me. They all struggle to get at the true meaning. The A. V. inserts italics to express itself. The R. V. comes very near the truth, but is rather misleading. Rotherham and the Douai appear to me to catch the true translation. I quote the nineteenth with the twentieth verse for ready reference. They are substantially the R. V.:

19. "May it be unto him like a garment which covereth him, and like a girdle with which he is girded continually." 20 vs.: "This is the work of them (note the sudden change of person) which detract me before the Lord and who speak evil against my soul."

Now David resumes his prayer from the sixth verse:

21. "But deal Thou with me, O Lord . . . for I am poor and needy . . . Let them curse, but bless Thou," etc.

And in comparatively mild language denounces his enemies, twenty-ninth verse:

"Let mine adversaries be clothed with dishonour: and let them cover themselves with their own shame, as with a robe."

Thus is the psalm, so dreaded and abhorred, vindicated in the face of scoffers and mockers.

For the Southern Churchman.

Ambition—False and True.

Rev. J. W. Austin.

There is an ambition, ignoble, base and mean,
That strives for greatness; to attain its ends
It jostles and thrusts aside all that would
Halt its steps. It lusts for fame, success and wealth,
And when at last its zenith hath been reach'd
It looks upon the cringing multitudes below,
(The rights of whom have wantonly been crush'd)
With unconcealed scorn. This counterfeit ambition
Becomes hell's warrant: People plead for right,
It offers husks! Then, when all seems well,
The pedestal on which the caitiff sits, falls down,
Broken, ruined; and there is nothing left
But fragments of a life which, born to be noble,
Preferred the paltry pelt of false ambition!

True ambition shows its power in love;
Not in self-aggrandizement, but in lowly life;
Born of God it stretcheth out its arms
To all the children needing help, and foldeth
E'en the child of sin beneath its cloak of charity;
As pollen finds its soul-mate far away,
Carried thither by some chance circumstance,
So in unexpected ways true ambition
Finds its fruit scattered here and there
By God's own angels, fresh from the true nobility of man.

There are in the world many kinds of medicine. We ourselves have taken a large assortment of them. Some of them are pleasant and some are unpleasant to taste, but the finest medicine." People are talking just now Wise Man says in the Book of Proverbs. "A merry heart doeth good like a medicine." People are talking just now about psychotherapy, homeopathy, allopathy, and osteopathy, but never mind them. The thing for us to practise is merry-opathy. Have a merry heart, and let it show itself in a sunny face and smiling eyes and willing hands and feet. Let us begin the practice of this kind of medicine at once.—The Messenger (S. S. J. E.).

A CHAIN OF PRAYER ACROSS THE AGES
Forty Centuries of Prayer, 2,000 B. C. —A. D. 1912
Compiled and arranged for daily use
By Selina F. Fox
With index of subjects and authors
$2.00 *net*. *At any Bookstore*
E. P. DUTTON & CO., 681 Fifth Ave., New York.

The Power Outside Ourselves.

How precious the revelation of "a power outside ourselves that makes for righteousness." How precious the word which assures us that it is our very infirmities themselves which make us pitied of heaven, just as the defective child receives most of a mother's fostering care. There is One who "helpeth our infirmities," One who, because of those infirmities, "makes intercession for us" before the throne of law. They little understand the sacred Scriptures who speak of them as though they made charges to the derogation of the race. They do, indeed, exhibit life as the moralist and the philosopher see it; but add to that showing the vision of a Father who, because of our infirmities, pitieth the burdened and the needy as an earthly parent cares for and protects a child whose evident deficiencies appeal to the tenderest susceptibilities of his soul.—Interior.

"God guides the steps of His people through life, but He directs also their stops. The times of enforced rest from labor are just as much under His control as the busy, active hours in which the courageous soul delights. God may use illness, or what we call "accident," to bring a pause in our activities which He sees to be for our good. George Muller wrote, in the margin of the Bible which he used for his daily devotional studies, opposite the words in Proverbs, "The steps of a good man are ordered by the Lord," these words: "And the stops too." It is a truth that we need to learn again and again in life. We chafe sometimes against the unexpected, enforced idleness because of accident or illness, but our heavenly Father knows best and He orders "stop" when we would fain rush ahead.—Christian Observer.

Revenge.

"Do you know that Billy Rafferty that's always comin' up and thumpin' ye on the chest, and shoutin', 'How are ye'?" "I know him, Pat." "He's made me ache more than once—but I'll get even with him now!" "How will you do it?" "I'll tell ye. He always hits me over my right vest-pocket. He'll hit me just once more. I've put a stick o' dynamite, d'ye mind, in that vest-pocket!" The story is amusing, but behind the fun there's a tremendous truth in it. No revenge was ever planned and carried out that did not react upon the perpetrator and injure him more than his victim.—Lutheran.

An unconquerable soul is a mighty asset. It is well to cultivate the habit of never giving up the fight for the right. The man who is never defeated in a righteous cause is the man that counts for most in the world. His foes may think that they have conquered him, but he rises after each succeeding defeat and invariably sounds an advance. One such unconquerable soul, with God's gracious help, will overcome obstacles and win victories that the world never dreamed of.—Christian Observer.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., OCTOBER 23, 1915. Vol. LXXX. No. 43

EDITORIALS

THE UNDEVELOPED RESOURCES OF THE CHURCH.

A few weeks ago we essayed an editorial with the above title, in which we but touched the outermost edges of a very wide subject. The work of the Church, or perhaps we should say the Church's appreciation of the extent of the work committed to her, is ever broadening. The disproportion between the opportunities presented and the energies seriously engaged in meeting them is daily becoming more obvious. Yet the Church has so far awakened in these latter days as to feel that no task which is properly hers ought to be too great for her powers. She sees what her sons are accomplishing in other fields; in business, in the professions, in science and in civics. They crowd the foremost ranks of the world's workers, carry to success the most startling enterprises, stamp the impress of their personality upon movements of world-wide significance, hold in their hands powers untold. She takes pride in their wealth, intelligence and influence, and in all that it brings to themselves and to others of prosperity and advancement. But meanwhile her own enterprises move feebly on, her own causes have scarce a hearing. She engages for them the hearty interest of but a few and hardly touches the almost limitless energies which ought to be at her command.

The problem thus presented is, in one form or another, constantly before the leaders of the Church. Whether in parochial, diocesan or general affairs a large part of their activity must needs be directed towards awakening interest within the Church itself and securing the means for the prosecution of the Lord's work even on the small scale on which it is now undertaken. As things are this is a necessary task, and it is being stressed to-day as never before. It has its large and blessed results. It is not, however, without its danger, which all recognize in some degree,—that of becoming absorbed in the development of the outward and material resources of the Church to the comparative neglect of the inward and spiritual, or of failing to keep always in mind the dependence of the one upon the other.

The instincts of Church people, especially, perhaps, those who are more or less careless and worldly minded, are quick to perceive a tendency in this direction and to deprecate or even resent it. They do not wish the Church to become a "religious club," as some would have it, or an institution for raising money and carrying on good works of whatever kind. However much they may do in their ignorance or mistaken zeal to impress such a character upon her they have a higher ideal of her mission. Conscious of certain religious instincts and spiritual needs, while doubtless they do not appreciate their great significance nor hold them at their full value, they nevertheless look to the Church to cultivate and to satisfy them. Down in their hearts they feel this to be their need of the Church and this to be her duty towards them, to minister to them spiritual things and to produce in them spiritual results. And this not only in spite of, but rather because of, their apparent indifference and slowness to avail themselves of her sacred ministrations.

If then the Church, or the gospel which the Church ministers, has made but small impression on their own hearts and lives, why should they be expected to be greatly in earnest in extending it to others? How can she command the consecration of their money, their time, their sympathy and influence and personal efforts to a cause which in their own experience, or lack of experience, has not proven its value or fulfilled its promise?

Therefore if the Church would reach the undeveloped resources in men and means which she needs for her work, which by right should be hers, and which might be so abundantly given if men would, she must look to her spiritual resources first. Therein lies her strength and the secret of her power with God and with man. It is through these that the outer and material means are to be developed. And it is here that her authority to impress and command is acknowledged She goes to a man and asks for money or for his personal service, beyond the modicum which in decency he is constrained to give, and is met with cold indifference, or with challenge and argument and denial, or with a grudging and inadequate response. She goes to him demanding in the name of her Master his loyalty, his prayers, his faith and love, and at least her right to claim these is unquestioned. Here then is her true method of approach. At the very bottom of the undeveloped spiritual resources which lie buried within that man is his unselfish consecration of himself and all that he controls to Christ. When that is gained the Church holds in her hand all that she can ask of him.

It has been said that the world has never yet seen what God could do with a thoroughly consecrated man. Consider the remark exaggerated if you will, it is abundantly evident what God cannot do with a great multitude of unconsecrated or only slightly consecrated men. We have them by the tens and hundreds of thousands. The aggregate of their capabilities and their means is unmeasured. Very urgently have they been plied with information and exhortatfon and appeal; and we know the meagre returns as compared with the vast store untouched.

On the other hand, whence comes the personal influence and service, and whence the money, which the Church has use of in carrying on the Lord's work in the world or in any corner of it? Are our Sunday-schools, for instance, taught by the most intelligent and intellectually best equipped men and women in the congregation? Are our parishes supported by the wealth of their members in due proportion to the willingness of some who have little to give? Is the aggressive and telling work of the Church performed by those whose position and native ability would seem best to fit them for it? Every pastor knows the answer.

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." It is those whose heart the Lord hath opened, to whom He hath given the "Spirit of power, and of love, and of a

sound mind," who are the perennial sources of the Church's wealth, spiritual and material. If she would unlock the latent resources which lie unused and unknown within her she must reach them by a spiritual awakening in her members. She must win first the soul to a fuller possession of spiritual riches and then the fountain of service and liberality will flow forth. The task is a longer, a deeper, a more vital one than can be performed by appeal or outward inducement. In the power that reaches and changes the heart lies the secret of her wealth.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

"ALL MEN."

Mr. Editor: Your eminent correspondent, Judge Church, is still asking direct scriptural proof in regard to prayers for the departed. Although every primitive Liturgy thus interprets the mind of Christ, this has no weight with him. He refuses to discuss whether the prayer book does not include the departed in the scope of its petitions. He quite properly refuses to accept as proof the debatable case of Onesiphorus. He asks plain and direct scriptural authority. And certainly there is no difficulty whatever in acceding to his desire.

St. Paul, in 1 Tim. 2:1, says: "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks (Greek, "eucharists") be made for **all men.**" Now if the departed are still to be reckoned among the number of "all men," then, prayers and eucharists in their behalf are plainly authorized. And that they are still so to be reckoned is proven by the authority of Christ Himself, Luke 20:38, "All live unto Him," in which expression the departed are specifically included.

The Scripture, therefore, authorizes, and nowhere forbids, prayers and eucharists for the departed. The Primitive Church, the best interpreter of the pure meaning of Scripture, constantly offered such prayers. The Prayer Book retains certain petitions, which, if we have any faith in "The Communion of Saints" must be allowed to include the saints departed, while in all our offering of the memorial of Christ, there is eucharistic mention of departed saints.

THEODORE HAYDN.

Oxford, N. Y.

The meaning of words is determined by their usage. The words quoted by our correspondent, "for all men," are in the Greek, as nearly as we can reproduce them, "huper panton anthropon" (long o in each case). The word "anthropos" means, a man, a member of the human race. The Athanasian Creed says, "The reasonable soul and flesh is one man." The word is used more than five hundred times in the New Testament. In not a single case can it be shown to refer to a reasonable soul apart from the body, unless we except such figurative expressions as "the new man," "the hidden man of the heart," &c. When the apostles wished to speak of departed souls they did so without ambiguity. "The dead," "Those who are asleep," "The spirits of just men," &c. They are never called "anthropoi." The combination "pantes anthropoi" is used fourteen times. Let our correspondent try his extension of its meaning to these cases: "Live peaceably with all men," "We are of all men most miserable," "I would that all men were even as I."

The authority of Christ Himself, Luke 20:38, proves just the contrary of our correspondent's contention, because our Lord does **not** use the word anthropoi, men, but avoids it. "All (the living) live unto Him," has a far wider meaning than "all men live unto Him" would have had.—Editor, S. C.

PRAYER FOR THE DEAD.

Mr. Editor: With many of your readers I have been interested in the discussion about "Prayer for the Dead."

The only source of our knowledge is the Bible, and it rather surprised me when reading the Rev. Mr. Gibbs' letter to read that long paragraph in which he speaks of those departed Christian souls who, because of their repentance and faith, have their pardon assured, and then these words, "but the cleansing and building-up process is slow." "They are like convalescents just out of danger, but requiring constant care owing to their extreme weakness." "But we know that the undisciplined soul must be disciplined in order to be perfected, and it is our privilege to help it."

Mr. Gibbs is a clergyman of the Church; one who teaches with the authority of the Church; He speaks with full assurance; says, **"we know."** How can we **know?** How does **he** know?

Nowhere does revelation teach this, nor hint it. Is his authority the inspired writers of Scripture, or Dante, or some work on Purgatory, or his own inner consciousness?

In a question like this no one should speak of human speculation as knowledge.

Is it not the teaching of the Anglican Communion and of Scripture that salvation is this: In Christ, union with Christ? To live in (or abide in) Him through life is to die in the Lord. St. John writes, of those who "abide in Him," "we shall be **like** Him.". St. Paul teaches us what that likeness is. "It is sown in dishonor; it is raised in glory." "It is sown in weakness; it is raised in power."

Probably Mr. Gibbs may reply, St. Paul is writing of the Resurrection while Mr. Gibbs is writing of the intermediate state." But that is a small matter. What we are all concerned about is the result. What satisfies the believer and follower of Christ is the teaching of Scripture that, if He dwells in us and we in Him, we share in His perfect obedience, are made partakers of His righteousness, **are** righteous before the Father.

If we share in Christ's perfect obedience and righteousness while we "live in Christ," "abide in Christ," during our earthly life is that union and fellowship broken, weakened, or is it perfected by the death of the body of flesh? If not, then what becomes of all the speculations about "cleansing and building up" and about "discipline in order to be perfected?"

What God may do or not do for the souls of the departed while waiting through the centuries till the general resurrection has not been made known to **any** human being on earth.

We do not care much; it is enough for the faithful to know that Christ is perfect, sinless, stainless, and to share in that perfection, sinlessness, stainlessness is enough for them. They do not wish to suggest anything to God as an improvement upon His method.

Mr. Gibbs asks, "What is the fundamental purpose of prayer?" and gives as the best answer, "That prayer is to enable us to enter into the purposes of God and co-operate in their fulfilment."

If so, how can any by praying for the dead co-operate with God? If the waiting soul has any lack we do not, and cannot, know it.

St. Paul while working as an apostle constantly requests others to pray for him. When St. Paul is about to depart and be with Christ there is no request, no desire, that any should pray for his soul in Paradise. St. Paul was not sinless, nor did martyrdom make him sinless. St. Paul knew, as he declared, "he had **finished** his course," won the prize of life or "the crown of life," to be given to him and all who love His appearing, at the Advent and the Resurrection.

"Blessed, or **happy,** are the dead who die in the Lord."

Christian intelligence and reason may see a purpose in those who pray for the dead who die not in the Lord; if such prayer had any warrant in revelation; but why pray for those whom we are taught are blessed, happy, at peace?

The writer of the Epistle to the Hebrews writes of those faithful ones that had run their race, finished the course, and these became watchers and witnesses of those who followed them.

We are justified in adding to that number, or believe there have been added to that number; the souls of some that we have known and loved; and then we read with a new meaning the words, "Seeing we are encompassed by so great a cloud of witnesses, let **us** run with patience the race that is set before us."

This is the thought of the Church in her prayers in which there is mention of the faithful departed; it is **our** need, not theirs; the **prayer** is for ourselves.

Again, the **witnesses** are not those that are being tried and tested, but they whom they observe or watch.

We read in the history of the Christian Church during the first and second centuries that they buried the bodies of the faithful at noonday and carried palms as a token of victory won; rejoicing that the departed had been faithful over temptations and were assured of the crown of life.

So to those who would pray for those who die in the Lord we reply, There are the many living for whom you can pray in wish and will, thought, word, act. **They** need your prayers. You **can** pray for the blessed dead in word and wish, yet you might be better employed.

JAMES M. WRIGHT.

New York City.

HONESTY VERSUS LOYALTY.

Mr. Editor: I am sure you always try to be fair to opponents, but I don't think the question in your editorial of October 2d on "The Living Church and the Board of Missions" draws a true parallel. You say, "But suppose its (The Board of Missions) determination had been different. Does the Living Church suppose for a moment that a party issue would have been raised by the great conservative element in this Protestant Catholic Church?"

If the action of the Board had been merely negative, certainly not. But let us draw a true parallel. Suppose the Board had sent delegates to Rome with a message to the Vatican stating or implying that our Church is in sympathy with the Church of Rome in everything except the doctrine of papal infallibility?

That would have been exactly parallel—**mutatis mutandis,** with the action of the Board in sending delegates to the Panama Congress. You and I think the Board did exactly right; but from the point of view of "Catholic" Churchmen the Board violated the fundamental principles of the Church. I don't wonder at their grief and indignation. The sad, tragical fact is that "Catholic" Churchmen occupy a radically false potion, i. e., good, sincere medieval sacerdotalists in a thoroughly Protestant Church.

I cannot conceive how they can endure the conflict between their principles and the obligation of formal loyalty to the Church. The editor of the Living Church evidently cannot endure the strain. For my part, I respect him for his candor and courage. It would be cowardly hypocrisy for him to keep silent.

Instead of upbraiding our "Catholic" brethren for sincerity let us try to convert them from the error of their way. To start that good work I might ask the Bishops of Fond du Lac and Milwaukee to invite you to deliver a serioes of lectures on Romanism in their Cathedrals.

No doubt Bishops Webb and Weller are chivalrous gentlemen and would be glad to give you a hearing; and I believe you could show the laymen of those parishes that the Reformation saved the Church of God from utter apostasy.

WALLACE CARNAHAN.
Jackson, Mississippi.

INDIVIDUAL COMMUNION CUPS.

Mr. Editor: I desire to thank you for what you said in last week's Churchman on the subject of "Individual Communion Cups." Your very sane and sensible remarks ought to settle that question once and for all. But, like "Bruquo's ghost, it will not down." Every once in a while it is brought to our attention as a matter of vital importance which should be settled at once. It is not a new question. It has been thrashed out more than once. I remember distinctly that when it was once broached, a correspondent in one of the Church papers asked that these alarmists should cite a single instance of contagion caused by the use of the chalice, and I have looked in vain for an answer to that challenge. Nor is this all. Should the advocates of the "individual cups" be successful in their demand, they might then require an assurance that all the sanitary rules for the preparation of the bread had been complied with, and next that the hands of the celebrants had been thoroughly sterilized before they could receive the elements with a quiet mind.

Mr. Editor, I have spent fifty years in the ministry, and I fear that I am sadly out of harmony with many of the so-called "advanced," or up-to-date, ideas of the present day. I desire once more to thank you for your article, and to enter my solemn protest against the attempt to introduce such a novelty into the communion service of our beloved Church. In this, as in many other instances, it is well for us to heed the warning of the wise man, "And meddle not with them that are given to change."

J. WORRALL LARMOUR,
St. John's Rectory, Upper Falls, Md.

In all the history of man on the earth, in all the toil and pain and battle and wanderings, human eyes see only confusion; but Christ sees a new and divine order slowly working out into peace.—Rev. John Tunis.

CHURCH INTELLIGENCE

Calendar For October.

1. Friday.
3. Eighteenth Sunday after Trinity.
10. Nineteenth Sunday after Trinity.
17. Twentieth Sunday after Trinity.
18. Monday. St. Luke.
24. Twenty-first Sunday after Trinity.
28. Thursday. SS. Simon and Judge.
31. Twenty-second Sunday after Trinity.

Collect For Twenty-first Sunday After Trinity.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

Collect For Saint Simon and Saint Jude's Day.

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

NEWS FROM THE MISSIONS HOUSE.

(From Our Special Correspondent.)

Receipts For the Fiscal Year.

The contributions for the year ending September 1, 1915, have been very much larger than ever before, and with undesignated legacies have been more than sufficient to meet all the obligations of the Board, including the accumulated deficits.

The total contributions have been	$1,636,568.88
Undesignated legacies were	50,681.32
Total receipts	$1,687,250.20

These receipts exceed all expenses by over $9,000.00.

With the Emergency Fund receipts, which were $366,219.75 on September 1st, the whole apportionment has been met for the first time, and it was exceeded by $95,000. With the Emergency Fund, the total offerings from parishes, individuals, Sunday-schools, the Woman's Auxiliary and the Junior Auxiliary were in each case larger than last year. It is a great satisfaction to note that notwithstanding the Emergency Appeal, the normal contributions to the apportionment exceeded those of last year by over $8,500.

Since the treasurer's report was written, the Emergency Fund has advanced to $378,000. Two thousand dollars of this came as an anonymous gift from a member of the diocese of New York.

Gifts continue to come in daily, and many are anxious to follow the "Ninth Inning Rally" suggestion as a matter of devotion and of Church pride.

The Board's treasurer has been instructed to keep the books open to receive gifts for the Fund, and the hope is confidently expressed that the Fund may soon be brought up to the amount asked.

The "One Day's Income" suggestion was proportionate and so simple that it appealed to everyone, and the offerings were never made more generally, more freely or more lovingly.

Progress on St. Luke's Hospital, Tokyo.

Dr. R. B. Teusler, director of St. Luke's Hospital, Tokyo, has recently returned to this country for the purpose of placing the needs of and the opportunities for the proposed International Hospital before Church people at home, hoping that the funds needed to carry out the plan may be secured this year. He will spend most of his time speaking at conventions of the Laymen's Missionary Movement in various parts of the United States. When he returned to Tokyo after the General Convention in 1913, about $60,000 had been given and pledged. Since then the amount has been increased by many gifts, large and small, secured through the activities of the Men's Council and the Woman's National Council, but chiefly through the tireless efforts of Mrs. Pancoast, secretary of the latter organization. When Dr. Teusler returned to Japan, a Japanese Council was formed, the president of which is Count Okuma, the present premier. Much impetus was given to the movement by a gift of $25,000 from the emperor's private purse; this was supplemented by an immediate subscription of $50,000 from prominent Japanese. Taking all these different gifts into account, the fund now totals, including cash and pledges, $231,000. It is hoped that the $254,000 still needed may be speedily subscribed.

CONSECRATION OF THE REV. E. C. ACHESON.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Edward Campion Acheson, Suffragan Bishop-elect of the diocese of Connecticut, as follows:

Time—Thursday, November 4, 1915.

Place—Church of the Holy Trinity, Middletown, Connecticut.

Consecrators—The Bishop of Connecticut (presiding), the Bishop of Massachusetts, the Bishop of New York.

Preacher—The Bishop of Newark.

Presenters—The Bishop of Rhode Island, the Bishop of Western Massachusetts.

Attending Presbyters—The Rev. S. Hart, D. D., the Rev. O. H. Rafferty, D. D.

Master of Ceremonies—The Rev. H. S. Whitehead.

DANIEL S. TUTTLE,
Presiding Bishop.

THE ARMENIAN MASSACRES.

At the meeting held on the 11th instant, of a committee of this Foundation to promote friendly relations with the different Eastern Churches, the present sufferings of the Armenians in Turkey were brought to the notice of that committee by a deputation of influential Armenians. In consequence a petition to the president of the United States was drawn up and sent to him, as follows:

To the President of the United States.

Sir: A committee of the Christian Unity Foundation, a corporation under the laws of the State of New York, has received information of a credible character to the effect that a violent persecution has for some time been carried on against the Armenian population in Turkey, and as a result of which from 400,000 to 500,000 of them have been

massacred. The remainder of the Armenians, composed mostly of women, children and old men, have been deported to remote regions of Southern Mesopotamia. Most of these unfortunate people died through exposure, starvation and sickness before reaching their destination, while those who did survive are exposed to meeting the same fate.

Your petitioners, therefore, earnestly urge upon you to make such representations to the German government, the ally of Turkey, that they will bring immediate pressure to bear on the Ottoman government to give stringent orders to its officials to bring this persecution and massacring to an end.

This committee has been further informed that the ambassador of the United States to Turkey has stated that the only solution of this terrible problem was that the surviving Armenians should be transported by ships to another country, preferably the United States of America, and that Nubar Pasha had given his approval to such a plan, provided that the expenses of such an undertaking were provided for by outside help.

Your petitioners, therefore, further ask that the government of the United States send without delay, vessels to bring the present survivors to this land, where their brethren, the Armenians settled here, and their friends, stand ready to do their utmost for their support, by giving or procuring work for them.

Your petitioners have no doubt that you, sir, in common with themselves, have been thrilled with horror, at the tidings, and have the deepest sympathy with those who **have suffered such things because they are Christians,** and that you will do everything in your power to help them. This is peculiarly a case to which the Latin motto applies, "Bis dat qui cito dat."

Respectfully submitted,
THE BISHOP OF HARRISBURG,
Chairman.

October 14, 1915.

BROTHERHOOD OF ST. ANDREW.

The mass meeting for churchmen in the Chicago Cathedral, arranged for by the Brotherhood of St. Andrew, and held on the evening of the last day of the Synod of the Mid-West, Thursday, October 14th, was very successful. Some of the Bishops and many of the clergy and laity of the province were in attendance, as well as a very large company of churchmen and clergy of the diocese of Chicago. The Bishop of Chicago presided and conducted the service, with the full choir of the Cathedral in attendance.

Bishop Anderson's address was a plea for **every** man to actually count **one** in his work for the Church. He said the army of the Church would become invincible if this was put into effect. The Brotherhood of St. Andrew was capable of making a large contribution of men to the work of the Church. The primary need of the Church was to supply men; some of them to do certain work, but all of them to do some work. Every man, no matter how humble his walk in life, influenced some one else for good or for evil. He said the Synod just closed had presented a challenge as to what could be done, and he believed there were the consecrated men and women to do them.

The Rev. Mr. Woodroofe, of Emmanuel church, Cleveland, advocated most strongly the Brotherhood of St. Andrew. He told of the value of the movement to the rector who was willing to make the chapter what it should be. The men of the Brotherhood were, generally speaking, men of vision, of prayer and real personal service. The very things the Brotherhood stood for, especially prayer, the Church must more and more stand for. He said he marvelled how it was possible for a clergyman not to be in sympathy with the movement.

The Rev. Dr. J. H. Hopkins, of Chicago, spoke on the topic, "Ye Are the Salt of the Earth." Salt was of no value unless it came into contact with something else. The busy rector has little time to get in touch with the average man of the street; so much of his time is taking up with, caring for those already in the Church, for looking after the various societies of the Church, and the general run of things within the parish. The men of the Church must feel this responsibility for others and try to win them to Christ. His address, like the former, was also a plea to the clergy to back up the Brotherhood, and to use it.

Dr. Carleton said that the reason why the Church in the first century made such strides was because the followers of Christ knew then the message, and they knew they were the messengers. Many of the people do not to-day know these things.

On the whole, it was a remarkable meeting, and will no doubt mean much to those who were privileged to be present.

DEATH OF BISHOP CODMAN.

The Rt. Rev. Robert Codman, D. D., Bishop of Maine, died on the afternoon of October 7th, in the Peter Bent Brigham Hospital, Boston.

Bishop Codman, the son of Robert Codman, a noted lawyer of Massachusetts, was born in Boston October 30, 1869. After graduating from Harvard in 1882 he entered the Harvard Law School, from which he graduated in 1885. He was admitted to the Suffolk bar in 1886, and was associated with his father in the practice of law for several years. After the death of his brother, Archibald Codman, also a clergyman, he decided to enter the ministry, and became a student at the General Theological Seminary, New York, from which he graduated. Before his consecration in 1900, Bishop Codman served as assistant in a Philadelphia parish, and as rector of All Souls' church, Ashmont, and St. John's church, Roxbury, Massachusetts. He was married about the middle of September to Miss Margaretta Biddle Porter, and while on his wedding tour was stricken with the fatal disease which terminated his life in his forty-sixth year.

VISITORS TO THE PROVINCIAL SYNOD.

The Richmond Clericus is in position to entertain a limited number of clerical visitors to the Provincial Synod to be held in Richmond, Virginia, November **16th** to **18th,** inclusive. If those clergymen of the province who expect to attend the Synod as visitors and who desire entertainment will communicate with the secretary, the Rev. J. Lewis Gibbs, 102 South Forty-first street, Forest Hill. Richmond, Virginia, as soon as possible, he will be glad to provide for their entertainment to the extent of our capacity.

STUDY CLASSES AT THE PROVINCIAL SYNOD.

The Woman's Auxiliary of the province is arranging study classes to be held in Richmond, Virginia, during the meeting of the Provincial Synod, November 16th-17th-18th. The teachers who have been secured are among the best in the country, and it is hoped that members of the Auxiliary who would like to teach classes this winter in their own parishes, and who need help, will take advantage of this opportunity.

Any woman desiring to join a class should write to Mrs. E. E. Osgood, Brook Hill, Virginia, who is arranging the classes, and is ready to give information as to teachers, books and Richmond boarding houses.

(MISS) LOUISA T. DAVIS,
Secretary-Treasurer, the Woman's Auxiliary in the Province of Washington.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Preaching Mission.

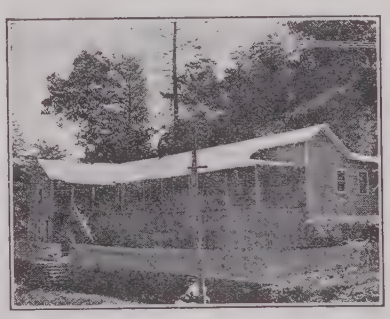
At a meeting of the clergy of Norfolk and Portsmouth, held in St. Paul's parish house, Norfolk, on Wednesday, October 6th, arrangements were made for participation in the Nation-wide Preaching Mission recommended by the General Convention, and the period from November 28th to December 12th, being the first two weeks of Advent, was determined upon. Realizing at the outset the necessity of earnest prayer in preparation for this undertaking, the clergy present at the meeting agreed upon Monday, October 11th, as a day of special intercession, and a conference was held accordingly on this date, which was followed by the celebration of the Holy Communion at noon. The deep interest manifested by all present indicates that the Mission will be of great benefit to the entire community.

Archdeaconry Notes.

The plan of having volunteer workers as assistants in the work of the archdeaconry during the summer is no longer an experiment. It has been followed so successfully in Dante under Deaconess Williams for the past two summers that the Presbyterians have adopted it in this territory, and threaten to have more volunteers than we have.

During the past summer there have been six strictly volunteer workers, and one student from the New York Training School for Deaconesses, representing, altogether, sixteen weeks of work.

The expenses have been met by money contributed by various branches of the Woman's Auxiliary to be used for volunteers, by a gift of $25 from Christ church, Pearisburg, for no specified purpose, and $17.50 from St. Mary's, Graham, for a summer worker.



Deaconess House, Dante, Virginia.

The work of these assistants has been, to help with the Sunday-school, sewing classes, Girls' Club and other organizations and visiting. An especially marked effect of their work is the remarkable growth of the Bear Wallow Sunday-school, of which they have had charge. Since the return home of the summer workers this Sunday-school has been ably carried forward for us by a young Lutheran.

Aside from the help rendered to the work of the archdeaconry by the vol-

unteers, the result of the weeks of active work on the workers is very important. They have a first hand glimpse of missionary life, which gives them a new enthusiasm for missions, and an understanding of them, which they pass on to their auxiliaries and personal friends, and from these volunteers, and their successors, the missionary ranks will undoubtedly be recruited.

The volunteer assistants this summer have been Miss Florence Upright, from the New York Training School for Deaconesses; Miss Epsie Brandt, instructor at Randolph-Macon College; Miss Marjery Fields, of Shreveport, Louisiana; Miss Mary Rumbough and Miss Elizabeth Gish, of Lynchburg, and Miss Virginia Page and Miss Kate Woolridge, of Roanoke.

The regular corps of workers is as follows: The Rev. E. A. Rich, Graham, Virginia, archdeacon; the Rev. W. J. Alfriend, Big Stone Gap, Virginia; Deaconess Adams, Keokee, Lee County, Virginia; Deaconess Williams, Dante, Virginia; Mrs. Margaret Dudley Binns, Nora, Dickenson County, Virginia; Miss Rylla E. Saunier, Flat Top Yards, Pocahontas and Graham, Va.; Miss Bess Haun, Wilder, Virginia; Miss Aurillia Davis, Dante, Virginia; Miss Bess Odum, Dante, Virginia.

Woman's Auxiliary.

Program of annual meeting and twenty-fifth anniversary in St. Paul's parish building, Norfolk, Virginia, October 25, 26, 27 and 28, 1915.

Monday, October 25th, 5 P. M.—The Quiet Hour, Rev. Myron B. Marshall, rector of St. Andrew's, Norfolk, Va.

Tuesday, October 26th, 10 A. M.—Holy Communion, Rt. Rev. A. M. Randolph, D. D., LL. D., Bishop of the diocese, assisted by Rev. H. H. Covington, rector of the parish. 11 A. M. to 1 P. M.—Business session, with addresses on the Work of the Woman's Auxiliary in Southern Virginia for a Quarter of a Century, by the diocesan president, Mrs. John D. Letcher, and the Bishop-Coadjutor, Rt. Rev. B. D. Tucker, D. D. 4:30 P. M. to 6 P. M.—Reception at 550 Pembroke Avenue, by the diocesan president to the delegates and missionaries and their hostesses and to the diocesan and parish officers. 8 P. M.—Missionary meeting in St. Paul's church, with address by Mr. C. C. Thurber, Covington, Va., of the Farm and School for Homeless Boys.

Wednesday, October 27th, Junior Auxiliary and Little Helper's Day., 10 A. M. to 1 P. M.—Conference of the Workers of the Juniors and of the Little Helpers, with discussion of methods, etc. All delegates and members of the Woman's Auxiliary are cordially invited and urged to attend this meeting. 4:30 P. M.—Mass meeting of Juniors and Little Helpers at St. Luke's parish building, with an address by Rev. Henry A. McNulty, of Soochow, China. 8 P. M.—Missionary meeting in St. Paul's church, with an address on the Work in China, by Rev. H. A. McNulty, Soochow, China.

Thursday, October 28th, 10 A. M. to 1 P. M.—Business meeting, with reports of their work by our women missionaries in the diocese, Deaconess Adams, Deaconess Williams, Mrs. Binns, Mrs. Kate Smith, Miss Carryetta Davis and Miss Lucy Bloxton. 1 P. M. to 2 P. M.—Lunch in parish building. 2 P. M. to 3:30 P. M.—Business meeting with pledges for coming year. Closed with prayer and the benediction.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

The Executive Committee of the Diocesan Missionary Society met in St. Paul's parish house, Richmond, October 13th, holding an afternoon and an evening session. Bishop Gibson was unable to be present, and Bishop Brown presided. Twenty-one members were present. A large number of appropriations were renewed, though several were reduced in amount, the result of the Every Member Canvass. The Rev. Dr. Smith, chairman, reported encouraging progress in the conduct of the canvass in the rural parishes, though it will take some time for its full results to be seen. The Committee on a Book Depository and Agency, of which Bishop Brown is chairman, made a full report, and it is hoped that this institution will soon be established. It was resolved that the society would meet, dollar for dollar, any endeavor on the part of a parish in Tidewater Virginia to increase the salary of its rector to $1,000. On the nomination of Bishop Gibson, Bishop Brown was appointed to fill the new office of inspector of missions and schools. Any missionary desiring to make an appeal for funds in aid of his work will hereafter have to receive the endorsement of the inspector of missions for the purpose.

The Commission on Colonial Churches of the diocese met in Richmond on October 13th. Present were the Rev. W. B. Lee, chairman; the Rev. Messrs. Tyler and Brydon and Mr. Oliver J. Sands. Bishop Brown was also present as a visitor. It was reported that the vestry of St. John's parish, King William County, had formally turned over to the commission the care of old St. John's church, in that county, to solicit funds for its restoration and to arrange for services. The vestry reserves the right to resume charge of the old church upon notification to the commission. The Rev. Messrs. Brydon and Tyler were appointed a committee to solicit funds for the purpose and to proceed with the work of repair as soon as the necessary funds are secured. The commission took steps also to solicit funds for a fence around the churchyard of St. Peter's church, New Kent County, the money to be expended by the vestry. Mr. Tyler made a statement in regard to the monument to be erected by the Richmond churches on the site of the first church in Henrico parish (1611) at Henricopolis, now Dutch Gap. Mr. Oliver J. Sands was elected treasurer of the commission.

The Late Rev. Martin Johnson's Work at the State Farm.

At the regular meeting of the Ministerial Union of Richmond on Monday, October 11th, the question of a chaplain for the State Farm came before the body. During the discussion which followed splendid tributes were paid to the character and work of the late Rev. Martin Johnson, rector of the churches in Powhatan and Goochland Counties for the past twenty-five years. The work among the three hundred convicts at the State Farm has been a problem hard to solve for many years. Its best solution was found in a pastorate like Mr. Johnson's, and men of every church testified to its value and their willingness to support a clergyman of any Protestant church who would do a similar work. Leading men of the Christian and Lutheran churches, followed by pastors of the Methodist, Baptist and Presbyterian churches, all of whom had rendered service at the Farm, gave willing testimony to Mr. Johnson's wise and loving ministration of the gospel to these unfortunates.

Harrisonburg: On Sunday, August 29th, the Rev. W. H. Burkhardt and the Rev. E. L. Woodward, M. D., visited this parish in the interest of the Every member Canvass, presenting the subject in a most forceful way. A committee of the congregation went immediately to work to canvass the parish. The duplex envelope system was already in use, and many thought it had been worked to the limit. The canvass, however, resulted in twenty-four new pledges to current expenses, amounting to $303, and thirty new pledges to missions and benevolences, amounting to $172, or a total increase of $475.

The Summer Rest Vacation Home, situated in Albemarle County, was closed on September 30th, after the most successful year in its history. There were over two hundred working girls and women from all over the state of Virginia, who spent their vacation there this summer. Bishop Brown spent three days there in August, and expressed himself as delighted with the work of the institution. The Home has been thoroughly painted this summer, the roads have been improved, and this valuable property is in an excellent condition.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Meeting of the Junior Auxiliary.

On Saturday, October 9th, the Junior Auxiliary of the diocese held a very interesting and helpful all-day meeting at the diocesan house, Baltimore. At 11 A. M. the Holy Communion was administered in the Bishop's chapel, Bishop Murray being the celebrant, and making a short address. Luncheon followed, and then a general meeting, over which Miss Mary R. Snowden, the honorary president, presided in the absence of the president, Miss Mary B. Pitts, who, to the great regret of all the members, has been obliged to give up her office on account of other duties. Miss Katherine E. Scott, a missionary of the Church at St. Hilda's School for Girls, Wuchang, China, in the missionary district of Hankow, was present, and gave a most interesting address about her work. This was followed by a general reception. There was a very good attendance.

Marriage of the Rev. W. J. Page.

On Wednesday, October 6th, at the Memorial church, Baltimore, the Rev. Wiley J. Page, rector of St. Alban's church, Glenburnie, Anne Arundel County, and Miss Margaret E. Shafer were married by the rector, the Rev. William M. Dame, D. D., assisted by the Rev. W. Page Dame, Bishop Murray pronouncing the blessing.

Mission Services in Baltimore.

Beginning at 8 P. M. on Sunday, October 10th, and continuing every night during the week following, Saturday excepted, a series of special mission services were held at St. Bartholmew's church and at the Church of the Holy Innocents, Baltimore. During these services the Rev. Walter B. Stehl, rector of Holy Innocents, and the Rev. G. M. Murray, rector of St. Bartholomew's, exchanged churches.

Meeting of Clerical Association.

The Clerical Association of Baltimore resumed its meetings for the fall and winter, on Monday, October 11th, at the diocesan house, the Rev. J. I. Jellott, vice-president, presiding, the president, Dr. Fiske, having been consecrated Bishop-Coadjutor of Central New York.

The principal speaker was Mr. David H. Brown, executive secretary of the Laymen's Missionary Movement in Maryland, whose subject was, "Our Part in the Coming Laymen's Missionary Convention." The Rev. G. C. F. Bratenahl, D. D., secretary of the Province of Washington, was also present and spoke of the great value of their movement to the men of the Church, urging all the rectors present to active co-operation in the coming convention. A discussion followed, the general sentiment being overwhelmingly in favor of the clergy and laymen of the diocese doing all in their power to promote the success of the convention, November 4 to 7.

Meeting of the B. S. A.

On Tuesday evening, October 12th, a joint meeting of the Maryland Senior and Junior Assemblies of the Brotherhood of St. Andrew was held in the parish house of the Church of the Ascension, Baltimore. The principal speaker was the Rev. Joseph P. McComas, D. D., rector of St. Anne's church, Annapolis, whose subject was, "The Church's Need For Aggressive Action."

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop

Death of the Rev. Frederick Ancrum DeRosset.

The Rev. F. A. DeRosset, rector of the Church of the Holy Communion, Charleston, died at the Riverside Infirmary in that city early Tuesday morning, October 12th, after an illness of two weeks.

Mr. DeRosset was born at Wilmington, N. C., April 13, 1856. He graduated at the University of the South with the degree of A. M. He was also a graduate of the General Theological Seminary. He served the following churches as curate: Holy Trinity and St. Andrews churches, Harlem; St. Thomas, Calvary and St. George's churches, New York city; Zion church, Wappinger's Falls, N. Y; St. John's church, Larchmont, N. Y.; Calvary church, New York; St. Marks church, Grand Rapids, Mich. He was rector of the following parishes: Trinity church, Natchez, Miss.; Church of the Redeemer, Cairo, Ill.; archdeacon of Cairo, rector of St. Paul's Pro-Cathedral and archdeacon of Springfield, Ill. Mr. DeRosset was also a tutor at St. John's School, Monlins, N. Y., and at Sewanee, Tenn.

Mr. DeRosset was a member of the Standing Committee of his former diocese for a number of years, and a deputy to the General Convention for twenty-one years. The funeral services were held at the Church of the Holy Communion, Charleston, the afternoon of October 13th, Bishop Guerry officiating. The interment was at his old home in Wilmington. North Carolina, October 14th.

Not long ago Mr. DeRosset visited Wilmington, North Carolina, and selected the exact place where he is to be buried.

The Rev. Mercer P. Logan, D. D., rector of St. Ann's church, Nashville, Tennessee, has accepted the call extended to him by St. Paul's church, Charleston. Dr. Logan has been prominent in the Church in the South for many years. He organized the Summer School for Church Workers at Sewanee, Tennessee. He is also the secretary of the Fourth Province, and a member of the Board of Religious Education. Dr. Logan is to begin his work at St. Paul's church November 1st. He succeeds the Rev. A. T. Cornwell.

Dr. Logan has been rector of St. Ann's church for eleven years. He stands high not only in the affections of his people, but in the counsels of the Church in Tennessee, and his loss will be greatly felt in that diocese.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Illness of Dr. McCready.

The Rev. William G. McCready, D. D., general missionary of the diocese of Lexington, was stricken with paralysis in the pulpit of St. John's, Versailles, Sunday morning, October 10th. Dr. McCready had just announced his text when he was taken ill. He told the congregation he was too ill to preach. He then gave the benediction and called for assistance. He fell into the arms of vestrymen, who had hurried to him. His entire right side is affected. Latest reports from the Woodford Hospital, to which he was removed, state that he has steadily improved since Sunday night.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Preaching Mission: The Committee on the Preaching Mission has completed nearly every detail in arrangements. With one exception, the work will be done by the clergy of the diocese. The week, November 29th to December 5th, will be given to the mission stations, and the week, December 6th to 12th, will be given to the parishes.

At the next meeting of the Clericus for Atlanta and vicinity, there will be a paper by an expert, the Rev. H. F. Saumenig, dealing with the subject of the Preaching Mission. And at that time there will be an interchange of ideas for the benefit of each.

The Rev. John R. Atkinson, dean of St. Phillips Cathedral, Atlanta, handed in his resignation last week. He gives as his reason that he is homesick for his old home, and he expects to return to New York. He has done a splendid work during his ministry of one year in Atlanta. He established a rest room for women, and arranged social evenings for the young folks of the parish. By his broad grasp of present day problems, he was enabled to get a wide hearing through his evening services in a downtown theatre. And last winter when he was the target of criticism from every quarter, he felt that he was the spokesman for thousands who could not otherwise get a hearing.

A full number of delegates from this diocese attended the Synod of the Province of Sewanee, which convened in Sewanee on October 19th. Bishop Nelson is the president of the Synod.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop
Rev. W. R. Stearly, D. D., Suffragan-elect

The Fiftieth Anniversary of the Founding of St. Paul's Parish, Englewood.

The fiftieth anniversary of the founding of St. Paul's parish, Englewood, was observed on Sunday, October 10th. There was a brief address from the Bishop of the diocese and a historical sketch prepared by the senior warden Mr. William E. Tillinghast, and read by the rector, the Rev. Fleming James, Ph. D. Bishop Whittaker was the first rector of the church, resigning after a short rectorship to return to Nevada for missionary work. Another rector of the chuch was Bishop Van Buren, 1881 to 1885. The Rev. Dr. Langford had a very useful ministry in the church, resigning to become secretary of the Board of Missions. The rectorship of the Rev. John William Payne for ten years, from 1870, was a period of prosperity crowned with the consecration of the Church. During the rectorship of the Rev. George F. Flichtner, from the end of 1887 to 1904, great progress was made, the present church was built. During the rectorship of the Rev. Howard C. Robbins, from 1905 until his acceptance of the Church of Incarnation, New York, in 1911, the church debt was paid and the church was consecrated. The parish house was also enlarged. The Rev. Fleming James became rector early in 1912, and now plans are being perfected for a great addition to the parish building to meet the needs of the Sunday-school and of the work. The parish has the great advantage of having within it Professor Charles Boynton, of the General Seminary, whose care of the Sunday-school makes it one of the most efficient in the diocese. St. Paul's parish has become a very strong parish, its offerings last year for General Missions, were $46,000.00, nearly three times its apportionment. In diocesan work, its generosity is no less marked. It has had good rectors and it has had a most efficient company of laymen, greatly interested in its prosperity.

The Laying of the Cornerstone of St. Matthew's Church, Jersey City.

On the afternoon of Sunday, October 10th, the cornerstone of the new St. Matthew's church, Jersey City, was laid. A large company of Church people from the Mission and from the other churches of the city came together, and the day was very favorable for an out of door service for years He came in touch dress, an historical sketch was read by the Rev. P. C. Bissell, who has been in charge of the church, by Archdeacon McCleary, and the three neighboring rectors, the Rev. Messrs. Oswald, Bennett and Sweet, and the pastor of the Reformed church, the Rev. Mr. Hunter. There have been many delays in the work, and the people have kept together in a remarkable way under very adverse conditions. The Bishop's Church Extension Fund of the diocese has given $1,000 for the chapel, and Mr. Hugh Hartshorne, of St. John's parish, gave $500.00. The project owes very much to Mr. Henry J. Russell, of St. Stephen's church. St. Stephen's choir were present at the service. It is a gratification to many of the Jersey City churchmen to have the name of the mother church of the city, which was lost with the sale of the old church, perpetuated in the new St. Matthews.

The Jersey City archdeaconry, made up from Hudson and Bergen Counties, met at St. John's, West Hoboken, on invitation of the rector, Rev. E. J. Cleveland, on October 11th, with a large attendance of the clergy and many laymen in the evening. Reports from the missions of the diocese were made, and the subject of a city missionary to give his time to the public institutions of the county, were seriously discussed. A very thoughtful paper from the Rev. William P. Brush, on the Struggle Between Good and Evil in Men and in the World. The Rev. P. St. G. Bissell opened the discussion on the Preaching Mission, which is being arranged for the diocese. This subject had special attention. In the evening two papers were

read by laymen, Henry G. Russell, of Jersey City, on the Best Way of Choosing Rectors, and Mr. C. Alfred Burhorn, of Hoboken, on the Proper Way of Providing the Support of the Parish. The Bishop of the diocese closed the discussions, in which many took part, both afternoon and evening.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop

Church Club Meeting.

The Church Club of the diocese of New Jersey held its regular meeting in St. Michael's parish house, Trenton, on Thursday evening, October 14th. The president of the club, Bayard Stockton, Esq., of Princeton, presided. The speaker of the evening was Professor Paul Van Dyke, who has been for more than a year past in the war countries. His address was vivid with the impressions of an eye-witness. His points were strongly given: the non-commercialism of the war; the heroisms manifested; the hatred engendered, and the hope through the war of deep and lasting peace for the world. An address was made also by Frank S. Katzenbach, Jr., of Trenton.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan

Church Training and Deaconess House: The twenty-sixth year of the Church Training and Deaconess House was opened by a service in the chapel on October 6th, at which Bishop Rhinelander made an address. There are fifteen members in the entering class and ten seniors. The lectures began the next day. On the faculty there are eight clergymen, of whom three are professors in the Divinity School in Philadelphia. The Bishop is to give a course of lectures to the senior class upon the History of Missions. Ten instructors are to give lectures on subjects ranging from "Religious Pedagogy" to "A Normal Class in Cooking." Lectures are to be given to the seniors on Social Problems. In addition, there will be frequent addresses by foreign and domestic missionaries. There are also several courses of lectures open to non-residents covering a wide range of topics, in which Church workers should be well posted.

Chapel of the Holy Communion: Twenty-nine years ago the first service of what has grown into the Memorial Chapel of the Holy Communion, was held in an upper room on Gray's Ferry Road, near Washington Avenue. Now there is a fine plant, consisting of the chapel, parish house and vicarage. The twenty-ninth anniversary was fittingly observed on Sunday, October 3rd. The vicar, the Rev. Alfred R. Berkeley, preached the sermon, reviewing the work of the chapel and its present status. In the evening the Rev. W. H. Ramsaur was the preacher. The Rev. W. F. Ayer, now chaplain of the Episcopal Hospital, was in charge from the beginning as layreader and vicar until a few years ago.

Other Items of Interest.

As has been their custom the congregation of Grace church, Mt. Airy, has arranged for an octave of services to be observed as the dedication festival, beginning on All Saints' Day, with a celebration of the Holy Communion. The Rt. Rev. Dr. Arthur S. Lloyd will address the missionary meeting on Wednesday evening. On Sunday, November 7th, Bishop Rhinelander will make an all-day visitation.

In her will Sarah Bromley Robeson, who died October 1st, bequeathed $15,000 to St. Timothy's Hospital, Roxborough, to endow three beds in memory of Samuel L. Robeson, Sr., Hannah W. Robeson, Samuel L. Robeson, Jr., Louise E. Robinson, Thomas and Mary J. Bromley; $2,000 to the Endowment Fund of St. David's church, Manayunk, and $1,000 to St. David's church for a bell in memory of Thomas and Mary J. Bromley, besides a number of other liberal bequests to various charities.

Mr. Edwin A. Landell entered into rest on October 11th, at the advanced age of eighty-three years. He was a long time vestryman of St. Matthew's church, a veteran of the Civil War, one of the original members of the Union League and prominent in banking circles.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Memorial Service: On Friday evening, October 15th, at the Church of the Good Shepherd, Pittsburg, a memorial service was held in behalf of the late rector, the Rev. Abijah Alexander, Bishop Whitehead presiding. The church was filled with parishioners and other friends of Mr. Alexander, and there were nine clergymen present in addition to the Bishop. Addresses were made by the Bishop, the Rev. Dr. Ward, and the Rev. Messrs. Clapp and Schulz of Pittsburgh, and the Rev. C. W. Lamb, of Rochester. A memorial minute prepared by the vestry was read, and also two letters, one from the brother of Mr. Alexander, who had hoped to be able to attend the service, giving some account of the early years of his brother before coming to this country from England, and the other an appreciation from a brother Presbyter in the diocese who was unable to be present.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Woman's Auxiliary: The annual meeting of the Woman's Auxiliary of the diocese was held in St. Matthew's parish, Sunbury, October 6th and 7th. It was largely attended by women from all parts of the diocese. The Rev. George I. Browne, of St. John's, Lancaster, gave the quiet hour at the beginning of the session. Special addresses were made by the Bishop, Miss Emery and Mrs. Charles R. Pancoast, of Philadelphia, who spoke on our Mission Work in Hawaii, China and Japan. Her lecture was illustrated by lantern slides. At this meeting a new constitution was adopted. The plan of "Center Meetings" during the year had been carried out with success. The branches of the Woman's Auxiliary in the diocese were divided into eighteen centers, where monthly meetings are held for instruction to large and small branches in the center, and for the purpose of promoting a tighter bond of friendship and interest between sister branches. A regular list of speakers for such meetings may be obtained from the educational secretary.

It was resolved that the Harrisburg Branch petition the Auxiliary at the triennial in St. Louis in 1916, for a day for a Corporate Communion for the Auxiliary and the Board of Missions. Also resolved, to petition the Diocesan Convention for an "Auxiliary Hour" during the convention.

The officers elected were Mrs. James F. Bullitt, St. Andrew's, Harrisburg, president; Mrs. A. M. Drinkwater, of Williamsport, vice-president at large; Mrs. Edwin G. Steacy, St. John's, York, treasurer; Mrs. John Musser, St. Andrew's, Harrisburg, corresponding secretary.

The Rev. James H. Lamb, Jr., deacon assumed the charge of Trinity church, Tyron, on the first Sunday in October. He was introduced to the congregation on that Sunday by the general missionary of the diocese, who celebrated the Holy Communion on the occasion.

New Parish House for St. Luke's: Work has been begun on the new parish house for St. Luke's, Altoona. The excavation for the foundation and basement is completed. Work will be begun on the superstructure very soon. At a meeting of the congregation held on Monday evening, October 4th, the vestry was instructed to proceed in all necessary ways for the construction of the building. The building will cost from forty to fifty thousand dollars.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Archdeaconry of Meadville: The autumn meeting took place on Tuesday and Wednesday, October 12th and 13th, at Grove City Epiphany Mission, the Rev. W. O. Leslie, Jr., vicar. Twelve clergymen of this half of the diocese were present. On Wednesday morning the clergy as a body attended the chapel service at Grove City College, Archdeacon Radcliffe saying the prayers and reading the lesson, and the Rev. Martin Aigner, D. D., giving a brief but stirring address to over four hundred students.

The Rev. H. L. Taylor, Ph. D., read a paper on "The Relation of the Sunday-school to the Advent Mission."

After luncheon the Rev. E. J. Owen read a paper on "Suggestions for Interesting Men of the Parish," and the Rev. G. H. Sharpley on a general plan for the coming mission. These were followed by discussions.

All present regretted the going from the archdeaconry and diocese of the Rev. Mr. Reddish, of the Cathedral, and the Rev. D. O. Leslie, Jr., of Grove City. A resolution voicing the mind of all present was unanimously passed, concerning our great loss in the sudden death of the late Archdeacon of Meadville, the Rev. F. M. S. Taylor, D. D.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop

Southern Convocation: The fall meeting of the Southern Association was held in Spring Hill parish, Wicomico County, Wednesday, October 6th, with an unusually large attendance of the clergy. An all day rain interfered with the arranged program. At St. Paul's, Spring Hill, the Holy Eucharist was celebrated, and a sermon on The Call of St. Peter was delivered by the Rev. George M. Galarneau, of All Hallow's, Snow Hill. After this service a very interesting sketch of the parish was read by the Rev. W. F. Allen, formerly of this diocese, but now of Baltimore. This parish was organized in 1692, but services had been maintained since 1685, the present building of wood was erected in 1768. The pews, not having been modernized, are box-shaped in gallery and nave.

In the afternoon evening prayer was said in St. Philip's church, Quantico,

when a sermon was preached by the Rev. H. B. Bryan, dean of Trinity Cathedral, Easton, taking for his subject The Light of the World. This service was followed by a business meeting of convocation, during which the following subject was discussed: Should the Church, at the expense of true worship, follow the denominations in an effort to make the services attractive and entertaining, which was led by the appointed speaker, the Rev. L. L. Williams.

Somerset parish, Princess Anne, was chosen as the place for the January meeting.

The secretary was directed to express regrets to the dean, the Rev. S. A. Potter, who, on account of ill health, was unable to attend this meeting.

Notes.

Worcester parish (Berlin) has granted their rector, the Rev. S. A. Potter, a six months' leave on account of sickness.

The new St. Philip's church, Quantico, is one of the most beautiful in the diocese. As it is free from debt it will be consecrated soon.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Diocesan Missions: Two hundred and twenty-five men, mostly laymen, attended the dinner of the Diocesan Missionary Committee in Synod Hall undercroft on Columbus day. Bishop Greer spoke briefly, saying that the General Board of Missions has met, with its Emergency Fund, the $254,000 deficit of past years, and all of the deficit of this year, and has $9,000 over to apply on the coming year. For the first time in eight years the Board is out of debt, and its reserve fund fully restored. The diocese of New York, for the first time in recent years, met its apportionment in full, and $15,000 over it, to apply on 1915-1916.

Reports from many parishes showed laymen at work, chiefly in the Every Member Canvass. Invariably the results of such canvasses were good, either in money or enthusiasm, usually in both. One man said his parish felt that its duty was not fully performed unless it provided two or three men to go regularly into some work beyond parish limits. It was said that there is difficulty finding things for men to do who wish to take hold and help. One man suggested the Every Member Canvass as a universal prescription. Another man urged taking up work now done by the Salvation Army, viz., that of collecting old garments, old furniture, repairing and selling the same, as means of affording employment. He said the plan has just been started in Brooklyn, and that in Chicago and Boston it is very successful.

Social Work: Church men and women contributed a third or more of the $4,000,000 raised by the Y. M. C. A. and Y. W. C. A. two years ago. Now there are soon to be opened three buildings erected on part of the money. These are the Bowery Branch for men, the Bronx Branch for men, and the Home for Nurses for Women, and they represent $1,500,000. At the Bowery Branch one of the most sensible plans imaginable obtains in the handling of men out of work and applying for help. They are asked point-blank whether they will help themselves if given a chance. If they reply that they will they are invited to make themselves at home for a night. Their clothes are pressed, their underwear laundried, they have shave and hair cut, a night's rest in a good bed, and a wholesome breakfast.

This done, they are debited with thirty cents, and trusted for it. They are then sent out to look for work, not for themselves but for some other man. The plan succeeds better than any other, and the building in the Boewry now to be opened contains all the requisites of laundry, barber shops, rooms, credit bureau and labor bureau to put this plan into effect.

In the Home for Nurses every possible equipment is provided for the welfare of nurses. It is found that nurses are among the very best social workers. They have opportunity for Christian service that comes to few. Hence the help the Y. W. C. A. is to give them when off duty, for rest and for training. It is found also that the life of a successful nurse is hardly more than ten years. After that her usefulness is impaired. To care for her after the ten years have elapsed, and help her into social work in churches and settlements, and functions of the new Home. A Y. W. C. A. committee is now studying New York working girls' conditions in all phases, and when it is determined what best to do to improve their outlook $350,000 is ready to build either one large building or several small ones to meet their needs.

Musical Services: Some time since the Rev. Dr. Milo H. Gates demonstrated in his new Intercession chapel the usefulness of a Sunday afternoon musical service, with an address or Bible reading. A fortnight ago the Rev. Dr. Henry M. Barbour, of the Beloved Disciple, inaugurated the plan, making more of the music than had the Intercession. It found a ready response, and will continue throughout the winter. Last Sunday, St. Margaret's, Bronx, the Rev. Roland C. Ormsbee, began with good success a similar plan. St. Margaret's is surrounded by Jews, fifty thousand of them within half a mile of the church. Whole blocks, five and six story apartments, have not a Christian family living in them.

At St. Nicholas Russian Cathedral, the new Archbishop ordered the service said in English in honor of the visiting members of the Eastern Orthodox Churches' Union, which held its meeting there. Bishop Parker, of New Hampshire, the president, was not present, the vice-president, Bishop Darlington, attended, and chairmen of committees made reports on translations, on book lists, and on expressions of sympathy for Serbians and their Church in their difficulties. It was stated that by reason of the war closer sympathies obtained between Russian and American churches. Archdeacon Windiate, of Tennessee, sent in one of the reports.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Church of the Redeemer, Astoria: The late Mr. Robert K. White has left bonds to the value of $3,500, the income to be used for the current expenses of this parish. Here will be held the fall meeting of the archdeaconry of Queens and Nassau on Thursday, October 28th. There will be a celebration of the Holy Communion at 10:30 A. M., with sermon by the Rev. Stuart L. Tyson, of Princeton, N. J.

Clerical League: The twenty-fifth anniversary of the Brooklyn Clerical League was held at the University Club, Brooklyn, on Monday evening, October 18th. Bishop Burgess was the principal speaker.

Consecration of St. Luke's Church: After over a year's work of restoration after a disastrous fire, St. Luke's church, Brooklyn, was consecrated by Bishop Burgess on Tuesday, the 19th instant. The Bishop was the celebrant at the Communion at 10:30, assisted by the rector, Rev. Dr. Henry C. Swentzel. The music was rendered by the choirs of the Cathedral and St. Luke's. The preacher was the Rev. Dr. George Van De Water, rector of St. Andrew's church, Harlem, a former rector of St. Luke's, who spoke on Ex. 12:26: "What mean ye by this service?" After a luncheon to the clergy and invited guests, a conference of the clergy was held in the parish house for the further consideration of the Advent Mission.

Woman's Auxiliary: The first meeting of the Long Island Branch this fall was held Thursday, the 14th, at St. Anne's church at 10:30. Many encouraging annual reports were made. In lieu of a regular speaker the Rev. R. C. Walker, of St. Andrew's, Brooklyn, gave a helpful talk. The anniversary meeting will be held at St. Philip's church, Dean Street, the second Tuesday in November.

Dr. McCready: Word has come of the serious illness of Dr. W. G. McCready, recently the correspondent of this paper from the diocese of Long Island. For six years the rector of St. Peter's church, Brooklyn, he has left behind a host of friends who are greatly concerned for him.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Centennial of Batavia Parish.

St. James Parish, Batavia, celebrated its one hundredth anniversary on Sunday, October 3d. This parish was organized on June 6, 1815, when the Rev. Allison W. Walton presided at the meeting. The first meeting of the vestry was held in the courthouse on July 1, 1815, at which time the Holland Land Company offered to contribute $1,000 toward the erection of a church if it should be built of wood, but $1,500 if of brick. Brick was decided upon, and on April 16, 1816, the building was commenced. The Rev. Levi S. Ives (afterwards Bishop of North Carolina) was called as first rector. In 1833 the church was torn down and a stone edifice erected, at a cost of $12,000. At the death of Mrs. Adelaide Richmond Kenny in 1905 her will provided for a legacy of $100,000 for St. James church, of which $60,000 was to be used for the erection of a new church as a memorial to her husband, Dr. J. C. Kenny. No part of the $60,000 was to be used for the purchase of a site, and of the remaining $40,000, it was stipulated that $28,000 should be invested and the income used for general church purposes, and that the income of the $12,000 should at all times be paid to the rector of the parish for his own use and benefit, in addition to his regular salary of at least $1,500 a year. In December, 1905, a site was purchased for $15,000, and the present church and complete parish house were built at a cost of over $81,000.

Semi-Annual Meeting of G. F. S.: The semi-annual meeting of the diocesan organization of the Girls' Friendly Society, was held at Zion church, Palmyra, Thursday, September 16th. Luncheon was served on the lawn and veranda of the rectory, after which the business meeting took place.

(Continued on page 24.)

Christianity and the Community

Thy Kingdom Come on Earth

One of the agencies in which the spirit of affectionate personal ministry and social service are linked most closely together is the "Big Brother Movement." Through it, men are given a chance to help save boys individually and also to come into awakening contact with some of the problems of community evils which make boys go wrong.

The idea of the "Big Brother" relationship is most simple. Some clean, strong man who wants to be of help gets in touch with some needy boy and tries by his friendship to develop that boy in a right way. The only organization needed to start the Movement in any place is an individual or a committee who will act as a sort of "central," and make the connection between the two ends of the line, the boy and the man.

In New York city, Judge Franklin Chase Hoyt, presiding judge of the Children's Court, is also president of the Big Brothers.

In an interview given in New York a few days ago, he described clearly just what the Big Brothers do, and how they co-operate with the Juvenile Courts.

The interview was a lengthy one, but the substance of it was as follows:

"There are," he said, "two classes of children who need help: the delinquent child—that is, a child who has himself committed some crime or offense—and the neglected child, or the child whose home surroundings or moral environment is such as to make it likely that that child needs help.

"The delinquent children, if the cases be serious, are always put," said Judge Hoyt, "in charge of the regular probation officers of the childrens' court, and these officials, adequately trained and equipped for their work, watch over these children, who are put in their particular care. But in the cases in which the situation is not so serious as to require the supervision of one of the regular court officers, the judge hands the boys over to the voluntary care of the Big Brothers, who personally take charge of the boys and befriend them."

One reason why the help of the Big Brothers is exceedingly valuable is that it can continue over a much longer time than the supervision of the regular court officials. The period of court probation usually runs from six months to a year, but the helpful contact of the Big Brothers can continue indefinitely. It is the ideal that the Big Brothers help may continue as long as is necessary, and it often does continue for many years.

Through the help of the Big Brothers the boys who otherwise would have been unfriended are put into proper schools, are found proper employment, and in every way are helped to come in contact with uplifting influences. Many of the Big Brothers make it a point to take their boys around with them on excursions of interest and information. The men co-operate sometimes in this and take the boys in groups. For instance, they take the boys in New York to the Museum of National History, the navy-yard and aquarium, and many of the great and significant industries of the city. In the summer time also the Big Brothers often take the boys with them off to summer camps.

The Big Brother movement is nonsectarian, but it is a distinct principle that every child should receive some religious training. The Big Brothers are expected to bring their boys into relationship with the Sunday-schools and churches.

One specific case, as given by Judge Hoyt in the printed New York interview, is worth transcribing in full.

"I remember," he said, "one case I had some time ago. A boy came up before me for the third time. It is true that the charge against him was merely one of assault, and did not necessarily indicate any great moral delinquency. But the mere fact that the boy had been arrested three times, and had become an intolerable nuisance in his own neighborhood, made it difficult for me to come to a decision on the case.

"After a careful consideration of all the facts in the case, the court found itself clearly justified in giving the boy another chance instead of committing him to an institution. At the same time a need of the services of the Big Brothers was indicated.

"Both through its own officials and through the Big Brotherhood, the court endeavored to do what it could for the boy's welfare. The first offer of the Big Brothers, of which advantage was taken at once, was to remove the boy from his environment for two or three weeks.

"He was taken to a summer camp. Here he had life in the great outdoors instead of in the narrow and noisy city streets, he had wholesome outlets for the natural energy which had led him into mischief, and what is especially important, he found that he had real friends who took a genuine interest in him.

"After this boy's return to the city, his friends among the Big Brothers secured for him employment in a large brokerage office. There he has since risen to a position of considerable responsibility. Since his first visit to the summer camp he has never missed his yearly trip to it.

"Lately he has taken charge in the Big Brother movement of various groups of small boys at the very camp to which he was sent after his early appearance in court. When he reached his majority he was eager to show his willingness to do his share of the work, and since his election to the Big Brothers he has devoted many of his evenings to work among the boys at the club centers."

✠

We are indebted to one of the most capable and resourceful among the workers for social progress in Virginia, Miss J. Douglas Wright, of the Co-operative Education Association, for the following special article. Though its particular description relates to a particular local fair, its suggestion is far from local, for it shows the agencies for social progress which may be set in motion everywhere. To the last paragraph we would especoally point attention.

"The season of fairs is here. All over the country we are reading of county and state fairs being held. These fairs, in recent years, have attracted more and more the city people, and while many attractions are designed to appeal to urban visitors it is the farmer who makes these fairs possible.

"Anybody who has attended any nearby fairs of county or state cannot help but be impressed by the ever increasing prosperity of the Virginia farmer. A few years back the rural population went to the fairs in worn out buggies, old family conveyances and wagons, starting before the break of day to get there at a reasonable hour. Now the farmer who hasn't an automobile is an exception, and these exceptions have a serious mind that before long he will have one. It is no rare sight to see a farmer and his family, who have come from fifty to one hundred miles in his automobile to visit a state fair. This is truly an evidence that the business of farming is becoming highly profitable in our state.

"Another significant feature of the fairs of to-day is the interest displayed in purely educational exhibits. The people no longer go to the fair simply to be amused. Horse racing, hurdle jumping and the midway still come in for their full share of attention, but look where you will in the agricultural building and you will see crowds listening to the person in charge telling of the work of the canning clubs and how this work is reaching the homes, of the various labor saving devices and modern conveniences for farm homes; learning of how to test seed corn, how to bring back depleted soils, how to have fresh vegetables all the year around, the importance of the rotation of crops, the proper fertilizers to use, etc. These are progressive farmers with open minds who know that scientific methods spell success, and to have this success they must work hand and hand with the demonstrators. At the recent State Fair held in Richmond the above was notably the case; besides, many other educational exhibits attracted large crowds. The Co-operative Education Association of Virginia, which organizes School and Civic Leagues for improving schools and communities, exhibited telling figures and pictures of the work as accomplished by this association, and a model rural community making the school the social center. In this model community was a model farm, a good railroad station, with grounds beautified by the railroad company, a well kept hotel, good roads built by convict labor, a church with well kept grounds and cemetery, and the school in the center, with beautiful grounds, modern playground, tennis court and baseball diamond in the rear. It was the purpose of this exhibit to teach that all these things can be accomplished through the efforts of a School and Civic League.

"The most important person in any community is the one who is a leader, and while there may be other leaders, this duty usually falls to the minister and the teacher. They must work together. Valuable work is being done by the rural ministers of Virginia along this line. They realize the importance of School and Civic Leagues, and many of them are officers in these organizations, and it has been through their interest that the work has been started

(Continued on page 21.)

Church Knowledge and Nurture

The Sunday-school's Responsibility to the Church.

Besides the public services and sermons there are three sources from which the children of the Church derive their religious instruction: the home, the Sunday-school and the confirmation class. Each one of the three has its own place in the spiritual training of the child; the three must be co-ordinated, if the child is to get that which its Mother Church intends it to have. In the home the child gets, besides the early teaching from its mother, the impressions which last through life; the formal instruction given elsewhere is here made a part of the child's spiritual equipment, and is brought into actual practice by the habits that are formed under the influence of parents and older members of the family. In the confirmation class preparation for the sacraments and for the life, the worship and duty of the Christian is made an individual thing; the pastoral relation between the priest and the child begins to be a vital relationship. In the Sunday-school the instruction is given which, in many cases, at least, cannot be given in the home—which indeed should be given elsewhere than in the home in order that the child may see from the beginning that the authority of religious belief is not a mere family matter, but also belongs to another sphere. And in the Sunday-school the child begins its parish life, it begins that life of relation with others which is an integral part of the corporate life of the Church.

The Sunday-school is a part of the Church's system. In the Prayer Book the Church charges the sponsors at baptism with the responsibility of seeing that their children be taught, among other things, the Church catechism. This catechism is called in the Prayer Book "an instruction to be learned by every person before he be brought to the Bishop" for confirmation. At the end of the catechism is a rubric requiring the minister of every parish to instruct "openly in the church, upon the Sundays and holidays, so many of the children of the parish sent to him as he shall think expedient." And further command is laid upon "fathers and mothers, masters and mistresses," to see that their children and apprentices attend these instructions.

The catechism is, therefore, the principal subject for study in the Sunday-school. In these days of modern pedagogical methods it is often hard to convince parents of the value of the catechism—particularly if they did not learn it themselves. Yet the catechism is a most valuable lesson book for the children of the Church, for (1) the relation to God entered into by baptism—"member of Christ, child of God, and inheritor of the kingdom of heaven," may mean little to the child who is learning it, but it proves in after years to mean all the difference in the world between belief and unbelief; (2) nowhere else is so sublime an ethical teaching condensed in a few words as in the two "duties" toward God and toward "my neighbor"; (3) the teaching on the sacraments, clear, definite, sober and reasonable, is of inestimable value if the child is to be brought up in that sacramental system which is the very essence and being of the Church. Never did the Church need the catechism more than in these days of hazy views and opinions about religion. It is the alphabet and multiplication table of the Church.

Then the Sunday-school has a special value in another direction; it is the child's school of parochial life and service. And there is a wholesome democracy about it which tells in later years. Most people think it best to send their children for some years at least to the public schools. The mingling of children of all classes is good for all; there is a kinship, and a civic interest thus developed which makes for patriotism and public spirit. The children need that touch with parochial life which the Sunday-school supplies. The classes, officers, the contests for rewards, the missionary offerings and Christmas trees, the work and the festivities of the Sunday-school life form a bond which will in after years hold the grown man and woman to a place in parochial life and activity.

Then, turning to the administration of this department of the parish, the spirit of the school is of utmost importance. Every effort should be made to secure for the children wholesome and attractive surroundings; teachers should be refined; the discipline maintained should be strict without being irksome; love, sympathy and interest must ever be the animating principles of teachers and officers. If we try to make the children love Sunday-school most of them will do so. Of course, this means the co-operation of the parents; their interest in the children's lessons, their support of the discipline, and frequent visits to the Sunday-school. One single mother's hostile attitude toward the Sunday-school will have a far-reaching effect.

Why is it that our Sunday-schools have so little recognition from the governing body of our parishes—from the chapter or vestry? The Sunday-school is left to its own resources financially, and comparatively little concern is given it. The Church is beginning to consider the matter of religious education more seriously. In its broader aspects, of course, religious education includes far more than the Sunday-school, but the practical application, in most parishes, must be laid here. **The vestry should feel responsible for the Sunday-school.** To give more weight and dignity to the office, the superintendent, and possibly some other officers, should be elected by the one vestry, always with the consent and approval, or on the nomination of the rector. There should be a committee of the vestry charged with the oversight of the Sunday-school, whose members should occasionally visit the sessions and report its needs to the vestry. The treasurer should, at least annually, report to the vestry, and the Sunday-school expenses should be provided for in the annual budget. In such case, of course, the ordinary income of the Sunday-school would be also under the direction and control of the vestry. It may be objected that the vestry knowing nothing of Sunday-school methods, that they are powerless to help in making it more efficient, that the rector can and would prefer to manage it alone. But these considerations should not be allowed to absolve them from their duty. They can learn to help. A vestry made up of intelligent, devoted, helpful men could be of inestimable help to the rector, even without any detailed knowledge of Sunday-school management—nay, their help would be all the greater without it. Interest and a sense of responsibility are the things needed. The Sunday-school is the parish school—the Sunday-school of to-day is the parish of to-morrow. It ought to receive far more serious attention than it generally does.

REV. CUTHBERT FOWLER.

The Christian's Confidence.

Who puts his trust in God most just,
Hath built his house securely;
He who relies on Jesus Christ
Shall reach his heaven most surely.
Then fixed on Thee my trust shall be,
For Thy truth cannot alter;
While mine Thou art, not death's worst smart
Shall make my courage falter.
Though fiercer foes my course oppose,
A dauntless front I'll show them;
My Champion, Thou, Lord Christ, art now,
Who soon shall overthrow them!
And, if but Thee I have in me
With Thy good gifts and Spirit,
Nor death, nor hell, I know full well,
Shall hurt me, through Thy merit.

I rest me here without a fear;
By Thee shall all be given
That I can need, a Friend, indeed,
For this life or for Heaven.
Lord, hear my prayer and in Thy care
My soul and flesh deliver!
O, make me true, my heart renew,
Keep me at peace forever!

—Springfield Churchman.

Prayer is less asking than taking. "It is impossible to drift into Christ-likeness."

The lesson of the "angel's food" eaten in the wilderness is that men are fed by the power of God's expressed and active will—for that is the meaning of "the word that proceedeth out of the mouth of God"—in whatever fashion they get their food. The gift of it is from Him; its power to nourish is from Him. It is as true to-day as ever it was: "Thou openest thine hand and satisfiest the desire of every living thing." The manna ceased when the people came near cornfields and settled homes. Miracles end when means are possible. But the God of the miracle is the God of the means.—Alex. Maclaren.

It would seem as if very few of us give this power of kind words the consideration which is due to it. So great a power, such a facility in the exercise of it, such a frequency of opportunities for the application of it, and yet the world still what it is, and we still what we are! It seems incredible. Take life all through, its adversity as well as its prosperity, its sickness as well as its health, its loss of its rights as well as its enjoyment of them, and we shall find that no natural sweetness of temper, much less any acquired philosophical equanimity, is equal to the support of a uniform habit of kindness. Nevertheless, with the help of grace, the habit of saying kind words is very quickly formed, and when once formed, it is not speedily lost. Sharpness, bitterness, sarcasm, acute observation, divination of motives—all these things disappear when a man is earnestly conforming himself to the image of Christ Jesus. The very attempt to be like our dearest Lord is already a well-spring of sweetness within us, flowing with an easy grace over all who come within our reach.—Frederick Wm. Faber.

Family Department

For the Southern Churchman.

The Shadow of His Hand.

Grace Imogen Gish.

Sometimes above a meadow fair and green
A cloud, shade-flitting for a while, is seen,
Then everything beneath grows sweeter still,
The sadder as it slips o'er plain and hill.

The while it lingers nature seems to sleep,
The flowers and the cool, green grasses deep,
Are whispering softly, stirring in their dreams,
To wake in radiant joy when sunlight gleams.

And so, sometimes there flits our lives above
The shadow of His hand Whose name is Love,
In chastening, and then it is we know
A holier joy than years of sunshine show.

Marvels of the West Indies.

Ordinarily the attention of Americans is directed to the West Indies only by tales of revolution like those going on almost continually in Haiti or San Domingo, or by reports of volcanic eruption like that on Martinique a few years ago, or the earlier destructive flow of lava from Soufriere in St. Vincent, or the fall of volcanic ashes in Barbadoes in 1812 and again in 1902. On both occasions darkness covered the island in daytime, and fine dust was deposited to a depth of an inch or more. In 1902 it was estimated that at least two million tons must have fallen on the island. It was thought that the land was ruined for agricultural purposes, but the ash —impregnated as it was with nitre— proved to be a good fertilizer.

But one must turn from thought of revolutions and volcanic eruptions if he would get a true idea of some of the marvels of the West Indies. The islands possess many natural wonders. Everywhere the scenery is delightfully varied. Mountains and rivers and forests unite to charm the visitor.

Perhaps the greatest wonder of the Caribbean is the great asphalt lake of Trinidad, which covers about one hundred and twenty acres. This is one vast basin of asphalt, not the hard asphalt of the American roadways, but asphalt which is soft and spongy. It is forbidding in appearance; its dark brown color leads visitors to turn away in disgust after a brief glance.

Around the lake is a fringe of tropical vegetation. Here and there in the lake are islands where enough soil is mixed with the asphalt to make the growing of vegetables and pineapples a possibility. The asphalt seems to be a good fertilizer, though it has never beer used for that purpose. Those who recount the earlier attempts to make use of the lake tell of an attempt to spread crude asphalt on a roadway to keep down the grass, but to the disappointment of all, the asphalt mingled with the soil and made the weeds grow more luxuriantly! It seems strange, then, that no attempts have been made to apply the product of the lake to the soil.

An early governor of Trinidad tried to use the pitch as an illuminant. Gas was distilled from it, and a beacon on the tower of the Cathedral was supplied with this. The light was a success—but the odor was so great that the inhabitants of the city protested, and the beacon was suffered to go out.

A few shiploads of the product were sent from the island in early years, but no one seemed to know how to make the best use of it. It was 1886 before the government made determined efforts to utilize the natural wealth at its disposal. Portions of the lake were leased to private companies, and later—the entire lake was leased to one company, which has been so successful in creating a demand for the asphalt that the income of Trinidad from the tax on asphalt production and shipment amounted to more than four million dollars in twenty-three years.

It is possible to walk on the pitch without sinking, so laborers have no difficulty in digging the stuff with their pick axes and shovelling it into buckets on a tramway supported on a road made of palm branches. These buckets, by means of an overhead cable, glide to the pier, where they are emptied into waiting vessels.

What is perhaps the greatest wonder of the West Indies—the Kaieteur Fall— is known to very few. It was said a few months ago that perhaps no more than fifty visitors had looked on the fall since its discovery in 1870. This has been due to its inaccessibility for it is located far in the interior of British Guiana, on the mainland of South America. Ordinarily one does not think of British Guiana as a part of the West Indies, but according to the description of early explorers nearby portions of the continent were thus spoken of. In Great Britain this idea is still held, owing to the many interests which her portion of the mainland has in common with some of the islands.

The Kaieteur—or "Old Man"—Fall takes its name from the natives, who have a legend that it was the custom to put their relations in a canoe when they became too old and feeble to work, and allow them to drift over the brink.

The falls is five times as high as Niagara, having a clear drop of seven hundred and fifty-one feet, after which it falls eighty-eight feet more over a sloping rock of eight hundred and twenty-nine feet in all.

One who has stood on the brink says: "From the upper lip of the cliff the water glides over in a glassy curtain in its descent of near a thousand feet, and gradually the curtain splits and shivers in a hundred lines of falling water which go shooting, feathering down until the eye can only see the mist which rises from the pool where the waters meet the lowland in the dark depths far below. Night and day there booms in one's ears the deep organ note of the fall, and around all is the solitude of nature, broken only by the passing of Indians on their hunting trips."

Not long ago arrangements were made by a firm in Georgetown—the port of British Guiana—to take visitors to the fall for sixty-five dollars. The journey requires nine days. The first stage is by steamer on the Demarara River, past sugar estates and rubber plantations, and then through stretches of bush and savnnah. This portion of the trip requires one day. Then the distance to the Essequibo River is traversed by means of a logging railway through the great forests. A few hours of quiet travel among the gold fields on the Essequibo are succeeded by rough scrambles through the bush or up and around the rapids. At last the climb is made up the hill that leads to the Kaieteur tableland, from which the water goes thundering down into the mists below.

The trip to this almost unknown marvel is well worth while. In future years it may become as popular as a journey to Alaska or the Sandwich Islands is today.—Kind Words.

The Struggle.

Browning must have attained some degree of spiritual conquest before he was able to say: "What I aspired to be and was not comforts me."

To most of us the eternal tragedy of life lies in the difference between what we wish to do and what we actually accomplish. We may aspire to live on some high plane of spiritual peace, and find instead that we are daily distressed and disturbed by a thousand petty cares. We may aspire to go through this world with the light of an all-conquering faith, and find instead that we fight and lose a thousand foolish battles with our doubts and fears. We may aspire to at least stand upright and face the world with a clear eye, and find instead that we stumble and fall over trifling things and then get up again only to find a new stumblingblock in the way.

We do not attain in this life, but we are blessed if we go on aspiring and struggling toward the aspiration. What we mean to do and what we leave undone, what we aspire to be and what we actually are lie so apart that it saddens us, and no wonder. It is indeed the tragedy of life, but it is also its glory.

It is something divine in man that says: "To-day I have failed, but to-morrow I will try again. To-day I have sinned; to-morrow I will rise and struggle on toward perfection. To-day I lost my guiding star and walked stumblingly in darkness and gloom, but to-morrow I will seek it again." It is this spirit which turns the tragedy of life into its glory, the despair of life into its eternal hope. This is the spirit that has moved mankind along the whole thorny road to progress since paradise was lost. It is this spirit that has kept the human face turned forward and lifted upward through all the long, eventful ages of time.

In this there is comfort indeed. A sincere aspiration toward Christlikeness will glorify the most commonplace personality and purify the grossest nature. A sincere love for mercy and justice will give dignity to the lowly and lend culture to the ignorant. So the tragedy of human failure is lost in the vision of that divine perfection toward which humanity alone is privileged to aspire. This was the vision Paul saw when he laid aside the weights of frailty and of sin and pressed forward toward his high calling. He knew that new weights would be laid upon him and new temptations would assail him. Who knew it better than he who wrote that evil was ever present in his every aspiration to do good?

It was not his attainments that comforted Paul, not his accomplishments that satisfied him, but the vision of that high mark of perfection he had set for himself. We may not attain that toward which we strive because the law of life is struggle, and we do not reach a calm perfection in this life; but the higher the mark toward which we strive, the more glorious is the struggle and the more wonderful the vision

There is never, then, any excuse for cheating ourselves in ideals. If we have no ideal, we may be sure of getting nowhere; and if the ideal be but low, we cannot hope to rise. So only the highest and most perfect ideals should satisfy us. Reckoning not on human weakness and counting not on human failure, we must be true with all our strength to the vision that is set before us.

It is God speaking in man that says: "I have failed a thousand times, but let the last stroke of my hand be for justice and righteousness and the last conscious look of my mortal eye be an upward one."—Frances M. Morton, in Christian Advocate.

The Stars Before the Dawn.

How warm and near the stars before the dawn
That silent keep the last dim watch ere day;
How close to earth their tender light is drawn
To earth so still and gray.

To them no lover cries in fond appeal,
No reveller's songs their watchful silence break,
No piteous phantoms of the night but steal
Away when they awake.

Where weary mothers stumble half asleep
To still with comfort warm a baby's cry,
Where little children dream, their watch they keep
As waning night goes by.

But most of all, I think, they light the way
For little ones who slip beyond our hold,
Who, spite of all our anguish, cannot stay,
But leave our arms a-cold.

For them their tender shining, as alone
Across the misty silences they fare,
Beyond our touch, beyond our fondling gone,
O God, beyond our care!

—Frances Dorr Swift Tatnall in Harper's Magazine.

Reflections of a Church Warden Collections.

In many of our churches the presentation of the alms is accompanied by a good deal of ceremoniousness. While the collection is taken the choir sing an anthem, sometimes of considerable length. In order not to disturb the music the collectors stand decourously at the bottom of the aisles until the anthem is finished. Then they march up together in step, either in pairs in each aisle, or all in procession up the nave. In orderly succession they hand their plates to the curate, or to an acolyte, who stands at the foot of the choir steps to receive them; or in other places the contents of the plates are emptied into a larger basin or alms-dish, and the plates are handed to choir boys who come out of the stalls to take them. The collectors then deploy to right and left and stand at attention while the curate carries the collection to the priest, who, standing before the altar, reverently elevates it and then places it on the altar. Choir and congregation sing, "All things come of Thee, O Lord, and of Thine own have we given Thee"; after which the collectors return to their places. It is all dignified and solemn. Some of the congregation feel that something quite noteworthy has been accomplished. Hardly any part of the service has been conducted with so much of stateliness; it is ritually the culmination of all that has gone before. That which follows tapers off into the plain ordinary function of the minister.

The pious ascription which has just been sung was first used on the occasion when David dedicated to the Lord the collection which had been made for the building of the temple. The king had prepared with all his might gold, silver, brass, iron and wood, all manner of precious stones, and marble in abundance. He had a treasure of his own which he gave, three thousand talents of gold of Ophir, and seven thousand talents of refined silver. The princes and other leading men contributed five thousand talents and ten thousand darics of gold, ten thousand talents of silver, and other precious things in proportion. The people offered willingly, "because with a willing heart they offered willingly to the Lord." The gift was magnificent; they might have felt some excusable pride that they had done so much for the Lord's service. Instead they deprecated the notion of generosity, saying, "All things come of Thee . . . and of Thine own have we given, Thee." The words have a noble ring. To do something great and to disclaim credit for it appeals forcibly to the imagination. Instinctively we are impressed by the greatness of soul of the hero who laying down his life for the cause he serves disclaims any personal merit when he exclaims, "I have done but my duty."

After the service the collection is counted. There are a good many pennies and nickels, fewer dimes, a fair number of quarters, three or four half dollars, and some bills, not many of more than one dollar. The collectors could not help noticing where some of them came from. The gifts of children in small coin were pretty large in proportion to their means. Some poor men and poor women, some girls who help support their families, some lads working on small wages, have given generously, even if they put into the plate a dime or a quarter. These may honestly join in the ascription without misgivings. The irony of it touches the gifts of the more able. A lady who has come to church in a taxicab puts into the collection less than her fare. Another who wears furs and jewels and sits in one of the best pews puts in less than the stenographer who sits with two or three other Girls' Friendly girls in a free pew near the door. When a small coin is deposited in the plate covered by the gloved hand of the donor, the collector knows that the donor is ashamed of the gift. The prominent member, living handsomely, who carefully reckons what is the smallest contribution that will not look mean, is well known to all those who pass the plate, especially in the middle aisle. There are indeed those who give largely from ample means; some of them would not like to have it known how much they give. The rest of the congregation give according to some persistent habit, without regard to their own ability or to the particular cause which invites their support.

Then they all join, the generous and the stingy, in singing the ascription. They all alike deprecate any personal merit in what they have been doing. The incongruity consists in clothing a mean act in noble language. Incongruity, we are told by Mr. Bergson in "Laughter," is the basis of the comic, the amusing. So the mean Christian when he sings, "All things come of Thee, O Lord, and of Thine own have we given Thee," makes himself ridiculous.—The Churchman, New York.

TO THE CHURCH PEOPLE.

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotels, Summer Cottages, Auditoriums and Roads, a place where they come together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer playground for the Church people, and to this Mr. Berry Burnett, of Buncombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hotel, lake and golf links, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this great project for the Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Mountain and see what these great organizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country.

JUNIUS M. HORNER.
Bishop of Asheville.

Asheville, N. C., August 25, 1915.

A Suitable Name Desired.

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location.

We appreciate the interest shown by the Church people in the very large number of letters received from different parts of the country suggesting names. We have decided to place these names before the directors the first week in January and will received suggestions until that date. Each person may send in as many names as they desire.

Address all communications to

THE CHURCH ASSOCIATION,
Room 51, American National Bank Building, Asheville, N. C.

A Plucky Little Housewife.

In a certain public school in Brooklyn, N. Y., a prize is given each year to a scholar who, in the opinion of the donor, has displayed in the highest degree the qualities that go to make up heroism. The winner this past year was a girl of thirteen years—Miss Elizabeth Jordan. Elizabeth had not expected to win, says the Brooklyn Times; she did not even know that she had done anything courageous. It is doubtful if she believes it now, for her heroism was of the perfect sort that sees no alternative, and is, therefore, unconscious of any special virtue in the doing of the "one thing to be done." The Times mentions some of Elizabeth's competitors for the hero prize and comments upon the winner's claims:

"There was John Farley, a lad of twelve, who saved two friends from drowning, and Tommy Omarendo, a year older, who pulled an unconscious companion out of the public swimming pool in time to prevent his death, and Hannah Lewis, of the same age, took a long chance when she put out the fire that threatened to destroy her home.

"Elizabeth did not rescue any one from death by drowning or fire, nor tear a child from beneath the feet of flying horses or a speeding automobile. She never saw her name in print until after the selection was made for the Brenner prize, and she had not the remotest thought that she was a heroine. All that Elizabeth did was to act as head of her home when her mother died and left eight children and a blind husband to be cared for. Two of the children were old enough to work, two others go to school, escorted by Elizabeth, and the other two stay with their blind father during school hours. The thirteen-year-old acting mother prepares all the family meals, handles the household accounts, does most of the washing, mending and purchasing, and the hundred other tasks of the home. And she is not at the foot of her class in school, by any means."—Literary Digest.

Not Much as Boys.

When parents get discouraged over the lack of study and the frequent eccentricities that their boys manifest, or even over their physical misfortunes or poverty, they ought to find hope and consolation in the thought that Isaac Watts was constantly scolded for his absolute indifference to books and boys' sports; Charles Darwin showed such an eccentric tendency to absent-mindedness that on one of his lonely tramps he walked off an embankment and nearly lost his life; Ralph Waldo Emerson was a hopeless dreamer; Moses and Demosthenes were fearful stammerers; Abraham Lincoln, Elihu Burritt, Charles Dickens and Andrew Carnegie were the poorest of poor children; Anthony Trollope, the writer, was hopelessly shy and the butt of his school; Audubon, of bird fame, was put down by all his elders as a fool; Caesar and Napoleon were epileptics; Oliver Goldsmith was a hopeless sloven, and Thoreau was adjudged by everyone to be a crank. The queer boy does not always grow to be the man of no worth.—Selected.

We do not prove the truth of Christianity as we do a problem in mathematics; or as we prove that the earth revolves around the sun, or as we prove the orbit of a planet. We prove its truth in the same way that we prove that water quenches thirst—by drinking it—or that food satisfies hunger—by eating it.—Selected.

For the Young Folks

Which One of These Are You?

Said Benny, "When I am a man
I'll milk the cows and split the wood;
I'll take my mama out to ride
And do a million things I should!"
And thus the minutes, one by one,
Found Benny dreaming in the sun.

Said Teddy, "Shall I get some chips?
And shan't I bring the eggs in, too?
I'll draw the baby in her cart,
And then she won't be teasing you."
And thus the minutes, one by one,
Slipped by—while Teddy's work was done.
—Selected.

For the Southern Churchman.

Life's Young Day

Mary Barrett Howard.

CHAPTER XXI.

A Transfigured Foe.

The imposing pile of stone and brick which, with the magician's wand of unlimited wealth, old Mr. Kellog had recently erected on the site of his former dwelling, towered grandly above all other buildings in its vicinity, and Mary Elizabeth, who had not entered it since it was finished, quite held her breath as she came into the great drawing room, which was furnished with the splendor of a Pullman car.

Kitredge, in evening clothes that made the "Sunday best" of the other boys seem, as she thought to herself, "too countrified for words," appeared to her dazzled eyes a veritable fairy prince. But "Kitty" replied to Mary Elizabeth's shy, joyous greeting with indifference, and turning his back squarely upon her, he became absorbed in a whispered conversation with Evelyn Starr, who, in a flame colored silk, very becoming to her dark eyes and cloudy black hair, reminded one of a brilliant scarlet bird.

In spite of the pink and white softness which had caused the other boys to dub him "Kitty," young Kellog had inherited from his grandfather that capacity for riding rough-shod over the rights and feelings of his fellow men in order to get what he wanted. It was plain to all beholders that for the moment, at least, brilliant Evelyn had become the sole object of the young host's attentions, and the wistful wonder in a certain pair of brown eyes moved him not one jot. He had eyes for no one else; it was Evelyn whom he called out in all the games, and when supper was announced it was Evelyn, not Mary Elizabeth, who was led to the seat of honor by his side.

Mary Elizabeth, however, was not left to pine in solitude, and after recovering from the first shock of Kitredge Kellog's behavior, she joined in the merry-making with zest. But her heart was heavy within her, and the one drop of comfort in her bitter cup was that Jack Trevor, who never went to parties except when his mother made him, had disappeared early in the evening, in company with a few other kindred spirits, into what was known as "Kitty's den"; there to revel in the marvelous collection of mechanical toys and expensive games that had been given this spoiled Crown Prince of Industry.

When Jack entered the supper room, Mary Elizabeth, from her obscure seat, far from the place where Kitredge and Evelyn sat in state, shrank nervously back behind a large palm and a small escort that she might escape the mocking glance of a pair of laughing blue eyes, looking out from a sunbrowned face. But Jack, who devoted himself to his supper with the enthusiasm of a hearty, hungry lad, did not seem to be aware of her position, and when, as the guests left the dining room, she saw him again withdraw to the, to him, superior attractions of Kitty's den, she drew a long breath of relief.

"Now he's safe for the rest of the evening," she exulted. "I can stand Kitredge's treating me so badly, if only Jack doesn't know."

But she had to undergo an insult a little later which made the other experiences of the evening seem very small. In the midst of the after-supper games, Kitredge stationed himself at a door leading into the library and announced:

"Mother's gone to bed an' she's left a big basket of favors that cost a lot, for me to give the girls when they go home. But I'm goin' to give 'em out now, an' I ain't goin' to give 'em to any but the **pretty** girls. Those that I call the names of can go into the library. The basket's there on the table, but there mustn't anybody touch it till I come. I'm goin' to give the best ones to Evelyn, 'cause she's my best girl.

"Now, Evelyn, you go first." She departed, giggling in enjoyment of the situation. "An', Maude Olcott, you can go—an' you, Lollie Martin—an' you—an' you—an' you."

Presently Kitty prepared to shut the door in the faces of those girls whom he did not want to include in the list of "pretty girls." The boys present seemed stunned by the brutal frankness of this unexpected proceeding, though some of them were swelling with speechless wrath. As for the rest of the girls they accepted Kitty's verdict with helpless, if indignant, resignation.

Not so Mary Elizabeth. As name after name was called she quivered with suspense. Her throat grew dry, her hands cold, and as she saw her faithless friend preparing to close the door, her pride gave way to grief and horror.

"O Kit! Kit—aren't you going to let me in?" she wailed.

"Naw, Kitredge responded without emotion. **"You** ain't pretty, Mary Elizabeth—you've got red hair."

Deaf to the sympathetic murmurs of comfort that arose on all sides, Mary Elizabeth plunged blindly into the hall and out of the house through a crowd of grinning lackeys. She wouldn't stay in that place another instant. She would go out alone into the darkness, and if some malefactor met and murdered her on the way home, why welcome sweet death that puts an end to shame such as was hers!

But instead of a redhanded criminal she met, at the entrance to the Kellogs' grounds, the maid who had been sent to meet her, accompanied by Tim Goggin, the policeman on that beat.

"Lord save us! Phat's ailing' the gerl?" Norah exclaimed at Mary Elizabeth's wild, distraught aspect.

"O Norah, take me home—take me home!" Mary Elizabeth implored.

"An' where's your pritty white cloak thin?" demanded Norah.

"I don't know—I don't care—I won't go back to that house!" Mary Elizabeth wailed.

"Somebody's hurted her feelin's I dunno," Norah confidentially remarked to the big policeman. "Kape an eye on her, Tim, while I'm afther fetchin' her cloak."

The duties of his profession had accustomed Mr. Goggin to the care of girls, and his tactfully soothing ministrations had nearly reduced Mary Elizabeth to composure by the time Norah returned with the white cloak over her arm.

Questions of social precedence had not yet become acute in a village like Medina, and Mary Elizabeth was wholly unaware that the conventions decreed that her maid should follow her at a respectful distance, rather than walk by her side. She was, on the contrary, in the habit of clinging fast to the hand of the friendly girl, chattering of the evening's pleasure, or, on the occasions when they were joined by Mr. Goggin, she meekly "tagged on" behind, admiring the officer's broad shoulders and the lordly manner in which he swung his club.

But to-night she was far too miserable to think of anything but the same to which she had been subjected. She did not even hear the sound of rapid footsteps pounding along the walk behind, and she started violently as Jack Trevor panted in her ear:

"I'd caught up with you sooner, Mary Elizabeth, but just as I was starting for home I heard what Kitty Kellog had been up to, and I went back to lick the stuffin' out of him. Those guys in uniforms pulled me off before I'd given him half what was coming to him," he continued regretfully. "But I guess what he did get will hold him for one while."

"O Jack!" Mary Elizabeth gasped. "Did—did you thrash Kit because of—of me?"

"Sure I did—why wouldn't I?" the boy asked.

"O Jack!" Mary Elizabeth gasped again.

Jack's bronzed face looked pale in the moonlight, and his blue eyes shot forth sparks of fire. He looked exactly like the picture of St. George after he had slain the dragon, Mary Elizabeth decided.

"I told you Kitty was no good," Jack reminded her. "But he sure must have bats in his belfry to say you're not pretty. Why, Mary Elizabeth, you're a **peach,** and I think red hair is prettiest of all."

Mary Elizabeth edged nearer in grateful, unbounded amazement.

"O Jack," she said shyly, "do you, honest?"

A soft little hand crept into his and Mary Elizabeth snuggled close to the side of her ancient foe.

"Say, Mary Elizabeth," the boy whispered, "I liked you all the time."

And then, just for an instant, the golden gates of childhood swung open, disclosing to the two a brief glimpse of an enchanted land. It was a land of strange contrasts, where beautiful. white-robed figures of peace and joy were jostled by grim and menacing phantoms; where lovely flowers were blighted by cruel frosts and smiling skies darkened by sudden clouds.

Mary Elizabeth was too young to comprehend the full beauty and terror of that land, but in the years that followed, when the golden gates again opened and closed behind her forever, she left the sweet, safe meadows of childhood joyfully and unafraid; for at her side walked her Transfigured Foe ready to do battle for her dear sake so long as their lives should last.

(The End.)

For the Southern Churchman

The Foolish Little Peach Tree.

Thomas R. Waring, Jr., Summerville, S. C. (ten years old).

Once upon a time there was a big orchard full of fruit trees, but most of them were peach trees.

One day a little peach tree said: "Mother, I want to put on a pretty dress. I don't like this brown one."

"No, no," said mother, "Jack Frost will come along and see you and then he will take your pretty little dress."

"I want it, and I am going to get it," said the foolish little peach tree.

And she went in her trunk and got out a pretty pink silk dress, all trimmed with green, and put it on.

But after while Jack Frost came trotting down the road and saw the foolish little peach tree and said:

"Ah, me, here is a foolish little peach tree." Then he went in his grip and got out a white dress and took the pink one from the little tree, and then went on.

"Oh, my, I wish I had minded mother!" said the little peach tree.

But, alas, it was too late

Before very long the warm sunshine told the other trees it was time for them to put on their dresses.

When they were all dressed the little peach tree was ashamed, but mother said: "My little peach tree shall no longer be called 'little peach tree,' but 'the foolish little peach tree.'"

Another year she minded her mother. but ever since she was pointed out as "the foolish little peach tree."

Before I Go to Bed.

Each evening as the clock strikes seven,
Directly after tea,
My mamma gets me dressed for bed,
An' then she cuddles me;
Sits down in her own rocking chair
An' takes me on her knee.

She tells me then such lovely tales,
How all the stars and flowers
An' clouds are splendid castles grand
With shiny rainbow towers.
I find that I would like to stay
An' listen there for hours.

An' 'fore she kisses me "Good night"
She softly strokes my hair,
When I kneel down beside her knee
An' say my evening prayer.
An' when she tucks me safe in bed,
She says I'm in God's care.

So I'm not frightened of the dark,
'Cause mamma says it's clear,
That children who have trust in God
Need never have a fear;
For angels watch them as they sleep,
An' God is always near.

—Selected.

For the Southern Churchman.

The Lighthouse.

Rosalie B. Selden.

"Captain Jack" they called the old seaman. Dressed in his short jacket, smoking his stubby pipe, he stood on the beach, anxiously watching the great green waves as they came tumbling in, and throwing up columns of white spray and then scooping back to join other waves and return. Black clouds, threaded with zigzag lightning, hung low to meet the mad waters, and there was a distant rumble of thunder. Captain Jack seemed to be in a great hurry to get back to the lighthouse. We had kept it for many years, and that morning, looking over his stores, had found them very low, so he told his little grandchild that he would have to go ashore and exchange a basket of crabs for something to eat. "And I will bring a box of candy for you, too," he said.

Bonnie was only eight years old. Her father, Captain Jack's only child, had been lost at sea; her gentle mother had soon followed him to his far away home in the skies, so Bonnie was left alone with her old grandfather. She was a good little girl and tried to help him and make his home bright, and she was pleasant to look upon, too, with eyes as blue as the skies and pale golden hair that lay in thick curls on her head.

To-day Captain Jack thought he could get back before the storm was fully on, but it was getting late in the evening, and he pushed his boat off quickly, and left Bonnie in charge of everything. As she stood by the window and watched him go her heart was heavy, for his boat was tossed like an egg shell up and down, and down and up again, for the waves were running high now, and it grew darker and darker, and the storm broke in **all its fury,** and spread its black cloud wings all over the sky But above the roaring of the waves there came **another sound,** which made little Bonnie turn very pale, and she whispered to herself, "Oh, God, the guns! the guns!!" Well she knew a ship was near, and in distress, and looking through her grandfather's spy glass she saw one sure enough, riding the waves like a white sea gull, fling faster and faster before the wild winds, coming on and on to the cruel jagged rocks. She wrung her hands, and said, "Oh, if grandfather was only here; they will all be lost; they will all be lost!" She knew he could not come; that no boat could stand that raging sea. "Boom," "boom" came the sound of the guns again, and now she must act quickly, so she shut all the doors and windows, and climbed the steep ladder up to the great lamps, and with the wild storm raging around her, she lit it, and as she did so, the bright, kindly light streamed far, far away over the foamy, tossing sea, and the captain of the ship saw the dangerous rocks and steered away from them, and was saved. And Bonnie and her grandfather were very happy that night when he returned, all safe and sound, with a basket of good things and a big box of candy, too; happy because Bonnie had forgotten herself and done what she could to help others.

Little Francis and the Sand Man.

The clock on the mantle struck seven. Little Francis was very busy coloring pictures with his crayon pencils.

One—two—free—seven, counted the little boy.

"Muver," please don't make me go to bed; let me stay up just a leetle teensy bitawhile," pleaded the little fellow.

"No," said his mother firmly, "seven o'clock is your bed time. Come, nurse, and carry him upstairs."

The night before Sunday, when the clock chimed out half past six, Francis slipped behind the big leather couch, sat on the floor, very still, his head resting against the back of the couch.

How pleasant it all was, so bright and warm. Father was reading near the table, mother and the children were at the open piano. She was teaching

them to sing "Merry, Merry Sabbath Bells" for to-morrow.

"When I grow to be a big man," said little Francis to himself, "I will never go to bed till I get ready"—nod-nod.

"Hello, there," said a kind jolly man, peering down at him. "So you are the little boy who fights me so often, and never wants to go to bed—always worries mother so, to let you sit up longer."

"Come, I want to take you on my rounds to-night. I am the Sand Man; this sack on my shoulder is full of sand; I sprinkle it on little children's eyes to keep the eyelids down and make them sleep soundly."

Taking the little boy in his arms the Sand Man left the room silently. "The first place we go is to put a baby to sleep," said the big man.

The baby was lying in her white crib, cooning and playing with her pink toes.

"Oh! you darling," both exclaimed at once. The Sand Man waved his wand over the cradle. Presently the baby yawned, stretched her soft dimpled limbs, closed drowsy, dreamy eyes and fell softly to sleep.

"There is a little sick boy at our next place. I often slip in there; of course no one can see or hear me."

The child was moaning and turning restlessly on his bed, as if in great pain. The Sand Man began to sing a soft low lullaby as sweet as the distant strains of an angel's harp. The little feverish form was soon resting peacefully, fast asleep.

So they went from bedside to bedside, the Sand Man waving his wand, or sprinkling sand on their eyes, till at the little children were fast asleep.

"Now, I have one other place to carry you, then home," whispered the Sand Man. "It is called the White Palace of Dreams. Only the pure and beautiful enter there; prayers, dreams and thoughts of little children are only worthy to enter. We cannot go inside the door, just peep in. We are mortals you know."

They saw white lights gleaming softly. The air was sweet with the fragrance of white lilies, roses, violets and carnations.

White doves flitted about on noiseless wings. Over all this beautiful palace angels, with wide outspread wings, guarded and watched, and played on harps of gold, making music so entrancingly sweet it pained the ears of mortals.

"Oh! so bootiful," whispered the little boy. "Is it heaven? I will never fight you again, or hide from you, Mr. Sand Man. I will always go to bed when the clock strikes seven."

"It's a bargain," said the kind man smiling. "Be ready when I come for you."

"Oh, I will; I surely will," said Francis.

* * * * * * * * *

"Oh! Will," said mother in a frighted voice, "Francis is not in his bed. I went up to kiss him good night, thinking the nurse had put him to bed, but he has not been there at all. Suppose some one has stolen him!"

"Don't worry, dear; he is about somewhere. No one has kidnapped him."

* * * * * * * * *

Francis waked and came from behind the couch, rubbing his eyes.

"Oh! Muver I have been going round with the Sand Man," and he began to try to tell them all about it.

"I will not beg you to let me stay up again. When the clock strikes seven, the Sand Man said he would come for me. Oh! Muver, it was so bootiful and sweet."

Ever afterward Little Francis could hardly wait for his bed time to come, being always willing and eager to go and be "tucked in" and have mother kiss him good night. "I want to go back to the Bootiful Palace of Dreams," he would whisper softly, "Come on, Mr. Sand Man. I am ready"—holding down his eyelids with soft dimpled fingers—"come on."—W. C. Page.

The Pirate Cat.

O, once there was a pirate cat
As black as black could be.
He told the kittens thrilling tales
Of horrid things at sea.

He bragged of all the wrong he'd done;
He yarned of wreck and fight,
And scared those little cats until
They could not sleep at night.

He said he'd seen cats walk the plank
And cats hung by their tails;
He'd helped kidnap a kitten once,
Despite the mother's wails.

"In fact," he said, "I really am
The baddest thing I know;
And when I come a-stealing round
It's time for you to go."

Just then the kittens' mistress came
And, seeing him, cried "Scat!"
Which seemed to sadly disconcert
That wicked pirate cat.

Moral.

If any pirates, bad and black,
Bring wicked tales to you,
Just think of that and cry out, "Scat!"
And see what they will do.

—Selected.

Just Around the Corner.

"Deary me!" sighed Dorothy as she hurried down the street. I'm almost afraid I'm going to cry this very minute in spite of my promise; but Aunt Mary mustn't ever know that I'm as homesick as all that. If I only knew some of the girls that live in these big white houses, maybe it might be different, even if the houses don't look one bit friendly. What a pretty little park that is! But I almost believe it would like to say: 'Keep right off the grass.' "

And Dorothy gave a deep sigh that was half a sob, and it seemed to go clear to the tips of her shiny new shoes. For just now she was desperately homesick; and being a friendly little body, she couldn't understand how people could be such near neighbors and yet almost strangers. Aunt Mary said it was because the street was new and the houses were new and the people were new to each other.

"Yes; and I'm new, too," thought Dorothy as she went on her way. "Probably that's why those girls I spoke to yesterday didn't even smile when they answered me. My, but it made me feel funny! But there, I just won't remember that at all; and I'm not going to cry, either. Crying won't cure homesickness. And maybe that street near Aunt Mary's will be real friendly-looking. I haven't once turned the corner of it yet, and no one knows what I might find there. Mother says that sometimes it's just around the corner that we find the very nicest things."

And with these thoughts in mind, Dorothy turned her steps in the direction from which she had just come. But this time she went hop-skipping along as if she were the happiest little girl in Woodbridge. Six big houses, seven big houses, eight big houses she passed, and then she came to the corner. There she turned, and it wasn't long before she spied the prettiest house she had yet seen. And there in the back yard was such a cunning little baby. She could just catch a glimpse of his white dress from the sidewalk. And Dorothy loved babies. She was thinking how much she loved them when the one in the back yard began to cry.

"My, what strong lungs he must have!" thought Dorothy as the cry grew louder and louder. "Something dreadful must have happened to him. Deary me! If I only had an introduction to his mother, I'd run right over there this minute. I wish Aunt Mary hadn't said so much about introductions." But the cries didn't stop, and still no one appeared on the scene. Dorothy could stand it no longer. What did introductions matter if somebody's baby was in danger? So she ran across the street and right into the back yard of the very prettiest house. There she saw what the trouble was. The baby had caught his foot in the back of a little white chair that lay on the ground just inside of his pen. The more he tried to pull it out and failed, the more frightened he grew.

"There, there," said Dorothy as she took hold of the tiny foot. "We will have that out in almost no time at all." And a few careful motions of her two capable hands soon released the frightened baby, who looked up at his rescuer and smiled between his choking sobs.

Ten minutes later a pleasant-faced baby came hurrying down from the attic and found Dorothy building block houses for her small son, who was laughing and cooing delightedly.

Dorothy jumped up at once and tried to explain, but the baby's mother knew something about what had been going on without any explanations.

"I saw it all, my dear," she said as she motioned Dorothy back to her seat. "And I thank you very much. You see, I had cut my hand terribly with the bread knife, and I was hunting in the clothespress for some bandages when the baby began to cry; so I couldn't get to him just then. And I knew that you would do as well as I could. My cook has left me, and I haven't anybody to help me to-day. I hardly know what to do, for the baby is so fussy and I'm not a bit well. Do you suppose you could tie this hand up for me? I've made a very bungling job of it, I'm afraid."

"I'm quite sure that I can do it." Dorothy smiled as she replied. "And then, if you'd like to have me, I could run over and tell Aunt Mary where I am, and then come back and play with the baby for an hour or two. I'd love to, only I almost forgot that I've not had any introduction yet, so maybe"—

But Mrs. Blake smiled in such a friendly way that Dorothy began to think that introductions might not be so very important after all, and she felt quite sure of this when she said: "Why, I don't think we need any introductions, my dear; and I'm sure we're going to be very good friends, you and Reginald and I. I shall be so grateful to you, dear; for I have been so worried. I think you'll have to stay to lunch with us if your aunt is willing Tell her I want you very much."

"I'm sure she'll let me, and I'll be right back," Dorothy promised as she went hop-skipping across the lawn.

"That's one friendly house," she said to herself as she hurried back to Aunt Mary's. "And it's the very biggest, pretties house of them all. I guess

you can't always tell by the outside of a house what you're going to find when you open the door. And you never can tell what fun there'll be right around the corner. I believe I'll take the box of chocolate peppermints Uncle Ned gave me this morning to that sad-faced little old lady out there in her yard when I come back."

And Dorothy skipped happily along on her way to Aunt Mary's, a smile on her face and a cheery little song in her heart.

"My, but it's nice to make friends!" she said as she opened the front door. And I agree with her. Don't you?—Alice Annette Larkin, in Zion's Herald.

Great-Grandmother's Loaves.

"I must get my baking done early to-day," said brisk great-grandmother, one Saturday morning, a hundred years ago.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months, I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has *in every instance* had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from *you* No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willing refund your money—every cent. Sign below:

Shivar Spring,
Box 64 B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

ROYAL
BAKING POWDER
Absolutely Pure
No Alum—No Phosphate

A fire had to be lighted in the great brick oven back of the farmhouse. The children ran to help great-grandmother. Alex, the oldest, carried the largest sticks, and each of the other children brought wood, too; for they loved little great-grandmother, and, besides, everyone had to work on this Delaware farm where war had taken away a father, and left great-grandmother, and Alex. and Paul, and Robin, and the baby.

When the fire was burning briskly, great-grandmother went into the great kitchen. Out came mixing bowl and rolling pin, and spices and pans. Then great-grandmother set to work beating, rolling, mixing, until loaves of bread and cake stood waiting, and wonderful gingerbread people and little turnovers, too.

The time had come to rake the burning brands from the oven, and bake great-grandmother's goodies. The children helped to carry the pans across the yard. Afterward the oven door was tightly shut, and the waiting began. Such a long time it was before the procession bore the baked things back to the house! How good the pies and loaves looked, cooling on the kitchen table! The children gazed at them longingly.

Others were looking and longing, too; in the doorway stood a group of Indians in war paint and feathers. They pointed to the table, and then to their mouths. Great-grandmother was too frightened to object; she nodded, and the Indians entered. Some of the goodies they ate on the spot, some they tucked away in their blankets. When the braves stalked out of the kitchen, there wasn't even a crumb left for the hungry children and little great-grandmother!

"I will not stay in a place where such a thing can happen!" said great-grandmother. "I will go with my children to my father's house in New York."

She gathered her children and her treasures, and set off with speed. But traveling was a slow affair in those days. Newark Bay had to be crossed in a sailing vessel. The wind died down, and although the passengers whistled and whistled the sails would not fill. Great-grandmother and her children felt very impatient; for the captain said that there was only food enough for one more meal. The children could not help thinking of that lost baking

Suddenly, behind them, some one said, "Ugh, ugh!" and again, "Ugh, ugh!"

They turned, and there were the very identical Indians who had taken the loaves; there they were, war paint, feathers, blankets and all! The children started to run, but a passenger came up and told them that these were great chiefs from the Ohio River, on their way to see the Great White Father, the president. How all the passengers laughed when great-grandmother told them of her baking!

An interpreter talked with the Indians, and persuaded them to give great-grandmother some of their beautiful bead-work in payment for her loaves. The interpreter also explained to the Indians that they would not soon again have such good food, for the calm might last until all were hungry.

"Ugh, ugh! Fish!" said the Indians.

Why had they not thought of it before! The Indians produced lines and hooks, and even great-grandmother's children tried their luck. It was very good luck, and a fine dinner followed. After the meal there came a fine breeze that filled the sails, and brought great-grandmother and her children to New York.—The Young Churchman.

The Story of the Barren Fig Tree.

Whenever our Lord spoke to the people, He tried to tell them something that they could all understand. He often told them some story that meant a great deal besides just a story. They could find things in their own lives that seemed much like many things in His story. And as He always turned the story in such a good way that it showed them what to do to make themselves better and holier, these stories were very helpful as well as very wonderful.

These stories were called parables; and we will find that they fit our lives to-day just as well as they fitted those ancient people's lives two thousand years ago.

To-day we are going to study about the parable of the fig tree.

To look at a tree, one wouldn't think there was very much about it that could mean much to people's souls, would one? We should rather say that it was just green and natural, and full of leaves.

But our dear Lord saw gloriously more than that.

He told a story about a fig tree which grew in a vineyard. One day the master came to look at the tree, hoping

(Continued on page 22.)

Hotel Warwick
Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

PARISH DESIRED.

Wanted a parish or mission in South by a married priest; good reader and preacher; aged forty-six; recommended by two Bishops and two vestries; small salary sufficient; a plain Prayer Book Churchman. Address Box 178, Chesterfield, Ill.

POSITIONS WANTED.

WELL EDUCATED TEACHER, EXperienced, of good family, will teach English branches in family. Terms very moderate. Address 14-A, Southern Churchman.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va.

A GENTLEWOMAN GIVING UP HER own home for a time, will take position in a private home, to teach children or be companion to lady. Comfortable home and traveling expenses only compensation asked. Referencees exchanged. Address 195, Southern Churchman, main office.

A TEACHER OFFERS HER SERVICES to be generally useful in an institution or family employing a maid. Can act in several capacities. Address 193, Southern Churchman Office.

HELP WANTED.

WIDOWER WITH TWO DAUGHTERS, fourteen and sixteen years, and infant son five months, desires working housekeeper capable of taking entire charge of house and baby. References exchanged. Address H. M. L., 2508 Ellamont St., Baltimore, Md.

A REFINED LADY TO ASSIST NURSE in taking care of helpless invalid. Address 194, Southern Churchman.

MEETING OF BOARD OF TRUSTEES.

The board of trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the 10th day of November, 1915, at 10 A. M.

S. SCOLLAY MOORE,
Secretary.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

APPEAL.

The rectory at Stanardsville, the headquarters of the Mountain Mission work in District No. 3, of the archdeaconry of the Blue Ridge, is greatly in need of repair, and is suffering very much for lack of it. The money received for the Archdeaconry Fund barely pays the salaries of the workers in the field, and, therefore, this special appeal is made for help. Contributions may be sent to the Rev. Byrd Turner, Stanardsville, Va., or to the archdeacon, the Rev. F. W. Neve, Ivy Depot, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Jacobs: WILLIAM FENTON JACOBS, son of the late Rev. William Fenton Mercer Jacobs, died suddenly October the 9th, in the forty-ninth year of his age.

"And He said Come."

REV. L. R. COMBS.

HENRY ELEUTHEROS COOKE.

Henry Eleutheros Cooke, priest of the diocese of Ohio, rector of St. John's church, Cleveland, and canon of Trinity Cathedral, entered into life eternal on Wednesday, October 6, 1915

The Bishop and clergy of the diocese present at his funeral, desire to express their deep sense of the loss which has come to them and to the diocese of Ohio, in the death of this true servant of God.

As rector, Canon Cooke was ever the faithful priest and earnest laborer in the Master's vineyard. Honored by the diocese with many offices, as members of the Standing Committee, the Missionary Board and the Board of Religious Education, as examining chaplain and canon of the Cathedral, he was in a peculiar way, and in the fullest sense the "servant of the Church," ever ready for service, often performing the duties of others, willingly laying aside his own convenience and giving himself in self-sacrificing, zealous and efficient labor for the good of others.

Stricken in the very vigor of his manhood and ministry, he yet leaves a record of many years of service well done as priest and man.

May he rest in peace, and may light perpetual shine upon him.

L. P. McDONALD,
WALTER R. BREED.
JOHN R. STALKER,
Committee.

RIGHT REV. ROBERT CODMAN, D. D.

The Right Rev. Robert Codman, D. D., S. T. D., third Bishop of Maine, passed to his reward October 7th. The entire body of the diocesan clergy, assembled at his obsequies in St. Luke's Cathedral Portland, have authorized that the following minute and resolutions be published:

The episcopate of Bishop Codman was comparatively brief, less than sixteen years in duration. His diocese was a missionary field of wide extent, with a scattered population, and it presented many unique problems. He at once obtained a grasp of the situation truly remarkable, and brought to bear upon it a rare combination of business ability and training, missionary enthusiasm and a love for souls. He left his diocese stronger in every way than he found it. His work was constructive and enduring, and as there has been no period of decline due to advancing years or protracted illness, his successor will be called to a work which is alive and firmly established on wise and secure lines.

Our Bishop was a man of simple faith and consistent life. He was unreservedly loyal in the teaching and practice of the Catholic religion as enshrined in the Prayer Book, and was at the same time warmly sympathetic with those whose beliefs—and even prejudices—led them to conclusions different from his.

No trait of the Episcopal character was more pronounced in him than fatherliness. His clergy has lost more than a leader and a friend. Great as was their loyalty to him as their superior, and their confidence in his leadership, love was the sentiment which dominated all the rest. They may undoubtedly find a successor who can wisely assume and direct the diverse affairs of this diocese. They hardly expect to find one to whom they will be bound by such strong cords of affection as have held them to him whose departure they now mourn. Therefore, be it

Resolved, That the clergy of the diocese of Maine desire to place on record their profound sense of the great loss that has been suffered by the American Church, and especially by this diocese, and of their own personal sorrow, occasioned by the death of their Right Rev. Father in God, Robert Codman, D. D., S. T. D., and be it further

Resolved, That the assurance of cordial sympathy and earnest prayers be extended to the family of our late Bishop, and more especially to the widow, whose grief is so pathetically touched with disappointed hopes. May the Man of Sorrows of his great compassion visit them with his peace. And be it further

Resolved, That a copy of this minute and the accompanying resolutions be sent to the family of the deceased Bishop, to the Church press and to newspapers in the principal cities of Maine.

God grant him light, rest and peace, in the fellowship of the blessed, and may his prayers for us continue to be offered in union with those of the faithful here and beyond, that we and they may be numbered among the elect in the last great day.

MRS. MARGARET URQUHART LAWSON.

Mrs. Margaret Urquhart Lawson, widow of the late Dr. John W. Lawson, died at her home in Smithfield, Va., on the afternoon of September 28th. The writer had known her from girlhood, and it is a privilege to bear testimony to so rare and lovely a character as was hers, in all the relations of life.

The memory of the beauty and charm which made her one of the belles of Eastern Virginia in her day ,will always linger in the minds of those who knew and loved her.

"Worrique," the country home in Southampton, which she and her sister (afterwards Mrs. Richard M. Burges) shared, by inheritance, with the late Whitmel Hill Urquhart, was famous for its hospitality and good cheer, and made an ideal background for the attractive young womanhood there represented.

The writer was present on the occasion which made "Maggie" Urquhart the bride of Dr. Lawson, then a member of the State Senate, and afterwards representative of the Second District in Congress. "The Rocks," a handsome estate on James River, became their home, and later they lived in Smithfield until their death. The brightness of Mrs. Lawson's young life was overshadowed by many sorrows, as the years passed, but through all the experience of the loss of husband and four children, she ever bore herself bravely, and suffering seemed but to bring out more and more the pure gold of her nature.

As mother, kinswoman, friend and benefactress, she is deeply mourned. We can only cherish the memory of her beautiful sojourn among us, and wait to know her again, until,

"With the morn those angel faces smile,
Which we have loved long since, and lost awhile.

M. G. B.

In Memoriam.

MARY NELSON WYATT.

Mary Nelson Wyatt, daughter of Colonel R. W. and H. K. Wyatt, of Albemarle County, Va., died on the 27th day of April, 1915, at the Ballentine Home, Norfolk, Va., in the sixty-sixth year of her age. She was buried, in accordance with her own request, near a beloved cousin in the cemetery at Newport News, Va. Miss Wyatt was a devout Christian, and a faithful and consistent member of the Episcopal church. One who knew her writes this of her: "Her life seemed to be guarded by the angels of kindness, gentleness and patience. I never knew a finer, more unspoiled, unselfish nature than hers. 'Where she is God is.' Women like her seem to be sent into the world to teach humanity His grace." She had devoted her life to teaching, mostly in private families, endearing herself in every instance to both parents and pupils. Many of her old pupils visited her in her last illness. One of them especially, now a physician of note in Washington, D. C., cheered and comforted her greatly. At the Ballentine Home, where she was known as the peace-maker, and was much beloved, every attention was given her, and she was tenderly cared for by faithful nurses and skilled physicians, but it seemed not God's will that she remain longer to gladden our hearts. And thus, in perfect resignation to His will, this beautiful life was closed on earth. But the example of her unselfishness, thoughtfulness of others, and many other Christian graces, will be a blessing still to all whose lives were touched by hers.

ONE WHO LOVED HER.

If a good face is a letter of recommendation, a good heart is a letter of credit.

Personal Notes

The Rev. G. Gordon Smeade, LL. D., archdeacon of Mississippi, has accepted the appointment to the Joint Commission on the Racial Episcopate, in the place of the Rev. William M. Clark, D. D., of Virginia, deceased.

The Rev. Louis E. Daniels, rector of Calvary church, Toledo, and priest in charge of St. Paul's, Mamumee, Ohio, has resigned from the latter parish, and will now devote his entire ministry to the Toledo work, Calvary parish having, by increase of stipend, made such concentration of work possible.

The Ven. D. E. Johnson, archdeacon of Colored Work in the diocese of Arkansas, moves his headquarters from Hot Springs to 923 Gaines Street, Little Rock, Arkansas.

The Rev. A. J. R. Goldsmith, priest in charge of the missions of Trinity, New Philadelphia, and St. Barnabas, Dennison, Ohio, has resigned these charges to accept the rectorship of St. Thomas, Barnesboro, diocese of Pittsburgh, effective early in November.

The Rev. Menard Doswell, Jr., after a pleasant summer at St. Paul's church, New Orleans, has taken up regular work in Crowley, Opelousas, Eunice and Washington, Louisiana. His address is Crowley, Louisiana.

The Rev. Francis McIlwaine, rector of Grace church, Ravenna, who for some years has also been priest in charge of Christ church, Kent, on the first of October resigned the latter parish and added to his duties the rectorship of Christ church, Hudson, Ohio.

The Rev. Thomas W. Bucklee, formerly in charge of mission work at Lawton, Oklahoma, entered upon his duties as missionary at Sedan, in the diocese of Kansas, on October 1st.

The Rev. Herbert M. Clarke, Ph. D., who has been appointed by Bishop Olmsted to the charge of St. Paul's church, Paris Hill (near Utica), with associated missions, expects to keep his residence in Syracuse until spring, when he will occupy the rectory at Paris Hill, New York.

The Rev. William O. Leslie, of the diocese of Erie, has accepted the call to Christ church, Kent, Ohio, and entered upon his ministry in that parish the middle of October. He will also have duties at Bronson Memorial chapel, Peninsula.

The Rev. D. E. Johnson, Jr., elected to teach music and drawing in the Branch State Normal Industrial Institute at Pine Bluff, Arkansas, will remove to that city and take charge of St. Andrew's church.

The Rev. C. A. Eaton, formerly of Guilford ,New York, will begin his work as missionary at Stillwater, Oklahoma, on October 31st.

The Rev. John A. Short, rector at Lewiston and Youngstown, New York, has accepted the curacy at St. Luke's, Buffalo, as assistant to the Rev. Walter North, L. H. D., and enters upon his new work December 1st.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

The Rev. John S. Carrie, rector of St. Mary's, Detroit, Michigan, on October 1st, became rector of St. Paul's church, Maumee, and priest in charge of the Mission of Holy Innocents, Bowling Green, Ohio.

The Rev. Allen Van Meter, rector of All Saints' church, Torresdale, Pennsylvania, will become first dean of the Cathedral of St. Paul, Erie, on November 1st.

The Rev. A. G. Coombs, formerly rector of the Church of the Holy Trinity, Nashville, Tennessee, entered upon his duties as rector of the Church of the Good Shepherd, Mobile, Alabama, on October 1st.

The address of the Rev. Frederick B. Drane, who is associated with the Rev. Guy H. Madara in the management of the Tanana Valley Mission, is Chena, Alaska.

After serving as minister in charge of St. Paul's church, Wilmington, North Carolina, for the past eighteen months, the Rev. Eugene deF. Heald has accepted the rectorship of the parish.

The address of the Rev. Paul R. Fish, curate of Christ church, Elizabeth, New Jersey, is 232 South Broad Street, Elizabeth.

The Rev. M. A. Trathen has accepted the call to the rectorship of St. Timothy's church, Brooklyn, N. Y.

The Rev. Francis H. Richey entered upon his duties as rector of Trinity church, Asbury Park, New Jersey, on October 17th.

The Rev. John G. Currier, for more than two years curate at the Memorial Church of the Advocate, Philadelphia, has been appointed by Bishop Rhinelander, minister in charge of St. Ambrose's church, in the same city. He has already entered upon his duties there.

CHRISTIANITY AND THE COMMUNITY.

(Continued from page 12)

in many of our counties. The rural schools of Virginia are coming to be the social centers, for around these schools many of the county and district fairs are held. Next to the Church of Christ the school-house is the most important factor in the enlargement of intelligence, the increase of virtue and the elevation of our social status. We owe it to God, to our country, State and families and for the generation to come to come to do all in our power to promote and perfect this great agency."

Dr. J. R. Miller tells of a French painter who fitted up a cab for a studio and drove about the streets making sketches of Parisian life in all its varied phases. He then transferred the sketches to canvas and put Christ in the center of each. When people saw the results, they were startled, for they saw themselves in their business and social relations, and always Christ in the midst.

Oh! If only our eyes could be opened, and we could realize the constant, abiding presence of our Lord, how it would help us, keeping us from all sin and meanness and littleness, and comforting us in all sorrow and trouble and loneliness.



Drink

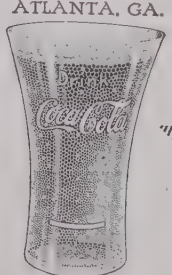
Coca-Cola

and as you lift the glass to your lips reflect that three million or more glasses of this wonderful beverage are consumed each day —making it indeed the great National drink.

Delicious and Refreshing

Demand the genuine by full name —all the wise do likewise.

THE COCA-COLA CO.
ATLANTA, GA.



Whenever you see an Arrow, think of Coca-Cola

51-R

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

The Story of the Barren Fig Tree.

(Continued from page 19.)

to find figs on it. But there were none. Then he told the man who worked in the vineyard to cut it down; for that was the third year he had looked for fruit, and found none.

It being a beautiful tree, the worker did not like to cut it down. So he begged the master to let it grow just one more year; saying he would make the earth soft and wet around it, and do all that he could to have it bear fruit the next year. And then if it did not bear any figs the next year, he would cut it down.

Now, can't you see that every one of us is something like a tree?

You see, God gives to each one of us some gift. Some of us can draw; maybe after a while some of us will find that we can mould clay and cut marble into wonderful shapes; some of us may have a gift for telling about God, and some of us have only the gift of sweetness and goodness and willingness. But the last is a great gift.

If we find that we have any gift—and we all have something—we must take care of it and make it grow, and do all that we can with it. For it would be dreadful not to make use of what God had so lovingly given us. That is the fruit He wants us to bear.

We may be sure that God expects us to do the very best with what we have; for according to the gift He gives us, will we be judged after our life here is ended.—Shepherd's Arms.

THE SOUTHERN SR SERVES THE SOUTH

Cheap Round Trip Tickets Account Virginia Fair.

Southern Railway announces the sale of cheap round trip tickets on account of the following State and County Fairs held in the State of Virginia:

Virginia State Fair, Richmond, Va., October 11-16, 1915. Tickets on sale October 8-16, inclusive, 1915; final limit, October 18, 1915.

Agricultural and Industrial Fair, Danville, Va., October 5-8, 1915. Tickets on sale October 3-8, inclusive, 1915; final limit October 10, 1915.

Halifax County Fair, South Boston, Va., October 19-22, 1915. Tickets on sale October 17-22, inclusive, 1915; final limit October 24, 1915.

Mecklenburg County Fair, Chase City, Va., October 5-8, 1915. Tickets on sale October 3-8, inclusive, 1915; final limit October 10, 1915.

For further information confer with nearest Southern Railway Ticket Agent.

H. L. BISHOP,
Div. Pass. Agt., Richmond, Va.

Rootlets.

God has a place for every one. It is a man's work to find the place and fit himself for it.

Do not wait for great things; for while you wait the door to the little ones may close.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.

Be strong by choosing wisely what to do; be strong by doing well what you have chosen.

Put off thy cares with thy clothes; so shall thy rest strengthen thy labor and so shall thy labor sweeten thy rest.

With the promise of the Holy Spirit to lead us into all truth, there is little excuse for ignorance, and less for error.

There are people who go about the world looking for slights and they are necessarily miserable, for they find them at every turn.

Adversity is hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity.

Cherish ideals as the traveler cherishes the north star, and keep the guiding light pure and bright and high above the horizon.

Let your devotion be the language of filial love and gratitude; confide in this kindest of fathers every want and every wish of your heart.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—W. T. Richardson.

We struggle after many blessings that might be ours for the simple reaching out of a trusting hand. God is a Father who loves to bestow, not an enemy from whom we must wring what we need.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8 40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12 01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P.M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A.M. 5.42 P.M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P M. for Fredericksburg; arrive Elba 10.45 A.M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Church Embroideries

Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.

English Silk Stoles, plain $3.00
" " " simple crosses embroidered .. 4.00
" " " elaborate crosses 5.00
" " " hand embroidered, $8.00 upward

"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.
L. V. MACKRILLE, CATHEDRAL STUDIO, Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Correct Engraving and Fine Stationery

The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.

LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

R. Geissler, Inc.

56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics



Church Furnishings

Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.
SOUTHERN CHURCHMAN,
Richmond, Va.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



CHURCH VESTMENTS

EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Bunce Art Glass Co.

ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Meditations

Others are most likely to remember those who forget themselves.

No man so insignificant as not to have his own niche in this world and no task so small but God has a worker for it.—Selected.

"It is not a matter of indifference whether we are hopeful or not. It is a part of a really Christian way of looking at things."

God accepts our will as our real action and counts us victorious according to the fixed purpose of our hearts.—Rev. A. B. Simpson.

To take our lives as they are, and to live them for the love of God, quietly, simply, faithfully, that is the only rule of great living.—Lang.

If we are really doing God's will, and tarrying His leisure, He will accomplish His purpose through us in ampler ways than we have ever planned.—Ex.

All human beings can be divided into two classes—those who sacrifice their duty to their inclinations, and those who sacrifice their inclinations to their duty.—Canadian Churchman.

God takes men's hearty desires and will instead of the deed, where they have not the power to fulfill it; but He never took the bare deed instead of the will.—Richard Baxter.

Lord, mend, or rather make us: one creation
Will not suffice our turn;
Except Thou make us daily, we shall spurn
Our own salvation.
—George Herbert.

"The day has passed when a Christian man would apologize for missions. And the day has come when the Christian man who is not praying and working for missions must first explain why, and then apologize for calling himself a Christian."

Heaven to Thee without us had been loss,
Heaven with us is Thy one only heaven,
Heaven shared with us through all eternity,
With us, long sought, long loved and much forgiven.
—Christina Rosetti.

Buying, possessing, accumulating—this is not worldliness. But doing this in the love of it, with no love of God paramount—doing it so that thoughts of eternity and God are an intrusion, doing it so that one's spirit is secularized in the process; this is worldliness.—Herrick Johnson.

Believing in the existence of God, and comparing our own happier lot with that of the poor and suffering whom we see around us, we cannot justify the ways of God to man without maintaining that there is more than appears; and for that reason, as well as for other reasons, we look forward to a future life.—Jowett.

The demand for mercy is far from being for the sake only of the man who needs his neighbor's mercy; it is greatly more for the sake of the man who must show the mercy. It is a small thing to a man whether or not his neighbor be merciful to him; it is life or death to him whether or not he be merciful to his neighbor.—George MacDonald.

"He hath given us an understanding that we may know Him." This is something the natural heart cannot know itself. This is something that genius and learning cannot find. This is something that eloquence cannot make plain. This is something that must come to us through the direct vision of the Holy Ghost.—Selected.

Men's temperaments differ. Some are naturally buoyant, hopeful, contagious. Instinctively others are moved to follow them. But this is not the only kind of leadership. There are others who have no such natural buoyancy, who nevertheless have a will to do their duty, and this power, independent of mood or circumstanecs, is the greater power. This steady and unquenchable zeal springing from within and fed from unseen fountains can subdue outward things and cannot be subdued by them.—Exchange.

Our Lord is the crown, nay, the very substance, of all revelation. If He cannot convince the soul, no other can. The believer stakes all faith on His truth; all hope on His power. If the man of science would learn what it is that makes believers so sure of what they hold, he must study with an open heart the Jesus of the gospels; if the believer seeks to keep his faith steady in the presence of so many and sometimes so violent storms of disputations, he will read of, ponder on, pray to, the Lord Jesus Christ.—Archbishop Temple.

The influence exerted by the moments before we leave our room in the morning may mould the entire day for us in its bearing on our work or our intercourse with others. If those moments are a period of unhurried, unworried preparation of both body and soul for the duties we must face, the day will be brighter, its achievements better, and its satisfaction more complete than if we fume and fret, and hurry and worry. The first few moments of the early morning have a tremendous value in their relationship to the remainder of the day. If we seize the opportunity which they afford for poise and preparation, the day's duties will disappear before us with a rapidity and a sense of satisfaction that we can never know if we go from one duty to another hurried and flurried and fretting and fussing, because, as we say, "Everything has gone wrong to-day." The best way to insure the true poise through the day is to devote some of the first moments of the day to communion with Him who never hurries and who never worries.—Christian Observer.

WESTERN NEW YORK.

(Continued from page 11.)

From the offering of $20.58 it was voted to send 2£ sterling to London for "The Queen's Work Among Women" Fund.

Preaching Mission Planned: At a recent meeting of the Rochester Clericus it was decided to hold a Preaching Mission either before, or during, Lent in as many of the parishes in the archdeaconry as is possible. The purpose is to deepen the spiritual life of the Church people.

Religious Study Courses: Trinity church, Buffalo, has just issued a catalogue of religious study courses offered to adults and children for the year 1915-16. The course covers a broad field of religious themes from the History of the Bible to Church History, and is mostly under the teaching of the rector, the Rev. C. J. Davis, and the curate, the Rev. Rolfe P. Crum.

Under the direction of the Diocesan Board of Religious Education three courses of religious instruction will be given in St. Paul's parish house, Buffalo, Wednesday evenings, commencing October 6th. These courses were designed principally for Sunday-school leaders and parents, and are as follows: "Old Testament History," twenty-five lessons, by the Rev. G. F. J. Sherwood; "The Life of Christ," ten lessons, by the Rev. Charles A. Jessup, D. D., and "Religious Pedagogy," by the Rev. Rolfe P. Crum.

COLORADO.

Rt. Rev. C. S. Olmstead, D. D., Bishop.

Churchmen's Efficiency League Organized.

At a meeting of clergy and laymen held at the University Club, Denver, on October 5th, there was organized the Churchman's Efficiency League of Denver. J. H. Pershing, a well known lawyer, was chosen president, W. M. Spalding, son of the late Bishop Spalding, of Colorado, treasurer, and the Rev. J. Attwood Stansfield, as secretary. The last named was chosen only until another might be found for the work. The purpose of the League is to coordinate laymen's efforts to supply a need for lay workers and readers in the vacant missions in Denver and vicinity. For the future development and growth the three-fold lines of cooperation, direction and education were agreed upon. The work is similar to that long carried on by the Laymen's Missionary Leagues of Pittsburgh and Buffalo, and of the Seabury Society of New York. Upon the wish of the new Denver League, the Laymen's Efficiency League of New York has named a special committee of three members to cooperate with the Denver League.

IOWA.

Rt. Rev. Theo. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffragan

Advent Mission: Bishop Morrison has authorized the prayer for use throughout the diocese through the coming Advent mission. Among the missioners from outside the diocese who have consented to preach in the various parishes and missions are Bishop Brewer, of Montana, who will conduct the mission at St. John's, Clinton, and also at Trinity, Iowa City; Bishop Oswald, of Salina, has been assigned to St. Paul's Pro-Cathedral, Des Moines, where the three parishes of the city will unite; Bishop Beecher, of Western Nebraska, will preach the mission at St. John's, Ames; the Rev. George Long, of Warsaw, the diocese of Quincy, at St. John's, Mason City, and St. Mark's, Fort Dodge, and the Rev. Frederick Budlong, of Winnetka, diocese of Chicago, at Trinity of Ottumwa.

The Diocesan Board of Education held its first meeting in Des Moines on September 24th. The Board organized by the election of the Rev. Alexander Grant, of Des Moines as chairman and Mr. John J. H. Wilcock, of Newton, as secretary and treasurer. A committee consisting of the officers, the Rev. Coleman E. Bryan, Ph. D., of Sioux City; Mr. Carlos D. Jones, of Independence, and Mr. Edward H. Hall, of Davenport, was appointed to formulate a plan of action for the Board and report it at the next meeting.

Notes.

St. Mark's, Waterloo, having had services only at intervals for the past eight years, during which time it has erected a new church building, has called the Rev. Osee C. Fox, who resigns St. James, Independence, to accept this work.

The Rev. Leonard K. Smith, priest in charge of St. Mark's church, Des Moines, has accepted the rectorship of St. Luke's church in the same city. He entered upon his duties October 1st.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

"Self Defense"
is the topic most discussed by Americans to-day.
The immediate DEFENSE most needed is a financial preparedness of each citizen to meet any situation which may arise.
If you have put off until now, do not delay longer, begin to conserve your strength by saving your money.
Invest in securities that are SAFE. DON'T SPECULATE.
THE AMERICAN NATIONAL BANK of Richmond, Virginia,
offers unexcelled SECURITY AND SERVICE to depositors and investors.
Capital and surplus.....$1,600,000.00

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., OCTOBER 30, 1915 No. 44

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J & R LAMB — Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.



FOR WOMEN. Four years' course leads to A. B. degree. Strong Music and Art Departments. THE ACADEMY offers preparatory and general courses. Modern equipment, capacity for 300 students, estate of 3,000 acres in Piedmont section on main line of Southern R. R. **Address Secretary, Sweet Briar, Va.**

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,

Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.
REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal) Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

At the Door.

I once saw a picture which, though I have forgotten its name and the name of the artist who painted it, remains vivid in my memory. It represented a small ante-chamber, its windows red with the glow of the declining sun. Near the window stood a man in an attitude of profound reflection, and holding in his hand a violin. Beyond was a short, dark passage, leading up to a door just opening; and through the aperture of the door there streamed a brilliant light. Underneath the picture were inscribed these lines of Donne:

Since I am coming to that holy room
Where, with the choir of saints forevermore,
I shall be made Thy music, as I come
I tune my instrument here at the door
And what I must do then, think here before.

—From "The Future Life," by
Rev. F. H. Dudden, D. D.

In my daily life I am to ask, "How would Christ have acted in my circumstances? How would He have me act? How would Christ fulfil my duties, do my work, fill my place, meet my difficulties, turn to account all my capacities and opportunities." This is to be the law and inspiration of my whole life; not only of my outward acts, but of all my inward thoughts and desires. There is to be a manifestation of the Divine Nature in me.—The Bishop of Vermont.

The Deadly Temptation of Middle Life.

It is the prevalent opinion that youth is the period of life which is exposed to the gravest peril. If the young man can be gotten over the slippery paths of the early years, and be well settled in a profitable business, and in a comfortable home, then the safety of his life is assured. Like a tree planted by the rivers of water, he will bring forth good fruit in its season. But probably more men go wrong in the midst of the years than in early manhood, even as more ships go down upon the high seas than founder when sailing out of the harbor.

Tennyson represents Gareth as easily conquering Knight of the Morning Star, but the Knight of Noonday is overcome with more difficulty. The daily newspaper confirms the testimony of literature and of history. The forgers and defaulters of whom we read are not usually young men. The financiers whose unscrupulous practices have endangered the liberties of our institutions are men of ripened experience. Our Pharisees are seldom in the flush of youth.

Why do so many good men break down in the midst of the years? One reason is that the temptations of middle life are deadlier than those of early manhood. The sins of the younger days grow out of the impulses of the flesh. They are born of hot blood and of immature judgment. The perils of middle life are of the spirit. They are less gross, but more reptilian and insidious.

These are the years of waning enthusiasm. Youth is generous and ardent, ambitious of achievement. Young men are susceptible of moral appeal. By middle life one has learned how mighty is the pressure to bring one's ideals down to the dead level of character. He finds that to follow his highest conceptions of duty and honor involves constant misunderstanding and sacrifice. The price he is paying for righteousness appalls him, and he concludes to aim lower and be more comfortable. Moreover, the years have revealed his limitations. It is a serious moment when a man realizes that he is only an atom. Then he confronts the temptation to give up lofty endeavor and to look first after his own interests. It is a critical moment in the race of life when one loses his first wind. He is apt also to lose his enthusiasm and drop out of the running. But if he resolutely continues, he soon taps a fresh reservoir of energy and presses on with vigor and joy. There is no more crucial period in life than the period when one's early enthusiasms are a spent force, and one is learning to fall back on the steady convictions of the spirit.—Charles Allen Dinsmore.

This earthly life, when seen hereafter, from heaven, will seem like an hour passing long ago and dimly remembered; long, laborious, full of joys and sorrows as it is, it will then have dwindled down to a mere point, hardly visible to the far-reaching ken of the disembodied spirit. And thus death is neither an end nor a beginning. It is a transition, not from one existence to another, but from one state of existence to another.—Selected.

For the Southern Churchman.

All Saints.

Helen E. Coolidge.

Again there dawns this sacred day,
So rich in memories sweet;
Let us arise with holy joy,
And haste with eager feet
To God's own temple, there to kneel,
By faith our loved ones meet.

Our dearly-loved! yea, ours still,
For, are they far away
Whose presence seems so very near,
The while we softly pray,
And know that fellowship divine
We have with each today?

O take this thought! to His beloved
He ever giveth sleep;
His saints above, His children here,
One mighty love shall keep.
May peace enfold us with her wings,
That we no longer weep.

For the Southern Churchman

Personal Service in Missionary Work.

Edith Weymouth Lewis.

Christianity is the only possession that fills men with a passion for sharing it. The scientist does not of necessity become a teacher nor the millionaire a philanthropist, nor the Samson a bearer of burdens; but the Christian does of necessity become a missionary. He is of the light which cannot help radiating forth. He is of the heat which by its very nature must send out warmth.

Be sure of this, that in proportion as you are concerned whether men are Christian, you are Christian; that in proportion as you are willing to go forth for Christ, Christ has really come to you.

There are so many errands on which Christians need to be sent! To minister cheer to the sad, faith to the unbeliever, sympathy to the sorrowing, alms to the poor; to go to the prisons, the sick rooms, the slums, the nurseries; to go into the highways and hedges, the frontiers, the dark continents. If it were the command of an earthly king, numbers would gladly do his bidding and count themselves forever ennobled. But there are peerage rolls in heaven, too, and the patent of nobility reads: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it also unto me."

The great need of the Christian Church at present is to rise to Christ's thought of the kingdom of heaven. We must be loyal citizens, but we must serve our Church as we would the state. We must pay our taxes; here, Lord, is my money! We must not shrink from military service; Lord, here are my abilities, my time, myself. Do you need an envoy, a soldier, a sacrifice? Send me!

Many think of the mission field as an absorbent of superfluous offerings, or as an ever present problem of the Church which can be solved by money, and more money. The constant cry has been, "Give us money and we will extend the kingdom!" Material things have their place, indeed, but they should not be emphasized in such a way as to obscure the fact that lies back of these words, "Not by might, nor by power, but by My Spirit, saith the Lord." The cry should be, "Give us men; give us workers awakened to spiritual things and full of the Holy Ghost."

Yet we cannot all become missionaries in the generally accepted sense of the term. We cannot all do as St. Andrew "turn from home, and toil and kindred, leaving all for His dear sake." God does not will it so. Ours is the smaller part to play. We must be the Church at home, praying and giving. We are still missionaries, however, if we are Christians.

Now, the question in my mind has always been, how best can I do my part in Christ's army, when I cannot go to the front, and have only the widow's mite to give?

Money is needed to carry on missionary enterprises, sorely needed. Money is concrete life. It enables us to transfer labor from one to another. If I cannot go to Africa or Idaho, as a missionary, I can labor here, gain a few dollars and help some one else to go. Yes, even the widow's mite is needed. But prayer is needed far more than money. For prayer is usually back of the money. If we pray for missions, we shall give for missions. If we do not pray for them, we shall give very little and that grudgingly. "If money in the steam that makes the engine go; then, prayer is the fire that makes the steam." Our Lord taught us to pray for missions in the prayer called by his name, "thy kingdom come," and we must pray more and more, both in our private prayers and in our missionary meetings. "God does hear prayer and does answer it. He delights in the large prayers , prayers as large as His thoughts for the world. He delights in definite prayers, that name men and needs. He delights in expectant prayers, that are sure they will win results." Let such prayers be ours!

I remember once hearing former Postmaster-General Smith, addressing a body of university students, declare that no matter what line of work they were to follow they could be assured that their college work would not be in vain, for, said he, "Everything is better for being mixed with brains." And so it is in our relation to our fellow-man; every service rendered is the finer, the more efficient if it has in it a personal touch. There is such need of personal service, a giving of self, in every walk of life; right here at home, at my next door, across the street, around the corner; in fact, on every hand. And none of us can escape it. We must follow in Jesus' steps, and give of ourselves even in the humblest tasks.

Up among the mountains of North Carolina stands a log house not much more pretentious than its fellows. It is the home of a noble Christian woman who, in widowed sorrow, sought health among these mountains. She found it and something more, a task for her hands and an ambition for her heart. All about her were the little cabins of the mountain folk, lacking even the common necessities and decencies of life. She set herself to show them, by that most telling method, a consistent example, how they might make their homes comfortable and keep their bodies healthy. They hated the word "missionary," thinking that it ranked them with the heathen, and was a slur upon themselves and their condition, so she just called herself their "neighbor," content

"To live in a house by the side of the road
And be a friend to man."

She was a graduate pharmacist and soon supplied the need for medical assistance by fitting up a small cabin near her home with a stock of drugs. From miles around people came over the mountains to get the medicine, which she sold at cost, or gave away to those who could not pay, paying for it herself from her own income of $20 a month. Her next undertaking was a mission school, to which the mountain children came, eager to be taught. Another development was the Industrial Exchange, which was something of a market place for the mountain folk, where their home-made wares and products were sold or exchanged. So, step by step, their "neighbor" brought them unconsciously along the path of progress and support. She helped them to nurse their sick, and taught the simple rules of right living, the preparation of nourishing food, the care and training of children, the battle against ignorance and evil habits. And, little by little, they learned to understand, and through it all was Christ. The mission school, the dispensary, ministering to human suffering, the Industrial Exchange, encouraging self-support, all of these are perhaps less valuable than the personal presence of a loving Christian woman, who did not need to ask the old question, who is my neighbor, for she had long since found the answer in the silence of the mountains and among the simple folk with whom she dwelt.

In the city of Boston lives a clergyman, so endowed with this world's goods that he ranks as a millionaire. He not only gives liberally of his material wealth to the cause of the poor, but has built a church in the slums, and has himself taken up his abode there, that he might the better understand the crosses and trials of his people, that he might know and feel as they knew and felt, and so be able to preach the Christ to them as they could best understand. This is a generous giving of self; a "bearing of one another's burdens, and fulfilling the law of Christ."

A dear old lady, bereft of her husband, felt no longer any interest in her surroundings. She was utterly miserable, wretched, and wished to die. She was persuaded by her good Bishop to help some one, and then another, and another; until gradually she became fascinated with her service to her fellows, and gave herself heartily to the work, sparing neither herself nor her wealth, and thereby hers became one of the happiest lives imaginable.

It is this spirit of personal service, personal contact, that is proving so potent a factor in bringing men to Christ. "Who goeth the way which Christ hath gone is much more sure to meet with him than one that travelleth by-ways."

To be out of harmony with the things, acts and events which God in His providence has seen fit to array around us—that is to say, not to meet them in a humble, believing and thankful spirit—is to turn from God. And, on the other hand, to see in them the developments of God's presence, and of the divine will, and to accept that will, is to turn in the opposite direction, and to be in union with Him.—Thomas C. Upham.

Eve Dorre!

¶ Do you know her?
¶ Have you met her?
¶ If not you have yet to make the acquaintance of one of the most exquisite creations of modern fiction.
¶ You'll find her at your booksellers.

$1.35 net.

Eve Dorre!

At DUTTON'S 681 Fifth Avenue, New York

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., OCTOBER 30, 1915. Vol. LXXX. No. 44

EDITORIALS

"SOME ARE FALLEN ASLEEP."

In such happy phrase did the New Testament Church learn from the Master to speak of their friends who had departed from them in the Lord. Vaguely and tentatively, as it were, the expression had been used by the Old Testament and Apocraphal writers; but in no such clearly defined sense as when Jesus said, in the very presence of the "last enemy," "The child is not dead, but sleepeth." And again, though He spake of His death, "Our friend Lazarus is fallen asleep." So soon as His disciples had learned, from the resurrection of Christ, the truth of Christian immortality, they adopted this as their favorite synonym for death. St. Paul could not think of those who had fallen out of the ranks of the five hundred brethren who together had seen the risen Christ as being dead. It were almost a contradiction. Nay, "but some are fallen asleep." So it has continued in the Church to this day, voiced in our burial prayers and hymns and embalmed in that good Christian word "cemetery," or sleeping place.

But sweet and true and scriptural as this concept is, we must be careful to confine it to that aspect of death which it denotes in New Testament usage. Our Lord and the Apostles never use the expression except when speaking of the faithful departed **from our earthly point of view.** It describes them from this human side, as it were, where we stand who have known them aforetime, and refers to their life as we have known it. It is never used to describe their heavenly or spiritual state. Primarily it is the body that we think of as sleeping, and the soul or spirit because it has been so identified with the body in all its past activities and manifestations that it is hard for us to dissociate them. First, as regards the appearance and natural seeming of death, but, secondly, as regards the pain and toil and weariness which the spirit bore in its earthly tabernacle, we speak of them as "fallen asleep." The burden has been laid down. Care and distress have passed away in sweet oblivion. "They rest from their labors," the labors of this earthly life which we know.

It is noteworthy, however, that the Apostles never use this expression in forecasting their own death, but seem purposely to avoid it. The reason is obvious. In their thinking they did not identify themselves, their life, with the body which should die. It is unnatural for any man who has arrived at a consciousness of his own spiritual nature to identify himself with his fleshly part, though they may do so who are conscious only of an animal soul. St. Paul speaks of his "departure" to be with Christ, in contrast with abiding in the flesh; of the dissolution of the "earthly house of our tabernacle"; of being "unclothed" of the flesh; of being "absent from the body"; but he never pictures himself as sleeping away the precious hours when he shall be "at home with the Lord." St. Peter also speaks of "the putting off of my tabernacle"; and in the same connection he makes use of one of the most striking words for death found in the Scriptures. It is **exodos**, from which we have our word "exodus," a "way out" or a "going forth." St. Peter learned it on the Mount of the Transfiguration, where Moses and Elijah, who had already gone forth from this life, were speaking with our Lord of "His **exodos** which He was about to accomplish at Jerusalem." He liked the word because it had been used by these visitors from the other side, and it reminded him both of the deliverance from the house of bondage in Egypt (Hebrews 11:22, Greek), and of Christ's departure and how He had told him that he should follow Him afterwards. Our translation, "decease," gives little idea of the full meaning of the word or of the associations connected with it.

It is plain that the Apostles did not conceive of death as a suspension of consciousness or activity. On the other hand, every hint we have concerning the state of those who have departed hence in the Lord indicates that they are thoroughly alive. God "is not the God of the dead, but of the living; for all live unto Him." Death then is a relative term; one thing as seen with the eye of flesh, and quite another thing as seen with a better eyesight. The meaning we primarily attach to it is due to our association of personality and life with the body of flesh, owing largely to the limitations of our senses.

The Spiritual Body.

Many persons think (or try to think, they cannot succeed very well) of the state of the righteous between death and the general resurrection as being that of absolutely disembodied spirits or ghosts without any semblance of a body at all. We find nothing in the Scripture to indicate this. On the contrary both revelation and reason testify against it. St. Paul had a horror of the idea. "For indeed," he says, "we that are in this tabernacle do groan, being burdened." It becomes a heavy burden after a while, but still we cannot do without it until we get a better; we do not want "to be found naked." "We groan, not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life." (II Cor. V:4.) In other words, "we do not seek to put off, but to put on a garment." St. Paul sometimes seems to defer the putting on of the spiritual body until the day of Christ's coming, or of the general resurrection, but that is because he expected confidently, when he thus wrote, to be among those who "are alive and remain" when He came. "The dead shall be raised incorruptible, and we (who have not died) shall be changed." The dead shall come, not from their graves but from Paradise, clothed in their spiritual bodies; for "there is (not shall be after the resurrection), "a spiritual body."

St. Paul would disabuse our minds of the idea that all bodies must needs be physical or of the flesh. The soul or life finds here a body suited to its environment and its uses. Beasts, birds and fishes have bodies suited to the elements in which they live, not all are the same flesh. When the element or environment changes, the life surviving, is it not reasonable to suppose that the body will change also? Why that happens to the life-germ of a grain of

wheat. At one time it is in a "bare grain"; and presently it is in a waving, living stalk; the one being adapted to life in the grain-bin, the other to life in the fruitful field. But it is still 'its own body," the principle of identity being, not the particles of matter which are accidentally gathered to it and which change and decay, but the **life** which clothes itself with different bodies at different stages of its growth. But note that the life is always in a body of one sort or another. It doesn't seem capable of floating around loose and preserving its identity. So far we can follow a course of life. But here is life in the highest form known to us; the life of a spiritual man, in whom life from above, spiritual, immortal life, has been implanted in connection with the natural human life, assimilating, as it were, and revitalizing it. For the present stage of its existence that life altogether finds the human, psychical body which the natural life-principle gathers around it out of its physical environment sufficient for it. But the time comes for a change which we call death. The spirit goes forth from the physical body, and carries with it all its attainments and capacities, everything except what is left to be buried. It enters a new environment, distinguished from this chiefly by the absence of the gross, the material and the sinful, and the presence, immediate and perceived, of the risen Christ, but not necessarily distant or strange. It finds itself perfectly at home there, our Lord assures us of that, and perfectly adapted to its conditions. It is a place prepared for it. Will it "be found naked, unclothed"? Will it not carry with it from the vital and formative principle of the old body, or gather to itself from its new environment, or be "clothed upon" with, as a gift of God, a body suited to its uses and adapted to its habitation now? "There is a spiritual body," answers the Apostle. "And to every seed a body of its own."

"Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet."

On All Saints' Day we will think on these things. Let us think calmly, lovingly, contentedly, even thankfully, of those who sleep to earth's cares but live more abundantly for all of that; and give a thought also to our own change when it shall come.

A real necessity is a great opportunity. Nothing is really lost by a life of sacrifice; everything is lost by failure to obey God's call. The opportunities of generously serving Jesus Christ, are few; perhaps not more than one in a lifetime. They come they do not return. What we do upon a great occasion will probably depend upon what we already are; what we are will be the result of previous years of self-discipline under the grace of Christ, or of the absence of it.—Henry Parry Liddon.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

PROGRESS OF THE NATION-WIDE PREACHING MISSION.

Mr. Editor: The action of the Synod of the Mid-West at its recent meeting in commending the Nation-wide Preaching Mission to each one of the several dioceses there represented and setting forth the urgent reasons for participation, is an index to the progress of the Mission as it has moved across the continent. As secretary of the Commission I have to date, fifty-two dioceses that have advised me of their readiness to participate in the Mission and whose local diocesan committees have been duly organized. I am also in receipt of advices from at least ten more dioceses apprising me of the fact that they are contemplating plans for the Mission in either Epiphany or Lent. Difficulties that at first seemed insuperable have been surmounted and in many of the dioceses the whole work is to be done by the local diocesan clergy, splendid plans have been effected for a widespread interchange, and in some cases the Mission has been divided into two parts, the first half being devoted to cities and the larger towns, the second to the villages and more remote places. By this plan the city clergy are able to lend themselves to the country. In many of the larger centers a number of outside missioners are to preach and we are advised by the Diocesan Committees of a hearty response to their appeal for extra diocesan aid. The method of prosecuting the mission varies somewhat over the country, but there is a striking unity about all the programs and the great note of the gospel's call characterizes them all. The Commission has in press a manual which has been carefully prepared by Bishops, clergy and laymen who have written chapters dealing with various aspects of the Mission's enterprise. This manual has been unfortunately delayed but will be in the hands of the clergy by mid-November. The Commission has also placed with the Young Churchman Company material for tracts, announcement cards and posters and such other literature as may be needed in the parishes. The response of the Bishops and clergy has been inspiring, and the wisdom of our Church, in pressing at this critical time, this emergency appeal for a fresh accent upon the preaching of the eternal word of the gospel is amply demonstrated. In many cases where at first doubt was expressed, not as to the wisdom, but as to the expediency of undertaking so large a work as a nation-wide campaign, a later consideration of the subject has resulted in an enthusiastic acceptance of the plan and a splendid development of diocesan programs. In a large majority of the diocesan reports in hand we find that the approaching Advent season is to be recognized as the period for the Preaching Mission. Probably thirty-five of the dioceses to date will hold their missions in Advent. A large number of the others will hold missions in Epiphany or Lent. Many of the Bishops are accepting appointments as special missioners. The need of adequate preparation cannot be over stated. Not only committees well organized and active, but devotional meetings held in churches and private homes are imperatively needed in the interests of a deepened and quickened spiritual life which is the supremely important thing needed if the mission is to leave a deep and permanent impression upon the life of our Church. The Commission feels that the value of the mission will be lessened, if not lost, if it resolves itself into an unprepared and uninspired attempt to stir the surface waters of our parochial life for a brief space of ten days or two weeks. My correspondence with Bishops and clergy would indicate that no such ephemeral or sporadic plan is contemplated. I shall be glad to be advised of any diocesan committees, record of which I have not in hand.

JAMES E. FREEMAN,
Secretary.

Minneapolis, Minn.

TOO ORNATE SERVICES.

Mr. Editor: The question is often asked, what is the matter with our congregation, and why do not the men come to church as they should? Does it ever occur to you that the fault lies, to a great extent, in the **kind** of services we have? I was sitting in a great cathedral on Good Friday. The service was beautiful in its simplicity. The dean was a great preacher, but even if he had not uttered a word the simple, plain service would have appealed to the vast congregation. But with his splendid utterances and pleas to his people for three hours he held them, while there was scarcely a dry eye in that vast edifice. On Easter Day another great congregation filled the place. Another great sermon. But what was wrong? Not too fine singing, but the parts of the service the people consider their own, the Lord's Prayer, the creeds, responses, &c., were sung by the choir. An assistant minister singing that part of the service. What was the result? The congregation, so far as I could see, stood in an apathetic manner, really glad, I think, when it was over. It is an utter impossibility for persons who do not sing to enter into the chanting of that part of the service reverently, and men, I know, especially dislike it. I have interested myself in inquiring and have found that this kind of servce affects many as it does me. I have found, too, that the largest and most reverent congregations are in churches where the plain service is rendered. I love a fine choir that sing the chants and hymns to beautiful music, but the creed, the Lord's Prayer and the psalter, let them be **said** by the people, and all of the people. Not one in fifty can chant, and chanting it makes the service almost unintelligible to strangers.

ANN GRAHAM.

Pittsburgh, Pa.

NOT A SECTIONAL BUT A NATIONAL QUESTION.

Mr. Editor: It is perfectly permissible, as well as lawful, within the bounds of Province No. 2, for a congregation of colored persons to be constituted on racial lines. It is also permissible and lawful for colored persons to become members of congregations made up of white people. We certainly would not change this liberty. We would vigorously protest against any law declaring that colored people shall be organized along racial lines. We would as vigorously protest against a law which compelled the admission of colored persons into white congregations.

What we now ask is that the several congregations organized on racial lines, within the province, be permitted, either to associate themselves with the diocesan convention of the particular diocese where situate, or to associate themselves with similar

congregations within the province, and be given a "status" of their own, with a convocation and missionary Bishop. In every division of the Church there will be colored members, but in the racial division the great body of colored people will surely be found. The point of unity is in the one Episcopate. Still, again, this unity would be in evidence in the Provincial Synod.

By such an arrangement, which would not be mandatory but simply permissive, the great body of colored churchmen would be associated together in the work of missions, and also in building up institutions for colored orphans, the aged and infirm, and other charitable concerns. Otherwise they would justly claim the benefits of such institutions now practically confined to white people. Right here is a great and vexing problem that is sure to arise without the relief of the permissive legislation which is sought.

We are asking simply for the legislation. The initiative, in every case, must be taken by the diocesan Bishops. The question of a more elastic Episcopal supervision for the colored race is not a sectional but a national question, and it is intimately connected with the subject of Church unity.

If, in 1878, when an entire negro denomination, Bishop, ministers and laity, asked to be received into the Episcopal Church in Virginia, the legislation which we are now asking the General Convention to adopt had been a part of our canon law, the Church would not have lost such a splendid opportunity. At the next meeting of the House of Bishops the Bishop of Virginia would have laid the whole matter before that body. And the probable action would have been somewhat like this. North Carolina and Virginia would have been constituted a special missionary district with reference to the colored race, the very best colored priest that could be secured consecrated a missionary Bishop and set to work, with the co-operation and guidance of the Bishops of North Carolina and Virginia. That organization alone would have given the new Bishop twenty odd ministers and more than two thousand communicant members.

I know enough of racial life to assert that it is entirely within the range of possibility, some day, for the Bishop of New York to be surprised with a request from some negro body in the State of New York, seeking admission into the Church, not as paupers, but as self-supporting people. Such a happening would almost daze the good Bishop, when immediately the vexing character of the new problem would suddenly dawn upon him in all its fulness.

Under the legislation which is proposed the solution would be quite easy, and a great triumph for the Church and the cause of Christian unity. The clerical and lay deputies in the General Convention from the North, are not wise in treating this queston as one simply pertaining to the South. Southern negroes are constantly flocking to the North, and when they go they carry themselves. They have the same desire in the North that they have in the South. They want their own convention and their own Bishop.

Sooner or later there will be trouble in the white camp if the black saints of the household are "snubbed."

GEORGE F. BRAGG, JR.

Baltimore, Md.

I wish that we could make our people understand that if they would fix their eyes on that last man out there on the farthest point on the universe, then all others would be within the range of their vision.—Selected.

CHURCH INTELLIGENCE

Calendar For October.

1. Friday.
3. Eighteenth Sunday after Trinity.
10. Nineteenth Sunday after Trinity.
17. Twentieth Sunday after Trinity.
18. Monday. St. Luke.
24. Twenty-first Sunday after Trinity.
28. Thursday. SS. Simon and Judge.
31. Twenty-second Sunday after Trinity.

Collect for Twenty-Second Sunday After Trinity.

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

Collect for All Saints' Day.

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Jesus Christ our Lord; Grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. Amen.

MEETING OF THE SYNOD OF THE MID-WEST.

The second annual meeting of Synod of the Province of the Mid-West was held in the Cathedral of St. Peter and St. Paul, Chicago, on October 14th-17th. There was an excellent attendance. Out of a possible official delegation of one hundred and eight, one hundred were enrolled as present. The Bishop of Ohio presided.

The three days of the Synod were devoted to the following subjects severally: Missions, Religious Education and Social Service.

The report of the Commission for a Missionary Survey of the Province evincing great need of money and men to take advantage of evident opportunities, it was resolved to ask the General Board of Missions for $25,000.00 extra for the missionary work of the province. In taking this step the Province pledged itself to raise more money to give to the General Board, and the advocates of the measure sought in every way to make it plain that this fund was to be earnestly worked for by the Province itself, and to be passed through the hands of the General Board solely to avoid the creation of a new set of machinery for the administration of Provincial Missions.

On Wednesday, the second day of the Synod, Dr. Bradnor, of the General Board of Religious Education of New York, made a short address. Dr. Freeman, of Minneapolis, then took the floor at the invitation of the house, and presented the Nation-wide Preaching cause, for which he is the able sponsor. Dr. Freeman pleaded the critical temper of the times, especially in view of the world war tragedy, as a compelling reason for the movement now, and urged that the stress be laid by the preaching body of the Church, on the fact that there is "none other Name given under Heaven by which we must be saved." His address was pitched in his usual earnest and broad-minded key, and produced a profound impression upon all who heard him.

On Thursday, the topic being Social Service, a notable address was made by the Rev. J. A. Ten Broeck, of the diocese of Marquette, who told of his part in bringing to an end the late strike among the laborers of the copper region.

Additional events were: A banquet at the auditorium, given by the Chicago Church Club, at which some five hundred delegates and guests were entertained, Bishop Anderson acting as toastmaster, and a presentation of "The Great Trail," a very striking and effective missionary play, by some of the young people of Chicago at Trinity church parish house on Tuesday evening.

The children of St. Paul's church also gave a very entertaining missionary pageant on the last day of the meetings.

The Synod closed with a Brotherhood of St. Andrew mass meeting at the cathedral, at which Mr. Hubert Carleton, second vice-president of the national organization, was one of the speakers.

BISHOP ROWE'S TOUR IN ALASKA.

Bishop Rowe arrived in Seattle October 21st from his long visitation to the Alaska Mission. He left Seattle at the end of January, entered Alaska at Valdez, journeying overland toward the Yukon, visiting the Tanana Valley missions on his way. Then he turned up the river trail to Fort Yukon, and from there he went down the river to Anvik and St. Michael, from which place he took steamer to Nome, where he got the revenue cutter that carried him to Point Hope. Returning to Nome in September, he spent a month there, supplying services at the church which has been without a pastor for more than a year. From Nome he sailed for Seattle. During the nine months of his absence, he has traveled more than 8,000 miles by steamer, river boat and on foot with his dog-team.

THANKSGIVING DAY.

The President has issued his proclamation, in which he reviews the mercies of God shown to us as a nation in giving plenty and peace and enabling us to fulfil our duties among the nations of the world, and has appointed Thursday, the 25th of November, as the day for Thanksgiving and Prayer.

DEATH OF BISHOP BILLER.

On Friday evening, October 22d, at St. Mary's School, on the Rosebud Indian Reservation, George Biller, Jr., third missionary Bishop of South Dakota, passed from this life. There had been no indication of illness on the part of the Bishop, except that he had come in to the school from one of his trips around the reservation visiting the many Indian chapels in an exhausted condition. Not until an hour before his death was there any sign of trouble. He suddenly became unconscious and died of heart failure, almost without regaining consciousness. The priest in charge of the Rosebud Missions, the Rev. A. B. Clark, was with him at the time, as was Mrs. Clark, and the principal of St. Mary's School, Miss Bridge.

The body has been brought to Sioux Falls, and the funeral services will be held in the Cathedral on Wednesday morning at 10 o'clock.

George Biller was consecrated Bishop of South Dakota on September 18, 1912, scarcely more than three years ago. In this short space of time he had gained not only a thorough knowledge of conditions in this most difficult and trying field, but he had become complete master of the situation, and had won the confidence and love of his clergy and lay folk. Besides his ability as an efficient administrator, he had a strong personal interest in all who worked with him. His thoughtfulness and kindness to his clergy especially was remarkable for a man with so many problems and questions to think of. Not only was he the Bishop among his clergy, but he was their friend and companion as well. Nothing pleased the Bishop and his good wife more than to have the clergy frequent visitors at the episcopal residence, and few experiences were pleasanter for the visitors. These two seemed to be constantly thinking of what they could do with the opportunities given them to make others happier.

As for his work, it is needless to say that it was tremendous. One has only to read his Journal, published in the October number of the South Dakota Churchman, to see the amount of work that the man accomplished. Constantly on the road, either traveling in a coach, freight train, buggy, or automobile, often in the worst sort of weather possible, he never complained of conditions, but bore the trials of the journeys without a murmur. Especially has the traveling been difficult the past summer over the Indian Reservations even on roads that were actually lakes of mud and water. But hardship never kept him from his duty, and it was this work for his Lord and Master to which he literally gave his life. At the greatest personal sacrifice of every sort he attempted to do the work that should have been done by two men, and he died doing his duty while actually on a visitation. It seems as if the Church learns her lessons as does every sort of an organization only after some tragedy. Her lesson here is that she cannot expect one man to do the work of two. If she does, either the work or the man must suffer, and the Church in the end be the loser.

Bishop Biller leaves a widow who was closely with him in every part of the work of the District. She did not merely take an interest in his work, but acutally entered into it and took her share of it. To her will go out in her bereavement the most heartfelt sympathy and prayers of all the Church in South Dakota.

DEAF MUTE MISSION WORK.

The Rev. Oliver J. Whildin, missionary to the deaf, has issued a neat little printed calendar, in pamphlet form, of services and meetings for the deaf mutes of Baltimore covering the period of October, 1915, to July, 1916. The services are held in the chapel of Grace and St. Peter's church, Baltimore, Maryland, on Sundays, holy days and week days, and are full, complete and varied, following in detail the devotional requirements of the book of Common Prayer. A well organized Bible class gives instruction each Sunday to many scholars. The meetings, which are held in the parish house of the church, under the auspices of the Guild of the Mission, provide literary and social diversions of a high order. Several clergymen and teachers in schools for the deaf of Maryland and neighboring States have been engaged as special preachers and lecturers. Thus, on Sunday, October 24th, the Rev. Charles O. Dantzer, rector of All Souls' Church for the Deaf, Philadelphia, preached on "The Whole Armour of God," and at a meeting subsequently held delivered an interesting and instructive lecture on "The Need of Deaf Mute Mission Work on the Pacific Coast." Rev. Mr. Dantzer made an extended tour of the Pacific Coast States last summer and had an excellent opportunity to observe and study the conditions prevailing there. His observations have been embodied in a report to the Bishop of Pennsylvania, who has promised to call them to the attention of the General Board of Missions.

THE GEORGE C. THOMAS MEMORIAL CHAPEL.

Marked progress is being made by Holy Apostles church, Philadelphia, in raising the fund for building the Memorial chapel to George C. Thomas. There is in hands, or pledged, about $80,000 of the $115,000.00 needed. It is hoped that the balance will be raised by next spring. Mr. Henry Vaughan, of Boston, has been chosen as architect and has associated with him Mr. Walter Thomas, of Philadelphia, a nephew of Mr. Thomas.

In the site chosen for the chapel there is an opportunity unequalled in the diocese for church extension and upbuilding. The Church's ministrations are so needed there, and the calls for service so urgent, that the work takes on that missionary character which always was a challenge to George C. Thomas, and which makes this memorial so fitting to him.

The subscription lists are open to all the many friends and admirers of this great churchman. The testimonial of appreciation of this loyal son of the Church should be as widespread as was his service for her. Mr. George Wharton Pepper, of Philadelphia, is treasurer of the fund.

THE ANGLICAN AND EASTERN ORTHODOX CHURCHES' UNION.

This organization held its eighth annual meeting on October 12th. Preceding the meeting, the divine liturgy was said in English in the Russian Cathedral at the suggestion of his grace, Archbishop Evdokim himself. The meeting was held in the consistory rooms and was largely attended. A new rule, establishing provincial chapters was unanimously adopted. It was also decided to have, in the early winter, public meetings with services in connection therewith, at different points in the country. It was also resolved to send to the president of the United States a petition asking him to urge upon the German Government, the ally of the Turks, to bring pressure to bear on the Ottoman Government to cease the present persecution of the Armenians in Turkey. The secretary reported that, touched by the sufferings, he had organized in March last a fund for the relief of the forgotten poor of Serbia. In consequence of which, $3,412.97 had been raised, of which $1,200 has been sent to Serbia, and $500 to Montenegro. The Russian Cathedral's choir sang several patriotic and folk songs, at the conclusion of which Dean Turkevich presented an address of welcome from the Archbishop.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES.

The president of the Brotherhood announces that beginning November 1st the national headquarters of the Brotherhood will be at the Church House, Twelfth and Walnut Streets, Philadelphia, Pa. The address of Dr. Hubert Carleton, general secretary, and Mr. George H. Randall, associate secretary, will be as given above. Also St. Andrew's Cross.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Meeting of the Rappahannock Convocation.

The convocation of the Rappahannock Valley held its fall meeting at Tappahannock, Essex county, October 20th to 22d, in St. John's church, Rev. W. N. Meade, rector. Business sessions were held each afternoon, and services morning and evening. The Rev. W. S. L. Romilly, of Washington parish, Westmoreland county, preached on Wednesday morning, the Rev. J. J. Lanier, of Fredericksburg, in the evening. On Thursday morning, the 21st, after a Quiet Hour, conducted by the Rev. Mr. Lanier, the Rev. R. S. Litsinger, of Warsaw, preached the convocation sermon, and at the Missionary Service in the evening, the Rev. G. M. Brydon, secretary of the Diocesan Missionary Society, and the Rev. G. V. Bell, of Stafford, made addresses on Diocesan and General Missions respectively. On Friday morning the sermon was by the Rev. W. H. Mayers, of King George

At the business meetings the Rev. H. H. Barber, of Fredericksburg, was re-elected dean, the Rev. W. N. Meade, secretary, and the Rev. S. S. Ware, of Port Royal, treasurer. The Rev. H. H. Barber was re-elected as Convocational representative on the Executive Committee of the Diocesan Missionary Society.

The meeting was one of utmost harmony, hearty good fellowship and spiritual refreshment; and with the full attendance of members of convocation and the charming hospitality of the Church people of Tappahannock, was one of the most helpful meetings of Convocation of recent years.

The Piedmont Convocation.

The autumnal session of this convocation was held in Christ church, Brandy Station, on October 19th-21st, inclusive. At morning prayer on Tuesday the Rev. Joseph Baker, of Hamilton, preached. In the afternoon reports were received from various parishes and encouragements noted. The care of vacant places was considered and the Rev. Messrs. Burks, Morton and Pendleton were appointed as a committee on conferring with the vestries in the way of offering help in temporary services. The Nation-Wide Mission was also discussed, and a proposal that the convocation cooperate in the plan. For this a committee, consisting of the Rev. Messrs. Burkhardt, Burks and Grinnan was appointed to arrange for missions and missions in the bounds of the convocation, and receive the names of those who will volunteer to help. At the evening service the sermon was preached by the Rev. Dr. B. Green, of the Seminary, on "A Lamb as it Had Been Slain," Rev. 5:6.

Wednesday the Rev. Dr. Frank Page gave the address of "The Quiet Hour" for the clergy, using the Lord's Prayer as the basis of his instruction. At the communion service, which followed, the Rev. W. G. Pendleton was the preacher. The essay topic in the afternoon was "Christian Literature." The Rev. W. J. Morton spoke on this—the Bible, Church newspaper, devotional reading and tracts, giving examples of the latter he had found useful. The Rev. K. J. Hammond described the pastoral tracts provided by the Publishing Society of Philadelphia, which are sold in quantities at a moderate price and given away in small lots to missionaries. The Society's work is supported by voluntary contributions. The ad-

dress is the Church House, Philadelphia, Pa. (Mr. Adams). These tracts are upon the Church Year, the Church, Holy Baptism, Confirmation, The Holy Communion, the Bible, Prayer Book, and Personal Religion. A catalogue may be had on application. The purposed plan to provide such helps through the Southern Churchman office was also described. In the evening a Missionary service was held, at which the Rev. Robb White described the Church's work in the Philippines.

Thursday was devoted to a Sunday-school Institute. In the morning the Rev. Joseph Baker described "The Teacher Teaching the Lesson," and the Rev. Mr. White "The Teacher's Ministry to the Child's Soul." In the afternoon session the Rev. Mr. Hammond spoke on "The Teacher's Preparation and Punctuality," and conducted the "question box." At this session the Rev. Messrs. R. S. Carter, or Orange, and Jennings, chaplain of Woodbury Forest School, both from the Albemarle Convocation, helped with addresses and answers to questions.

Besides those clergymen mentioned the Rev. Messrs. Burkhardt, Coles (the dean), Gibson, Grinnan, Marshall and Ridout were present. The arrangements for the entertainment of the convocation were most complete and thoughtful in a parish revealing many signs of life and vigor under its faithful rector's care, and the hospitality was most generous. Visitors from St. Luke's, Remington and St. Marks and St. Stephens, Culpeper, shared in the privileges of the convocation.

Albemarle Convocation.

The fall meeting was held October 5th, 6th, and 7th at Christ church, Charlottesville, and for many reasons was a most interesting and useful one. At the opening service on Tuesday night after a celebration of the Holy Communion, the convocation sermon was preached by the Rev. B. D. Tucker, Jr.

Covering, as they did, the whole of the mission field in Greene and Albemarle, the personal report on Wednesday were most interesting. The first man told of 28 confirmations and 20 baptisms and said of the work in general, "Things are going satisfactorily." This last expression will apply to all the reports, save one. Several told of the good results of introducing the Duplex Envelopes; one reported 40 per cent. increase in contributions. Another, who shared in a union mission, spoke of the good results from putting fifty prayer-books at each point. People seemed to take hold wonderfully. One of the very best reports was that from the University. Here Mr. Tucker is doing a splendid work, and his influence for good is increasing every day. "Had to go slow at first," he said, "but now am making much more headway."

Very good reports came from the Industrial School. One of their mission chapels (Haneytown) had blown down and they badly need money to replace it.

The essay by the Rev. D. C. Mayers, on "The Deaconess in the Church," was exceedingly interesting. Not only the essay, which traced the office of deaconess right from its beginning in the New Testament, but the discussion which followed, was one of the most useful we have ever had. One point all were agreed on, was that it would be well if there was only one way of "setting apart," and not many as at present. Then there would be no misunderstanding as to what authority a deaconess had.

The preachers at the services were Bishop Brown, Wednesday night; the Rev. F. L. Robinson, Wednesday morning; the Rev. B. T. Turner, Thursday morning. At the mission service Thursday night Archdeacon Neve and the Rev. D. C. Mayers were the speakers.

The Quiet Hour on Thursday, conducted by the Rev. Dr. Bell, of the Seminary, no one who was present will ever forget. His subject was Personal Influence, and we all felt that it had been very good for us that we had heard that address.

The following engagements were made for the Preaching Mission in our district:

Orange, second to third Sundays in November; University (St. Paul's), third to fourth Sundays in November; Cismont, November 1st to 7th; Greenwood, October 24th and on; Mission Home, October 16th and on; Industrial Farm to suit the diocesan missionary; Stanardsville, third to fourth Sundays in November; Charlottesville (date not fixed).

H. H. WILLIAMS,
Secretary-Treasurer.

At Farnham, in Richmond county, where the walls of Old Farnham church still stand, the rector of the parish, the Rev. R. S. Litsinger, of Warsaw, a mission with Sunday-school and regular services, is being established. In view of the fact that there are no religious services of any kind within three miles of Farnham, which is a village of several hundred inhabitants, it has been decided not to wait until money can be secured to complete the restoration of Old Farnham church, but to start services at once. A little abandoned Seventh-Day Adventist chapel on the edge of the village has been purchased, and Mr. Litsinger will remove it to the churchyard of Old Farnham, which is the "village green" of the village, and will use it as chapel and parish house and community center, until money can be secured wherewith to restore the church. Old Farnham church was built in 1737 and burned in 1888, but the walls still stand firm, the most striking object in the village, still showing the marks of British bullets, and the repaired doorway which was widened to admit the ingress of wagons when the building was used as a distillery in its days of desecration in the early part of last century.

Corner Stone Laid: The corner stone for the new building of Christ church, at Luray, was laid Wednesday, October 6th. The service, which was simple but impressive, was held by the Rev. Churchill J. Gibson, rector of the parish, assisted by the Rev. J. R. Ellis, of Yancey, a former rector of this parish, and the Rev. D. L. Gwathmey, of Waynesboro and Basic. It was deeply regretted that the Bishop, on account of his recent illness, could not attend this service. A large congregation of communicants and friends of the church were present. As the stone, which bears the inscription, "Christ Church, 1872-1915," was being prepared, a list of the contents was read by Mr. W. Otis Tyler, warden of the church. The Rev. Mr. Ellis made a brief address, giving the early history of the congregation and of its desire to be a center for missionary work in the mountains. After the singing of appropriate hymns by a union choir, the service was closed with the benediction.

Meeting of the Sunday-School Institute: A largely attended and most interesting meeting of the Sunday-School Institute of the Richmond Convocation was held in the parish house of Grace church on Monday night, October 25th. Mr. Robert E. Anderson outlined the programme of the meetings to be held in the interest of Religious Education in connection with the Provincial Synod. Mrs. E. E. Osgood, superintendent of Teacher Training Department, described the plans for a Teacher Training School, which it is purposed to conduct in Richmond during the coming winter.

A plan was proposed and adopted for the reorganization of the Sunday-School Institute as a Board of Religious Education of the Richmond Convocation. This Board is to be composed of representatives from each Sunday-school in the convocation, together with members of the Diocesan, Provincial or General Boards of Religious Education residing within the bounds of the convocation, the Executive Committee of the convocationn, presidents of Senior and Junior Assemblies of the Woman's and Junior Auxiliaries, secretary of the Laymen's Missionary Movement and president of the Daughters of the King. A report was made also of the condition of the Sunday-schools in the diocese as disclosed by replies to a questionnaire recently sent out by the Diocesan Sunday-School Commission.

The principal speaker of the evening was the Rt. Rev. W. C. Brown, D. D., who made a most practical and inspiring address on the serious business of conducting and maintaining our Sunday-schools at their highest efficiency. The meeting was afterward dismissed with a benediction by Bishop Brown.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Norfolk Convocation.

In St. Paul's church, Suffolk, Rev. J. F. Coleman, rector, the fall session of the Norfolk Convocation was begun on Monday evening, October 18th—St. Luke's Day—with Evening Prayer, and a sermon by the Rev. H. H. Covington, on the subject of the Wedding Garment.

The Quiet Hour was conducted on Tuesday morning by the Rev. W. H. Osborne, who dwelt upon the value of the Still Hour. These meditations and prayers were followed by Morning Prayer, with a sermon by Bishop Tucker, whose text was the opening verses of the fifth chapter of St. Matthew's gospel, from which were developed two incentives to draw men to Christ—because they need Him, and because He needs them. The Holy Communion was celebrated by the Bishop, assisted by the rector, and by the dean of the convocation, the Rev. W. A. Brown. In the afternoon the convocation was organized for business by the election of the Rev. H. G. Lane to be secretary in place of the Rev. Mr. Gibson, removed to Bryn Mawr.

The Rev. Mr. Carter read an instructive paper on the Evangelization of England, which had been prepared for a former convocation, and the Rev. Mr. Lee made an important statement concerning church members, strayed, lost, or stolen, and the efforts he had made in his neighborhood to seek them out and recover them, which called out some discussion. After a report by the Rev. Dr. Thomson on the condition of the treasury of the Domestic Missionary Society, and the monthly payment of stipends, an interesting and impressive paper was read by Bishop Tucker—styled Abundant Light—which presented a plea for the humanities as against excessive insistence on specialization. Vocational studies and efficiency in education. The sermon at Evening Prayer was given by the Rev. A. G. Head, curate of Christ church, Norfolk.

Wednesday morning a business meeting of convocation was held, in which the Rev. Mr. Carter spoke concerning payment by the convocation of the expenses of the delegates from different

Sunday-schools at the Summer Normal; the treasurer, the Rev. M. B. Marshall, reported on the finances of the convocation and made an appointment for applications for apropriations.

At Morning Prayer the sermon was preached by the Rev. J. E. Warner, of Parisboro, Nova Scotia. Afterward Dr. R. C. Jett spoke earnestly to the clergy about the Diocesan School soon to be opened near Lynchburg and of the varied experiences he had encountered in trying to interest men and women in it; some sympathetic and encouraging, some discouraging and rude. An excellent luncheon was served by the ladies of St Paul's Church, in the Parish Building to the clergy of the Convocation, and the Vestry of the Parish, after which the visiting clergy were taken for a ride in automobiles to see something of Suffolk. Returning the Convocation again assembled to hear a report from the treasurer, and the announcement of appropriations.

There was a missionary service in the evening; and on Thursday a Sunday School Institute was held.

Consecration of Christ Church, Pearisburg.

Sunday, July 24th, was a notable day at Pearisburg, Giles County, on account of the consecration of Christ church. The consecration service was conducted by the Right Rev. Beverly D. Tucker, D. D., Bishop Coadjutor of the diocese, assisted by the Rev. E. A. Rich, archdeacon of Southwest Virginia; the Rev. T. Carter Page, of Bedford, and Dr. J. L. McSparran, lay reader, of Graham, Virginia.

The consecration sermon was preached by Bishop Tucker. It was masterly and convincing, and made a profound impression upon those who heard it. In the course of the sermon he emphasized and commended the perseverence, self-sacrifice and noble purposes of the Pearisburg congregation, and warmly congratulated them on the happy consummation of their aims as represented by the beautiful and completed building, which stands as a memorial to their zeal and devotion.

The instruments of donation and endowment were read by Mr. W. B. Snidow. After the morning service the ladies of the congregation served a delicious and attractive luncheon under the spreading, hospitable shade of a neighboring orchard.

In the afternoon a confirmation service was held, and Bishop Tucker confirmed three persons. This service was very beautiful and impressive, and was a most fitting sequel to the ceremonies of the morning. Small wonder that some members of the congregation were heard to say that this was one of the happiest days of their lives.

The history of the Pearisburg church is both unique and inspiring. The movement to erect the edifice was begun under the most discouraging circumstances, and its successful issue has been in spite of almost insuperable obstacles. The congregation was organized by the late Rev. John J. Lloyd, D. D., on his first visit to Pearisburg in March, 1908. To begin with, there was only a handful, probably some six or eight persons, in sympathy with the movement. With this little band Dr. Lloyd set about making plans and raising funds for the erection of a church building. The little congregation was fired with his zeal, and in June, 1902, the first service was held in the new building. In the meantime the indominable leader had been gathered to his fathers. The little church is one of many memorials to the labors of this great and good man. Since the church was opened in 1912 the congregation has been under the wise leadership of the present archdeacon.

The building cost about $3,500, every dollar of which has been paid. This is a proud showing for a small congregation, who received but a small portion of it from other sources, and it is an inspiring example of what can be done with a small beginning, little means, great faith and untiring zeal.

The archdeacon is preparing to open a new work at Putnam, Russell County, where the Hornaker Lumber Company has established the largest lumber camp in Southwest Virginia. And he says he is in need of a clergyman to complete the male working force, for were it not for the admirable work on the part of our devoted lay readers, Mr. Edward W. Hughes and Dr. J. L. McSparran, this new work could not be considered.

Indian Mission: Bishop Randolph confirmed a class of eleven at Christ church, Indian Mission, Lexington parish, Amherst County, Sunday morning. The rector, the Rev. George E. Zachary, baptized a class of three, making a total of eighteen Indians baptized this year at the mission. Sunday night the Bishop confirmed two candidates at Ascension church, Amherst, and preached a very powerful sermon. At both services there were large and attentive congregations.

Correction: In the issue of October 16, 1915, of the Southern Churchman, the statement, "the first Sunday-school of our Church" at Nora should read, "the first Sunday-school ever held met under the direction of Mrs. Binns," etc.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop

Charleston Convocation.

The annual meeting of the Charleston Convocation was held at Rockville, S. C., October 26th-28th.

The program was as follows: Convocational sermon, Rev. Percy J. Robertson; "The Preaching Mission," Bishop Guerry; "The Every Member Canvass," Rev. Louis G. Wood; "Revision of the Prayer Book," Rev. F. W Ambler; closing sermon, Rev. John London.

Rev. John Kershaw, D. D., is dean of the convocation, and the Rev. F. W. Ambler secretary and treasurer.

Bishop Guerry was one of the principal speakers at the Synod of the Province of Sewanee, held at Sewanee, Tenn., October 20th-22nd. The Bishop's subject was, "Social Service and Missions."

The Rev. W. S. Poynor, rector of St. Timothy's church and city missionary of Columbia, S. C., has been called to the rectorship of St. Andrew's church, Birmingham, Ala., to succeed the Rev. Willis G. Clark, who recently accepted a call to Trinity church, Asheville, N. C.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

St. Luke's Church, Baltimore, Celebrates Patronal Festival: The members of St. Luke's church, Baltimore, the Rev. E. Dering Evans, rector, celebrated the patronal festival of the parish with a series of special services, beginning on Sunday afternoon, October 17th, the eve of St. Luke's Day, when the new tower of the church was dedicated. At the request of Bisnop Murray, the rector officiated at the service, assisted by the parochial clergy. This event completed the original plans of the church, which was begun in 1851, when the cornerstone was laid by the Rt. Rev. Dr. Whittingham, fourth Bishop of Maryland. During the incumbency of the Rev. Dr. Charles Woodruff Rankin, the church was twice enlarged, and, although Dr. Rankin desired to complete the west end, for many years the unfinished base of the tower and the wooden belfry remained a blemish upon a fine building. A legacy from the estate of George Herbert, at one time registrar of St. Luke's, in addition to a considerable sum already donated, enabled the vestry to undertake the completion of the tower.

The design harmonizes with the early English style of the nave and chancel. Simplicity and strength are the characteristics of the new tower. The celebration continued throughout the octave. On Monday, St. Luke's Day, there were three celebrations of the Holy Communion and St. Luke's Day School held a picnic. On Tuesday evening there was a fancy dress ball in the parish house. On Wednesday at 8 P. M. there was a service, with sermon by the Rev. Dr. W. A. McClenthen, rector of Mount Calvary church, and after the sermon the whole congregation joined in the processional litany of intercession for the parish. On Thursday evening a reception was given in the parish house to the parishioners and their friends. On Friday afternon the congregation made a pilgrimage to St. John's churchyard at Waverly, where a memorial service was held at the grave of the Rev. Dr. C. W. Rankin. On Saturday morning there was a requiem celebration of the Holy Communion for benefactors of the parish. On Sunday, October 24th, in addition to the usual services, children's vesper and procession were held at 4 P. M. The celebration closed on Monday, October 25th, with a men's meeting under the auspices of the Brotherhood of St. Andrew.

Dedication of Trinity Church, Ten Hills: The new Trinity church at Ten Hills was dedicated on Sunday afternoon, October 11th, by Bishop Murray, assisted by the rector, Rev. J. George Carl. At the same service the Bishop also confirmed a class. The building, which is of brick, stuccoed, cost about $15,000.00. It is two stories in height. On the first floor are located the library, kitchen and bowling alleys. On the second floor is the chapel, seating 300, where services will be held while the new church is being erected. The parish was started in 1912 by the Rev. Percy F. Hall, the rector of St. Timothy's church, Catonsville, now of Washington, D. C. The present rector took charge last year. The first services in the new chapel were held on Sunday, October 10th. On the following evening the whole building was formally opened with a reception to the congregation, at which Bishop and Mrs. Murray were present.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Confirmations: The Bishop visited Mt. Rainier on the first Sunday in October and confirmed a large class which had been gathered by the minister in charge, Rev. W. B. Dent. This gentleman, though he is in deacon's orders, still holds an important government position, and gets up at half past five every morning to come into the city to work. In spite of that fact, he has, amid many difficulties, prepared a class of forty candidates, who were presented to the Bishop on October 3rd. On October 10th the Bishop went to La Plata, where the rector, Rev. L. A. Wye, presented eleven candidates at the parish church, and thirteen at St. Paul's chapel, Piney. The Bishop visited Leeland on October 17th, and confirmed a class of thirteen in the morning, and then drove to Upper Marlboro in the afternoon, confirmed ten and dedicated

two new stained glass windows, which have been recently presented.

Clericus: The recent meeting at the Hotel Gordon was well attended, and was favored with a splendid paper by Rev. Dr. Roland Cotton Smith on Paradoxy. He claimed that paradoxy was the only legitimate state of mind for a Christian, who wished to hold all the articles of the Christian faith.

The Cathedral: An interesting ceremony in connection with this building took place recently, when the work was initiated upon the sanctuary which is to be built above the Bethlehem chapel. A brief open air service was held at the chapel by Bishop Harding, assisted by several of the clergy, to mark the beginning of this work, which is the first to be done on the cathedral since the chapel was completed, nearly four years ago. The Messrs. George R. Fuller Company have the contract, which is expected to be finished in about a year. The sanctuary will be constructed along the same lines as the Bethlehem chapel, and of the same material. God grant that ere it is done, funds will be available for building still further.

DELAWARE.

Rt. Rev. T. J. Kinsman, D. D., Bishop.

Organ at Georgetown: St. Paul's, Georgetown, has installed a new organ, which was dedicated by Bishop Kinsman on Sunday, October 17th.

Vicar of Old Swedes: The Rev. Robert Bell, of Williamsport, Pennsylvania, has beene elected vicar of Old Swedes church, Wilmington, and assumes charge on November 1st.

Parish House at Delmar: A new parish house has been built for All Saints' Mission, Delmar, which was formally opened by the Bishop on the evening of October 15th.

Church Steeples Injured: Two Delaware churches were struck by lightning during the summer, Christ church, Milford, and St. Mark's, Hillsboro. Both have been repaired, and the completion of the latter was marked by a special dedication on October 17th.

Improvements of a Wilmington Church: St. John's, Wilmington, was renovated and redecorated during the summer at considerable expense. Bishop Kinsman used the special office for the reopening of a restored church, and preached at the reopening on October 3rd.

Missionary Meetings: A meeting in the interests of the Japan Mission was held at Trinity church, Wilmington, on September 30th, addressed by Mr. and Mrs. Charles Pankhurst. The fall meeting of the Woman's Auxiliary was held in St. Luke's, Seaford, on October 14th. The special speakers were the Bishop of Oklahoma, Miss Littell for the China Mission, and Mrs. Brooks in behalf of the United Offering.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop

Institution of a Rector at Asbury Park.

On Sunday, October 17th, the Rev. Francis H. Richey was instituted into the rectorship of Trinity parish, Asbury Park, the Bishop of the diocese officiating. The Bishop was also the preacher at the service, and made a strong plea for aggressive parochial work. The Rev. Alban Richey, D. D., the new rector's brother and rector of Immanuel parish, New Castle, Delaware, was present and took part in the service. The congregation was very large, and the music by an augmented choir was elaborate and well rendered.

On Saturday evening a reception, largely and representatively attended, was given to the Bishop and Mrs. Matthews and the Rector and Mrs. Richey.

Monday, St. Luke's day, being the 24th anniversary of Bishop Matthew's ordination to the priesthood, he celebrated the Holy Eucharist at the altar of Trinity parish, at an early hour before leaving Asbury Park.

Mr. Richey succeeds in the rectorship the Rev. William N. Baily, who fulfilled some years of devoted and successful work in the parish and still, canonically, belongs to the diocese, although residing temporarily in Philadelphia.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop
Rt. Rev. W. R. Stearly, D. D., Suffragan.

Consecration of the Bishop-Suffragan of Newark.

On Thursday, October 21st, in St. Luke's church, Montclair, the service of the consecration of the Rev. Wilson R. Stearly, D. D., as Bishop-Suffragan of the diocese of Newark was held. The Bishop of the diocese was the Bishop presiding at the service, and the co-consecrators were the Rt. Rev. William A. Leonard, D. D., Bishop of Ohio, who ordained Dr. Stearly deacon and priest about fifteen years ago, and the Rt. Rev. Philip M. Rhinelander, D. D., under whom Dr. Stearly served as rector of the Church of the Holy Apostles, Philadelphia. The Bishops presenting were the Bishops of Bethlehem and New York. The preacher was the Bishop of Michigan. The attending Presbyters were the Rev. Dr. Davies, of the Gambier Theological Seminary, Ohio; the Rev. B. Tyler, of Morristown. The Bishop of Pittsburgh read the epistle, the Bishop of Springfield, the gospel, and Bishop Courtney, the litany. Other Bishops present, all laying on hands with the Bishop presiding, were the Bishop of Harrisburg, the Bishop-Suffragan of New York and the Bishop of New Jersey, making twelve in all. Bishop Garland, of Pennsylvania, was detained by illness. The service was admirably ordered by the Rev. Charles L. Gompf, rector of Grace church, Newark, who was assisted by the Rev. W. T. Lipton, the Rev. David N. Kirkby and the Rev. James T. Lodge. Archdeacon Carter acted as deputy registrar. The testimonials in order were read by the secretary of the convention, the Rev. John Keller; the chancellor of the diocese, Mr. Read William Howe; the archdeacon of the diocese, the Rev. James A. McCleary; the president of the Standing Committee, the Rev. David S. Hamilton; the Rt. Rev. Dr. Matthews, Bishop of New Jersey, and Mr. Decatur M. Sawyer, of Montclair. The committee appointed by the Standing Committee to arrange for the service, consisted of Archdeacon Carter, the Rev. John Keller and the Rev. Charles T. Walkley.

It would hardly be possible for a consecration service to have been better prepared for or ordered with more dignity and success. It was a noble religious service and the element of personal interest entered into it in a very remarkable way. A rector elected by two-thirds vote in his own diocese on the first ballot, consecrated in his own church with nearly all the clergy of the diocese present, and lay representatives from nearly all of the parishes and missions, the people of the parish and town showing abundant hospitality and the sun shining down brightly upon it all, it was more than a great religious function and a memorable day in the history of the diocese. All together, within and without the diocese, there were more than two hundred clergy present and more than six hundred lay people representing churches or forms of religious work. The mayors, of Newark and of Montclair were present, and the governor of the State, a parishioner of St. Luke's, Jersey City, was only prevented from coming by official duties. The great procession from the parish house under the bright sky into the church with the hymns, "Ancient of Days," "Alleluiah Sing to Jesus," on entering, and "The Son of God Goes Forth to War" and "Jerusalem the Golden," on returning, will never be forgotten by the great company gathered within and without the church. More than five hundred people sat down as guests of the parish and people of Montclair in the house of the Montclair Club at noon. There was a largely attended reception in the parish house in the afternoon, in the midst of which brief messages of greeting were given by Bishop Whitehead, Bishop Talbot and Bishop Courtney, and a few words were spoken by both Bishops of the diocese. Former parishioners came from Cleveland and in large number from Philadelphia.

The remembrance of the new Bishop represented the gifts of a great number of people. Vestments from parishioners and friends, a ring from members of St. Paul's of St. Louis's Sunday-school, a vestment case from other friends, and on the night before the consecration, a few men called at the rectory and presented Dr. Stearly with a thousand dollars for an automobile to take him about the diocese, while another parishioner provides the garage to hold it. The new Bishop will live in Newark and the Bishop of the diocese has said that there will be no rigid division of duties, that while the new Bishop is to give large thought to the mission churches and weaker parishes, all the churches may expect to have Dr. Stearly with them in due time. Of the sermon of the Bishop of Michigan one would gladly write at length, but it is likely to be published in full and distributed. It was a very strong and timely presentation of the way in which our Lord emphasized service and the purpose for which He came into the world to minister, and followed by the statement that this must be the test of life and progress of the Church. He said that he surely believed in the claims which were commonly made for the Church, its position, its inheritance, its place as a branch of the Catholic Church, holding the old faith and the old order and that he believed no Church was so well fitted to-day to give a leadership for bringing in the kingdom of God and for the salvation of the world. He said that the making of claims for the Church, however, would not meet the need, but that the ability to serve must be shown. It was a sermon of great power, and the hope of the Church lies in the recognition of the truths stated by the Preacher.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Laymen's Efficiency League.

The duty of patriotic men of New York under present conditions of world outlook toward war was the theme of the annual meeting of the Laymen's Efficiency League of New York, held in Synod Hall on October 19th. Four hundred attended to hear Nathan Straus, the Jewish philanthropist; Henry A. Wise Wood, of the Naval Consulting Board, and L. Hollingsworth Wood, of the League to Limit Armaments. Mr. Straus said: "I am glad to stand in Synod Hall as a Jew, and do reverence to the personality and the teachings of that great Jew whom all the world recognizes as the Prince of Peace."

This sentiment having been widely

reported in the New York dailies has already produced a marked effect among Jews in the Bronx and elsewhere in New York, with whom Church parishes must live as neighbors. The meeting adopted the following:

"Believing that true preparedness to meet and solve rightly whatever problems may confront the nation depends upon the moral and spiritual preparedness which comes from a deep consciousness of God and country,

"Resolved, That this Laymen's Efficiency League pledges itself to work for the greater contentment among men, the promotion of civic responsibility, and a spirit of loyal devotion to the national ideals, to the glory of God, and the honor and welfare of our country."

The League has now seven volunteer laymen who are working, by invitation, in parishes of Brooklyn, New Jersey and New York, at training and inspiring laymen to do personal work in their respective parishes. New and definite methods, on scientific lines, are employed.

Diocesan Convention.

The clergy and laity representing some 94,000 Protestant Episcopal communicants in the diocese of New York will meet on November 10th for the one hundred and thirty-second Diocesan Convention in Synod Hall on the grounds of the Cathedral of St. John the Divine, New York city. Although formerly confined to two days, it has been arranged that this year, if necessary, the convention will be continued into the third day.

The first meeting of the delegates to the convention will be at a celebration of the Holy Communion, which is to be held in the Cathedral of St. John the Divine at 10 o'clock on the morning of November 10th. At about 11:30 o'clock a session will convene in Synod Hall, with Bishop Greer in the chair. On the evening of the same day the Bishop and Mrs. Greer will tender a reception to the delegates and friends in the Episcopal residence. The business sessions of Thursday will be taken up chiefly with the reading and consideration of the several reports of boards and committees now carrying on the varied activities of the diocese.

A new and notable feature of this year's convention is a monster exhibit which is being prepared in old Synod Hall, and which will be thrown open to the public. Here the City Mission Society, the Social Service Commission, the Seamen's Church Institute, the Church Mission of Help, and at least twenty other agencies of the diocese will place exhibits of their work. This is probably the first occasion on which all of these organizations have been assembled under one roof.

The Rev. Alfred W. Treen, holder of the fellowship at the General Seminary established by the late Miss Talman, has given up work at the Church of the Beloved Disciples, carried on by him while at the seminary, and has accepted the rectorship of St. Alban's church at Highland Park, Michigan. Miss Talman was benefactor in large amount of Beloved Disciple parish.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

Bishop Garland Must Take Rest.

Bishop Rhinelander has issued a letter to the clergy of the diocese expressing his deep regret that the Rt. Rev. Dr. Garland, Bishop Suffragan, has not fully recovered his strength and that he has been advised by his physician not to return to work till a further period of rest, which will mean that he will be away from the diocese for two months. In the interval, Bishop James H. Van Buren, late of Porto Rico, will take up Bishop Garland's appointments for confirmation. Bishop Rhinelander will attend to matters arising in the convocation which cannot well be postponed until Bishop Garland's return.

The Church Club of Philadelphia has arranged a series of subjects to be discussed on the club nights, and has printed on a neat calendar folder, which also sets forth the principal Church days and secular holidays, and has also issued a letter inviting the clergy of that diocese to the club night discussions, hoping that they will express their opinions on the topics presented.

It has just been made public that the Rev. Elliott White, rector of St. Mark's church, offered his services, about the middle of August, to the Board of Missions to be sent to the Philippines as a missionary. He was urged to do this owing to the needs of the mission among the Bontocs. When he heard the decision of the Board he was greatly disappointed. His application was not accepted because of his age, fifty years, and it being decided that he was not robust enough to take up such arduous work. St. Mark's church is one of the wealthiest and most influential churches in the diocese. He has thus set a noble example that might well be emulated by several of our young priests.

The Convocation of Germantown held its October meeting in St. Paul's church, Chestnut Hill, on Tuesday, October 19th. Encouraging reports were presented from all the missions, both in the city and in Bucks County. The hearty thanks of the convocation were tendered to Miss Annie Buchanan for her many years of faithful service to the Church and her generous donations in the erection of buildings. A minute was adopted appreciative of the work of the late Rev. Horace F. Fuller.

Teachers' Institute: The forty-seventh annual meeting and Teachers' Institute of the Sunday-school Association of the diocese of Pennsylvania was held in the parish house of the Church of the Holy Apostles on Monday afternoon and evening, October 18th. Various reports were presented at the opening session, and the Executive Committee was elected. Sectional conferences were held. Addresses were made by Miss Julia Williamson, on Practical Methods in the Primary Department; the Rev. Gilbert Pember, on Co-operation Among Elementary Departments; the Rev. G. H. Dennison. At a general conference, the Rev. Dr. Floyd W. Tomkins presiding, the Child and the Standard Curriculum and Religious Education in Schools and Colleges were the subjects discussed. In the evening, Bishop Rhinelander, presiding and conducting a service of intercession, the annual report of the Teacher Training Committee was presented by the Rev. L. N. Caley. The Bishop presented Teacher Training certificates and diplomas, and the Rev. Philip E. Osgood made an address on the Lesson and the Child's Enthusiasm. The officers for the year were elected.

Bequeathing $15,000 to charity, Ella Baeder Dean willed $5,000 to the Church of the Incarnation.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Nation-Wide Preaching Mission: At a meeting of the Diocesan Clerical Union held at St. Peter's parish house, on Monday, October 18th, further steps were taken in the matter of arranging the plans for the Mission. The services will be held during the month of January, probably not simultaneously in all the parishes. They will extend over eight days, beginning and closing on a Sunday. There will be the regular preaching services, with special ones for men, for women, and for children. The speakers for the most part will be the clergy of the diocese, exchanging one with another. Two preparatory conferences for the clergy will be held in Trinity church during November; the first on November 22nd and 23rd, under the direction of the Rev. Harvey Officer, O. H. C., and the second on November 29th and 30th, by the Rt. Rev. Herman Page, D. D., Bishop of Spokane.

Daughters of the King: The autumnal meeting of the Local Assembly of the Daughters of the King took place on Wednesday, October 20th, at St. Stephen's church, McKeesport. A business meeting was held at two o'clock, followed by addresses by the Rev. C. J. De Coux, archdeacon of the diocese, and Mr. Gouverneur P. Hance, superintendent of St. Barnabas Convalescent Home. Evening prayer was said at five o'clock, with a sermon by the rector of the parish, the Rev. L. N. Tucker, at the close of which supper was served in the parish house. The local Assembly has the money in hand to furnish a room in the St. Margaret Memorial Hospital.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Ordination: On Monday, October 18th, St. Luke's day, the Rev. Lewis Chester Morrison was ordained to the priesthood by Bishop Darlington in St. Luke's church, Mt. Joy. He was presented for ordination by the Rev. Dr. Appleton, rector of St. Paul's, Harrisburg. The sermon was by the Rev. C. N. Tyndell, of Christ church, Williamsport. Other clergymen present were the Rev. Messrs. G. I. Browne, of St. Jhon's, Lancaster, Gospeller; G. F. G. Hoyt, Epistoler; Pulsifer, Rainey and Hughes. Mr. Morrison will remain in charge of St. Luke's, Mt. Joy and St. Elizabeth's, Elizabethtown.

Preaching Mission: The Diocesan Committee on the National Preaching Movement consists of Rev. Messrs. Appleton, Pulsifer, Tyndell, Pugh, Bishop and Heakes, Messrs. Munson (chancellor), Bausman, Farquehar, W. F. Reynolds, Langdon and Spenser. Two clergymen and two laymen from each of the three archdeaconries. The committee met at the Bishop's house in Harrisburg on October 19th.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop.

Aid for St. Anna's Church: In the great tornado which passed through New Orleans on September 30th, many churches, of all religions, were damaged. Our own church of St. Anna had the church, chapel and rectory badly damaged, and its loss is very severe. As this church is situated in the poor part of New Orleans and among a French Roman Catholic population its work, under the best of circumstances, is very hard. Yet its work has been wonderfully successful in the gathering in of souls. The people being very poor are financially unable to repair the ravages of the storm, and the vestry appeals for help to those inclined to assist in the Lord's name and for the Lord's sake. Those that are inclined to help are requested by the vestry to communicate with the Rev. E. W. Hunter, rector, 1252 Esplanade, New Orleans, who, on request, will go into details concerning the loss and the needs of the church.

(Church Intelligence Continued on page 21.)

Christianity and the Community

Thy Kingdom Come on Earth

The Massachusetts Minimum Wage Commission has taken the third step in those wage regulations which must be watched with exceeding interest by social workers the country over.

It may be remembered that the commission first of all investigated the brush making industry, and, second, the steam laundries, and recommended the wage scale which, by the law of Massachusetts, could then be made the recommended minimum in those industries. The commission has now accepted the recommendations of its sub-committee, in regard to a third great sphere of improvement—the retail stores. Its recommendations have to do with the women and children.

The minimum wage rate proposed for the pay envelope of a woman employee is $8.50 a week for those who, after reaching the age of eighteen, have had one year's experience in a retail store. The minimum wage for inexperienced workers, aged eighteen or older, is $7 a week; for a minor between seventeen and eighteen, $6 a week, and for a minor under seventeen, $5 a week.

These rates, as stated in the report of the Board, are for full-time work, by which is meant the full number of hours per week required by employers and permitted by law. Extra or part-time workers shall receive at least the same scale of pay pro rata for the time actually employed. If compensation is determined or supplemented by commissions on sales bonus, premium or other methods, there must be a guarantee and payment of the full weekly rate.

"It has not seemed necessary," declares the Board assigned to this study of the department store business, "to detail the necessary cost of living, but it considers it to be at least as much as, and probably somewhat above, the minimum set forth. The Board feels that the schedule of wages adopted is as high as the retail stores of the state will be able to pay until industrial and business conditions shall have shown a marked improvement. Moreover, it should be noted that these rates will mean a very large increase in earnings for many of the employes, especially for the minors and inexperienced, and a correspondingly increased burden of expense for the employers, which they cannot easily or immediately shift to their customers or offset by economics in other operating expenses or by means on the increased efficiency of the workers. When this adjustment to the higher wage scale has been accomplished, however, and when the business is in a more prosperous condition, the rates herein may and perhaps ought to be, advanced to a somewhat higher level."

✠

Under the Massachusetts statute there is no power to enforce these recommendations, except that the Minimum Wage Commission may publish the name of employers who refuse to comply.

The Boston Associated Charities, through its Anti-Alcohol Committee, has produced in the last year or two some very striking posters in the campaign against drink. The latest of these is printed in the last issue of the "Survey." It is three feet nine inches long and ten inches high, and can be had at ten cents a piece from the committee's headquarters, No. 11 Mason Street, Cambridge, Mass.

Under Silhouette figures representing the persons whose testimony is given, this latest poster bears these legends.

"German scientists who discovered that alcohol is a life-destroyer. It lowers vitality, injures health, lessens efficiency. One out of every sixteen hospital patients in Munich dies of 'beer prinkers' heart.'

Life insurance men who declare that moderate drinkers shorten life on an average from ten to thirteen years by their occasional high-ball, cocktail or glass of beer.

English doctors who say to the troops —alcohol slows the power to see signals, confuses prompt judgment, spoils accurate shooting—become total abstainers.

The Red Cross nurse who says to you, "Alcohol by lowering resistance, nine times out of ten, makes it just so much harder for the patient to recover.

Careful, therefore, how you use it as a medicine.

Ty Cobb, who says, "No nips for me, they dim my batting eye."

"Safety first" men who know that even moderate drinking makes the slow thinking that makes the accident.

Joss found that a little over a pint of beer lessened students' ability to mental arithmetic nine per cent.

The Russians, who find that their savings bank reports show savings increased 5,000 per cent. (net) in the eight months following the closing of their drink shops.

Convicts who, imprisoned in Philadelphia, claimed that their downfall was due to drink, and petitioned the legislature to close the saloons for the sake of the boy who should come after them.

✠

The Laymen's Efficiency League of Metropolitan New York has recently conducted two meetings to sound "The Call for Men," and "to enlist volunteer workers, especially laymen, for religious education, social service, civic betterment, missions, and greater efficiency in parish effort.

On Tuesday evening, November 9th, there will be another men's meeting of the same character, with addresses by Hon. Franklin D. Roosevelt, assistant secretary of the navy, and Mr. H. D. W. English, president of the Pittsburgh Civic Commission.

✠

The following stirring article from "The Diocese," the monthly paper of the diocese of South Carolina, deserves more than local reading:

"Our Bishop has summoned us to follow him in a diocesan-wide preaching mission to be held in Advent, and we are going to rise up and follow. The opportunity of the Church has struck, and it rings loud and clear.

"The Bishop in his summons has said that the mission is 'for a revival of the spirit of prophecy in the Church.' At the mention of prophecy our minds run back to the heroic men of Israel who proclaimed righteousness in action—Elijah, Isaiah, Jeremiah, Amos, Micah and others of that august role. They met kings in the highways and haled them to reigns of justice, they stood at the gates of the cities and plead with the people to let Jehovah rule the nation.

"Now that we are to begin a season of prophesying let us keep clear before us what we are prophesying for. It is first, of course, for the conversion of sinners to Christ, and then for the strengthening of the believers' faith. But if our mission is to be of any permanent value it must bring forth action. It must unleash a new energy and a new determination. How is it to do this?

"The foremost way will be by emphasizing social righteousness. When faith flames in a person's heart he desires to do something for the One who has done so much for him. That person must go to work immediately. Let him be a factor in the community's upbuilding. Give him a man's job, and let him look for community results.

"Many community problems are crying for solution, and these are the opportunities through which the faith kindled by the mission may find scope to play. Of late years we have seen much light grow on how to deal with these problems. This light comes from God, even though it is refracted through laboratory and field researches, so we dare not close our eyes to it.

"What are some of these problems?

"There is the treatment of prisoners, especially in our county jails. One does not have to be an expert in penology to know whether a jail is run humanely or not. Why may not some of those who are reached by the mission be urged to visit their county jail?

"There is the playground. Our larger communities are giving much attention to this subject, and what subject could be more appealing to a follower of Jesus? There are many pictures of Christ amid modern surroundings, we would like to see one of Him sitting in the midst of children on a well equipped playground. Suppose some of those fired by the mission be sent to offer their services at a public playground.

"In our smaller communities there is a sore need of social centers. A small library and reading room, with a few games and a large spirit of hospitality, may be had for very little trouble. How about setting our fervent folk to work at this?

"The ways of social service are many, and this is a field where one will not be crowded out. Besides, there is a human interest here that makes a person sweeter and kinder as the years go by.

"One parting word must be said. The clergy must be the leaders of social service in their churches, but it is too much to expect them to do all of the planning and most of the work, not to make mention of the necessary financing. Already many of the clergy are so involved in organizations that the time permitted them for the weightier matters of their ministry—study, preparing sermons, visiting, private devotions—is far too scant. Unfortunately a clergyman is supplied with only two legs, one brain, and days of twenty-

(Continued on page 24.)

Church Knowledge and Nurture

"KEEP STEP WITH GOD'S TRUTH."

This motto forms the banner under which the Sunday-school parade of our day has become a fixed institution in many places. Brooklyn and Jersey City observe the day as a holiday, and streets, houses and churches are decorated becomingly. City officials and people join in honoring the cause and work of the Sunday-school. In Philadelphia 130,000 men, women and children marched on October 2nd. In Alexandria, Va., 2,750 took part in their second annual rally and parade.

⚜

"There is where I ought to be!" was the remark of persons in the crowd watching the Brooklyn parade as one hundred men marching by with a huge American flag, set people to thinking. Consciences were quickened about personal responsibilities to this part of the Lord's vineyard, and while the presence of children was lazily approved, that of these men emphasized a duty. The command, "Forward, march," ought to be heard by many not now in Bible class ranks. "That reminds me!" forms another remark of the quickened conscience, as such a parade sends one's thoughts back to youthful days of Sunday-school membership. It helps in sweeping from the memory cobwebs of forgetfulness, and bringing the soul up to the bar of personal duty.

⚜

The parade's purpose lies in this very thing. St. Peter wrote of "stirring up pure minds by way of remembrance." For various duties this may be necessary, for the Sunday-school this is one actual way. Military parades are said to help the recruiting offices for the army and navy. Missionary conferences, young people's meetings and evangelistic campaigns with Sunday-school parades stir men's souls to new resolves, and new recruits enter the ranks. It shows the community the actual strength of the work as it cannot appear from the groups of three or four seen going every Sunday to school. It adds to the enthusiasm and esprit du corps of the schools to see themselves in line. It promotes unity of effort for many such organizations in the one community to stand and walk together giving expression to a common spiritual purpose they are trying each Lord's day to fulfil by this outward and visible sign once a year.

⚜

As a concrete illustration the Sunday-school demonstration in Alexandria, Va., Sunday, October 17th, may be described. The Episcopal, Presbyterian, Methodist, and Baptist schools of the city united, with the Salvation Army also in line, furnishing companies ranging from 54 to 593, to the parade a gathering of 2,750 persons. They carried Bibles and banners with biblical texts and mottoes. They wore various colors in badges or sashes to indicate where each one belonged, and sang hymns as they marched. Each pastor walked at the head of his school, and the aged and primary children were carried in autos, wagons and carriages. The Boy Scout drum corps and Alexandria Musical Association lent their aid. The association officers in charge were John W. Herndon, president; Charles E. Pierpont, vice-president; H. W. Wade, secretary-treasurer; division superintendents, Misses Elliot, Cummings and Williamson, Mrs. William Campbell and Mrs. William Rogers. The parade was reviewed by Attorney-General Pollard and the State Sunday-school Association officers. Several conferences were held after it was over, Mr. Pollard addressing adults, Mrs. Israel the girls and Mr. W. W. Millan the boys.

⚜

The parade's effect on the Sunday-school has been found in "reaching the masses." More persons are seen in school and church afterwards. Officers and teachers are roused in their religious life. Instructions from both superintendent and teachers cause scholars to realize "something has happened." Pupils refer with more pride to "our school," and are encouraged to build it up further. Superintendents wondering what has been the matter with my school (because it would not grow), now wonder what is the matter (for it grows so fast). Almost every Alexandrian school taking part in October, 1914, has shown a larger attendance. Adults came who thought the school was only for women and weaklings, until they saw men in the procession. The whole community began to realize the school was man's work. The New Hampshire State Sunday-school held its fortieth anniversary in Manchester, there was a special gathering of men's classes. The governor and city's mayor reviewed it. Then the governor addressed a men's mass meeting, and the town paper described it. "The parade of men afforded a wholesome object lesson for boys possessed with the mistaken notion that they were too old to go to Sunday-school. They saw in line men young and old and middle aged, rich and poor and neither, prominent and obscure in business, professional, laboring and business men. All were interested in Sunday-schools, and willing to show it by being in line. Governor and mayor were not too busy to take active part."

⚜

The parade's influence on the community lies in its testimony. To quote further news about it, outsiders are more easily reached afterwards with invitations, and more willing to accept them. Wrong impressions are corrected. The public finds that others beside children go to school on Sunday—men and women of social position and intelligence are among them, it is well organized and officered; it operates a home department, organized class and other effective methods. Every school owe this to the cause—to set it right in the eyes of the community. An active, united church is so much stronger than an inactive, divided one. She is Christ's visible body on earth, and men taking knowledge of her will make inquiry, and after inquiry some may become Christians. The Sunday-school exists as one prominent agency in Christian Nurture. Any reasonable method of promoting the usefulness of the agent becomes a direct advantage to religious education.

⚜

Experienced testimony favors this method. It comes from Dr. George W. Bailey, president of the World's Sunday-school Association; E. K. Warren, its executive chairman; Bishop Luther B. Wilson (Methodist); Rev. Floyd W. Tompkins, D. D., rector of Holy Trinity church, Philadelphia, and president of the Philadelphia County Sunday-school Association; Rev. C. W. Blackall, D. D., editor in the American Baptist Publication Society; Rev. Rufus W. Miller, D. D., editor in the German Reformed Church publications, and founder of the Brotherhood of Andrew and Philip; Hon. John Wanamaker and Marion Stevenson, of the Christian Publishing Company; Marion Lawrence, American secretary of the World's Sunday-school Association and general secretary of the International Sunday-school Association, writes: "The day of parades seems to be upon us in Sunday-school work. It is not uncommon at our great gatherings to see thousands of men, women and children marching with bands and banners. We are the last people to wish to show off, and I shrink from publicity. But when we parade as a testimony to the cause of the Sunday-schools and its Master, and how **good it** is, not ourselves, and give a more adequate idea of the greatness and strength of our cause, I am glad to walk in the procession. All too long it has suffered from too low a rating. It is now coming to its own as professional and business men and officials standing high in the community are using this opportunity to show their loyalty to it, and try more adequately to represent the magnitude of this quiet, spiritual force among us—the Sunday-school."

A Fable for Higher Critics.

In the year A. D. 3915, there arose a great controversy among the learned men of Europe in regard to an obscure war that had been fought in Northern France in 1915. The only written record of that war was an old British manuscript, which said that in 1915 an English army, under the command of Sir John French, had gone into Flanders and there fought valiantly against the Germans. But in the spring of 3915, a monument had been dug up in Northern France, on which was an inscription to the effect that in 1915 a great French army, assisted by their allies from England, had gloriously defeated an immense horde of invading Germans. It was evident that this monument must refer to the same war mentioned in the English manuscript, and the scholars who first deciphered the inscription argued that the Englishmen who fought in that war did so in subordination to the French soldiers, that English pride refused to admit that fact, and so the English record obscured the truth by stating that the English army was commanded by a general named French. It was clear, therefore, that there was no such person as Sir John French. In vain the more conservative scholars argued that the British manuscript was written immediately after the war, that it had been accepted as historic for two thousand years, that there was no necessary contradiction between the two accounts, and that so little was known of the history of that period that it was impossible to state that all the facts in the matter had yet been ascertained. The radicals were all agreed, and there was no more to be said. Sir John French never existed, any more than Hercules or Robinson Crusoe. The manuscript was forever discredited.—Exchange.

He that has a "spirit of detail" will do better in life than many who figured beyond him in the university. Such a one is minute and particular. He adjusts trifles, and these trifles compose most of the business and happiness of life. Great events happen seldom and effect few; trifles happen every moment to everybody; and through one occurrence of them adds little to the happiness or misery of life, yet the sum total of their continual repetition is of the highest consequence.—Daniel Webster.

Family Department

Beyond.

It seemeth such a little way to me
Across the strange country, the Beyond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

So close it lies that, when my sight is clear,
I seem to see the gleaming of that strand;
I know I feel that those who've gone from here
Come near enough to even touch my hand.
I often think but for our veiled eyes
We would find heaven right about us lies.

I cannot make it seem a day to dread
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones, so long dreamed about;
I love this world, yet I shall love to go
And meet the friends who wait for me, I know.

I never stand about the bier and see
The seal of death set on some well-loved face,
But I think—One more to welcome me
When I shall cross the intervening space
Between this land and that one over there—
One more to make the strange Beyond seem fair.

And so to me there is no sting in death,
And so the grave has lost its victory.
It is but crossing, with abated breath,
And white, set face, a little strip of sea,
To find the loved ones on the other shore,
More beautiful, more precious than before.

—Selected.

The Lord's Tryste.

Rev. John Watson (Ian Maclaren), in "The Upper Room."

As the years come and go, we see our home through a golden mist, wherein all things are beautiful and perfect, and so there is no home that is not a prophecy. As Jesus himself was the Son of Man, that perfect Antitype after which, in all ages, men's minds have gone forth, so must that place from which he came be above all we have dreamed—Home.

Among all prophets who have spoken of the deep things of the soul, none of any time or land is for a moment to be compared with Jesus. His is the last word on God, on the soul, on life, on the unseen. He ever told his disciples the truth, and when he left them with the eternal hope, he confirmed it. There are beliefs that have now to be proved, if they be true, but disproved if they be untrue; and one is our Father's house.

It is very pleasant at a time to call heaven home, our long last home; but as often as our thoughts play round the subject, we are chilled by the vastness and unknownness of the future life. Will it not be a cheerless change to be torn from this home of ours, some poor cottage on the Sea of Galilee, and cast on the other side amid unfamiliar scenes, unknown faces, strange duties. If this secret misgiving had passed through the minds of the Twelve—and it may be that Jesus had seen its signs in their faces—he set himself to take it away with all the cunning skill of love. He was going before not only to secure his friends right of entrance and a welcome in the Father's house, but also to prepare for them a place. None knew them more intimately—their friends, their ways, their character, their circumstances. If anyone could make heaven homelike for St. John and St. Peter, for Martha and Mary, for the "goodman of the house," it would be Jesus. As a mother who expects her son from foreign parts would arrange his room to remind him of his boyhood, gathering into it the things he loved and the treasures he sent on before him, so will the Master reconstruct our life beyond doubt of kindly circumstances that shall fit into our character and work, with this difference, that the scale shall be of heaven; and place us once more among those we loved and lost for a while with only this difference, that we shall not then see through a glass darkly, but face to face.

"Keep Sweet and Keep Movin."

"I do wish that women would learn how to work to the best advantage to themselves and others," said Aunt Martha. "I've been cousining for the last few months and I have been greatly impressed with the way nine housekeepers out of ten go hurrying frantically about, looking so worried and hurried and anxious.

"'I got to thinking Monday morning of all the things I ought to do during the week,' I heard one woman say, 'and it just used me up; I had to go to bed before noon with a sick headache.'

"'I was getting my work along beautifully the other day when I began to think of all the things I wanted to do before night, then I got nervous and flustered. I didn't get enough done to say so the rest of the day, and most of what I did do was a botch,' another cousin complained.

"'I work like a slave,' a worn, tired looking woman said to Frances Willard. 'Oh, my dear,' she exclaimed, 'but you can work like a queen!'"

So may we all, but how many of us do?

I cut a bit of poetry once out of a paper a long time ago that I often say over and over to myself:

"There's one way right when everything's wrong,
Easy and fair goes far in a day;
Just keep sweet and keep movin'."

Don't get in a fret. There may be no end of things you want to do, but you simply cannot do but one thing at a time. So just make sure what needs to be done first. While you are doing that you will see what is "ye next thynge," and so on.

"Just keep sweet and keep movin'."

Some folks fly around like a hen with her head cut off, as the saying is, but they do not accomplish much in the long run, though they tire themselves and everybody else out.

"It's dogged that does it," said Anthony Trollope's old brickmaker.

You just watch and see if that is not so.

We just want to remember that work is not all that is required of us. We are to keep sweet ourselves and do all in our power to sweeten life for others.

There's a little story of Phillips Brooks I like to recall.

When he was at the height of his influence as pastor of Trinity church, in Boston, one of the morning papers had a note to this effect:

"Yesterday opened cloudy and depressing, but about noon Phillips Brooks came down town and everything cheered up."

That is the glory of living—to fill one's life with good, faithful work and to keep oneself so strong and true and sweet that we cheer and help and brighten all with whom we come in contact.

"Just keep sweet and keep movin'."

—Kate S. Gates, in Christian Work.

For the Southern Churchman.

The Day, Lord, Turns Our Thoughts to Thee.

By Grace Imogen Gish.

The day, Lord, turns our thoughts to Thee,
For, calm and radiantly bright,
It seems a messenger of light
Sent down in Thy sweet ministry.

Across the hills the soft winds blow,
The sunlight spreads its golden sheen,
The grass waves in unending green,
And little, bright-hued flowers grow.

Where yonder shadowed woodland gleams
A brook slips whispering away,
A bird chants low its wild, sweet lay,
Then silence follows as in dreams.

Grant, Lord, in Thy great charity
That, tho' each life knows autumn time,
The chilling wind, the winter's rime,
The day still turns our thoughts to Thee.

The Eternal Hills.

He who has never looked upon the mountains has suffered a lack in his life. There is a solemn grandeur about the "eternal hills," a silent impression of greatness and power, that lifts the heart inevitably up to God. They give a compelling direction to our thoughts and make us think of Him, who is the great Creator of all things, of the violet of the valley or the simple mountain flower of this world or the myriads of mightier worlds, that pursue their course through the vast distances of infinite space.

If you look at the mountains from a distance, the irregular sides of the ranges show up against the horizon, perhaps a somber gray or, it may be, a glorious blue, according to the changing moods of weather and climate. In either case, they leave the impression of vastness and of earnest seriousness, which gives a hint of what our lives ought to be in their purposes and outcome.

If you will climb far up the mountain side or to its top, you will be repaid for your toil. It is a marvelous picture before your eyes, the rugged, broken shapes of the mountains, near and far, while beautiful valleys lie between, showing the handiwork of man in cultivated, rolling fields, distant villages and their church spires pointing up to heaven. We cannot soon forget one such scene we looked upon this summer, mountain and valley fresh and green by reason of the season's rains—everywhere the impression of life. Far away from the hurry and noise of the city or the valley, we were in God's silence, a quiet broken only by the song of the birds unafraid, or the rustle of the forest leaves, or perhaps the faint whistle of a far-away locomotive in the distance. The vision of grandeur and might along with its quiet, gave the opportunity to think God's thoughts with Him and to humble ourselves be-

fore Him, as we seldom can do in the world's busy marts.

Or, one may sit in his easy chair, in the quiet and peace of a home, just at the foot of the mountain, as we did one day. We look up again and again, and there it towers above us, majestic and grand, its gray shadow over and above us. We can understand better now what the psalmist meant when he sang, "I will lift up mine eyes unto the hills, from whence cometh my help." As the "eternal hills" seem to cast their protecting shadow over those who dwell at their foot, so does the Lord cast His protecting providence round about His children. And so the great, silent mountains speak to us of God, calling us to reverence and faith, and telling us of His boundless power and goodness. Let us bow humbly and reverently, and then, in gladness, give our thanks unto the Lord.—Lutheran Church Work.

"Advance on Your Knees."

Pray on! The time is short,
And ever flying;
Pray on! 'Tis not for naught
That hearts are sighing.

Pray on! The world is dead,
And ever dying;
Pray on! Christ's blood was shed,
The ransom buying.

Pray on! The need is near,
And ever pleading!
Pray on! For God will hear
Thine interceding.

Pray on! The task is great,
And ever growing;
Pray on! The harvests wait
Thy patient sowing.

—Rev. Walter R. Scott, in Episcopal Recorder.

Christ the Conqueror.

The Lord Jesus hanging on the cross of Calvary, had over his head the superscription, in three languages, "The King of the Jews." Not much like a king he looked, as he hung there, crucified at the hands of his foes, while the rabble passed in front saying, "If thou be the King of the Jews, come down from the cross." Yet he did not come down. He could have saved his life, could have blasted his enemies with the breath of his mouth, could have called down twelve legions of angels to overthrow the Jews and the Roman legionaries that swayed around his cross. Yet he chose to hang on the cross to die that those whom he represented might not die, but be saved from their sins. Surely there was something kingly in his mien and bearing even in his dying pangs. Truly he was conqueror of death, and conqueror of Rome. His calm disdain of escape, his mighty patience, his abounding love for lost men, crowned him King of death and Lord of men. One poor penitent hanging at his side perceived his kingliness and prayed, "Lord, remember when thou comest into thy kingdom," asking in this world for a blessing in the next. Jesus granted his request and said, "Today shalt thou be with me in paradise." Surely then he is a King indeed, traveling home to glory, and rest, and victory. His crown of thorns has blossomed into a diadem more glorious than gold, and his cross becomes a throne of majesty and might.

Now Jesus said ,"And I, if I be lifted up will draw all men unto me." By this he meant, "If I be crucified will draw all men towards my cross. My cross shall be my throne, and from it I shall rule the nations, and by its power will I draw men to my feet." Truly this has been the case, and wherever Christ crucified is preached, men respond and come on their knees, penitent, weeping over their sins, to accept Jesus Christ as Lord of their lives. The cross of Christ is the power of God unto salvation. The Church has lost its hold on the masses just in proportion as she has failed to preach Christ crucified. This is the gospel for the broken hearted, for the lonely, for the sinful souls of men. Salvation by the blood of Christ, and when this is offered they come eager, anxious to be saved.—Presbyterian of the South.

Selfishness and Nervousness.

One cannot say that selfishness is responsible for nervousness, and yet unquestionably it is often a considerable factor in causing nervous ailments.

The self-centered individual who is continually thinking of his own comfort and who manifests annoyance over every trifle which interferes with his particular occupation or activity, is running a decided risk. With advancing age a marked degree of irritability is almost sure to follow.

If a selfish attitude is cultivated and consideration is demanded for individual whims without consideration for others, this readily grows to be little less than a mania. Our nervous systems are delicately adjusted, and once the mind weakens its control, it is apt to become a factor for pain or discomfort.

In the beginning many of the things which "get on our nerves" do not really distress us. We note them casually. With their repetition comes the selfish wish to have our individual comfort considered without regard for general conditions. If we give way to this, the most trifling occurrences hold the possibility of causing infinite annoyance.

The greatest number of sufferers from nervous diseases are not, as might be expected, overworked individuals, but are commonly enough people who have little or nothing to do, and for want of activity devote too much time to thinking of self.

It is common to hear some irritable individual say, "So and so gets on my nerves," and the very manner of the speaker has an equally irritating effect upon the unfortunate auditors. Nervous irritability and selfishness beget their like. They are contagious.

Let us be unselfish and avoid the spreading of this all too common complaint.—Samuel G. Dixon, M. D., LL. D., Pennsylvania Commissioner of Health.

It Liveth and Abideth.

In Sunday-school the other day, the superintendent remarked that there was one scholar present who had ben attending for seventy years. Whereupon the question arose in the adult class, how may we, aside from the presence and power of the Spirit in inspiring and applying the word, account for the perennial interest of the Bible. How comes it that a book of small compass and the subject of study and explanation well-nigh universal, and that is the oldest book in existence, is never exhausted, is ever fresh and is as new as if it had just come from its writers? The replies were interesting and varied. Said one, it is because it deals with the supreme facts of humanity, and these facts are as fresh and important with each man and woman as if they had never existed before. Said another, it is because it has a marvelous adaptation to every possible condition and age of humanity. Said another, it is because it touches the heart rather than the outward life. Said another, it is because it contains an incomparable philosophy, and a philosophy of the profoundest and most perennial interest of man, his spiritual or

TO THE CHURCH PEOPLE.

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotels, Summer Cottages, Auditoriums and Roads, a place where they come together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer playground for the Church people, and to this Mr. Berry Burnett, of Buncombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hotel, lake and golf links, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this g reat project for the Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Mountain and see what these great organizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country.

JUNIUS M HORNER.
Bishop of Asheville.

Asheville, N. C., August 25, 1915.

A Suitable Name Desired.

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location.

We appreciate the interest shown by the Church people in the very large number of letters received from different parts of the country suggesting names. We have decided to place these names before the directors the first week in January and will received suggestions until that date. Each person may send in as many names as they desire.

Address all communications to

THE CHURCH ASSOCIATION,
Room 51, American National Bank Building, Asheville, N. C.

religious nature. Said another, evidently familiar with the standards of the Church, it is because of the heavenliness of its doctrine and the exalted character of its diction and style. Said another (it is because it is of the Bible's method, that of imparting truth by pictures of life. History, whether of individuals or of nations or of organizations, is "philosophy teaching by example, and no study is at once so interesting to even the youngest man or so unfathomable to the sage as that of life.

All these elements enter into matter. And no book besides the Bible combines them in so marked and wonderful a degree. Another, however, that might have been added, is the conscious truth of the book. It is written upon every page of it, not with direct statement of the fact but with the fact so patent that even the most careless reader must needs see it, that the book tells the truth both as to the doctrine which it teaches and as to the lives which it describes. What other religion than that of this book has ever dared to portray its leading exponents as the Bible has done this? The sins of its leaders, no less than their faith, have been honetly told. There is no concealment or evasion anywhere manifest, nor any over-glorification of any characters. No other book of religious propagandism has dared to tell the truth so plainly.

Add to all these features of the Bible the fundamental fact of its divine origin and divine power through the Spirit, and its supernatural attestation, and we can readily understand why the word of the Lord endureth forever, never growing old, never wearying, never possible of exhaustion.—Presbyterian of the South.

Home Influence.

God must not only be the God of the Sunday and of the Sanctuary, but the God of the week-day and the "God of Bethel" as well. He must be not merely the casual visitant on the mountain tops of spiritual vision, but the Real Presence in everyday life, who even when we know it not, is guiding us with His eye and gathering us into the continuity of His purpose. The weekly influence of the Church and its ordinances is of unspeakable blessing, but it is only occasional. The daily influence of a home where there is the fear of God is perpetual. We value the benefits of the ministry of the Sanctuary supremely, and we feel that we cannot do without them, ei her for ourselves or for those committed to our care. But there is something indescribably and sweetly influential in the religious ministry of the Christian home. It was not a priest but only a patriarch, whose blessing to his grandsons thrills us every time we read it because it throbs with a strong conviction of an experimental religion. "The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads." There is, you know, a priesthood of the laity, and where it exists and is exercised it furnishes a succession of spiritual helpfulness which goes down from father to son and from mother to daughter, binding together the generations of God's servants as they march to the Land of Promise.—Archbishop Matheson.

Wood in a Storm.

Louisa M. Alcott tells the following story of her kind-hearted and benevolent father and mother:

"One snowy Saturday night, when our

(Continued on page 22)

For the Young Folks

The Communion of Saints.

The saints of God are holy men,
And women good and children dear,
All those who ever loved the Lord
Who live in Faith and Fear.

They are not all together now,
For some are dead and gone before
And some are striving still on earth,
Their trial is not o'er.

Christ's little children called his own
And saved by his redeeming Blood,
They must be little Saints on earth,
And all the Saints are good.

They must not fight or disobey,
For Saints do never things like these;
They must be holy, meek and mild,
And try the Lord to please.

And there shall come a glorious day,
When all the good Saints, every one,
Shall meet within their Father's home,
And stand before His throne

—Mrs. C. F. Alexander.

For the Southern Churchman.

The Magic Heart.

By Legare.

As Pieta was walking through the woods, early one morning, he heard the faint mew of a cat. He stopped and looked carefully around, and at last found a cat tied to a tree, at some distance from the road. The poor thing was almost starved to death, and could hardly stand.

Pieta cut her loose, and opening a basket he carried on his arm, he poured some milk in a cup, and gave it to her. When she had drunk up the last drop, she was suddenly turned into a beautiful fairy.

She told Pieta that a wicked giant, who lived in a castle near by, had gotten a Ginn to turn her into a cat, because she would not do his bidding, and they had tied her to the tree to starve to death. The only way that the charm could be broken was for a boy to loose her, and feed her, as he had done. She then gave Pieta a little golden heart, attached to a slender gold chain, and told him to wear it around his neck, and when he wanted anything, to take the heart in his right hand, and say:

"Fairy of the Heart, give me my desire."

When she finished speaking, she vanished, and Pieta would have thought it was a dream if it had not been for the little golden heart lying in his hand.

Pieta with his mother and three sisetrs lived on a little farm, which was all they had left when his father died. They raised all kinds of farm produce, and Pieta was on his way to town, with butter, milk, etc.

Pieta sat down on a fallen tree to think over the wonderful thing that had happened. He turned the little heart over and over in his hand, and wondered if it really had the power that the fairy said. He was an unselfish boy, and his first thought was of his mother and sisters. It had grieved him to see them working so hard, and he longed for the time when he could get into business and support them. He said to himself:

"Well, I will try the Heart."

So he took it in his right hand, and said:

"Fairy of the Heart, give me my desire."

Instantly he was raised from the ground, and carried gently through the air, and set down in front of a stately mansion in the midst of beautiful grounds. As he stood, he saw that his clothes had been changed, and he was clad in a blue velvet suit, with silk stockings, and shoes with jewelled buckles.

On the terrace in front of the mansion were four ladies, who, he found as he approached, were his mother and sisters. He told them of his wonderful experience, and showed the Magic Heart. They told him they had suddenly fallen asleep, and when they woke they found themselves in the mansion instead of their humble cottage. As they finished telling their experiences, a silver gong sounded, and they went in to a sumptuous repast, with servants in waiting, who served them in the most skillful manner.

Pieta for several years devoted himself to study. His Magic Heart did not help him with these studies, for the fairy would not help him with anything he could do himself.

At last his education was completed, and he started out to travel and see the world. He went into many lands and saw wonderful things. Several times the Magic Heart saved his life and the lives of others. Once the ship he was on was caught in a storm, became unmanageable, and was given up as lost. The captain came to Pieta on deck, and said:

"Well, all is lost. The ship will sink in a short time." Then Pieta took out the Magic Heart, and made his wish; instantly the ship was turned round, and carried rapidly away from the rocks into smooth water.

One day Pieta was riding through a far eastern country, and he came to a castle with a moat and drawbridge. As he was riding past he heard a voice calling, and looking up, he saw at a window high up in the castle the loveliest face he had ever seen. He stood spellbound; as he gazed he saw a piece of paper float out from the window. It fell to the ground at a little distance, and he hastened to secure it, and read the following:

"I am the Princess Flora, and am confined here by the wicked Baron Greed."

Pieta determined to try and rescue her. He waited until everything was still and dark in the castle then he took the Magic Heart in his hand, and said:

"Fairy of the Heart, give me my desire

Immediately a bridge appeared, leading over the moat, to the top of the castle wall, and from there to the window. He dismounted, and ran quickly up to the window.

The Princess answered his tap, and when he told her he would try to rescue her, if she would trust herself to him her reply was to hastily put on a long, dark cloak, and follow him. In a moment they had crossed the bridge, and were back to where he had left his horse. He mounted, and taking her in front of him, started off at a brisk pace.

As they rode along, the Princess told him her story. She had been stolen some years before, while riding through a wood near her father's palace, by Baron Greed's men. He had kept her a prisoner all the time. but it was only recently that she had been confined. She had refused to marry the baron's son, and this so enraged the baron, that he had locked her up on bread and water, hoping to break her spirit and make her consent. Fortu-

nately, she had only been in confinement for a few days. She had never heard anything from her father, and had no idea where she was.

So absorbed was Pieta with her story, that he failed to notice that they were being followed, until hearing a noise, he looked behind, and saw to his horror that a large body of horsemen were rapidly gaining on them.

The princess was terrified, and clung to him, begging him to save her.

Pieta took out his heart, and said to the princess,

"Never fear, I will save you if it is possible."

He then said:

"Fairy of the heart, give me my desire."

Instantly they were carried gently through the air, and set down in front of a beautiful palace.

When the princess saw where she was, she exclaimed,

'Why, this is my father's palace, my own dear home.'"

The king, the queen and the whole court, rushed out to receive their long-lost princess, and great was the rejoicing, when they saw that she was really restored to them.

They could not do enough for Pieta. The king, that evening, sent for him, and told him to demand anything that it was in his power to give, and it should be his.

"Sire," Pieta answered, "there is only one thing of yours that I want, and that, I fear, you will not want to give."

'Name it,' replied the king.

"The hand of your lovely daughter," Pieta replied.

"Young man," exclaimed the king, your demand is indeed large, but the princess shall decide. If she decides in your favor, I will keep my promise. If not, you will hardly want an unwilling bride!"

He then sent for the princess. When she came, he said,

"Flora, this young man claims as his reward, something that you can give him if you desire.

"Well, father," she said, "what is it?"

"He wants your hand; shall we give it to him?"

"I am willing, father," she answered, as

So amidst great rejoicings, Pieta and she raised her lovely eyes to Pieta.

So amidst great rejoicings, Pieta and the Princess Flora were married; and as the king had no son, at his death Pieta was made king. He ruled with his beautiful queen many years, and with the help of his magic heart he was able to make his people happy and prosperous.

For the Southern Churchman.

How Florence Was Cured.

Fannie G. Gates, Martinsville, Va. (Eleven years old).

"No," she said, "It's just as mean as it can be! This came from a very lovely young girl who flounced in and seated herself with a little unnecessary vehemence. "You know, Miss Howard I wouldn't wear that thing to a dog fight."

Miss Howard sighed as she lay down the pretty dress she had been making so carefully, and said to herself,

"It is very hard to suit Florence," which I am sad to say was only too true.

Florence Mann, was a beautiful girl with lovely black curls and sparkling brown eyes. She was very rich and lived in a beautiful home in Washington.

"Flo what is the matter?" said her mother, coming into the room. Flo told her all about "that old thing," which was really a very pretty white chiffon.

"Florence, wait a moment," said Mrs. Mann, then she and Miss Howard put the dress on a very sullen Flo, and patted and pulled until even Florence secretly thought it very pretty, but pride and stubbornness would not allow her to say so.

"No," she stormed. "No, no, never, send the old dress to Louise.

"Very well,' said her mother, "Off it comes and off it goes to Louise, she will like it," as any sensible girl would," thought Miss Howard.

Now Louise Grene was a poor niece of Mrs. Mann's. She was about Flo's size, tho' different in every respect except that she was pretty. She had golden curls and sky blue eyes. She had to wear old things when Flo wore pretty new ones.

Mrs. Mann thought of a plan to stop Florence's silly notions, so she wrote to Louise a letter which read as follows :

My dear Louise:

I am sending you, by parcel post a new party dress of Flo's which she refuses to wear, but I know you will like. I have a little plan to break Flo of her silly notions, so will you please send me the party dress you have been wearing, in place of this one I am sending you. I will tell you of my plan in another letter.

Hurriedly, your loving

AUNT FLORENCE.

In a few days Mrs. Mann received a package. When she opened it she found a plain white dimity dress, very nicely done up and with several darns in it. Mrs. Mann carried in into Florence's room and said,

"Florence you are invited to a party tonight and here is your dress."

"Oh! mama, you're a perfect dear," said Florence before she noticed the dress over her mother's arm, "I have been wondering what I should wear to-night, as my girdle is ripped that goes with my white lace."

Her mother unfolded the dress and lay it on the bed.

"Oh," where is my party dress? that is simply a morning frock, and its darned!"

"No Florence," replied her mother, "This is the dress you are to wear to the party. Louise has worn it all this winter, and you could have had that pretty chiffon if you had been sensible."

"I wish I did have it for it was pretty," confessed Flo, "Oh! mama I'll never be so silly any more." And she never was.

A Clever Elephant.

A gentleman who lived in India for many years tells an interesting story of the cleverness of an elephant which he owned.

This gentleman had two small sons, to whom the elephant took a great fancy. So devoted was this elephant that the father felt perfectly safe in leaving his little boys in its care.

One day the elephant and the two boys went off on a tramp together. They remained away so long, however, that the father became anxious, and finally went to look after them. After searching for some time he came to the river bank, and there a funny sight met his eyes.

The great elephant was standing knee-deep in the mud, with a happy small boy squatting on either side of him, and all three were fishing just as hard as they could. The boys held their rods in their hands, and their companion held his with his trunk. By and by the elephant's line gave a flop, and the boys crowded up to see whether it really meant that he had caught a fish. He had, and while the big brute watched them solemnly they pulled out the line, detached the fish, and then, putting on another worm, gravely handed the rod back to its owner.—Herald and Presbyter.

The Circus.

Cassie Moncure Lyne.

It was night in the library and very dark,
The fire had gone out—there was not a spark,
"Let's have a Circus," the old big Piano begs,
The music I'll furnish and walk on my legs."

"But how will we get the animals to come?
For a Circus without them isn't any fun;"
Were the words of wisdom the Phonograph spoke,
Who really looked on the plan as a joke.

But the Cuckoo came out his little Swiss house,
And seconded the motion, which frightened a mouse,
Who quickly sped back to his own little hole,
But saw what happened as he afterwards told.

The Fire-dogs barked up the chimney in glee,
Till the Cat-tails in the vases vowed they'd flee,
Since great was their fear—for as never before,
The tiger skin rug had growled on the floor.

The Camel's-hair shawl that for drapery was used,
Vowed no suffragette was ever so badly abused,
Till the Canary woke up in his beautiful cage,
To know what was causing such terrible rage.

The Chinese Mandarins on the blue-willow dish,
Said they were hungry enough to eat the Gold fish,
Till the Calfskin books on the library shelves,
Asked if they were not ashamed of themselves.

Now, what might have happened—none can predict,
If the sun had not peeped—a very bad trick,
So back to their places they hustled again,
And looked just as usual when the house girl came.

The Sick Child in Heathen Lands.

"Sh-h! he is not feeling well, please try to be quiet." You have no doubt had such words as these said to you when someone near you was ill. Even without them, I am sure you would quite naturally walk more softly, speak more gently, and try to make as little noise as possible. If you have ever been sick yourself, you do not have to be told the reason for this. You know how loud the least noise sounds in the sick room, what a jangle the telephone makes in your ear, and how penetrating the sounds of the street are as they come in through your window. You know, too, how soothing and comforting and comforting a quiet room can be.

Suppose all these things were changed; and that when you were sick, instead of things being kept quiet for you, a tremendous noise was made, all for your benefit. Suppose that your room was filled with people, and that many of them were screaming and shrieking and beating drums, hoping

in this way to frighten away the evil spirits that they thought had got hold of you. Do you think you could rest comfortably and get strong with all this going on around you? And yet this is just what happens in different places in the world to a great many of the sick and suffering children in God's family.

Because they don't know any better. That is the reason. It isn't because other people's mothers don't want to that they don't give their children the best care in the world; it is because they don't know how to do it. Many of them really think that charms tied around the neck will keep evil spirits away, or they think that the evil spirits can be made friendly by presents and prayers offered to them. There used to be an idol in old Japan that was worn black because many thousands of sick people believed that it had the power to cure them. "If one had a pain anywhere, it was only necessary to rub the corresponding spot of the god, and all would be well." You see, these poor people do not understand anything about the value of fresh air and clean houses and good food. They never heard of vaccination, and have never been told that certain diseases—even such a dreadful one as smallpox—are contagious and should be isolated. Why, they don't think anything of mixing up perfectly healthy children with those who happen to have smallpox or diphtheria.

Even if the mothers and fathers are so ignorant you would think that the doctors would know better, would you not? But the doctors of heathendom are no better informed about medicine than the common people who go to them.

In more primitive countries, the doctors do not even pretend to have any medical science. But they are believed to be more familiar with the spirit world than ordinary mortals, and thus able to understand better the cause of disease and the magic necessary for its care. It was among primitive people of our own country that a doctor (?) prescribed the following remedies for frozen feet:

The patient's feet were to be wrapped in the skins of rabbits killed during the dark of the moon, and a crooked penny was to be buried at the northeast corner of the cabin on outside just where the water drops from the eaves! ! !

What can a mother do for her sick child when she has been taught only such superstitions as these? What has she to help her? The Church is trying to help her by sending out doctors and nurses to different parts of the world to take care of the sick children in God's family, and to teach them how to live in a normal, healthy life. Everywhere that the Church goes on this mission of healing, she is made welcome. Bishop Brent tells of traveling among the wild Mohammedan tribes of the southern islands of the Philippines, carrying with him—not the firearms that he had been told he would need, but a supply of medicines. He and his party would stop at a little village and spread out their remedies and simple instruments wherever it was convenient, stationing a native near by to shout in a language that could be understood by the people, "Come and be healed, come and be healed, come and be healed." Of course, the Moros were a little shy of the strange white people at first, but as soon as one of them had been relieved of pain, he would become a regular walking advertisement, bringing many others to be helped, as he had been.

I wish I had time to tell you of all our hospitals and dispensaries, some of them in far away lands, and some of them here in America—and af the splendid work that is being done every day by our doctors and nurses in hospitals, in their own homes and in the homes of the people whom they care for. The only trouble is, they can't do all that there is to be done. The hard part for each of our doctors and nurses isn't the difficult traveling, the working early and late, the loneliness and lack of comforts; it isn't any of these things, but it is the not being able to be a hundred doctors and nurses instead of just one!—The Missionary Magazine.

Five Little Foxes.

Among my tender vines I spy
A little fox named—By and By.

Then set upon him quick I say,
The swift young hunter—Right Away.

Around each tender vine I plant,
I find the little fox—I Can't.

Then, fast as ever hunter ran,
Chase him with bold and brave—I Can.

No Use in Trying—lags and whines
This fox among my tender vines.

Then drive him low, and drive him high,
With this good hunter, named—I'll Try

Among the vines in my small lot
Creeps in the young fox—I Forgot.

Then hunt him out and to his pen
With—I will Not Forget Again.

A little fox is hidden there
Among my vine, named—I Don't Care.

Then let I'm Sorry—hunter true—
Chase him afar from vines and you.
—Junior Herald.

Mildred's Blue Day.

"O dear!" sighed Mildred. "Everything has begun wrong to-day. I tipped over a pitcher of milk, I broke one of my dolls, and now I've torn my new dress. It's going to be a blue day."

Her father looked at her woebegone face.

"You have had a bad start," he agreed; "but if it's going to be a blue day, why not make it a pleasant blue one?"

"How can it be pleasant and blue? Blue means disagreeable, father."

"Find the interesting and beautiful blue things. There are a great many of them. Look for those to-day instead of thinking of the unpleasant things."

Mildred thought this would be worth to the trying. After her father had gone, she ran to the window. There was the blue sky. That was the first beautiful thing that was blue.

It was a lovely morning. As Mildred started for school she heard the twittering of bluebirds and, looking up, saw several of them flying among the trees. By the roadside she found quantities of violets.

In the mineral cabinet at school she no a light-blue stone and a deep-blue one.

"The light one is a turquoise, the other a sapphire," her teacher told her.

When Mildred went home at noon, she remembered the bed of forget-me-nots. Here was something else that was blue. As she stood beside them her older brother called softly to her. She ran toward him.

"Look!" he whispered.

Some distance away a little bird was hopping about in the short grass. It was of the brightest blue she had ever seen, with wings and tail touched with black.

"What is it?" Mildred asked. "Isn't it lovely? It's a real peacock blue."

"It's an indigo bunting, one of the prettiest of birds."

After school Mildred went to walk with a few of her companions. From the top of a high hill they saw the mountain peaks, blue-shadowed in the distance. Far below lay a little blue lake.

That night at bedtime Mildred sought her father. It was a warm evening, and he was standing on the porch. It was growing dark, and the stars were coming forth one by one. Mildred related the story of her blue day.

"Ive seen the blue sky, a bluebird, blue violets, a blue turquoise, a blue sapphire, blue forget-me-nots, a blue indigo bird, blue mountains, and a blue lake," she enumerated.

"I'll show you another." Her father pointed to the eastern sky. "Do you see that bright star? That is Vega, a star which the astronomers say is blue."

"Are there blue stars too?" Mildred asked. "Why, there's blue everywhere!"

"That's what I told you," answered her father. "Hasn't this been a good blue day?"

"It's been lovely."

"You see, blue days don't need to be unpleasant. The right kind can be exceedingly pleasant ones."

One more surprise in blue awaited the little girl. As she looked up from her pillow at mother bending over her to say good night, she found herself gazing into the sweetest blue of all, mother's eyes.

"Blue days are the best days," she murmured sleepily.—*Selected.*

The Finishing Touch.

It was not a very pleasant face that Walter brought when he came to papa for the finishing touches to his dress.

"There, every thing is on now," shouted Walter.

"Why, no, son!" said papa soberly, "you haven't put everything on yet."

Walter carefully inspected his clothes from the tips of his small toes to the broad collar about his neck. He could find nothing wanting.

"You haven't put on your smile yet," said papa, with the tiny wrinkles beginning to creep about his own eyes. "Put it on, Walter, and I'll button it up for you."

And Walter began then and there to put it on. And now he never really calls himself dressed up for the day until he has put on a sunny face.

Have any young American smiles been forgotten in the morning, "getting ready?" If so, no amount of fresh collars and new neckties and gay hair ribbons can ever take their place. The only really safe way is to put the smile on first thing. Besides, the other things will go on better if you do.—Exchange.

Billy's Responsibility.

"Good-by, Billy dear," said mother as she ran to catch the car for downtown. "My boy will have the responsibility of things for a while till mother gets back to-night, but I think he'll get along splendidly. Watch baby and keep an eye on Daisy and Donnie. Help Molly a little if you have time. Good-by, little boy."

"Good-by, motherie," called Billy. "I guess the kids won't be much trouble."

You see, Billy was seven, a lot older than the twins, who were four, and baby, who couldn't walk at all. But if baby couldn't walk, she could crawl.

"O baby!" cried Billy. With a run he was off after baby, who had traveled nearly into a neighbor's yard when Billy's back was turned for a minute.

She was lovely, was baby. She was just a year old, but she had the curliest hair, little wee golden curls all over her head, and especially curly at the back. And though she couldn't walk, she could crawl and often pushed herself around, her little arms shoving and her little feet flying out in front of her.

Now she had come on quite a nice journey, she thought in her small mind, and here was Billy to spoil it all.

"Baby, dear," said Billy, "you must come back, or you'll lose yourself."

"Oo—oo—oo!" objected baby as Billy picked her up.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatsm. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves; and also by elimnating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby, a South Carolina physician, writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water, was entirely cured of the horrible disease."

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 64-S, Shelton, S. C.

Gentlemen:—I accept your guarantee offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

NAME .....

Address .....

Shipping Point .....

Do You Read Labels?

Domestic science teachers and food authorities are urging the housewife to carefully read the labels on all food articles.

The laws of most States compel food manufacturers to print the ingredients of their products on the label, and this enables consumers to distinguish healthful foods from those which may be deleterious.

High-grade baking powders are made of pure cream of tartar, derived from grapes. Royal Baking Powder is a type of the highest grade. It is healthful beyond a doubt and the safest and best to use.

The low-grade baking powders are made from alum, a mineral acid salt, or phosphate of lime.

Consumers can learn the character of the baking powder by referring to the label, which must state whether the contents include cream of tartar, alum or phosphate.

ROYAL BAKING POWDER CO.
New York

She wrinkled her tiny forehead and kicked her little heels on the grass as if she knew what she was talking about, too.

"Oo—oo—oo! Boo—oo—oo!

"You're tired, baby," said Billy at last.

And little, sleepy baby went to sleep after a while as Billy rocked her, singing, "Sleep, little baby mine,' in his high, small voice and trying to make it soft and low like mother's.

"I believe I'm sleepy, too," he said. "It's tiresome putting a child to sleep."

He lay down a minute when— "O!" he cried. "I wonder where the twins are."

He got up like a flash and, going up to the playroom, called, "Daisy, Donnie."

There was no sound, no answer at all.

"They were here when mother left, I'm sure," said Billy to himself.

"Daisy, Daisy," he called.

He knew that if he could locate Daisy he'd find Donnie, too. It was Daisy who always led in their twin mischief. The devoted Donnie usually followed obediently.

Billy looked in all the rooms upstairs, calling softly so as not to wake baby. He realized pretty clearly now why mother was so very particular sometimes about his being quiet when baby was asleep.

"Cos," said Billy to himself, "I know where she is when she's asleep, anyway."

Downstairs he crept, and, passing the door of the music room, he held his breath. There were Daisy and Donnie.

Daisy was rapidly handing gramophone records out of the stand to Donnie, who was rapidly putting them on the floor, which was already littered.

"O Daisy," he cried, "you know you're naughty!"

"Nope," said Daisy, with her thumb in her mouth; "Ise just fixin 'em, me an' Donnie."

"But you know father never lets you come in and undo the gramophone records, Daisy," said Billy.

"Nope," said Daisy. "I—I—O Billy, Ise sorry," cried Daisy. And then she started to cry, and Donnie cried because Daisy cried; and Billy expected baby to cry too in a minute, so he said in desperation that he thought it would be fine to come out and play ball on the lawn for a while. He was very nearly angry this time. His cheeks were pink and his eyes bright. But he remembered that he had promised mother to take the responsibility, and so they ran out together and had a good game.

Billy didn't care for the game very much, because he was seven, and the twins only rolled the ball along the grass. That was their way. But Billy played with them a long time to-day to keep them happy.

"Maisther Billy, will ye be after fetchin' me some apples?" called Molly.

"All right," said Billy.

Just then baby waked up, so he put

(Continued on page 22.)

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

WANTED.

A couple. Man and wife. Or, two ladies. To take house on west coast of Florida. Nominal rent and board. Owner, a lady. References. Address 3319 Powelton Av., Philadelphia, Pa.

POSITIONS WANTED.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va.

WANTED, BY A CHURCHWOMAN, POSITION as matron or assistant housekeeper in school or orphanage. Experience, References furnished. Address 198 Care Southern Churchman, Richmond, Va.

REFINED, EXPERIENCED WOMAN OF pleasing personality wishes position as nurse companion to invalid, assistant housekeeper in hotel, matron of institution, or charge of linen room. Highest reference. Address 196, Southern Churchman.

A WIDOW, 42 YEARS OLD, A COLLEGE graduate, an attractive, cultured gentlewoman with sunny disposition, essentially a homemaker, lover of country and of children desires position. Good housekeeper. References exchanged. Address 199, Southern Churchman.

REFINED WOMAN WISHES POSITION as managing housekeeper or companion-chapron. Understands management of servants. References exchanged. Address 197, Southern Churchman.

VIRGINIA LADY, EXPERIENCED teacher, will take position in private family, to teach children, or be companion to lady. Laundry and comfortable home only compensation asked. References exchanged. Address 195, Southern Churchman.

HELP WANTED.

WANTED AN ACTIVE, ENERGETIC AND willing housekeeper. Responsibility limited, Apply stating age and salary expected to Leache-Wood Seminary, Norfolk, Va.

MEETING OF BOARD OF TRUSTEES.

The board of trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the 10th day of November, 1915, at 10 A. M.

S. SCOLLAY MOORE,
Secretary.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Fauntleroy.—Entered into rest, Tuesday, October 6th, at her home in Alexandria, Va., just before the morning began to break, Julia Fauntleroy, wife of Champ Fauntleroy. Through sickness and suffering from youth, she has struggled on faithfully, conscientiously, in all the duties appointed unto her until the end. For over forty years *** *** *** *** a true friend and helper in our household—one of the old-time stock—never to be replaced. "Be ye faithful unto death and I will give you a crown of life."

Angels sing on—
"Faith's journey's end in welcome to the weary,
And heaven the heart's true home will come at last." B.

Jacobs.—Passed away, in crossing ferry in Lancaster county, Va., October 9, 1915, Wm. Fenton Jacobs, aged 49, son of the late Rev. Wm. Fenton Mercer, and Sarah Virginia Jacobs.

"Father in Thy gracious keeping,
Leave we now Thy servant, sleeping."

THE DEATH OF A PRIEST.

"As the news of his death spread and his soul rose up to God, the endless stream of love began to flow into the building from which he had dispensed it. The procession was no sentimental throng, but strong men and women who had been helped on to God by the life of this saintly man. Hundreds of little children stole quietly in and knelt down to ask God's mercy and to mourn their loss. This is no exaggeration, for I saw it myself—few passed out who were not weeping.

Many a little child who did not belong to his parish came in to see him. The whole neighborhood was there, people of every creed. He was their friend. Those who did not know how to pray asked some of those who were watching to help them. I know not how many times children and men came and asked me to say a prayer with them. Many asked if the Lord's prayer would do. There were few who did not kneel down and pray, very few. One little boy brought a penny, asking that it be used to buy flowers. Others brought more. Many watched for hours. It was pathetic and wonderful!

I cannot tell you all of the stories of the many he had helped or of the treasured letters that were shown me. The few I was able to take time to read were all the same. Someone wanted to know this or that simple thing. Most people would have thrown such requests in the waste basket, but he answered them all, and they were full of loving sympathy and kind reproof.

Twenty-three years he served his flock and on a very humble salary. But he did not complain. What a lesson is here for us all. His was a life that put God first. Nothing was allowed to interfere with his relation to God. His example is a reproof to us all. He lived so much closer to God and the things of God that his whole life was fairly wrapped up in God. In Him he lived and moved and had his being."

This memorial tribute was written of the Rev. J. Stewart Smith, who entered paradise in August last from Kansas City, Mo. He was born in Norfolk, Va. Many will remember him as a little boy, playing in these streets. His father, Leonidas, and his uncle, Aristides Smith, both clergymen, were principals of the Norfolk Female Institute, and their memory is cherished in loving gratitude by an older generation now living. His mother's family belong to St. Paul's church. At various times his father was in charge of Christ church, as locum tenens. His services were most acceptable and highly appreciated, as the church records show. The Rev. Aristides Smith and his wife lie in Christ church clergy lot in Cedar Grove cemetery, Norfolk, the stone marking the spot put up by his old pupils.

ONE OF THEM.

Personal Notes

The address of the Rev. Frederic Gardiner, who is now in charge of the religious education work in schools and colleges for the Province of Washington, will be Church House, Philadelphia.

The Rev. S. H. Rainey, rector of Trinity church, Steelton, Pennsylvania, has received a call to become rector of St. John's, Huntingdon, Pennsylvania.

Rev. C. T. Stout has resigned Trinity parish, Howard and Anne Arundel Counties, Maryland, and has removed to Oak Park, Illinois, one of the suburbs of Chicago. Address No. 111 South Oak Park Avenue, Oak Park, Illinois.

The Rev. William C. Winslow, D. D., LL. D., has returned to his home in Boston, Massachusetts (525 Beacon Street), and resumed his duties as vice-president and treasurer for the United States of the Egyptian Research Account Society.

The address of the Rev. J. Thompson Carpenter for the winter will be 2219 Green Street, Philadelphia, Pennsylvania.

The Bishop of Florida has assigned the Rev. Henry J. Brown, deacon, to St. Michael and All Angels', Tallahassee, Florida.

The address of the Rt. Rev. W. R. Stearly, D. D., Bishop Suffragan of the diocese of Newark, is 60 Berkeley Avenue, Newark, New Jersey.

On November 1st, the Rev. Richard Cox will enter upon his duties as minister in charge of Ellsworth, Kansas, diocese of Salina. He will also be in charge temporarily at Hays and Silverdale.

The Rev. Robert W. Trenbath, formerly rector of Christ church, Trenton, New Jersey, has resigned and accepted a call to St. James church, Upper Montclair, New Jersey.

The Rev. W. H. Ziegler has been elected vicar of All Saints chapel, Lehighton, Pennsylvania.

The Rev. Frank Albus, formerly rector of the Church of Our Saviour, Salem, Ohio, will enter upon his duties as rector of Trinity church, New Castle, Pennsylvania, on November 1st.

Ordination.

In Christ church, Kalispell, Montana, on Tuesday, October 5th, the Rev. Ralph Franklin Blanning was advanced to the priesthood by Bishop Faber. The candidate was presented by the Rev. Charles H. Linley, rector of Christ church, who also preached the sermon.

Deaths.

Announceemnt is made of the death at Perth Amboy, New Jersey, of the Rev. James L. Lancaster, rector emeritus of St. Peter's church, Perth Amboy.

(Church Intelligence, Continued from Page 11.)

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

Arthur Brooks Memorial Conference: The clergy of the district met for an Arthur Brooks Memorial Conference in Carson City, October 5th, 6th, 7th and 8th. This gathering was made possible by the kindness of Mrs. Clinton Ogilvie, of New York city, who provided the necessary traveling expenses. The conference was a profitable one, not only because of the opportunity it afforded for mutual intercourse, but also for the practical measures which were agreed upon for work in the district, especially in regard to the Preaching Mission. The Mission will be held in at least nine places during the week beginning November 28th. By common consent, the central theme of the Mission will be "The Holy Spirit." Certain definite plans were agreed upon for the preparation for the Mission, and for its conduct. Among these were a liberal use of printed matter, and a gathering of all the offerings for the Mission into a common treasury, from which all expenses are to be met. The clergy are to exchange among themselves so that each place in which the Mission is held will hear the message presented by a new voice in a new way.

The conference discussion on the recruiting for the ministry resulted in a definite plan of prayer for certain young men who have given some thought to the ministry as a calling.

Mission work among Indians was a prominent feature in the program. The Rev. Percival S. Smithe, formerly missionary at the Pyramid Lake Agency, spoke of the necessity for continuing this work. He is ready to return to the agency just as soon as a residence can be provided for him and his family.

Bishop Hunting returned to Reno on September 30th, after having covered over eight hundred miles by automobile. He held services at nine places, some of which have not had a religious service for years. He came ni touch with some half dozen communicants who were not enrolled on any parish registers of the district, and he baptized four children. The Bishop reports that in nearly every place, no matter how remote, some good women were gathering the children together on Sundays for religious instruction. The visit of the Bishop was a great encouragement to them, and everyone expressed the hope that it would be repeated.

The Rev. Ross Turman, who is to be vicar of St. Mary's, Winnemucca, preached in St. Peter's, Carson City, on the morning of October 3rd, and in St. Paul's, Virginia City, in the evening. He officiated at Winnemucca for the first time on October 10th. The district welcomes him heartily to his new field.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor

Diocesan Notes.

A National Missionary Convention, the Federated Churches of Cleveland co-operating, has been announced to meet in Cleveland four days in December, beginning Sunday, the 5th. Among the speakers named is Bishop Kinsolving, of Brazil.

The Rev. William M. Sidener, rector of St. Paul's, Steubenville, has issued his year book for 1914-15, a neat, well edited and informing publication. The notable achievement in the parish during the year was the completion of the new wing to the parish house at an expenditure of $10,000. The parish exceeded somewhat its apportionment for General Missions, a large per cent. of all missionary obligations being met by the duplex envelopes. The rector himself had charge of missionary offerings.

The Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, has announced a series of popular Sunday evening addresses on the practices and customs of the Church, and in the use of the prayer book. These instructions are especially intended for those unacquainted with the Church and her ways.

Bishop DuMoulin has appointed the Rev. Rob Roy Remington priest in charge of the missions of Trinity, Alliance and St. Paul's, Sebring, effective from October 15th. While each mission is the possessor of grounds, in neither is there a chapel. Plans for buildings are going forward.

The Cleveland Guild of the Holy Cross, through its warden, Miss F. Bolles, has placed at the services of the clergy in cases of need, a physician, who will answer on call, and an occasional free bed in the Woman's Hospital. A visitor has also been provided for the city farm and the city hospital.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Ordination: On the nineteenth Sunday after Trinity in St. Stephen's church, Indianola, Bishop Bratton advanced to the priesthood his son, the Rev. William DuBose Bratton, and his stepson, the Rev. John Gass.

The Rev. Mr. Bratton was presented for ordination by the Rev. Albert Martin, of Yazoo City, and the Rev. Mr. Gass by the Rev. J. Lundy Sykes, of Aberdeen.

(Continued on page 24.)

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Judge a Nation By Its Drinks.

Some one has said that you can judge a nation by the character of the books it reads. As literature influences the intellectual development of the nation so food and drink influence its physical development and thereby promote or reard its civilization.

Every nation, civilized or uncivilized, has its popular beverage which leaves an unmistakable impress upon the character of its people. In this connecton the following statistics for the year 1909 have a most interesting and significant bearing. In that year the total population of the world was approximately sixteen hundred millions. The combined population of Great Britain, Germany, and the United States, the three nations that lead the world in literature, theology, science, invention, commerce and industry, in fact, in almost every phase of mental, moral and physical development, was approximately one hundred and ninety-five millions, or slightly less than one-eighth of the total population of the world. In the same year the world's consumption of caffein in the form of coffee, tea, cocoa and Coca-Cola was approximately sixty million pounds. Of this Great Britain, Germany and the United Statee consumed thirty-one mllion pounds, or a little more than one-half of the total. Less than one-eighth of the world's population therefore consumed more than one-half of the caffein beverages. Figure it out for yourself and you will find that these three nations, the leaders in the march of civilization, use approximately seven times as much caffein per unit of population as the other nations of the world.

These statistics clearly indicate the wholesomeness of the caffein beverages upon which temperate people have relied for centuries for refreshment of mind and body. As compared with other beverages, they possess the special advantage of refreshing the tired nerves and muscles without stimulation and without intoxication.

Coffee, tea and Coca-Cola are identical in effect, though different in flavor. By virtue of their caffein they relieve fatigue, refreshing both mind and body. Coca-Cola differs from the other two in that it contains less caffein, is carbonated, is flavored with a combination of fruit extracts and is free from tannic acid. In the latter respect it is superior to tea and coffee, especially when they are overboiled, for the tannic acid which is thus dissolved is apt to disturb the process of digestion.

Desiring that the public shall fully understand the composition and character of its product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the wholesomeness and refreshing qualities of this popular temperance drink. A copy may be had by addressing Messrs. Jacobs & Company, Clinton, S. C.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Billy's Responsibility.

(Continued from page 19.)

her in her cart and, with the twins running ahead, set out for the orchard.

"A person has to keep them in sight," he said to himself as he went off with his family. And so he was a busy little Billy all day and a pretty tired Billy that night after he put baby to sleep and Molly had the twins in bed, and it was time for father to be home for dinner.

Father found him sitting on the porch, his curly head buried deep in his hands.

"Are you thinking big thoughts, son?" asked father.

"I've been taking the 'sponsibility' today, father; I'm tired," said Billy .

"So? Mother away?' asked father.

"Yes. And say, father, I guess mother gets tired pretty often," said Billy. "Kids are such a worry."

Father smiled.

"Yes, son."

"I'm thinking I'm big enough to take some of the 'sponsibility for mother every day. I'm seven."

"Right you are, my son," said father. "I like to hear my man talk like that."

And Billy felt so proud to have father put his big hand on his shoulder and call him "My man."—Altalind Cook, in Christian Guardian.

The Robin.

The robin wears a crimson bib,
That way he's just like me;
I wonder if the robin did
Spill jam on his at tea.

—Ex.

Wood in a Storm.

(Continued from page 16)

wood was very low, a poor child came to beg a little, as the baby was sick and the father on a spree with all his wages. My mother hesitated a little at first, as we also had a baby. Very cold weather was upon us, and a Sunday to be got through before wood could be had.

"My father said, 'Give half our stock and trust providence; the weather will moderate or wood will come.'

"Mother laughed and answered in her cheery way 'Well, their need is greater than ours, and if our half gives out, we can go to bed and tell stories.'

"So a generous half went to the poor neighbor, and a little later in the evening, while the storm still raged, and we were about to cover our fire to keep it, a knock came, and a farmer who usually supplied us appeared, saying anxiously:

"I started for Boston with a load of wood, but it drifts so, I want to go home. Wouldn't you like to have me drop the wood here? It would accommodate me, and you needn't hurry about paying for it.'

"'Yes,' said father; and as the man went off he turned to mother with a look that much impressed us children with his gift as a seer, 'Didn't I tell you wood would come if the weather did not moderate?'

"My mother's motto was, 'Hope and keep busy,' and one of her sayings was 'Cast thy bread upon the waters, and after many days it will come back buttered.' "—The Christian.

THE SOUTHERN SR SERVES THE SOUTH

Cheap Round Trip Tickets Account Virginia Fair.

Southern Railway announces the sale of cheap round trip tickets on account of the following State and County Fairs held in the State of Virginia:

Virginia State Fair, Richmond, Va., October 11-16, 1915. Tickets on sale October 8-16, inclusive, 1915; final limit, October 18, 1915.

Agricultural and Industrial Fair, Danville, Va., October 5-8, 1915. Tickets on sale October 3-8, inclusive, 1915; final limit October 10, 1915.

Halifax County Fair, South Boston, Va., October 19-22, 1915. Tickets on sale October 17-22, inclusive, 1915; final limit October 24, 1915.

Mecklenburg County Fair, Chase City, Va., October 5-8, 1915. Tickets on sale October 3-8, inclusive, 1915; final limit October 10, 1915.

For further information confer with nearest Southern Railway Ticket Agent.

H. L. BISHOP,
Div. Pass. Agt., Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9 35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12 01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P. M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Church Embroideries

Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.

English Silk Stoles, plain.....$3.00
" " " simple crosses embroidered.. 4.00
" " " elaborate crosses..... 5.00
" " " hand embroidered, $8.00 upward

"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.

L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Correct Engraving and Fine Stationery

The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.

LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

R. Geissler, Inc.

56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics



Church Furnishings

Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



CHURCH VESTMENTS

EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Bunce Art Glass Co.

ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Meditations

"No man will ever reach heaven with his face the other way."

God's gifts put man's best dreams to shame.—Elizabeth Browning.

"The immortal part of ourselves is never increased without sacrifice."

The responsibility of tolerance lies with those who have the wider vision.—George Eliot.

"Revelation had guided their reason, and now all at once reason gave clearness to their revelation."

"Christ's mastery of you will give you self-mastery; yes, and mastery over the powers of darkness and of hell."

The souls of the righteous are in the hand of God, and there shall no torment touch them.—Wisdom of Solomon.

It is a heroic obedience to obey the laws of God simply because they are God's laws, and not because He has promised to reward the obedience of them.—Lessing.

The most perfect Christian is to himself but a beginner, a penitent prodigal, who has squandered God's gifts and comes to Him to be tried over again.—J. H. Newman.

To obey is best,
And love with fear the only God, to walk
As in His presence, ever to observe
His providence, and on Him sole depend.
—Milton.

If at times it should seem as if Christianity were powerless against the trend of the times to materialism and commercialism, let us not be disheartened. The promise of Christ remains: Ye shall receive power.—Luthern Companion.

If we look over precipices, we shall grow dizzy. If we look far ahead, we shall grow discouraged. Let us rather put our weak hands into Christ's loving grasp, and all the time listen to His cheering words. "Fear not; only trust."—T. L. Cuyler.

What we are, and where we are, is God's providential arrangement—God's doing, though it may be man's misdoing, and the manly and the wise way is to look your disadvantages in the face and see what can be made out of them. Forget mistakes; organize victory out of mistakes.—Robertson.

There is the greatest practical benefit in making a few failures in life. You learn that which is of inestimable importance—that there are a great many people in the world just as clever as you are; and you very soon find out that patience and tenacity of purpose are worth more than twice their weight of cleverness.—Huxley.

Oh, what a lesson from the cross of Christ to comfort us in the world today with its shame and sorrow, with its many millions of outcasts and friendless ones, with its crimes and wrongs, with its publicans and sinners. Not one need be cast out of the kingdom, not one need fail to hear the gracious words if only he will from the depths of his wretchedness plead, "Lord, remember me."—Rev. Hermann Lilienthal.

I was worshipping in a chapel of one of the old world's cathedrals. It seemed at the evening hour as if our little shrine were isolated from the world, but in the light of day we realized how it was but a part of a far grander temple which raised its mighty dome high above our heads into the very heavens. So the consecrated service of our daily lives will be seen at the last to be a part of the divine temple we are building for eternity.—Dean Tolman.

What is faith? It is not something that can be analyzed in the crucible of scientific investigation. It is intuitive knowledge. I watch a vine as it reaches out its tendrils and mounts higher upon the trellis. I see a fledgling as it tests its wings and soars into the sky. I see a man bowed down with sorrow raise his head above the clouds. The vine might have argued: "I have not eyes to see," but it turns toward the sunlight and is not deceived. The little bird might say, "My wings are so tiny, and the ether is so vast," but something tells it to spread its pinions and fly far above our earth, and it is not deceived. So man when he looks upward to the stars will never be deceived. That is faith.—Selected.

That old fallacious idea of the steamship as symbolizing personality with intellect, feeling, will, like water-tight compartments, separate and distinct, has been cast by modern psychology into the rubbish heap. Personality is now known to be a unit. Whether one reasons or feels or wills, it is the conscious act of the whole self. In consequence education ought to be a unit. Why set one part of a child's studies on one side and label them secular, and another on the other side and call them sacred?

Furthermore, all truth is one. When we trace the separate streams into which truth has been divided, back to their ultimate source, we find ourselves face to face with God. If, then, your personality is one, and your truth is one, why should not your education be one? For example, why should not your mathematics, physical science, philosophy, psychology, take on a religious coloring as they develop the mind with which we are told to love God? Why should not your art and literature be made so to cultivate the feelings and emotions that they lead the personality to an appreciation of God's thoughts and God's love, and so enable one naturally to love Him with all the heart? Why should not your history, particularly your biography, your ethics and your social science train the will until the life grows responsive to the righteousness of God, so that He is spontaneously loved with all the strength?—Rev. Alfred Lockwood.

MISSISSIPPI.

(Continued from page 21.)

The two presenters, together with the Rev. William Mercer Green, of Jackson, united with the Bishop in the laying on of hands. The Rev. E. A. De Miller, deacon, was also in the chancel. The sermon was preached by the Bishop.

The Rev. Mr. Bratton will continue to exercise his ministry in the same mission field in the Delta section, with Indianola as headquarters, in which he served his diaconate.

The Rev. Mr. Gass succeeds the Rev. R. Bland Mitchell as the Rev. J. Lundy Sykes' co-worker in the prairie mission field, with resident in West Point.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop

Gallup: The Rev. C. H. Williams, lately at Farmington, has now been placed in charge of the church at Gallup. The church building at Gallup was erected some years ago, as a memorial to Bishop Bedell. Though we have there an excellent church building, and also a rectory, yet the number of our church people is small, and the church has been closed much of the time. It is now hoped that we may have an earnest revival of the work there.

At Tucumcari, where the Rev. Mr. Hoering has been since July. His efforts have been appreciated, as seen by the efforts in enlarging the church building, and in providing a room for his use.

Bishop Howden visited Clovis (Rev. D. A. Sanford, priest in charge), on Sunday, October 17th, and confirmed four persons, one of whom is a lineal descendant of the Rev. John Wesley.

Several clergy are needed, specially for the mission at Roswell, now vacant, by the removal of the Rev. E. N. Bullock to Albuquerque.

ALBANY.

Rt. Rev. R. H. Nelson, D. D., Bishop.

St. Ann's Church, Amsterdam: During the past summer a new heating apparatus was installed in the church at a cost of about one thousand dollars, and within the last few weeks the organ has been rebuilt.

"Parish Foundation Sunday" is to be observed on October 31st, marking the two hundred and third anniversary of the opening of old "Queen Anne's chapel in 1712, the first house of worship of the Church of England within the limits of the present diocese of Albany.

Lake Delaware: In the Chapel of St. James, Lake Delaware, Rev. William A. Long, priest in charge, on October 13th, Bishop Nelson confirmed a class of nine, six of whom being adults. This chapel was opened on Palm Sunday, 1914, and was fitted up and is supported by Commodore E. T. Gerry's family. There have been twenty-eight baptisms, and last November seventeen were confirmed.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop

Experiences of missionary workers are often more serious than they themselves represent them. Miss Ross, one of our women workers on the Indian Reservation, writes that she was waiting with her team to take some Arapahoe girls to the school when "one little girl who knew the car was coming ran directly in front of it. The man swerved, knocked the girl down, and bounced over her, and mit my wagon. The horses jumped, and I went over the dashboard inside the wheels. I don't remember any more, but when I came to I was quite a little way up the road with a sprained knee. The blacksmith who was driving the car set the knee and took me home. The team was easily caught and brought home, only part of the seat being broken. I think the horses must have kicked me a little, for I'm well decorated with bruises. But under the attention of the skilful nursing given me at the Bishop Randall Hospital I am finding that my bed is a place of less torment than when I first laid myself on it. I'm afraid I'm not old enough to be trusted out alone. Don't you think I'm a fraud to come back to the hospital so soon after my nice vacation here last week.

CHRISTIANITY AND THE COMMUNITY.

(Continued from page 12)

four hours each. Occasionally one of them aspires to be a prodigy and have more than these, with the result that he early goes to the pension list—where there is hardly anything but the list. The coming mission may be made a mighty engine for bringing home to the laity their social opportunities and responsibilities. Sacredotalism spells death for social service."

-:- FINANCIAL -:-

National State and City Bank
RICHMOND, VA.
Capital and Surplus, $1,600,000.00
Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.
WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
JOHN S. ELLETT, Vice-President. WILLIAM M. HILL, Vice-President.
JULIEN H. HILL, Cashier.

INCORPORATED 1832
THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY
OF RICHMOND, VA.
Assets January 1, 1915, $1,761,020.00
WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Jno. L. Williams & Sons
BANKERS AND BROKERS
Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

"Self Defense"
is the topic most discussed by Americans to-day.
The immediate DEFENSE most needed is a financial preparedness of each citizen to meet any situation which may arise.
If you have put off until now, do not delay longer, begin to conserve your strength by saving your money.
Invest in securities that are SAFE. DON'T SPECULATE.
THE AMERICAN NATIONAL BANK of Richmond, Virginia,
offers unexcelled SECURITY AND SERVICE to depositors and investors.
Capital and surplus.....$1,600,000.00

Perfect Protection
Capital and Surplus
$3,000,000.00
First National Bank,
Ninth and Main.

Southern Churchman

Vol. LXXX. RICHMOND, VA., NOVEMBER 6, 1915 No. 45

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J. & R. LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Gunston Hall 1928 Florida Ave., Washington, D. C.

School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art, Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E.M. Clark, M.A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

National Cathedral School for Girls.

Fireproof building in Cathedral Close of 40 acres 100 resident pupils. College certificate privilege Music, Art, Advanced and Special Courses.

THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Theological Department
OF THE
University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Secrets of Hospitality.

True hospitality does not lie in great display or in lavish expense. There are magnificent houses thrown open wide at stated times to a great array of guests; but the guests arrive uneasily, and depart as soon as courtesy permits. There are royal banquets, where every delicacy is lavished; but there is no cordiality in either giver or receiver, and the banqueters are seated before they sit down. And the owners of those houses and the framers of those feasts wonder why men and women go with such eagerness to quiet homes and simple tables, where there is no luxury whatever.

One secret lies in entertaining your friends as nearly as possible after the fashion in which you live yourself. People worth inviting come, not to see your house, but to see you. For set occasions some little preparation may be necessary, but even that little is often too much. What every visitor appreciates most is seeing the family as nearly as possible as it lives, and being made a part of it. The houses that open in that way, as it were by the touch of a spring, are the houses that are loved and frequented. The guest who is most enjoyed and most enjoys himself, is the guest who comes unexpectedly; and the great hosts of the world are never found unready for one more. There was always an extra place in Lady Holland's full dining room, and you could not disturb the hostess' contentment, although you might that of her guests. "Luttrell, make room,' she said on one occasion. "It must be made," Luttrell murmured, "for it does not exist." And Robert Toombs, when his table was overcrowded, remarked: "I do not object to having more friends than room. It is usually the other way in this world."

But another secret lies even deeper. It consists in always wanting to see your friends. Most of us have our hours for being social, but when we are busy, or weary, or dull, we ask to be alone. And no disguise of courtesy, however creditable, will altogether conceal our reluctance. Your truly hospitable heart desires always to see those it loves, is ready even to go out in kindness and sympathy to those it does not love. You may say that that is a gift inborn; but, like many other apparently inborn gifts, some degree of it can be acquired.

There was a lady once who said: "I believe I should like to talk to every one in the world." And the same lady said again: "I do not think I ever saw any one coming to my house whom I was not glad to see." No doubt this lady exaggerated, but, none the less, she represented the hospitable spirit in its most genuine form.—Unidentified.

The Goal of Life.

The goal of life is the glory of God. If any purpose less worthy than this animates the life, the soul will fail to reach its highest development and to accomplish its noblest work. Motives make the man; and when our supreme purpose in life is to do always those things that will glorify God and advance the interests of His kingdom, we have put into life a controlling motive and purpose that will not fail us in the end. Only such a motive is worthy to be made the controlling and animating purpose of our life.—Christian Observer.

For the Southern Churchman.

"It is the Lord."

S. M. B.

A little child at play,
A presence blessed the way
To guide and keep—
Lo! it was the Lord.

In youth's feverish pain
And joy it came again
To calm and cleanse
Lo! it was the Lord.

In toil of noon's full hour,
And consciousness of power,
A hallowed touch—
Lo! it was the Lord.

In twilight's deepening shade,
And joys that quickly fade,
Abiding peace—
Lo! it was the Lord.

In the dark hours of night
When doubts the soul affright,
A sweet deep calm—
Lo! it is my Lord.

The Church is face to face with the greatest task she has faced for ages. The coming century will open for the greatest door of opportunity since the sixteenth century. The close of this world-wide and terrible war will lay upon the Church the most tremendous strain and call to her from every quarter of the globe with the loudest, most universal, and most pitiable Macedonian cry, come over and help us, that the world has ever uttered. And it will ring in her ears like the wail of the lost.—Presbyterian.

Book Notices

(All books reviewed at any time in this column may be ordered, at the publisher's price given, from the Book Department of the Southern Churchman.)

A Voice from the Crowd. By George Wharton Pepper. (The Lyman Beecher Lectures on Preaching; Yale University; 1915.) Yale University Press. Pp. 207. Price $1.50, net.

For forty-three years selection has been made of the most eminent divines of this country, and in several instances from Great Britain, to deliver the Yale Lectures on Preaching. The volume of homiletic literature thus produced has been very large and valuable, and some of these published lectures, such as those by Phillips Brooks, Stalker, Van Dyke and Watson, have had a wide popularity. The announcement that the lectures this year would be delivered for the first time by a layman was received with great satisfaction, especially when it was known that the lecturer would be the distinguished lawyer and Churchman, Mr. Pepper, of Philadelphia. Their publication has been awaited with no little interest.

The Voice from the Crowd that speaks in these thoughtful lectures to the preacher is a sympathetic and helpful voice which he will hear gladly, and to his profit withal. There is little in the way of direct criticism and that little is not only kindly but instructive and enlightening. There is much in the way of positive, broad-minded and illuminating discussion of the preacher's mission to the man in the pew, whom he does not always understand. Nor is the man who is not found in a pew forgotten. Mr. Pepper speaks from a wide knowledge of men and from a manifestly sincere and intelligent study of their needs and problems as well as those which face the minister and the Church. For this his professional pursuits, from which he draws a wealth of illustration, and his social activities, coupled with his broad Christian sympathies, have afforded him the widest opportunities. The tone of his lectures is always thoughtful and dignified and often spiritual to a marked degree. His style is clear and convincing, never dull but frequently lightened with a charming play of humor.

The subjects of the six lectures are: The Man in the Pew; The Revelation of God; Revelation through Contact; Revelation through Teaching; The Vision of Unity; The Man in the Pulpit. The problem of religious education in the schools is stressed, and the chapter on Unity is especially admirable, showing a breadth of view not always found in discussions of this subject. One is tempted to quote some of the many striking epigrams which sparkle on these pages in profusion, but space forbids. The book is a distinct contribution to the literature of the Church, and no preacher can read it studiously and prayerfully, as it deserves to be read, without a higher conception of his calling and a stouter heart for his task.

Prayer, and Some of Its Difficulties. By (Rev.) Walter J. Carey, M. A., Mowbray, London, and Young Churchman Co., Milwaukee. Pp. 93. Price 60 cents, net.

The "difficulties" of prayer which are mostly dealt with in this little book are not metaphysical but practical. The author's purpose is to enforce the duty, explain the meaning and indicate the methods of this chief means of grace, and he does his work, in the main, admirably.

Verba Crucis: Addresses on the Seven Words from the Cross. By The Right Rev. John Henry Bernard, D. D., Bishop of Ossory. Mowbray, London, and Young Churchman Co., Milwaukee. Pp. 69. Price 40 cents.

These Good Friday addresses are short and simple, but are packed full of spiritual meat for the strengthening of the soul. Thoroughly evangelical, they fix the mind upon the great sacrifice of the cross, and with rare art point its lessons for the daily life. A book to be added to one's devotional library and read repeatedly.

Holiness; A Note of the Church. By the Rev. J. G. H. Barry, D. D., New York, Edwin S. Gorham. Pp. 166. Price not given.

These are the Mary Fitch Page Lectures at the Berkeley Divinity School, delivered this year by the rector of the Church of St. Mary the Virgin, New York. The title is attractive, and they are pervaded with a spirit of purity and devoutness, a very passion for holiness, which is unmistakable. The author's conceptions, however, of the Church, of religion, of priesthood and of monasticism, are so entirely those of a thousand years ago, and, to our mind, so far from those of the New Testament, that we have to confess our frequent inability to appreciate or to follow them.

Growth.

To anyone who has watched the trend of things for the past ten or fifteen years among Churchmen, the difference in perspective is amazing. It does not take anything like an octogenarian to remember the time when, in most of our Dioceses, the object was not to see if the missionary apportionment was paid, bumt to see, as a rule, how little could be paid on it, and still keep the respect of the Church. One well remembers arguments in Diocesan Councils as to how much of the apportionment should be paid. If reference was made to missionary enterprise outside of the official missionary magazines of the Church, it was as a rule a casual reference to some experience in the field of mission work, or a wailing appeal from Diocesan or treasurer for parishes to pay up their apportionment before the hot months of summer came when everybody scattered, and missionary responsibilities did likewise. There comes to the desk of the editor of the Alaskan Churchman practically every Diocesan journal in the United States, as well as some of our work outside the exact bounds of our coast, and all of the general Church papers. What a change! Each one seems to teem with missionary enterprise and enthusiasm. Parishes that were accounted dead have risen from their tombs. Parishes that were accounted strong have leaped forward with bounds, not only in their missionary giving, but in general giving and good deeds as well. Small churches that a few years ago were appealing to missionary treasurers for means to keep alive, have suddenly blossomed out into full fledged parishes, and have taken large responsibility upon themselves. No longer is the Spirit of Missions the only missionary magazine of the Church. For every paper, Diocesan or otherwise, has become a missionary organ, and now where one tongue formerly spoke, a hundred tongues tell of the only real expression of the Church's life. For men and women of the Church are realizing as never before, that when we lay claim to Historic Continuity and Catholic Heritage, that we must prove it by the richness and wealth and broadness of our life and experience, or our claim falls empty to the earth. May the God of all the earth put it richly into the hearts of Churchmen to push farther and ever more strongly this deepening enthusiasm and spiritual fervor which has newly awakened in His Church.—Alaskan Churchman.

Eve Dorre!

¶ Do you know her?
¶ Have you met her?
¶ If not you have yet to make the acquaintance of one of the most exquisite creations of modern fiction.
¶ You'll find her at your booksellers.

$1.35 net.

Eve Dorre!

At DUTTON'S 681 Fifth Avenue, New York

For the Southern Churchman.

To C. B.

Elwyn Moore.

There is a misty veil
That curtains shadow-land,
And every soul that passes
Is led there by God's hand.

Today the curtain parted,
And angel voices rang,
With loud and sweet rejoicings
Those heavenly choirs sang.

A beloved soul has found
It's everlasting rest,
In peace and joy abounding
For the Christ's love is best.

The things that are really "done," which do not pass away in the doing but last on in fructifying power, are not done by man but by God. Man reaches out and tries to do some of the things which are clamouring to be done, but when they are really done it is not man who effects them but God. Therefore it is that the more man identifies himself with God—and prayer is that very identification, since the heart of all prayer is: "Thy Will be done"—man finds himself at the centre from which all force and energy proceed.—Ralph Adams Cram.

ST. PAUL'S SCHOOL OF CHURCH EMBROIDERY.

Directed by the Community of the Transfiguration, 223 W. 7th St.

Orders taken for all kinds of Church Embroidery, fine Altar Linens, Surplices, Altar Hangings and Vestments. Estimates of work will be cheerfully given. Materials will be sold stamped ready for Altar Guilds to embroider. Special prices for Missions.

Address:
MRS. LAURIE M. CHRISTOPHER,
St. Paul's School of Church Embroidery,
223 W. 7th St., - Cincinnati, Ohio.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., NOVEMBER 6, 1915. Vol. LXXX. No. 45

EDITORIALS

THE RESIGNATIONS FROM THE BOARD OF MISSIONS.

The meeting of the Board of Missions which was held in New York last week was marked, as was anticipated, by an earnest attempt on the part of a considerable minority to have the Board revoke their action of a previous session and to decline to take part in the Congress on Christian Work in Latin-America which is to meet in Panama in February next. After a full debate lasting through several hours, following the discussion of the matter in the Church press for a number of months past, the Board refused to recede from its former action. This result was reached by a vote of just two to one of those present and of more than a majority of the whole membership of the Board. On the next day seven Bishops of the Church were elected to represent the Board of Missions at the Congress. These are, the President of the Board, the Missionary Bishops of Mexico, Cuba, Porto Rico, and Southern Brazil, the Bishop in charge of the Canal Zone, and the Bishop Coadjutor of Virginia, who for twenty-three years served as a missionary in Brazil. Plainly these are the men who can bring to the Congress the best wisdom and experience of our Church in regard to the matters which may come before it for consideration. Further the Board made a statement setting forth the spirit, purpose and scope of the proposed Congress, and, in order to dispel any possible misapprehension which might arise, adopted a resolution declaring that their delegates would attend "for conference only, and with no purpose, authority or power of committing this Board to co-operation." In all of which proceedings the Board was acting entirely within its proper powers as determined by thoroughly qualified judges, and in pursuance of the work committed to it in accordance with its best judgment, safeguarding most carefully all the interests not only of itself but of the Church generally.

Immediately, however, upon the vote being taken by which the Board declined to alter its purpose of being represented at the Congress, five of its members, namely, the Bishops of Fond du Lac, Marquette, and Washington, the Rev. Dr. Dulaney and the Rev. Dr. Manning, presented their resignations. This was their emphatic method of registering their protest and their refusal to act with the Board in this matter. It was saved from even bordering upon the melodramatic by the dignity and undoubted sincerity of the gentlemen concerned. No action, however, was taken on these resignations.

The purport of this unpleasant incident, which has been given wide publicity in the public press, may easily be misunderstood and exaggerated. It was no sudden demonstration of an unsuspected depth of feeling, and no beginning of a split or even widening of a breach in the Church. Neither does the vote by which the proposition to recede was lost indicate the strength of any "party" or school of Churchmanship in the Church or even in the Board of Missions. As to its results, it is not impossible that the progress of a very few unmarried clergymen of the Church towards the Church of Rome may be accelerated, but nothing more serious will happen in that direction. It will cause, as it has already caused, much distress and some bitterness in the Church, its echoes will be heard loudly at the next General Convention, party lines will perhaps be more clearly defined, and the sympathies of some will be alienated from certain great interests of the Church upon which it had been hoped that all could heartily unite. All of which is sufficiently to be regretted.

Beyond all this, however, and apart from the question immediately involved, the action of these five who resigned, and the strongly affirmed attitude of other members of the Board of Missions on this occasion, has a significance which ought not to be overlooked. Like the protest made against the Kikuyu Conference in the Church of England, it is a symptom of pregnant conditions which are actually existent, to meet which provision should be temperately and wisely made betimes. It is useless to ignore the radical differences of view which are held in our Church; differences not on matters of the essential faith, nor yet as regards divergent teachings and practices which may be accommodated, but those which affect and will increasingly bear upon the practical policy of the Church and the administration of her corporate affairs. How real these are, and what a constant menace, not to the unity but to the peace and the efficiency of the Church, there are constant reminders. They are not to settled by majority votes in boards or Synods or General Conventions, for they are founded on convictions, and even the most "catholic"-minded brethren among us are sufficiently protestant to hold their convictions inviolate. Compromises avail but a little while. A carefully adjusted balance of power in boards and commissions, even if it could be maintained, which it cannot, means often a jealous watchfulness which is incompatible with united and whole-hearted effort on a definite line of policy. Division and separation, the ready remedy which suggests itself to the thoughtless and which has been so often tried with sad results, is, of course, a thing impossible with us. So also is that other remedy for divergencies of opinion which would force them all to yield to a central human authority, clothed for the purpose with an assumption of infallibility.

Very wisely does our Church, taught by age-long experience, give to her children all the freedom of thought and expression which is compatible with the truth of her creed. Any effort to curtail this liberty would be disapproved. To give the official sanction of the Church to any narrow construction of her formularies, or to impose new ritual observances, against the convictions of a respectable minority of her members would be contrary to her spirit. In accord with this principle choice of action is allowed, and must be allowed, to a large extent in her practical work. Would it not be wise for the Church even to make provision for "diversities of operations," in mission work, for instance, and perhaps in other corporate

activities? Must not a **modus vivendi** be devised by which differences which cannot be reconciled may be frankly recognized, and every party be given facilities for working for a common end without seeming to indorse what it does not approve? A perfect unanimity of effort is an ideal condition, but it is not always to be attained. It would better be surrendered than be the cause of friction and dissonance. The bond of peace wears thin where there is too constant irritation.

The question is one that calls for thoughtful consideration and a careful adjustment. But let us not sacrifice too much for an ideal or risk both harmony and efficiency for the sake of uniformity of administration.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

PURIFICATION IN THE INTERME-DIATE STATE.

Mr. Editor: The Rev. James M. Wright faults my words "But we knew that the undisciplined soul must be disciplined in order to be perfected, and it is our privilege to help it." Perhaps this would better have read "It is reasonable to believe," etc. But still, the former expression may be justified, if experience of life imparts to us knowledge.

It is said of our Lord that "He learned obedience by the things which He suffered." Will it be contended that what was necessary for His development is not necessary for ours? St. Paul declares that "if we suffer with Him we shall be glorified together with Him." Christ learned obedience through suffering, that we might be able to learn the same obedience. As also, He was tempted, not to spare us from temptation, but to be able to endure temptation successfully. If He bore the cross and died to sin on it, it was that we might also bear the cross and die to sin. All the mysteries of His incarnate life have their counterpart in our own spiritual life.

Now a vast number, at death, have not undergone this essential discipline. Are they to escape it? Are they to attain the fulness of life without growth, training and development? A study of life as we know it, under whatsoever form—physical, mental, moral or spiritual—shows no such indication, but the reverse. The old maxim holds good in each instance, "Per aspera ad astra."

I hold that life under whatever form is one and the same thing, as proceeding from the same source, God. Life in its lowest form may be designated as X, which is capable of being raised progressively a number of powers. Eternal life is life raised to the infinite power. The principles which govern the development of life in its lowest must be the same as those which govern its development in its highest form.

The Anglican Church, at the reformation, condemned the Romish doctrine of Purgatory, but did not deny a state of purification after death, for the soul. The great Lutheran Bishop Martensen expresses in his monumental work on Christian Dogmatics what is also the Anglican doctrine as well as the Lutheran: "Though the Romish doctrine of purgatory is repudiated because it is mixed up with so many crude and false positions, it nevertheless contains the truth that the intermediate state must in a purely spiritual sense be a purgatory, designed for the purifying of the soul."

Purgation involves discipline, physical convalescence is a period of discipline and intellectual recovery from the pernicious effects of wrong thinking likewise. Mr. Wright quotes from the fifteenth chapter of the First Epistle to the Corinthians: "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." But that to which St. Paul refers is the resurrection of the body or the flesh. And what does this undergo between its sowing and resurrection, but a purifying process as it resolves into its primal dust?

Eternal life is a present gift and is being developed in us now. If, therefore, I can aid at the start, the development of that life in another, by means of prayer, that he may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," why cannot I do so all along the course of its progression?

Mr. Wright concedes that we can pray for the blessed dead, but evidently thinks it is waste of time. Twenty-five years ago I would have said much the same thing, as I was brought up to regard prayers for the dead as almost disloyalty to Christ and reflecting on his finished work. But experience of bereavement led me to reconsider the whole question, and I was brought to see, first, the permissibility, then the privilege, and, lastly, the duty of such prayers. It has afforded me a great and endless comfort, which becomes deeper each year, as the number increases of those who have gone before, whom I still hold dear.

UPTON H. GIBBS.

La Grande, Oregon.

CHURCH INTELLIGENCE

Calendar for November.

1. Monday. All Saints.
7. Twenty-third Sunday after Trinity.
14. Twenty-fourth Sunday after Trinity.
21. Sunday next before Advent.
25. Thursday. Thanksgiving Day.
28. First Sunday in Advent.
30. Tuesday. St. Andrew.

Collect for the Twenty-third Sunday After Trinity.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

BOARD OF MISSIONS.

The Board of Missions, at its meeting on Tuesday, October 26th, declined to recede from the resolution whereby it had agreed to send delegates to the Panama Congress. Immediately following the announcement of the vote the Bishops of Fond du Lac, Marquette and Washington, D. C., the Rev. Dr. Manning and Dean Delany presented their resignations. The next morning the Board completed its action with regard to Panama by passing the following statement and resolution, and named as its delegates the Bishops of Brazil, Cuba, Porto Rico, Mexico, Panama, the Bishop Coadjutor of Virginia and the president of the Board.

Statement Concerning Delegates to Panama Conference.

In sending delegates to the Panama Congress the Board does so with the understanding that as stated in the official bulletins of the Congress:

I. It is to be "along the same general lines as the Edinburgh meeting" (that is the World Missionary Conference at Edinburgh in 1910). See Bulletin No. I.

2. It "is not to be a gathering for legislation on ecclesiastical questions, or even of missionary policy." See Bulletin 2.

3. "It shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith." Its "approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and examples of Christ and that charity which thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth." See Bulletin No. 4.

4. "All communions or organizations which accept Jesus Christ as divine Saviour and Lord, and the Holy Scriptures of the Old and New Testament as the revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed."

On motion of Bishop Talbot, amended by Dr. Mann, it was resolved,

Resolved, That our delegates go for conference only and with no purpose, authority or power of committing this Board to co-operation.

LATEST AND BEST FROM THE EMERGENCY FUND.

When the Board of Missions gathered for its fall meeting, last Tuesday, Mr. King, tne treasurer, was able to announce that the Emergency Fund was $428,000. That very morning had brought a letter from one who had given $50,000 to the Reserve Fund, asking that that gift be credited to the Emergency Fund also. And when the Board assembled for noon-day prayers the "Gloria in Excelsis" was sung with hearts full of thankfulness that God had moved His people to respond to this appeal in "full measure, pressed down and running over."

The story of the Emergency Fund can never be adequately written in ink. A story of loving, enthusiastic devotion in averting a grave crisis; a story of loyal co-operation such as the Board had never experienced before; a story of happy denial and sacrifice, of which the world can never know; above all, a story of earnest prayer which has been one of the foremost features of the campaign and has done so much towards its success. And who can tell how far and how long will go the story of the inspirational educational value of the appeal to the ever quickening of the missionary fervor of our people?

Here is a ringing message which has come from the West: "My total income for the year received via hard labor is $170. Thus one day's income would

amount to the munificent sum of 47¼c. I am ashamed almost to offer such a small amount in the face of a crisis such as the Church must now meet. A time which, to me, appears as a great challenge to her very existence! So I will multiply my meagre offering tenfold and trust that in God's providence this still small sum may serve as an inspiration to those who have given nothing. Of course, times are hard and no one knows it better than the poor. But there is something else to live for besides mammon. If the people of England can, in the face of their calamity, give more than ever before, surely we Americans cannot with any pride plead the excuse of financial stringency."

The Emergency Committee will shortly issue to those who have shared in this great enterprise a statement of the results of the campaign. The Board, at its meeting, passed a resolution requesting the Bishops to ask the clergy to offer prayers of thanksgiving for the success of the Fund on Thanksgiving Day.

SYNOD OF THE PROVINCE OF SEWANEE,

Sewanee, Tennessee, October 19th to 21st, 1915.

The Synod opened with a service in All Saints' chapel, Sewanee, at 8 P. M., October 19th, with all the Dioceses of the Province represented in both orders and with thirteen Bishops in attendance. The address of welcome was made by the Bishop of Tennessee, being also Chancellor of the University of the South, in which he dealt largely with the necessity of Christian education. Bishop Lloyd, president of the General Board of Missions, spoke on the subject of Christianizing North America for the Sake of the World, in which he emphasized the fact that this country could not do much until she had Christianized herself, and plead to make America Christian for the world's sake. Bishop Knight in charge of the Panama Canal Zone, former Bishop of Cuba and now Vice-Chancelor of the University of the South, spoke on What America Can do for the Older Civilization of South America. He stated that the civilization of Latin America was largely that that had been established before the Reformation; that there were but two classes in South America, the aristocrat and the peasant. He asked the question, which represented the civilization of the land? The upper class, as in much of Southern Europe, was permeated with free thought, infidelity, atheism and plead for a Monroe Doctrine in religion as well as in political relations.

On Wednesday morning the corporate celebration of the Holy Communion was held, Bishop Nelson, of Atlanta, the president of the Synod, being celebrant. The formal organization took place at 9:30 A. M. The Rev. Dr. Mercer P. Logan, of Tennessee, was elected secretary and the Rev. John H. Brown, assistant secretary. The only Bishops found to be absent were the Bishops of Alabama and East Carolina.

Reports of officers of the Synod were received, the Rev. Robert Patton, the provincial secretary, making a most optimistic presentation, having visited all Dioceses in the Province except Kentucky and Southern Florida, besides Pennsylvania, Virginia and others, at the request of the Board of Missions. He reported that the Province had overpaid its apportionment by $2,000, though some Dioceses failed to meet theirs, but others exceeded their quota. He laid down fundamental principles as necessary to success, old faith in Church, in God and in Jesus Christ, and that we should have faith that men are really more interested in God and in His work than in any person or cause.

The treasurer, Mr. T. H. Nickerson, reported a balance of some $1,200 on hand. Mr. Nickerson was re-elected treasurer.

The Bishop of Mississippi read the report of the Committee on Missions, with the announcement of a gift tendered of $1,000 towards the salary of a man to visit universities and colleges in the interest of men for the ministry.

At the afternoon Conference, the Bishop of Mississippi led on the subject, "How to Correlate the Board of Missions and the Province of Sewanee for their common tasks."

The Provincial Board of Missions was re-elected, the Bishop of Mississippi, the Rev. Messrs. R. W. Patton, W. H. Milton, D. D., R. N. Wilcox; Messrs. Warren Kearney, John Howe Peyton, Frank P. Dearing. Other elections resulted as follows:

Provincial Board of Religious Education, the Rt. Rev. A. W. Knight, D. D.; the Rev. Messrs. M. P. Logan, D. D., Walter Mitchell, John H. Brown, J. M. Maxon, and Messrs. B. F. Finney and W. D. Johnson.

Provincial Board of Social Service, the Rt. Rev. W. A. Guerry, D. D., the Rt. Rev. L. W. Burton, D. D., the Rev. Messrs. H. D. Phillips, G. S. Whitney, J. Craik Morris, D. D., G. Croft Williams; Messrs. Joseph C. Logan, J. Nelson Frierson, Dr. Mary J. Brewster, Miss Kate Cheshire.

On Wednesday night a reception was held in the University library, at which addresses were made by Bishop Knight, presiding; by Rev. William C. Rodgers, D. D., of St. Stephen's College, Annanadale, N. Y., on the College and the Province; and "On the Snow Trails and Rivers of Alaska," by the Rev. Hudson Stuck, D. D., just elected by the Board of Regents of the University at Sewanee as professor of Ecclesiastical History.

The invitation of the city of Charleston for the next meeting of the Synod was accepted.

The Rt. Rev. Joseph B. Cheshire, D. D., the Rev. W. H. Milton, D. D., and Dr. J. H. Dillard were elected as the Provincial members on the General Board of Missions.

The report of the Provincial Board of Religious Education was read by Bishop Knight and he quoted Andrew Carnegie's testimony that the University of the South was the best of the smaller universities in the country The recommendation of the Board was adopted that the clergy be requested to preach on the subject of the claims of the ministry on the Third Sunday of Advent of each year.

On Thursday morning Dr. Gardner, secretary of the General Board of Religious Education, led on "How to Apply the Principles and Methods of the General Board of Education to the Province of Sewanee." He explained many of the new methods of Religious Education, as the Gary plan, and so forth. The resolutions recommended by the Provincial Board of Education were adopted, requesting the clergy to preach on the ministry on the Third Sunday in Advent; that the theologicals schools devote some time to the study of Social Service and to a larger study of the English Bible; the appointment as soon as possible of a field secretary to visit universities and colleges.

Minor changes were made in the ordiances.

Bishop Guerry made the report on Social Service for the Commission, which confined itself largely for effectiveness to one subject, a General Survey of the Treatment of Prisoners, and the special study of the system of Chatham county, South Carolina. The Commission recommended the abolition of the fee system in criminal practice; the separation of youthful prisoners from those grown; the probation system, and the greater attention of our clergy to religious services in jails and prisons; a social service committee in each parish; reformatories for both races; special wards for sick prisoners, and the study of Social Service in Sunday-schools.

At the Conference the Rev. Henry D. Phillips spoke on "How to Train Workers," and Miss Helen Turner, of Knoxville, Tennessee, spoke in the interests of the Girls Friendly Society.

The Synod adopted as the Provincial School for mill workers only, the Training School at La Grange, Georgia, and adopted the resolution that the Sewanee theological students be required to attend the school in vacation, unless otherwise permitted by their Bishops.

The closing service was one in the interest of Social Service, Bishop Guerry of South Carolina pleading for the redemption of society as a whole in contrast to the redemption of the individual. The redemption of the bodies of men and their minds as well as their souls. It was a most uplifting address. The Bishop of Kentucky spoke on the Christianity which will conquer the world.

The Woman's Auxiliary to the Board of Missions, Province of Sewanee, met at Sewanee, Tennessee, October 19th to 21st. In the absence of the president, Mrs. John Shortridge, of Memphis, on account of illness, Mrs. W. J. Loaring Clark, of Chattanooga, presided. The opening service took place in All Saints' chapel in connection with the opening of the Provincial Synod, followed by an early celebration the following morning.

Miss Kate Cheshire, of North Carolina, presided during the organization. The address of welcome was made by Mrs. Haskell DuBose, of Sewanee, with response by Mrs. Henry Leverich, Jr., of Louisiana. The address of the absent president, Mrs. John Shortridge, was read by Miss Laura Bassett. Mrs. George Rodman Pancoast made an address on "Missions in the Orient as seen by a Traveler, and St. Luke's Hospital, Tokio, Japan, as a Peace Factor."

Conferences were held on the subjects: The United Offering, leaders, Mrs. T. C. Wetnore, Miss A. G. Croft; on "Junior Work," by Miss Bassett; "Summer Schools and Conferences within the Province," Rev. R. W. Patton; "Missionary Study for the New Year," Miss Emily Tillotson; "Opportunities for Training Leaders," Miss Cheshire and Dr. Mary Brewster; "The Apportionment," Mrs. James G. Staton; "Corporate Communion and United Intercessions," Rev. T. S. Russell; "Model Study Class," Miss Tillotson.

Addresses were made by Bishop Gailor, Rev. Archdeacon Windiate, on the S. Raphael's Institute for Mountain People, Missionaries, Nurses and Postulans, by Bishop Nelson of Georgia, and by Miss Croft, of Corbin, on the "Poetry of Quilt Making." A reception to the Synod delegates and visitors was given by the officers and faculties

of the University in the University library.

Mrs. Kate Lee, of South Carolina, was elected the incoming president.

A gavel of handsome and unique workmanship was presented to Auxiliary by Mrs. James Grist Staton, vice-president.

The gavel, which was made in the Tiffany workshops, is of holly wood, mounted in silver, on which is embossed the seal of the Diocese of East Carolina. It is inscribed:

"In memory of Virginia Dare, first born and first baptized of English Colonists in America, 1587. This gavel, made of Roanoke Island holly, is presented to the Woman's Auxiliary to the Board of Missions, Province of Sewanee, by Fannie Chase Staton, President East Carolina Branch, 1915."

KENYON COLLEGE.

On the twenty-third day of October, Bexley Hall, Gambier, Ohio, celebrated the seventy-sixth anniversary of the laying of its corner-stone. At the vesper service of the evening before, Dean Jones read the address delivered by Bishop McIlvaine when the stone was laid. The first half of the address was a review of the history of Kenyon College, describing how it grew out of the original dream and purpose of Bishop Chase to establish an institution for the education of young men for the mission fields of the West. It recounted the difficulties and discouragements of the early years of the college, leading up to an appeal to England for help toward the erection of a building for the separate accommodation of the theological department. And the Bishop concludes his historical sketch with the following words, in the dignified language of the time:

"Greatly to the honour of the Christian love and liberality of our brethren in that land of good works and pious zeal, this second appeal was most kindly answered. Funds were given for the express purpose of erecting the needed edifice. And the building, of which the corner-stone is now laid, will be called Bexley Hall, in honor of a nobleman in England, as distinguished for his Christian zeal and beneficence as for his exalted rank, and to whose kind interest in behalf of the Church in Ohio, this Institution has long been deeply indebted."

The second half of the address dealt with the "kind of ministers the Episcopal Church needs:" Men, first, with intellectual equipment; second, with personal holiness; third, with loyalty to the Church, and fourth, with missionary zeal.

Another interesting feature in the anniversary celebration was the planting of ivy from St. Mary's church, of the village of Bexley, England, near which Lord Bexley lived. The Rev. J. H. Wicksteed, the vicar of St. Mary's, had kindly rooted several slips of the ivy with which his ancient church building is covered, and sent them to Bexley Hall. The ivy was planted with due form, on the east and west ends of the Hall, after which Bishop Leonard, near the corner-stone at the southeast angle of the building, addressed the students on the significance of the occasion. O. E. W.

STUDY CLASSES AT THE PROVINCIAL SYNOD.

The Mission Study Classes to be held in Richmond during the meeting of the Provincial Synod, November 16th, 17th, 18th, are as follows:

"The Acts," Miss Lindley, New York.

"The Why and How of Foreign Missions," Miss Ely, Bryn Mawr.

"The Conquest of the Continent," Mrs. Pillsbury, Pennsylvania.

"Miss Emery's Hand-Book," Mrs. Allen, Pittsburgh.

These classes will be held every day at.. noon and Friday morning at nine o'clock.

Miss Lindley will also hold a class every afternoon for Juniors. Subject, "Around the World With Jack and Janet."

Ennrollment can be made by sending in your name and the class you wish to join to Mrs. E. E. Osgood, Brook Hill, Virginia.

VIRGINIA.

Rt Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Richmond Convocation.

The sixty-fifth semi-annual convention of Richmond Convocation was held in Ware church, Gloucester county, Va., on October 19th, 20th and 21st. The following clergymen were present: Rev. Wm. R. Agate, M. D., Rev. Philip A. Arthur, Rev. Ambler M. Blackford, Rev. A. V. Colston, Rev. J. J. Gravatt, D. D., Rev. S. S. Hepburn, Rev. Wm. B. Lee, Sr., Rev. Wm. B. Lee, Jr., Rev. James W. Morris, D. D., Rev. G. F. Peter, Rev. S. Roger Tyler. Beside these Mr. W. W. Gillette accompanied the party from Richmond.

The program for each day consisted of a devotional service, Morning Prayer and sermon, with a celebration of the Holy Communion on Wednesday; a luncheon, served by the ladies of the parish; various business sessions; conferences and Evening Prayer with sermon. At the morning and evening services sermons were preached by Rev. Ambler M. Blackford and Rev. G. F. Peter, on Tuesday; Rev. S. Roger Tyler and Rev. Dr. James W. Morris, who delivered a missionary address, on Wednesday; Rev. P. A. Arthur and Rev. Dr. J. J. Gravatt on Thursday. Quiet hour was conducted on the three successive days by Rev. W. B. Lee, Rev. A. V. Colston and Rev. S. S. Hepburn. Mr. W. W. Gillette made an excellent address in the interest of Sunday-schools. The subject for the essay was "The Value of the Holy Scriptures in Christian Training and Development of Children." In the absence of the essayist an informal discussion was led by Dr. Gravatt.

The following officers were elected for the ensuing year: Dean, Rev. S. R. Tyler; secretary, Rev. G. P. Craighill; treasurer, Rev. H. W. Sublet; essayist, Rev. G. F. Peter; speakers on the essay, Rev. Drs. Morris and Agate; leader of quiet hour, Rev. G. F. Ribble; convocation preacher, Rev. F. E. Warren; missionary speakers, Bishop Brown, Rev. Dr. W. R. Bowie and Rev. R. A. Goodwin. The subject selected for the next essay was, "Why Is It That More Men Are Not Offering Themselves for the Sacred Ministry?"

During the luncheon hour on Wednesday the members of the convocation went by special invitation to visit the Gloucester Negro Educational and Industrial Fair, about one-half mile from Ware church. Dr. Gravatt, Mr. W. B. Lee, Sr., and others made short addresses, and all were much impressed by the exhibits and good management.

The convocation will hold its next meeting in St. Paul's church, Hanover.

Bishop Gibson Improving.

Bishop Gibson went to Johns Hopkins Hospital, Baltimore, for treatment on October 9th. While he is improving and there is no thought of an operation, his physicians advise his remaining at the hospital for some time yet.

The Rev. Churchill J. Gibson, rector of Luray Parish, Luray, who was operated on a few weeks ago for appendicitis, is out of the hospital and hopes soon to return to his charge.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Woman's Auxiliary — Twenty-fifth Annual Meeting.

The annual meeting of the Woman's Auxiliary, diocese of Southern Virginia, was held in St. Paul's church, Norfolk, October 25th-28th, and in enthusiasm, interest, inspiration and attendance was one of the best ever held.

On the afternoon preceding a quiet hour of preparation was conducted by the Rev. Myron B. Marshall, his theme being "Self Consecration." On Tuesday morning the Auxiliary was opened with a service and Holy Communion, at which an address of welcome and counsel was delivered by Bishop Randolph. Sixty delegates were present. The report of Mrs. John D. Letcher, president, gave a short history of the Auxiliary since its organization in the undivided diocese of Virginia, twenty-five years ago. Bishop Tucker followed with an address reviewing appreciatively the work of the Auxiliary. That afternoon a reception was given by Mrs. Letcher at her home. At night a missionary meeting at St. Paul's church was addressed by Mr. C. C. Thurber, superintendent of the School and Farm for Homeless Boys, near Covington, who gave striking facts as to the value and needs of that institution.

Wednesday was Junior and Little Helpers' day. Mrs. Frank Darling, of Hampton, presided. Talks were made by Miss Whittle, of Norfolk; Miss Burks, of Bedford; Misses Hinckle, of Hampton, and Mrs. Gatewood, of Newport News, on the work and methods of the Juniors, and by Miss Geddy, of Williamsburg, on that of the Little Helpers. In the afternoon a mass meeting of Juniors and Little Helpers was held in St. Luke's parish house. with an interesting address by the Rev. H. A. McNulty, of Soochow, China. On Thursday morning reports were received on the work of the Auxiliary in different parts of the diocese. The old officers were unanimously re-elected for another year. The annual pledges were renewed and special pledges were made to the amount of $818.00. Greetings were exchanged with the Woman's Missionary meeting of the Virginia Conference of the Methodist Episcopal Church, and a letter of congratulation was received from Miss Emery, general secretary of the Woman's Auxiliary. Resolutions were adopted pledging the Auxiliary to assist in raising the parish apportionments, to an endeavor to increase the United Offerings, to assist in the completion of St. Mary's Hall, Shanghai, China, urging attendance upon summer conference for missions, and urging upon suitable young women the giving of their lives to missionary service. Mrs. Letcher, of Norfolk, Mrs. Darling, of Hampton, and Miss Garrett, of Williamsburg, were appointed delegates to the Provincial meeting of the Auxiliary. The next annual meeting will be held in St. Paul's church, Lynchburg.

The Preaching Mission in Norfolk and Portsmouth.

The deepest interest is being manifested by both clergy and congregations in the preparations being made for the Preaching Mission. Weekly services of

intercession and prayer are held by the clergy, and in many of the churches Prayer cards have been widely circulated for individual use. The program, as to preachers, so far as it has been arranged, is as follows:

St. Thomas', Norfolk, November 28th, Rev. M. B. Marshall (the Rev. W. H. Osborne, rector); St. Paul's, Berkeley, November 28th, Rev. George S. Vest (no rector); Trinity, Portsmouth, November 28th, the Rev. D. W. Howard, D. D. (the Rev. A. C. Thomson, D. D., rector); St. John's, Portsmouth, November 28th, the Rev. H. H. Covington (the Rev. W. A. Brown, rector); All Saints, Portsmouth, November 28th, the Rev. R. Meredith (the Rev. G. B. Cooke, rector).

St. Luke's, Norfolk. December 5th, the Rev. A. B. Kinsolving, D. D., (the Rev. D. W. Howard, D. D., rector); St. Paul's, Norfolk, December 5th, the Rev. W. A. Brown (the Rev. H. H. Covington, rector); St. Peter's, Norfolk, December 5th, the Rev. J. F. Coleman (the Rev. R. Meredith, rector; Ascension, Norfolk, December 5th, the Rev. C. A. Ashby (the Rev. C. S. Vest, rector); St. Andrew's, Norfolk. December 5th, the Rev. A. C. Thomson, D. D. (the Rev. M. B. Marshall, rector); St. Mark's, Norfolk, December 5th, the Rev. V. H. Osborne (the Rev. E. P. Miner, rector).

Holy Trinity, Onancock: The first vesper service of the season was held Sunday, October 24th, at 4 P. M. The church was filled with townspeople of all denominations, besides visitors from all parts of the county, including Melfa, Bloxsom, Parksley and Accomac Court House. The choir was augmented with singers from the other churches and an excellent musical program was rendered.

During the service the Rev. Phillips S. Gilman, minister in charge, made a short address on "The Music of the Ancient Temple." It is believed that such occasional services will add much to the devotional life of the community, and effort will be made to continue them through the winter.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Meeting of Diocesan Convention.

The one hundred and thirty-second annual convention met in Emmanuel church, Baltimore, on Wednesday and Thursday, October 27th and 28th. The service began at 10 A. M. with the Holy Communion, Bishop Murray being celebrant, assisted by the four Archdeacons of the Diocese. In his annual address the Bishop, after mentioning the loss sustained by the death during the past year of the Rev. Henry Evan Cotton, the Rev. J. S. B. Hodges, S. T. D., and the Rev. George William Wye, spoke at some length on the subject of "the destructive forces now operating, almost world-wide, on land and sea." "When we are told," he said, "the mission of Christ on earth has failed because warfare is being waged contrary to its purpose and principles, we are but reminded that the suggestion of war being wicked, owes its very existence to the revelation of Christ, and that the consciousness of its wrong is due to his teaching. If there be failure, it is not in the Christian system, but in the neglect of the principles of that system, the practice of its truth and the exercise of its power for the accomplishment of its purpose;" and concluded: "So with full reliance on the overruling Divine Providence, and faith in that Christianity which must save the world, let us possess our souls in patience, and do what we can for the amelioration of existing ills and the ultimate realization of permanent peace, all the while upholding the hands of our chief executive, whose practical performance has won over universal admiration and whose devout wisdom is satisfactorily manifest in his recognition of God as the Head of his cabinet."

In speaking of diocesan conditions, he stated that he had confirmed 1,387 persons, of whom 110 were colored. There are now canonically connected with the Diocese one Bishop, 118 priests and five deacons, 63 lay readers, 12 postulants, nine candidates for priest's orders, and two deaconesses. During the past year he had personally received and disbursed nearly $14,000. He expresssed his "distinct disappointment that the beneficiaries of the diocesan missionary funds seemed to consider that they have a life-lien upon the highest sum ever appropriated them." He emphasized the oft-neglected duty of the spiritual training of the children of the Church by parents, sponsor and clergymen in accordance with the canons, rubrics and directors of the Church. He also spoke of the work of Church extension, the diocesan schools, the reduction of the Cathedral construction indebtedness and of plans for enlarging the present Cathedral staff by the installation and support of a dean.

Most of the session on Wednesday afternoon was taken up with the consideration of the report of the committee appointed to consider the relation of the Diocese to the Church Pension Fund. A new canon, designed to put the system in operation in the Diocese, was presented, and after Mr. Monell Sayre, of New York, had explained the proposed pension plan and had answered many questions asked by members of the convention, the proposed canon was adopted.

At the missionary meeting, held Wednesday evening, encouraging reports of the work of Church extension accomplished in the Diocese were presented, and the committee of missions was authorized to apportion to the several congregations the sum of $22,000 for the year closing September 30, 1916. The committee on domestic and foreign missions reported that 74 parishes and missions had paid their apportionment in full and that for the first time in its history the Diocese had paid its apportionment for General Missions, besides contributing $4,395.70 to the Emergency Fund. The Social Service Commission of the Diocese presented a lengthy report, speaking among other things of "The Social Gospel in Business and the Way Out," and directing attention to the way "the state and country were reaping a fearful toll as the result of inadequacy and laxity of the protective and prohibitive laws in the field of child-labor and working women," and urging the people of the Church to make the question of lowering the age limit of newsboys, fixed by the Legislature, the chief work for reform during the coming session of the Legislature. The report expressed gratification at the advance of temperance in the state, and regret at the fact of the state's "legal alliance with the interests of public gambling at race tracks."

The convention voted to approve the four proposed amendments to the constitution of the General Convention, which are to be finally acted on at the General Convention of 1916. We also adopted a new canon on diocesan assessments and apportionments, and what is practically a new canon on the enrollment of communicants. Five hundred dollars was appropriated for the work of the Social Service Commission, and $600 for the work of the diocesan committee of Religious Education. The convention recorded its hearty approval of the action of the last General Convention with regard to a nation-wide Preaching Mission, and resolved, "That the first week in Advent be observed in all our churches as far as practicable by special services." A resolution "that the vestry of the Church of the Ascension respectfully petition the diocesan convention to present a memorial to the General Convention to the effect that the clergy of the Protestant Episcopal Church be allowed some form of administering the wine in the Holy Communion other than the compulsory use of the same cup by all communicants," was laid on the table.

Most of the session on Thursday afternoon was taken up in electing delegates to the General Convention, nine ballots being necessary before the clerical delegation was completed. The delegates elected were: Clerical, the Rev. Edwin B. Niver, D. D., the Rev. Arthur B. Kinsolving, D. D., the Rev. Edward T. Helfenstein, and the Rev. Hugh Birckhead, D. D. Lay, Messrs. Joseph Packard, Blanchard Randall, Edward G. Gibson and Edward N. Rich. Alternate delegates: Clergy, the Rev. William A. McClenthen, D. D., the Rev. Romilly F. Humphries, the Rev. Wm. C. Hicks and the Rev. William M. Dame, D. D. Lay, Messrs. Wm. B. Hurst, George C. Thomas, Joseph S. Ames and A. de R. Sappington. Delegates to the Synod of the Province of Washington were elected as follows: Clergy, the Rev. William D. Gould, the Rev. W. Page Dame, the Rev. W. H. H. Powers, D. D., and the Rev. Arthur C. Powell, D. D. Lay, Messrs. George C. Thomas, Daniel Randall, E. Allen Lycett and J. Noble Stockett. Alternate delegates: Clergy, the Rev. W. A. McClenthen, D. D., the Rev. Hugh W. S. Powers, the Rev. Francis P. Willes, and the Rev. Thomas H. Yardley. Lay, Messrs. Arthur Boehm, John Glenn, Jr., Thomas Fell and Charles S. Rich. Standing Committee: The Rev. Messrs. Wm. M. Dame, D. D., E. B. Niver, D. D., W. H. H. Powers, D. D., and E. T. Helfenstein and Messrs. Joseph Packard, Henry D. Harlan, Wm. B. Hurst, Herbert M. Brune; secretary, A. de R. Sappington; treasurer, Blanchard Randall; historiographer, Lawrence C. Worth.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Mission at Weston: On Sunday, October 24th, the Rev. William Wilkinson, of Trinity parish, New York, concluded a ten days' mission for the rector of St. Paul's church, Weston.

Dr. Wilkinson has given an interpretation to the Nation-Wide Preaching Mission, which may well prevail in the whole Church. He does not confine his efforts to intensive work alone, building up those already of the faith, but carries the gospel, as this Church has received it, to those outside her bounds. In the church, on the street, in the shops and factories, wherever men congregate he has gone preaching the Word. He has caught a vision of a real Nation-Wide movement that shall be extensive in its aim, and by which "all sorts and conditions of men" shall be reached. Wherever he went, in his tireless efforts, men heard him gladly, and the power of the Church to reach

men has been increased in Weston and her field of labor greatly broadened.

He had two services in the church each day: Holy Communion at 8:15 A. M. and Evening Prayer at 8:00 P. M. Besides these services a number of meetings were held on the street corners of the town, where large crowds heard him. Outlying points were visited and interested crowds heard him at all of these places.

The missioner's message of a "God of Love" who seeks His erring children has impressed many hearts and made many minds think of their responsibilities. In the years that come Weston will be the better for his work.

For part of the time Dr. Wilkinson was assisted by the Rev. C. E. Morrow, of New York.

In coming to Weston, one of the smaller parishes of the Church, Dr. Wilkinson has set an example to others that are in high places. If these men would take time to go to the small parishes and help them it would give them a tremendous impetus.

From Weston Dr. Wilkinson has gone to Parkersburg for a week at Trinity church, and from thence he will go to Clarksburg for another week.

The Rev. C. E. Morrow has begun a week's mission in Buchannon, one of the points covered by the Seven Rivers mission field. This field is served by Mr. L. C. Forqueran as lay missionary.

Rev. Robert E. L. Strider, who has accepted the call to the rectorship of St. Matthew's church, Wheeling, expects to enter on his duties on the first Sunday in November. Mr. Strider has been in charge of the churches at Davis, Thomas and Keyser, and is expected to hold service at Davis on the 28th instant and at Keyser on Sunday the 31st, when he will take leave of the many friends before entering on his new work.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

The Convocation of Charlotte held its fifteenth annual meeting in St. Martin's church, Charlotte, one of the newly-organized parishes in that growing city, October 26th to 28th.

The opening service Tuesday night was of a missionary character, and several of the missionaries in mill towns and rural districts of the convocation made reports on their work. The report of the Archdeacon, Ven. Wm. H. Hardin, showed healthy progress along almost all lines. The Rev. George W. Lay, D. C. L., rector of St. Mary's School, Raleigh, read a paper which was a study of the methods of representing our parishes and missions in diocesan convention, with some suggestions for possible improvement.

Wednesday night a forward movement supper was held in the parish house for delegates and Charlotte laymen. The Rev. Wm. E. Cox, of Wilmington, one of the "team" who conducted the campaign for the movement in East Carolina last year, made the principal address. Some seventy laymen and clergy were present at the supper, and great enthusiasm for the movement in this part of the diocese was aroused. The Archdeacon, the Rev. Warren W. Way, of Salisbury, and the Rev. John L. Jackson, of Charlotte, are the Forward Movement workers for this convocation.

The organization of a Lay Reader's League in the diocese was effected with the Rev. Warren W. Way, of Salisbury, as president. Commissioners were also appointed to stir up interest and raise funds for the colored convocation and for work among deaf mutes in the diocese. This convocation is co-operating in the Nation-Wide Preaching Mission, and seven missions have already been held, chiefly in country districts where it would not be feasible to hold the mission at the Advent season.

On Thursday the Rev. Homer W. Starr, Ph. D., diocesan commissioner, conducted a Sunday-school institute. This closed the sessions of the most successful meeting this convocation has yet had.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Anniversary Observed: A beautiful reception was held October 25th at the rectory, in the sand hills near Eastover, to celebrate the fiftieth anniversary of the marriage of the rector, the Rev. John Huske Tillinghast and Mrs. Tillinghast. With the exception of four years, from 1882 to 1886, the Rev. Mr. Tillinghast has been rector for forty-three years of old Zion church, Richland, and old St. John's, Congaree, and the two congregations united in honoring him on this occasion. On Sunday morning, after the regular service at Zion church, the senior warden, Mr. A. G. Clarkson, presented him with the deed to the rectory during his lifetime and the lifetime of Mrs. Tillinghast. On Monday night Mrs. Tillinghast was presented with a purse of gold from the two congregations, and a substantial gift of gold from the Woman's Auxiliary, besides many other beautiful presents. From the two neighborhoods, from Columbia and several other nearby towns and communities, came friends to offer congratulations.

Old Zion was founded about 1820, by William Clarkson, and is one of the historic churches of the State, claiming to be the oldest Episcopal parish in upper Carolina. In 1872, when Mr. Tillinghast became rector, it was a wooden structure, situated twenty-two miles east of Columbia. At Mr. Tillinghast's suggestion it was removed to Eastover in 1879, and afterwards, through the interest of James Trumble, an Englishman, and the women of the church, it was replaced by a brick church. The chancel and church furniture are nearly all memorials from families in the congregation.

DELAWARE.

Rt. Rev. T. J. Kinsman, D. D., Bishop.

Rt. Rev. Frederick J. Kinsman, D. D., Bishop.

Endowment of Old Swedes', Wilmington: The Rev. Frederick M. Kirkus, rector of Trinity Parish, Wilmington, has proposed the raising of an endowment for the Old Swedes' church, in Wilmington, the mother church in Trinity Parish. He has recently received a gift of $3,000 for the benefit of Old Swedes'.

Death of Rev. William H. Groff: The Rev. William Henry Groff, deacon, of Trinity church, Clayton, Delaware, died on October 25th. He had been ill for some time with locomotor ataxia and had been unable to attend to his duties since last spring. The funeral services, conducted by Bishop Kinsman and the Rev. T. G. Hill, of Smyrna, were held on October 28th.

Bishop Kinsman's Seventh Anniversary: Bishop Kinsman celebrated the seventh anniversary of his consecration on St. Simon and St. Jude's Day, in St. Anne's church, Middletown. The Bishop has been conducting a mission in Middletown; and the rector, the Rev. P. L. Donaghay, and vestry invited the clergy of the Diocese to meet the Bishop at a public luncheon.

Plans for Preaching Movement: Plans have been made for the holding of missions and special services throughout the Diocese during Advent and the weeks following. The Rt. Rev. John Newton McCormick, D. D., Bishop of Western Michigan, is to conduct a mission for the united parishes of Wilmington during the first week in Advent; and the diocesan clergy are to preach special courses of sermons in the smaller parishes. The following schedule has been arranged:

The parishes of Wilmington, Bishop McCormick; St. Thomas', Newark, the Rev. F. M. Kirkus; St. Barnabas', Marshallton, the Rev. William H. Laird; St. Anne's, Middletown, Bishop Kinsman; St. Peter's, Smyrna, the Rev. Alban Richey, D. D.; Christ church, Dover, Bishop Kinsman; St. Paul's, Camden, Bishop Kinsman; St. Luke's, Seaford, Bishop Kinsman; St. Philip's, Laurel, Archdeacon B. F. Thompson; Christ church, Milford, Bishop Kinsman; St. John Baptist's, Milton, the Rev. R. W. Trapnell; St. Paul's, Georgetown, Bishop Kinsman.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Suffragan.

Dedication of St. Peter's Parish House, Morristown.

On the afternoon of Sundnay, October 24th, the new parish house was dedicated by the Bishop of the diocese, with suitable prayers after a brief service and address by the rector, Rev. P. F. Sturges, the Bishop also speaking. A number of the clergy were present and many friends from without the parish. The building is a remarkable one, not many representing in their construction like care and expenditure. The exterior is of granite, selected to correspond with that used in the church. The building is joined to the rectory by an arched passageway and will finally be joined to the church by a cloister, making a very remarkable group of buildings. The building is in the form of the letter "I," the central portion devoted to a parish hall, accommodating upward of five hundred people. At one end of the building are guild rooms, kitchen, as also rooms for the Woman's Auxiliary, the Girls' Friendly Society, the club room for men and boys, and also rooms for the sexton. At the other end are the deaconesses' office, the rector study and rooms for the curate. This room is a memorial of their daughter, given by Mr. and Mrs. Samuel Hoffmann, whose contribution of one half of the cost of the building, made its erection possible. Everything in the construction of the building has been wrought out with the greatest skill, while there has been abundant care to make the building and all its rooms practical and useful. The building has cost about $110,000.

Other News.

On the morning of October 24th, the last Sunday for Bishop Stearly as rector in his old parish, at St. Luke's, Montclair, it was announced that the call to the rectorship had been given to the Rev. Luke White, of Shreveport, La.

On the evening of October 27th the Men's Diocesan Club made Bishop Stearly their guest at the autumn dinner, in Trinity House, Newark. He was the chief speaker, but Bishop Lines, Mr. Mabie, Archdeacon Carter and Mr. D. M. Sawyer also spoke. All presented the thought of a larger ministry of the church in the diocese with more of pastoral oversight and leadership.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Conference on Rural Work.

On Tuesday, October 26th, in All Saints church, Trenton, the Rev. Ralph E. Urban, rector, an important conference on rural work was held. The convocations of Burlington and New Brunswick made it a joint meeting, so that the attendance of the clergy and laity was widely representative. The Bishop of the diocese was present, and, alternating with the Archdeacon, presided at the several sessions.

The morning session was occupied with a conference on the "Country Church as a Social Force, an Educational Force and a Spiritual Force." The speakers were the Rev. Messrs. Karl M. Block, of Haddonfield, Stuart L. Tyson, of Princeton, and W. Herbert Burk, of Valley Forge, Pa. The leaders of the several discussions were the Rev. Messrs. Thomas A. Conover, of Bernardsville, and Howard E. Thompson, of Woodbury, and the Ven. R. B. Shepherd.

At the afternoon session an address was made by the Ven. Benjamin F. Thompson, Archdeacon of Delaware, on the "Relation of Missions to the Parish and the Diocese." The discussion upon this theme was led by Archdeacon Shepherd.

The last address of the day, on the "Country Clergyman and His Training," was delivered by the Rev. Professor George C. Foley, D. D., of the Philadelphia Divinity School. The Bishop closed the session with prayers and the blessing.

A special committee was appointed, with the Bishop as chairman, to arrange for a diocesan preaching mission, to be held between Septuagesima and mid-Lent.

The Diocesan Board of Religious Education was, by resolution, requested to petition the several theological seminaries of the church for departments of special training of students for revival work.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Preaching Mission: The Bishop has assigned as the general subject, "The Coming of the Kingdom of God Into the Hearts of Men." The topics will be, December 5th, "Repentance;" December 6th, "Preparing the Way for the King in the Individual and in the Community;" December 7th, "Prayer in the Kingdom;" December 8th, "Faith in the King;" December 9th, "The Kingdom of God in the Home;" December 10th, "The King Upon the Cross;" December 11th, "The Book of the Kingdom;" December 12th, "The King in Judgment;" evening of December 12th, "The Love of God." The diocesan has just appointed also the speakers in every church in the diocese, using the local clergy, with one exception. The mission will open Sunday night, December 5th, and continue every night in the week through the following Sunday night.

Archdeaconry of Brooklyn: Archdeacon Webb reported at the well-attended meeting Tuesday, the 26th, that there are more communicants, Sunday-school scholars and contributions in the twelve missions of the Archdeaconry than ever before. During the summer part of a parish hall was erected for St. Gabriel's, Flatbush. The upper part of St. Philip's church for colored people in Dean street was completed at a cost of $12,000. The basement of another church for colored people is being put in in East New York, to be known as St. Barnabas. There has been a large influx of these people from the West Indies into Brooklyn in the last few years. A new mission has been opened at Sheepshead Bay, which has been placed under the charge of the missionary at St. Simon's. Special appeals were made for the fund for a hospital chaplain, and for $1,000 to assist in the difficult Italian work. The Archdeacon also reported that the Rev. Edwin A. Gernant, of Towanda, Pa., has been called to assist him at St. Peter's, and will enter on his duties All Saints' Day.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

The Rev. R. A. Castleman, of Elk Ridge, Maryland, preached, by special invitation, in St. Paul's church, Harrisburg, Pa., on Sunday, October 10th, a sermon commemorative of his father, the founder of the St. Paul's Mission Sunday-school and first rector of the same, as a part of the parish work of St. Stephen's church, of that city. The sermon gave a brief summary of the life and work of the founder, the causes for his leaving Harrisburg at the outbreak of the Civil War, his after life in Virginia and his tragic death in North Carolina, during the reconstruction period.

A beautiful memorial window in St. Paul's church, Harrisburg, attests the devotion of the parish to its founder; and the large Bible in possession of the speaker of the occasion, gives the signatures of all the misisters of the denominations, personal friends of the late Mr. Castleman at the time of its presentation. The sermon preached by his son attracted marked attention and has been requested for publication in the Harrisburg Churchman. The preacher, who spent his early ministry in Virginia, but has for some years held parishes in Maryland, was born in St. Stephen's rectory, Harrisburg, and has, therefore, a peculiar interest in the scenes of his infancy. He is now in charge of Grace church, Elk Ridge, Md.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

The Convocation of Norristown met at All Hallows church, Wyncote, on Tuesday, October 26th. In the absence of Bishop Garland, the dean, the Rev. W. Herbert Burk, rector of the Washington Memorial chapel, Valley Forge, presided. The Rev. G. Stanley West was elected secretary and Mr. Frances M. Cresson treasurer. The Rev. H. M. G. Huff terminates his work at St. James church, Ebensburg, on November 14th, to be succeeded by the Rev. Mr. Stockett, who will also have charge of the work in the Gerkiomen Valley. The Rev. Ralph M. Beckett has been appointed to Trinity mission, Gulph Mills.

The Convocation of South Philadelphia held its fall meeting in St. Marks church on Monday, October 25th. The dean, the Rev. Dr. Floyd W. Tomkins, presided. All the missions presented favorable reports, that the French church was particularly so. A bounteous lunch was served to the members. The evening session was devoted to the Preaching Mission, Bishop Rhinelander devoting himself especially to the importance of prayer in preparation. Mr. E. H. Bensall spoke of what a layman can do. The dean gave a history of the movement and told what it was hoped would be accomplished by it.

The Sunday-school of the Church of the Good Shepherd, Kensington, celebrated its forty-eighth anniversary on Sunday, October 17th. At 8:00 A. M. there was a corporate communion of the teachers. At 10:30 the rector, the Rev. John A. Goodfellow, preached on "The Teachers' Opportunity and Privilege." At 3:00 o'clock the Sunday-school assembled in the church and was addressed by the Rev. A. R. Van Meter, who was for six years a missionary in China, who gave an interesting account of the greater attention given to men in China from their birth than is given to women. The receipts of the Sunday-school for the year were $332. In the evening the rector preached on the "Position 2 and Privilege of a Christian Child."

Preaching Mission: The plans for the Preaching Mission of the diocese were explained by the Rev. Dr. Floyd W. Tomkins to the Clerical Brotherhood on Monday morning, October 25th. The diocese has been divided into thirty sections each of which will have a headquarters where the services will be conducted from November 28th to December 12th. More than forty prominent clergymen from outside of the diocese have been secured as preachers. A special prayer, prepared by Rt. Rev. Dr. Philip M. Rhinelander, will be used at each of the services.

Anniversay Observed: A large number of the clergy attended the observance of the fourth anniversary of the consecration of the Bishop of the diocese and the Bishop Suffragan. Bishop Rhinelander celebrated the Holy Communion and afterwards held a conference with the clergy in the chapel on some things relating to the diocese. They were then his guests at a luncheon in the parish house. After a brief address by the Bishop the chaplain of the Pennsylvania State College and the Rev. James B. Holsey made addresses. The Bishop read a letter from Bishop Garland and the good wishes of those present for his early recovery were directed to be sent to him.

The Philadelphia Local Assembly of the Brotherhood of St. Andrew tendered a reception to Mr. George H. Randall, secretary of the National Council, in the parish house of the Church of St. Simeon, on Thursday evening, October 28th. Addresses welcoming Mr. Randall were made by Mr. Edwin D. McCarthy, president of the Local Assembly, Mr. E. H. Bonsall, president of the National Council, and the Rev. George L. Richardson.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Laymen's Missionary Movement.

The Pittsburgh Convention of the Laymen's Missionary Movement took place in Exposition Music Hall, Pittsburgh, Sunday to Wednnesday, October 24th-27th. There was a total enrollment of twenty-seven hundred men, of which number two hundred and sixteen belonged to the Episcopal Church. Mr. Harry W. Dunlop was general chairman of the convention and Mr. M. C. Adams (a Churchman), treasurer.

Mr. Elbert L. McCreery was executive secretary. Other Churchmen on the General Committee were the Rev. Messrs. Richards, Young and Meade, and Messrs. C. L. Snowden, Charles Garland and Dr. H. C. Westervelt. The weather during the convention was ideal, and the attendance at the services and meetings excellent.

The convention did not open until Sunday afternoon, but the noted clergymen and missionaries in attendance occupied the pulpits of the churches of their respective denominations. The Rt. Rev. Dr. L. L. Kinsolving, Bishop of Brazil, the Rt. Rev. Dr. J. M. Francis,

Bishop of Indianoplis, the Rev. Dr. H. L. Burleson, and the Rev. F. J. Gray, secretaries from the Church Missions House, and Dr. R. B. Teusler, of St. Luke's Hospital, Tokio, Japan, each spoke morning and evening in prominent churches of the city and suburbs.

At the opening session of the convention at 3:30 on Sunday afternoon, the Rev. E. S. Travers, rector of Trinity church, Pittsburgh, made the invocation. The addresses were by Col. Elijah W. Halford, on "New Conditions and Their Challenge to America"; the Rev. Moses Breeze, missionary to immigrants, "Saving America for the World's Sake," and Bishop Kinsolving, on "Two Americas." Monday morning and afternoon there were addresses on "Enlisting and Training the Church," the Philippines, India, America, Mormonism, the Jews and Mexico by ministers of various denominations who had personal experience concerning the place or subject under consideration, Senator Frank J. Cannon delivering the address on Mormonism. On Monday evening Mr. Charles C. Trumbull, editor of the Sunday School Times, spoke on "Personal Victory the Basis of World Victory," and Mr. George Innes, of Philadelphia, on "Why I went Into the Missionary Business."

On Tuesday morning there were addresses on "The Spiritual Power and Efficiency of the Local Church," "The Growing Response to the World Appeal," and "Where Shall We Find Leaders?" by the Rev. Drs. Harding, secretary of the Second Province, Fisher and Padelford. In the afternoon the Rev. Messrs. Breeze, Crowther and McNaughton spoke on "Needs and Opportunities in the Home Field," "The Moslem Menace in Africa," and "In Turkey in War Times," and Mr. Trumbull on "The Method of the Victorious Life." In the evening there were addresses on "The Darkest Continent," by the Rev. W. C. Johnston, and on "Missions in the Light of the War," by Mr. J. Campbell White.

On Tuesday afternoon, at Trinity Episcopal church, the rector presiding, there was a united rally of Women's Societies, Mr. Trumbull and the Rev. Mr. Johnston talked about "The Victorious Christian Life," and "Miracles in Africa," and Dr. Teusler on "Medical Work in Japan." In the evening in the same church a united rally for the Young People's Societies was held, with addresses by the Rev. Mr. Breeze, Dr. Fisher and Mr. Trumbull, on "American Problems," "The Call for Volunteers," and "The Life That Wins."

Wednesday morning was devoted to addresses on "Experiences in Egypt," "The Sinews of War;" "The American Doctor in Japan," and "How Follow Up the Campaign." by the Rev. Mr. McClanahan, Dr. Fisher and the Rev. S. J. Corey.

On Wednesday afternoon denominational conferences were held in downtown churches of the various Christian bodies, that of the Episcopal church taking place at Trinity church, under the charge of a committee from the convention, consisting of the Rev. G. B. Richards, and Messrs. M. C. Adams and Charles Garland. The Rev. Dr. Bratenahl, secretary of the Province of Washington, spoke on "The Whole Scope of Missions," the Rev. Dr. Harding, secretary of the Province of New York on "Meeting the Need." Dr. Teusler made an appeal in behalf of St. Luke's Hospital, Tokio. A resolution was adopted pledging continued interest and effort in the good work accomplished by the convention.

On Wednesday evening, at the closing meeting in Exposition Hall, reports of denominational plans were made, and addresses delivered by the Rev. S. J. Corey on "The Present World Situation," by Mr. Nolan R. Best on "Does War Alone Make Sacrifice Rational?" and by Col. Halford on "Leaving Your Mark on the World."

On Monday, Tuesday and Wednesday luncheon was served for the leaders of the convention, at the Fort Pitt Hotel, when brief speeches were made. Dr. Teusler also spoke on Monday at a luncheon given by the Woman's Guild of the Church of the Redeemer, in the parish house. A dinner, at which Dr. Teusler was the guest of honor, was given on Monday evening at the Fort Pitt Hotel, by thirty physicians belonging to our communion.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan.

The Board of Missions.

All New York was stirred by the action of the Board of Missions of the Church in regard to delegates to the Panama Congress. It is the first time in many years that the Board secured first page position in the New York dailies. Christians of other names, including two Roman Catholic rectors, praised the address made by Bishop Creer, in favor of taking part in the congress. There was also full sympathy with the promoters of the congress itself, as against the untruthful statements made in the Roman Bishop of Panama's pastoral. Some indignation was expressed that such pastoral should have been published by a Church newspaper with approval.

The resignations were led by Bishop Weller, followed at once by Bishops Harding and Williams, and by the Rev. Dr. Manning and the Rev. Dr. Delaney. The last named has, by the way, come to New York from All Saints Cathedral, Milwaukee, and entered upon work on the staff of the Church of St. Mary the Virgin . Bishop Weller was reported as saying that efforts will now be made to secure a special meeting of the House of Bishops to elect a new missionary Bishop of South Dakota and that by action of the house the delegates appointed to Panama may yet be prevented from taking their seats. He is understood, however, to have denied going quite so far, and has said that the resignations were protests only.

The Rev. Dr. Manning now states that action by him in the Board will have no bad effect upon attendance at the unity conference to be held at Garden City in January. He says delegates have been chosen and that the meeting will be successful. It is a preliminary meeting of commissions from all religious bodies in North America to consider the next steps looking toward a world conference.

The Bishops who were named as Panama Congress delegates were authorized to fill up the delegation to the number allowed. Financial reports showed that the Board's full reserve fund of $400,000 has been restored, that appropriations have been met in full, and that the total income is the largest in the Board's history. More than that, it is stated that the Church was benefitted in new zeal through the raising of the Emergency Fund a thousand times more than the value of the money raised.

The Diocesan Convention.

When the delegates to the Episcopal Convention of the Diocese of New York take their seats in Synod Hall on November 10th, they will be prepared to act upon several matters of extraordinary importance in the life of the Church. One of the chief of these is the question whether or not the diocese of New York, extending from Staten Island to the northern ends of Duchess and Ulster counties and comprising 5,500 square miles, will approve the proposed plan to pension Protestant Episcopal clergymen. This is the greatest financial undertaking ever proposed to the Church.

On this account keen interest will be attached to the report of a committee which was given a year in which to consider the value of this fund. It can now be safely said that the report will be favorable to the scheme, provided the Clergy Pension Fund raises an accrued liabilities fund of $5,000,000. The action of the New York Convention is being awaited throughout the country, since New York's approval would practically clinch the establishment of the fund.

During the coming week old Synod Hall, on the grounds of the Cathedral of St. John the Divine, will be put in order and by the end of the week exhibits of twenty-five or more organizations in the diocese will be erected under the direction of the Rev. Dr. Charles P. Tinker, of the City Mission Society, and the Rev. Floyd S. Leach, Ph. D., of the Social Service Commission.

Open Conferences on Week Day Religious Instruction.

In St. Mary's church, 101 Lawrence street, on Friday evenings at 8 o'clock, are being held weekly conferences, at which persons familiar with the subject explain details of the programmes of week day religious instruction. Curriculum, hours, teachers, finances, relation to Sunday work, adjustment to public school hours, administration, etc., are discussed and questions are answered.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

Church Club Organzed: Nearly two hundred men met at a dinner at Cathedral Hall, Cleveland, Tuesday evening, October 19th, and organized the Trinity Cathedral Church Club, Mr. Frank A. Scott presiding. Bishop Leonard, who was out of the city, sent a letter strongly recommending the organization and suggesting the permanent endowment of the Cathedral as one of the objects towards which the club might well direct its efforts. The guest and chief speaker of the evening was the Hon. Myron T. Herrick, ex-ambassador to France, who made an address on the work of the American Embassy in Paris during the first few months of the European war. Other addresses were made by the Dean of the Cathedral, Dr. Abbott, and Mr. Robert H. Clark, the latter being chosen chairman for the year. About one hundred and fifty signed the membership card.

Sandusky Region: Sunday, October 17th, the second annual meeting of the Sandusky Region, was held in St. Paul's church, Norwalk. The afternoon session was divided into two sections, one for men and another for women. Judge Thomas M. Sloans, of Sandusky, presided over the men's session, at which addresses were made by Bishop DuMoulin, Mr. Ensign N. Brown and Mr. C. B. Wilcox. Mrs. John T. Mack, of Sandusky, led the women's session, at which addresses were made by Mrs. Charlotte Boalt, Mrs. H. P. Knapp, Miss Katherine L. Maher and Deaconess Klemm, who is to be diocesan field secretary for the Woman's Auxiliary.

The evening service was attended by a congregation that overtaxed the five hundred seating capacity of the church. The music was sung by one hundred and forty- six voices, the combined vested choirs of the district. Bishop DuMoulin preached the sermon.

(Continued on page 22)

Christianity and the Community

Thy Kingdom Come on Earth

We sometimes think of the message of social service as an application of the Christian gospel which is new to our own age. In its immediate emphasis, it is new; but here is an interesting reminder of the established lineage. In his inaugural address as the new president of Princeton Theological Seminary in October, the Rev. T. Ross Stevenson, D. D., spoke of the demand in the ministry of today "for a theological education equal to the social as well as individual application of the gospel. . . . . Individual evangelism sooner or later compels social amelioration . . . . . When we recognize this need abroad, we should not hesitate to give it generous consideration at home; we will not if we are true descendants of John Calvin. We are prone to forget the reforms which that intrepid champion of the Gospels brought about in Geneva in the interests of evangelical Christianity. The minutest detail of city government engaged his attention. He insisted on the removal of all filth from the houses and from the narrow, crooked streets; the markets were superintended, and sale of unhealthy food prevented; low taverns and drinking shops were abolished; mendicancy on the streets was prohibited; a hospital and a home for the poor was provided, and efforts made to give useful employment to every man who could work. His motive in writing the Institutes was to show that the teachings of the Reformation were not subversive of sound morality and good government. The social significance of the teachings of Jesus found in his conception of the kingdom of God, naturally lends itself to the * * * conception of the supremacy of God's will in all departments and relations of life."

✠

The Federal Council of the Churches of Christ in America has announced that Sunday, November 14th, has been appointed as a recommended day of prayer in behalf of the Armenians and other races who are extreme sufferers because of the European war. The announcement has been sent to 75,000 churches throughout the United States, and the Council hopes the recommendation will be generally observed.

✠

There nave been times when the policy of our American railroads, as well as of other great corporations, has not seemed to concern itself particularly with public opinion, but it is a very hopeful and interesting thing of late to see how the railroads are recognizing that sound business wisdom is bound up with the will to deserve and win public confidence and enlist public co-operation. One very notable instance of this which we commented on in this column last winter was the action of the Pennsylvania Railroad, and others, in appealing by advertisements directly to the people of the State for the repeal of a piece of legislation which the railroads believed to be unjust, with an accompanying statement that the railroads rested their whole case on this public appeal.

Another instance of the desire of railroads to inform and interest the people at large on matters which concern the whole community as well as certain tunes of the railroad itself is the following statement is afforded by the Southern Railroad a week ago:

Making a plea for the conservation of human life, President Fairfax Harrison, of the Southern Railway Company, states that during the fiscal year, ended June 30, 147 trespassers were killed on the tracks of the Southern. Mr. Harrison urges the development of a public sentiment that will put an end to the hazardous practice of trespassing on railway property.

"We have prepared a map showing the point at which each trespasser was killed on the Southern Railway during the last year and it looks like a map of the monuments on the Chickamauga battle field. Fully one-third of those killed were school boys, 'hopping trains,' and a large percentage were valuable wage-earners, walking on the tracks to or from their work. Very few were tramps in the commonly accepted meaning of the term.

"These figures refer solely to persons walking on tracks, swinging on trains, and otherwise intruding on railway property where they have no right or business and do not include persons killed at crossings or those who for any reason have a right or duty to go upon railway property.

"The Railway Company is doing all in its power to prevent accidents and injuries and is having splendid co-operation from its employees, but no precaution on our part can save the man who deliberately puts himself in the way to be struck by a train. Cannot a public sentiment be developed which will discourage this practice? This is a work in which school teachers and factory superintendents especially, and all others with public influence, can render a real service to their communities and their fellow men."

✠

The American Red Cross Society is appealing thus to the Churches of America:

"For more than a year, from our homes of security and peace, we have beheld across the seas the horrors of the most frightful war of history. We have come and gone safely in all the affairs of life, while our neighbors in Europe have seen their strongest men slain, their homes destroyed, their families scattered, their lands bathed in blood.

"As an expression of gratitude for the peace which our country has enjoyed and of sympathy for the suffering people of those countries now engulfed in war, the American Red Cross invites the Churches of the United States to devote their Thanksgiving Day collections to its relief fund. Since the war began the Red Cross has expended about one and one-half million dollars in providing relief for the suffering of Europe. Of the surgeons and sanitarians 116 have been sent into the field of war by the American Red Cross, and of nurses 254. Of hospital supplies and clothing the amount sent numbers many millions of articles as is indicated by the fact that their combined weight has exceeded 3,500,000 pounds. But now the relief fund is approaching exhaustion and this important work must cease unless the fund is replenished.

"Proceeds of collections should be sent to the nearest local Red Cross treasurer or forwarded to the American Red Cross, Washington, D. C."

✠

There has recently been organized in Richmond, with Mrs. Maggie L. Walker as president and with offices at 100 East Leigh Street, the "Negro Welfare League," the purposes of which might well serve as a pattern for other organizations of representative colored people in the South. The plans of the League are as follows:

1st. To secure more wholesome and beneficial amusement for young colored people by means of more adequate and better supervised playgrounds and better regulated places of amusement.

2d. To encourage more thorough preparation for work and greater efficiency at work on the part of those seeking employment.

3d. To furnish to erring children helpful and sympathetic guidance after or preferably before their appearance at the Juvenile Court through the establishment of a system of Big Brother and Big Sister oversight.

4th. To organize the residents of the various Negro neighborhoods in order to keep houses and yards cleaner and to secure better and cleaner streets and more adequate police protection.

5th. To effect some sort of federation of the city's welfare movements so that economies in administration may be effected and duplication of effort may be prevented; in other words, to secure to all of these organizations the usual benefits of genuine co-operation of efforts.

In order to carry out this program the following committees have been appointed:

1st—Committee on Amusement and Recreation.

2d—Committee on Industrial Improvement.

3d—Committee on Delinquency.

4th—Committee on Neighborhood Improvement.

5th—Committee on Co-operation of Agencies.

A Good Missionary.

One of the reasons why the domestic missionary field does not appeal to the average priest of the Church is because he does not realize the wonderful inspiration and helpfulness of just this kind of work. It involves the principle of being able to do small things in a large way. This principle means that only that man who is great in his heart and large in his vision and generous in his disposition and ardent in his sympathies for humanity can take upon himself such a work with any degree of success. * * * I have received a number of applications from priests of the Church who make inquiry as to climate, altitude, social character of the people, and general facilities for personal convenience and enjoyment in their work. In every instance where such inquiries have been made, I have discouraged the applicant from further correspondence.—The Bishop of Western Nebraska.

Friendly Teaching.

Instruction is often increased a thousandfold in value if it is given without rebuke or ridicule. Many have refrained from asking questions because of their fear of betraying an ignorance that would be laughed at. And many, when they have been sharply rebuked by friends—perhaps indirectly — for their ignorance, have resolved not to ask enlightenment again from those friends. There is an exquisite touch about the way our best Friend deals with such questions: "If any of you lacketh wisdom, let him ask of God, who giveth to all deliberally and upbraideth not." Liberally and without upbraiding is God's way,—and the way of friends who show his spirit.—Sunday-School Times.

Church Knowledge and Nurture

A SUNDAY-SCHOOL CONVENTION IN WASHINGTON, D. C.

A congregation, estimated at between 1,000 and 1,200 persons, filled the Church of the Epiphany Wednesday evening, October 20th, to hear an address by the Rt. Rev. Rogers Israel, D. D., Bishop of Erie and president of the Board of Religious Education of the Province of Washington, on "The Place of the Home in the Religious Training of the Children of the Church." This meeting, intended especially for parents, although held as part of the ninteenth annual convention of the Sunday-School Institute of the Diocese, had been thoroughly advertised by posters placed in the vestibules and outside of churches and parish halls throughout Washington and by notices given the Sunday before to all Sunday-school pupils to take home and distributed to all persons in the congregations at the morning and evening services. Bishop Israel stated that it was a reflection on twentieth century Christianity that the discussion of this subject was necessary, yet the well-nigh universal neglect of any religious training in so-called Christian homes was appalling, as shown by many instances cited from his own observation. The father and mother make every provision for the physical and mental well-being and development of the child but practically ignore his spiritual nature. We must begin with the children of to-day that those of tomorrow may have parents strong and healthy, not only physically and mentally, as urged by eugenists, but spiritually. The child's religious nurture should be begun by the mother even before his birth, through her prayers and thoughts. The Bishop referred to the conscious and unconscious influences in the home which affect the child's religious nature for good or ill, and made a number of concrete suggestions for home training in religion. Let the mother teach the child so to pray that his vision will be directed not to her but to the Heavenly Father. Let there be in every home a chapel or guest chamber for Jesus, or at least a corner, consecrated to the worship of God and the reading of His Word, in private and as a family, and let the father take again his place as priest at the family altar. As the children grow beyond the age of babyhood let them be taught to go with the parents, not only to Sunday-school but to church. Thus will the boys and girls acquire a habit of church-going which will not be abandoned when they grow up. Let them be taught the Creed, Lord's Prayer and Ten Commandments at home, and helped with the Sunday-school lessons. In such ways will each Christian home become indeed a heaven upon earth. It is safe to say that this meeting was one of the most remarkable ever held in the diocese in the interests of religious education. The large attendance and the deep impression produced on those present point to an awakened conscience among Christian parents that is full of hope for the future.

⚜

At the public meeting in Epiphany Parish Hall, on the morning of the same day, the Rev. G. C. Foley, D. D., professor in the Philadelphia Divinity School, made an address on "The Church's Relation to the Christian Training of the Children of the Church." After luncheon there was a general conference with addresses by the Rev. Nelson P. Dame, general missionary of the diocese of Virginia, on "The Sunday-School and Its Part in the Spiritual Training of the Children of the Church," and by Mrs. George H. McGrew on "The Children's Part in Missionary Work." This was followed by sectional conferences on adult, senior, junior and primary classes, led respectively by Mrs. L. A. Roome, of St. Stephen's parish, Miss Voute, of St. Mark's parish, Mrs. Griffith L. Johnson, of St. John's parish, and Mrs. W. T. Hastings, of St. Mark's parish. The attractive exhibit of picture and hand work from the Sunday-schools of the diocese, under the direction of the Rev. H. W. Stowell, vicar of the Chapel of the Transfiguration, Mrs. B. B. Wilson, of St. Stephen's parish, and Miss Elizabeth F. True, of St. Thomas's parish, was thronged with interested visitors during the intervals between the sessions of the convention. The officers elected were Canon De Vries, first vice-president; Canon Austin, second vice-president; Mr., Eugene E. Thompson, secretary and treasurer. Those answering the morning and afternoon roll calls totaled 262—by singular coincidence exactly the number recorded at last year's convention, but as no roll call was taken at the evening mass meeting the attendance of clergy, officers and teachers was really in excess of last year.

⚜

Schools of Religious Instruction.

In Pennsylvania courses of Teacher Training have been provided at four points in central, west and south Philadelphia, and in Germantown. Rev. Messrs. Caley, Burk and Earp will teach there on Monday, Wednesday and Friday evenings.

In Missouri the St. Louis Church School of Religious Instruction opened October 6th for the year in St. Peter's parish house. One hundred and thirty students enrolled for courses on Religious Pedagogy, the Gospels and Life of Christ, Apostolic Church, Biblical Geography, Prayer and Church Worship, the Christian Year, Old Testament, Missions and Social Service, Church History and Teachers' Conferences. Nine Sunday-schools have decided to use the new courses of lessons issued by the G. B. R. E., experimentally, known as the Christian Nurture Course.

In Nebraska a Church school has been organized in Omaha. Three courses are offered: Religious Pedagogy, Old Testament and the Prayer Book and Church Worship, taught by the Rev. Messrs. Holsapple, Barnes and Tancock respectively. Seventy-five persons have enrolled themselves as pupils.

In Kentucky a Church school will be held on Wednesday evenings at the Cathedral House, Louisville. It will continue ten weeks with courses in the Old Testament, Life of Christ, Apostolic Church, Epistles, Church History and Doctrines and the Catechism.

In Chicago the North Shore Sunday-School Institute, after devotional services and an address on the "Teacher's Devotional Life," held several conferences with addresses on "Primary Materials," "Attendance," "Help from Socials and Athletics," and "Missions." Two hundred and thirty-seven were present. The West Side Institute met at the same time. The South Side Institute held an evening session the day before with an address on "The D. B. R. E. a Help to the Teacher."

In Southern Ohio the Diocesan Board of Religious Education met in Columbus with representatives from the diocese of Ohio and resolved on a memorial to the Provincial Synod asking that a Provincial secretary be secured. The Gary system was endorsed and steps taken to hold an inter-diocesan summer school.

In Western New York Trinity church, Buffalo, has issued a catalogue of religious study courses offered in its Church school. The curriculum is carefully graded and taught by thirty teachers, of whom fifteen are college graduates.

In Massachusetts 12,000 copies of the Sunday-School Message are being sent out to ministers throughout the State by the Interdenominational Sunday-School Association. Miss Margaret Slattery was engaged to give five of her addresses on "Ministry to Children" during October to teachers.

⚜

A Cradle Roll.

Every Sunday-school of to-day is incomplete without a Cradle Roll. One can be made which costs little, is lovely to look at and serves the double purpose of enrolling the child from its birth into the Sunday-school fellowship, and as a **Font Roll.** It is made of a large heart-shaped white cardboard (18x24), on which are pasted pretty colored (magazine) baby pictures. In the centre may be put a colored postcard of Corriggio's Adoring Madonna, and at the top is written in gold paint, **Cradle Roll.** Hanging from the edge of this heart are little pink and blue hearts (3x2) (thus carrying out the boy and girl colors). On each of these must be written a baby's name and birthday. Just as soon as the baby is **baptized** a tiny gold paper cross is pasted on the little heart. This makes it into a **Font Roll.** We have had printed pink and blue enrollment cards (6x8), to be sent to the baby to keep. On this card is a picture of Christ blessing children, a place for the baby's name, birthday, pastor and superintendent of the school. These cost 30 cents a dozen, and the little hearts 5 cents a dozen. For these or any further information write to Miss Sallie C. Deane, 826 Park Avenue, Richmond, Va.

⚜

At the meeting of the Canadian Synod, in September, one whole day was given to the consideration of Sunday-school work.

There are some who give up their prayers because they have so little feeling in their prayers—so little warmth of feeling. But who told us that feeling was to be test of prayer? The work of prayer is a far too noble and necessary work to be laid aside for any lack of feeling. Press on, you who are dry and cold in your prayers, press on as a work and as a duty, and the Holy Spirit will, in His good time, refresh your prayers Himself.—Bishop Ingram.

Green Gates.

O, little green gates to the gardens of Joy;
A song or a flower—a book or a toy;
The wind in the willow—a bird on the sill—
Dawns gleam on the waves, or a star o'er the hill.
A child dancing homeward—a horse trotting by—
A token—a letter—a glance—e'en a sigh.
Blue sky—a far wheatfield—all hearts dear employ.
O, little green gates to the gardens of Joy.

—Emma Carleton.

Family Department

A Little While.

"A little while? We cannot tell what He saith."

"A little while"—we cannot see
"A little while"—of mystery;
"A little while"—of hopes and fears,
"A little while"—of joys and tears,
"A little while"—of toil and pain,
"A little while"—of care and pain;
"A little while"—of service here,
Of loving friends we hold most dear;
"A little while"—to comfort given,
To point the wayward soul to heaven;
"A little while"—of pain and sorrow,
The darkened night before the morrow;
"A little while"—and I shall see
My Saviour, who has died for me;
"A little while"—the shadows past,
We'll gather round His throne at last;
Then all the "little while" did mean
Shall in the glory light be seen.

—S. L. B. F.

Keeping Our Friends.

"If this isn't Myra Dalton grown a little older, but so like her dear old self. Do you keep in touch with all the old Glencove girls, Margaret?"

The speaker, Harriet Omstead, had come to spend a few days with her old school friend, Margaret Caruth. She had gone over to the mantle and was examining a number of photographs. She went on, "To think this is the first visit I have paid you since we left school nearly ten years ago. It doesn't seem so long since we were all girls together at Glencove. I meant to have kept close to you all. Whose lovely babies are these?"

"Those," said the hostess, "are Jane Galoway's twins. They make out an even half dozen for Jane. She is an ideal mother."

"Jane never seemed of particularly domestic tastes," continued Harriet. "Whose pretty little boy is this, with the big eyes and dark hair?"

"That was Florence Gerald's little boy."

"Oh, yes, I remember; she lost him. Poor Florence! how I would like to see her. And here is Alene Summers and Mary Graham. How do you manage to keep in touch with all the girls, Margaret? I used to think that I was a favorite among them. Now there isn't one that even writes to me."

"You were a favorite, my dear," said Margaret; "we all loved you. I could tell you why the girls seem to have dropped you, if you will let me and not be offended. Yes, we wanted to keep you; but I think I am the only one who has managed to do it. The trouble is you did not seem to want to be **kept.** Let me go back a little in your history. I think I can explain."

"I really wish you would," cried warm-hearted, impulsive Harriet.

Margaret continued: "When you were going to be married you told us of your big hospitable home you were going to have and how you were going to welcome us all for long visits. You made Grace Kingsley promise that she would spend her first vacation with you. She was going to teach in your part of the state, and she had no home to go to, unless she went to her grandmother in Ohio. A few weeks before her vacation she wrote you asking if you still expected her. She received no reply, and finally when school closed she went to her grandmother. A few days later a letter was forwarded to her, saying you had been busy and had forgotten her letter and the date. You had mislaid the letter, but hoped it would not be too late. You were cordial and Grace was forgiving and wrote back she would come to visit you at holiday season. She told me not long ago that from that day till this, she had never received a line from you."

Harriet's eyes filled with tears. "I remember I was so busy, or rather so happy in those early days of my married life that I dropped my correspondence. I didn't mean to but I just put it off till I forgot. I did want Grace to come. She was a lovely girl. Go on, Margaret, and tell me the rest.

"You were such a dear friend that I planned about your wedding present for months before hand. I was sorry not to be at the wedding, but I put months of work on the gift. Such a lot of love I wrought into all those little stitches, besides it represented a good bit of money. You have such a happy way of saying things I wondered what you would say to it."

"Oh, Margaret, didn't I write and thank you?"

"No, Harriet, you did not. When Florence's little boy died I was with her. She said, 'Write and tell Harriet about it. I know she will say such sweet, tender things to me. She has a gift that way.' I always longed for you, myself, when I was in trouble. You failed poor Florence in her dier need. I think the advent of all the new babies, the marriages and deaths were announced to you by the whole bunch of girls. These with numerous letters and gifts were generally neglected. So you see it isn't strange that they dropped you altogether. What else could they do?"

"Am I really the only one who has been so disgracefully negligent?" half sobbed Harriet.

"I think you have been more so than the others," said her hostess, frankly. "Let me tell you how others do. When my own little girl died, Alene was sick in bed. She wrote just a line saying:

" 'My heart aches with you, dear. Believe this till I am able to write more.' After she was better she wrote me the long letter my heart longed for. How I used to wish you would write me then, Harriet."

"O, I am so sorry; but you see, I waited so long that I was ashamed to write," Harriet confessed.

"Now, there is Mary," Margaret went on. "She is always so prompt. Only this morning I received this card:

" 'Dearest: Your nice long letter came like a breeze from a sunny land. Will answer in a few days.' Poor Mary has a sad life, you know."

Harriet raised her head. "Margaret, I know you are not wounding me for naught. You are using heroic measures to help me and I am willing to be helped, but how am I to remember?"

"I will tell you. Stop forgetting. I have my own desk here in my sitting room. I would as soon be without provisions in my larder as without stationery and stamps in my desk. Our postman comes at ten A. M. Whatever I am doing, I stop and read my letters. If there is a business matter or a little courtesy, I attend to it at once. It takes no more time. I put my unanswered letters in a pigeon-hole by themselves, having made a note of those which need answering soon. This enables me to be quite sure every day that there is nothing forgotten. I have kept my friends. Possibly I have been a blessing to them, and I am sure they have been to me."—Florinda Twichell, in Christian Advocate.

Her Favorite Guest.

Two ladies, sitting on a cottage veranda by a lakeside, were discussing some young girls who had recently visited the resort—a house party of some six or eight guests of the granddaughter of one of the ladies.

"What a lovely set of girls you had at the cottage!" said the other lady to the grandmothter.

"Yes," she answered heartily, "they are all nice girls. and were all anxious to do their part in helping the work, sweeping, washing dishes, and coming often to me to do something more. They were a very willing set of girls, and I enjoyed their stay."

"I knew you would," replied the younger lady, "especially when I knew Sue Draper was to be one of the party; she's such a pleasant girl, and Rose Bartlett, too."

"Certainly they are," said the older lady. "They have a fine training and they do credit to it; but neither of them was my favorite guest. Faith Stewart filled that place."

The young lady raised her eyebrows, a little perplexed. "Did she? Might I ask why? She seems a nice girl, but so quiet, and not so gay and attractive as the others."

The grandmother smiled. "Perhaps not to people in general, but especially so to me. And if I were asked to indicate her charm, I should say it was because she saw what was to be done, and did it without asking, and was refreshingly quiet about it all. She drew the shades when the sun poured in, she got fresh water for the vases, and she never forgot to close the doors. I'll admit her natural qualifications were less than those of some of the others—she is not so handsome as Rose, nor so clever as my own granddaughter, but I could well spare alittle of Madeline's vivacity if she could exchange it for a little of Faith's gentleness and thought for others."

"Oh, but," expostulated her friend, "Madeline's a dear girl, and she would do just the same. only it isn't natural for young girls always to think of other people—they have so many absorbing concerns of their own."

"I suppose that's why I find the one who does think so especially attractive," says Madeline's grandmother.—Wellspring.

To Be At Rest.

Peace?—it is this:
To know, though all things seem amiss,
There is no chance, or fate;
No lost estate
Love doth not rule; to know
We need but trust, and go
Beneath God's hand whichever way
The pathway seems to lead from day to day;
Or dark the threatening sky;
To know the Christ-hand ever stoopeth nigh,
That we may turn and rest
As a tired child across a shelt'ring breast
Who needs but know
Love only stoops some blessing to bestow.

—George Klingle.

There's Another Side.

"There's another side," said the minister's wife, softly.

"How do you know?" asked the visitor who had told the discreditable little tale, strictly in confidence, as she had herself learned it in the bosom of the Wednesday afternoon sewing circle. The minister's wife had not been present, and it was only fair that she should be put right about this family of newcomers in the parish. Some things had come to the ears of the sewing circle that were not—well—not exactly right.

"There's another side," repeated the minister's wife, not so softly this time. In fact, there was a noticeable little ring of indignation in her tone, which died out in a sort of wondering pity as she noticed the challenging look of her caller, "You're glad there is another side, aren't you? Why, of course, you are! And, you see, I know all about it!"

"You weren't at the meeting!" said the other, stiffly. "If you had been, you—"

"No, I was there—at the house! And I saw—I saw—oh, Mrs, Babbitt! If you could have seen what I saw!"

"I saw, too—with my own eyes! That daughter of theirs in an opium—"

"She isn't their daughter—not any relation; not even a friend or a friend's daughter; just a poor girl who had been sick so long and so terribly that the doctors themselves had made her a victim of the opium habit. And they have given up their home—their very lives—to it. They don't say a word about it. I have just found it out—with the help of the doctor."

The visitor rose suddenly—almost unceremoniously. For a moment the hostess looked troubled and aghast. Had she spoken too sharply, discourteously, even? Her mind fled back over the interview as she faltered:

"You are not going yet. You—oh, you aren't offended at anything I've said?"

"Yes, I'm going. Offended—I? I'm going round to see all our ladies, every single one of them!"

"And tell them—"

The minister's wife held her breath for the answer. One may be very bold, but it sometimes means a great deal to offend "the ladies."

"And tell them," said the caller, gathering her wraps about her, "that beautiful 'other side'!"

"Oh!" breathed the minister's wife gratefully. "And tell them, won't you, that there always is another side—always—always! And it is our Christian business to try and find it."—Zion's Herald.

Wood Alcohol—Poison!

Despite unceasing endeavor to prohibit the sale of wood alcohol, this poisonous article is still used in the manufacture of quack medicines, hair-tonics, cheap whiskey, essences, etc., and every now and then some innocent person is killed or made blind from its effects. Recently three persons died and two others were made completely blind from drinking a cordial made partly of wood alcohol. It is not generally known that poisonous symptoms follow its external application, as well as from taking it into the stomach. Thus rubbing the body with it after Turkish or other baths, burning it in "alcohol" lamps, using it for varnishing pianos, beer-vats, small rooms, etc., may induce slow and often unsuspected but serious damage to the digestion, sight and nervous system. The manufacturers of wood alcohol have succeeded in removing the unpleasant odor and taste, disguising it in this way to facilitate its sale; but its poisonous properties are still there, and this "deodorized" alcohol under whatsoever name it may be called should not be purchased for domestic use. It should be the self imposed duty of every citizen, not only to abstain from using the poison himself, but to use his influence in bringing about a law to stop its manufacture and sale. All preparations containing this ingredient should be put in the list of poisons, and labeled with the skull and cross-bones. —Medical Journal.

The Carpenter's Son.

The little shop at Nazareth.
The peaceful life for which it stood,
The clear, strong, ringing hammer-strokes,
The droning saw, the riven wood,
The murmur of the smoothing plane,
The scent of shavings, freshly curled—
When Thou hadst left them all behind
And gone Thy way into the world,
Where men would hate Thee and revile,
And one betray Thee with a kiss,
And one deny, and all forsake—
Was there one added pang in this—

That tools of Thy familiar craft
Should be the things that wounded Thee
The hammer and the driven nails,
The wood of that accursed tree?
Ah no! Thou Crowned and Crucified,
Thou Power of God that seemed to fail;
'Twas not of wood Thy cross was made,
'Twas not the hammer and the nail
That drove the blows and fixed Thee there,
And pierced Thy hands and feet at last!
Man's hatred and man's sins the cross,
And love—Thy love—that held Thee fast.

—Annie Johnson Flint

Some Interesting Dogs.

Most people seem to like dogs. There is hardly a family which does not keep at least one dog, and sometimes you will find several of these faithful friends of man living in the same yard on the best of terms.

One dog which you may like to hear about is a big Scotch collie named Ben. His master is a young lawyer here in town. One evening last winter Ben's mistress. Mrs. Williams, was all alone in the house, for her son John happened to be detained at the office rather late. Ben became very restless in the lower hall and snarled and barked till his throat was sore. Mrs. Williams was in her room upstairs, and Ben took up his stand on the stairway, his hair all bristled up and his bark in good working order. There was no getting him to stop, so his mistress thought that somebody must be trying to enter the house; but she was too much frightened to go down stairs to see.

The next morning the family found that thieves had broken into the house through the transom of the front door. Evidently Ben had scared them off, for they had left two nice silk umbrellas behind in their hasty departure.

Ben cannot talk, it is true, but he makes his wants known just the same. He has a little tin pan which he drinks out of. When there is no water there and Ben wants some, he holds his nose to the pan and then runs to some member of the family and barks. When he is hungry and feels like having a "snack" of something good, he walks into the pantry and barks and so makes his dog wants known.

One day last summer Ben was taking his daily sun bath in the front yard. A wagon filled with gypsies came along, and with it there were about a dozen gypsy dogs. They rushed into Ben's

TO THE CHURCH PEOPLE.

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotels, Summer Cottages, Auditoriums and Roads, a place where they come together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer playground for the Church people, and to this Mr. Berry Burnett, of Buncombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hotel, lake and golf links, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this g reat project for the Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Mountain and see what these great organizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country. JUNIUS M. HORNER,
Bishop of Asheville.

Asheville, N. C., August 25, 1915.

A Suitable Name Desired.

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location.

We appreciate the interest shown by the Church people in the very large number of letters received from different parts of the country suggesting names. We have decided to place these names before the directors the first week in January and will received suggestions until that date. Each person may send in as many names as they desire.

Address all communications to

THE CHURCH ASSOCIATION,
Room 51, American National Bank Building, Asheville, N. C.

front yard, and he invited them to leave. Instead of minding, however, they all pitched into Ben to show him they didn't have to. Ben fought bravely and well, but could not fight twelve dogs to good advantage and was fast losing ground when help came in the nick of time. A wandering yellow cur, nobody's dog in particular, saw the situation and sailed in to help Ben. The two dogs fought side by side, and neighbors who were watching the fight say that the gypsy dogs were "licked to a frazzle." Since that time Ben and the cur have been good friends, and Ben shares all his choicest bits of food with the stranger who proved himself to be a friend indeed.

We all know Tige. the bulldog, which belongs to our chief of police. Tige has a fine collar, of which he is very proud. He used to meet the postman in his part of town every morning and take a little walk with him. The two came to be great friends;; and so, when the law was passed that every dog which wanted to live must have a collar. the postman bought Tige the nice, wide, brass-mounted collar which he wears today. Tige stays in his master's office and helps to keep everybody in order.

There is a little black dog, Mark Hanna, which belongs to Jim Brown, the driver for the American Express Company. Although Mark is very small, yet he has a big bark, and he is not afraid of anything. But "his bark is worse than his bite," for he is not a bad dog at all and is a friendly little animal when you get acquainted with him.

The Bell telephone dog goes with the "trouble wagon" on all its rounds. This dog is buff-colored and very handsome. He always looks after the tools in the wagon while the men are in the houses repairing telephones, and sometimes he lies down in front of the door to keep out unwelcome visitors.

There is a pretty little Spitz dog, which belongs to a neighbor of ours. The animal's name is Flossie; and Mrs. Shepard, her mistress, says that she would hardly be able to keep house without the dog. Flossie plays with little Marie, Mrs. Shepard's baby daughter, for hours at a time and keeps the child happy and out of mischief. Last fall Marie's papa brought home a little rubber dog for her to play with; but Flossie took a notion that the rubber plaything would be nice for her to have some good times with too, so she carried it into the basement and kept it there, taking it back every time it was brought up for the baby's amusement.—Kate Anderson, in Christian Intelligencer.

The Overworked Mother.

It is a mother's constant temptation to serve her children in lesser deeds that rob her life of its most important property—to forget herself and waste her soul in the routine demands made by her children. But let every mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when these little ones will need more than the sacrifices of the nursery. Some day they will need her companionship. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her.

Happy is that mother who grows with her children! Happy she who keeps to herself in their childhood sacred hours for her own self-culture, renewing ever the oil in her lamp that to them her supreme gift may be a constant and increasing light!—Christian Century.

For the Young Folks

The Four-Leaf Clover.

A little maid in a gingham gown
Went hunting the meadows over;
Till the birds were tired, and the sun went down,
She sought for a four-leaf clover!

For four-leaf clover's bring luck, they say;
And patch work "stint" and dishes
Were tiresome duties of every day.
She wanted some fairy wishes!

With dishes unwashed and "stint" undone,
She tramped back home in the gloaming;
No four-leaf clover—no, never a one,
Was there to be had for her roaming!

A little maid in a gingham gown,
Had washed all the dinner dishes;
Had finished her "stint" ere the sun went down,
Undreaming of fairy wishes!

When just at her feet as she raced in play
The blossoming meadows over,
She found what the other had fought all day—
She found, yes, a four-leaf clover!
—Mary Clarke Huntington, in the New Gem.

For the Southern Churchman.

Peggy-Anne Tells a Story.

Patty Guion.

Peggy-Anne sat on the grass under the big oak that spread its branches like friendly arms, in the corner of the yard where the raspberry bushes grew, and took turns with Dovey, her pet white bantam, in eating a fat cooky. Peggy-Anne called this particular kind of cookies "bug cookies" because they each had a raisin in the middle that looked for all the world like an inquisitive June-bug had strayed by mistake into the cake bowl during the mixing process. Dovey evidently considered this a very appropriate name, too, for every time his bright black eyes caught sight of the raisin he gave a vigorous peck at it.

"No you don't, sir," said Peggy-Anne, after one of these dabs on Dovey's part, and picking the raisin out with two wiry brown fingers, she popped it into her own rosy mouth. "No you don't. That's my bug, 'cause you had the last one, an'—" pausing to give a litttle swallow—"I guess I'd better fix it so you won't waste your time a-bitin' after it."

The rest of the cake being disposed of, she leaned back against the tree and gazed reflectively up at the little patch of blue sky that peeped through the canopy of cool, green leaves above her head. Bye and bye, a big black spider began to swing back and forth, industriously weaving a web between two of the lower branches. Back and forth, back and forth he swung, each time making the thread fast to the twig. A bumble-bee droned lazily past on his way to the hollyhocks after a load of honey, and a gorgeous black and yellow butterfly flitted here and there in the sunlight. Peggy-Anne's bright eyes began to grow drowsy, and her curly head drooped lower and lower, when suddenly she was recalled by a sharp, insistent tugging at her apron in the back. She put her hand behind her and pulled Dovey, with much squawking and fluttering, around into her lap.

"Haven't I told you a dozen times that mumsey said if she had to sew the buttons on my aprons again, that she was a-goin' to fry you for breakfas' the next mawnin'?" she asked, giving him a shake that loosened one of his white tail-feathers so that it flew out over the raspberry bushes in an indignant jerk.

"I s'pose you want to get dead, do you," she went on, "an' there wouldn't even be enough of you lef' to have a fune'l with 'cause Vic'd eat your bones an' mumsey'd put your feathers in the pillow-bag."

She paused for breath here, and evidently decided to put such doleful thoughts out of her mind, for suddenly parting her red lips and exposing to view two rows of tiny teeth which looked like grains of milk-white corn, she demanded:

"Kiss me, Dovey," whereupon Dovey cocked his head on one side, and winking his little black eyes, gave an inquisitive peck at the shining teeth. Peggy-Anne laughed and cuddled him up in her arms where he promptly went to sleep, while she droned in sing-song sort of fashion a kind of chant which ran something like this:

"Birds a-singin' an' sun a-shinin' an' a great big bumble-bee's a-buzzin' right around my head; an' the hollyhocks a-noddin' an' a-bowin' an' sayin' 'Howdy, Peggy-Anne, howdy, howdy.'"

Just then the chant was interrupted by a high, childish voice on the other side of the fence, calling:

"Peggy-Anne! Peggy-Anne! Come he'p me over. Mommy says I kin play a while if I won't get my dress dirty," and a round, freckled face, crowned by two yellow wisps of hair that stuck out on either side in funny little pigtails appeared over the top rail. Peggy-Anne scrambled hastily to her feet, causing Dovey a very undignified tumble, and went over to the fence.

"Well, I'm sure, Emma George, I don't know whether you are a-goin' to get your dress dirty or not, but I'm glad to see you," she said, as she helped the younger child over.

The two children went over and sat down under the tree where Peggy-Anne had been sitting.

"He'p me fix my dress so's't I kin sit on my petty-skirt," said Emma, fluffing out her stiffly starched skirts in a vain endeavor to sit on the underskirt instead of her dress. Peggy-Anne gave a deft flirt to the skirt, and with the brief command "sit," the two were settled.

"What were you doin', Peggy-Anne when I comed to the fence?" asked Emma, gazing at her with her wide, baby-blue eyes, which Peggy-Anne said made her think of the set of old Dutch dishes on the plate rail in the dining room.

"Conjurin'," said Peggy-Anne in an absent-minded way, stroking Dovey's feathers.

"What!" gasped Emma, opening her eyes a trifle wider.

"Conjurin'," repeated Peggy-Anne. "I'm a conjurin' up a ghost up there in that tree, and if you'll keep still long enough you might see him," and

she suddenly began to chant in a most mysterious undertone.

"Igglebogomus, Snigglemoggamus, Bloody ghost come out of the corner."

Emma gave a shudder and cuddled up closer to Peggy-Anne.

"Oh, Peggy-Anne!" she gasped, "what does he look like? Did you ever see him?"

"Of course I've seen him," said Peggy-Anne, with a superior air. "I've seen him ever 'n' ever so many times."

Emma's face was a combination of circles. Her eyes were like two blue buttons, her mouth looked like a big round "O" and even her snubby nose appeared to be only a round dot. "What does he look like, Peggy-Anne?" she asked. "Is he all white an' bloody, an'—"

Peggy-Anne turned a reflective gaze on her a while before answering. "I don't know," he said slowly, "as I'd better tell you, Emma. It'd scare you so bad you'd have fits for a week."

"I wouldn't neither, Peggy-Anne. "I know I wouldn't and I'll never tell anybody about it as long as I live," she promised solemnly.

"Cross your heart you won't?"

"Yes, yes, I'll cross my heart or anything else, if you'll only tell me."

"An' will you make a cross mark an' spit on it like you have to do when a rabbit crosses your path?"

"Yes, I'll do that, too, only I don't see as that's any better'n crossin' your heart."

"Well, it **is**, Emma George. It's a whole lot solemner an' bindin' an' what's **more**," she added, impressively, "it'll keep away evil spirits. Yes, **sir**. That's the reason you've got to do it when a rabbit crosses your path, 'Cause then whatever bad was a-goin' to happen to you, can't."

"Goodness!" said Emma; "I didn't know it was that solemn. I guess I'd better do it before you begin tellin' me about the ghost, 'cause if I do then he can't get me."

"He won't get you anyhow if you ain't afraid of him," said Peggy-Anne, confidently, "'cause when he comes to get **me** I just say, 'go 'way, old ghost, you know I ain't afraid of you,' an' he goes, too, I tell **you**."

While she was speaking Emma had, nevertheless, made a cross-mark on the ground with a stick, and then gravely "spit" directly in the middle of it. This done, she seated herself by Peggy-Anne and the story began again.

"Well, this old ghost hasn't got any head a tall; he just has a great big body with great long, hairy arms, and eyes that look like big balls of fire, an'—"

"But how kin he have eyes, Peggy-Anne, when he ain't got any head?" interrupted Emma.

"Now, looky here, who's tellin' this story—me or you? 'Cause **if** it's me I'm goin' to tell it **my** way, an' if it's **you**, why o' course you can tell it **your** way."

"You are, I reckon," said Emma, "only I don't see how a ghost is goin' to have eyes when it ain't got any head."

"Well, it don't have to have a head to have eyes. There was just the eyes a-floatin' around where they would be if he had a head. An' besides," as a bright idea struck her, "the Chessy Cat in Alice in Wonderland didn't have anything left but its grin, an' that went on an' on for a long time, so I guess this ghost can have eyes whether it's got a head or not."

"Oh, well, go on, Peggy-Anne, go on an'—"

"An' next time I say a thing has got eyes, why, it's got 'em. See?"

"I don't care if it's got a million eyes—just go on an' tell about it."

"Well, it's got two eyes that look just like coals of fire, an' there's blood a-drippin' from all his fingers, an'—"

"O-o-o! Peggy-Anne! I'm scared, I'm scared," squealed Emma, burrowing her head into Peggy-Anne's lap with a bump that caused that lady to give an astonished grunt. As soon as she could get her breath she seized Emma by the shoulders with two firm hands and shook her till her teeth chattered.

"Quit that, Emma George. Quit, I say" (shake, shake), an' if you don't stop right now I'll conjure him up an' make him **eat** you. He'll just grease you an' swallow you, **whole. Now**, you goin' to stop?"

"Yes, yes, I'll stop, Peggy-Anne, I'll stop," said Emma, burrowing deeper into Peggy-Anne's lap the minute she let go of her shoulders.

"Well, stop a-diggin' into my stummick that way, an' sit up here an' wipe your nose an'—"

"Peggy-Anne! Peggy-Anne! where are you?" called a voice from the house. Peggy-Anne hastily thrust Emma away from her knees, and made ready to go in.

"Now, there's mumsy callin' me, an' I'll have to take care of Babbs the rest of the day, an' won't get to finish tellin' you, but it's your own fault, Emma, 'cause if you hadn't got scared I'd 'a been through tellin' you by this time any how," she said making a dive after Dovey, and tucking him under her arm, she went up the path, leaving Emma to scramble over the fence as best she could.

Nothing to Do.

I know a little girl
  About as big as you,
Who sighs ten times a day,
  "I don't know what to do."

She has new toys and games,
  A baby brother, too;
And yet she still complains,
  "I don't know what to do."

The baby likes to romp,
  And mother's busy, too;
Now can't you think of something
  That this small girl could do?

—The Christian Guardian.

The Old Horse That Went to Church.

There was once an old brown horse who was a very dear pet. He lived in the country. The farmer who owned him always drove him to church on Sunday. Early every Sunday morning the farmer's children ran to the barn with lumps of sugar for the old brown horse. There were three children—a boy, a girl, and a baby. That old horse was so gentle that even the baby dared on pat him on the nose when he bent his head low to greet her.

After the laughing children were gone, the old horse used to think and think the pleasantest thoughts until the farmer came to harness him. Then the two would go up the hill to the farmhouse, while the wheels of the family carriage made a merry rattling behind them.

"All ready for church?" the farmer used to call.

Then out would come grandma in her Sunday bonnet and shawl to be helped into the back seat. In the front seat mother sat and smoothed the baby's ribbons or felt of the hairpins in her hair, to be sure they were in place, while the children climbed in with grandma. Another moment and the farmer sprang into his seat beside the mother and baby, gathered up the lines, made a noise with his mouth that the baby couldn't imitate, though she tried to, but which meant "Go on," and away they drove to church. On arriving in town the old horse lifted his head proudly and, stepping as high as his stiff knees would let him, trotted along until he reached the horse block in front of the church. There he always stopped and looked back.

Into the church went grandma, mother, and the children, while father drove the old brown horse to the farmers' sheds beside the church. The sheds were built to shelter horses long before automobiles were known, and the old brown horse knew where he belonged during church time as well as he knew his own stall in the barn at home.

Year after year and year after year he had brought the family to church every Sunday morning and waited in his place until the services were over. When the boy and the girl and the baby were christened, he had brought them to town and stood outside listening to the minister's solemn voice and to the hymns.

The old horse had learned to know when church was over and Sunday-school had begun, which is perhaps no wonder, as the children had a way of singing "Jesus bids us shine with a clear, pure light" in a way that made all waiting horses prick up their ears.

The old brown horse had probably never dreamed of a time to come when he would not take the family to church, yet that time came before the third baby learned to talk plainly. The farmer bought a new horse, a beautiful, young, brown horse.

One Sunday morning the children visited the old brown horse us usual to give him his lumps of sugar. They spoke kindly to the big gray horses and patted their heads; but neither the boy nor the girl went near the new brown horse. They were not yet well enough acquainted with him. They stood back and admired his glossy coat, but said they could never love him as they did the old brown horse.

After that the old horse kept thinking and thinking pleasant thoughts so intently that he didn't notice that the farmer came, quietly drew the carriage from the barn, harnessed the new horse, and drove to the house. Maybe the old horse would have laughed could he have seen grandma's face when she stepped into the carriage. She looked so scared because the new horse wouldn't stand still.

The farmer was the only one in the carriage who looked pleased that morning when the family sped to church, leaving clouds of dust behind. He was proud of his new horse and of the way he lifted his feet and tossed his mane. He had to pull on the lines and say "Whoa, whoa" loud when he reached the horse block in front of the church. Even then the new horse didn't wish to stop and simply wouldn't stand still. Grandma was thankful when she found herself standing safely on the sidewalk. The new horse neighed in a most un-Sabbathlike fashion when the farmer tied him in the old horse's pew, as you might say, in the shed. At home the old horse began to grow fidgety. He knew it was church time. At last he began pulling and pulling at his halter until he broke it. Up the hill he trotted to the house, where he called to the family. Perhaps he tried to say, "All ready for church!" The cat on the porch offered no explanation, but blinked in the sunshine as if it were nothing to her who drove the family to church. The hens made a few alarming remarks.

After thinking a minute the old horse

decided that. since church time had come, to church he would go. So off he trotted down the dusty road, stopping only when he reached the horse block in front of the church. A hymn floated through the open door. The old horse straightway knew that church had begun. There was nothing to do then but wait until the services were over.

When the farmer came for the carriage, he found the old horse standing with bowed head beside the new brown horse, and the farmer felt ashamed. The boy, sitting in the back seat of the carriage, led the old horse home by the broken halter, talking lovingly to him all the way.

The next Sunday morning the new brown horse was left at home, while the old brown horse with lifted head went stepping high to church. The new horse was driven to town on week days, on the Fourth of July, and on other festive occasions; but the old brown horse went to church ever afterwards.—Frances Margaret Fox, in The Continent.

Not Thinking.

"Always late to breakfast," said Esther, the maid, as she began to gather up the dishes from the breakfast-table, and found Katherine's plate still untouched. It was ironing day; Esther had a great deal to do, but she must keep the girl's breakfast warm, and stop her work afterward to clear up the table.

That is the way it had been almost every morning since Katherine had come to stay with her Aunt Pauline, while her father and mother were away on a journey. Esther liked children, and was very kind and patient, with the extra work; but she often wished the little girl would eat her breakfast with the others, especially on days like this, when there was so much to do she hardly knew where to turn.

This particular morning, however, things were to be different. Katherine had come sleepily into the dining room when Mattie Harris, the little girl next door, came running in.

"Why-ee!" cried Mattie. "Haven't you had your breakfast yet?"

"Just eating," Katherine laughed, pushing a plate of cookies toward Mattie.

"Won't you have one?" she asked.

"No, thanks; but the table standing like this?" Mattie rattled on. "Our Mary would not like it a bit; it would put her back to work dreadfully."

Katherine stopped with a spoonful halfway to her rosy mouth, and looked wonderingly at Mattie.

"Why, I never thought of that," she said. "I don't think Esther minds."

"Maybe she doesn't say anything, but I just know she does!" Mattie declared. "Why, it's ironing day, and that's the day Mary always wants the breakfast out of the way as quick as she can have it!"

Katherine looked up at the kitchen clock swiftly ticking away the minutes.

"We've always boarded," she said, slowly. "I never thought it mattered if I was late. But I've got time to wash up these things myself," she added briskly, slipping from her chair.

"And I'll help," Mattie chimed in promptly.

When Esther came downstairs a little later the kitchen was all cleaned up and the girlies had run off to school. Esther's face brightened. "The lassie means all right," she said, as she wiped off the irons and put them on to heat. "She didn't think—that's all!"

Next morning found Katherine in her place with the others; she looked bright and wide awake; there was plenty of time for play before school, and lessons seemed to go better.

"I like getting up early," she told Mattie at recess. "I feel lots better, and I'm sure Esther was pleased, from the way she smiled when she said, 'Good morning;' I never thought, you see, that it made any difference to her."

"Mamma says it is just not thinkink that makes most of the trouble, anyhow," Mattie said, giving Katherine's hand a little squeeze. "But I think it's perfectly dear of you to try so hard now that you know!"—Weekly Welcome.

"I Grow."

What do you do in the nest, little bird,
When the bough swings to and fro?
How do you pass the time away
From dawn to dusk of the summer day?
"What! do you not know?
I grow!"

What do you do in the pond, little fish,
With scales that glisten so?
In and out of the water grass,
Never at rest, I see you pass.
"What! do you not know?
I grow!"

What do you do in the cradle, my boy,
With chubby cheeks all aglow?
What do you do when your toys are put
Away, and your wise little eyes are shut?
"Ho! do you not know?
I grow!"

Always growing! by night and by day,
No idle moments we see;
Whether at work or cheerful play,
Let us always be able to say:
"In the goodness of God,
We grow!"

—Our Little People.

A Perfectly Dear Neighbor.

"I know I'm never going to like this house," Louise said to herself, and she swallowed hard, and had to stop in her work to hunt for her handkerchief. And there was really some excuse for her feeling as she did. When people are moving into a house, and pots and kettles and nail kegs stand in the middle of the parlor floor, while the furniture, covered with old quilts and burlap, is huddled into corners, it is hard to make one's self believe that the place can ever be made home-like and comfortable.

But it was not the thought of the old house where she had lived so long that made Louise homesick at this particular minute. She was thinking more of the girls who had been her neighbors ever since she could remember. It wasn't very likely that in this new home she would find any girls to compare with Elizabeth or Kitty Fox. As she thought of them, she had to hunt for her handkerchief again, and then she raced upstairs to the room which was to be her bedroom, by and by, though at present it looked rather like a disorderly carpenter shop. Louise had a deep-rooted aversion to letting anybody see her cry.

The girl in the next yard happened to look at the dormer window at a time when the handkerchief was very busy, and as she looked, she understood. Jean had moved not so very long before, and she remembered her own homesick feeling too vividly not to feel sorry for the girl who had gone upstairs to cry by herself. "Everybody is all in a muss," thought Jean, "and they'll clear a corner of the table so as to have their luncheon, and there probably won't be much to eat, at that."

Then it was that an idea occurred to her—such a bright idea that she all at once left her post of observation in the yard and rushed indoors. And Jean's mother not only approved, but gave a number of wise suggestions. For the next three-quarters of an hour Jean was very busy, and by that time the distant factory whistles were blowing for noon, and Louise, who had had her cry out, and come downstairs to her wok, was beginning to realize that she was hungry.

Then came a rap at the door. A girl was standing on the doorstep—a smiling girl who carried a big tray. A white towel was thrown over the top of the tray, so that it was impossible to guess at its contents. But a pleasant odor, almost a fragrance, rose temptingly to Louise's nostrils.

"I've brought you over some luncheon," said the new neighbor on the doorstep. "It is so hard to get anything to eat when you are just moving in, and things are all in a clutter I'll come back for the tray in an hour or so, and don't you dare to wash a dish. I don't believe you could find the dish towels, anyway," she ended, with a laugh.

It was just the sort of luncheon to put life and cheer into a family of movers. There were sandwiches cut as thin as wafers, some of them showing a crisp lettuce leaf between the white slices. There were potato chips, curling on the edge like rose leaves, and sliced tomatoes, and a dish of beautiful jelly, so clear that you could look through it, and a pot of tea, whose fragrance had risen to Louise in spite of the white towel which had covered it. And there was a little dish of salted almonds and one of pickles, to say nothing of a plate of the crispest ginger snaps you could imagine.

By the time they had finished the luncheon Louise had changed her mind about everything; the house no longer seemed a dismal, disorderly place that never could be a real home. Instead, she was beginning to see how it could be made very pretty and attractive, as soon as they had time to get things into order. As for her new neighbors, Louise was beginning to look forward eagerly to knowing them better. That girl who had brought the tray looked a perfect dear, Louise decided. And when she had eaten the last crumb of the ginger snaps, and went to work again, she was singing under her breath, "There's no place like home, oh, there's no place like home."—Girl's Companion.

Junior's Revolt.

Junior was ready for bed. It had been a busy day. He had helped mother water the flowers, trudging up and down the garden path with his little sprinkling pot. He had ridden to the corner with the iceman, perched high on the seat behind the big bay horses. He had helped little Mary next door make mud pies under the lilac bush in the garden. He had run races with old Bruno until both he and the dog were tired. Yes, Junior was quite ready for bed.

The windows were open, so that a little breee stirred the white curtains. The smell of the lilacs drifted in. A robin chirped sleepily from the elm tree outside. Junor's clothes were spread neatly on the chair beside his bed, his little sandals standing at attention beside the chair. He had said his "Now I lay me" and, with a sleepy yawn, had turned toward the little white bed, the side of which was invitingly open, when his mother spoke: "Run across to the bathroom, soony boy, and wash your hands. They're all sticky."

Junior looked at the dirty little

hands, and, without a word, kept on his way to bed.

"Didn't you hear, Junior?" His mother's tone was surprised. "Go wash your hands."

Already one knee was on the side of the bed. Junior shook his head so hard that every little curl bobbed separately; then he opened his lips. "No," he said firmly.

Just at this moment a step resounded on the stairs, and his father entered the room—big, merry father. He was quick to see that something was wrong. "What's the matter?" he asked. He looked from Junior to his mother.

"Junior has refused to obey me, Franklin. He will not wash his hands." The tone was sad.

The father looked at his small son gravely. "In this house, Junior, people have to mind your mother. What she says goes. People who don't do as she says don't belong here."

Junior hesitated. Slowly he drew down his knee from the little white bed; slowly he turned toward the door His mother looked toward her husband with an expression of relief in her pretty grey eyes. But Junior did not go across the hall into the bathroom. Instead he walked steadily down the stairs, through the big hall below, down the piazzza steps, and out into the night.

The father looked at the mother. "By Jove!" he ejaculated. "By Jove!"

Out in the garden it was dark. Shadows were everywhere—queer, moving shadows; shadows where all sorts of strange wild beasts might be lurking, ready to spring out upon little boys—little boys who would not wash their hands. Junior trudged on. The gravel in the broad path hurt his feet, and once he stumbled over a big stick. A lump came into his throat. One dirty little fist went to his eyes.

All of a sudden he heard stealthy, creeping footsteps behind him. His heart beat fast with terror. Then a cold, damp nose thrust itself into his hand. Trembling with fright, Junior looked down; then he gave a little cry of joy. It was Bruno, his dear old playmate, Bruno.

But what was Bruno doing? Steadily he tugged and pushed until he had pulled Junior around so that he faced the piazza steps. Then, Bruno still guiding, the two went up the garden path, Junior clinging with both hands to the old dog's shaggy neck.

At the foot of the steps the mother was waiting with outstretched arms and Junior walked straight into them Two sticky little hands clasped her close.

"I will wash my hands, mother," he cried. "I will."

The father patted old Bruno's head. "Good old fellow!" he said. Then he put his arms around Junior and his mother, and the three went up the piazza steps; while Bruno, wagging his tail, trotted slowly off to his kennel behind the house.

Half an hour later, in his white bed. Junior was sleeping peacefully, a smile on his face. In his kennel Bruno lay, his head on his outstretched paws. Now and then he opened his eyes and blinked lazily at the moon over the old elm. The revolt was over.—Mary Wells in the Christian Register.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their **wealthy** patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it **so firmly** that I offer to send **you** enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 64-C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name_____

Address_____

Shipping Point_____

ROYAL
BAKING POWDER
Absolutely Pure
No Alum—No Phosphate

Foibles of Famous Folks.

Keats liked red pepper on his toast.

Daudet wore his eyeglasses when asleep.

Joaquin Miller nailed all his chairs to the wall.

Thackeray used to lift his hat whenever he passed the house in which he wrote "Vanity Fair."

Robert Louis Stevenson's favorite recreation was playing the flute, in order, as he said, to tune up his ideas.

Robert Browning could not sit still. With the constant shuffling of his feet holes were worn in the carpet.

Longfellow enjoyed walking only at sunrise or sunset, and he said his sublimest moods came upon him at these times.

Oliver Wendell Holmes used to carry a horse-chestnut in one pocket and a potato in another, to ward off rheumatism.

Hawthorne always washed his hands before reading a letter from his wife. He delighted in poring over old advertisements in the newspaper files.

Darwin had no respect for books, and would cut a big volume in two for convenience in handling, or he would tear out the leaves he required for reference.—Selected.

Scotland Saved by a Thistle.

Billy, a bright-eyed boy, in his eagerness after flowers, had wounded his hand on the sharp, prickly thistle. "I do wish there was no such thing in the world as a thistle," he said, in hot temper.

But his father said calmly: "And yet the Scottish nation think so much of it that they engrave the thistle on the national arms."

"It is the last flower that I should pick out," said Billy. "I am sure they could have found a great many nicer ones even among the weeds."

"But the thistle did them such good service once," said the father, "that they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make an attack upon a sleeping garrison. So the Danes crept along barefooted, as still as possible, until they were almost on the spot. Just at that moment a barefooted Dane stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound in the still night awoke the sleeping Scotch soldiers and each man sprang to arms. They fought with very great bravery, and the invaders were driven back with great slaughter. So you see this thistle saved Scotland, and ever since it has been placed on their seals and emblems as their national flower."

"Well," said Billy, "I would never suspect that so small and ugly a thing could save a nation."—Pleasant Hours.

Proof.

"Mamma!" said a little boy, after coming in from a walk, "I've seen a man who makes horses."

"Are you sure?" asked his mother.

"Yes," he replied; "he had one nearly finished when I saw him; he was just nailing on its back feet."—New York Christian Advocate.

Hotel Warwick

Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

DEACONESS WANTED.

WANTED, A DEACONESS OR TRAINED church worker for an interesting work in the heart of Philadelphia. Unusual opportunity for service. Send References. Address Rev. Alfred R. Berkeley, 2631 Wharton St., Philadelphia.

POSITIONS WANTED.

MAN OF EDUCATION WANTS POSITION as companion-nurse to invalid gentleman. Nine years' experience in Connecticut, Washington, New York, New Jersey, Pennsylvania, Virginia, North Carolina. Experienced traveler. Cheerful disposition. Strong references. Address H. W. Wilkins, Dixondale, Va.

MIDDLE AGED CHURCHWOMAN OF culture and refinement, wishes position as house mother, secretary or chaperone. Address 200, Southern Churchman.

WANTED BY A WOMAN WHO HAS HAD experience in private and hospital nursing, a position as caretaker of invalid or elderly person. Address Miss Rebecca Boone, R. F. D. No. 2, Lewisburg, W. Va.

REFINED LADY WITH YEARS EXPERIence desires position as nurse companion to invalid lady; best references. Address 201, Southern Churchman.

MEETING OF BOARD OF TRUSTEES.

The board of trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the 10th day of November, 1915, at 10 A. M.

S. SCOLLAY MOORE,
Secretary.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy, widows and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

APPEAL.

The rectory at Stanardsville, the headquarters of the Mountain Mission work in District No. 3, of the archdeaconry of the Blue Ridge, is greatly in need of repair, and is suffering very much for lack of it. The money received for the Archdeaconry Fund barely pays the salaries of the workers in the field, and, therefore, this special appeal is made for help. Contributions may be sent to the Rev. Byrd Turner, Stanardsville, Va., or to the Archdeacon, the Rev. F. W. Neve, Ivy Depot, Va.

ACKNOWLEDGMENTS.

Please acknowledge the following contributions to the Education Society in Virginia during October:

St. Peters, Oak Grove	5 00
St. Stephens, Esmont	6 02
Whittle Parish, The Plains	10 00
Epiphany, Danville	23 00
St. Paul's, Beachfoot, Idaho	2 50
	$46 52

P. P. PHILLIPS,
Treasurer.

Alexandria, Va., October 30, 1915.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Christian: On Friday morning, October 22, 1915, one of God's saints, MRS MAGDALENE HARVEY CHRISTIAN, widow of Dr. Patrick Christian, and daughter of Robert and Frances Harvey Allen, passed to her reward in her ninety-first year. Her nearest living relative is a sister, Mrs. Blair Taylor, of Atlanta, Ga.

She was a woman of many lovable qualities, of remarkable intelligence and great decision of character, and above all a devout Christian and a most loyal member of her church. Her warm sympathetic nature drew many friends, young as well as old, who enjoyed her companionship. Her earnest prayer that she might be spared to rear her beloved great-niece to womanhood was answered, and, as that work of love was ended, she could say with Simeon of old: "Lord, now lettest Thou Thy servant depart in peace."

Precious in the sight of the Lord is the death of His saints.

Ewell: Entered into rest on Wednesday, October 13, 1915, at George Washington University Hospital, Washington, D. C., after a brief illness, JOHN SMITH EWELL, JR., of Edge Hill near Haymarket, Va.; son of John Smith and Alice Tyler Ewell.

Stevenson: At his residence in Walnut Hills, Cincinnati, O., October 24, JOHN WHITE STEVENSON, son of the late John White and Sibella Stevenson, of Covington, Ky.

MRS. MARTHA WILSON TINDELL.

Mrs. Martha Wilson Noyes Tindell died at her home in Cambridge on the 26th of October, in the 75th year of her age. She was the daughter of the late Dr. George Rapall Noyes, for many years professor of Hebrew in Harvard University. She is survived by her husband, Rev. Charles H. Tindell, of Waverley, Mass., her son, Rev. Charles Noyes Tindell, rector of Christ Church Parish, Williamsport, Pa., and her brother, Rev. Charles Noyes, of Norwich, Conn. The funeral was held from the chapel in Mt. Auburn Cemetery at 11 o'clock on the morning of the 28th of October. The Rev. William Harman Van Allen, S. T. D., L. H. D., of the Church of the Advent, of Boston, officiating, and interment was in the family lot in Mt. Auburn.

MISS NANNIE J. THOMAS.

Miss Nannie J. Thomas, who has long been a faithful member of Christ Church, Smithfield, died at St. Christopher's Hospital, Norfolk, early Monday morning, October 18, 1915, in the 59th year of her age. The end was rather sudden, tho' for some time her intimate friends had feared the worst.

The daughter of J. O. and Martha Jordan Thomas, she was born at "Four Square," Isle of Wight County. When quite young, however, she came to Smithfield to live and has resided here ever since—for the greater part of the time in a house formerly used for the courthouse of the county. A large part of her life has been given up to raising a niece and nephew, whose parents died when they were babies.

A devoted member of Christ Church, Smithfield, Va., from her earliest youth, ever faithful in attendance, and liberal in her contributions for its support, Miss Thomas did not forget the church at her death. Her will bequeaths to her church a house and lot, valued at about $6,000. There is also a gift of $5,000 to the Educational Society of Virginia for the education each year of one young man for the ministry. Thus she "being dead, yet speaketh."

B. C. NEWCOMB.

Mr. Benjaman Cary Newcomb, one of Gloucester's highly esteemed and progressive citizens, after a long illness, died at his home at Sassafras, surrounded by his wife and children, Thursday, October 21st, at 6 P. M., in the 65th year of his age.

With a true and honest heart, while but a youth, he began to earn his own livelihood and to provide for those dependent upon him. He soon entered upon the mercantile business, which he followed with marked success until his death. Not only did he know how to handle goods and men, but he acquired the art of making and holding onto friends.

In his death his family, his church and the community have sustained a great loss.

He is survived by his wife, Martha Coleman; one daughter, Mattie; five sons, L. Malvern, of Hampton, Va., Professor J. Loyd of the University of Virginia, Dr. Wm. B., of Norfolk; B. Coleman and Oakley P., of Gloucester; one sister, Hattie R. Newcomb; two brothers John R. and Thomas P. Newcomb, of Gloucester.

The funeral services were conducted Saturday at 11:30 in Bellamy's M. E church, by the rector of Ware Episcopal church of which he was a faithful communicant, assisted by the pastor of Bellamy's church, Rev. B. E. Hudson. The interment was in the family lot in Bellamy's cemetery.

The high esteem in which he was held was attested by the great gathering at the funeral, among them were many colored people. An elderly colored woman said to his pastor, "Mr. Newcomb was a good man, he will be greatly missed, he was so kind to the colored people." What a tribute to a large and sympathetic heart.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

His latter end, though marked by bodily weakness and sufferings, was more marked by the triumphs which the Holy Ghost imparts to those who are resting upon their Saviour's promises.

His was that peace and joy and comfort in believing in Christ and in communion with Him which the world can neither give nor take away.

Mr. Newcomb was a humble Christian, a true and faithful friend. He was beloved of Jesus to the end, hence his spirit has received an abundant entrance into the presence and joy of his Lord, there to love Him and to be loved and to serve forever after the mind and the power of the Christ.

May God's blessing and comfort, abide upon his bereaved family.

W. B. L.

MRS. MARY STUART WALLER YOUNG.

On June 5th, 1915, at Savannah, Ga., passed into paradise Mrs. Mary Stuart Waller Young, wife of General Louis Gourdin Young of that city, formerly of Charleston, S. C.

Mrs. Young's death deserves more than a passing notice, for she through much tribulation learned to express to a remarkable degree, the truth of Jesus in the terms of life.

It was in Virginia at old Williamsburg that she was born on July 6, 1847, the daughter of William and Elizabeth Tyler Waller and of distinguished ancestry. On her mother's side among her forbears was John Tyler, patriot, governor and judge and her grandfather was John Tyler, President of the United States. On her father's side she was descended from Cyrus Griffin, member of and last president of the Continental Congress.

Bereft of her mother's care at an early age, she became the adopted daughter of her father's sister and it was at the house of this aunt, Mrs. John M. Speed, in Lynchburg, Va., that she was married to General Young on April 25, 1867.

For many years Mrs. Young had lived at Savannah, Ga., and it was there that the writer first had the privilege of knowing her. In body she was an invalid, crippled to such an extent that for fifteen years she never walked. But in mind and in heart and spirit she was in the full vigor of health. Her mind was naturally clever and was by diligence in reading and study cultured and intelligent far beyond the average. Her interest in life and its current happenings never flagged and her conversation was always full of charm and thoughtful and rich with information, the result of a gracious manner and a well-stored mind and active memory.

She conducted for a number of years in Savannah a school for girls, many of the pupils of which, now matured women, testify with loving gratitude to the inspiration of her teaching and companionship in leading them to love learning and to find pleasure in beauty.

She was active in her service and interest in patriotic societies, in which her distinguished lineage gave her membership and was at the time of her death

honory vice-president of the Savannah Chapter of the United Daughters of the Confederacy.

It was however, in Mrs. Young's personal character that she will be most gratefully and lovingly remembered by those who were privileged to know her. During all those years of helpless bodily dependence, enslaved to immobility and years, too, of pain and suffering, she yielded no surrender to the infirmities of the flesh. Pain was to her no cruel fate, but companionship with her Master in the mystery of suffering, as the pathway to life, and she triumphed over pain through Christ who strengthened her. In faith and patience and hope she lived her life to the full, in mind and soul and spirit. And in so doing she gave courage and inspiration and faith to those about her; and in dying leaves behind her a ray of light leading into the beauty and peace of the world beyond.

F. F R.

Savannah, Ga., Oct. 27, 1915.

Personal Notes

The Rev. John London, of Eutawville, South Carolina, has accepted the rectorship of the Church of the Redeemer, Orangeburg, South Carolina, in connection with Fort Mott. He entered upon his duties November 1.

The address of the Rev. T. William Davidson is changed from 4938 Larchwood Avenue, to 436 South 50th Street, Philadelphia, Pennsylvania.

Rev. Thomas Jenkins, rector of St. Paul's, Fremont, Ohio, member of the Board of Missions, secretary of the Gambier Summer School, chairman of the Sandusky Region, and chairman of the Nation-Wide Preaching Mission, has accepted the rectorship of St. David's, Portland, Diocese of Oregon, and will enter upon his new field of work early in November.

The Rev. Gilbert R. Underhill, former rector of St. John's church, Camden, New Jersey, is to become associated there, on January 1, 1916, with the Rev. J. H. Townsend, former and present rector.

On Monday morning, October 25th, the Rev. William Porkess, rector of Grace church, Pittsburgh, Pennsylvania, addressed the Weekly Conference of the Methodist Episcopal Pastors of the Pittsburgh District, on the subject of "English Cathedrals." This is the second year in succession that he has been invited.

Rev. John McCormick, son of the Bishop of Western Michigan, has become Senior Curate at Trinity Cathedral, Cleveland, Ohio, and entered upon his duties Sunday, October 24th.

The address of the Rev. Frank E. Wilson is changed from 2032 Washington Boulevard, Chicago, Illinois, to 726 Eleventh Street, Wilmette, Illinois.

The address of the Rev. Samuel Snellings, who is temporarily in charge of Grace church, Medford, Massachusetts, is 123 High Street, Medford.

The Rev. W. A. Anthony, formerly of Bryn Mawr, Pennsylvania, will have charge of the Mission at Eddystone, Pennsylvania.

For the present, the address of the Rev. Oliver H. Murphy, D. D., who resigned the rectorship of Christ church, Millville, New Jersey, on account of failing health, is Princess Anne, Maryland.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

The address of the Rev. Chas. L. Pardee, D. D., who has accepted the position of corresponding secretary of the American Church Building Fund, is 281 Fourth Avenue, New York City.

Ordinations.

On St. Luke's Day, in St. Luke's church, Weiser, Idaho, Mr. Homer Ellis Bush was ordained deacon by Bishop Funsten. The candidate was presented by the Rev. Alward Chamberlaine, Archdeacon of Boise, and the sermon was preached by Bishop Funsten. Mr. Bush will remain in charge of St. Luke's Mission, Weiser.

In St. Matthew's Cathedral, Dallas, Texas, on the Seventeenth Sunday after Trinity, the Rev. Charles F. Scofield was advanced to the priesthood by the Rt. Rev. A. C. Garrett, D. D., Bishop of Dallas. The sermon was preached by Dean Moore of the Cathedral, and the candidate was attended by Archdeacon Crittenton and Dean Carrington, of St. Mary's College. Mr. Scofield has accepted the rectorship of St. John's church, Corsicana.

Deaths.

The Rev. George Stewart died at the residence of his son in Hamilton, Montana, on October 14th, and was buried at Missoula, where he had lived for many years. Mr. Stewart came to Mon-



Drink

Coca-Cola

TRADE MARK REGISTERED

and as you lift the glass to your lips reflect that three million or more glasses of this wonderful beverage are consumed each day—making it indeed the great National drink.

Delicious and Refreshing

Demand the genuine by full name —all the wise do likewise

Whenever you see an Arrow, think of Coca-Cola

THE COCA-COLA CO. ATLANTA, GA.



Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

tana in Bishop Tuttle's regime and was the senior missionary of Montana.

Deposition.

Notice is hereby given that on the 25th day of October, 1915, in St. Mark's Pro-Cathedral, Grand Rapids, acting under Canon 35 of the Digest, all provisions of said Canon having been duly complied with, I deposed from the Sacred Ministry the Rev. Samuel Wilson Moran, he having renounced the Ministry of this Church and having been formally received into a religious body not in communion with the same.

The deposition was pronounced and recorded in the presence of the Rev. Messrs. Francis S. White, G. P. T. Sargent and George M. Brewin.

JNO. N. McCORMICK,
Bishop of Western Michigan.

(Church Intelligence, Continued from Page 11.)

OHIO.

Other Interesting News.

The Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, has been chosen a member of the Standing Committee of the diocese in succession to the late Rev. Henry E. Cooke, and the Rev. Charles C. Bubb, rector of Grace church, Cleveland, succeeds Mr. Cooke as the secretary of the Standing Committee.

The Rev. Robert W. Woodroofe, rector of Emmanuel church, Cleveland, has been elected chairman of the Diocesan Committee of the Nation-Wide Preaching Mission.

Upon his return from the consecration of Bishop Stearly Bishop Leonard went into temporary residence at Gambier for his autumn lectures at Bexley Hall.

The Rev. John R. Stalker, rector of St. Luke's, Cleveland, has been elected to membership on the Board of Missions and appointed custodian of the Sunday-school's annual Thanksgiving offerings for diocesan missions, in succession to the late Rev. Henry E. Coke.

INDIANAPOLIS.

Rt. Rev. Jos. M. Francis, D. D., Bishop.

The Fall Convocation of the diocese of Indianapolis met in St. James' church, Virginia, The Rev. J. W. Comfort, rector, October 19th and 20th.

The preacher at the opening service on Tuesday evening was the Rev. Lewis Brown, Ph. D., of Indianapolis. He gave a forceful presentation of the Church of the ages and the age.

Early the next morning the Holy Communion was celebrated by the Bishop, assisted by the rector of the parish, which was attended by all the clergy and a goodly number of the laity. The Bishop gave an earnest address to the clergy.

At the conferences, which occupied practically the entire day, the following subjects were presented and enthusiastically discussed: The Nation-Wide Preaching Mission, Sunday Evening Services, Methods of Nomination at Annual Council, Financial Methods for Church Support.

All arrangements for the Preaching Mission were placed in the hands of a special committee, with power to act.

At the evening service Wednesday the subject considered was "The Church, Its History, Its Worship, Its Work."

The addresses on this subject were given by the Rev. Messrs. Lightbourn, Graves and Sulger.

The hospitality of the members of St. James' parish was unbounded, and the convocation was declared to be one of the best ever held in the diocese.

Anniversary Celebrated: Sunday, October 3d, the Rev. John E. Sulger, rector of St. Stephen's church, Terre Haute, celebrated the 19th anniversary of his incumbency. Large congregations assembled at all the services of the day. In the morning Mr. Sulger gave a review of his official acts during that period and the money the parish has expended for all purposes. His report showed a vast amount of labor bestowed and a careful administration of the parish affairs. Mr. Sulger's work has not been confined to the Church alone, but he has been actively interested in all matters touching the well-being of the city in which he resides.

The Ohio Valley Woman's Conference was organized last year by the Rev. A. L. Murray, rector of St. Paul's church, Evansville. It second Conference takes place in St. Paul's Church, Henderson, Kentucky, November 6th. The celebrant on that occasion will be the Rev.

SOUTHERN RAILWAY

Premier Carrier of the South.

Reduced Fares to Savannah, Ga.

Southern Railway will sell reduced fare tickets to Savannah, Ga., and return, from stations in Virginia, November 7th and 8th, with final limit November 15, 1915, account Atlantic Deeper Waterways Association.

For further information call on nearest Southern Railway ticket agent, or write H. L. Bishop, Div. Pass. Agent, Richmond, Va.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond.	Arrive Richmond
*4.05 A.M. Main St Sta.	*7.50 A.M. Byrd St. Sta.
*5.30 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*8.40 A.M. Byrd St. Sta.	*2.50 P.M. Byrd St. Sta.
*9.23 A.M. Byrd St. Sta.	*6.25 P.M. Byrd St. Sta.
*9.35 A.M. Main St. Sta.	*6.30 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
*3.30 P.M. Byrd St. Sta.	*9.30 P.M. Byrd St. Sta.
*5.47 P.M. Main St. Sta	*12.35 night Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.40 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 4.00 P. M. for Fredericksburg.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Leave Elba Sta. 7.30 A.M., 2.15 P. M., 6.30 P.M. for Ashland.
Arrive Elba Sta. 6.30 A.M., 11.25 A. M. 5.42 P. M. from Ashland.

Sunday accommodation trains leave Elba 4.15 P. M. for Fredericksburg; arrive Elba 10.45 A. M. from Fredericksburg.

*Daily. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Church Embroideries

Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.

English Silk Stoles, plain.....$3.00
" " " simple crosses embroidered.. 4.00
" " " elaborate crosses..... 5.00
" " " hand embroidered, $8.00 upward

"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.

L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Correct Engraving and Fine Stationery

The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.

LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics



Church Furnishings

Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and guarantee safe arrival.

The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



CHURCH VESTMENTS

EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN

COX SONS & VINING
72-74 Madison Avenue, New York

Bunce Art Glass Co.

ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

G. Leckonby, Owensboro, Kentucky, with sermon by Archdeacon Plummer, of Indianapolis. "Our Boys" will be discussed by the Rev. A. W. Brooks, Uniontown, Ky.; "Our Girls," by Miss Clara Pershel, Evansville. Two addresses and a conference by Miss Grace Lindley, of New York, will complete the day's programme.

Candidates for Holy Orders: The Diocese is fortunate in having two candidates for Holy Orders enrolled in the Junior Class at the General Theological Seminary this fall. They are Mr. J. Reginald Mallett, son of the Rev. F. J. Mallett, Ph. D., rector of St. Paul's church, New Albany, and Mr. Henry Scott Miller, Richmond. Mr. Francis A. Rogers, a communicant of St. Stephen's church, Terre Haute, has also declared his intention to enter the sacred ministry and has already entered Kenyon College, Gambier, Ohio, to begin his preparation.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Ridgway Archdeaconry: The sessions of the Archdeaconry were held October 25th and 26th in Christ church, Punxsutawey, Rev. A. C. Jones, Ph. D., rector.

On Monday evening the Bishop of the diocese preached on "The Great Need of the Coming Advent Nation-Wide Preaching Mission." The next morning the Bishop was celebrant at the Holy Eucharist, the rector and Archdeacon assisting.

Archdeacon Radcliffe and all the clergy doing missionary work made their reports.

The literary session began in the afternoon. The exegete, through illness, not being present, the Rev. M. L. Tate, M. A., gave a book review "The Price of Power," written by the Rev. Mr. Holden, an English priest, and especially recommended for use before and during the Advent Preaching Mission. The Rev. George H. Sharpley, M. A., concluded this part of the proceedings with an ideal outline of how such an Advent Mission should be conducted. Both of the subjects brought out lively discussions. In the evening Archdeacon Radcliffe made an address on "Elements for Success or Otherwise in Parochial Missions." Mr. Radcliffe said he had a large bundle of letters from Bishops, clergymen and laymen from Canada and all sections of the United States attesting to the good done by such devotions and instructions by himself and his co-workers. The Rev. W. E. Van Dyke followed with an able and practical address on "Suggestions for Interesting the Sunday-School, Guilds and Men in the Parish in Such a Mission."

SOUTH DAKOTA.

Bishop Biller's Funeral.

By Tuesday night all of the white clergy of South Dakota, except two who were unable to come, and several of the Indian clergy, besides many laymen from all parts of the state, had arrived in Sioux Falls to pay the last loving rites to the Bishop who had led them for so short a time, but who in that short time had gained their confidence and love completely.

The services for the day started with a celebration of the Holy Communion at 7:30 A. M. The Bishop's body lay in the chancel during this service, which was most beautiful and impressive. Bishop Johnson, former Bishop of South Dakota, was the celebrant, being assisted by Dean Brennan of the Cathedral.

At ten o'clock the long procession of Bishops, clergy, choir and vestry of Calvary Cathedral formed and entered the church with the body. Bishop Edsall of Minnesota read the sentences and Bishop Williams of Nebraska read the lesson.

After the hymn, "Just as I am without one Plea," Bishop Johnson read the prayers and gave the benediction.

At the cemetery, Rev. F. B. Barnett, of Ridgley Park, Pennsylvania, until recently secretary of the Missionary District of South Dakota, read the first part of the service. A brother-in-law of Bishop Biller, Rev. Mr. Jones, read the committtal and Bishop Brooke of Oklahoma, under whom Bishop Biller did his first parochial work after leaving Divinity School, and who had ordained him to the priesthood, took the rest of the service.

We will not here attempt to pay a tribute to Bishop Biller, except to say that he died at his work and his last thought was about the work for which he died. Enough here to say that he richly deserves those words which he so often uttered in his sermons, and seemed to consider the highest tribute that could be paid a man: "Well done, good and faithful servant."

But surely it would not be out of place to pay a slight tribute to the late Bishop's wife. To say that she acted out her belief in the gospel of the resurrection would be the absolute truth. With a truly remarkable strength of self-control, she forgot herself and her own sorrow in her earnest desire that the work for which her husband died should not be hindered. At once she sent a letter to the clergy of the state, that they should hold closely to the work to which the late Bishop had assigned them, until another leader had been provided. She then wrote a letter to the Provincial Synod of the Northwest concerning the matter of additional Episcopal supervision which had been so close to the late Bishop's heart. Her plans for the future are simply to carry on as best she may her husband's work. God give her strength to accomplish her desire.

We are often hindered in the fulfilment of our duties by an unconscious clinging to self, which holds us back from God, and which leads us to seek our rest in something other than the simple fulfilment of His most holy will. If we honestly sought nothing save His will, we should always be in a state of perfect peace, let what may happen. But, very often, even when we ask that God's will may be done, we still wish it to be done after our fashion.—Pere Hyacinthe Besson.

Meditations

"Prayer is the royal gate of access to the King.

Every act of obedience is an act of worship.—Prentiss.

There can hardly be a graver offense offered to God than to withhold prayer.

No man can attain to his destiny alone, he must bring his neighbor along with him.—Ex.

Prayer is the condition of the exercise of God's will, not an insubordinate attempt to defeat it.—G. W. Pepper.

"Still as of old
Man by himself is priced;
For thirty pieces Judas sold
Himself, not Christ."

The Church can feed the hungry, and ought to, and does much of it. But the one thing which the Church can do, and the world cannot do, is to give men spiritual food.—Selected.

I suppose no truths can be dearer to a human heart than these two—the sympathy of the Son of Man in temptation; the victory of humanity in the Son of Man over evil.—Stafford Brooke.

Before there can be a prosperous, noble, enduring Christian life in the presence of the world, safe in temptation, unshaken in trials, full of good fruits, there must be a close walk with God in secret.—Canadian Churchman.

"Art thou he that troubleth Israel?" This angry question, asked Elijah by King Ahab, is asked soon or late of every man who tries to reform any evil. True, reform is a troubler. Reformers do "turn the world upside down," but it is because the world has been wrong side up.—The Christian Herald.

A certain wealthy church was described as being the most aristocratic and exclusive in the city. Is such a thing possible as an exclusive Christian church—an exclusive body of Christ, who died for the outcast, the poor, the degraded, an exclusive fellowship of sons of God, of brothers in Christ?—H. C. Tolman.

The increase of justice and truth, of knowledge and love, the diminution of suffering and disease, of ignorance and crime, the living for others and not for themselves, the doing of the will of God more and more, and not their own will, these are the only real signs in individuals or in nations that the kingdom of God has come among them.—Jowett.

Courage will come with His presence,
and patience return at His touch,
And manifold sins be forgiven to those
who love Him much;
And the cries of envy and anger will
change to the songs of cheer,
For the toiling age will forget its rage
when the Prince of Peace draws
near.
—Henry Van Dyke.

Have the words of Christ ever been to you unwelcome words, words that perhaps have demanded something to fill your heart with sorrow? Is the surrender which He asks of you greater than your soul can make without sincere sorrow? If so, remember this, That all the words of Christ are the words of love, they are the words of life; and though they may at the present moment fill your heart with sorrow, they open the way to a larger and more glorious experience when the wisdom of His will is fully known.

Christians in judging themselves must avoid two errors—that of overestimation and that of under-estimation. The faithful and conscientious employment of one talent, though that may be the least of the God-given talents, may lead to great results. Of that fact many illustrations might be adduced from the field of Christian service. If pride is an element of weakness, so the characteristic of self-depreciation may interrupt usefulness in one's spiritual life. The thing of importance is that we be in alliance with infinite power. We are nothing without Christ, but everything with Him.—Lutheran Church. Work.

Prayer is the uplifting of the heart and mind to God. It is a larger thing than the outpouring of our needs and sins and desires before the throne of grace. Has the divine Word nothing for our hearing? What need of ours so great as to know His will for us? How shall we hear His secrets if our prayer is all to be crowded with the eager noise of our demands?—Cyril Hepher.

"The Epistle of Christ." Does the Christian realize just what this means? An epistle, a letter, is the means of carrying the thoughts, of expressing the will of the writer to another. The Christian, therefore, is to carry the thoughts of Christ to others, to show to others what is Christ's will concerning men. We are all "epistles read of all men." What do men read in us? Do they find in our lives a clean sheet on which only the clearly written message of Christ to the world is found? Or do they see His message so interlined and overwritten with the messages of Satan and so blurred and smeared with the smut of sin that Christ's message cannot be read?—Ex.

There is the indwelling Christ, ready to give these things for which we seek. He holds them in His hand, as he has ever held them. And as we come into relationship to Him, and endeavor to respond to His love, He does for us what He has always done, and what until that time He could not do—He gives us these things. Inward peace is no dream. Conquest over ourselves is no vain aspiration. Life does not mean an enormous gathering together of my strength to undertake the impossible. Life means a relationship to that indwelling, abiding Christ, and such openness of mind toward Him that He can give me what He has always given.—Selected.

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital, Surplus and Undivided Profits $1,750,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
WILLIAM M. HILL, Vice-President. JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

"Self Defense"

is the topic most discussed by Americans to-day.

The immediate DEFENSE most needed is a financial preparedness of each citizen to meet any situation which may arise.

If you have put off until now, do not delay longer, begin to conserve your strength by saving your money.

Invest in securities that are SAFE. DON'T SPECULATE.

THE AMERICAN NATIONAL BANK of Richmond, Virginia,
offers unexcelled SECURITY AND SERVICE to depositors and investors.
Capital and surplus.....$1,600,000.00

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Southern Churchman

1835 — DOMINUS FRUSTRA NISI

Vol. LXXX. RICHMOND, VA., NOVEMBER 13, 1915 No. 46

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilised for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J & R LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,
Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.
REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.

STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.



FOR WOMEN. Four years' course leads to A. B. degree. Strong Music and Art Departments. THE ACADEMY offers preparatory and general courses. Modern equipment, capacity for 300 students, estate of 3,000 acres in Piedmont section on main line of Southern R. R. **Address Secretary, Sweet Briar, Va.**

S. HILDA'S HALL

A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and lective courses. Music and Art. Athletics under trained Director. Catalog. **MARIAH PENDLETON DUVAL, Principal,** past 16 years principal of Stuart Hall. Va.

Chatham Episcopal Institute for Girls

Chatham, Virginia. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

St. Albans THE NATIONAL CATHEDRAL SCHOOL FOR BOYS. College preparation for boys over 12 years. Modern building, 25 acres of campus and athletic fields. Country school combined with cultural advantages of National Capital. One resident master for every 4 boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. Gregg, Headmaster. District of Columbia, Washington.

Book Notices

(All books reviewed at any time in this column may be ordered, at the publisher's price given, from the Book Department of the Southern Churchman.)

Historic Virginia Homes and Churches. By Robert A. Lancaster, Jr., member of the Executive Committee of the Virginia Historical Society. With 316 illustrations. J. B. Lippincott Company, Philadelphia. Pp. 527. Price, $7.50.

This very handsome volume, a triumph of the bookmaker's art, will delight the hearts of Virginians everywhere. With the eye of an artist, the pen of a ready scribe and the zeal of an ardent lover, Mr. Lancaster has gone through the highways and byways of the Old Dominion, from Jamestown and ancient Accawmacke to the fat valleys beyond "ye greate mountains," to picture the homes and gather the lore thereunto pertaining of the fathers of the Commonwealth. One feels himself close to the heart of the Virginia of olden times as he turns these pages. It requires but little effort of the imagination to repeople these stately halls and shaded lawns with the forms of past generations and to reconstruct the home-life which made Virginia great; and it is the home, not the battlefield or the forum, which is the cradle of the true wealth and power of a people.

The work contains notices, and usually one or more pictures, of practically all the colonial homes of historic interest in the State which remain standing and of many which have been destroyed, and, in addition, of a multitude of those more modern, but still old, round which cluster historic memories. Nearly all of the remaining colonial churches are also pictured and described; and occasionally an old barn or mill or cabin will appear among the rest. The pictures are artistic and are reproduced with remarkable clearness. Nor is the descriptive text less worthy of praise. Genealogy, of course, is here in abundance, with many footnotes pointing to further sources of information. History, family tradition and legend, anecdote and local story and folk-lore are all made to contribute to the fascinating tale. At the end, to crown the value of the work, a complete index places its store of information at the ready command of the reader.

Mr. Lancaster has made a distinct and very valuable contribution to our Virginiana; one that will rank as a text-book with Meade and Howe and Bruce and others. Not only in Virginia but among her sons and daughters scattered far and wide it will be hailed with delight and treasured as a choice possession.

Aunt Phebe, Uncle Tom and Others. Character Studies Among the Old Slaves of the South, Fifty Years After. By Essie Collins (Mrs. John R.) Matthews. Illustrated from photographs made by the author in the cabins and on the plantations. The Champlin Press, Columbus, Ohio. Pp. 140. Price, $1.50.

We have here another book which will attract at first sight by the unusual quality of its illustrations, numbering more than fifty, as well as by the handsome work of publisher and binder. The author holds no brief as a defender of slavery, but speaks of her work as "a poor attempt to picture a truth not understood in the North." This truth is, the relations which existed between master and slave in the old South, and the efforts made for the moral and religious training of the slaves. In connection with the latter the author uses some of the letters which have lately appeared in the Southern Churchman on the subject. The work of such men as the Rev. Messrs. Glennie and Guerry, of South Carolina, is fully described and their chapels pictured, and several sermons written for the slaves by Mr. Glennie are given. The best evidence adduced, however, is perhaps to be seen in the

faces of some of the old colored people which are given in a remarkable series of photographic portraits. After fifty years of "freedom" from restraint and moral influences, which was for the negro the salient feature of his emancipation, they still show the character and dignity impressed upon their ebony features by the training of their earlier life. **"O! si sic omnes!"** Sketches of many of these old servants, and of their home life in the old times, make up a large portion of this book, written and compiled with no little skill.

As the author confesses, "The tie of love that bound the black man to the white man has never been understood in the North, and never will be. The same love will never again bind the two races together." But this book, and others like it, will serve a very useful purpose in preserving that bond in some degree, in spite of all that has been done to dissolve it altogether; and will help future generations to know the truth in regard to the darkest pages of our national history.

The book is distributed through O. C. Hooper, 212 Jefferson Avenue, Columbus, Ohio, or the Rev. John R. Matthews, Greenville, North Carolina.

The Political History of Slavery in the United States. By James Z. George, sometime Chief Justice of the Supreme Court of Mississippi and later United States Senator from that State. With a Foreword and Sketch of the Author's Life, by William Hayne Leavell, and a Preface by John Bassett Moore. New York. Neale Publishing Company. Pp. 342. Price, $3.00.

This work as it stands consists of two parts: The Political History of Slavery, and the Legislative History of Reconstruction. A third was to have been added, but the death of the distinguished author prevented. On various accounts his manuscript has awaited publication for eighteen years. It is well that it has been given to the world, even at this late date. It presents the views of a Southern statesman of great ability and of judicial mind and temper, in regard to facts and conditions which have been greatly misunderstood and misrepresented. Mr. George was well fitted to write such a work, and was in a position to gather his material from first sources. Large use is made of the debates in Congress as officially reported, and the actors on both sides of questions in controversy are allowed to speak for themselves. To-day we are thankful that the rancor and the wrongs of those evil days have so largely disappeared. But they have passed into history, and it is the duty of each generation to provide that history be truthfully written, and the volume before us is a worthy contribution to that end.

The Works of The

Reverend J. G. H. Barry, D. D.

Rector of the Church of St. Mary the Virgin, New York

JUST PUBLISHED

HOLINESS—A Note of the Church. 166 pages. **$1.00.**

Mary Fitch Page Lectures delivered at the Berkeley Divinity School A. D. 1915. Table of Contents: I. Dedicatory Letter; II. The Holiness of the Body of Christ; III. The Universal Vocation to Holiness; IV. The Holiness of the Priesthood; V. The Religious Life; An Expression of Holiness.

THE SELF-REVELATION OF OUR LORD—A Book of Meditations. 350 pages. **$1.50.**

Every point that he touches is illuminated; and everywhere we find helpful suggestions. Most illuminating are his discussions of the relations between Science and Philosophy and Religion; of the Authority of the Church, especially that of our American Church; of the Holy Eucharist: and of many other matters that are of vital interest to the earnest Christian.

THE CHRISTIAN'S DAY—A Book of Meditations. 257 pages. Cloth Gilt **$1.50.**

"The 'Christian's Day' contains chapters on 'Prayer,' 'Meditation,' 'Temptation,' 'Repentance,' 'Confession,' 'Relation to Others,' 'Work,' 'Pain,' 'Discipline,' 'The Supernatural,' 'Thanksgiving.' These subjects are all dealt with, not in a speculative or theoretical fashion, but in a practical way, as by one meeting real difficulties and answering actual questions."—*Holy Cross Magazine.*

THE APOSTLES' CREED—A Book of Meditations. 535 pages. **$2.00.**

Dr. Barry's Meditations on the Apostles' Creed seems to be an extraordinarily successful and practical Correlation of Creed and Conduct, the kind of treatment of the subject calculated to help people disturbed by attacks upon the Catholic Faith at the present time and develop the vigorous, manly and positive type of Christian character—REV. ARTHUR JENKS, D. D., *Professor in the General Theological Seminary, New York.*

EDWIN S. GORHAM, Publisher

11 West 45th Street NEW YORK, N. Y.

People.

"Considering everything," a man said the other day—and he is a person whose opinions are of value to many—"considering everything, the mistake most people make in life is that they do not see and appreciate enough the daily life of their associates. They are content with knowing one or two friends of the same class. Human beings are a study of the rarest interest, if only to watch their faces on the street. It is, of course, better to know them, what they think, what they do—more—what they want to do. Under some old fellow's threadbare coat may beat the most adventuresome spirit in the world. I make it my business never to travel without questioning the porter, the fruit seller or a feller traveler—sometimes all three. Question did I say? I did not mean that; it is no idle curiosity, it is rather an interest in all the changes of God's creation. It is much more exciting than a novel, more romantic than an adventure, and it makes friends. Not long ago I stopped, in passing, and talked to an old woman who was wiping up one of the floors in a public building. It developed that she had once known affluence, but things happened, as they do every day, and she could scrub, so—she scrubbed. She scrubbed with joy. Her face was bright and her hands were willing. I didn't have to go to the battle front to find my hero. She preached a sermon to me in the few minutes in which I chatted to her, by the expression in her eyes. I tell you, knowing people is one of the aims of life. I would hate to think I could meet only the successful and the clean, and appreciate their viewpoint! The happiness of each day is measured with me by the number of people with whom I have touched, and, in touching, tried to help."

This man is a successful man of affairs. Needless to add, everyone loves him.—Lea.

Forgetfulness of Self.

Not when we are determined, come what may, to have a pleasant and a happy life; not then, as the reward of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self, and the struggle to be true to what is highest, though the morning break without a glimpse of blue, and the path be through the valley of the shadow. The one sure way to miss the gift of happiness is to rise early and sit up late for it. To be bent at every cost on a good time, is the sure harbinger of dreary days. It is when we have the courage to forget all that, and to lift up our hearts to do the will of God, that, like a swallow flashing from the eaves, happiness glances out with glad surprise.—G. H. Morrison.

The Story of Canada Blackie

By ANNE P. L. FIELD

Introduction by

THOMAS MOTT OSBORNE

A very wonderful story revealing in quick flashes the heart of a strong man gone astray and brought back by kindness.
Cloth, $1.00 net. All Bookstores.

E. P. DUTTON & COMPANY

681 Fifth Avenue NEW YORK

CHURCH CALENDAR 1916

(The Red and Gold Calendar)
of
The Protestant Episcopal Church
Published by the Prayer Book Papers Joint Committee

The 1916 Calendar, as attractive and instructive as in the past, is ready for delivery. A limited number only will be printed. The price will be 50 cts. apiece, or $5.00 per dozen, postage prepaid. In ordering please send us your money either by check or Post-office Money Order.

Address Room 1204
82 Wall Street New York, N. Y.

CERTIFICATES

BAPTISM
CONFIRMATION
MARRIAGE

Prices upon request.

Book Department
SOUTHERN CHURCHMAN
Richmond, Va.

A VOICE FROM THE CROWD
By George Wharton Pepper.
Price **$1.50**; Postage extra.
Reviewed November 6.

HISTORIC VIRGINIA HOMES AND CHURCHES
By Robert A. Lancaster.
Price **$7.50**; Postage extra.
Reviewed this issue.

AUNT PHEBE, UNCLE TOM AND OTHERS
By Essie Collin Matthews.
Price **$1.50**; Postage extra.
Reviewed this issue.

THE POLITICAL HISTORY OF SLAVERY
By Judge James Z. George.
Price **$3.00**; Postage extra.
Reviewed this issue.

Book Department.
SOUTHERN CHURCHMAN
Richmond, Va.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price. Southern Churchman.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., NOVEMBER 13, 1915. Vol. LXXX. No. 46

EDITORIALS

THE SYNOD IN RICHMOND.

Within the next week the first Annual Synod of the Third Province, the Province of Washington, will meet in the city of Richmond. The meeting held last fall in the good city of Pittsburgh was a primary Synod, called to effect its organization, assume its duties and inaugurate its work. At the present gathering the organized body will be prepared for the first time to exercise regularly all its functions. But the Synod has still to "find itself." It must discover its capacities and how to use them well; discover too just what its work will be and how it may be done to the best purpose. There is not a little haziness still existing in the mind of the Church at large on these points, and some perhaps even among its leaders. These things will not all be determined in a moment. Doubtless there will be discussions which will seem to lead nowhere and tentative outreachings which will grasp nothing tangible, but these will not be useless if little by little this new organ of the Church acquires skill and experience for the tasks assigned to it. These, though they may seem to be few, are great enough, varied enough and absorbing enough to tax its wisdom and engage all its powers. The Church at work in the world is the purview of the Provincial Synod. A practical efficiency in furthering the work of the Lord is what is required of it. It has much to learn and much to do in this one direction. God give to its officers and members, and to those of all the Synods, a clear vision and a wise understanding.

The Synod will meet as the guests of the Diocese of Virginia, and especially of the ancient parish of Henrico. Somewhere within the present limits of the city of Richmond a boatload of explorers "did set up a crosse," within a few days after the landing at Jamestown in June, 1607, at "the head of the river" or the "falles." They were too few to hold possession then, but four years later, in 1611, the Reverend Alexander Whitaker, M. A., Camb., aided by a stalwart layman, Sir Thomas Dale, founded this parish at Henricopolis, a few miles down the river, and it has had an unbroken history since except for a few years following the Indian massacre of 1622. Henrico was the third parish established by the Anglican Church in America. Some indeed would say the second, but with the fear of the Rev. Dr. Bryan, late of Kecoughtan, before our eyes we are content with this undisputed claim. For nearly three-quarters of a century it was the frontier parish, the farthest west, of the Church in this land. Here our first Indian converts received Christian instruction. Here a princely domain was dedicated for the founding of the first College in America, an enterprise only frustrated by the massacre of that fate ful Good Friday, 1622. So the old parish has ever proved hospitable to the missionary and educational ideas at least, nor has she wholly failed to exemplify the principles of social service. She will give to the Synod a sincere welcome for its own and for its work's sake; and to this the Southern Churchman would add its own hearty greetings.

THE ARMENIANS.

Amid the horrors of the present war which have brought distress to every humane mind none has been more tragic than the deliberate extermination of the Armenians in Turkey which is now in progress. Again and again has the massacre of this ancient people been attempted by the Turks, and many thousands have been slain from time to time before the indignant remonstrance of Christian nations could be heard. But now, alas, the nearer Christian nations are engaged in butchering each other and have no power, save two who apparently have no mind, to interfere. So Turkish fanaticism sees its opportunity and has not been slow to embrace it. Moreover, under the pretense of military necessity, they have found a new and effective method of accomplishing their foul purpose, the full enormity of which is just now coming to light. The process is described as follows. The able-bodied men of a city or district are impressed into the army, not as soldiers, for they are not allowed to bear arms, but as laborers; in which capacity they are killed off as occasion serves. The few strong men who remain are put out of the way, and the aged men, with the women and children, are forced to leave their homes under the pretence of being deported to Arabia. On the long journey many, of course, die of starvation or exposure. Others are slain, or, of the girls and children, are seized as slaves by the fierce marauding companies of Kurds who are allowed to attack and rob them at will. When the survivors reach the confines of the desert they are driven on and disappear from sight forever. The evidence of this cruel and wholesale destruction of human life is coming in from indisputable sources. As to its extent, it is estimated that about one million, of the possibly two millions of Armenians in Turkey in Asia at the beginning of the war, are either dead, or enslaved in Moslem harems, or have been forced to profess Mohammedanism, or are now on their toilsome journey to the desert and to death. A few have doubtless escaped into Russia or Persia, but this is, of course, prevented if possible.

One's blood boils at the thought of these atrocities. "How long, O Lord, how long!" The Armenians are an ancient people with an honorable history. At the time of Christ they were a strong nation, holding the country of the Euphrates and Tigris, the cradle of the human race. Tradition relates that they received the gospel from the Apostles Thaddeus and Bartholomew. It furnished its thousands of martyrs before, in A. D. 302, Armenia became the first of the nations to accept Christianity as its established religion. The nation's government was extinguished about the end of the fourteenth century, and since then the Armenian Church has been the rallying point of the race. It has suffered persecution almost continuously throughout its history but has never been destroyed. In doctrine and practice it is closely akin to the Greek Church, but it is liberal

and democratic and welcomes every opportunity for advancement in education. For this reason Protestant missions have met with great encouragement among them. Family life is said to be pure, and to this is largely ascribed the survival of this interesting people through centuries of vicissitudes. The Islamism by which they are surrounded is abhorrent to them.

The Federal Council of Churches in America appeals for united intercessions on behalf of these persecuted children of our Father, and suggests Sunday, November 14th, as a day of prayer in their behalf. They also unite with the National Armenian Atrocities Committee in an appeal for help, which can reach thousands of their destitute and starving through the agencies of the missionaries and official representatives of our own and other foreign governments in Russia, Persia, and elsewhere. Contributions should be sent to Charles R. Crane, Treasurer, 70 Fifth Avenue, New York.

In another column will be found a letter from the Department of State in Washington, in reply to a communication from the Christian Unity Foundation, which will be read with interest as showing that the Government has not been unmindful of the sentiment of our people in this matter.

DR. McKIM ON A RECENT HAPPENING IN THE BOARD OF MISSIONS.

The Rev. Dr. R. H. McKim, of Washington, in a recent sermon, after a full and explicit statement of the purpose and significance of the Panama Congress, thus referred to the opposition toward our participation therein which was manifested at the late meeting of the Board of Missions. Dr. McKim said:

"As to the grounds upon which this important action was so vehemently opposed there was no unanimity. Some evidently voted to rescind the action upon grounds of expediency—because of the bitter opposition of a portion of the church. Others evidently voted upon a complete misinterpretation of the spirit and purpose of the said congress, although it almost passes comprehension that any one could have been in doubt what the real spirit and the real purpose of the congress is.

"A few—and they the leading spirits in the opposition, the men who displayed extraordinary bitterness on the question—were dominated, I regret to say, by their antagonism to Protestantism in any form. It is impossible to doubt that the fundamental objection of this group was to any recognition on our part of fellowship with other Protestant communions and to any acknowledgment that this church is based upon Protestant principles. The two conspicuous leaders in the debate on that side took strong ground against our participating in anything that might be called pan-Protestantism.

"From this point of view the matter takes on a very serious aspect, indeed. It is an outcropping of that deep fundamental antagonism which has grown up in the Episcopal church in recent years between those who stand by the history and the record of this church from the time of the Reformation to the middle of the last century and those who in recent years have brought in new principles of a revolutionary character, principles which can only result in destroying the Protestant character of this church.

"It is the same spirit which found expression a few years ago in that vigorous and vehement attempt to change the name of the church, to blot out the word 'Protestant' from our escutcheon. That attempt, thank God, was defeated, and now this attempt to commit us to a narrow, unfraternal and un-Christian policy in relation to our Protestant brethren has been defeated by an overwhelming majority. When Bishop Weller in the board on Tuesday last demanded: 'Is this church Catholic or Protestant?' the majority of the board answered loudly, 'It is both.'

"That, let me say, is our true position and, in confirmation, may I quote the words of Bishop Christopher Wordsworth, of Lincoln, one of the best known high churchmen of the nineteenth century, who said: 'The Church of England became Protestant at the Reformation in order that she might be more truly and purely Catholic.' I beg of you to observe that this attempt to deny the Protestant character of our beloved church is something of alien and recent origin. Not until the middle of the nineteenth century did such an idea begin to be promulgated and only within the last generation has it obtained any considerable adherence in our church."

NEW YORK CLERGY AND THE RESIGNATIONS.

At several of the churches in New York on the Sunday following the meeting of the Board of Missions, the resignations from the Board were mentioned in terms of deep regret, but, without exception, of criticism. Among others, the Rev. R. C. Ormsbee, of St. Margaret's church, Bronx, spoke of the incident in relation to unity. He said:

"The Episcopal Church has just one mission in the world. That mission is to preach Christ's gospel, to do it all of the time, and to everybody, Latin, Chinaman, everybody. To refuse to do it, save in picked company, is to permit machinery to defeat the missionary purpose. After doing the splendid thing our Church did, in giving this money (the Emergency Fund), I say it is a shame that we are compelled to stand before the world in the light we have just done. It is cause for humiliation for the whole Church and all of the people in it. Unity? It demands that we work with others, and if there be people in Latin America in need of the gospel, as there are, it is our business to join loyally with all others who are trying to preach that gospel, Protestant and Roman Catholic, and do our share. That was Christ's command, and it was also the command of the givers of the $428,000."

A number of prominent clergymen of New York city addressed a communication to the Rev. Dr. William T. Manning, urging that he would exert his "full influence in support of the position to which (the Board) at present stands committed and against what we believe the Church at large would feel to be a reactionary policy. We believe that the decision of the Board to send representatives to the Panama Congress is wise, far-sighted, and fraternal; that it is justifiable upon every ground of right and of expediency, that the effect of it cannot fail to be greatly beneficial, not only to the cause of missions but to the unity of spirit of the Church of Christ." This memorial is signed by the Rev. Drs. Nichols, Crocker, Slattery, Grosvenor, Lubeck, Guthrie, Robbins, Van De Water, Leighton Parks, Herbert Shipman, A. G. Cummins, George F. Nelson, John P. Peters, Henry Mottet, Percy S. Grant.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

"ALL MEN" AGAIN.

Mr. Editor:

Your commentary on my letter in the last issue is plausible but not convincing. You assume, first, that the word "anthropos" is only applicable to men living in the flesh. You assume, second, that, in view of the Athanasian definition, "The reasonable soul and flesh is one man" the departed soul can no longer be spoken of as "man". These assumptions fail when examined. For example, Donnegan's Greek Lexicon says of the word "anthropos" "man—the race of men, as distinct from the Gods—the human race, men, **although deceased.**" The N. T. writers do not use the word "anthropos" because the Greek has a single word for "dead man" where the English requires two. But in spite of the Athanasian definition the Bible translators do not hesitate to speak of dead men—implying that we continue to be "men" in the land of the departed, although the soul has been separated from the flesh, e. g., Exod. 12:33; Psal. 31:12; Isa. 26:19; Mat. 23:27; Luke 7:12; Rev. 16:3.

Nor is your interpretation of our Lord's words "All **(the living)** live unto Him," a clear rendering of the meaning. It should be "All (whether living or dead in the eyes of men, in reality) live unto Him." It is properly paralleled by Romans 14:9, "Lord both of the dead and the living."

Perhaps you will tell us from what source, in your opinion, the primitive liturgies, representing the faith of the Church at its source, derived the practice of prayers for the departed.

THEODORE HAYDN.

Oxford, N. Y.

(Our correspondent, in his first letter, took the position that there was "plain and direct scriptural authority" for prayers for the departed in the words of St. Paul in 1 Timothy 2:1, "I exhort therefore—that supplications, prayers, intercessions, thanksgiving, be made for all men." In our comment on his letter we maintained, that the meaning of words is to be determined by their usage, and that in the usage of the New Testament writers the word "anthropos," man never referred to the dead. We said nothing about certain very occasional uses of the word in the poets and elsewhere to which the dictionaries refer, nothing about English translations of words meaning "dead bodies" or "the dead," nor did we make either of the "assumptions" which our correspondent credits us with, except as regards **New Testament usage.** We fail to see therefore, the slightest bearing of the above letter upon anything in our "commentary."—Editor, S. C.)

CHURCH INTELLIGENCE

Calendar for November.

1. Monday. All Saints.
7. Twenty-third Sunday after Trinity.
14. Twenty-fourth Sunday after Trinity.
21. Sunday next before Advent.
25. Thursday. Thanksgiving Day.
28. First Sunday in Advent.
30. Tuesday. St. Andrew.

Collect for twenty-fourth Sunday After Trinity.

O Lord, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

LETTER ON THE ARMENIAN ATROCITIES FROM THE STATE DEPARTMENT.

Department of State,
Washington.

The Rev. Arthur Lowndes, Secretary,
Christian Unity Foundation,
143 East 37th Street, New York City.

Sir: The department acknowledges the receipt by reference from the president of your letter of October 14, 1915, relative to the present condition of the Armenians in Turkey and to the attitude of the United States Government relative thereto.

In reply, the department begs to state that from the beginning the American ambassador at Constantinople has continued to remonstrate with the Turkish Government against their treatment of the Armenians, and that such remonstrances have been followed by orders by the Turkish Government modifying and ameliorating to some degree the orders previously issued relative to the deportation of the Armenians from their homes.

The ambassador will continue to use his good offices, to the fullest extent consistent with the position of the United States as a neutral country, in behalf of the Armenians in the Turkish Empire.

The department has recently instructed the ambassador to notify the Turkish Government that the reports of the treatment of the Armenians have aroused general and unfavorable criticism among the American people, which is destroying the feeling of good will which the people of the United States have held towards Turkey.

A am, sir, your obedient servant,
For the Secretary of State,
(Signed) ALVEY A. ADEE,
Second Assistant Secretary.

SYNOD OF WASHINGTON.

The first annual session of the Synod of the Province of Washington will meet in St. James church, Richmond, Virginia, on Tuesday, November 16, 1915, and continue in session for three days.

On Monday evening preceding the Synod a reception will be given to the delegates and their families by Mr. and Mrs. John Stewart Bryan at their home, "Laburnum."

Following is the condensed program:

Tuesday, November 16th.—In St. James church, 9:30 A. M. Holy communion: Celebrant, the Bishop of Maryland, president. Sermon by the Bishop of Pennsylvania.

In St. James Parish House, 11 to 1: Address of welcome, organization, president's address, reports of officers, etc. 1 P. M., luncheon. 2 P. M., report of the Standing Committee on Missions and reports of Auxiliary organizations. 2:45 P. M., conference, missionary organization in the diocese. 4:30 P. M. to adjournment, business and separate conferences.

8 P. M., in St. James Church: Missionary mass meeting, Bishop Brown presiding. "The Every Member Canvass," the Rev. W. H. Milton, D. D., Wilmington, N. C. "The Undeveloped Resources of the Church." Speaker to be appointed.

Wednesday, November 17th, 7:30 A. M.: In All Saints church. Holy Communion. 9:30 A. M., St. James Parish House, business session, elections, report of committees, etc. 12:30 P. M., luncheon. 2 P. M., report of Social Service Commission, addresses by the Rev. F. M. Crouch, executive secretary; Deaconess Colesberry, the Rev. Dr. J. J. Gravatt and Bishop Darlington. General discussion. 4 P. M., separate conferences.

8 P. M. In St. Paul's church: Mass meeting in behalf of Social Service, Bishop Darlington presiding. "The Church and the World," Mr. John M. Glenn, New York. "Christianity and the Social Problem," the Rev. Augustine Elmendorf.

Thursday, November 18th, 7:30 A. M. In All Saints church: Holy Communion. 9:30 A. M. St. James Parish House: Business session. 12:30, luncheon. 2 P. M., report of Commission on Religious Education, conference and discussion. 4 P. M., unfinished business, adjournment.

8 P. M. In St. James church: Mass meeting in behalf of Religious Education, Bishop Israel presiding. General topic, "Religious Education in the Province of Washington." "The Field," the Rev. Dr. S. U. Mitman, provincial field secretary. "The Task," Rear-Admiral Charles H. Stockton, U. S. N. "The Laborer," the Rt. Rev. John G. Murray, D. D.

GUILD OF ST. BARNABAS.

The twenty-ninth annual Council of the Guild of St. Barnabas for Nurses met at Christ church, Meadville, Pennsylvania, the Rev. Arthur L. Seiter, rector, October 28th and 29th. Thursday evening the annual Guild service was conducted in the church. The Rt. Rev. Charles Sumner Burch, Suffragan Bishop of New York, and chaplain-general of the Guild, made an address, and the Rt. Rev. Rogers Israel, Bishop of the diocese, welcomed the Guild Council into the diocese.

After the service a reception was tendered the delegates and local guests by the Meadville branch of the Guild.

Elections, resulted in Bishop Burch being elected chaplain-general, the Very Rev. Carroll M. Davis, vice-chaplain-general, Miss Coulding, secretary, Mrs. B. B. Van Harlingen, treasurer-general, and the Rev. Dwight Graham, editor of the "News."

The Council decided to continue the support of a nurse in the mission field, and looks forward to the time when more nurses might be supported in mission hospitals.

Definite steps to increase the number of local branches in places where the Guild would be of service were taken.

The invitation of Dean Davis to the Guild to meet at St. Louis next year before the General Convention was accepted.

MISSION BUILDINGS DESTROYED.

A cablegram just received at the Church Missions House from Bishop Brent, states that a typhoon on October 29th totally destroyed the missionaries' residence at the Bontok Mission with the store-house and its contents. The Rev. A. E. Sibley is the priest in charge at Bontok. No persons, however, were injured. The probable loss is put at $10,000. Help for rebuilding is urgently needed.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Brotherhood of St. Andrew.

The Rev. S. Roger Tyler, rector of St. Mark's church, Richmond, delivered an eloquent address at the annual meeting of the Richmond Assembly, Brotherhood of St. Andrew, in Grace church lecture room on Monday evening, November 8th. His theme was the Nation-Wide Preaching Mission. Selecting as his text the nineteenth verse of the Fifteenth Psalm, "Because they have no changes, therefore, they fear not God," he drew a vivid picture of the terror and desolation in Europe, and after portraying the wealth, health and prosperity of our nation, he showed the necessity for remembering God. We must not forget God, and necessitate a change to make us realize that we are His. With this in mind, he said, the Brotherhood of St. Andrew had an opportunity before it such as he had never seen during his ministry, for accomplishing the noble end for which it exists, that of bringing men to Christ through His Church, when the Nation-Wide Preaching Mission begins, December 5th, in this city.

The Rev. G. Peyton Craighill, rector of Epiphany church, Barton Heights, referred to the coming St. Andrew's Day, and invited the men to attend the annual St. Andrew's Day service of the Brotherhood, which, this year, will be held in his parish. The Rev. G. Freeland Peter, rector of St. James church, will be the speaker on this occasion.

Officers for the ensuing year were elected.

Memorial to the Rev. William F. Gardner.

There has just been installed in the Episcopal High School, Alexandria, Va., a white marble tablet in memory of the late Rev. William F. Gardner. It was designed by Charles R. Lamb, artist-architect, and executed by the Lamb Studios of New York.

The tablet was placed by Miss E. C. Gardner, of Clover Lick, Va., in memory of her father. The inscription reads as follows:

Rev. William Fowler Gardner,
Born in Alexandria October 27, 1840,
Died in Howard Co., Md., December 22, 1907.
Student Here 1855-1857.
Soldier and Chaplain C. S. A., 1861-1865.
Reopened This School September, 1866.
And With Courage and Faithfulness
Sustained It For Four Years.

Memorial Presented: A memorial in the form of altar cross and vases has been presented to St. Paul's church, King George County, by Mr. Arthur J. Grymes, of New York, in memory of his father and mother, Mr. and Mrs. Benjamin R. Grymes, who were lifelong members of St. Paul's parish.

The ladies of St. Paul's congregation have recently had the entire interior of the church repainted, making it one of the most attractive colonial churches in the diocese. A large part of the cost of repainting was covered by the generous gift of Mr. Grymes.

Richmond Clericus: At the meeting of the Richmond Clericus on Monday, November 8th, the monthly Quiet Hour was conducted by the Rev. G. Freeland Peter. The Preaching Mission was made the order of the day for next Monday. Resolutions of sympathy upon the death of the Rev. James Lindsay Patton were adopted.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Social Service in the Coal Fields.

Those who live in our large cities have in mind, when the Y. M. C. A. is spoken of, a building of considerable size and well equipped. The stranger dropping into Dante, Virginia, in his travels, and looking for the Christian Association building, will find a weather-beaten, one-and-one-half story frame house, with small old-fashioned window, and just one large plain room, with a small home made table for the secretary's desk, a few rush seated chairs, some books on the shelves, and half a dozen daily papers in the files; two billiard tables in the one big room, and a two run bowling alley in a lean-to shed at the side; two small rooms upstairs for quiet reading and games, with half a dozen magazines on a small side table; a modest little shower bath in a room annexed.

The first feeling is one of disappointment that the much talked of Y. M. C. A. in the Clinchfield coal mining camp at Dante should be so insignificant. Looking over the visitors' book after signing his name, the stranger finds New York, Pittsburg, Washington, and Philadelphia with other distant cities mentioned as the home towns of those who have called in to spend a little time in friendly chat, or a pleasant game, or to scan the daily news sheet.

This visitors' book records an average of some seventy-five names each month, and one wonders how the list can be so large for such an out of the way place, until, being invited to join in a friendly game, we feel the atmosphere of good fellowship which pervades the place, and appreciate the friendly introductions to one and then another, as young men and older men drop in for a few minutes chat or to spend the evening; the place becomes a happy meeting ground which no traveller wants to miss.

The spirit of brotherliness which is the rule, not the exception speaks well for the morals of the camp, and explains why Dante is being recognized as a mining camp possessing that quality and calibre of material of which good citizens are made.

Here the office staff will be found in friendly rivalry with the mine foreman and the bank boss—a motorman is playing a game of pocket billiards with a superintendent, making one feel that if the Clinchfield Coal Corporation carries the same spirit into its work as is fostered here their business must be a great success.

It isn't hard to learn how this state of things comes about, for on the notice board against the wall is posted a list of members on the several committees—physical, educational and religious, with a managing committee controlling the whole, each sub-committee being represented on the managing committee, through its chairman.

On one committee we see the principal of the schools, an assistant constructing engineer, a timber man in the mines, a superintendent and a doctor. On another, the corporation chemist, a Hungarian mine worker, the captain of the baseball team, a foreman and a machinist.

All classes are represented, for all classes are interested, from the president and general superintendent, who are both on committees, as well as other officials, down to the boys of whom more than thirty belong to the Junior organization, and are not behind any in showing their interest and bearing their share of the work.

Nothing is going on but some of the Y. M. C. A. members will be found taking an active part. First aid studies and contests in night classes, billiard tournaments and ball games, instruction in mining methods, concerts and moving picture exhibitions are afforded.

In the religious aspect of the work, and this is the supreme test of the association's strength and usefulness, the Y. M. C. A. at Dante provides superintendents for four Sunday-schools, besides teachers, sees that no Sunday goes by without divine service, both morning and evening, conducted by either a visiting minister of the association's secretary, while the foreign element, particularly the Hungarians, who are capable people and will make good American citizens, are looked after by the Rev. Lories Yoo, who is a member of one of the committees.

In addition to this, by an arrangement with the Archdeacon, the Rev. Ernest A. Rich, who, by the way, is a committee member of the Association, the Secretary, Mr. Edward W. Hughes, is enabled on various Sundays in the year to conduct services at outside points, and so indirectly through his addresses, to help on the Association's Christian work.

The Association is quite young, only having seen one anniversary of its commencement, but already there are indications of the purpose it is serving, for the voluntary testimony of so many is that "it is just what we wanted, and it is doing us all good."

Dante has about three thousand inhabitants. The church work there is under Archdeacon, and his assistants Deaconess Mariah Williams, Miss Aurelia Davis, Miss Bess Odum and Mr. Edward W. Hughes, Lay Reader. There are twenty-five communicants and one hundred and fifty-two Sunday-school scholars.

Christ Church, Norfolk, Destroyed by Fire.

The beautiful building of Christ Church, Norfolk, the Rev. C. F. Steinmetz, D. D., rector, was almost totally destroyed by fire Wednesday morning, November 3, the interior being entirely burnt out. The fire is believed to have been of incendiary origin. Though the walls of the church are still standing, but the loss is estimated at about $100,000. The new Christ Church was built about fifteen years ago and was considered one of the handsomest churches in the South.

Woman's Auxiliary.—An interesting feature of the 25th Annual meeting of the Woman's Auxiliary of Southern Virginia, was the presentation to its President of a gift,—in a beautiful silver basket,—of over $300.00, to be used as she thought best, in some Missionary work: and also the fact that the Auxiliary during the twenty-five years of its existence, has given in money and boxes to Missions, $180,000.00, and that forty missionaries have given themselves to this work—of whom twenty-one were women.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Annual Dinner of Brotherhood Men.

The annual dinner of the Chapter of St. Andrew's Brotherhood of St. Paul's chapel, Baltimore, of which Mr. J. Allison Muir is director, was held on Tuesday night, October 26th, at the Guild House. In spite of the fact that an unseasonable and heavy thunder storm prevailed at the time, one hundred and fifty men were present. The Rev. Dr. A. B. Kinsolving, rector of St. Paul's parish, presided and acted as toastmaster. Stirring addresses were made by Mayor John Philip Hill on "The Duty of Churchmen Towards the State," and by Mr. Gresham Poe on "The Duty of Churchmen Towards the Defense of the Nation." The meeting was one of the most enthusiastic ever held.

Interdenominational Mission Study Institute.

The Diocesan Mission Study Institute, it is announced, has for this year, with the Bishop's approval, been merged into a larger Interdenominational Institute, which will be held November 9th-12th in the Sunday-school building of the First Presbyterian church, Baltimore. There will be five leaders representing the Episcopal Church, including Miss Tillotson, assistant secretary of the Woman's Auxiliary; Miss Hubbard, Junior educational secretary of Pennsylvania, and Miss Alice Lindley, president of the Junior Auxiliary of New York, and five leaders, all of more than local reputation as educators in missions, appointed by the Interdenominational Committee. There will be eleven classes formed. A class for men, for women and for both, a normal class for leaders of young people from fifteen to eighteen years of age, and of children from nine to fourteen, and of young people's classes from eighteen to twenty-five, a popular class for boys and girls from fifteen to nineteen, etc. A large enrollment is expected.

Under the auspices of the Diocesan Board of Religious Education, Miss Jane Millikin, superintendent of the Teacher Training Department, will hold classes for Sunday-school teachers on "Child Study and Religious Pedagogy," beginning November 1st, on each Monday afternoon at 4 and Tuesday night at 8 at the Diocesan House.

Bishop's Secretary Resigns.

After many years of faithful, efficient and acceptable service, Miss Emily Atwater, granddaughter of the late Bishop Paret, has found it necessary, in consideration of her health, to resign her position as secretary to the Bishop of Maryland. Miss E. W. Weems, who has been substituting for Miss Atwater during the past year, hat been appointed her successor, and is now official secretary to the Bishop.

Improvements at St. James Church, Herring Creek.

The vestry of St. James church, Herring Creek, the Rev. H. McD. Martin, rector, have leased St. Mark's chapel, and purpose using the income with other moneys to be raised at once for building a parish hall near St. James church. Claggett's Hall, which has been in use until now, is old and too small for its purpose and is to be leased for a store. These improvements will consolidate the work of the parish and make for greater results in every way. The work at Friendship, which is a small place, with both Northern and Southern Methodist congregations, has long been of little value to the parish, while the other mission, St. James, Tracey's Landing, has been flourishing.

In addition to these churches, the Rev. Mr. Martin is in charge of All Saints, Calvert County.

Improvements at St. John's, Waverly.

During the past summer the interior of St. John's church, Waverly, Baltimore, the Rev. William D. Morgan, rector, was decorated in caen stone effect. All the side walls, from surbase to frieze, including arches and columns, were treated with caen stone paint to imitate blocks of stone. The entire cost was about five hundred and fifty dollars. The new parish house affords most attractive quarters for the Sunday-school, which has grown much larger than it was last year.

Death of Prominent Churchman.

After a long illness, following a stroke of paralysis and apoplexy, Cornelius E. Warfield, of Baltimore, aged seventy-four, has entered into rest. For a number of years he had been identified with old St. Peter's church, and later with the Church of St. Michael and All Angels. He was a descendant of Richard Warfield, who settled in Anne Arundel County in pre-Revolutionary times, and who was one of the first vestry of St. Anne's parish, Annapolis. He married Miss Laura W. Thomas, who died several years ago, and in whose memory the handsome altar in the crypt of the Pro-Cathedral in Baltimore was erected. Mr. Warfield leaves two sons, one of whom is the Rev. J. Ogle Warfield, of St. Peter's church, Germantown, Philadelphia. The funeral services were conducted by Bishop-Elect Fiske and the Rev. D. P. Allison, the interment being made in Mt. Olivet Cemetery, Frederick, where Bishop Murray conducted the service.

Westminister Parish.

On the twenty-second Sunday after Trinity (October 31st) at St. Margaret's church, Westminsister parish, in Anne Arundel County, Maryland, there was a very impressive and beautiful service. Morning prayer was read by the rector of the parish, Rev. James M. Magruder, assisted by Rt. Rev. Lewis William Burton, D. D., Bishop of the diocese of Lexington, from which diocese the rector of the parish came to Maryland.

Though the parish church is in the country, some miles distant from Annapolis, there was a goodly congregation in attendance, many having come long distances for the occasion. Hon. Phillips Lee Goldsborough, governor of Maryland, with Mrs. Goldsborough, attended.

Bishop Burton's sermon, breathing the spirit of All Saints, the occasion being All Hallow's Eve, was upon the text: "Upon this rock I will build my Church and the gates of hell shall not prevail against it." At the outset, he disclaimed the intention of entering upon the controversy regarding "the rock" upon which the Church was founded, but proposed to dwell on Christ's promise of victory for the Church over the gates of hell," the power of evil. The sermon dealt with the struggle of the Church against evil in all its history, culminating in the present test of Christianity in the maelstrom of the European war. The conclusion was that the power of Satan in compassing this catastrophe had overreached itself, in forcing men to the refuge of Christianity in their need, rather than overwhelming it, so that Christ's promise still is true and the Church triumphs to-day over the sin of the world. He closed with a beautiful message to all who "sorrow and are heavy laden" of Christ's promise of the power that overcame death, in His resurrection.

EAST CAROLINA.

Rt. Rev. Thomas. C. Darst, D. D., Bishop.

Meeting of Colored Convocation.

The Convocation of Colored Church Workers in the diocese of East Carolina met in St. Joseph's parish, Fayetteville, on October 28-29, 1915. Clergy present were the Rt. Rev. T. C. Darst, D. D., the Rev. T. P. Noe, archdeacon of East Carolina; the Rev. Messrs. J. W. Hurritage, H. A. Parris, M. D., S. Alonzo Morgan, W. J. Herritage, J. B. Brown, S. N. Griffith and R. I. Johnson, with four lay delegates.

The Rev. W. J. Herritage was chosen as dean; the Rev. S. Alongo Morgan, secretary; Mr. John Dickerson, treasurer.

Inspiring missionary addresses were delivered at night by the dean, Archdeacon Noe and the Rev. Mr. Morgan.

On Friday morning Bishop Darst preached the sermon. In the afternoon the re-organization of the Woman's Auxiliary resulted as follows: Mrs. F. S. Norwood, president; Mrs. H. P. Kennedy, vice-president; Mrs. Broadfoot, secretary; Mrs. Nellie Jones, treasurer.

The Rev. J. W. Herritage spoke on "The Best Means of Presenting the Claims of the Church to the Colored People of East Carolina," followed by a discussion.

At night Dr. Parris spoke on the "Proposed Racial Missionary District." Closing remarks were made by Bishop Darst. Convocation adjourned to meet in Edenton Saturday before third Sunday in September, 1916.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Mission: An eight-day Mission in the mill village on the outskirts of St. Stephen's parish, Oxford, has just closed.

The preparation for the Mission was made by Mr. Robert J. Sellers, a lay reader and vestryman, who began to hold services there last May.

The rector of the parish, the Rev. F. H. T. Horsfield, served as missioner at the night services. Mr. Sellers held the other services during the day, beginning each day with morning prayer at 6 A. M.

There is no member of our Church living in or near the mill village. Notwithstanding this fact, the services were fully attended, and an energetic interest was shown in all the details of the Mission. By actual count nine hundred and five separate persons attended the services, out of a population of 175.

The Prayer Book services were used, excepting the preaching service at night, introduced by a song service.

The Woman's Auxiliary: A meeting of the Woman's Auxiliary of special interest was held in Raleigh October 29th, Mrs. R .H. Lewis, of the Christ church branch, presiding.

Mrs. N. N. Davis, of East Carolina, spoke most impressively on Prayer; Miss Bertha Richards, of New Jersey, increased interest in the Study Class, and Mrs. H. A. London, of North Carolina, presented forcibly St. Mary's, Shanghai.

The St. Mary's, Shanghai, Committee in the diocese of North Carolina, of which Mrs. London is chairman, has set as its aim the raising of $1,000 for the Building Fund by May.

Mrs. W. D. Burwell, diocesan treasurer, and Mrs. J. B. Gibble, secretary Junior Section II, were also present.

On the morning of October 30th, in addition to the committee meeting held by Mrs. London, Mrs. Gibble formed a committee of young women to raise among the Juniors by May $500 toward the building of the children's ward of St. Luke's Hospital, Tokyo.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Missions.

In the archdeaconry of Sewanee and East Tennessee Missions have been and are being conducted in the various parishes.

In the church at Etowah, the Rev. W. C. Robertson and T. S. Russell conducted a ten days' Mission, and they will also conduct a Mission at Morristown. In Greenville the Rev. W. C. Whitaker, D. D., of Knoxville, and the Rev. Amison Jonnard, of Johnson City, City, will conduct a Mission. In Johnson City the Rev. H. J. Michael, D. D., of Christ church, Nashville, will conduct a Mission. At St. Johns, Knoxville, Archdeacon Webber will conduct a Mission in November. At Thankful Memorial, St. Elmo, the Rev. Romondo de Ovies, of Clarkeville, will conduct a Mission. In Nashville at St. Paul's church a Mission will be conducted by the Rev. W. C. Whitaker, D. D., of Knoxville, in December. In Christ church, South Pittsburg, the Rev. Charles T. Wright, of Sewanee, will conduct a Mission in November. In Richard City, Archdeacon Claiborne and Rev. Edwin T. Jones will conduct a Mission. Rev. Mr. Jones and Archdeacon Claiborne expect to conduct a Mission at Sherwood and Cowan in December. This is the only way the archdeacon of Sewanee can enter into the Preaching Missions, as the field is so large and the laborers few.

Woman's Auxiliary: Joint meeting of the three branches of the Woman's Auxiliary in Chattanooga, met in Christ church, Chattanooga, November 1st, at 3:00 P. M., and was an interesting and enthusiastic gathering. Archdeacon Claiborne opened the meeting with prayer, which was followed by written reports of the archdeaconry of Nashville and archdeaconry of Sewanee and East Tennessee. Mrs. Loring Clark, secretary of the Province of Sewanee, gave a most interesting account of the Synod, which met in Sewanee, October 19th to 21st. The meeting was considered one of the very best held in Chattanooga for years.

Grace Church, Highland Park, is nearing completion and will be opened on November 14th. This work is in charge of Archdeacon Claiborne. The Bishop of the diocese will visit this parish on November 28th, and there is every reason to believe that this will grow into a flourishing parish.

Other Items of Interest.

The Rev. Henry Cook Salmond has entered upon his duties as rector of Harriman and vicinity.

St. Andrew's Industrial School for Mountain Boys at Sewanee is in a most flourishing condition, with all the boys they can take in. An excellent corps of teachers and a fine lot of boys.

St. Mary's Industrial School for Mountain Girls at Sewanee has an unusually large attendance this year, and the work is very gratifying.

The hospital at Sewanee, which takes care of the sick at these two schools and mission stations among the mountains of Tennessee, is in excellent condition. The ground have been gradually improved, a new barn built and electric lights are being installed.

The Rev. W. C. Claiborne, archdeacon of Sewanee and East Tennessee, has been appointed by Governor Rye as chairman of the Hamilton County Committee on Prison Paroles. The Rev. Eugene Clark, of Nashville, has been appointed on a similar committee in Davidson County.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

The Preaching Mission: At a meeting of the clergy in Atlanta and vicinity on Thursday, November 4th, addresses were made by the Rev. H. F. Saumenig and the Rev. Vincent Lacey on How to Conduct a Mission. The whole subject of conducing the Preaching Mission in this diocese is being given the closest study. Every clergyman in the diocese will become a missionery.

St. James Parish, Marietta: A new branch of the Woman's Auxiliary has just been organized in St. James parish, Marietta. It takes the name St. Mary's Branch, in memory of Miss Mary Pearson, the former president of the Juniors in the diocese, who lost her life in an accident last June. The King's Messengers, a society made up of children younger than members of the Junior Auxiliary, has also been organized. Boys are eligible for membership as well as girls. In course of time this will help to overcome the difficulty that arises from the neglect of the boys, that is the indifference of young men.

The Diocesan Conference will convene in Columbus on November 17th. This is really the Diocesan Council, which comes together as a conference each autumn. The subjects that will be emphasized are the Preaching Mission and the Sunday-schools.

Dean John B. Atkinson ended his ministry at the Cathedral in Atlanta Sunday, October 31st. The church was packed at both services. His successor has not yet been called, though we understand that no time will be lost in securing a dean for the Cathedral.

The Rev. W. W. Memminger, who has been ill for several weeks, is reported to be much improved.

The Bishop has requested the Woman's Auxiliary in the diocese to apportion among themselves and raise $500 to help him in the negro work.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

A new chapel, to be known as St. Paul's Mission chapel, is being built in East Biloxi, under the direction of the Rev. C. B. Crawford, rector of the Church of the Redeemer. There has been a Woman's Guild, a branch of the Parish Guild, and a good Sunday-school for some time.

Many men living in this part of the city are manifesting quite an interest in the erection of the chapel.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

After November 1, 1915, all communications for the secretary of the diocese of Alabama should be sent to the Rev. V. G. Lowery, acting secretary, St. Mark's rectory, Troy, Ala. With the leaving of the Rev. W. G. Clark, former secretary, to become rector of Trinity church, Asheville, N. C., the Rev. Mr. Lowery becomes acting secretary.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Death of the Rev. J. L. Patton.

The Rev. James Lindsay Patton, rector of the Church of the Good Shepherd, Jacksonville, died very suddenly at his home in that city about noon on Thursday, November 4th. But a short time before Mr. Patton had remarked to a friend, whom he was visiting, that he felt remarkably well. On reaching his home, however, he asked his servant to telephone to his physician and to a neighbor that he was suffering great pain. He retired to his room, and when his neighbor reached the house in a very few moments, it was found that he had passed away. Mr. Patton's family have been spending the summer and fall in Wytheville, Virginia, on account of the health of one of his children, and he was living alone at the rectory. His body was taken to Ashland, Virginia, his early home and that of Mrs. Patton, accompanied by several members of his vestry. The burial took place from St. James church, Ashland, on Saturday, November 6th, the services being conducted by the rector, the Rev. E. L. Goodwin, D. D., assisted by the Rev. James W. Morris, D. D., and the Rev. J. Francis Ribble.

Mr. Patton was forty-nine years of age. After graduating from the Theological Seminary in Virginia in 1890, he served for sixteen years as a missionary in Japan. Returning to this country on account of the health of his family he became rector of St. Mark's church, San Antonio, Texas, and in 1910 rector of the Good Shepherd, Jacksonville. He was a man of marked ability, and greatly beloved by his people and an ever widening circle of friends. Mr. Patton leaves a widow and five children; also three brothers and three sisters, one of the former being the Rev. Robert W. Patton, provincial secretary of the Province of Sewanee. He was descended from an old and distinguished family in Virginia.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop

The Tome School.

The Rt. Rev. Frederick J. Kinsman, Bishop of Delaware, has accepted an invitation to preach before the students of The Tome School for Boys, at Port Deposit, on Sunday morning, November 14th. Although the Tome School is non-sectarian, a member of Church clergymen visit the school each year and preach at the special services which are held once a month in Memorial Hall. Bishop John G. Murray, of the Diocese of Maryland, will give the December sermon and the Very Rev. Samuel Marquis, of Detroit, Mich., has accepted an invitation to visit the school in May.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Suffragan.

A memorial service for Rev. George D. Hadley, who died in August, was held in St. John's church, Jersey City, on Sunday, October 31st. After a brief service taken by the Rev. George De Mott, who is in charge of the parish, addresses were made by the Bishop of the diocese, Hon. James F. Fielder, governor of the State, a parishioner of St. John's; by the Rev. John P. Peters, of New York city, with whom Mr. Hadley was closely associated in early life, and by the Rev. Professor W. F. Gookin, of the Cambridge Divinity School, a classmate of Mr. Hadley. The Church was crowded with reverent worshippers, and many of the clergy were in the procession.

Holy Communion Parish: The observance of the fiftieth anniversary of the founding of Holy Communion parish of Paterson, was begun on Sunday, October 31st, with a sermon in the evening by Bishop Stearly.

The autumn meeting of the archdeaconries of Newark and Morristown in Grace church, Orange, on November 2nd, was attended by fifty of the clergy and a considerable number of laymen. The morning was given up to the discussion of the missionary work of the diocese with reports and consideration of the Preaching Mission. In the afternoon two remarkable addresses were made, one by the Rev. Dr. Fleming James, of Englewood, on the "Indispensableness of Bible Study," and one by Mr. Hamilton W. Mabie, on "The Nation-Wide Preaching Mission." Bishop Stearly spoke in the morning and Bishop Lines spoke briefly at the close of the afternoon session.

A joint committee from the two dioceses of the State is working diligently to try to make the observance of the 100th anniversary of the consecration of Bishop Croes at New Brunswick on November 19th, a memorable day in the history of the Church in New Jersey. The presiding Bishop preaches in the morning and the Rev. Dr. Samuel Hart reads the historical paper in the afternoon.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

St. Augustine's Parish, Atlantic City. "No race can rise above its women." With an axiom so wise as this, the Rev. James Nelson Deaver, rector of St. Augustine's parish for colored people, Atlantic City, announces an important plan for the care and uplift of the women of his parish and neighborhood.

Mr. Deaver has completed fifteen years of rectorship of St. Augustine's. During all that time his work has been locally self-supporting, and in addition recently the people have raised some hundreds of dollars toward a fund for a new church building. The only property of the parish is a large three story wooden structure, which serves for church building, parish house and rector's residence. It is situated in a part of Atlantic City densely populated with colored people, and where all the power of the Church is desperately needed to check and counteract the surrounding evil influences. It is proposed, so soon as a new church building can be secured, to make this present building a Home for Working Women. This plan has the written approval of the Bishop of the diocese, the archdeacon and all the clergy of Atlantic City, and will be the outcome of years of Social Service working in the parish, in the shape of cooking, sewing and waitress schools and kindergarten and kitchen garden teaching. An appeal is made for $30,000 on the ground that St. Augustine's, with its widespread influence is a national rather than local institution. At any time the colored population of Atlantic City, located within a mile of St. Augustine's, is at least fifteen thousand, and it is the summer abiding place of many theological and other students from St. Augustine's, St. Paul's, Lincoln University and other places of learning. The present rector has presented 300 persons for confirmation.

It has often been said that there is but one Atlantic City, and in no other locality of the American Church is there at the same time such concentrated and diffused opportunity. For those who are wise enough to realize and help to solve the tremendous problem of the colored race there is no better place for fruitful giving.

Woman's Auxiliary Meetings.

The Upper and Lower Divisions of the New Jersey branch of the Woman's Auxiliary have recently held meetings.

That of the Lower Division occurred in the Church of the Good Shepherd,

Pitman, the Rev. Charles B. Dubell, rector. The Bishop and the archdeacon were present, with several others of the clergy. There were about one hundred women in attendance, representing nineteen parishes. The president of the branch, Mrs. Arthur S. Phelps, of Bound Brook, presided. Reports of very considerable work accomplished were made by the several departments.

Addresses were made by Archdeacon Allen, of Asheville, in regard to work in the mountains of North Carolina, and by Miss S. E. Hopwood, about the work of St. Agnes School, Anking, China. The offerings of the day were divided between these two works.

The first Sunday in November was announced as the time for the annual corporate communion of the Auxiliary.

The meeting of the Upper Division was held in St. George's church, Rumson, the Rev. W. Dutton Dale, rector.

Neighborhood meetings are being held at different centers, with good success.

Dedication Festival at Westville.

St. Luke's parish, Westville, of which the Rev. Howard E. Thompson, of Woodbury, secretary of the diocese, is rector, observed its annual dedication festival on and near St. Luke's Day.

The vigil service was solemn, festival Evensong, with elaborate music well rendered by the choir, and the annual parochial sermon by the rector.

At an early hour on St. Luke's Day occurred the corporate communion of the parish.

In the evening a very large proportion of the parishioners assembled for supper in the parish room. Addresses were made after supper by special guests of the evening, the Rev. Messrs. Henry M. Kieffer, D. D., G. Wharton McMullin and John M. Chatlin.

The last feature of the festival was a meeting on Tuesday evening of the Men's Club of the parish. This club has large attended monthly meetings, and the prospect of an especially successful ensuing season.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

First Dean of Erie Cathedral.

The Very Rev. Allen Rachelle Van Meter, M. A., was duly installed and inducted as the first dean of St. Paul's Cathedral, Erie, by the Rt. Rev. Rogers Israel, D. D., S. T. D. The Rt. Rev. Cortlandt Whitehead, S. T. D., D. D., Bishop of Pittsburgh, preaching the sermon.

Special Service in Grace Church, Ridgway: On the last Sunday in October Archdeacon Radcliffe, the rector, asked by letter all his people and children over four years of age to try and come to a service at one time, and as it was the octave of his birthday, his reverence said such a birthday gift would be a great pleasure to him. The church was very full, and if those who could not come had been on hand chairs would have had to be brought in to seat all present. The rector gave a heart to heart talk on "The Whole Family in Heaven and Earth is Named" (Ephesians 3:15).

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Yeates School: On All Saints Day, November 1st, the new rooming and recitation hall of Yeates' School for Boys, Lancaster, was formally opened. The dedication speech was made by Mr. Schwacke, at present head master of the school. In his speech he named the building Gardiner Hall, a memorial of the Rev. Dr. Frederic Gardiner and his wife who were present. Dr. Gardiner had been until recently for many years head master of the school. After the dedication Bishop Darlington made an address, and was followed by the Rev. Dr. Shero, head of Racine College, who was once head master of the school.

The Yeates' School for Boys has a beautifully situated property of one hundred and sixty-five acres, and its own lake for water sports. It is probably the first Church school in the United States. It was established and endowed by Miss Yeates, with the advice of Bishop White. It is under the patronage of all the Bishops in Pennsylvania. The Rev. Dr. Coit, founder of St. Paul's School, Concord, was formerly head master here.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Woman's Auxiliary.

The annual meeting of the Pittsburgh Branch of the Woman's Auxiliary took place on Friday, October 29th, at St. Stephen's church, Sewickley. The attendance was the largest in the history of the Branch, more than three hundred being present at the opening service, which was a celebration of the Holy Communion, by the Bishop of Pittsburgh, assisted by the rector of the church, the Rev. A. C. Howell. Bishop Whitehead made a brief devotional address, and the offering was devoted to the treasury of the organization. The annual report shows that there are 36 Parochial Branches of the Auxiliary, 29 of the Junior Auxiliary, and 12 of the Little Helpers. The amount contributed in money during the year aggregated $3,133.81, and the value of the boxes to $4,981.23, a grand total of $8,115.04, exclusive of the United Offering. The fourth ingathering for the offering of 1916 amounted to about six hundred and fifty dollars, bringing the money in hand for that fund up to almost $2,700.

With two or three changes, the officers of last year were re-elected. At the close of the business meeting Mr. Wesley Connolly made an appeal in behalf of his industrial work at Valle Crucis, N. C.

The afternoon was occupied by an illustrated talk on the Orient, by Mrs. Pancoast, of Philadelphia, who closed with an earnest appeal for the work of St. Luke's Hospital, Tokio, Japan, which aroused much enthusiasm. The Branch pledged a gift of $1,000 for Dr. Teusler's work. The Junior Auxiliary has already been at work for this object, and has $200 in bank for that purpose.

Provincial Synod. The delegates from this Diocese to the Synod of the Province of Washington, which is to meet in Richmond, November 16-18, are the Rev. Messrs. Bigham, Meade, and Cole and the Rev. Dr. Vance; and Messrs. Charles Garland, Southard Hay, H. C. Westervelt, M. D., and

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bisho
Rt. Rev. T. J. Garland, D. D., Suffragan.

Preaching Mission: The chairman of the Committee on the Advent Preaching Mission, the Rev. Dr. Floyd W. Tomkins, has sent a circular letter to the clergy calling their attention to a short retreat for the clergy, who are to participate in it, and such others as may wish to attend. The retreat will be conducted by Bishop Rhinelander in the Church of St. Martin is in the Fields. It will be held on Thursday, Friday and Saturday mornings, November 25th, 26th and 27th. There is also given a list of the Mission preachers for the diocesan centers.

The National Council of the Brotherhood of St. Andrew has removed its headquarters from Boston, and after the needed alterations has taken possession of the third floor of the church house, Philadelphia. It will not only be the official center of the Brotherhood, but also the office of the St. Andrew's Cross. Philadelphia was chosen because it is the strongest center of the organization, having forty-five active Senior and twenty-five Junior chapters. It is also considered a more central and convenient location for the chapters on the Atlantic seaboard.

St. Martha's House: A prominent member of the church gave $60,000 for the rebuilding of St. Martha's House at Eighth and Snyder Avenue, which for a number of years has been doing a splendid work among the poor in the lower section of the city. It was dedicated by Bishop Rhinelander on Monday, November 1st, which marked the fourteenth anniversary of the House, it having been founded by affords post-graduate training for those graduating from the Church Training and Deaconess House, and also affords recreation and education facilities for some 2,000 daily, beside a great social and relief work.

Woman's Auxiliary: The several branches of the Woman's Auxiliary in the diocese of Pennsylvania held their annual meeting and conference in St. Mark's church on Wednesday, November 3rd. The Rev. Dr. H. E. W. Fosber 3rd. The Rev. Dr. H. E. W. Gosbroke was the celebrant, and preached on the Spiritual Side of the Auxiliary. At the business meeting in the afternoon interesting reports were presented relating to the various missions which had been aided during the year. The president, Mrs. George Knorr, especially recommended that aid be given to St. Mary's Hall, Shanghai; St. Luke's Hospital, Tokyo, and the Rt. Rev. Dr. Lucien L. Kinsolving's work in Brazil. Addresses were also made by Mrs. G. Woolsey Hodge on the Colored Work, and by Mrs. H. O. Pilsbury, as well as by several others.

Memorial Altar and Reredos Dedicated.

On Sunday, October 31st, Bishop Rhinelander dedicated a handsome memorial altar and reredos in St. David's church, Manayunk, in memory of the late Orlando Crease. It is of oak, with rare artistic carving. On the reredos is Christ reigning on the cross as the central figure, with figures of the four evangelists. Mr. Crease was for fifty-six years rector's warden and for sixty years the superintendent of the Sunday-school. He was particularly active in Sunday-school matters in the diocese, as well as in numerous charities. At the mid-day service the Bishop confirmed a class of thirty.

A legacy, amounting to $18,924.90, bequeathed by the late James F. Hope for the establishment of a ward in a hospital for the treatment of contagious diseases, has been awarded to the Episcopal Hospital by the courts. It is the purpose of the trustees to so alter their buildings that contagious diseases could be treated. The award is in accordance with Mr. Hope's wish, as he preferred the Episcopal Hospital.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The Church Temperance Society, which has issued calls for temperance sermons on the Sunday next before Ad-

vent, reports that owing to increased liquor license fees of 25 per cent, applications for saloon licenses in Manhattan decreased this year 298, and in Brooklyn 126. In spite of reductions the higher license fees have increased the revenue by $1,250,000. Last year in Manhattan there was a saloon for every 450 people. This year the rate is one for every 750. The society's appeal for temperance sermons on Sunday, November 21st, is signed by almost all of the Bishops.

Sunday Closing: The Rev. Dr. William S. Chase, of Brooklyn, as president of a Civic League, presided, and Bishop Courtney spoke, at a public meeting of protest held last week. The meeting asked, in respectful terms, that Mayor Mitchell obey the excise law by closing the saloons of New York on Sunday. It was pointed out that New York has a better excise law than Illinois, and that if a dry Sunday is possible in Chicago it surely is in New York. Other speakers expressed a belief that within a short time neighborhood option laws will be in force, and that the city has many communities that will, if the law allows, vote to close the saloons within their limits.

Mr. Stephen Baker took the place of the late J. Pierpont Morgan in financial responsibility and leadership in the diocese of New York. As chairman of the Finance Committee he renders exceedingly valuable service, as the late Mr. Morgan used to do. Now he has accepted election to the General Board of Missions to fill the vacancy caused by the resignation of William G. Low, who retires after a service of forty years or thereabouts.

Lost in a Great City: The experiences of the Strangers Bureau of New York are illuminating, and may be helpful to Church workers, either to follow or perhaps avoid. The Strangers Bureau is a Presbyterian plan, in operation three or four years, carried on by laymen, but officially endorsed by ministers and New York Presbytery.

Last season, October to May, the New York Bureau addressed letters to Presbyterian pastors and clerks of sessions of churches throughout the Presbyterian Church in the South. The letters explained that names and New York addresses were wanted of Presbyterian laymen and families removing from Presbyterian churches in the South and settling in and near New York. The purpose of having such information was to get these strangers into Presbyterian churches in New York.

Out of a correspondence of 3,500 there were secured 277 names. The cost of securing these names was $2,700, or nearly $10 per name. Having the names, the New York Bureau succeeded in getting twenty-seven men into churches in regular form, and some of the twenty-seven were found to be workers and supporters. The record of the year, out of 277 names, was twenty-seven Presbyterians moving from one city to another, and retaining membership in Presbyterian churches. The expense was $100 per person. Some of the others among the 277 transferred to other Protestant bodies, but they were few. The Bureau was able to do nothing permanent with the remainder.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Trinity Mission, Kirksville: The Rev. Rufus DeL. Putney, a graduate of Berkeley Divinity School in the class of '15, has recently taken charge, by appointment of the Bishop Coadjutor, of Trinity Mission, Kirksville. This is an important point because of some 1,500 students enrolled in the Normal School and College of Osteopathy. The mission has been without a resident pastor for five or six years. Much interest is manifested in the work now begun under direction of Mr. Putney. It is hoped shortly to tear down the old church building and to have a suitable building for worship and social activities in its stead.

Mr. Putney, before studying for orders, was successfully engaged as secretary of the Big Brother Movement, New York.

The Rev. John Howard Lever is minister in charge of the church's work in connection with the city institutions of St. Louis. The Work House is one of these. Saturday afternoon is a half holiday at the Work House. Mr. Lever has inaugurated a course of lectures for the pleasure and improvement of the prisoners. On a recent Saturday afternoon a representative of the Missouri Pacific Railway gave a beautifully illustrated lecture on the geography of this particular line, and on the Panama Exposition. The lecture was greatly enjoyed and was of distinct educative value. The church's work in the institutions was never done better than now.

Illmo: The Bishop Coadjutor, with the minister in charge, the Rev. J. J. Clopton, rector of Christ church, Cape Giradeau, visited Illmo on the night of October 14th, and had a largely attended service in the Methodist church. Plans were discussed looking toward the building of a modest chapel in this newly developing railroad town. Mr. Clopton has been having occasional services for more than a year, and the interest has been well sustained.

Mission Work at Herculaneum is going nicely and gives great encouragement. There is as yet no organized mission. But under the direction of Miss Sarah H. Sniffen, sewing school and Sunday-school classes are conducted. Much is done by Miss Sniffen in the care of the sick and of children. Recently lay services have been begun on Sunday night, members of the League of Lay Readers volunteering for the work. The Rev. R. M. Hogarth, of St. Timothy's, St. Louis, has spiritual oversight of Herculaneum. There are only four or five enrolled communicants, but during the past eighteen months Mr. Hogarth has baptized forty-three persons, chiefly children. The Bishop Coadjutor hopes soon to set Miss Sniffen apart to the work and office of deaconess.

St. Alban's Mission: On a recent Sunday afternoon, St. Alban's Mission, St. Louis, had the opening service in the new basement which has been recently built and fitted up for a temporary chapel. The basement is generously proportioned, built of stone and brick, is light and airy, and furnishes a splendid place for worship and for social activities. It is hoped that a fine church building may rise upon the basement in the course of a few years. The mission is in the care of Rev. D. J. Gallagher.

Apportionment: The diocese of Missouri is very glad to line itself up alongside of the dioceses which have fully met their apportionment for the year ended September 1, 1915. Indeed, the diocese over-reached its apportionment by about $1,200. This is the result of excellent team work in all parts of the diocese. Only once before in the history of the diocese has the apportionment been fully met, and that was the year in which Bishop Tuttle celebrated his twenty-fifth anniversary as a Bishop.

Laymen's Missionary Movement: The Bishop and the Bishop Coadjutor have joined in sending out an urgent call to all the laymen of the diocese to associate themselves with the conferences and services which are to be had in St. Louis in connection with the Laymen's Missionary Movement, December 1st to 5th, inclusive. By this Laymen's Missionary Movement, the Bishops in their letter say, "The splendid opportunity is given for which we ofttimes pray, to all who profess and call themselves Christians, to come together in one body, with one heart and mind, to listen to the story of the present-day triumphs of the cross; to learn of doors wide open thrown throughout the world for missionaries of the Christ to enter in, and to get a mighty impulse and inspiraton to go forward with renewed energy and rekindled zeal to help advance the cause of Jesus' kingdom."

Northern Convocation: The autumn meeting of the Northern Convocation met in St. Paul's church, Palmyra, October 25th-27th. On the program were Bishops McElwain, Tuttle and Partridge, and the sermon closing the convocation was preached by Bishop Johnson. Papers were read by Rev. H. W. Mizner and Rev. Dr. Phillips, of St. Louis, and addresses made by Miss Scheetz, traveling secretary of the Auxiliary, and by Mrs. S. K. White, educational secretary.

IOWA.

Rt. Rev. Theo. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffraga

St. James' Parish, Independence, has completed during the summer a commodious and well planned parish house at a cost of some four thousand dollars. It aids materially to the equipment of this well organized and efficient parish which for years has ranked among the best of Iowa's smaller town parishes.

The Fall meeting of the Dubuque Deanery (Rev. John Dysart, Dean), was held in St. John's Church, Dubuque, of which the Dean is Rector, October 19 and 20. At the opening service on the first evening the preacher was the Rev. Allen Judd. In accordance with the plan of the Bishop Suffragan that each Deanery meeting this fall in the Diocese should be an occasion of securing of instruction for the clergy concerning the coming of of the Advent Mission throughout the Diocese, the Rev. Charles H. Young, rector of Christ Church, Chicago, gave a helpful and illuminating address to the clergy on "How to Conduct a Mission."

Mr. Young also was one of the speakers at the meeting of the Men's Club of the parish which served dinner for the clergy and invited guests the evening of that same day. Other speakers at this dinner were Bishop Harry S. Longley and Rev. W. E. Stockley and Rev. A. M. Lewis.

Muscatine Deanery: The annual meeting of the Muscatine Deanery, together with the Woman's Auxiliary of the district, held its sessions in Trinity church, Muscatine, the Rev. Webster Hakes, rector, October 25th and 26th. A special feature of this gathering of the clergy was the time given to the preparation for the coming missions in the diocese. The instructions to the clergy were given by the Rev. George Long, rector of St. Paul's church, Warsaw, an experienced missioner, and were of the highest interest and value, being most practical and helpful. The preacher at the opening services on Monday evening was the Rev. John T. Kerrin, rector Christ church, Burlington. Other subjects considered were the sessions of the Woman's Auxiliary, under the leadership of Mrs. Helen H. Watsek, president of the Diocesan

(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

If the ministry of healing and comfort be Christian, surely the ministry of prevention is Christian also. There is a real subject for thought and a suggested opportunity for service in the statement made last week by the State Commissioner of Health of New York, speaking before the North Atlantic Tuberculosis Conference. He said that although "very substantial progress has been made since 1908 in the growth of knowledge among the masses of the people as to the extent and communicable character of this disease and in the establishment of hospitals, sanitaria, and dispensaries for its care. It has proved to be a far more difficult task, however, than was anticipated to arouse the rural communities of this State and many other States to an appreciation of the significance of this problem." Ministers and other leaders of our churches, particularly in country neighborhoods and in the needier sections of the ctities, can render, if they will, inestimable help in bringing before the people knowledge of how to protect themselves from needless disease.

✠

At the forthcoming annual meeting of the Virginia State Teachers' Association, one of the subjects to be discussed will be "How in North Dakota and in other sections credit is given for Bible study, and how this plan works."

✠

To Christian thought, one of the wonderful things about the world's history for the last century has been the way in which the barriers of distance and of isolation have been broken down between the countries of the earth, and the way made plain by a new freedom of intercourse for the advance of Christian missions. That has been true of Asia and Africa. It appears now that one of the developments of our own time may be the opening of new doors into South America, "the neglected continent."

Mr. John Barrett, director-general of the Pan-American Union, said in a recent speech: "The war has been a mighty factor in the development of Pan-American solidarity, Pan-American commerce and Pan-American comity.

"The present and the rising generation throughout the nation must be made to realize these truths and must broaden their vision of patriotism and activity so that they will regard themselves not alone as citizens of the United States of America, but of Pan-America —all America—from the United States on the north to Argentina and Chile on the south. Let the chambers of commerce, the universities and colleges, and the women's clubs help to inaugurate a new 'Pan-American Movement' not only in this state, but throughout the country at large, which will result in a newer acquaintance, a deeper friendship, and a greater commerce on the part of this state and nation with the states of Central and South America. Let us become familiar with the wonderful history of Latin-America, with its remarkable geography, with its unlimited resources, with its customs and habits, with its political policies, with its commerce and also with its wonderful languages. Only in this way can we bring about that new era of Pan-American confidences and good will upon which the future greatness of this nation will depend."

That "new era of confidence and good will' of which he speaks may well be seized by the Churches of North America as a new opportunity to carry the Christian gospel in its freedom and fulness to the less advantaged peoples to the south

✠

The administration of Warden Thomas M. Osborne of Sing Sing prison is being bitterly assailed by certain elements in New York State, even to the point of a Grand Jury investigation of conditions at the prison. Mr. Osborne's friends "love him for the enemies he has made," and declare that the assault upon him is inspired by political grafters and other corrupt interests whom his conduct of Sing Sing has offended.

While this attack is being made upon Mr. Osborne, it is a matter of more than usual interest to read the following in a New York press report of last Saturday:

"In the midst of this heat of controversy in and out of court, former prisoners of Sing Sing who were members of the Mutual Welfare League, about which much of the controversy centres, are arranging for the organization of an outside branch of the league to supplement the work of the league in the prison and co-operate with it in carrying out "the Osborne idea."

"Among those most active in this direction was Philip Abbe, who came from Sing Sing a free man less than a week ago, after serving eighteen months

"We are going to organize an outside branch of the Mutual Welfare League," Abbe said, "which will have a club house and headquarters in New York. Its purpose will be to assist released prisoners who have shown, while in Sing Sing, that they want to make good. When any man has finished his term in Sing Sing, the Prison League will advise us and, if the league makes recommendation, the man will be invited to take up his quarters at the outside branch and live there until he finds work. Also the outside branch will assist men in getting jobs and it will provide social recreation for those who have jobs and continue to maintain good standing."

✠

Linked with the above is this inconraging account of an organized attempt in New York City to help released prisoners:

"Thirty ex-convicts, some of whom have been released from Sing Sing since Mr. Osborne became Warden, have been put to work as the result of the first month of the activities of the new Employment Bureau of the Prison Association of New York.

"The association, which has offices at 135 East Fifteenth Street, devotes itself to reforms in penal institutions, and has for years sought to restore the convicts to their places in society. It organized on Oct. 1 a special employment bureau in charge of Charles K. Blatchly, who has had wide experience in social service. He is now preparing his first monthly report. Mr. Blatchly said yesterday that in getting a job for a convict every day the bureau has been helped greatly by the constant discussion of the problems of prison life appearing in the newspapers. The intest in the experiments of Mr. Osborne at Sing Sing, he said, had spread to employers everywhere, and the example set by several large manufacturers in taking former convicts into their employ had been of great aid to the new bureau.

"Some of the men from Sing Sing," he said, "brought special letters from Mr. Osborne, others did not, but those for whom we found work have certainly made good. We received today a letter from a prominent manufacturer saying that he had five ex-convicts in his employ now and that he would wait for a while to see how well they got along before taking any more. We were able to place some of these men in very good jobs. Several are getting high wages as machinists. Two got work as plumbers and are doing very well. Three are earning very fair salaries as bookkeepers. A few of the men obtained work as day laborers and through us although perhaps they might have got that kind of work as well by their own efforts. The skilled men needed something more than their own efforts to get jobs. I told the employers just who they were and detailed their histories. The former convicts went to work with the understanding that they were to tell nobody where they had come from. Only they and their employers were to be in the secret.

"The efforts to find work for these men has called our attention to the need of greater training in prisons. The Sing Sing men are doing well considering the opportunities, but there should be more manual training at such institutions and more attention to practical trades, so that the men can go right to work as soon as they are free."

Achievements of Youth.

At the age of eighteen, Zwingli had become convinced that the corruption in the Church proved that it was not infallible. His convictions boldly expressed, helped to light the torch whose beams reached to the farthest parts of earth. At the age of nineteen, George Washington was a major in the military service of the colonies, gaining the independence of thought which enabled him to lead a people in throwing off the chains of tyranny and in founding a new republic, dedicated to new ideas in government. At the age of nineteen, George Stephenson put the science of ages behind him, and, blazing a new path, harnessed the power of steam to whirring wheels. At the age of twenty-one, Beethoven dared to discard the musical systems of the past, and, by doing so, set his name in the highest rank of the immortals of music. At the age of twenty-four, Ruskin set himself to new tasks in literature, and his name shines among the brightest in the literary constellation. At the age of twenty-eight, Napoleon revolutionized the arts of military tactics, and changed the map of Europe through the power of his genius.—Ex.

The missionary spirit does not by any means benefit only actual missionaries, it should be the spirit of all serious Christians who have the true faith and our Lord's honor at heart. Every true Christian is a missionary in intention, within such limits as the duties of his state of life make possible although he may never have seen a heathen in his life. Every true Christian has in him the spirit of the martyrs, although he may never be called on to witness His faith with his blood. For the wish to spread the knowledge and love of Jesus Christ must be strong impulse, in any man or woman who really knows and loves Him; although to do this among the heathen may require special aptitude, and, indeed, a special vocation from God the Holy Ghost.—H. P. Liddon, D.D.

Church Knowledge and Nurture

FEEBLE-MINDED CHILDREN IN JAPAN.

The Religious Education of these in this populous country might well attract the interest of friends of missions; at least, if one stops long enough from thoughts and plans for the conversion of men and women at all from heathenism, to ask what might be the number and lot of any such unfortunates in a heathen country. The answer of those who know would be: Tokyo has her own share. And then the natural question of sincere interest in one's far-away neighbors would be: Is anything being done for these, when so limited efforts are being made for normal people in those lands? Because they are imbeciles, and because they are fewer in number than the more fortunate foreigners mentally, is their claim on the sympathy and help of missionaries and supporters of missions any less? Or is it greater?

⚜

Mr. Ryoichi Ishii, of Tokyo, is known to many readers of the SOUTHERN CHURCHMAN, and for years his "work of faith and labor of love" has awakened their interest, regard and support. All this has meant much to him, in the responsibilities and difficulties of his position. In a very busy life, and much modesty, he has refrained from making his work known continuously in its needs. A misunderstanding, a few months ago, led him to discover anew that he had yet r any friends in this country. As the interest of our Sunday-school scholars in missions ought to be educated in other weeks than merely Lenten ones, an opportunity is gladly used to bring them news from a special part of the mission field. A private letter from Mr. Ishii, which he did not intend for print, gives a picture of mission work ministering to real need. While the school he now carries on is for feeble-minded children, the special case he mentions shows that his sympathies and help overflow beyond them to other needy ones.

⚜

My dear Mr. Hammond:

Since I got your kind letter I have always been thinking of writing to you, but I am very sorry that I have left it unfulfilled until today. My big family occupy my hand too fully. I must beg your pardon if I seem to be negligent in frequent correspondences.

Our work goes on in the same uneventful way, but our neighborhood has made a great change. We have now ten Buddhist temples surrounding us. The new municipal law has compelled the temples in certain parts of the city to move out to the suburbs. So here they are, and it is a strange sight that the Christian hymns of our daily morning and evening services mingle with the sounds of the gongs and drums of daily Buddhist devotions. I am hoping that our little work may reflect some light of the truth to the glory of our Lord in the midst of this thick heathenism.

The Eastertide tempts me to write you a strange story of my being dead and arisen. A certain Methodist pastor in Tokyo was in America some time ago. Being asked about a "Mr. R. Ishii of Tokyo," he answered that he had been dead some time. The pastor was evidently thinking of Mr. J. Ishii, a man of wider recognition and greater publicity than this poor recluse. The result was that Bishop McKim and "the secretary" of my school began to receive letters of inquiry and warm words of sympathy, and request for full information connected with "the sad news." Of course, the report was too much exaggerated, and this being my first experience of being in such a situation, I was not a little puzzled. This rather awkward circumstance, however, proved again the truth how the wonderful providence produces good out of errors and apparent evils, for the letters of inquiry and sympathy and the answers to my explanations all revealed tne great depth of true friendship and genuine interest which has been felt towards me by my true friends. Once more I have realized afresh how much I have owed and still do owe to the prayers and goodness of my friends for what little that I have been able to do these years.

Now I want to tell you something about one of our larger girls. The father was a "two-sworded gentleman" in the old feudal times, but the golden days of Samaurai passed away with the introduction of the new regime. He became very poor, but the gentleman hated to work, and asked for help. So taking his three children with him, he came one day to the door of Bishop McKim's. He was told to cut wood for bread, but he was too lazy and proud to work. He went away and came to our late Miss Williamson's door. She had such sympathy for him and his children that for a time she and the young Japanese ladies staying with her, supported the girl. At last they found they could not continue to help, and the girl was turned over to me. When she first came to us, she was so shabby and above all so ill-behaving and cross, that we had a hard time with her. She would steal a piece of salted fish and eat it secretly. She would walk behind me and make a motion of knocking me with her fist, and so on. This girl stayed with us, and year after year she became so educated and gentle, and refined and self-sacrificing, that today she is one of the most useful and capable workers in the whole institution.

⚜

Looking back over these twenty-five years, we renew our gratitude for God's mercy and the kindness of you and other friends which have made such a case as this girl's training possible. with many others like it. We are much impressed with the hearty way in which your countrymen are doing for the relief of the suffering Belgians and the wounded connected with the war. The war is terrible. Our girls too have been knitting and sewing for the relief funds for the same purpose. It is so touching and inspiring to see them sitting up late working after their day's labor. May this awful war come to an end soon. With my kind regards and every good wish for you and your household,

Very sincerely yours.

R. ISHII.

126 Koshin-zuka, Sugamo,
Tokyo, Japan.

⚜

Children's Corner.

Dear Boys and Girls

Philippino children have helped the war sufferers too. "Cinderella" was played on the lawn of St. Luke's Training School to aid the Red Cross. Pesos came from Bontok, Sagada, and Baguio. Igorotes who had no money gave eggs, baskets and a battle axe; also a nugget of gold. One little toddler, bringing her money to the Cathedral in Manila, went away disappointed. "I was told to bring mine to the Red Cross," she said; "but I did not see any Red Cross. We hope some one explained to her. Your interest and gifts are wanted not only for sufferers, but for the Lord's work anywhere you choose to send it. Some weeks ago I asked you what you knew about the Little Helpers. Many of you do know what missionary efforts you make each Lent? I hope you hear afterwards of the results of your giving. Mr. Ishii never forgets to say "thank you" for any help sent to him. But pleasant as it is to receive such thanks, I want you whenever you give to missions, to think very specially of whose work you are helping. Do your Auxiliary work and your church work, and save your pennies, and be self-denying, and manage your meetings, and give your offerings, and sing your missionary hymns, everything "In the name of the Lord Jesus." Colo. 3:17. This will make a wonderful difference in your pleasure in "Whatsoever you do," and make you watch for results with double interest.

"For Jesus' sake" you must offer service and gifts as well as prayers. Do not forget this.

Your friend asks it.

K. J. HAMMOND.

Shall Never Die.

"Shall never die." Wonderful words to be spoken beside the grave at which weeping friends are gathered. The family bond has been broken, and that from which the spirit has fled is given back to the earth that it may return to its kindred, dust But He who speaks is the Lord of life and death. In His infinite love He draws aside the veil and reveals the great mystery of life. 'Whosoever liveth and believeth in Me shall never die." We are living in the lower sphere; we are bounded by the limitations which belong to it. Jesus reveals to us the true nature of both life and death. Life is not limited and bounded by death; it belongs to the eternal years. Death is not the master of man, commanding him back into the grave and unto the darkness and silence of the unseen, into which hope peers with dim and clouded eyes. The Lord of life stands by the grave and declares that in Him there is immorality. He is the life and whomsoever believes in Him receives from Him of His own immortal nature. Over this death has no power. It cannot dissolve the relation of the soul to Christ. Its mission is simply to remove the limitations on life, to crumble into dust that which for a time served as a dwelling place for the spirit, and give it freedom to enter into the fullness of life with God. "Whosoever liveth and believeth in Me shall never die," and He who spoke the words, to seal their truth, called back the spirit to its earthly tenement for a little longer that joy might fill the home and give faith the victory, and later Himself went under the power of death and then burst the bonds of the grave, giving to the believer the sure pledge that he shall never die.—Selected.

'I know not by what methods rare;
But this I know, God answers prayer.
I know that He has given His word,
Which tells me prayer is always heard
And will be answered, soon or late;
And so I pray, and calmly wait.
I know not if the blessing sought
Will come in just the way I thought,
But leave my prayers with Him alone
Whose will is wiser than my own,
Assured that He will grant my quest,
Or send some answer far more blest!"

Family Department

The Light.

By Grace Imogen Gish.

Now, finally the dark night slips away.
The drowsy earth wakes shimmering and gray,
Each leaflet, whispering, stirs in cool fresh air,
And every soft sweet rose grows still more fair.

The birds sing—bursting each his little throat
Until it seems to Heaven the glad sounds float
Where, first, a glimmer, rose-red, then the glow
That heralds coming morning softly show.

Peace and contentment everywhere appear
As if earth were a garden spot of cheer
Where all things precious, beauteous lovely grow
Kissed into brightness by the sunlight's glow.

So, in our hearts, when Christ, the true light brings
His radiant glory and the joy that sings
In happy cadence that, the dark night gone,
Faith, hope and love live ever at life's dawn.

How Does It All Start?

I nipped a slice of raw eel between my chop sticks and put it in my mouth.

Dr. Spencer and Mr. Ito were watching me with a quirk of amusement in their eyes. They were used to Japanese food; I was not. The raw eggs, raw fish, dishwatery soup and pickled chips was a trial for me.

In the room below us we could hear a Buddhist priest chanting his lamentations over the death of the senior proprietor of the inn. We knew the priest was kneeling before a little illuminated shrine and the members of the family were bowed to the floor around him. The frogs in the rice fields rang out in a lively chorus—then like a tragic solo would rise the moanings of the priest of Buddha.

"How long will he keep it up?" I asked.

"All night."

For a while I chopsticked in silence. Gathering up loose grains of rice between the points of two small sticks is a job requiring absolute quiet and concentration. Then as I was swallowing a peculiarly atrocious brand of pickle that would have upset the digestion of a locomotive boiler, the maid began to chat vivaciously about the stomach trouble which had taken the dead one off!

"If a Christian should die in this town," I asked, "would there be any Christian minister to—"

"If anything happens I'll look after you," was Dr. Spencer's reassurance.

"No, no, I didn't mean that," I protested falsely. "I mean, is there any Christian missionary station here?"

"No." His face sobered. "After we leave, there will not be a single Christian, foreign or native, in this town."

Great Christian churches I had seen throughout Japan, great Christian hospitals, schools and universities. I had wondered how they had all been brought about. So I asked:

"How does it all start? Take this town, for example. How would you go about starting Christian work in this place?"

"Come out after dinner and I'll show you."

So after dinner we rose from our somewhat uncomfortable seats (our own heels) and padded stocking-footed through the corridors and down the stairs past the half open door of the candle-lit death room. We pulled on our leather shoes, which we had left among the wooden sandals in the courtyard, and passed out into the street.

It isn't much of a town—Shinkawa. About seven thousand inhabitants, of whom not quite one hundred are said to be able to read. Off in the interior from Nagoya. None but Japanese in the town, and only a Japanese inn. But we had traveled cross-country all day and this would be as good a place as any to spend the night.

Have you ever seen Dr. David S. Spencer? He is a Methodist missionary at Nagoya, and he is a missionary to stir the pride of any Church. A great mountain of a man, white-haired, but strong as a giant, gentle as a mother, but a fearless man in action. Mr. Ito is also worth knowing. He is a little Japanese preacher with rare talents, improving painful English and a big future. He is coming to America, and that will fix his English, for he is a swift student. He will study American evangelists, and that will insure his future, for he has a silver tongue.

Through the dark alleys we went, crossed a canal, and came into a street of small shops. Dr. Spencer stopped.

"How's this?" he asked.

"All right," said Ito and pulled out his Bible.

I looked around in amazement. Except for the three of us there was not a person in sight. The street was walled with closed shutters, except for the shop just beside us where a flickering light shone forth from the empty store. Except for this splash of light in which we stood, the street was as black as a tomb—and as silent.

Suddenly I heard a terrible yell behind me. I turned. It was Dr. Spencer. He yelled again, in a higher tone, then again, still higher. Then I realized the man was singing! Ito joined in. I made a fist at it myself. And there we stood, the three of us, yelling under stars as if we would split the firmament and bring down the crack of doom upon our impudent heads.

Dr. Spencer explained afterward that it takes rather loud "music" to penetrate closed shutters. Ours penetrated. Heads began to crane out from above the wooden walls. Doors opened here and there and dark figures slipped into the street. Before we knew it we had a respectable audience. I mean respectable in size. There was a bathhouse two doors away and half a dozen men slid out white and dripping, garnished only in rough towels, and stood listening and wiping and shivering in the kind dark on the fringe of the crowd. I tell you this to show what a motley crowd it was. Jaw-hung boys and timid girls, stocky little shopkeepers, a belated bean-curd vendor, a few women, bare bathers—a pick-up audience. The sort to which Christ used to preach.

When the song was finished, Mr. Ito spoke to the crowd—in Japanese, of course.

Dr. Spencer whispered to me: "A story two thousand years old, and this is probably the first word of it these people have ever heard."

"What is he saying?" I asked, eager to know how a man would present Christianity in a town where it was as unfamiliar and unknown as sunshine in a mine. How would he begin to explain?

He began very simply. Dr. Spencer whispered a translation as Ito spoke: "We whom you see before you have come down here from Nagoya," said Ito, "and we believe in a religion called Christianity. We thought you might not know of this religion and would like to hear a little about it. In one of the Imperial Rescripts, Meiji Tenno (the last emperor) said that our country must adopt every good thing from abroad no matter if it be material or spiritual. So we have adopted the telegraphy, telephone, railway train, schools, medicine. It is even more important that we should adopt Christianity, the religion which has caused the success of the Western nations.

"According to this religion the foundation of the universe is a spirit which we call by the name of God. This God is our Father in heaven, who loves us just as our father on earth loves us. The question is, How can we know the Father in heaven? We may know Him through His Son, Jesus Christ, who came to this world two thousand years ago and is still with us in spirit."

And he went on to tell of the life and love of Christ.

No one left the audience. Every moment new listeners came. There was an air of silent wonder in the street as the people listened to this new strange story.

When Ito had finished, we sang another song, I've forgotten what, and Dr. Spencer spoke to his improvised congregation. Later he gave me at my request a translation of his remarks. Here is the second Christian word spoken in this pagan town:

"You have heard from Mr. Ito of the Creator of the sun, moon and stars, and you will wish to know where you can learn more about this Being.

"I have in my hand a book which is more than a hymnal, from which I sing hymns (New Testament and hymnal bound together), it is the Word of that Being of whom Mr. Ito has told you. This book is called the Bible. It is a very old book. It originated in a country we now call Palestine, and with a people we call Jews. It gives an account of the dealings of God with His people, and shows us His Son, whom we call Jesus Christ. It tells us how we may live forever.

"This is a remarkable book, and has been more widely published than any other book in the world. Up to the end of 1911, this book had been translated and published in six hundred and thirty-five different languages and dialects. It is read and loved by millions of people. The more men read it the more they like it. Whatever may be your training, you are not educated so long as you do not know this book. Though you may not believe in the Christian doctrines, you cannot be called a learned man, a well-informed man, till you have read this book.

"Mr. Ito has told you all the most useful inventions and conveniences which Japan now has have come to you from other lands. And where did they come from? You will find without exception that they came from the land where this Bible is read.

"You must know about this book, and I have brought with me these pamphlets to show you what the Bible is. Please read these carefully and I shall come to you again some day."

Ito distributed the pamphlets, which contained brief, attractive statements concerning the Bible and Christianity. Then, with many bows and smiles, we started back toward the inn.

A pair of wooden shoes clacked after us through the dark. We made several turns, but still the sound was just behind. We slowed down a little and a young man dressed in the usual Japanese gown and wooden sandals came up with us and timidly introduced himself. A fine clean-faced young fellow, vice-president, he said, of the Young Men's Buddhist Association in connection with the local Buddhist temple. It was his duty to arrange the programs for the meetings of the association, and he wished to engage Dr. Spencer for an address on the relations between Japan and America. Also he was greatly interested in the remarks he had heard that night, and would like to speak privately with Dr. Spencer.

The two went on ahead and we followed them through what seemed like miles upon miles of roundabout side streets, alleys and finally country roads, a million frogs chorusing around us, the moon glinting on the water in the paddy fields. Still Dr. Spencer and the vice-president went on, two shadowy objects, their heads inclined together. It was very late, and I had wrung from Ito every English word he had ever learned, when we all finally brought up at the door of the inn.

The young man hurried away. The three of us went up to our room where the beds had already been laid on the floor and palanquins of green mosquito netting hung above them.

Dr. Spencer knelt in prayer. When he rose he said: "I told you that when we go from this town there will not be a single Christian left in the place. I was wrong."

"You mean—"

"Yes, the vice-president of the Young Men's Buddhist Association."

That is how it all starts—a—ll this magnificent system of mission work throughout the world. Some day a great Christian church, or university, or hospital may stand in Shinkawa. I saw the beginning. No man can dream the end.—Willard Price, in Christian Advocate.

No Retreat.

Is this the time, O Church of Christ to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of Truth's fierce strife, and nobly held their ground?

Is this the time to halt, when all around
Wide horizons meet, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard when God's will was found?

No; rather strengthen stakes and lengthen cords,
Enlarge thy bands and gates, O thou elect,
And to thy kingdom come for such a time.
The earth with all its fullness is the Lord's;
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime.

—Selected.

Saying What We Think.

"I thought Margaret was coming home from school with you this afternoon?" Mrs. Wendell looked inquiringly at her daughter as Ruth came in alone, flung her books down on the table, and showed by her flushed face and whole expression that something was wrong.

"She was coming, but she got cross at such a little thing—and we had a quarrel—" Ruth painfully avoided her mother's questioning gaze.

"I can't be insincere to please any one," burst out the girl impetuously. "If I didn't like her new hat, I wasn't going to say I did. It wasn't my fault that it was unbecoming and the colors didn't harmonize."

"Did you tell Margaret that?" asked Mrs. Wendell.

"Of course I told her. I always say just what I think. If people don't like my frankness, they can leave me alone."

"That seems to be what they are doing," answered Mrs. Wendell.

Ruth flushed. She knew her mother was thinking that, for some reason, the girls rarely came to the house now; that Ruth was often left out of parties; in short, that she was losing her friends.

"It's not necessary to be insincere, daughter," continued Mrs. Wendell; "neither is it necessary always to say just what we think, if our thoughts wound. One must be frank, of course, in everything pertaining to principle, but it is never right to hurt another unnecessarily. Was it necessary to tell Margaret her new hat was unbecoming and the colors did not harmonize? Did she ask your opinion?"

"No, she didn't," confessed Ruth, "but it was so unbecoming I had to tell her."

"Put yourself in Margaret's place, daughter, and think how you would feel if you had a new hat and some one criticized it and took all your pleasure and pride out of it. Wouldn't you feel a little sore, even though the remarks might be perfectly true?

"Some people," went on mother, "say what they think only when it is something disagreeable. To say what they think when it is something pleasant or encouraging to their minds would be flattery or hypocrisy; but that is where they are wrong. If they really think kind, pleasant things, why should they not express them as frankly as the unkind things?"

"I wonder if that's why the girls have avoided me lately," said Ruth, thoughtfully. "I'm afraid I've formed a habit of saying disagreeable things. I didn't see it before, but now I'll try to watch myself, and not say anything unkind unless it's absolutely necessary; and myself, and not say anything unkind I'll try, too, to say the kind things I think."

"You'll find your friends will come back if you do, daughter, and not only that, but the habit will tend much toward the growth of the sweet, kindly, thoughtful, womanly character I want my girl to have."—Exchange.

In the Trenches.

A white flag rose slowly one day from a German trench, and moved itself about to attract attention. English rifles in the trench across the way were at once fixed upon it. A hand appeared beneath the flag. Then came an arm and a head, and presently their owner, a German captain of infantry, clambered from the trench. He flapped the white flag, and advanced slowly

TO THE CHURCH PEOPLE.

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotels, Summer Cottages, Auditoriums and Roads, a place where they come together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer playground for the Church people, and to this Mr. Berry Burnett, of Buncombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hotel, lake and golf links, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this g reat project for the Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Mountain and see what these great organizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country.

JUNIUS M. HORNER.
Bishop of Asheville.

Asheville, N. C., August 25, 1915.

A Suitable Name Desired.

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location.

We appreciate the interest shown by the Church people in the very large number of letters received from different parts of the country suggesting names. We have decided to place these names before the directors the first week in January and will received suggestions until that date. Each person may send in as many names as they desire.

Address all communications to

THE CHURCH ASSOCIATION,
Room 51, American National Bank Building, Asheville, N. C.

but confidently. When he was twenty yards away he was ordered to halt. He did, and a British officer inquired his business.

The German answered in perfect English, "I want to have a few words with you chaps. I want to ask a favor."

"What are those parcels under your arms, then? What are they for?"

"Don't worry about them," said the German. He was warned that rifles covered him. The defenders of the trench could not risk having explosives hurled among them.

The German captain reached the British trench and jumped down. "I've come to beg some tea," he explained. "We haven't had a cup of tea for a fortnight. Our supply has gone wrong. Give us some of yours, and you can have these two boxes of cigars. They're fine cigars, too. You'll like 'em. I'm in the trade. Before the war I'd been in the business for more than a dozen years in London, in a shop on Bond Street."

So they made him welcome, and invited him to have tea with them then and there—they were just preparing it—and he stayed, and they all talked of London, and nothing about the war. Afterward, they gave him a pound of tea, and he got out of the trench and was returning to his own.

A few yards off, he turned back and called out: "Any of you likely to be seeing London shortly?"

A soldier replied, "Yes, I expect to go home there on leave in a day or two."

"Well, would you mind calling on my wife—she's there with our six children—and telling her how you saw me, and that I am unhurt and well? You know how hard it would be for me to get a letter through. She hasn't heard from me."

"Certainly, I will. What's the address?"

"Number ——— Halloway Road."

"Did you call?" asked a friend of the soldier, when he related the story here in London.

"Of course. It was no trouble. His wife lived next door to my mother in Halloway Road."—London Daily News.

God of the Open Air.

"These are things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forest, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of cloud that swiftly pass,
And, after showers,
Thee smell of flowers
And of the good, brown earth—
And best of all, along the way, friendship and mirth.
So let me keep
These treasures of the humble heart
In true possession, owing them by love;
And when at last I can no longer move
Among them freely, but must part
From the green fields and waters clear,
Let me not creep
Into some darkened room and hide
From all that makes the world so bright and dear;
But throw the windows wide
To welcome in the light;
And while I clasp a well-beloved hand,
Let me once more have sight
Of the deep sky and the far-smiling land—
Then gently fall on sleep,
And breathe my body back to Nature's care,
My spirit out to Thee, God of the open-air."

—Van Dyke.

For the Young Folks

Stars and Blessings.

I'll count the stars," my little one said,
As she walked by my side so gay,
"For you see to-night it's all clear overhead,
And there's not a cloud in the way."

"Yes, count," I said "my dear little one,
And think as you count, to say,
'I thank the Maker of stars and sun
For the blessings I've had alway.'

"A star for a blessing, and blessing for star;
Keep count if you can," I said;
"Make blessings below, if they'll go so far,
Keep pace with the stars overhead."

So she counted, and counted, and counted away,
Till I thought she would ne'er be done,
And I said at last, "Why so long do you stay?"
"Why, papa, I've just begun.

"Fifty-one, and pussy-cat got well;
Fifty-two, I had a new dress;
But, oh, I mustn't forget to tell
The blessing you never would guess.

"The things we took the sick lady, you see,
The poor man we helped by the way,
What greater mercies indeed could there be!
Weren't we blessed quite as much as they?

"To do something good to others you know,
Seems a blessing so full of love,
It ought to count, don't you think, here below,
Quite as much as five stars up above?

"Didn't think they're so many," turning her head,
"The sky seems so far to extend,
And the blessings keep up with the stars," she said;
"I'm sure I can't reach the end."

And so she counted, the sweet little dove,
Till my heart was all aglow,
With praise to the Maker of stars above,
And Giver of blessings below.

I looked with fond love on the dear little face,
So trustingly turned to the sky,
So lovingly sweet, with such innocent grace,
I could scare refrain from the cry:

"O God, Thy blessings are many indeed,
And she is the best of them all;
All the stars couldn't fill the depth of my need,
If Thou shouldst the blessing recall."

—Rev. J. H. Meyers.

Woodie.

B. F. Giersh.

"A story, a story, a real live story mother, please." This could be heard above a good deal of tramping of feet and closing doors, as two boys came in. It was too dark to play any more out of doors, and lessons had to be learned for next day—so Mother told them to sit down near the blazing fire to dry their feet while she could think of a real true story.

"Tell one about lions and elephants", said John. Mother thought awhile and said:

"Lets leave the jungle tales for another time. I will tell you a real true story about a collie we used to have when I was a little girl."

"This collie's name was Woodie—a beautiful brown and white dog with a long fluffy tail that waved when you talked to her, and such eyes—almost like a human being. Woodie was given to us when a little puppy. When she first came, she looked like a yellow muff and so rolly polly everybody had to hold her and smooth her soft hair. Finally one of the girls tucked her in her apron and carried her around among the neighbors to show her. Every one fell in love with her, and wanted Woodie. The boys then made a nice warm house for her out of a cracker box lined with a piece of blanket tacked on the inside to keep out the cold. Then a curtain was hung over the front. At first Woodie did not like it, but she soon found out that it was a warm soft place. We could teach Woodie almost anything. She could carry a basket and "howdydo" just beautifully, lifting first one paw then the other, not knowing when to stop. From a rolly polly puppy she grew up to be a handsome dog, and such a wonderful watch dog. No burglars could come in our house when she was there. Often only one member of the family would be at home—then Woodie was brought in and told to "lie down". She understood, and would stretch herself out on the rug in such a contented way and keep watch.

The most important event in Woodie's life was when the puppies came. We knew she had hidden them under the front steps where no one could even get a peep at them without crawling the whole length of the house. We were just planning how to get them out when a big thunder storm came up. The children put newspapers and rugs on the steps to keep the rain from dripping through. Finally it grew so dark that all had to come in. The thunder roared and the lightning flashed and the rain just poured down. The children were very miserable and went to bed hoping the little puppies would not get wet. In the night, the whole household was awakened by the barking of Woodie, a sharp quick bark—calling for help. In our anxiety we walked the floor, not knowing what was the matter. Calling her did no good—she would not come. Mother felt it was dangerous for one of the children to take a candle and crawl under the house to find out. Hours, it seemed to us, went by while Woodie kept up a sharp quick barking until at last it became a low whine, and finally we could hear nothing and we really thought she was dead. We called and called, but not one time did she answer. There was nothing else to do but go back to bed, but there was not much sleep for us that night. Just as day was breaking, the boys got up and crawled under the house to the front steps to see what was the matter. When there they found Woodie lying in a puddle of water—the puppies leaning on the mother with half their bodies under water. Woodie must have known if she left her babies to answer our call, they would fall over and drown. In a shorter time than I can tell you, a basket was found and the wet muddy puppies were brought in the

nursery and given all the attention they needed while Woodie laid near watching with such a grateful happy look on her face, as much as to say 'I told you to come and help me'.

I may tell you another story about what became of these same little doggies, another time."

Kituk and His Three Little Camoogans.

You may have heard of Kituk before. If you have, you know he is a little Eskimo boy who lives at Cape Prince of Wales, on Behring Straits in Alaska.

One autumn day Kituk's father said to him: "Kituk, you have been a good boy. I am going to give you three 'camoogans' and a sled for you to hitch them to." You can all guess what camoogans were. Dogs, of course.

Kituk was very proud of his three little brown camoogans. His father had made harnesses for them out of short-haired seal-skin. Hitched to the little sled, made of tough willow wood and bound together with rawhide string, they could go swiftly over the ice and snow

One winter's day, when Kituk had become quite expert in driving, he said to his father:

"I want to take my sled and go to see Cousin Ok-ba-ok." Now Ok-ba-ok lived up at Sit-ne Zok, fifteen miles away. Kituk's father shook his head.

"Ah-ne-ca! I don't know," he said, "Pretty far for small boy to go."

"But, Father, I drive well now," Kituk answered.

"May storm" his father hesitated.

"Who fears a storm?" Kituk asked stoutly, drawing his deerskin hood over his ears.

"Well, then, go," said his father, "and when you return bring some walrus meat from your uncle's cache. But before you go promise me this, that if you get into a storm you will not try to guide your dogs."

Kituk promised because he trusted his father. But he wondered much why his father should ask for such a strange promise. Did not his dogs know "gee," "haw," "whoa" and "mush?" And could he not see where he should go? But Kituk was to see.

The trip to Sit-ne Zok was a pleasant one. All the way the sun shone. All the way the icy trail was like glass. All the way Kituk rode on his sled and shouted to his little team: "Go on, Tdariuk! Go on, Suimuk! Kullemuck (hurry up), Copseta?" These were the names of his three little dogs.

His cousin Ok-ba-ok was very much surprised to see him. He thought that was a fine little dog team. And many a jolly time the two boys had racing over the ice after the swift little team, hauling in fish caught through the ice by the women and going up the beach after driftwood to warm the rimy at night.

When the time came for Kituk to return home his uncle loaded his sled with good, rich walrus meat. His aunt gave him a little leather "pook" sack filled with the heart of a polar bear preserved in seal oil. With all these good things on his sled and with the good will of his friends, Kituk started happily on his homeward journey.

But before he had gone far the wind began to rise. It grew colder. Kituk drew his hood tightly over his ears. Little sharp points of snow were driven against his face. He tried to hurry his dogs on, but, loaded as their sled was, they were not able to trot along very fast.

Kituk had traveled so for seven miles when he came to a place where the trail left the beach and crossed a narrow point on the sea. This was the entrance to Lopp Lagoon. Kituk had not noticed this when he came up. The trail had been well beaten and smooth then. Now the storm, having increased, had blown away all marks of the trail and sifted it over with fine snow. The little dogs were running along, noses close to the ice. When they came to this place they struck boldly out onto the icebound ocean. Seeing that they were about to leave the beach Kituk stopped them and, dragging them toward the beach, compelled them to go that way.

There was a blizzard blowing now. Kituk had every now and then to rub his face to keep it from freezing. The little dogs seemed sulky and almost refused to travel. Kituk pelted them with chunks of snow. But soon Kituk found himself wallowing in deep, crusty snow. And in a moment the little dogs stopped. They refused to go further. Looking ahead of them the boy saw an overflow, a place where a warm, fresh-water spring had broken through and overflowed the ice. Had he walked into that he must surely have frozen to death. What should he do? He was freezing. The way was blocked before him. Suddenly with shame he remembered his promise to his father. "Promise not to try to guide your dogs in a storm," his father had said.

Quickly turning his dogs about he started them on the backward trail. They went quite willingly now. When they came to the place where they had before wanted to strike out over the sea they trotted boldly forth and Kituk followed. I hardly need to tell you that these wise little animals could follow a trail by scent where any human being would be lost.

Almost before he realized it Kituk was behind the protecting shelter of Cape Prince of Wales mountain, and was soon warming by his own fire.

That night, as he told his father about his experience, his father, smiling, said:

"Surely sometimes small dogs know more than small boys. This will be a lesson to you never to forget a promise." And it was.—Congregationalist.

Better Than One.

Two little girls are better than one,
Two little boys can double the fun,
Two little birds can build a fine nest,
Two little arms can love mother best,
Two little ponies must go to a span,
Two little pockets has my little man,
Two little eyes to open and close,
Two little ears and one little nose,
Two little elbows dimpled and sweet,
Two little shoes on two little feet,
Two little lips and one little chin,
Two little cheeks with a roset set in,
Two little shoulders chubby and strong,
Two little legs running all day long,
Two little prayers does my darling say,
Twice does he kneel by my side each day—
Two little folded hands, soft and brown,
Two little eyelids cast meekly down—
And two little angels guard him to bed,
One at the foot and one at the head.

—Mary Mapes Dodge.

The Spot Beautiful.

Gretchen stood and looked upon the scene, with her beauty-loving soul and orderly spirit sinking with every passing moment. She folded her plump little hands under her neat gingham apron, and sighed and sighed.

It was not a pretty spot upon which she gazed. It was a back yard, surrounded by tall, ugly tenements. The place was strewn with papers and old tin cans. Still the sun flooded in through a gap between two high buildings, and seemed to say, "Cheer up, Gretchen: where you and I can enter, there is hope."

But the poor little German maid was too depressed to hear the message just then. She had come but the day before from the sweet, pure country where her father had been coachman on a fine estate. The owner of the country place had died, and the house was closed; and there was nothing for Gretchen's father to do but to come into the city, take a position offered him, and make Gretchen, his twelve-year-old housekeeper mistress of two small dim rooms on the ground floor of the dingy tenement. It was hard, but there was no denying it.

It had not taken the little maid long to clean the rooms and set in order the scant furniture. When that was done, she was free to seek other pastures; and the dismal back yard was the nearest approach to a pasture she could find.

Slowly the tears rolled down the round, shiny cheeks. The prospect was dark indeed. Then the inner Gretchen spoke up. The outer Gretchen recognized her at once, dried her tears and listened.

"Now, see here, my dear, it is not half as bad as you think. There might be a yard without any sun. I have heard of such things."

Gretchen never had, and she shuddered.

"And you live on the ground floor of the house," the inner voice went on. "Just think! practically, you have control of this yard. No one else uses it but cats, and you like cats."

That was true. Gretchen caught sight of one just then, hiding behind some rubbish, and bent to smoothe the thin surprised back.

"Now it's quite out of the question for you to carry all these papers and cans out, but you can sweep them in one corner; and, when people see you so tidy, maybe they will help by not throwing out any more. If you are the sort of girl you ought to be, you will do what you can, and not take the starch out of your fresh apron by crying on it."

Gretchen smiled broadly. That inner voice always gave such good advice! The sun fairly sparkled at the turn things were taking; and the forlorn cat came from behind the rubbish heap, and rubbed against Gretchen in the friendliest way.

The little girl set to work at once. Her father would not return until night, there was a long day before her. All the morning, with shovel and broom, she worked with a will; and by noon that back yard, except for the huge heap in the corner, was as tidy as a kitchen floor.

Of course some children from upper windows had called names, and hurled articles down at her, but at length they decided that she was deaf and dumb; and the patience with which she picked up the things they cast out seemed so dull that they at last gave up the teasing, and betook themselves to livelier sport in the street gutters.

At twelve o'clock Mrs. Murphy, who lived just above Gretchen, opened her window to throw out a can. "Whatever are you doing of?" she asked in amazement.

"Cleaning up," Gretchen called up, with a bright smile.

"Well, I niver!" ejaculated Mrs. Murphy. And she certainly never had. But she did not throw out the can. Instead she said:

"You look ready to drop, child. Just go in, and fix yourself a bite. That back yard ain't a-goin' ter run away."

The idea was so sensible that Gretchen acted upon it at once. Tired as she was, she prepared a little "bite" and enjoyed it hugely, as she sat alone by the spotless table.

That afternoon Mrs. Murphy put a shawl over her head, and went out on a round of calls; and a great many people in the square heard of the

queer little German girl who "cleaned up" a back yard.

The next day Gretchen arose inspired. In some way she must cover up that ugly pile in the far corner; but how? She went out, sorrowfully picked up some things that had been thrown in the night, then looked up and saw many faces peering out at her from the windows.

"Good morning!" she called up, sweetly. "Please will you stop throwing things out in this yard? I'm going to try—" her own audacity stunned her—"I am going to try to make this spot beautiful."

A shout of laughter greeted this; but the child went on, her upraised face shining in the sunlight which was just coming through the gap to see how things were getting on.

"And when it is beautiful we can all enjoy it, you know." Another shout was imminent, but Mrs. Murphy seized her opportunity.

"It's against the health rules, anyway," she called out, "and yer all know it. If yer don't quit throwin', I'll write a line meself to headquarters."

This threat had a marvelous effect. The listeners knew the health board of old, and they would do almost anything rather than attract its attention to themselves.

"An' you, there!"—Mrs. Murphy nodded to Gretchen—"my Patsy is goin' to cart a load of sod today. He'll just take that load of rubbish along wid him and empty it out on the dumps!" This was a solution indeed! Gretchen danced her thanks, and the inner voice said:

"Now you see what comes of trying!"

Oh, what busy days followed! The hard-working father was delighted at the way his little girl took the change. He had expected to see her droop and fade, but instead she was as merry as a cricket and sang about her work. She kept her secret about the back yard. That was to be a great surprise.

All the neighbors "took" to Gretchen at once, at least all the grown up. The children could not place her. Joyous and sunny-tempered as she was, she never played with them or sat gossipping on the curb of the gutter. They were half afraid of her, and after a week gave up teasing, finding it but poor sport to call names at a little girl who apparently grew stone-deaf at the first rude salute.

The grown folk fairly yearned over Gretchen. She called forth all their hidden tenderness and respect. Mr. Schoonhoven on the top floor actually came down and joined the child in the yard one day, and the two had an excited confab in German. That was a sight. The old man openly expressed his hatred of children, and had never been seen speaking to one before. The onlookers could not hear what he said; but they saw Gretchen beam up at him, and in the end kiss him! The whole square heard of that before an hour had passed. Then another astonishing thing occurred. Mr. Schoonhoven took a morning from his own work, and dug up the back yard in the deepest and most approved way; and in the afternoon Patsy Murphy brought a load of fertilizer in his cart, and he and Gretchen, after Mr. Schoonhoven went, raked and hoed all the afternoon.

The sun grew hot with excitement, and day by day tarried later and later, fearing to lose some of the sport that was going on. Then Dicky Martin came to the fore. He was a cripple boy, and lay all day upon his bed which his mother had drawn to the window. She, poor soul, took in washing; and the small room was often so full of steam that Dick could not see his mother, and that was why he loved to gaze up at the bit of sky above the tall roofs, and wonder how it would seem if he could see more stars than there was room for in the small open space. Since Gretchen came, Dicky's eye had fallen from the sky, and his days had ceased being lonely. He was very shy; but, when he saw the spot below raked even and smooth, Dicky grew courageous. Raising himself on his elbow, he peeped over the window ledge, and piped out:

"Say, there, girl!" Gretchen looked up. "I've got a geranium up here. A lady wot visits sick folks gave it to me. It's perishing in a pot. Won't you please plant it in your yard?"

This long speech made Dick weak, and he fell back among the pillows.

But up the long flight of stairs ran Gretchen, and, to the surprise of Dicky and his mother, she darted into the room, exclaiming:

"Why, it's your yard, too, little boy! Of course, I'll plant your flower. And, oh, you just wait!" Dickey gave her the sickly-looking geranium, and, with a merry nod, Gretchen was gone.

"Well, said the sun, as it looked down at the plant after it was freed from the pot "do stretch your roots! Look less peaked. There is nothing to turn pale about down here. This is a regular land of promise!"

"Dicky Martin has given his friendly-visitor flower to the Dutch girl!" whispered Ida Bridget Murphy to a cluster of cronies. "An' my mother says it would be rale fun if us all each gave one. What does yer say?"

Six hoodlums rose to the occasion, and ruined themselves financially at the tail of a traveling florist's cart. The offerings they sheepishly presented to Gretchen were an outrage upon nature, but the good old mother understood, and took them to her warm breast and forgave them. One by one they responded to her and Gretchen and raised their thankful hearts in a psalm of bloom and fragrance.

Then came the crowning stroke of all, Dicky's visitor called; and, when she heard and saw, she surprised Dicky by promptly bursting into tears, when he thought she would be so pleased!

"The little dear," said the friendly visitor, leaning out of the window, "She has made the ugly yard a spot beautiful! It's a miracle, and nothing less." Then she turned to Dicky; "But this dry spell may ruin all. O Dicky, I have such a plan! I will send you a hose to fasten on your faucet here, and you can play a stream right in the yard. What do you think of that?"

What did he think of it? Why, it was sublime! He could be a shower and a fireman all at once! Was ever a boy so blessed?

But the landlord heard of the scheme and he came in from his country home to put a stop to all such tomfoolery. He was not going to have his water tax raised. No, not he! But, when he saw and heard, and when he remembered his children in the sweet country, and then looked upon the dreary tenements frowning down upon the spot beautiful, he acted just as the friendly visitor had done. He did not really cry, but he looked as if he wanted to.

"Water away!" he commanded Dicky, in thundering tones. "If Nature does not know enough to protect that spot, give her a hint, Dicky—a good damp hint."

He almost frightened Gretchen out of her senses by saying:

"And as for you, my girl, I ought to raise your rent; but instead I'm going to paper and paint your rooms, and send you in a box of vines and plants from the country. You're a witch, that's what you are! and I'm going to keep on the good side of you!"

The vines and plants came, and they took to their new surroundings wonderfully. They covered the grimy fences with a screen of tender green; and they burst into bloom almost at once, so glad were they to teach their lesson.

Many were the weary, work-worn eyes that looked forward to the day's end and the "spot beautiful." The men and women were better because of it, and the children were gentler as they looked at the blossoms in Gretchen's garden.

"Now what do you think of this?" asked the sun over and over again. And Gretchen? Why she, dear little maid, is the godmother of the flowers and the sweetest thing of all in "The Spot Beautiful."—Harriet T. Comstock, in Exchange.

Autumn.

I watched our maple tree last spring
And saw it do the strangest thing.
It donned a thick, close suit of green,
Till not a branch nor twig was seen.
But now, when Jack Frost nips my toes,
That maple tree takes off its clothes,
Each branch and twig will soon be bare.
In winter time what will it wear?
Its leaves are falling fast, a host—
Just when the tree will need them most.

—Christian Observer.

The Lazy Windmill.

Once upon a time there was a big old windmill. It belonged to the farmer. It had worked hard for many, many years, and the farmer, when speaking of it, used to call it "Old Faithful." But one day the windmill had stopped working. The wheel stood perfectly still. A strong wind passed by. It said to the windmill: "Come, come! Why are you not at work? Let me help you turn your wheel."

"No, no!" said the windmill, "I do not wish for your help. I shall rest all day today. I am so tired!"

"O but we must always work before we rest," said the wind. "Come, I shall be glad to help you." The wind blew upon the wheel, but the wheel would not turn.

"I will try again," sad the wind. So it blew long and hard.

"I do not have to mind you!" said the windmill. I tell you I am tired, and I shall rest today! Go away, old wind!"

So the wind sighed and went away.

"O how fine it is to rest!" said the windmill. All day long it remained still. It grew late, and the tired horses came home. They had worked hard all day long in the hot sun. They were were so thirsty, and when they saw the windmill. they started into a little trot, in their haste to reach the water tank.? Poor, tired horses! It was empty.

"Is the windmill broken?" asked the farmer.

"No, it is all right."

"Why hasn't it worked today? The wind blew hard, too. I can't understand this!" he said.

The cows came for a drink, the sheep came for a drink, the chickens came for a drink, the birds came for a drink.

"O why didn't I work?" said the windmill. "There is no water for the horses and cows; there is no water for the sheep and chickens? O I am so sorry I didn't work!" and the windmill began to creak and groan in sorrow. "O I wish the wind would blow! I would work so hard that that tank would soon be full!"

A gentle wind came, and tried to

turn the wheel, but it was too weak; so it called its friends.

The friends came. They all pushed and pushed. Suddenly the wheel stopped creaking and groaning, and, as it whirled merrily around, it sang this song:

With the wind to help me,
Round and round I'll go;
Then the sparkling water
To my tank will flow.

Soon the tank was full of clear, cold, sparkling water, and, as the animals eagerly drank their fill, the wheel busily turned round and round, humming contentedly to itself.—Kathlyne J. Libby, in School Education.

Molly's Party.

Beth and Molly were neighbors and there was a high wall between their father's gardens. Molly had her playhouse on one side of the wall, and Beth had hers on the other side Molly's house was full of pretty pink dishes, and Beth had a little stove, with kettles and saucepans.

"I'll be Bridget and cook," said Beth, "and you be Mrs. Spreadeagle, and give a party."

"Oh, yes!" said Molly, arranging her cups and saucers.

"And you must call through the dumb-waiter," went on Beth, "and say, 'Bridget, make tooty-footy cream and a Charlotte ruche immediately!'"

"I'll be the dumb-waiter and pass over your things," said Jack, seating himself on the wall.

"All right!" said Molly. "O Bridget," she shouted, "make some two-footed cream!"

"Yes, mum!" called Brdget, putting a cake in her little basket. She handed the basket to Jack, and Jack handed it to Molly.

But, alas! when Mrs. Spreadeagle looked into the basket it was empty, and on the top of the wall sat the dumb-waiter, munching the cake.

Naughty Jack was a little ashamed. "Your cream must have melted, mum," he suggested. "Better try again."

So they sent up the basket again, and this time it brought down three enourmous red and yellow apples from Jack's big pockets.

"O Jack, you are good!" cried Molly. "You can have a piece of my party."

So Mrs. Spreadeagle, Bridget, and the dumb-waiter sat down together, and a jollier party was never seen.—Youth's Companion.

She Knows What She Wants

The well informed housekeeper insists upon using only a baking powder which is made of cream of tartar. She might read in an advertisement or be told that alum and lime phosphate, which are used as inferior substitutes in cheap baking powders, were all right in the quantities used but she would not buy them or permit them to enter her kitchen. Why?

Because she knows that cream of tartar has always been accepted as the most wholesome agent, with soda, for raising cake and biscuit, and she wants a baking powder made of cream of tartar, like Royal.

This conclusion is the result of unconscious absorption, either her own or her mother's, of the opinions of the highest authorities on hygiene and home cooking.

The prudent housekeeper, when she uses baking powder, reads the names of the ingredients printed on the label. She knows what she wants.

ROYAL BAKING POWDER CO.
New York

LETTERS FROM RHEUMATICS

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Cosby, a South Carolina physician writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 64-R. Shelton, S. C.

Gentlemen.—I accept your guarantee offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name. . . . . .

Post Office. . . . . .

Express Office. . . . . .

(Please write distinctly.)

Thou knowest, Lord, the hidden cross
None else may see;
For Thou appointest every grief
That chastens me!
And I may plead with Thee, my God,
For patient strength,
That this, Thy discipline of love
Bear fruit at length.

What Others Say

We will ask you to read what our subscribers have to say about the *Southern Churchman*, and below we are quoting from letters, of which nature, we receive on every mail.

"Enclose please find my renewal to my much valued companion for some thirty years, and anxiously awaited each week."

Another writes:

"Please send me a copy of the issue of October 16th, as my copy failed to reach me, and I dislike to miss a single copy."

Still another writes:

"Enclosed please find my check to pay my subscription, and also a subscription to be sent to . . . . . As I find so much comfort and pleasure in reading the dear old paper, I want my friend to enjoy it each week, also."

Every mail brings us letters of this kind, but there are many who do not know what "comfort and pleasure" can be derived from the *Southern Churchman*, and a word from you would cause them to become subscribers, or we will be glad to send them a sample copy.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

SPECIAL XMAS OFFER

Package containing 65 tags, cards, seals, stamps, etc., postpaid, 15c.

LEAKE PRINTING CO.,
608 E. Main St., Richmond, Va.

JOB PRINTING.

Circular letters, Leaflets, Cards, Letter-Heads, Envelopes. Prices upon request.
J. L. OAKLEY ENVELOPE & PRINTING CO., Box 243. Richmond, Va.

POSITIONS WANTED.

MIDDLE AGED CHURCHWOMAN OF culture and refinement, wishes position as house mother, secretary or chaperone. Address 200, Southern Churchman.

WANTED BY A WOMAN WHO HAS HAD experience in private and hospital nursing, a position as caretaker of invalid or elderly person. Address Miss Rebecca Boone, R. F. D. No. 2, Lewisburg, W. Va.

REFINED LADY WITH YEARS EXPERIENCE desires position as nurse companion to invalid lady; best references. Address 201, Southern Churchman.

A LADY OF REFINEMENT WISHES A position as nurse companion to invalid or elderly lady. References exchanged. Address 202 Southern Churchman.

A YOUNG LADY OF REFINEMENT AND culture desires a position as companion. Sews nicely and willing to assist with house duties. Address MISS REBECCA T. PUE, Fallston, Harford Co., Maryland care Mrs. Forbes.

HELP WANTED.

HOUSEKEEPER AND HOUSE MOTHER wanted $25.00. Board, washing, fuel and lodging. Address REV. GEO. F. ROGERS, Lynchburg, Va.

WANTED IN EACH PARISH A REPRESENTATIVE for the Southern Churchman. Liberal commissions given on new subscriptions and renewals. CIRCULATION DEPARTMENT, Southern Churchman.

GENERAL CLERGY RELIEF FUND.

Hundreds of old and disabled clergy widows and orphans need definite and loving help. $30,000 each quarter.
ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia. Pa

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

Preaching in London, Rev. J. H. Jowett told his congregation that for the first seventeen years of his life he had lived in a long, unlovely street where there were no gardens. In those days, he stated, he did not feel the need of a garden; he did not, therefore, want a garden. Then he asked: "Had I capacity for one? God knows, and my subsequent passion for it is the answer." We have the capacity for God in our lives; but, unfortunately, the desire for Him is not always strong.—Sunday-school Journal.

YOUR WANTS. They may be little or large. It matters not. Make them known in our CLASSIFIED COLUMNS, and it will produce results.

ALSO, if you have something to sell or exchange, a little advertisement in these columns will bring you many replies.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Martin: At his residence in Parkersburg, West Virginia., on October 11, 1915, Charles Carroll Martin, in his seventy-sixth year; for many years a vestryman of Trinity Parish, Parkersburg, and Commander of Camp Jenkins, United Confederate Veterans. "He fought the good fight, he kept the faith."

MRS. MARY E. WALLER ROWLAND.

November 4th, in Norfolk, Virginia, aged 86 years, Mary E. Waller, wife of Thomas B. Rowland. Born in the ancient city of Williamsburg, Va., of ancestral parentage, coeval with the province, and of note in its history and politics. Nurtured, raised and educated with and among the Colonial Dames of her time and period and surroundings, it is no marvel that she imbibed the traits of a gentlewoman. It was an inheritance and so impressed those who knew her. Clannish of kith and kin, their many faults were condoned, while their good points had an ever ready stout defender. Intensely sympathetic, the sorrows of others were hers—their joys, the sunshine of her day. For none did this go out more than toward the colored dependents of her childhood days and associations. She had lived to see two buried, who had each served five generations of her family. It is true they were somewhat led astray by the later day saints, but affection and reverence were ever manifest. She was married in 1855 at her father's home in James City county, by a cousin, the Rev. Andrew Bell Paterson, of Princeton, New Jersey, who came to Virginia for that purpose and who came again to baptize her oldest living child.

For several years she had lived a quiet, retired life, content in the company of a few old friends; always gratified by the attention of the young who gathered around her. She was a daughter of Littleton Tazewell Waller and Margaretta Willoughby Sharp, and a member of the Church of her forefathers in Virginia.

SCIENCE EXPLAINS POPULARITY OF COCA-COLA.

What is it that gives to Coca-Cola its remarkable popularity and success? Is it the delicious, refreshing flavor imparted by a rare combination of choice fruits, or is there something else that at least contributes to the wonderful success of this most remarkable beverage?

Some have suggested Advertising, but even the most efficient publicity can do no more than induce the public to try an article once, and if it proves disappointing, they will never buy it again.

According to our leading scientists, the most important factor in the popularity of Coca-Cola is its wholesome effect in quenching the thirst and in relieving fatigue of mind and body. They tell us that fatigue is universal and inevitable, and that our modern civilization has put a premium upon the value of those articles of food and drink which nature has endowed with refreshing qualities. They point to the world-wide consumption of the caffein beverages and tell us that Coca-Cola is merely an improved coffee or tea, more delicious in flavor, more wholesome in effect, but otherwise the same; for all these beverages owe their refreshing quality to a vegetable substance called caffein which is the active principle of coffee, tea, cocoa, mate and Coca-Cola.

Coca-Cola differs from tea and coffee in that it is carbonated, is flavored with the extracts of choice fruits, contains about one-half as much caffein, and is free from tannic acid. In the last named particular, the scientists tell us, it is distinctly superior to coffee and tea, especially when these are carelessly prepared, for overboiling dissolves the tannic acid from tea leaves and coffee grounds, thus giving these beverages an acrid taste and an unwholesome effect upon the digestion. If you have experienced any difficulty with the use of tea and coffee, try the drip process, and you will find them vastly more agreeable and wholesome.

The scientists also explain that the caffein beverages—coffee, tea and Coca-Cola—have the same physiological effect as the xanthin beverages—beef tea and meat extracts; for when caffein is digested it is converted into a xanthin. As xanthin (pronounced zanthin) is one of the natural constituents of the human body, and as caffein, on entering the body, is converted into a xanthin, scientists regard the caffein and xanthin beverages as the natural and physiological stimulants for tired nerves and muscles.

Desiring that the public shall know and understand the composition and quality of their product, the Coca-Cola Company has published a booklet containing the expert opinions of the world's leading authorities. Write for a copy. Read it carefully and understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's great problem of fatigue. A copy may be had free by addressing Messrs. Jacobs & Company, Clinton, S. C.

Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord; the act of faith, the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.—J. H. Jowett, D. D.

Personal Notes

The Rt. Rev. Thomas F. Gailor, Bishop of Tennessee, has returned to Memphis for the winter, and should be addressed accordingly.

The Rev. J. Howard Gibbons, having resigned the rectorship of Calvary church, Ashland, Kentucky (diocese of Lexington), to take effect December 1st, will on that date become the rector of Trinity church, Covington, Kentucky, in the same diocese.

The Rev. L. D. Smith, who until recently had charge of St. Luke's at Buffalo, Wyoming, is now rector of Trinity church, Lander, together with the missions at Atlantic City, South Pass and Milford, Wyoming.

After spending several weeks in Lexington, Virginia, the Rev. Robert J. McBryde, D. D., has returned to his home, 103 East St. Catherine Street, Louisville, Kentucky.

The Rev. W. Russell Bowie, D. D., of St. Paul's, Richmond, is announced as the missioner at Calvary church, New York city, the Rev. Theodore Sedgewick, rector, November 28th to December 5th. This is the first of New York's Preaching Missions.

The Rev. A. S. Winslow, on the staff of Intercession chapel of Trinity parish, New York, and active in the Junior Clergy Missionary Society, has resigned and taken up work in Kenyon College at Gambier, Ohio.

The Rt. Rev. W. F. Faber, D. D., has issued a series of prayers to be used throughout the diocese of Montana during the Preaching Mission.

The Rev. A. C. Monk, formerly of Watertown, has accepted the chaplaincy of St. Luke's Hospital, New York city.

Bishop Brewer, of Montana, has been appointed to preach the sermon at the opening service of the General Convention at St. Louis, October 11, 1916, and he has accepted the appointment.

The address of the Rev. William F. Phillips, who has accepted the curacy of St. Peter's church, New York city, is 430 West Twentieth Street, New York.

The Rev. John L. Oldham, of Christ church, Clayton, New York, has accepted the call to St. Paul's church, Watertown, New York, and will enter upon his duties on November 15th.

The address of the Rev. E. C. Young, who is doing missionary work in Philadelphia under the archdeacon of Colored Work, is 1925 Carpenter Street, Philadelphia.

The address of the Rev. Charles Wellington Robinson is Columbia University, New York city.

Ordination.

In St. Elizabeth's church, Chicago, Illinois, on the twenty-first Sunday after Trinity, the Rev. T. M. Baxter was advanced to the priesthood by Bishop Anderson. The sermon was preached by the Rev. H. W. Schniewind, of St. Bartholomew's, Englewood, who presented the candidate.

Deposition.

Acting under the provisions of Canon 33, Section 1, notice is hereby given that in the Cathedral Church of St. John, in the city of Quincy, State of Illinois, on Monday, the 25th day of October, 1915, and in the presence of the Very Rev. William O. Cone and the Rev. William Miller Gamble, I pronounced and recorded the deposition of Henry Shepherd Dawson, Presbyter, from the ministry of the Church (for causes not affecting his moral character), he having declared to me in writing his renunciation of the same, and a period of six months' suspension having intervened.

EDWARD FAWCETT,
Bishop of Quincy.

The Rev. Dr. Tidball, Professor Emeritus of Church History at the University of the South, Sewanee, Tenn., commenting upon a recent visit of Bishop Knight to the lepers of Palo Seco, Canal Zone, says that he thinks this is the first recorded visit of a bishop to lepers, and probably the only case in the history of the Church where lepers have been confirmed.

(Church Intelligence, Continued from Page 11.)

IOWA.

Branch. Addresses were made by Mrs. Jane Crawford and Miss Adah Wright, Mrs. J. G. Hutchison, the educational secretary, conducted the study class. The addresses on Tuesday were given by the Rev. Allen Judd, the Rev. Harold E. Ford, and Mr. E. H. Hall, superintendent of Sunday-school, Cathedral, Davenport.

St. Andrew's, Waverly, the Rev. John S. Cole, rector, broke ground for a rectory on October 22d. The building is to have eight rooms, including rector's study. It is to be substantially built and suitable for the purpose for which it is to be used. Three thousand dollars and over of the cost has been subscribed and the house will be built with a very small indebtedness. This building, with the fine church and parish house, will give the parish an equipment not usually found in the smaller parishes.

St. Paul's Church, Marshalltown, Rev. Harry M. Babin, rector, is rejoicing over the payment of the church indebtedness. Forty-five hundred dollars have been raised for this purpose and the parish is now free from all debt. The rood screen has been given as a memorial and will be erected in the near future.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop
Rt. Rev. Wm. T. Capers, D. D., Coadjutor.

Preaching Mission: Bishop Capers has planned to organize a Nation-Wide Preaching Mission in the diocese of West Texas. Already he has held a Mission at St. Luke's church, San Antonio, and he is to hold Missions at Beeville and Kerrville. The Rev. Mr. Barber has arranged to hold a Mission at Port Lavaca, the Rev. Mr. McKenzie at Lockhart, the Rev. Mr. Ridout at Del Rio, and Archdeacon Garden at Luling, Kingsville and Alice.

The plan is to hold a Mission in all the points of his diocese through the co-operation of the rectors and missionaries of his own diocese.

Convocation of Deanery of Gonzales.

The second convocation of the Deanery of Gonzales was held at Yoakum on October 27th and 28th. At the opening service, on Wednesday night, the sermon was preached by the Rev. G. Herbert Reese, of Victoria. The preacher sounded a strong note of warning to the Church in considering the practical problems with which she has to deal.

Thursday, at 9:30, Bishop Capers conducted a quiet hour for the clergy and church officers, which was followed by an inspiring conference on "Boy Problems," under the leadership of the Rev. D. R. Blaske, of Beeville.

Woman's work in the church was the subject of the afternoon discussion, which was presided over by Rural Dean Bates. Many practical suggestions were made, plans adopted for increased efficiency during the coming year. An interesting feature of this conference was that splendid missionary exhibit, arranged by the Sunday-school and Junior Auxiliary of Victoria.

At night a stirring sermon was preached by the Rev. B. S. McKenzie, of Gonzales, whose work for the cause of missions has placed Gonzales in the front rank among the parishes of the diocese.

After the service a reception was tendered to the clergy and visiting delegates by the congregation. In addition to the clergy a good many lay delegates were present from other parts of the deanery.

Consecration of Altar: On Wednesday, October 27th, Bishop Capers consecrated the beautiful new altar in the Church of the Holy Communion, Yoakum. It is the gift of Mrs. Walter Foster and the other ladies of the congregation.

Home Burned: On October 28th the beautiful home of Mrs. Albert Massey, wife of the former rector of Boerne, was destroyed by fire. The contents a total loss.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Where Silver and Gold are Honestly Sold

CHRISTMAS GIFTS
—of—
PLATINUM, GOLD AND SILVER
DIAMONDS and PRECIOUS STONES
FOREIGN and DOMESTIC WATCHES
FINE GOLD and PLATINUM JEWELRY
STERLING and SHEFFIELD TABLE SILVER
GOLD and SILVER NOVELTIES
Selections sent to responsible parties.

C. LUMSDEN & SON, Inc.
Established 1835
"Jewelers to the Southern People"
731 East Main St., RICHMOND, VA.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

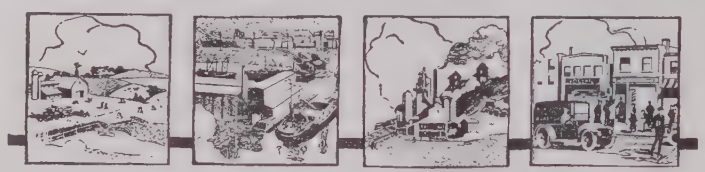
ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.



Business is booming!

Dayton, Ohio.

Merchants everywhere tell our 800 salesmen that business is booming.

Farmers have had two record crops, at big prices, with big demand at home and abroad.

Stocks of manufactured material are short, and labor is in great demand.

Exports largely exceed imports.

Factories are busy, many working overtime.

More freight cars are needed, and steamers are taxed to capacity.

People are living better, and spending their money more freely.

This country has the best money in the world, and more of it than ever before.

Such a combination of favorable circumstances never has occurred before, and probably will never occur again.

Billions of dollars are passing over the merchants' counters.

The people who spend this money want the best service.

They demand it in all kinds of stores, from the smallest to the largest.

They get it in stores which use our up-to-date Cash Registers, which quicken service, stop mistakes, satisfy customers, and increase profits.

Over a million merchants have proved our Cash Registers to be a business necessity.

[*Signed*] John H. Patterson

Write for booklet to
The National Cash Register Co.
Dayton, Ohio.

Norfolk & Western
Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and Beyond

Leave Richmond daily	Arrive Richmond daily
*4.30 AM †4.30 AM, † 8.40 AM,	†7.50 AM, * 1.10 PM, † 2.50 PM,
†9.23 AM *9.35 AM, †12.01 PM,	†6.25 PM, * 6.30 PM, † 9.00 PM,
‡3.30 PM *5.47 PM, † 8.20 PM.	†9.30 PM, *12.35 Nt, †12.40 Nt.

Ashland Accom. week days, Lv. Elba 7.30 AM, 2.15 PM, 6.30 PM; Ar. Elba 6.30 AM, 11.25 AM, 5.42 PM. Fredericksburg Accom. week days. Lv. †4.00 PM; Ar. †8.25 AM. Sundays Lv. Elba 4.15 PM; Ar. 10.45 AM, *Main St. Sta. †Byrd St. Sta. (stopping at Elba). Read the signs.

SOUTHERN RAILWAY

Premier Carrier of the South.

Reduced Fares to Savannah, Ga.

Southern Railway will sell reduced fare tickets to Savannah, Ga., and return, from stations in Virginia, November 7th and 8th, with final limit November 15, 1915, account Atlantic Deeper Waterways Association.

For further information call on nearest Southern Railway ticket agent, or write H. L. Bishop, Div. Pass. Agent, Richmond, Va.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Church Embroideries

Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.

English Silk Stoles, plain.....$3.00
" " " simple crosses embroidered.. 4.00
" " " elaborate crosses..... 5.00
" " " hand embroidered, $8.00 upward

"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.

L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Correct Engraving and Fine Stationery

The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.

LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.

R. Geissler, Inc.

56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics



Church Furnishings

Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue
for Episcopal Churches
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and guarantee safe arrival.
The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



CHURCH VESTMENTS

EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
72-74 Madison Avenue, New York

Bunce Art Glass Co.

ART STAINED GLASS.
ART LEADED GLASS.
515 East Main St., RICHMOND. VA.
P. O. Box 32.
Estimates and information cheerfully given.
Correspondence solicited.

Meditations

The laws of God are but His will discovered.

The religion that runs to fever usually evens up with chills.

Life is too short not to enjoy the present blessings of Jesus Christ.

The responsibility of tolerance lies with those who have the wider vision.—George Eliot.

"The man who looks complacently on what he does has a very meager standard of excellence."

To pray without ceasing means to devote about five minutes to earnest prayer and the rest of the day to living up to it.—Ex.

The habit of viewing things cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit.—S. Smiles.

How enviably blest
Is he who can by help of grace enthrone
The peace of God within his simple breast.

"If we stopped to ask not what men thought of us, but what God thinks of us, we would be saved from weak complacency on the one hand, and from bitter loveless pride on the other."

The Christian ideal is not freedom from work, but strength to do it; not freedom from temptation, but power to overcome it; not freedom from suffering, but joy in an abiding sense of the Father's love.—H. W. Watkins, D. D.

I believe that wherever guidance is honestly and simply sought, it is certainly given. As to our discernment of it, I believe it depends upon the measure in which we are walking in the light.—A. L. Newton.

Peter's fall, which is typical of what we are all tempted to do, has in it a gracious message; for it proclaims the possibility of recovery from any depth of descent and of coming back again from any distance of wandering.—Alexander Maclaren.

I do wish that all tired people did but know the infinite rest there is in fencing off the six days from the seventh—in anchoring the ships of our daily life as Saturday draws to its close, leaving them to ride peacefully until Monday morning comes again.—Anne Warner.

"If we forget that our chief business is to do the works of Him that sent us, we shall lose the mightiest impulse to right living. God is on the field, and we are under His care as well as subject to His authority, therefore, we need not fear to go straight on in the path of duty."—The Diocese.

Lest that Thy steps unhailed should pass my gate,
Lest that my lamp untrimmed should fail and wane—
Thou, who hast bidden me watch and wait,
Watch in my heart, wait in my soul, remain!
Leave me not, Lord, or I shall watch in vain. —Ex.

The words and laws of Christ, which do not change, and cannot fail, must not be left in the dead print of closed and dusty Bibles or in the sermons of preachers, or the hymns of choirs and congregations. They must be faced and accepted and worked out into the warp and woof of daily life by every one of us who bears Christ's name.—Bishop Rhinelander.

The man who has never had to strive for his belief in God and immortality has been spared a terrible ordeal. Having never ceased in this respect to be a little child, he has never known the grown man's struggle to become again a little child. But the character of the man who has made the struggle and has achieved childlikeness is the noblest thing in God's creation.—George Wharton Pepper.

In one wonderful prophetic utterance the mother's strong consoling tenderness is taken up by the Eternal Himself as the only worthy image of His own. He clasps to His infinite heart the tired and broken hearts of His human children. And lo, an ineffable maternity is found to live and breathe and burn in the depth of the Almighty Father's love: "As one whom his mother comforteth, so will I comfort you."—Bishop Moule.

To love God is to love His character. For instance, God is purity. And to be pure in thought and look, to turn away from unhallowed books and conversation, to abhor the moments in which we have not been pure, is to love God. God is love—and to love men till private attachments have expanded into a philanthropy which embraces all—at last even the evil and enemies with compassion—that is to love God. God is truth. To be true, to hate every form of falsehood, to live a brave, true, real life—that is to love God. God is infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upwards ever to see the ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect—that is to love God.—F. W. Robertson.

Absent All Around.

The absent-minded professor returned home one evening, and, after ringing his front doorbell for some time to no effect, heard the maid's voice from the second story window: "The professor is not in."

"All right," quickly answered the professor, "I'll call again." And he hobbled down the stone steps.—Lippincott's.

Grace.

Think what the grace of God is like. Grace is love loving the unlovely. Grace is love stooping to those who have fallen from their high estate and have become bedraggled and besmirched. Grace is more than good Samaritanism, ministering to a man who has fallen among thieves. Good Samartanism is mercy, and may be radiant mercy. But grace is more than this. Grace is the action of a man who has been wounded by thieves ministering to those who wounded him. Yes, grace is the robbed ministering to the robber. Grace is wounded love passionately seeking the loveless, in order that it may make them lovely again. Grace is love, out and about, yearning over and seeking those who have given her anguish and pain. That is grace. And such is the grace of God. God's grace is God's love on the quest for loveless children, whose sins are scarlet and whose iniquities are red like crimson. "While we were yet sinners Christ died for us."—J. H. Jowett.

To Receive a Favor Gracefully.

Anybody can give; few only can receive. To receive a favor gracefully—that is one great test of the gentleman or the gentlewoman. The reason of this is that accepting a favor in the right way calls for the rarest and last flower of good breeding—humility. We are born proud, self-seeking and sensitive; we share these traits with the brutes. The task of culture is to change these attributes into humility, service and self-effacement.

We exalt the man whose aim is to help people, to do something for somebody. But a very fine quality of service consists in allowing others to do something for us.

To make a child feel that you need him; a friend, that he is indispensable; a wife, that she is leaned upon; a husband, that life is not worth while without him; the poor, that they have power to serve; the rich, that their personality means more to you than their money; the learned, that they teach you; the ignorant that they help you; this is the subtlest and highest form of service. It is the surest hall mark of the gentleman or the gentlewoman.—The Girl's Own Paper.

The Art of Listening.

"Lisa listens more eloquently than most people talk," was the comment of a teacher on one of her pupils.

It brought to mind the fact that listening is almost a forgotten art; it has gone, like the lamented art of letter writing and the stately, gracious courtesy of a generation ago, into the sum of things "old-fashioned." When two girls meet, each one is usually in such haste to give her own news, that neither can wait for the other to speak. The habit of the day is to chatter.

Suppose some of our thoughtful girls set themselves to win back this fine art. If Lisa listened "eloquently" in the school room, we may be sure that she was also a good listener in the company of others; it was a habit of life with her.

It is extremely unpleasant to try to talk with a person whose manner is abstracted, and whose mind is absorbed.

A young girl can pay no more graceful courtesy to an older person than to listen "eloquently" while he speaks. A good listener will be a good student, as Lisa was, and if high scholarship is to be desired, not less desirable are the habit of life that will later produce a more gracious and charming womanhood.—Exchange.

-:- FINANCIAL -:-

National State and City Bank

RICHMOND, VA.

Capital, Surplus and Undivided Profits $1,750,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
WILLIAM M. HILL, Vice-President. JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

Church Work.

The writer well remembers his feelings when visiting Churches in the City of New York and neighborhood soon after arrival in America 30 years ago. Having been accustomed to see well built stone churches with open roofs and walls unplastered showing the natural wood and stone work, relieved in places by a few beautifully carved details such as capitals of pillars, corbels, etc., always used with judgment, to find flat plastered wall and ceilings entirely covered with meretricious stencil work without any other idea than producing display. The woodwork was clumsy of "Carpenter Gothic" whether in a Gothic building or not, the whole was a display of ignorance and lack of skill. The medieval craftsman who had produced work in Europe of unsurpassable beauty, remains the memorial of perfect skill. It is a generally received axiom that to beautify the useful is the correct procedure, therefore all articles should be produced with this idea in mind and should have nothing wanting or superfluous when completed, nor should be crowded out or made obscure by other things. A choir is needed for rest and comfort, a chancel screen for separating the sanctuary from the nave, but should never impede the view of it or a beautiful window, a Pulpit and every other article should be made in conformity with these rules. If any work is contemplated as a memorial fitness and harmony should be rigidly considered and adhered to. It is not necessary that a great expense should be made but simplicity and beauty should be sought. It is a source of pleasure to note that a great advance has been made in ecclesiastical art work during the last three decades but there is still much to be accomplished before perfection is attained. The mere copying of ancient things beautiful they may be, should not be encouraged but the true art of design should be employed instead. There are many trained artists of great ability to be found who are desirous of gaining fame, why not make original work?

The reputation and business success of some firms have depended upon the pirating of European designs, the cost has been small and profits great but after all the resulting work is not really American, but only an inferior imitation, to be handed down in history marked shame.

Mr. Oscar Luetke of 328-332 Seventh Avenue, New York, having had 30 years of experience in ecclesiastical art work is prepared to exceed any commission entrusted to him upon the lines here laid down and at small cost compared with work from other sources, endeavoring always to produce harmonious and perfect results with best materials and workmanship. He would be pleased to submit special designs and estimates.—Adv.

"Self Defense"

is the topic most discussed by Americans to-day.

The immediate DEFENSE most needed is a financial preparedness of each citizen to meet any situation which may arise.

If you have put off until now, do not delay longer, begin to conserve your strength by saving your money.

Invest in securities that are SAFE. DON'T SPECULATE.

THE AMERICAN NATIONAL BANK of Richmond, Virginia,
offers unexcelled SECURITY AND SERVICE to depositors and investors.
Capital and surplus.....$1,600,000.00

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Southern Churchman

Vol. LXXX. RICHMOND, VA., NOVEMBER 20, 1915 No. 47

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J & R LAMB

Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

Episcopal High School

NEAR ALEXANDRIA, VA.

The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

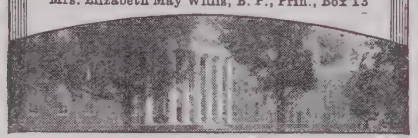
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

CHATHAM Episcopal Institute

For Girls CHATHAM, VA.
On Main Line Southern R. R.
RT. REV. A. M. RANDOLPH, D. D., LL. D., EPISCOPAL VISITOR
REV. C. ORLANDO PRUDEN, Rector

Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.

Mrs. Elizabeth May Willis, B. P., Prin., Box 13



STUART HALL

Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

National Cathedral School for Girls.

Fireproof building in Cathedral Close of 40 acres 100 resident pupils. College certificate privilege Music, Art, Advanced and Special Courses.

THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C

St. Albans THE NATIONAL CATHEDRAL SCHOOL FOR BOYS. College preparation for boys over 12 years. Modern building, 25 acres of campus and athletic fields. Country school combined with cultural advantages of National Capital. One resident master for every 4 boarding pupils. Bishop of Washington, President of Board of Trustees. For catalogue address E. L. Gregg, Headmaster. District of Columbia, Washington.

The Theological Department
OF THE
University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training can be had for development of Nurses. For further information, address,

REV. W. S. CLAIBORNE, Supt

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

Gunston Hall 1928 Florida Ave., Washington, D. C.

School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art. Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E. M. Clark, M. A., LL. A., Miss Clara A. Bentley A. B. (Vassar), Associates

Book Notices

(All books reviewed at any time in this column may be ordered, at the publisher's prive given, plus postage 15 cents from the Book Department of the Southern Churchman.)

The Light Within: A Study of the Holy Spirit. By Charles Lewis Slattery, D. D., Rector of Grace Church, New York. Longmans, Green & Company, New York. Pp. 325. Price, $2.00 net.

The writer many years ago asked his old professor in theology what was the best book obtainable on the office and work of the Holy Spirit. "There is none," was the laconic reply; and then he added longingly, "It is a great desideratum of the Church to-day."

Since that time many have taken in hand to supply this deficiency in some measure, according to the wisdom given unto them. Some of these have contributed much that is enlightening and helpful to the devout student. Others have seemed to us to be so narrow in their range as to tend rather to detract from than to enlarge one's conceptions of so great a subject.

This latter charge cannot, however, be brought against Dr. Slattery in these illuminating studies before us. The Bible is his text-book, but it is the Bible not as a book of definitions and theological proof-texts but as a record of inward experiences. He seeks to make the Holy Spirit His own interpreter, known by His fruits. When a little more than one-third through the book, however, we pass out of the New Testament into the course of Christian history, which the author claims is no departure from his plan since Christian history is the best commentary on the New Testament. So without a break he continues his studies in the work and revelations of the Spirit of God in the experiences of His people and of His Church and His world also. His excursions cover many fields, and he illuminated them all. A concluding chapter seeks to apply the lessons learned of the manifestations of the Spirit to our present day living and thinking.

The work is fresh, vigorous and inspiring. Dr. Slattery thinks for himself, and not every reader will agree with his deductions in every particular. But whether so or not, he will follow him with a growing appreciation of his methods, his reasoning and his insight and will lay his book down with a larger, clearer and more hopeful view of God's work in the world by His Divine Spirit. This book is a distinct and valuable contribution to the literature of the Church on this engrossing and most practical subject—how practical and vital, to the Church and the individual soul, its readers will be led to realize at the hand of a master.

The Story of the Bible. By Eugene Stock. E. P. Dutton & Company, New York. Pp. 213. Price, 75 cents net.

This attractive little book is intended for young people, to give them the story of the Book, how it was written and by whom, how it has been kept and copied and translated and published; in fact, what it is and how we come to have it; with two chapters on its authority and supreme worth and on how to read it. It is filled with just the information which everyone ought to have, indeed must have, in order to read the Bible intelligently and understandingly. There are few grown people who will not find it both instructive and interesting, and even the parson will discover much that will be helpful in his Bible class work. It is attractively written and printed, and the illustrations really illustrate. We commend it highly both for the family and the Sunday-school.

Why Be a Professing Christian? By the Rev. T. Tracy Walsh. Church Literature Press, New York. Price, $3.00 per hundred.

This is a little leaflet or tract of

SPECIAL ANNOUNCEMENT
Opening of the
BOOK DEPARTMENT
Southern Churchman

IN this department, the Southern Churchman is prepared to fill all orders for books for the Sunday schools, and family reading at regular publisher's price. ALSO, literature, leaflets, teachers' guides, lesson-books, maps, charts, etc. Or any book, or publication can be ordered through this department. WE also receive orders for Baptism, Confirmation, Marriage and Death Certificates, Parish Records, Church Hymnals, Mission Hymnals and Prayer Books, etc., etc. INQUIRIES will be given our immediate attention, and all orders will be promptly filled.

BOOK DEPARTMENT
Southern Churchman
Richmond, Va.

RESOLUTIONS OF THE SUNDAY SCHOOL COMMISSION OF THE DIOCESE OF VIRGINIA

Whereas the Executive Committee of the Diocesan Missionary Society has approved a proposition for the establishment of a Depository of Religious, Family and Sunday School Literature in the Diocese of Virginia: *Resolved*, that the Sunday-school Commission expresses its hearty sympathy with this enterprise and earnestly hopes that such a Depository may be established; and the Commission pledges its assistance in any way possible to make it a success.

Resolved, That we heartily endorse the offer of the Southern Churchman Company to act as a Depository for literature on Religious Education and Sunday school work in particular, and we gladly agree to recommend such literature as soon as possible.

eleven pages, by one of our Southern clergymen, which ought to be very useful in connection with the forthcoming Preaching Mission. It is direct and cogent in style and thoroughly evangelical in spirit, going right to the heart of many of the questionings and evasions by which men are prone to side-step the issues presented in the gospel.

Rest.

Rest is not quitting this busy career,
'Rest is the fitting of self to its sphere,
'This the brooks onward motion; clear with out strike,
Fleeing to ocean after its life,
'Tis loving and serving the highest and best,
'Tis onward unswerving, That is true rest.

A VOICE FROM THE CROWD
By George Wharton Pepper.
Price **$1.50**; Postage extra.
Reviewed November 6.

HISTORIC VIRGINIA HOMES AND CHURCHES
By Robert A. Lancaster.
Price **$7.50**; Postage extra.
Reviewed November 13

AUNT PHEBE, UNCLE TOM AND OTHERS
By Essie Collin Matthews.
Price **$1.50**; Postage extra.
Reviewed November 13

THE POLITICAL HISTORY OF SLAVERY
By Judge James Z. George.
Price **$3.00**; Postage extra.
Reviewed November 13

Book Department.
SOUTHERN CHURCHMAN
Richmond, Va.

A New Thanksgiving.

Frances L. Wace.

In counting all the precious boons
For which the grateful feast is spread,
O, let us not forget that chief
Among our treasures are our dead.

Let us give thanks that they have lived,
And on our lives such radiance poured;
That with the sunshine of the past
Our later, lonlier years are stored.

And that, removed from longer share
In these brief festivals of earth,
We feel their living presence still,
The angels of home and hearth.

A light surpassing sun or star,
A breath more sweet than bursting flowers,
The ministry of souls beloved,
Gone hence, and yet forever ours.

O Father, let our dearest thanks
Be for the feast immortal said;
That death hath set heaven's lamp's aflame,
And Thou art nearer through one dead.

The world's pain is the world's warning. In the physical body, pain is a danger signal. Hardly one of us would attain middle life if pain did not warn us to avoid the path of death. So in the mental and moral realm the experience of the psalmist is far from unique: "Before I was afflicted, I went astray, but now I keep Thy law." The civilization of Europe has been based on a theory in opposition to the divine will and leading to eternal death. The present awful war is a divine judgment on the theory and a divine warning to the nations, sent in blessing before it be too late.

The world's pain is the world's incentive. If it were not for the demand of the stomach and the breath of winter on the back, most men would sink into complete sloth. All progress for free wills is by struggle, and all struggle is with pain. Ever it is true, "They climbed the steep ascent to heaven through sorrow, toil and pain."

The world's pain is prophetic of salvation. Heathenism at its best only recognizes discipline as vengeance. The Bible knows something of vengeance, although even then it acknowledges its value as example. But the Bible increasingly perceives in chastisement the "need be" for salvation. Men are very slow to learn this difference, as the halting progress of prison reform shows. Spirit enlightened men perceive this prophetic aspect in the sufferings of Christ, and in the great world struggles of humanity. It is all the travail by which the old free will of man is reborn into harmony with God's will. Such illuminated ones with great effort come to see their own troubles as stepping stones by which they ascend to God. Perhaps none other ever surpassed the Apostle Paul in this insight, who, as he caught glimpses of this mighty truth, exclaimed, "We glory in tribulation also."—Episcopal Recorder.

The Story of Canada Blackie
By ANNE P. L. FIELD
Introduction by
THOMAS MOTT OSBORNE
A very wonderful story revealing in quick flashes the heart of a strong man gone astray and brought back by kindness.
Cloth, $1.00 net. All Bookstores.
E. P. DUTTON & COMPANY
681 Fifth Avenue NEW YORK

THE LIGHT WITHIN: A STUDY OF THE HOLY SPIRIT
By Charles Lewis Slattery, D. D.
Price $2.00, postage 15c.
Reviewed this issue.

THE STORY OF THE BIBLE
By Eugene Stock
Price 75c, postage 10c.
Reviewed this issue.

Book Department
SOUTHERN CHURCHMAN
Richmond, Va.

CHURCH CALENDAR 1916
(*The Red and Gold Calendar*)
of
The Protestant Episcopal Church
Published by the Prayer Book Papers Joint Committee
The 1916 Calendar, as attractive and instructive as in the past, is ready for delivery. A limited number only will be printed. The price will be 50 cts. apiece, or $5.00 per dozen, postage prepaid. In ordering please send us your money either by check or Post-office Money Order.
Address Room 1204
82 Wall Street New York, N. Y.

CERTIFICATES
BAPTISM
CONFIRMATION
MARRIAGE
Prices upon request.
Book Department
SOUTHERN CHURCHMAN
Richmond, Va.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers. RICHMOND, VA., NOVEMBER 20, 1915. Vol. LXXX. No. 47

EDITORIALS

THANKSGIVING.

The Church is very careful to impress upon her children the grace of thankfulness; teaching them to confess that "it is very meet, right, and our bounden duty, at all times and in all places," to give thanks to God. On every occasion of public worship or administration of the sacraments she pauses, at is were, to instruct them in this duty, and calls upon them for a sincere and hearty performance of it. It is noteworthy, therefore, that for the festival of special Thanksgiving to God "For the fruits of the earth, and all the other blessings of His merciful Providence," the Church waits upon the State to lead the way and appoint the time. She seems to express her confidence that so far the State can and will be religious, that this dictate of merely natural religion will be observed by a common impulse, no man forbidding it.

This confidence has been justified, and there are undoubted advantages as well as significant reminders in her thus joining hands with the secular commonwealth in setting apart a Thanksgiving Day. None the less, however, should it be remembered that it is a festival of the Church, with its own special teachings and observances. And the lessons of Thanksgiving Day, though so simple and easy to apprehend, having to do chiefly with temporal blessings and those which concern us all very sensibly, have yet their deep spiritual import which we must not miss.

Thankfulness is recognized as one of the natural affections. It is the instinctive response to kindness and good-will, and springs into being so soon as these are recognized and acknowledged. We like to think that we can see the rudiments of it even in the domestic animals, but by common consent the man who is incapable of gratitude lacks the moral instincts of a savage if not of a horse or a dog. Always it is regarded as a distinguishing mark of common decency, but few recognize its moral value or the necessity of its cultivation. How easily could an unbeliever be brought to acknowledge God if he would but follow out this instinct of a feeling and generous heart. For whom shall he thank for all the benefits that are done unto him? Himself? No, he is not such a fool as that. Society, or the social order? It is at best but a middleman, trading in goods which it does not and cannot create. The powers of nature, then? Let him get on his knees and try to offer up his thanks to chemical affinity, or to the virtues which reside in certain fertilizers, or to the primal elements which painted the sunset or moulded the souls of his wife and child. There must be a person to receive his gratitude or his heart's debt is unpaid. He has been loved, and nature has cheated him if there is no One Whom he can love in return.

Gratitude, then, and giving of thanks is a duty that we owe to God and to ourselves. To ourselves, as we can readily see. It is due to our self-respect, to our instincts as gentle people, to say nothing more. But as toward God, does it mean anything to Him? Can we add to the infinite glory, or give to or withhold from eternal omnipotence? Certainly, if God is what Jesus taught us to call Him—our Father.

What is it that a father, wise and kind and loving, desires of his child in regard to the good things he provides for him? Not repayment in kind, and not a reputation for generosity and applause for kindliness. He desires and claims the privilege of giving his child the very best that he can bestow for his highest good and happiness. Food and comforts and pleasure of course, and beyond these training and fitness and character,—all the good which the one can give and the other receive. And he asks of the child receptivity and responsiveness and a certain sympathy with his own good purposes for him; an assurance that his goodness is not bestowed in vain. These even the little ones can give, turning their hearts fatherward in childish appreciation and gratitude and affection; so their capacity for receptiveness and fellowship of mind is enlarged, and the father's heart is gratified and his love rewarded. But what if the child shows a selfish, churlish and unthankful disposition, seizing upon what he chooses as his by right, murmuring that it is not more, ignoring or rejecting the love of which it is the token and pledge and refusing to recognize the goodness which sanctifies the gift. Then surely the heart of the father is filled with grief and dismay. The personal pang of disappointed affection is a very real one, but that may be unselfishly put out of mind. But what can he do for this child who glorifies him not as a father, neither is thankful? His normal avenues of approach are closed against him. He can neither impart his spirit nor impress his character upon the heart that will not acknowledge his kindness nor enter into fellowship with his love.

If your children then ought to be thankful for the good gifts that you give them, how much more should the children of our Father which is in Heaven be thankful.

Waiting Upon God.

In praying, we are often occupied with ourselves, with our own needs, and our own efforts in the presentation of them. In waiting upon God, the first thought is of God upon whom we wait. God longs to reveal Himself, to fill us with Himself. Waiting on God gives Him time, His own way and divine power to come to us. Before you pray, bow quietly before God to remember and realize who He is, how near He is, how certainly He can and will help. Be still before Him, and allow His Holy Spirit to waken and stir up in your soul the childlike disposition of absolute dependence and confident expectation. Wait on God till you know you have met Him; prayer will then become so different. And when you are praying, let there be intervals of silence, reverent stillness of soul, in which you yield yourself to God, in case He may have aught He wishes to teach you or to work in you.—Andrew Murray.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions No "Letter to the Editor" will appear in our columns except over the signature of the writer.

REPLY TO REV. MR. GIBBS.

Mr. Editor: The Rev. Mr. Gibbs, replying to my criticism of his letter, in which he advocates prayers for the faithful departed, reaffirms his belief that the Bible teaches, suggests or countenances prayer for the dead.

He repeats his former statement in this form: "It is reasonable to believe," instead of "we know," "that the undisciplined soul must be disciplined in order to be perfected, and it is our privilege to help it." But he adds: "The former expression may be justified if experience of life imparts to us knowledge."

My reply is, "The experience of life, human life lived on earth in the flesh cannot impart to us any knowledge of the kind, quality or character of the life which the human soul, or spirit, lives when separated from the body of flesh."

Mr. Gibbs quotes from the epistle to the Hebrews concerning our Lord: "He learned obedience by the things which he suffered," and adds that because the Christ, as our example, suffered, that these words teach that all humanity, or the souls of all humanity, must undergo sufferings in the place of waiting.

The Christ suffered on earth in the flesh. We do not read that He learned obedience by the things His human soul or spirit suffered in Hades when, as St. Peter declares, "being put to death in the flesh, but made alive in the spirit, he went in his spirit (apart from the body) and preached to the spirits that were in prison," etc.

The things Jesus suffered while in the flesh may have been needful for His human development while on earth; yet that is no evidence that His human soul, or spirit, was developed, disciplined, perfected, while in Hades during the interval between His death and resurrection.

Yes, St. Paul does declare that "if we suffer with Him, we shall be glorified together with Him." Still, the apostle nowhere teaches that the human soul of the Lord and the souls of Christians shall suffer together in Paradise, while the souls of the faithful wait for the advent and the resurrection.

So, again, all that Jesus did for us in enduring temptation, bearing the cross, dying, was fulfilled while on earth in the flesh, not when He was in the spirit apart from the body between death and the resurrection.

Concerning God's final purpose in dealing with disobedient souls, that is a mystery known only to God. The most that any human being can do is to speculate, or guess at it. Yet Mr. Gibbs appears to forget that the question we are considering is not, the vast number that at death have not undergone any discipline on earth. No, the question is, Do the Scriptures teach, advise, suggest or countenance prayer for the faithful—those who die in the Lord.

Mr. Gibbs' theory that, life under whatever form is one and the same thing as proceeding from the same source, God, may content him, yet is not derived from God's revelation.

The source of all life is one, or the same; still, we know that all life is not identical in kind, quality, quantity.

The only thing that all kinds of life has in common is, the One Source.

St. Paul teaches the dissimiliarity of different sorts of life where he says, in effect, that because all life is not the same, but unlike, God gives to every kind of life a different body suited to the difference in the life and its environment.

God giveth it (the seed, life) a body as He wills and to every seed (life) its own body. So he declares: God gives to the natural life on earth a body of flesh to the spiritual, resurrected life a spiritual body.

St. Paul says nothing about a purifying process of the body or flesh; he does speak of a changing, or change, "It is sown a natural body; it is raised a spiritual body." "We shall all be changed."

Mr. Gibbs writes, "Eternal life is a present gift, and is being developed in us now. If, therefore, I can aid at the start the development of that life in another by means of prayer, why cannot I do so all along the course of its progression."

St. Paul gives one answer, "I will pray with the spirit; I will pray with the understanding also."

The life of the waiting soul in Paradise, whether it has any needs, is, or is not, developing or progressing, is shrouded in mystery; thus no one on earth, without assuming, can pray understandingly or intelligently for the dead. No human being on earth can conceive of the life that a soul lives apart from the natural body.

While the Scriptures do not furnish any descriptions of the manner of life of a soul or spirit in its state of waiting and separation from its body, still God has revealed all-sufficient facts, the assurance that those who die in the Lord are at rest, at peace, blessed and happy.

"To be with Christ." Is not that the answer which contradicts and confutes the speculations about a purgatory and the benefit of prayer for the dead? If the souls of departed are with Christ, why pray to Christ to relieve any lack we imagine they may have?

Mrs. Alexander, in her poem, "The Burial of Moses," speaks words that all of us can take to ourselves when we think of other men, women and children of God, departed and in God's keeping.

"O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace—
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of Him He loved so well.

JAMES M. WRIGHT.
New York City.

(Our correspondent will pardon the omission of several paragraphs of his letter, for lack of space. For the same reason this discussion must be closed at this point.—Ed. S. C.)

CHURCH INTELLIGENCE

Calendar for November.

1. Monday. All Saints.
7. Twenty-third Sunday after Trinity.
14. Twenty-fourth Sunday after Trinity.
21. Sunday next before Advent.
25. Thursday. Thanksgiving Day.
28. First Sunday in Advent.
30. Tuesday. St. Andrew.

Collect for the Sunday Next Before Advent.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

Collect for Thanksgiving Day.

O most merciful Father, who hast blessed the labors of the husbandman in the returns of the fruits of the earth; We give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving kindness to us, that our land may still yield her increase, to Thy glory and our comfort; through Jesus Christ our Lord. Amen.

OPENING CONVENTIONS OF THE NATIONAL MISSIONARY CAMPAIGN.

An army of 10,984 men registered as delegates to the four great conventions in Chicago, Buffalo, Detroit and Pittsburgh, which opened the National Missionary Campaign. This record is nearly double the registration of delegates in the same cities at the conventions of the first National Missionary Campaign of 1909-10. Should this rate of increase be maintained, the total of delegates to the seventy-five conventions in every part of the United States, will be 150,000 men.

The opening conventions were notable assemblages. The enthusiasm of being one of a great body of men with a high purpose was seen in the face of every delegate. Earnestness deepened as the great task of the Church in the world was described to the conventions by men who know it. Vision widened before the eyes of the delegates as one session of the convention followed another and there was evidence that even hardheaded business men were impressed by their responsibility.

Chicago broke the record with the largest registration for a men's religious convention in the history of the country. In Buffalo and Detroit the number of delegates in proportion to the population was greater than in Chicago, and in Pittsburgh not only was the registration large considering the size of the city, but in interest and in earnestness the convention seemed ahead of the others.

PETITION TO THE PRESIDENT ON THE ARMENIAN MASSACRES.

The Anglican and Eastern Orthodox Churches' Union.

To the President of the United States:

Sir,—At the annual meeting of the Anglican and Eastern Orthodox Churches Union, an organization composed of American Episcopalians and of Russian, Greek and Syrian members of the Orthodox Eastern churches resident in the United States, the president and secretary were directed to forward to you a petition, urging you to make earnest representations to the German Government, the ally of Turkey, with respect to the destruction,

with many horrible accompaniments of cruelty, of hundreds of thousands of Armenian Christians. We would earnestly suggest that by a strong presentation of the deep concern of the American people, of the prejudice that is produced in this country against Germany's cause by the absence of any known effort on her part to prevent the deliberate extermination of a Christian people by her Turkish ally, the Imperial Government may be helped to put pressure on the Ottoman Government to give orders of an imperative character to its officials, to bring to an end this persecution and massacring.

We would further urge upon our national authorities the earnest desire of the people of this country that, by repeated protests to the Ottoman Government through our ambassador at Constantinople, it may be made to feel that we are greatly aroused by the injuries done to the mission schools conducted by American citizens in Turkey, to their scholars and teachers, and to the Armenian people whom we serve through them.

And particularly we would press upon our national government, the privilege and duty of planning without delay, to transport in American war vessels or merchant ships, such surviving Armenians as it may be possible to reach, to Christian countries where they may be protected, and where their sufferings may be relieved by the alms which the American people are eager to give.

For the Union,

(Signed)

EDWARD MELVILLE PARKER,
Bishop of New Hampshire, President.
Concord, N. H.

CLERGYMEN'S RETIRING FUND SOCIETY.

The directors of the Clergymen's Retiring Fund Society held their annual meeting November 12th in the Church Missions House, Bishop Burgess in the chair. The treasurer's report showed that $22,797.55 had been distributed among 307 annuitants in varying amounts on the basis of 25 per cent. of what each man had paid into the treasury. There had been an increase in the amount of gifts to the society and $10,000 had been added to the invested funds. The Financial Secretary's report showed that there had been an unusual mortality among the members, no less than thirty-nine having died during the year, of whom twenty-seven were annuitants, Bishop Toll and Bishop Biller being of the number. Three of our members having been elevated to the Episcopate, Bishop Sumner, Bishop Page and Bishop Stearly, our Bishops now number fifty-six.

The attitude of the Clergymen's Retiring Fund Society toward the new Church Pension Fund was duly considered, and the points brought out that even after the latter shall have reached the stage of successful operation there will still remain an ample field for the usefulness of the Clergymen's Retiring Fund Society on its present distinctive lines, because there will be many of the clergy who for a number of reasons will not be eligible for a pension under the new plan. Those pensions are to begin at sixty-eight years of age, and are to be allotted irrespectively of any annuity a man may be deriving from the Clergymen's Retiring Fund Society, as we are assured by officers of the Church Pension Fund, as such annuity will be regarded in the same light as income derived from any private investment. The Clergymen's Retiring Fund Society offers its annuities at sixty to all clergymen wherever they may reside and without any conditions aside from their previous payment of dues.

PLAN FOR CO-OPERATIVE DEMONSTRATION SCHOOLS.

The following resolutions were passed by the committee of the Province of New York and New Jersey:

Whereas, the Provincial Commission on Religious Education would gladly see every parish Sunday-school a model of its kind; and

Whereas, it is to the advantage of each diocese to have one or more particular schools where special problems in Religious Education shall be worked out under expert leadership; and also

Whereas, the multiplication of "Demonstration Schools" without a definite unity of plan may hinder rather than assist the solution of educational problems in religion.

Resolved, That the Committee on the Provincial Demonstration School, at the bidding of the Provincial Commission on Religious Education, requests the Diocesan Boards of Religious Education throughout the province to co-operate with them in the following plan:

1. That every Demonstration School officially recognized by a Diocesan Board of Religious Education be asked to provide that its director or superintendent become a member of the Co-operative Demonstration Committee of the province of which the director of the Provincial Demonstration School be chairman.

2. That each such Demonstration School be asked to present to the said committee a clear and definite statement in writing of what it is proposed to demonstrate in such school, and the special methods adopted to accomplish this end.

3. That the said committee shall hold at least one annual meeting, at which these statements should be discussed, and methods of co-operation between the different Demonstration Schools be devised.

4. That the Diocesan Boards of the Province be asked before establishing any new Demonstration School, to satisfy themselves as to the real service the proposed school is capable of rendering to the diocese or the province, and how far the plan or special experiment of the proposed school differs from that of other Demonstration Schools already at work, or will meet the need of the diocese in a way to justify the granting of the title, "Official Demonstration School."

5. That Diocesan Boards be requested to issue written or printed certificates to such schools as they may approve as, "Official Demonstration Schools."

STUDENTS' CONFERENCE.

What promises to be an extremely interesting conference will be held at the Diocesan Rest House, Swansea, Mass., on November 25th, 26th and 27th. The conference will be held by students representing the Church Theological Seminaries in the East. The Berkeley Divinity School of Middletown, Conn., the Divinity School of Philadelphia, the Episcopal Theological School of Cambridge, Mass., and the General Theological Seminary of New York. Invitations have also been sent to all the other seminaries of this Church.

The purpose of this gathering is to bring the different seminaries of this Church into closer touch and sympathy with others on the basis of prayer and fellowship. The need of closer contact between the student bodies of our Church seminaries has been felt for a long time. This is more noticeable when, upon graduation, the student finds himself in a community, where the Church is already represented by clergymen from other of our seminaries. It is hoped that these conferences may become annual, and that eventually every one of our seminaries in the United States will be represented.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Provincial Synod.

The Synod of the Province of Washington, in session in Richmond during this week, opened in St. James church Tuesday morning, November 16th, at 9:30, with the service of Holy Communion conducted by Bishop Murray, president, assisted by the other Bishops present. Bishop Rhinelander preached from Ephesians 1-16:17. Immediately after the service the Synod opened its sessions.

Woman's Auxiliary.

The twenty-fifth annual meeting of the Virginia Diocesan Branch was held in Christ church, Alexandria, on the 3rd and 4th of November. This meeting was of unusual interest; for here, forty-four years ago, in this historic old church, the first parish branch of the Woman's Auxiliary was organized during the rectorship of the Rev. Randolph H. McKim, D. D. It is also the parish church of Miss Sallie Stuart, president of the diocesan branch since its organization twenty-five years ago.

After the devotional exercises the Rev. W. J. Morton, rector of Christ church, welcomed the delegates to the parish. At the business sessions Miss Louisa Davis, vice-president, presided, as Miss Stuart, owing to a serious accident some months ago, was not able to do so, though she was present. Forty-four women and twenty-two Juniors responded to the roll call. A telegram was sent to Bishop Gibson, expressing the deepest regret at his illness and consequent absence from the meeting. A most inspiring address was made by the Rt. Rev. W. C. Brown, Bishop Coadjutor of Virginia. Reports followed from the different diocesan officers, and a "Question Box," answered by Mrs. Osgood, educational secretary. In the afternoon the meeting was given up to routine matters and subjects of interest, the most important being the necessity of a Central Fund for the carrying on of the work in the diocese, and a suggestion that parish officers be elected in the spring, instead of in the fall, as is now the custom. At 8 P. M. there was a Quiet Hour, conducted by the Rev. R. H. McKim, D. D.

On Tuesday at the early celebration of the Holy Communion an offering of $108 was given for women's work in Virginia. At the morning session the Rev. G. McL. Bryden spoke of the place the paper, "Our Diocesan Work," should hold among Church people and, as archdeacon of the colored work, urged more interest in the colored people, and promised free literature and prayer books and Bibles to those who would start Sunday-schools among them. Greetings from Bishop Gibson were read by his daughter, Miss Lucy Gibson, in which he expressed regret at not being present, for the first time since his consecration just eighteen years ago.

Miss Sallie Stuart's address was one never to be forgotten by all who heard it, both those who for years have worked with her and those younger women to whom she will ever be an inspiration. Truly she has taught the spirit of the Christ to all the women of Virginia. She said that "the seventeen original branches of the Woman's Auxiliary have

increased to eighty-seven, and this year we are welcoming among the women fifteen circles of grown up Juniors, known as Section B, who have been trained to take their full share of the work and responsibilities of the Auxiliary." At the close of her address, Miss Stuart was presented with a purse of gold. Bishop Brown, making the presentation, spoke of the deep love that went with this gift from the Auxiliaries of the diocese. Pledges were then made for the pews in the Moncure Memorial church in Stafford, Mr. Mason's automobile, boys' school in Brazil, hospital in Alaska and other objects. The election of officers and delegates to the Synod and Triennial Convention ended the business of the meeting, which adjourned to meet in St. James church, Richmond, in 1916.

A missionary rally on Thursday night, addressed by Archdeacon Stuck, Bishop Kinsolving, of Brazil, and Dr. Tensler, of Japan, brought to a close two days, spent by consecrated women and men, in learning how best they could prosper the Church's mission, to know Christ and to make Christ known.

Bishop Gibson's Letter.

To the Woman's Auxiliary of the Diocese of Virginia—Greeting:

To-day, which marks the twenty-fifth anniversary of your organization as an Auxiliary, is the day following my eighteenth anniversary as Bishop of the diocese.

I wish on this occasion to express to you my continued and hearty interest in your welfare and in the noble work in which you are engaged. For the first time since the Auxiliary began to hold its annual meeting on a day different from the meeting of Council, I am obliged to be absent. Let me assure you that it is with great regret that I am not with you, and my absence is due solely to my inability to make the little journey necessary to reach Alexandria.

For twenty-fi eyvarshrdlu

For twenty-five years you have had the services, unstinted and abounding, of a gifted and consecrated president, who was secured in her place by your own election. The Bishop, who is your president by virtue of his office, has always felt glad of the affection which prompted Miss Sallie Stuart's election, and for the compliment which that selection paid her.

May she thoroughly enjoy the enthusiasm with which we, one and all, greet her, as a most devoted and laborious worker, second to none in the influence she exercises in the woman's branch of the missions of the Church, and may every blessing attend the years of life in which she must depend so largely on the assistance of the friends and official co-workers whom she has gathered about her.

For myself, I wish to reiterate the thanks so often given for the help the Woman's Auxiliary has afforded me in circumstances when I should have been at a loss to supply the power which moves the wheels of necessity enterprises in the diocese. The Emergency Fund and the Fund for Woman's Work in the diocese, taken hold of so heartily by the Auxiliary, have been supplied almost entirely by the efforts of the devoted band, to whom I now send my affectionate regards and good wishes.

To have stood by you for fifteen years in your special work, and to leave you this year, when it is impossible for me to come to you, in the hands of Bishop Brown, is a source of supreme gratification.

May a blessing rest on your deliberations, your actions and your plans.

Yours in Christ and His Church,

ROBERT A. GIBSON.

Junior Auxiliary.

The Junior Auxiliary met with the Woman's Auxiliary in Christ church, Alexandria, November 3rd, and offered with them their congratulations to Miss Stuart on her twenty-fifth anniversary, as president of the diocesan branch.

Through their own twenty-two years of Auxiliary existence, they have always looked to her for guidance, and no body of women have ever worked more unitedly, more happily, or with a truer desire to be of service.

Mrs. Barton, the secretary of the Juniors, reported all of last year's pledges, paid a total in money and boxes of $3,040.30. Reports were read from the twenty-two Junior delegates present.

Mrs. Woodward, secretary of Section B, told of the formation of seven branches of the older Juniors into Section B of the Woman's Auxiliary, and expressed the earnest hope that as rapidly as possible all the older girls would join this section, leaving to the younger girls of the Church the Junior work. She also told of the little Chinese boy and girl whom the Juniors are supporting in China, and begged that the gifts for them be continued.

The report of the custodian of the united offering for the Juniors showed $332.26 on hand. As we are most anxious to have it $500.00 in 1916, $167.00 must be raised during the coming year. Many of our missionaries are united offering missionaries, and Bishop Rowe, of Alaska, is our own united offering Bishop.

The Rev. Mr. Brydon, of Richmond, made an appeal for colored work in the diocese, and also asked that each branch take "Our Diocesan Work," at twenty-five cents a year, and get other people in each parish to take it also. Mrs. Barton will have it sent to the secretary of each Junior branch.

Archdeacon Stuck told of his big field in Alaska, and of the necessity of removing the hospital at Fairbanks to Fort Yukon, where it is more needed. The Juniors pledged him $50.00. $25.00 was also pledged to Bishop Kinsolving for his Brazilian work. Bishop Brown thanked the Juniors in Bishop Gibson's name for their contributions to the Emergency Fund in the diocese, and that contributions will be continued as usual. Pledges for Mrs. Cowling's and Mr. Ellis' Christmas celebration ($35.00 each), and gifts for a box for the Rev. Mr. Turner's celebration, should be sent to Mrs. Barton by December 1st. The other pledges amount to $330.00. The united offering must be sent in March and September to Miss Anna Purcell, Park Avenue, Richmond.

The Congregation of Monumental Church, Richmond, the Rev. James W. Morris, D. D., rector, have been much disturbed by the sale of a piece of property adjoining the church on the east, upon which it was proposed to erect a row of colored tenement houses, the rear of which would abut immediately upon the church property, and so destroy its quiet and beauty. To prevent such a misfortune the vestry will be compelled to purchase this property at a cost of $7,800. This will be a heavy burden for the congregation to assume. An appeal is made to the citizens of Richmond generally and other friends of this historic church, for aid in this emergency.

Apart from its historic associations of more than a century, and of its being a monument to the seventy-two persons who perished in the Richmond Theatre fire of December, 1811, the Monumental is doing a most active and valuable work in that part of the city to which it ministers. Its regular supporters live, for the most part, in distant parts of the city, and are already heavily taxed for the maintenance of the property, and of its services and institutional work. The situation is one which should appeal to all the friends of this old church.

St. Mary's church, near Lorraine, in Goochland County, though without a rector, maintains a vigorous church life. The Rev. Thomas Hubert-Jones, of St. Stephen's church, Westhampton, is giving them two afternoon services each month and preaches to a congregation which quite fills the church. A flourishing Sunday-school is kept up regularly. While St. Mary's has but a small membership, a most kindly feeling for the church exists among the people of other denominations in the neighborhood, and both the congregation and Sunday-school are largely composed of these. They have learned to look to St. Mary's for aid and comfort in any time of trouble, and their dead are laid in its graveyard. A number of young people from such families have been brought into our church. An attractive field is here presented for the future rector of St. James-Northam parish, when one shall be secured.

The Rt. Rev. Robert A. Gibson, D. D., who has been for some time at Johns Hopkins Hospital, Baltimore, has shown a marked change for the better, and hopes to return to his home in Richmond shortly.

Advent Mission Services: As a part of the great Nation-Wide Preaching Mission, the Rev. W. Russell Bowie, D. D., will hold a special series of parochial services the second week in Advent in St. Paul's church, Richmond. A request has been issued to the congregation of St. Paul's, asking their prayers and earnest co-operation in these services, and that these evenings be reserved for attendance upon the services.

Gloucester: The Rev. William B. Lee had his sweet potatoes dug the first of the week and his man found one that is a decided freak of nature. The potato is thirty-two inches long, nine inches in circumference at the largest place and weighs two pounds and five ounces.—Gloucester News Reporter.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Our Church in a College Town: One of the great speakers during the General Convention in New York, Mr. George Wharton Pepper, emphasized the wonderful opportunities for services in the college centers. Our Church is doing a good work in Lexington; there are more Episcopalians among the students this year at the Virginia Military Institute than for some years past, and it is an inspiring sight to see in the beautiful R. E. Lee Memorial church so many of the pews filled with the cadets in uniform. There are also many of the Washington and Lee students at the Sunday services. The students of both institutions form a large part of the choir, and this year so many have joined it that all the stalls are occupied and extra chairs are found necessary.

There has never been until this year a parish house, so necessary to the activities of such a parish. A house near the church has been secured for this purpose. It has been fitted up most attractively. There are rooms for the different organizations, the Woman's Auxiliary and the Junior Auxiliary, the Rector's Guild and the Ladies' Aid and a Young Girls' Club recently started. Also for the Boy Scouts, and the largest room of all is used by the members of the Church Clubs of both institutions. In this room the men will have their meetings, and it is the desire of the

rector to have prominent churchmen to talk to them on subjects of interest. Students have access to this room for quiet reading and study at all times.

These college centers should lie close to the heart of every good citizen, and should be the responsibility not only of the clergyman in charge, but of the whole Church.

Mission at St. Paul's, Petersburg.

An eight days' mission at St. Paul's church, Petersburg, was closed on Friday, November 5th. Two services were held daily; one, a short service from 12:30 to 1 o'clock, the other at 8 in the evening. At the service on Friday night, October 29th, the Rev. Thomas Semmes, of South Richmond, preached very helpfully on "Self-Examination." The rector of St. Paul's took the other services until the evening of All Saints' Day, when the Rev. David W. Howard, D. D., rector of St. Luke's, Norfolk, arrived. Dr. Howard preached twice daily to small, but reverent, attentive and appreciative congregations, and made a profound impression on those who heard him. At the midday services he took as his theme "Jesus Christ, the Way, the Truth and the Life," and at night he spoke on the human soul: (1) The Soul the Creation of God; (2) Listening to the Voice of God; (3) The Faith and Hope of the Soul; (4) The Responsibility of the Soul to God and Man; (5) The Soul Made in God's Image. The sermons were thoughtful, eloquent and admirably suited to be helpful to just such a congregation as heard them. The results of the mission are to be looked for, not so much in the direct reaching of those outside the Church as in the strengthening and refreshing of those inside. The congregation of St. Paul's owes a great debt of gratitude to the missioner, and will long remember thankfully his presence and his message.

Catawba.

At the Catawba Sanitarium, for the treatment of tuberculosis, is being built a chapel for the benefit of such of the 160 patients as are able to attend services, and the nurses, doctors and others who are in residence at the institution. They tried to raise the full amount before they started work, but there is still needed $1,500 to complete the $5,000 stone chapel which is now under construction. The money that has been desire to protect and advance our comtion by several earnest people, with the endorsement of the resident physician, Dr. John J. Lloyd, Jr. This is to be a union chapel, and the Episcopalians have services in turn, about ten, during the year.

Contributions are solicited, and may be sent to Dr. John J. Lloyd, Jr., Catawba, Virginia, or to the Rev. G. Otis Mead, Roanoke, Va.

Hot Springs: An addition has been made to St. Luke's to accommodate the boy choir. The boys number eighteen, and with five men, give much satisfaction and have aroused much interest. The building, when completed, will be of the same architecture as the original edifice, and the whole plant will be repainted to be in unity.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Convention of the Laymen's Missionary Movement: The Baltimore Convention of the Laymen's Missionary Movement took place in the Mt. Vernon Methodist Episcopal church, Baltimore, Thursday to Sunday, November 4th-7th. The convention was one of the most successful and inspiring yet held. There was a total enrollment of over 1,600 men, being 525 more than the enrollment of the last convention in 1909. Of the Episcopal churches in the city and vicinity, seventeen were represented, with 196 delegates, the Church of the Ascension, Baltimore, leading with 39. The success of the convention was largely due to the earnest and thorough work of Mr. David H. Brown, executive secretary, a churchman of Richmond, Va. Although the convention did not open until Thursday, a number of prominent clergymen and missionaries preached in the leading city churches on October 31st, the Sunday preceding the convention. Among them the Episcopal church was represented by Bishop L. L. Kinsolving, of Southern Brazil; the Rev. Dr. S. Harrington Littell, of Japan; the Rev. Dr. John R. Harding, secretary of the Second Province; the Rev. R. B. Mitchell, and the Rev. Franklin J. Clark and Mr. John W. Wood, secretaries of the Board of Missions. At the opening session of the convention at 8 P. M., on Thursday, addresses were delivered by Colonel E. W. Halford, of New York, on "New World Conditions and Their Challenge to America;" Dr. James L. Barton, of Boston, on "The Moslem Problem and Peril," and by Mr. Fred B. Smith, of New York, on "The Significance of the National Missionary Campaign." On Friday morning the Rev. Dr. John R. Harding spoke on "Conditions of Spiritual Efficiency in the Church;" the Rev. Neal McClanahan, of Egypt, on "The Church in the Nile Valley," and the Rev. J. E. Crowther, of New York, on "The Growing Response to the World Appeal." In the afternoon addresses were delivered by Dr. R. B. Tensler, of St. Luke's Hospital, Tokyo, Japan, on "The American Doctor in Japan;" Mr. Fred B. Fisher, of New York, on "Enlisting and Training the Church," and by Mr. J. Campbell White, of Wooster, Ohio, on "Money and the Kingdom." Friday evening Bishop Kinsolving, of Southern Brazil, spoke on "The Two Americas;" Mr. Charles G. Trumbull, of Philadelphia, on "Personal Victory the Basis of World Victory," and by Dr. E. M. Poteat, president of Furman University, South Carolina, on "The Christian Doctrine of Property." Saturday morning addresses were made by Dr. Charles L. Thompson, of New York, on "Needs and Opportunities in the Home Field;" the Rev. W. C. Johnston, of Washington, D. C., on "Hope for the Darkest Continent;" Dr. E. M. Poteat, of South Carolina, on "Business and Character," followed by a conference, conducted by Mr. Fred B. Fisher, on "How to Follow Up This Convention." Saturday afternoon was taken up by thirteen conferences, held by the different communions participating in the convention, for the purpose of forming plans for following up the convention in each church. Saturday evening was given to addresses by Dr. Herman Swartz, of New York, on "Saving America for the World's Sake," and Mr. George Gaines, of Philadelphia, on "Why I Went Into the Missionary Business." At 3 P. M. on Sunday a men's mass meeting was held at the Lyric Theatre, with addresses by Mr. W. G. A. Millar, of Pittsburg, on "How a Purchasing Agent Learned to Sell Gospel Goods," and by Dr. John R. Mott, of New York, on "Significance of the War to the Missionary Movement." Sunday evening at the same place, a Young People's Rally was held, with a splendid address by Dr. Mott on "The Challenge of the World Situation to Young Men and Young Women of America." At both meetings the building was crowded to its full capacity.

Archdeaconry Meetings.

The autumn meeting of the archdeaconry of Annapolis was held at All Saints chapel, Annapolis Junction, on Tuesday, November 9th. There was a large attendance. The Rev. William J. Wright, of St. Peter's church, Ellicott City, preached the sermon. The Bishop presided at the business sessions, and explained the proposed Advent Mission services which are to be held in all our churches during the week commencing November 28th.

Encouraging reports of their work were made by those in charge of the Missions within the archdeaconry.

The fall session of the archdeaconry of Towson was held on Wednesday, November 10th, at Trinity church, Towson. There were about twenty-five clerical and fifteen lay delegates present. The Bishop, who presided at the business session, urged the clergy to co-operate heartily in the plans for the proposed Mission services. A number of interesting reports of missionary progress in the archdeaconry were received, and Deaconess Peet made an interesting address on Mission Study Classes.

The Clerical Association of Baltimore met on Monday, November 8th, at St. Bartholomew's church. The Rev. Richard W. Wyne, rector of the Church of the Ascension, spoke on the subject, "Does Preparedness For War Insure Peace?"

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

The autumn meeting of the Convocation of Nashville met in Holy Cross church, Mount Pleasant, November 3d and 4th. The Quiet Hour was conducted by the dean of the convocation, the Rev. H. J. Mikell, D. D., and the convocation sermon was preached by the Rev. Archdeacon Windiate, with the evening sermon by the Rev. Walter Dakin, of the Church of the Advent, Nashville. The last night was given over to Social Service as a Missionary Force, the Rev. Archdeacon Windiate, president of the Social Service Commission of the diocese, presiding. Addresses were made by Mr. Tate Jenkins, the Rev. A. C. Killeffer, Dr. H. J. Mikell and Archdeacon Windiate. Much interest was evidenced in the Social Service Night. The next meeting of the convocation will be at Franklin.

Memorial Gifts to St. Raphael's, Monterey: On All Saints Day there were consecrated two handsomely carved walnut prayer desks to the memory of Knute and Mary Nyhagen, in the chapel of St. Raphael's Institute for Postulants, Missionaries and Social Workers at Monterey. Their two sons are connected with the institution, and assisted at the service, which was also made a memorial service for those departed the past year at Monterey. A new mission has been opened from St. Raphael's at Rock Springs.

Chimes for St. Paul's, Franklin: A gift has been made for a chime of twenty bells in the mother church of the diocese of Tennessee, St. Paul's, Franklin, and will be installed the coming winter, and the church is being restored; vaults were found under the old altar, arranged for the remains of Bishop Otey and his wife, who began the work of the Church in Tennessee at Franklin, and who was buried during the war at old St. John's, Ashwood, with this inscription on the tomb, "First Bishop of the Catholic Church in Tennessee."

The Rev. Mercer P. Logan, D. D., left St. Ann's, Nashville, on November 1st, to take up his duties as rector of St. Paul's church, Charleston, South Carolina. The president of the Clericus, Archdeacon Windiate, gave the clergy a dinner in his honor, and resolutions

were passed commending him for his efficient, broad work in Nashville, in civic and humanitarian movements and touch of those without the Church.

EAST CAROLINA.

Rt. Rev. Thomas. C. Darst, D. D., Bishop.

Convocation of Wilmington.

The fall meeting of the Convocation of Wilmington was held November 2nd-5th, in St. Philip's church, Southport, Mr. A. R. Parishley, lay-curate. The Rev. John H. Griffith, rector of St. Mary's church, Kinston, and dean of the convocation, preached the opening sermon. Beside the officiating clergymen, there were in the chancel Archdeacon Thomas P. Noe, Rev. B. F. Huske, and Mr. A. R. Parshley.

On Wednesday morning the sermon was preached by the Rev. Mr. Huske, and Mr. Cox and Mr. Noe led a spirited discussion on "Vestrymen, Their Duties and Privileges." Wednesday night, Dr. Milton preached a stirring missionary sermon which will long be remembered by all who heard it. The sermon on Thursday morning was preached by the Rev. E. DeF. Heald.

On Friday night Bishop Darst preached a most helpful and inspiring sermon.

Mr. Parshley is doing a fine work at Southport, and St. Philips church is going forward under his care.

The Rev. C. A. Ashby, of Elizabeth City, held a mission at Emmanuel church, Madison Heights, Va., the Rev. Thomas Howell, rector, the first week in November.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Schedule of appointments for the Preaching Mission in the diocese of South Carolina.

The Preaching Mission in the diocese of South Carolina will begin November 29th, and will continue until December 12th. A number of the clergy will conduct two Missions:

Bishop Guerry, Greenville; Rev. F. W. Ambler, Beaufort; Rev. Thomas Baker, Bennettsville; Rev. W. H. Barnwell, Darlington; Rev. S. C. Beckwith, Aiken; Rev. A. B. Bennett, Ridgeway; Rev. C. W. Boyd, Summerville and Clemson College; Rev. H. D. Bull, Shandon; Rev. A. E. Evison, Heavenly Rest; Rev. K. G. Finlay, St. Michael's and St. Philips, Charleston; Rev. J. E. B. Galbraith, Ft. Motte; Rev. A. H. Giboney, Greenwood; Rev S. R. Guignard, Walhalla and Senica; Rev. F. H. Harding, Marion and Statesburg; Rev. W. S. Holmes, Laurens; Rev. R. C. Jeter, Edgefield; Rev. C. H. Jordan, The Holy Communion, Charleston; Rev. John Kershaw, D. D. Camden; Rev. C. I. LaRoche, Hagood; Rev. M. P. Logan, D. D., Georgetown; Rev. J. R. London, Summerton; Rev. R. M. Marshall, Anderson; Rev. N. Matthews, Union; Rev. H. C. Mazyck, Plantersville; Rev. A. R. Mitchell, Glen Springs and Blackville; Rev. Walter Mitchell, D. D., Winslow; Rev. W. H. K. Pendleton, Rock Hill and Chester; Rev. E. A. Penick, Jr., Cheraw; Rev. O. T. Porcher, Mt. Pleasant; Rev. P. J. Robottom, St. Paul's church, Charleston; Rev. H. F. Schroeter, Edisto Island; Rev. R. G. Shannonhouse, Allendale; Rev. H. B. Ryley, Newberry; Rev. F. N. Skinner, Trenton and Ridge Springs; Rev. A. S. Thomas Church of the Good Shepherd, Columbia; Rev. Harold Thomas, Spartanburg and St. Timothy's church, Columbia; Rev. T. T. Walsh, Christ's church, Charleston, and St. John's church, Florence; Rev. William Way, Sumter; Rev. G. C. Williams, Hartsville and Kingstree; Rev. L. G. Wood, Trinity church, Columbia; Rev. J. H. Woodward, Barnwell.

The Preaching Mission in Grace church, Charleston, Rev. William Way, rector, will be conducted by Rev. Floyd W. Tomkins, S. T. D., rector of Holy Trinity church, Philadelphia, Pa., February 23rd-29th.

Others Items of Interest.

The Rev. M. P. Logan, D. D., began his duties as rector of St. Paul's church, Charleston, Sunday, November 7th. A large congregation greeted the new rector.

The Rev. Troy Beatty, rector of Emmanuel church, Athens, Georgia, has been called to the Church of the Holy Communion, Charleston, in sucession to the late Rev. F. A. De Rosset.

The Rev. James B. Walker, of Philadelphia, Pennsylvania, has been called to the rectorship of the Church of the Holy Comforter, Sumter, S. C.

Rev. W. S. Poynor, rector of St. Timothy's church, Columbia, has accepted the call recently extended to him by St. Andrew's church, Birmingham, Alabama.

A new marble floor has just been completed in Grace church, Charleston. Three kinds of marble were used in its construction, Light Rutland Vermont, Tennessee Pink and Vermont Corona. The new work extends over the entire body of the church and also the chancel.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D. Bishop

Parish Club: An enthusiastic meeting of the Parish Club was held on October 20th, at which addresses were made by Ex-Governor Carey, A. H. Marble, president of the Stock Growers' Bank, and others, and subscriptions to the extent of $1,100 were taken up toward the payment of the floating indebtedness. A campaign to secure the balance is shortly to be started.

A visit was recently paid to St. Mark's parish, Cheyenne, by Rev. W. E. Bentley, the national secretary of the Actors' Church Alliance, and an address given, which was greatly appreciated.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop

At Silver City, the organized mission there has been constituted a parish, and on Sunday October 31st the Rev. Z. T. Vincent was instituted the first rector, the Bishop being present and acting as institutor.

The Rev. Thomas B. McClement, lately of Utah, has been appointed missionary at Farmington and is to begin work at once.

Steps have been taken toward organizing a mission at Tacos, under the Rev. L. S. Smith, of Santa Fe. as priest in charge.

The mission at Organ, under the Rev. Hunter Lewis is promising.

At present, the church at Las Crucis is without services.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

Laymen's Missionary Convention.

Eleven of the religious bodies, with an enrollment of over 2,000 men as delegates, began the Laymen's Missionary Convention on Sunday, November 7th, in the Baptist Temple, Philadelphia, this being the tenth in a series of seventy-five to be held over the country. Mr. William C. Stoever, chairman of the Executive Committee, presided. The first address was made by the Rev. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions, who spoke on "The Present World Situation." He said that ninety-two present of the charitably inclined in the United States are members of Evangelical churches. More than 1,500 American missionaries are working in every corner of the globe, and are supported by the churches of North America at a cost of $16,000,000 a year. The Rev. James L. Barton spoke on "The Hope of the Far East," and Colonel E. W. Halford on "America's Opportunity." On Monday the sessions were held in the Arch Street Methodist Episcopal church. A conference of ministers was held in the morning. In the afternoon there was an international review of missionary topics, and in the evening there were large audiences, when missionaries from all parts of the world spoke. Several protests were made at the afternoon session against militarism. Among these was Mr. Henry T. Hodkin, of London, who stated that Christianity was largely to blame for the present war. The Rev. W. M. Gilbert, of Boston, spoke on "America," and said that he was carrying on Foreign Missions in his own city. Among the other topics presented were the interest of Mohammedans in American Home Life, Some Modern Frontiers, Africa and the Orient. At the men's meeting at night Mr. W. G. A. Miller spoke on "How a Purchasing Agent Learned to Sell Gospel Goods;" the Rev. E. M. Poteat on "The Christian Doctrine of Property." At the Young People's Rally the speakers were the Rev. James L. Barton, the Rev. Neal McClanahan and Dr. Poteat.

Thirteen prominent speakers made addresses on the third day of the convention in the four meetings which were held in the Arch Street church. They were from Asia, Africa and South America. In the church the meetings were for men, in the chapel they were for women. The Rev. J. E. Crowther made statements of a startling character concerning the Moslem menace in Africa, where every third person is a follower of the Prophet. The Rt. Rev. Dr. Lucien L. Kinsolving made an appeal for more missionaries for Brazil. The necessity of welding into one the people of the United States was the plea of the Rev. Herman Swartz in the woman's meeting. The other speakers were the Rev. John M. Moore and the Rev. W. C. Johnston.

A spirited defense of Japan was presented in the afternoon by Dr. Rudolph B. Tensler, gathered from his sixteen years in Japan as the superintendent of St. Luke's International Hospital, Tokyo. He said that the evangelization of the whole Eastern world depends upon the sacrifices we are willing to make here at home. The Rev. W. C. Johnston spoke on the Darkest Continent. Laymen and Missions and Can America Keep Christ were among the other subjects presented.

As a final word on the last day of the convention was that Moslems will soon be ripe for Christianity; that the present world war is the disintegration of Moslem power. Dr. L. B. Wolf told how the missionaries are harassed in India. At the final session the Rt. Rev. Dr. A. S. Lloyd spoke on the "Central Task of the Church." Other speakers were James M. Spears and Charles G. Trumbull.

Evansburg: A service in remembrance and appreciation of Queen Anne's County was held in St. James church, Evansburg, on Sunday morning by the Rev. H. M. G. Huff, who then retired as minister in charge to be succeeded by the Rev. Norman Stockett, who will also have the care of the missionary work in the Perkiomew Valley. This church was founded in 1698, and

was a beneficiary of the Venerable Society for the Propagation of the Gospel in Foreign Parts. The Prayer Book used was loaned by former Governor Samuel W. Pennypacker. It was once the property of King William and Queen Mary and later belonged to Queen Anne.

The Bohlen Lectures for 1915, on the foundation of the late John Bohlen will be delivered in Holy Trinity Parish House on Mondays and Wednesdays, November 15th, 17th, 22nd, and Tuesday, November 23rd, at 4 o'clock, by the Rev. Andrew D. Heffern, S. T. D., professor of New Testament Literature and Language in the Divinity School in Philadelphia. The subject of the lectures is Apology and Polemic in the New Testament.

Other Items of Interest.

Bishop Garland has been much improved by his stay at Atlantic City. He has been granted a further leave from the diocese until next May, when it is expected that he will return entirely restored to health. He expects to spend the time in Arizona and New Mexico.

The Rt. Rev. Dr. James H. Van Buren took up the work of Bishop Garland and visited Trinity church, Oxford, in the morning of November 7th, and the chapel at Crescentville in the afternoon, confirming classes at both and also preaching.

An important Missionary Conference of Churchmen was held in the church house on Wednesday, November 10th, to consider the pressing missionary opportunities at home and abroad. Bishop Lloyd, Bishop Lucien L. Kinsolving and others spoke.

On Monday morning, November 8th, Bishop Beecher, of Western Nebraska, addressed the Domestic Branch of the Woman's Auxiliary in the church house, pleading for the ability to place educational advantages of the Church school, Kearney, within the reach of the boys residing in rural districts.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Archdeaconry of Reading: St. John's church, East Mauch Chunk (the Ven. H. E. A. Durell, rector), entertained the archdeaconry of Reading on Monday and Tuesday, October 11 and 12, 1915. The occasion was the formal re-opening of the church after considerable alteration and renovation. At the opening service Archdeacon Durell welcomed the visiting clergy, and Bishop Talbot congratulated the parish on that part of the work that had been completed, and on he plans for future enlargement and architetcural beautification. The Rev. H. W. Diller, rector of Trinity church, Pottsville, spoke on "Some Aims of the Diocesan Board of Religious Education," and the Rev. Stewart U. Mitman, field secretary of the Province of Washington, explained the plan of the Provincial Board of Religious Education. On Tuesday morning at the business session in the rectory the Rev. Robert P. Kreitler, rector of St. Luke's church, Scranton, outlined the work of the General Board of Religious Education. The Rev. Charles Townsend, Jr., conducted the Quiet Hour at noon. Mr. Townsend is the rector of the Church of the Good Shepherd, Rosemont, Pa.

Summer Home: The Men's Guild of St. Luke's church, Scranton (the Rev. Robert P. Kreitler, rector), has for several years maintained a Summer Home at Cresco, a fine location in the Pocono Mountains. During the past summer 244 guests were cared for, at a cost approximating $1,000. The duration of visits varied from four to thirty-five days. The Rev. R. I. Ferris, rector of Christ church, Rochester, New York, will be the preacher of the Nation-Wide Preaching Mission at St. Luke's church, the first week in Advent.

Sunday-school Conference: A conference of Sunday-school teachers and workers was held at St. David's church, Scranton (the Rev. G. E. Wharton, priest in charge), on Monday evening, November 8th, for the Sunday-schools of Scranton and vicinity. The speakers were the Rev. Robert P. Kreitler, rector of St. Luke's church, and the Rev. William B. Beach, rector of the Church of the Good Shepherd.

Central Society for Sacred Study: The semi-annual meeting of the Pottsville Branch of the Central Society for Sacred Study, in connection with Oxford University, was held at the rectory of St. John's church, East Mauch Chunk, the members being the guests of the Rev. H. E. A. Durell. "The Book of Common Prayer was the subject of study.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Junior Auxiliary: The twenty-sixth annual meeting of the Diocesan Junior Auxiliary took place on Saturday, November 6th, at Christ church, Pittsburgh. After a short service, the large assemblage of children and their leaders was addressed by Mr. Christopher C. Thurber, in behalf of his Home for Homeless Boys, at Covington, Virginia. Mr. Thurber spent more than a week in Pittsburgh, making addresses before various Sunday-schools and parochial branches of the Woman's Auxiliary. There was a very large attendance of members, nearly every Junior Auxiliary in the diocese being represented. The annual report shows that the Juniors gave during the year toward the apportionment, $288.26; united offering, $66.13, and for specials, $260.00. The articles for the three Christmas boxes, which are now on their way to Porto Rico and to the Indians in Wyoming, were exhibited, and made a very good showing. After luncheon Mr. Wesley Connolly made an appeal for his industrial work at Valle Crucis, North Carolina. The Junior branch of Christ church presented the united offering play, "The Call of the Little Blue Box."

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

The Semi-centennial of Trinity church, Shamokin, was celebrated in the week of October 29th-November 7th. On Friday, 29th, the preacher was the Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem. Sunday morning, October 31st, the preacher was the Rev. Edward M. Jefferys, St. Peter's, Philadelphia; the evening preacher was Rev. Charles N. Tyndell, Christ church, Williamsport. On Tuesday, November 2nd, a men's banquet took place at the Windson Hotel. The speakers were: Brigadier-General Charles M. Clement, National Guard of Pennsylvania; Dr. Henry S. Drinker, president of Lehigh University; Major-General Leonard Wood, United States Army. The preacher for the evening of Wednesday was Bishop Rhinelander, of Philadelphia. On Thursday afternoon the Clericus of Sunbury, Rev. W. C. Pugh, of Sunbury, president, met, and in the evening a mass meeting was held in the High School Auditorium, addressed by Mr. William R. Butler of Mauch Chunk. The Friday evening preacher was the Rev. Floyd W. Tompkins, of Philadelphia. On Saturday evening a reception was given to Bishop Darlington by St. Mary's Guild of the parish, and the Bishop was the preacher at the service the next morning. The preacher in the eevning was Bishop Murray, president of the Province of Washington.

Steps are being taken toward building a parish house.

Since 1854, when the first service of the Episcopal Church was held in Shamokin, there have been practically four buildings here. The foundation stone of the first was laid in November, 1865. This building was destroyed by storm April 29, 1866. The second church was a small chapel, erected in eight days, in May, 1866. The third was the same building, but so enlarged and improved as to constitute, practically, a new building. The parish became self-sustaining in 1888, and the proposition to build a new church was made in the following year. The cornerstone of the new stone building was laid October 11, 1890, and the building was completed the next year. In November, 1897, the fabric of the church was improved and choir stalls placed. The church was further improved in June, 1907. In April, 1912, the debt was paid off, and on June 7th, the same year, the church was consecrated. The present rector is the Rev. F. M. C. Bedell.

Cole Run: On Sunday, November 7th, St. George's, Cole Run, was formally opened for use by Bishop Darlington. A class of twelve was confirmed, consisting of eight men and four women, mostly adults, presented by Mr. Edward S. Barlow, lay reader in charge. Two children were baptized by the Bishop at the same service.

Services have been carried on in Cole Run for about a year and a half by Mr. Barlow. Three classes have been confirmed during that time, one in Trinity church, Shamokin, one in Ascension, Kulpmont, and now this third one in St. George's, Cole Run. Within the past few weeks a building has been erected here for worship and other purposes. It is the second of the kind erected in the diocese. It is specially designed to meet certain needs, viz., a building, not costly, large enough for ordinary purposes, in places where we are not justified in erecting larger and more costly structures. On the day of the opening from 180 to 200 people were present, and 100 more could not gain admission. Ordinarily the place will seat about 100 comfortably, and is large enough for ordinary occasions. It is located on a side hill. This gave opportunity for a basement, seven feet in height, which will serve for parish house purposes. The work of excavation was done by the men and boys of the place and Mr. Barlow. The concrete foundation was also made by them. By this means and by the kindness of the builder, a vestryman of Ascension, Kulpmont, the building has been constructed for $500.00. Its value is much more than that.

Cole Run is a coal patch, and hitherto has been without a church building, or any building that could be used unreservedly for purposes of worship. The Bishop is bending every effort to supply such places with buildings, and with services, and with social opportunities which are sorely needed in places of this kind.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Diocesan Convention.

The New York Convention of 1915, in session November 10th, 11th and 12th, was declared on all sides to have been the most enthusiastic and profitable ever held. It was also the largest, and it sat three full days.

Reasons for the change were almost wholly holding of public meetings during convention hours for the hearing of addresses upon the work of the Church. This followed the program of General Conventions. Further to follow it there was held in old Synod Hall an exhibit that in some particulars surpassed exhibits made here during the last General Convention. Almost no legislation was put through.

Work of Board of Religious Education, Social Service Commission, Church Extension Society, Diocesan Missionary Committee and Woman's Auxiliary was shown to be so great and to be making so much progress, that enthusiasm was everywhere. For the first time the Woman's Auxiliary reported to the convention through the person of its president, Miss Delafield, and was given hereafter a permanent place to report. The convention's third day was larger in attendance than the second day had been under the old plan, and it was declared to be the purpose next year to give even more time to consideration of real work, and even less time to legislation.

Bishop Greer's address presented two matters of vast importance. One was prison reform, and the other temperance. He reminded that Sing Sing is in New York diocese. He praised Warden Osborne, and the convention went wild with cheers for him. He declared temperance to be a matter the Church is not nearly active enough about, and held up the idea of men who are teetotalers, not by reason of prohibitive laws, but because they elect to be. Both matters were referred to the Social Service Commission, which was strengthened in order to care for them.

In the voting for deputies to the General Convention, the Rev. Dr. William T. Manning, rector of Trinity parish, was not elected. There came near being a scene by reason of a protest sought to be offered by the Rev. Dr. Clendenin, retiring president of the Standing Committee, but he was declared out of order. On the day following, in an attempt to bring about harmony again, New York Convention was asked to reaffirm the Lambeth Quadrilateral, and to ask the next General Convention to do so also. It was explained by Dean Grosvenor, of the Cathedral, that such was the peaceful aim, but he added that he wished to make sure that a Conference on Faith and Order to be held at Garden City, a New York suburb, in January, did not add to the conditions of union with other bodies, beyond the conditions long held out. The conference in question is not the one for which the Rev. Dr. Manning's committee has long been preparing, but a preliminary one, in which will sit all commissions elected by all bodies in North America to date.

The Gary school plan was discussed, but it was not endorsed. The Board of Religious Education was empowered to take advantage of any available opportunity offered by it. It was also strengthened for this purpose, with larger apportionment, and an authorization to make appeals. The Seamen's Institute was shown to be fully paid for, the cost being $1,200,000, and to be the greatest institution in the world caring for sailors of the merchant service. Church extension under Archdeacon Pott was never so large, and never using so efficient methods. Circuits have been formed in many instances, by which new neighborhoods in Hudson river districts are reached. Great interest was shown in the Dyckman district, the extreme northern end of Manhattan Island, where there is a promising work.

Legislation included endorsement of the Clergy Pension Fund, stipulating that it will become operative when $5,000,000 shall have been raised; the changing of the meeting date from Wednesday to Tuesday, and sitting three days, with public meetings and exhibits; and authorizing the Social Service Commission to take steps to bring together all relief agencies in New York in the interets of men and women who cannot obtain employment by reason of infirmities. It was stated that New York has 100,000 such persons. The Church voted to take the lead in seeing what can be done for their permanent benefit.

Deputies to the General Convention in 1916 elected were: The Rev. Drs. William M. Grosvenor, Ernest M. Stires, Henry Lubeck and Leighton Parks, and Messrs. Francis Lynde Stetson, Stephen Baker, Judge Vernon M. Davis and Edmund L. Baylies. The new members of the Standing Committee are the Rev. Arthur H. Judge, of St. Matthew's, and Charles H. Russell. The boards and commissions were much strengthened with the election of new men of special fitness for the work in hand. The Preaching Mission was endorsed, and a committee, with the Bishop at its head, was authorized. The time preferred for such missions was February, but the general impression prevails that most of them will be held at such dates as missioners can be secured.

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop.
Rt. Rev. Samuel G. Babcock, Suffragan.

Massachusetts and Free Churches.

If not a banner State numerically, in the free and open Church system, Massachusetts is foremost in the ranks of the old and conservative dioceses of the Protestant Episcopal Church. At the annual meeting of the Free Church Association in that State, held in Boston on November 8th, the Rev. Dr. William C. Winslow, of the Executive Committee, reported that the two consecrations of churches during the past year were of those edifices, which have entirely free sittings, as was true of another dedicated with all the sittings free. Total sittings, 740. One hundred and forty-nine of the edifices, including established missions, out of the 198 in the diocese, are free, and quite a number of other places of worship have assigned sittings, with a large majority of free seats. Of the 55,255 sitting in all the churches, 37,700 are free.

The following officers were elected for the ensuing year: President, Rev. Reginald H. Howe, D. D.; vice-president, Mr. Charles G. Saunders, long a deputy to the General Convention and chancellor of the diocese; secretary, Rev. W. C. Winslow, D. D., LL. D.; treasurer, Mr. Clarence H. Loor. Mr. Henry M. Upham succeeds, as a director, Mr. Charles W. Dexter, deceased.

Sunday-school Union: The eleventh annual convention of the Sunday-school Union of the diocese met in Boston, November 9th. The Lord's Supper was administered in St. Paul's Cathedral by Bishop Lawrence at 10 A. M. The preacher was the Rev. J. H. C. Cooper, of Gloucester.

The business meeting was in Tremont Temple. There was a discussion on the question of a calling Sunday-schools, church schools. Luncheon and general conference were followed by service in the Cathedral, and a most lucid and impressive address by Bishop Lawrence on the "Co-operation and Duty of Parents in the Religious Nurture of the Child."

The winter services at the Cathedral are in order. The noon-day congregation, November 8th-13th, was addressed by the Rev. Floyd Tompkins. On November 10th an address on Martin Luther by Dr. Fitch, of the Andover Theological Seminary.

The class in personal religion meets every Friday at 11, and the meditations and prayers are led by Dean Rousmaniere. The meditations now are on prayer.

IOWA.

Rt. Rev. Theo. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Suffragan.

The fall meeting of the Des Moines deanery, Rev. A. H. Grant, dean, was held in St. Paul's church, Marshalltown, Rev. H. M. Babin, rector, November 2nd and 3rd. The sermon at the opening service on Tuesday evening was preached by the Rev. Leonard K. Smith, rector St. Luke's church, Des Moines. The next morning the Rev. George Long, rector of St. Paul's church, Warsaw, gave an illuminating and helpful address on "Mission Methods," as an instruction to the clergy who are soon to conduct the Advent Mission. At the evening service on Wednesday, interesting addresses were made by the Hon. George Henry, LL. D., chancellor of the diocese; the Rev. D. Claiborne Garrett, D. D., Iowa City, and the Rev. Allen Judd, general missionary. There was also a conference on "The Preaching Mission," and a conference on "Sunday-school Work," led by Mr. Jesse T. Griffith, of Des Moines.

In connection with the deanery the Woman's Auxiliary of the parishes composing this convocation met under the presidency of Mrs. Andrew H. Weber, of Des Moines. Besides routine business an address on the work of the Woman's Auxiliary was given by the diocesan president, Mrs. Helen Watsek, and a conference on "The Conquest of the Continent," by Mrs. J. G. Hutchison, diocesan secretary of the Mission Study Classes. There was also a conference on the Junior Work, under the leadership of Mrs. Harry S. Longley.

CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop

Clergy Leave For Foreign Fields.

Two of the younger clergy of the diocese, and graduates several years ago of the Church Divinity School of the Pacific, have recently left good parochial positions for work in the mission fields.

The Rev. Ross Turman, rector of Christ church, Lansalito, has gone to the district of Nevada. With his family his family his headquarters will be Winnemuca, but three or four other stations will also depend on him for regular ministrations. Mr. Turman was born in Nevada, but grew up in California, and for a number of years was in business in San Francisco. Bishop Hunting is to be congratulated upon the acquisition of so devoted and capable a worker.

The Rev. Harold H. Kelley, after five years' membership on the staff of the municipal parish of St. Marks, Berkeley, of which the Rev. E. L. Parsons, D. D., is the rector, serving as the director of religious education of the parish, having volunteered for work in Alaska, has been appointed missionary at Ketchikau, and with his family will leave next week for that place.

A largely attended reception was given to Mr. Kelley in the parish house on the evening of November 5th, to testify to the high esteem in which he was held by the other clergy and by the vestry and people of the parish, in the course of which a goodly sum of money was presented to him, as well as very many verbal expressions of affection and of God speed for his new work. Besides the rector of the parish there

(Continued on page 21.)

Christianity and the Community

Thy Kingdom Come on Earth

We have received, through the Rev. T. D. Windiate, of Nashville, Tenn., the long and valuable report of the Social Service Commission of the Fourth Province (the Province of Sewanee).

This report sets forth conditions, and presents opportunities for service, which the ministers and lay leaders of many congregations might well consider carefully.

We print portions of it below:

✠

"Realizing that the field of Social Service is one of such vast extent and the problems which it presents for our consideration so manifold and varied in their character, it has seemed best to your commission to confine its investigations and recommendations to one definite field of labor and to restrict its survey at least for this year to one subject and to deal with someone practical need calling for reform rather than to attempt to cover a wider program of social service than could be dealt with in a single report. After consultation with several members of the commission it was agreed among us that we would undertake a general survey of the treatment of prisoners in this province with a view to ascertaining (a) the condition of our county jails; (b) state and County Convict Camps, and (c) the establishment of juvenile courts in those cities and states where as yet no provision has been made for the trial of minors."

✠

The chairman of the commission reports a visit made to the jail and county farm of Chatham county, Georgia, because here a special attempt had been made to put the penal system on an intelligent basis.

"The especial features of the Chatham County Rural System which impressed me most," he writes "(but which I find are by no means limited to that county), are first the fact that the sheriff receives no fixed amount per capita to feed his prisoners, but makes requisition each week on the county commissioner for provisions needed. This is also the case in the jail at Columbia, S. C. But the special feature of the Chatham county jail which deserves to be mentioned here is the county farm of several hundred acres, situated near the city where the prisoners are sent, both those guilty of a felony and those convicted for misdemeanors. The women work on the farm as well as men. They are housed in separate dormitories and given three good meals a day. This county farm furnished food and vegetables to the jail and all the convict camps. It produces a large part of the fresh meat and pork consumed, and by actual count saved Chatham county $25,000 last year. As an annex to the county farm I found another farm and dormitory for very young negro boys under 16 years of age who are taught to work and also given the rudiments of a graded school education under a competent teacher.

"So far as our survey has gone and keeping in mind the fact that we were only able to cover a small portion of a very large territory, we find that there has been a steady improvement all along the line throughout the South in the care and treatment of criminals. And while much remains to be done, yet our people are waking up to their responsibility in this matter and are beginning to study the question more intelligently with a view to introducing the more scientific and humane methods of dealing with prisoners."

✠

The specific recommendations of the commission deserve study.

"So far as our observation and knowledge of the subject goes we are in favor of the abolition of the "fee system" in the feeding of prisoners. The price now ranges from 30 cents to as much as 75 cents per day in one county in Kentucky per prisoner. We contend that the fee system is vicious and is capable of grave abuse. The opportunity to reduce the quantity and quality of the food given a prisoner to a minimum in order to make a large margin of profit often proves too strong a temptation for the average officer of the law.

"We desire also to call attention to the grave evil and wrong done youthful offenders by confining them in the same cage with hardened criminals. This is still the case in very many of our county jails throughout the South. The whole treatment of juvenile offenders calls for reform. We advocate the establishment of the juvenile courts in all cities of 20,000 inhabitants or over—and the adoption of the probation system with probation officers appointed by the court.

"We find that whereas reformatory schools for white boys under 16 have been established in most if not all of our Southern states, the same is not true of colored boys. As the larger percentage of youthful criminals is drawn from this class, it can be readily seen that the need in this direction is very urgent. The incarceration of young negro boys in the same cell with older criminals is a monstrous wrong. Under this system our jails are being converted into schools for crime, and the state is reaping a crop of lawbreakers which in the end will cost far more money to redeem than the establishment and maintenance of suitable reformatories for both boys and girls.

"Nearly every report which we have received from the members of this commission calls attention to the lack of opportunity for exercise in the case of prisoners confined in county jails.

"Of course this does not apply to those who work on the roads or to those confined in convict camps, but it does apply to many petty offenders who are often kept in jail for many weeks, sometimes several months, pending trial and especially to women in our county jails, for whose health no proper provision is made in the way of opportunity to take exercise. We would call attention in this connection to the employment of female prisoners on the county farm of Chatham county, Ga., where the negro women hoe the corn and work the cotton and materially assist in the work of the farm as the best solution of this problem.

"We desire to call attention to the sad lack of proper facilities in our county jails for the treatment of sick prisoners. In some instances, so we are informed prisoners are taken to the city hospital and chained to the bed in order to prevent their escape. Every jail, especially in all large cities should have a ward either in the jail itself or in the city hospital, set apart for the sick, with such clinical and surgical equipment as may be necessary for their proper treatment. This has been done in a few instances, but the need is a crying one and calls for immediate attention.

"We have not been able for lack of information to make any report upon the condition of our convict camps and the treatment of prisoners leased by the counties to work upon the public roads of the state. Your committee hope to be able to continue their investigation in this field, and to make certain recommendations when we meet another year.

"Finally your commission would call attention to the sad lack of religious services by the clergy of this Church in our county jails.

"There are, of course, some notable exceptions for which we are grateful, but as a rule we have turned this work over to the Salvation Army or a Y. M. C. A. secretary, or to the clergy of the various religious bodies about us.

"We call upon our brethren of the clergy to bear in mind the injunction of Christ, when he said, "I was sick and in prison and ye came unto me," and to pay more attention to the condition of our jails and to the spiritual needs of our brethren in bonds for whom Christ died.

"The whole subject of the treatment of the criminal calls for careful and conscientious study.

"We clergy and laity of the church should be the leaders in every reform looking towards the reclamation of the criminal and even more to the study of those methods and agencies which tend to reduce and prevent crime. Our effort should be to discourage any system of punishment which is merely penal or retributive, and which does not aim at the reformation and reclamation of the criminal. Punishment should be remedial and not vindictive.

"With this end in view the indeterminate sentence and the methods adopted at the Elmira Reformary, New York and elsewhere throughout the country by students of criminology and by those who have had large experience in dealing with the criminal classes are well worthy of our study.

"We, the members of your commission, feel that we have just begun our work and as time goes on we hope to inform ourselves on this and other social problems. which call for our serious study and consideration.

"We believe that our Church has a great mission to perform in this regard—she is peculiarly fitted by history and by her numbers in large centres of population to deal with the social question. In England the Maurice-Kingsley Movement was the first attempt among English speaking Christians to formulate a social Christianity which would be adequate to meet the needs of the time. The movement within the Church to utilize religion as a social factor and to apply the principles of our Lord's Kingdom to economic and industrial conditions has grown steadily in influence and in numbers within the last decade, until today there is hardly a single diocese in this American Church which has not its "Social Service Commission." The purpose of these commissions is to study social conditions and through their annual reports to instruct and arouse the Church to a fuller sense of her responsibility to society as a whole. One most notable feature of the Enclyclical Letter sent out by the bishops at the last Lambeth Conference in 1907 was the emphasis which it laid upon social service and the duty of the Church to claim for the law of Christ the ultimate authority to rule social practice.

"But your commission feels that the success of its own work as well as that of the Social Service Commission of each Diocese represented here must depend ultimately upon the success of the movement in the individual parish. The entire work of the Church either social or missionary rests in the last analysis upon the efforts of the individual rector and the people of his parish.

(Continued next week.)

Church Knowledge and Nurture

THANKSGIVING.

A class of boys met their teacher the Sunday morning before Thanksgiving Day, and he sought to establish "a point of contact" for them with the lesson by bringing forward gratitude. "I'll be thankful for turkey," shouted the ring leader of the class' fun, and the others joined in and agreed. The teacher was duly sympathetic, and the boys soon discovered it. Then he led them, by timely questions, to discover for themselves various "mercies" they first called "things," and helped them to associate these with Thanksgiving Day. When Jack announced these were too small to thank God for, a lesson in comparative values was ready from the wise teacher. "Of course," said Bill, "I'd hate to be sick even one day, and I suppose I ought to be glad for each day I am well." "I will be thankful after this," said John, "for I was sick more than one day with the mumps, and I have not forgotten that, though I have been well every day since. I will be thankful for these days I was well." So other common mercies were discussed with like conclusions as to their value.

⚜

"I heartly **thank** our heavenly Father," recited Anna in a girls' class, "that He hath called me to this state of salvation through Jesus Christ our Saviour." And she was about to finish the answer, when her teacher interrupted with the question: "Have you **heard** this call, Anna?" The girl was silent, thinking. Conscience awoke "May I answer you another time, Miss Smith?" she said. "I have learned and recited this answer so often thoughtlessly, I do not want to tell you 'No,' and I cannot truthfully now say 'Yes.'" But she visited her teacher Thanksgiving morning, asking that she might go to divine service with her, and that she had come to say she had accepted the "call." Two specially thankful hearts worshipped together that day.

⚜

Thanking God can become an **unreality** just as truly as any of the other best things in life. There have been times and sects in which people have habitually thrown into every speech phrases like, "Praise the Lord." Such phrases may be phrases and nothing more. It is very poor gratitude that does not sometimes openly express itself, but fixed phrases of gratitude are a peril, and a spirit that truly praises God with an occasional oral word is better than constant verbal phrases that do not cut deep into the heart.

⚜

In the closet of the inner life, when we shut to the door, the **spirit of praise** and thanksgiving should be with us **always.** The mind ought to accustom itself to a definite act of thanksgiving in connection with as many as possible of the events of each day. Each of these sets reactions going within and one of these ought to be, "I thank Thee, O God." We teach our children always to say, "Thank you" in all their intercourse. The same principle should hold with equal meaning in our intercourse with God, and they should learn to express their gratitude to God for His favors as naturally as to a neighbor.

⚜

"What change has God wrought in your life the past year for which you are **most thankful?"** asked the Editor of the Sunday-school Times a year ago. Here are a few of the answers he received:

After sixty-five years with the Bible that which stands out most prominent is a clearer vision of truth. I am not a minister, but a simple layman. I have been a student of God's Word because of the love of it since I was twelve years old, and I am now seventy-seven. As I open my Bible for daily reading the question comes to me. Why do I see so much in the Word I never saw before? Why have I such a spirit of inquiry? Is God revealing to me the evening-time light? It makes my soul swell with gratitude as I realize that the barrel of meal and the cruse of oil are growing richer as life goes on.—J. N. Badeau, Beacon, N. Y.

I have more to be thankful for this year than any of all my past life. While the greatest sorrow that life could bring to me has swept over me like a mighty ocean, causing the very foundations to tremble,—to-day the consciousness of the indwelling Spirit of peace is stronger than ever before. For this I'm more than **thank-full!**—Alice C. Ferrell, Great Falls, S. C.

I am thankful for clearer light received throught the influence of the Christian Workers' Conference at Northfield, especially for a text given me by one of the consecrated men to hold by even when the vision is not clear: Isiah 50:10—"Who is among you that feareth Jehovah, that obeyeth the voice of his servant? he that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God.—Mary M. Hench, Carlisle, Pa.

⚜

Children's Corner.

One lonely apple hung on the tree's top bough on the farm where the children lived. "Oh, can't I get that one, papa," said Dick. "It is a beauty." The farmer shook the tree violently but the apple yet hung there. "Guess we'll have to leave it," said father, "or wait till it falls." "But I would like it specially for some one," said Dick. "Keep your eye on it then!"

Dick looked at it daily. "I hope it'll fall before Thanksgiving Day!" But the day drew near, and the apple yet hung on the bough. Dick doubted if it would fall for that day. He threw stones. He shook the tree, but the apple remained firmly fixed. "I know I can get it," he said. Taking a long stick, he climbed the tree, and crept out on its bough. He raised the stick to strike and there was a snap, and down came Dick, bough and apple.

Dick tried to rise, but screamed with pain. His mother came to the rescue and the doctor was summoned. The poor boy was obliged to lie still many days, for he had broken his leg. How kind every one was. Some brought him some flowers. Harry loaned him his best stories. Louise brought him a plate of grapes.

On Thanksgiving Day he was carried to the table and enjoyed the good cheer. When the fruit was served, Dick's apple, the largest and finest of any, was given to him. He handed it to his mother with a beautiful smile, saying, "I was getting it for you all the time."

His mother kissed him. His father said: "It is right to thank God for harvests of grain and fruit. We thank Him also for the love of our children." "And," added Dick, "for people's kindness when we are sick, and for making us well too. Thanksgiving Day is good for all sorts of thanks to Him."—Morning Light.

Find in the Bible where David gave thanks: what Nehemiah said about a Jewish Thanksgiving Day; whom King Hezekiah employed to give thanks for him: for what and when did Jesus give thanks: for what St. Paul gave thanks.—(Answers next week.)

A deep spiritual truth that is needed in every life emerges from that incident recorded by Matthew when Jesus "constrained His disciples to get into a ship" and depart from His presence, while He remained alone on the land. Perhaps the disciples were confident that they would have a peaceful, quiet and safe voyage since their Master had bidden them go. Surely now, if ever in all their experience, they could go in peaceful expectation of a calm and successful voyage across the sea. But, no! Instead they encountered such a storm as they had never seen before. They were alarmed with a great fear and it seemed as though they must perish. We can almost hear them asking, "Why did He send us forth to encounter such a storm as this? In the face of our reluctance He 'constrained' us to go." But Jesus had not forgotten His disciples. He who had "constrained" them to go, was able to restrain even the storm in its fury, and presently He came walking upon the waves, triumphant in His divine power over storm and sea, and He spake to the storm, "Peace, be still."

This is a thrilling picture of life. Often we are "constrained" by an inward sense of duty to enter upon some course in life that promises a peaceful consummation. Instead, we encounter storms of opposition, of disappointment, of seeming failure. But it is not failure. It was to meet the storm that our Saviour compelled us to go. We ask in our sorrow and disappointment and grief, "What have I done that God allows me to meet this great sorrow or cross?" But Jesus has His own purpose in it all, while perhaps we have deluded ourselves into thinking that His purpose was simply to give us a peaceful and pleasant voyage. Is it not worth while to be constrained to make such a voyage, just to see the Master walk the tossing waves, and to hear Him say, "It is I; be not afraid?"—Christian Observer.

Prayer For Peace.

God the All Terrible! Thou who ordainest
Thunder Thy clarion and lightning Thy sword;
Show forth Thy pity on high where Thou reignest,
Give to us peace in our time, O Lord!

God the All-Merciful, earth hath forsaken
Thy holy ways, and hath slighted Thy Word;
Let not Thy wrath in its terror awaken!
Give to us peace in our time, O Lord!

God the Omnipotent, mighty Avenger,
Watching invisible, judging unheard;
Save us in mercy, and save us in danger—
Give to us peace in our time, O Lord!
—Russian National Hymn.

Family Department

A Prayer.

(Found on the fly-leaf of the Bible of a missionary, who died in Africa.)

Laid on Thine altar, O my Lord Divine,
Accept this gift to-day for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make:
But here I bring within my trembling hand
This will of mine, a thing that seemeth small—
And Thou alone, O Lord, canst understand
How when I yield Thee this I yield mine all.

Hidden therein Thy searching eye can see
Struggles of passion, visions of delight;
All that I have, or am, or fain would be;
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none!
Now from Thy foot-stool where it vanquished lies,
The prayer ascendeth—may Thy will be done!

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will may find it Thine.

For the Southern Churchman.

Thanksgiving Joggles.

Charles N. Sinnett.

"I have just had this letter from Japan," said Miss Avery to her Sunday-school class one bright day. "It tells us how much good some of our little gifts would do if we sent them out there."

"O, yes, indeed." Rhoda Goldsmith said that so quickly that some of the girls smiled. The others seemed more or less amused at the sudden way in which she had looked into her teacher's face.

"I am sure that you will all like to help a little," Miss Avery said, as if she had noticed what was going on in the class. "This letter tells about many faithful children in that distant land. One of these gave her heart to Jesus some time ago. Her father often likes to go to service with her. But she still seems to think that the idols he worships will help him more than anything else.

"I feel sure that you will like to send this little girl a Thanksgiving present to help her to receive a good Christian education, and to show her how thankful you are that you live in a land like ours. You will like to pray, too, that this girl's father may give his heart fully to the Lord."

"Oh, yes, indeed!" said Rhoda Goldsmith in such an earnest tone that the girls did not smile as they had done before.

They were so deeply impressed by what Miss Avery had said that several of them asked her to tell them more of what the letter from Japan said about the children there. All seemed eager to help in sending some gifts across the ocean.

"It ought to be something so nice that she will know that we truly care for her," said Rosa Stein, who sat right behind Rhoda Goldsmith.

"The money will do the most good," added one of the girls. "Of course we should be real pleased if she sent us one of the pretty fans that they have over there, or something like that. But our things wouldn't fit in so well in Japan."

"Yes, if she had the money she could buy just what she wanted most," said Leila Murray.

"And I'm sure she would get something for her father with the first part of the money," spoke little Rhoda, her cheeks glowing with the deep interest which she felt in the Japanese girl, "That would help him to see how thoughtful and good the news about Jesus had made her."

"I'm sure she would do something like that," added Leila.

"Let's send the money as a Thanksgiving present—sure," said Rosa Stein.

"And don't let us forget to pray that her father may give up his belief in the idols." And Rhoda looked as if she meant to pray earnestly for him every day.

"Yes, yes," was the quick response from the other girls, as they saw how pleased their teacher was with their interest in the little Christian girl so far away.

And how bright all of their faces grew as they went on making plans about the best way of raising money for their Thanksgiving present. Their eyes shone still more, however, when the time for sending the money came and they found that they had twice as much as they had hoped to get.

But how sad Rhoda and some of the others looked when the news came that there had been a terrible earthquake in Japan, that very part of Japan where they had sent their Thanksgiving present.

"I do hope she wasn't hurt," said Rhoda eagerly.

"So do I," said Rosa, though her anxiety had driven much of the bright color from her cheeks.

"God has promised to take care of His people just as He did in the Bible days," answered Miss Avery.

At that the girls seemed more cheery. But when the rest of the class had gone out Rosa came to her teacher with the tears shining in her eyes.

"Oh, I am afraid that I had something to do with all of this trouble in Japan," she said. "I've heard Rhoda praying several times that the folks over there might be all shaken and joggled up, so that they would believe in good things. And she prayed so hard! It just made me shake a little, and—"

"But you surely need not be so alarmed, my dear child."

"You did not see me touch Rhoda's arm, though, the first Sunday that you spoke to us about the little girl over in Japan," Rosa went on. "I ought to have been listening to every word you said. But I was hunting up a verse in the Bible, and just then I found it. I was so glad and thankful, that I joggled Rhoda's arm. That made her hear you and say out so quickly, 'O, yes, indeed!' And that's what made her pray so that it seems to me she must have joggled a good many things in Japan. And—and I'm to blame for it all."

"I'm sure that you helped Rhoda by causing her to listen. We all know how hard she has tried to do right since that day when she wanted to help the Japanese girl. And she is not the only one in the class who has steadily been trying to do right." And Miss Avery bent down and kissed the girl very tenderly.

"We shall be sure to hear some good news about our present to Japan," she went on. "God watches over all of these things that we try to do for His friends."

"I know—I know," said Rhoda, though it was some time before she could be fully comforted.

She ran to Miss Avery very swiftly one day when she saw her waving her hand to her when she was quite a distance down the street.

"Oh, is it some Japan news?" she asked, and quickly answered, "Oh, yes, I know it must be."

"Yes, my dear, I have had a letter from Japan. And, though it tells us many sad things about the earthquake there, it also shows clearly how God remembers His friends. The house where lived the little girl to whom we sent the Thanksgiving presents was not injured at all. And her father feels that it was because of her prayers, and those of the children who had sent her a gift from away across the sea."

"Then his heart must have been joggled real hard, just as Rhoda prayed that it might be," said Rosa.

"That is very true. For when he went to look in a closet where he kept some of the idols that he felt that he could never give up, he found them lying flat on their faces. Then he cried, 'I cannot trust them any more. They do not have any power like the God of the Christians who hears prayer. I will trust in Him as my dear child is doing.' And this he has been doing every day since he cast away his idols."

"Oh, how good that all is," said Rosa with the tears of gratitude shining on her cheeks. "And how glad Rhoda will be that her prayers are answered."

"All of my dear girls have helped to bring about this glorious answer," smiled Miss Avery. "And I am sure that many more hearts will be joggled and helped by this Thanksgiving news."

The Gift of Appreciation.

"There is one thing about Helen," some one remarked. "She has a genuine gift of appreciation. Whenever you speak of any one she always seems to bubble over with some kindly appreciation of her. When some one remarked the other day that Miss K—— was not at all pretty, she broke out with, 'Yes, but then some people don't need to be pretty; they're nice enough without it.' It is always that way with her; she has seen the gleam of gold somewhere in some one that no one else ever detected or thought of looking for. Her older sister is a splendid musician, and her younger is quite a brilliant elocutionist, but I don't know but I'd rather have Helen's talent of appreciating people than to have the gifts of either of the others. I believe she gets more joy out of it, and perhaps gives more joy with it."

It is a talent toward the acquiring of which we can do a great deal by practice, even if we seem to be lacking in it by nature.—Selected.

The Closed Door.

"Lord, I have shut my door;
Shut out life's busy cares and fretting noise.
Here in the silence they intrude no more.
Speak, Thou, and heavenly joy shall fill my heart
With music sweet and clear,
A holy psalm."

Yea, hast thou shut thy door?
Then quickly open, for I am one with thee;
I must fare forth upon the crowded street,
Its panting strugglers on their weary feet
And stricken heart-sore wanderers meet;
Wouldst thou have joy?
Come, then with me.

The Vacant Chair.

A Thanksgiving Story.

The beautiful old farmhouse at Elmswood had sheltered eleven children, five boys and six girls; and, although all were now married and in homes of their own, none were so far removed as to be unable to return for the annual Thanksgiving reunion under the old roof-tree.

They were all expected to do so. Not one was exempt, except in case of sickness, and it was a grand gathering the old farmhouse held, increasing year by year, for there were generally one or two new babies to add to the number.

It was the one holiday of the year most dear to the Henderson family, and they all united in making the most and the best of it. Items of interest were garnered up by the older people to be discussed in the quiet hour of twilight before the great, glorious fire in the wide old-fashioned fireplace with its beautiful brass andirons more than a hundred years old; the deep heart of red coals casting a glow over the otherwise unlighted room. The young folk brought a new relay of games and entertainments with which to enliven each other and amuse the fathers and mothers, and the great back room upstairs, carpetless, and devoid of all furniture except a few chairs, rang from morning till bed-time with the gladsome laugh and merry, unsubdued voices of the children. Fires—big, generous wood fires—burned and sparkled in every room in the great house, and at night there was a brilliant illumination; not a darkened window in the whole building; and music floated out on the crisp, cold air, telling a sweet story of domestic affection and family reunion.

The year of eighty-seven, however, brought a sad break in the Henderson family circle. Just about two months before Thanksgiving the loved mother died of plural pneumonia. So sudden and unexpected was the shock of her death, and so distracted were the whole family, that all thought of the annual holiday was, for the time, swept from every member of it. Early in November, however, John Henderson, the oldest son; Mrs. Mary Morrison and Mrs. Sarah Wilkes, his sisters, both of whom resided in the same city as himself, met and consulted together over the matter.

"Of course there will be no gathering at the old home place this year," said John. "Father cannot be expected to endure it, and I do not see how any one of us can. It is not right to allow the old gentleman to spend Thanksgiving all alone in the old house, though; we must fix it up some way so as to take his mind off his trouble. I wonder how he would like to come to the city and visit around among us a few days? What do you say to my writing and suggesting it to him?"

"Why, John, father expects things to go on just as usual," said Mrs. Wilkes. "I heard from him by this morning's mail, and he said he wished us all to gather home just the same, and asked me to 'phone to you. He said he meant to write to the rest immediately, and he desires particularly that not one stay away. I was just going to call you up when you came in."

"Oh, Sarah, how can we?" Poor Mary could say no more, but her silence was more eloquent than any words, and the others understood. John choked down his rising emotion, and said, steadily and firmly: "No, no, Mary, if father says come, we must go without question. If he can bear to have the Thanksgiving reunion without mother, we can, most assuredly. His desire is absolute in this case."

As John said, so did they all; but it was a sorrowful company that met at the old home station and wended its way to the farm. But, as they came in sight of the dear old home, there was their silver-haired father standing in the front door with hands outstretched, and the same good smile on his serene old face. There was no burst of tears from him as he embraced each child and grandchild, kissing his boys even, in the same hearty fashion they had known from earliest childhood, and bade them welcome home once more in the same breezy voice as of yore. The rooms were all as bright and sunshiny as ever, and the old parlor, where the dear mother had so recently laid in that dread sleep which is so great a mystery, had been made as festive as ever. The sons and daughters wondered at their father's calm. Such majestic peace and sweet serenity they had never before seen on his fine old face, and when they would have hushed their little ones, considering their high spirits unfitting time and place, the grandfather interposed, and told them the room upstairs was ready for them, and to go and frolic to their hearts' content.

That Thanksgiving dinner was the most memorable of their lives. The long table in the dining-room was spread as bountifully and as carefully as when the mother's hands had done it, but the children could not trust themselves to look at it, for the "vacant chair" at its foot, was heaped with great snowy chrysanthemums, their mother's favorite flower, and an exquisite picture of her hung just above it on the wall, life-like with its speaking eyes and the smile which never left her face. They bowed their heads, feeling that they could not eat a mouthful, and tears rushed to every eye, as the father, a wonderful smile on his patient face, and with unshaken voice, not only asked a blessing on the food, but talked with God as friend with friend. None of them had ever heard such a prayer from any lips, and all listened breathlessly as the seemingly inspired old man thanked God for all material blessings; for the dear wife and mother who had been such a benediction to the home, for the good children she had left him, for the unbroken love binding them together, for the vision which had been granted him of the completeness of life in the other and better world, upon which he was learning to lean more fully and trustingly each day; for the assurance that he felt that she, the wife of his heart, was not "away," but that she was still among them, a living presence in her vacant chair, immortal among the flowers.

There were no tears either in the eyes or the voice of the old man, as he

TO THE CHURCH PEOPLE.

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotels, Summer Cottages, Auditoriums and Roads, a place where they come together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer playground for the Church people, and to this Mr. Berry Burnett, of Buncombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hotel, lake and golf links, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this great project for the Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Mountain and see what these great organizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country. JUNIUS M. HORNER,
Bishop of Asheville.

Asheville, N. C., August 25, 1915.

A Suitable Name Desired.

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location.

We appreciate the interest shown by the Church people in the very large number of letters received from different parts of the country suggesting names. We have decided to place these names before the directors the first week in January and will received suggestions until that date. Each person may send in as many names as they desire.

Address all communications to

THE CHURCH ASSOCIATION,
Room 51, American National Bank Building, Asheville, N. C.

closed his prayer with a benediction upon his family. And, all through the meal, his sweet cheerfulness forbade any appearance of gloom or sadness. As they rose from the table, the old gentleman walked to the vacant chair opposite, picked up one of the lovely white chrysanthemums, raised his face to the picture of his wife, kissed the great, beautiful flower, and left the room carrying it in his hand. John, the oldest of the children, followed his example, and so, in turn, did they all, until the least child among the household throng returned to the parlor with one of "Mother's Thanksgiving flowers" in its hand. And there, about the fire, in the midst of the "quiet hour," a great peace fell upon them all.

The old gentleman's sons and daughters went home with a new realization of what religion may mean to one to whom faith is a substance not a shadow. They had been brought up to honor God, and had all entered the Church in some one of its many branches; but not one of them felt that he or she really "knew God" as their father seemed to. He seemed to be founded upon a rock that nothing in time or eternity could shake. He was fixed, trusting in the Lord;" and the fact that he could "smile and be happy in the very face of death was something which could not be argued about." So said John, and the rest silently acquiesced.—S. M. Griffith, in Christian Observer.

"Arise, Thou Glorious Light."

More sweet He comes than morning light
  Upon the golden hills;
And sweeter than the dew of night,
Which, with a silent freshness bright,
  The glittering landscape fills.

He comes to pour a gladsome ray
  Wherever night may be;
To usher in an endless day,
And gird the islands far away
  With light, as with the sea.

He comes to break the prison bars,
  Where souls in bondage lie;
To heal whatever hurts and mars,
Sin's saddest and most deadly scars,
  Whereof, unhelped, we die.

He passes by no human need,
  Whate'er its source or name;
He will not break the bruised reed,
The faintest spark of hope he'll feed,
  And trim the golden flame.

Arise, Thou glorious Light Divine!
  Drive earth's long night away;
On all benighted nations shine,
And shine upon this soul of mine,
  Unto the perfect day!

—Marion Ferree, in the Presbyterian.

For the Southern Churchman.

To Pray.

Helen Elizabeth Coolidge.

The folded hands, the bended knee,
  Alas! alas! the wandering thought;
Too weak the flesh to watch with Thee,
  My prayer, O Lord, seems nought.

Again I fix my wandering gaze,
  While I, Thy patient love entreat,
Thy guidance, through life's tangled maze,
  For my poor, stumbling feet.

Still kneeling low, I words forget,
  I seem alone, on Thee, to rest;
I nothing ask, and yet, and yet,
  Sweet Peace becomes my guest.

And then I rise, with soul refreshed,
  Thy least commandment to obey;
For he who leans upon Thy breast
  Has learned, in truth, to pray.

For the Young Folks

If You Want to Be Happy, Give Something Away.

Said old gentleman Gay, "On a Thanksgiving Day,
If you want to be happy, give something away."
So he sent a fat turkey to shoemaker Price,
And the shoemaker said, "What a big bird—how nice!"
And since such a good dinner's before me, I ought
To give widow Lee the small chicken I bought."
"This fine chicken, oh, see!" said the good widow Lee,
"And the kindness that sent it, how precious to me.
I would like to make someone as happy as I—
I'll give washwoman Biddy my big pumpkin pie!"
"An' sure," Biddy said, "'tis the queen of all pies,
Just to look at its yellow face gladdens my eyes.
Now it's my turn, I think, and a sweet ginger cake
For the motherless Finnegan children I'll bake."
Said the Finnegan children, Rose, Denny and Hugh,
"It smells sweet of spice and we'll carry a slice
To little lame Jake who has nothing that's nice."
"Oh! thank you and thank you," said little lame Jake;
"What a bootiful, bootiful, bootiful cake,
And such a big slice! I'll save all the crumbs
And give them to each little sparrow that comes!"
And the sparrows they twittered as if they would say,
Like old gentleman Gay, on a Thanksgiving Day,
"If you want to be happy, give something away."

—The Entertainer.

For the Southern Churchman.

Julia's Thanksgiving.

Frances Harmer.

"Mother!"

Julia ran brightly into the kitchen where her mother stood at the table, crimping the edges of pumpkin pies.

"Yes, daughter?"

Mrs. Ware smiled at the flushed, eager little face.

"Mother, Adeline Lothrop has asked me to go to her home to dinner tomorrow! She has two cousins from Washington coming. It's to be a late dinner, so that I shouldn't miss eating yours and daddy's, you see! Mother, may I go? Say yes, won't you?"

Mrs. Ware crimped a pie very carefully.

"Daughter, we are going to dine late to-morrow."

"Oh, mother, why? We never did before!"

"That telegram will tell you why," replied her mother, turning to test the oven before committing her pies to its care.

Julia picked up the telegram and read:

"Passing through Gainesville Thanksgiving Day; arrive five-forty; stay all night.

"EMMA."

"Must you wait dinner for Aunt Emma?" inquired Julia, in a very subdued voice.

"Why, of course." Mrs. Ware began to transfer the pies from the table to the oven. "We haven't seen her for more than a year, Julia, and we may not see her for a longer time yet, if she goes to the Philippines, as she proposes."

Julia was very grave indeed.

"Aunt Emma's so very—**grown-up,**" she ventured as the oven door clicked to, "and you and she and daddy'll have so much to say to each other—I don't believe you'd **miss** me!"

"Perhaps," answered her mother, "if we had some other daughters, or a son, we might be able to spare you better. But, as you're our only one, dear—"

Julia ran to her mother and hugged her.

"'Course I'll stay," she said, in a muffled voice.

Then she went upstairs to her own room, where she sat down to think. She **did** want to go to Adeline Lothrop's so much!

But there seemed actually no way out. She couldn't take away daddy's only daughter. And Aunt Emma—good, but so tiresome. Aunt Emma, as she remembered her, wouldn't really add much to the joy of the dinner table. Daddy liked to hear her talk of Foreign Missions, of course, because he was a sidesman at church, and sidesmen were naturally interested in serious things. But, oh, for Adeline, and all her fun and merriment, and the two Washington cousins!

"I wish I **belonged** at the Lothrops," she thought, discontentedly.

Thanksgiving Day dawned as it should—bright, clear and rather cold. Breakfast was a merry meal.

"Have another egg, Julia," suggested her father, "you may be sure that mother will give us a very light and airy lunch with a six-thirty dinner in prospect."

But Julia declined the egg, for she had just conceived an idea. She thought it a bright one.

"I think I'll go round to Adeline's to lunch, as I can't have dinner with her," she suggested.

"That's not a bad idea," her mother answered, "and perhaps you'll see the Washington cousins."

"I do want to," confessed Julia, "if they cover even half of Adeline's descriptions, they are real wonders."

"Deep, oh, very deep down in her heart—so deep that she hardly knew much about it, and yet she did know a little—was the idea. She tried not to think about it—tried, in fact, to keep it down, quite deep, till it was wanted.

Something—when she was safely at Julia's—might happen to detain her there. If it were a sort of accident, daddy and mother couldn't feel badly, and she would see Aunt Emma when she went home.

"Why, my dear! Putting on your crepe for **lunch?**"

Her mother's voice was almost horrified. Julia blushed. She knew that a pink crepe de chine, while perfectly appropriate for a home evening dinner, was not suitable for church, which must, of course, precede going to Adeline's.

"It's the nicest thing I have," she answered, rather confusedly. "And I can cover it with my long coat."

"You cannot wear it to church, dear," said her mother, quite decidedly, and Julia at once began to unsnap the fastenings—she knew that tone—with a frown. There was no help for it.

She put on her new brown suit, and went to church. The beauty around her—pillars wreathed in green, piles of apples and tomatoes, carrots and even potatoes, ripe peaches and green pears, luscious bunches of grapes making the window sills and altar steps radiant with autumn wealth, shocks of corn against the bases of the pillars, and on either side the chancel—all this softened a little the hard, angry feeling in her heart. The music completed the process, and by the time the clergyman ascended the pulpit, she was glad that the crepe was safely at home.

The sermon was short, and to the point. The preacher spoke of the everyday gifts which most people took as a matter of fact.

"Air and sun and water," he said, "daily we reecive these beneficent gifts—do we remember to have a grateful thought concerning them? The joys of the home, to which we go, day by day—do we ever thing what homelessness must mean? The love of parents for child, child for parent, brother and sister for brother and sister—common as the air, or the sun's warm rays—are we thankful? Or are we so used to these gifts that we take them as though they were our right?"

Julia looked at her father and mother. There were girls who had neither. Oh, she would be thankful and forego, without bitterness, Adeline's splendid dinner table, its luxurious appointments, its trained service, even, too, the Washington cousins, and would be more than content to dine at home.

"Well, then, come to lunch."

Adeline, a pretty, but spoiled, girl a year older than Julia, ended the dialogue that had begun the moment the girls left the church.

By this time, Julia hardly wanted to go. But her mother looked a "go," and she stepped into the Lothrop automobile and was whirled away, without any of the thrill she might once have felt. She actually half wished to be walking home with dady and mother.

But the effect of a sermon is sometimes shortlived, or at least intermittent in its influence. Adeline's magnificent home appealed to Julia's love of beauty, and the luxury to her rather extravagant tastes. And when she saw the table, though set with the inferior trappings of lunch, she began to feel how nice it would be to sit at such a board every day, and especially on festival days. It was, to say the least, too bad that she had to miss the chance of dining here to-night.

While she thus vacillated between love of home and love of luxury and magnificence, something happened.

"Why, it's actually snowing!" cried Adeline. "We really can't send out the car in the snow, and so you'll have to stay."

"Oh, I can walk!" laughed Julia, "and I daresay it'll stop before four."

But it didn't stop; it came down steadily and persistently, clothing the dark earth with a soft whiteness. And when, at five, Julia proposed walking home, there was a storm of protest, both from Adeline and her father and mother.

"Impossible! Telephone, and say you'll stay all night."

"Oh, I must go home," persisted Julia, "indeed, they want me."

But it was soon evident that she could not go home. From a snow storm, the weather indulged in a blizzard. Then it changed to sleet, driven with a most unusual velocity on the wings of the wind, right towards Mr. Lothrop's mansion.

"Telephone, dear. At least, see what your father and mother says," urged Mrs. Lothrop, who knew no will but Adeline's.

So Julia telephoned. It was extraordinary that now she could stay, she hardly wanted to. And she had no suitable dress, either.

"Of course you must stay all night, dear, since they are kind enough to ask you," her mother answered. "I am very, very sorry, but it is one of those things that cannot be helped."

Julia hung up the receiver, and accepted Adeline's offer of an evening gown. She was half glad and half sorry, but she knew one thing—that she was entirely glad she was here through this "accident" of a storm, and not through her own trickery. Oh, how mean she would have felt, if she had carried out her scarcely acknowledged intent.

"I am thankful I went to church. Oh, I am!" she told herself.

But the storm, it would seem, had other business on hand. It had not gathered merely to let her have dinner with the Washington cousins with a clear conscience. No, it hindered the train on which they were to come. Dinner had been set for seven. But Mrs. Lothrop ordered it to be postponed to seven-thirty, and then to seven-forty-five, and then to eight. The train was reported as arriving at seven-forty-five, and sleighs were at the depot.

At seven-fifty, the station master telephoned up to say that no young ladies for Mr. Lothrop's were on the train.

Dinner was served, but the spice, and the "Thanksgivingness" of it, as Julia put it to herself, seemed all gone. Mr. Lothrop had wired to Washington, to know if the girls had started, and was told that they had indeed left, under care of a friend. Inquiries were set on foot, or rather on wire, in every direction, and Mr. Lothrop rose from his turkey—a flavorless bird, Julia thought—every five minutes. No, it could not be called a cheerful Thanksgiving dinner. Adeline was disappointed at the non-arrival of her cousins, and Mrs. Lothrop was distressed at her daughter's disappointment.

"Oh, to be at home, cracking jokes with daddy!" thought Julia, who felt quite homesick at the thought of the night in a strange bedroom.

A telephone call arrived with the pumpkin pies.

"For you, Miss Ware," said Mr. Lothrop, returning, and resuming his fork and table napkin without interest, "merely to say that your father is sending a sleigh for you."

"Oh, I'm sorry they won't let you stay," said Mrs. Lothrop, politely.

But Julia was secretly glad. She finished her pie quickly, and changed back into her brown suit with all possible speed.

"I'm sorry you won't stay," Adeline echoed her mother's words, somewhat lifelessly. "I'm afraid it's been rather a dull dinner."

"Why, you must all be so worried about those girls," said Julia, "I do hope that you get some news of them soon."

She heard the telephone ring again, just as she left the house, and wondered what Mr. Lothrop would hear?

How good home looked! It was small, and rather shabby, and yet it was home. An everyday thing she had always had, and which now she had learned to appreciate anew.

"Why, what in the world—"

For a merry party had just begun dinner. The table was still fresh and dainty. Daddy was there, Mother and Aunt Emma—and two very pretty, very attractive girls in grey traveling suits.

"You must be the Washington cousins!" cried Julia, when she had greeted Aunt Emma, who seemed nicer, somehow, than she had been.

"Yes, said one, holding out her hand, "we left Washington with your aunt—she is our mother's friend—and we changed cars twenty miles away, and have just come in."

"And your mother—who had waited dinner, and who knew Aunt Ada hadn't asked us to stay and help demolish her turkey," added the other, sitting down again.

Julia slipped into her own place, though she could not, of course, eat a second dinner. Yet here was joy, and true Thanksgiving. And here, by a strange chance, were the Washington cousins. She felt that this was a pleasanter way, by far, of meeting them—in her own house—than the proposed way would have been. She was sorry when—at the end of the belated but merry meal—they, too, availed themselves of a station sleigh, and were whirled over the snow to the Lothrops' home.

"Mother," said Julia, when she stood between her parents before the fire, for a last good night, "I'm so thankful for you, and daddy, and that I don't belong—at the Lothrops!"

For the Southern Churchman

The True Kind of Hundred.

Annie Duggan, Belton, Texas (12 years old).

Ethel was in the fifth grade. Her mother had promised her a bicycle if she should make all hundreds in spelling for a whole month, because spelling was particularly hard for Ethel. She had struggled and tried and stayed up until late at night studying spelling. This was the morning of the last day of the month, and she had made a hundred every day so far. She had stayed up until ten o'clock this past night, whereas the night before she had only stayed up until nine, but you see she was doubly anxious to make a hundred to-day, as just one more spelling lesson would determine whether or not she should get a wheel. It was a beautiful morning, and Ethel felt so happy, she jumped out of bed and hastily dressed. She made up her bed, all the time singing, "There's a Friend for Little Children," she was so happy. After eating her breakfast she went upstairs and knelt beside her little bed and asked the Lord to help her make a hundred in spelling. She got her books, and she and her mother walked to the gate hand in hand. "Make a hundred for mother," her mother called as she waved to the little girl skipping down the lane.

Ethel arrived at the school building just as the bell was ringing for the children to come to lessons. They had opening exercises, and then was time for spelling. Ethel felt a little nervous, but you see so much depended on this one lesson.

"Put all books aside, and get out pencil and paper," the teacher said, and then began to give out the words. Ethel wrote down each word with a smile, because she felt sure of them, but when it came to the very last word, which was "statistics," she instantly began to ask herself if statistics had two or three s's and, oh, how many t's did it have?

"You may look over your paper to see if you have made any careless mistakes," the teacher said.

Ethel was wondering what she would do, when, upon glancing across the aisle, she found that the paper of one of her schoolmates was lying in plain view, while he was up speaking to the teacher. There on his paper was "statistics" spelled out correctly. Yes, she remembered how to spell it now, but would she have remembered if she had not seen it on his paper? A mighty conflict went on within her. Why shouldn't she put down the word correctly? Nobody would know and she would have such a fine time riding her wheel. But her conscience answered, "Yes, yes, God would know, and you would be stealing, stealing, stealing." So her better self won, for she thought, after all, what was a wheel, an earthly joy, to God's love, protection and reward? When the teacher called out to prepare their papers to hand in, Ethel wrote down reluctantly but decisively the word as she at first thought it was spelled, which was incorrect. After handing in her paper and getting it back with a ninety-five, her heart was too full, and she longed for the noon bell to ring that she might go home, and fling herself into those motherly arms, and confide all of her childish troubles.

At last the bell did ring and she ran home over the same path she had come that morning, but not so happily.

"Did my little daughter make a hundred?" she was greeted at the door by her mother, but, choking with sobs, she got into her mother's lap and sobbed out her whole story.

"Why that is the true kind of hundred, and your wheel is waiting for a good ride out on the porch," she was surprised and overjoyed to hear her mother say. How happy she was. She had a wheel, the admiration of her teacher and schoolmates, and, best of all, God's mighty love and protection.

The Pure in Heart.

Blest are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs;
Their soul is Christ's abode.

The Lord, Who left the heavens
Our life and peace to bring,
To dwell in lowliness with men,
Their pattern and their King:

He to the lowly soul
Doth still Himself impart;
And for His dwelling and His throne
Chooseth the pure in heart.

Lord, we Thy presence seek;
May ours this blessing be:
Give us a pure and lowly heart,
A temple meet for Thee!

—John Keble.

Jean's Thanksgiving.

"Not going to grandmother's for Thanksgiving dinner!"

Jean's face was a picture of dismay.

"I don't see how we can, daughter," Mr. Wallace stroked her hair sympathetically. "I want you and mother to go, though, even if I cannot. You know I came here especially to see Mr. Graham on very important business, and as he will not be in town until the day after Thanksgiving, of course I shall have to wait. There is no reason why you and mother should miss Thanksgiving at grandmother's. You could go to-night, and be there in time for dinner to-morrow."

"And leave you to spend Thanksgiving all by yourself in a hotel? I think not!" exclaimed Mrs. Wallace emphatically. "No, if you stay here over Thanksgiving we will stay, too. Won't we, Jean? We'll make it as happy a Thanksgiving as we can even if it has to be spent away from home and grandmother's, and in a hotel in a strange place."

Mrs. Wallace looked at her daughter for consent, but Jean had turned away to the window to hide the disappointed tears which would fill her eyes.

"We've never spent a Thanksgiving away from grandmother's—and everybody else will be there—and—O father, couldn't you see Mr. Graham some other time?"

"No, daughter." Mr. Wallace's tone was sympathetic but decided.

"We will make the best of it, and have the happiest Thanksgiving we can in spite of not going to grandmother's," said mother cheerfully.

In her heart Jean knew that she never would want her father to spend his Thanksgiving alone in a hotel in a strange town while she and her mother were enjoying themselves at grandmother's, and she knew she must make the best of it, but that night before she got to sleep her pillow was wet with disappointed tears, in spite of her mother's assurance that they would have some kind of happy time on the morrow. Jean could not see how it could be happy. It would be the first Thanksgiving in her life that she had not spent at grandmother's, and with all her cousins and uncles and aunts, and, of all places, to spend it in a strange hotel, in a strange town where she did not know a creature, and where they had come only because her father had important business there and had expected to transact it that day and leave in time for them to reach grandmother's for Thanksgiving.

Next morning Jean was awakaned by the sunshine streaming cheerily in her window and mother saying:

"Wake up, daughter. There could not be a more beautiful Thanksgiving Day!"

In spite of her disappointment, Jean could not help feeling a thrill of joy in the clear, cold day, the sunshine, the general air of joyousness and good cheer which pervaded even the streets of the unfamiliar littte town.

There were not many guests in the small hotel, but even while Jean and her father and mother were eating their breakfast there was a bustle and a preparation which seemed to characterize everyone of the people there.

Jean noticed that they hurried through their breakfast, most of them clad in traveling garb, and then hurried out to the stage which stood waiting to take them to the railway station. Many of the men walked out carrying their grips, with an air of pleasant expectancy.

"Everybody is going away but us," she sighed. "I do believe everyone in this hotel is going away for Thanksgiving."

Her tone was almost tearful.

"Did you know there was the prettiest little park not far from here?" asked her father quickly. "After we have had breakfast you and I will walk there and we will take some nuts to the squirrels and give them something to be thankful for to-day. Will we?"

Jean brightened at once. The motherly looking proprietress passed their table at that moment and stopped, smiling at Jean in her kind way.

"So you are going to be with us for dinner," she said brightly. Then she added: "You don't know how glad I am! Every year our guests go away for Thanksgiving. Mr. Duncan and I are left here all alone. You don't know how lonesome it is for us, and how we sometimes wish that even one or two of the people would stay. We are used to a large family. It is only a few years since we had our own children with us, but now they are married and far away—one daughter across the sea, one son in California"—her voice broke slightly and her eyes filled with tears, but she brightened again. "You don't know how pleased Mr. Duncan was when he heard you were going to stay. 'Why,' he says, 'it will be like old times almost—with a little girl to eat Thanksgiving dinner with us.'"

"If you are willing," she said, hesitating a trifle, "we shall have dinner served in our own private dining-room and close up this big dining-room. It will be so desolate-looking with everyone away, and our own dining-room is cozy. It will seem more like having real guests—more like a real family dinner."

"That will be very pleasant," assented Mrs. Wallace cordially. "I am sure we all shall enjoy it better than if we took our Thanksgiving dinner in this big room."

After breakfast Jean and her father wended their way to the park through the busy streets of the little town. Jean carried a bag of nuts in one hand and clung to her father's hand with the other. They were great chums, these two. Jean almost forgot her disappointment in the joy of being out with father. He made himself as entertaining as he knew how to be, showed her points of interest in the town, told her some of its history, and, altogether, they had a charming walk.

The park, with its big old trees, its fountain and its trim walks, delighted Jean, and many tame little gray squirrels came out to be fed with the nuts which she gave them. They nibbled from her hand. They even climbed up into her lap, when she sat very, very still. She was so happy feeding them that the time flew, and when father said it was time to go home to dinner she could not believe it; but the walk had sharpened her appetite and put roses into her cheeks. It was a very eager, bright little girl who danced into the hotel and up to her room to prepare for dinner.

"This is cozy," exclaimed Mrs. Wallace, as they were ushered into the private dining-room of the proprietor of the hotel.

"Why, it isn't like having Thanksgiving in a hotel at all," cried Jean, delightedly. "It's just like a home."

At that Mr. and Mrs. Duncan laughed heartily, and then Jean cried out with delight at the sight of the table. The centerpiece was a huge yellow pumpkin hollowed out and filled with red-cheeked apples, luscious yellow pears and white grapes, golden oranges and bananas. At her own place stood a miniature turkey filled with candy.

"Did you do this, mother?" she asked.

Mrs. Wallace shook her head smilingly and looked at Mr. Duncan.

"It seems so nice to have a little lassie to take Thanksgiving dinner with us once more," he said heartily. "I only wish we could do more to make you happy, child."

While the dinner was being served the kind old couple told many stories of the children then so far away, and Jean listened with interest to the tales of those other little girls of long ago.

They had a very bountiful dinner. Jean never had had a better dinner, even at grandmother's, and she enjoyed it.

"Now," said Mr. Wallace, as they rose from the table, "I cannot transact any business this afternoon and it is to be a holiday to me. I want to take you all. Mr. and Mrs. Duncan included, for a ride. When can you be ready?"

Jean jumped up and down in de-

light. In a very short time a big touring car appeared at the door of the hotel and the happy party were bundled into it and whirled away for a delightful ride of many miles. On their return supper was again served in the private dining-room, as the other guests would not return until late at night or the next day. After supper, apples and nuts were passed as the little group sat around the cozy fireplace in the Duncans' own living room. Games were played, corn was popped and a happier evening Jean never had spent.

"I had just as happy a time as if I had gone to grandmother's," she said, as she bade Mr. and Mrs. Duncan good night. "And I shall never forget the Thanksgiving I spent in a hotel."

"We shall never forget it, my dear," said the kindly old lady. "It has given more happiness to a lonely old couple than you ever can dream of."

"I wouldn't have believed I could have had such a happy day here in a strange hotel in a strange town, and not going to grandmother's," said Jean to her mother as they went up to their rooms.

"It's always the way, daughter, when we try to make the best of disappointments. They always turn out to be something far better than we expected if we take them in the right spirit."—The Comrade.

Going to Grandma's House.

Every day when Ted went to kindergarten, he had to pass the Home for Aged Women. Often he would see three or four dear old ladies with caps on at the windows. There was one whose room was in the second story. If Ted and Rob looked that way, she waved her hand to them.

Teddy asked mamma why there were so many grandma's in that house. So she told him all about the dear old ladies who had no homes of their own, and how happy and comfortable they were there all together. After that Ted always called it the "Grandma House."

One day when he passed, there were carriages before the door and people going in and out. At dinner he told about it. Sister said they were having a reception at the home, and people could take gifts if they chose.

In the afternoon Ted was left with Jane, who wanted to clean windows upstairs. So she told Ted he must play with his blocks in the sitting room. Ted was lonesome. He emptied out his block basket, and, going to Jane's nice, clean pantry, he emptied the crock of sugar cookies into his basket. He couldn't find his hat, so he took one of Brother Edgar's. To himself he said: "Now I must have a cane, 'cause the gentleman I saw going into the 'Grandma House' had one."

With papa's very best gold-headed cane, and his basket of sugar cookies on his arm, away Ted trudged down the street to the "Grandma House." A pleasant-faced maid let him in. When she saw his funny hat and big cane, she whispered a few words to the matron:

"My dear, what do you want?" said the matron.

"Oh, I've come to visit the grandma ladies; and I've brought them some sugar cookies, 'cause I know my grandma likes sugar cookies."

So Teddy went from room to room with his basket of cookies.

The old lady whom he saw so often at the window told him stories, and showed him the presents which had been left at the home that day. She called them "donations."

By and by the matron said she was afraid that the little boy's mamma would worry about him, and said he had better go home. When he walked in, mamma said: "Why, Teddy Page, where have you been?"

"Oh," said Teddy. "I've been donating to the 'Grandma House,' and I had a splendid time. The lady who let me in said I was the most pop'lar gentleman there."—Little Men and Women.

My Thankful Day.

"It is my thankful day to-day," said Helen to Baby Jim. "I am sure it is," smiled Baby Jim. (Of course what he really said was. "Goo, goo!") "Would you like to know why I am thankful to-day?" asked Helen. "Ah, a-ah," Baby laughed, which meant, "Certainly I would. Do tell me!" "Well, in the first place, it seems to me that it is very foolish to go right on living and never stop to remember that everybody is awfully good to us. You know I'm glad I'm not lame like poor little Jamie down the street; I'm glad I have enough clothes to wear in the winter time, so that I'm not cold; and I'm glad we have a garden with four-o'clocks in it. Everybody doesn't have. What else, Baby?" "Gubble, gubble," remarked Baby Jim solemnly; but Helen knew he meant, "Oh, there are quite a number of things you haven't mentioned so far." "Well, of course I meant to say too that I'm glad I can say my prayers, for it always makes me feel comfy and safe to say my prayers. And I'm so glad I have you, Baby Jim!" "Yum-yum," agreed Baby Jim, which might have meant anything. "For you know, Baby, it is all very well to be thankful, but if you never say a thing about it, your thankfulness doesn't get out into the world to do anybody any good, does it?" But Baby Jim forgot to answer this time, for he had fallen fast asleep. What do you think about it?—Shepherd's Arms.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 64-D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name_____

Address_____

Shipping Point_____

(Please write distinctly.)

ROYAL
BAKING POWDER
Absolutely Pure
No Alum—No Phosphate

Hotel Warwick
Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

What Others Say

We will ask you to read what our subscribers have to say about the *Southern Churchman*, and below we are quoting from letters, of which nature, we receive on every mail.

> "Enclose please find my renewal to my much valued companion for some thirty years, and anxiously awaited each week."

Another writes:

> "Please send me a copy of the issue of October 16th, as my copy failed to reach me, and I dislike to miss a single copy."

Still another writes:

> "Enclosed please find my check to pay my subscription, and also a subscription to be sent to ..... As I find so much comfort and pleasure in reading the dear old paper, I want my friend to enjoy it each week, also."

Every mail brings us letters of this kind, but there are many who do not know what "comfort and pleasure" can be derived from the *Southern Churchman*. and a word from you would cause them to become subscribers, or we will be glad to send them a sample copy.

MINISTERS SHOULD RECOMMEND the Southern Churchman to their congregations. Because: First, it is your Church paper. Second: To introduce the Southern Churchman into a home where there is no church paper, especially where there are little children, is like sowing a seed of kindness, because there is nothing in the Southern Churchman that will hurt, but much that will help.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

SPECIAL XMAS OFFER

Package containing 65 tags, cards, seals, stamps, etc., for Christmas packages, sent postpaid, 15c.

LEAKE PRINTING CO.,
608 E. Main St., Richmond, Va.

JOB PRINTING.

Circular letters, Leaflets, Cards, Letter-Heads, Envelopes. Prices upon request.

J. L. OAKLEY ENVELOPE & PRINTING CO., Box 243, Richmond, Va.

TRACTS FOR THE MISSION.

Why Be a Christian? Profession 3 Cents.

Episcopal Church Merits. Five Cents.

CHURCH LITERATURE PRESS, 2 BIBLE HOUSE, NEW YORK.

Transient Board.

ONE OR TWO LADIES VISITING WASHington can find comfortable quarters with MISS BOULDIN (The Magnolia), 1321 M St. N. W.

A COMMUNITY HOUSE in New York City will welcome a few paying guests. Home comfort and convenience assured; likewise reposefulness. Address 203 Southern Churchman Office.

POSITIONS WANTED.

REFINED LADY WITH YEARS EXPERIence desires position as nurse companion to invalid lady; best references. Address 201, Southern Churchman.

A YOUNG LADY OF REFINEMENT AND culture desires a position as companion. Sews nicely and willing to assist with house duties. Address MISS REBECCA T. PUE, Fallston, Harford Co., Maryland, care Mrs. Forbes.

HELP WANTED.

WANTED IN EACH PARISH a REPRESentative for the Southern Churchman. Liberal commissions given on new subscriptions and renewals. CIRCULATION DEPARTMENT, Southern Churchman.

WANTED—A TEACHER FOR A CHURCH Institution. Address 205 Southern Churchman.

WANTED—MOTHER'S HELPER IN FAMily with three small children in Washington, D. C. Address 204 Southern Churchman.

WANTED—A REFINED YOUNG LADY as mother's helper in a family with three young children. Good home and $15 per month. References required. H. S. WORTHINGTON, Johns Hopkins University, Baltimore, Md.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

YOUR WANTS. They may be little or large.. It matters not. Make them known in our CLASSIFIED COLUMNS, and it will produce results.

ALSO, if you have something to sell or exchange, a little advertisement in these columns will bring you many replies.

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND.

We are being widely asked whether offerings are still to be sent to us. Frankly, it will be a calamity if they are not. Over 500 old and disabled clergy, widows and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about $30,000 per quarter. Therefore, continuous and generous support must be given us, as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones, too.

ALFRED J. P. McCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

MRS. T. D. STOKES.

Sue Green, daughter of the late James W. and Anne Sanford Green, and wife of Thomas Dudley Stokes, of Elk Hill, Va., died on Monday, November 8th, at 12:30 A. M., in St. Luke's Hospital, Richmond, Va. Besides her husband, she is survived by two sons, Thomas Dudley Stokes, Jr., and James Green Stokes, of Elk Hill; one brother, Raleigh T. Green, of Culpeper, Va.; and three sisters, Mrs. W. W. Grant, of Denver, Col.; Mrs. John R. Norris and Mrs. L. G. Leach, of Baltimore.

She was a faithful and devoted communicant of St. Paul's church, near her home, and was an enthusiastic worker in all its activities. She was a person of unassuming piety, underneath which was an intensely spiritual nature; not, indeed, always so near the surface as to be apparent, yet always so near that it could not be obscured by the most exquisite pleasures; and so deep rooted that its utmost depths could not be fathomed by the greatest sorrow and acutest pain.

Forgetfulness of self and thoughtfulness for others; resignation and submission to the will of God; patient, uncomplaining love—these were the treasures which enriched and beautified her life and crowned her closing days with an abiding peace which the things of earth could neither give nor take away.

She was buried in beautiful Hollywood, Richmond, on Tuesday, the 9th.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

The love of God is like an atmosphere embracing all things, like a boundless sea upbuoying; and none who trusts himself, serene, to His sustaining strength, can sink. Feeling beneath the Everlasting Arms; feeling above the brooding wings of love.—H. H. Yeames.

Four things come not back to man or woman: The sped arrow; the spoken word; the past life, and the neglected opportunity.—Omar El Rhuttub.

Personal Notes

The Rev. Clayton A. Chrisman has resigned the rectorship of Christ church, Rock Spring, and the Holy Cross, in the diocese of Maryland, and accepted work under Bishop Capers, of West Texas. He will reside for the present at San Antonio, Texas.

Announcement has been made of the marriage of the Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska, and Miss Rose Fullerton. The ceremony took place on October 21st, in St. Mark's church, Seattle, Washington, the Rev. E. V. Shayler officiating.

The acceptance of the election as rector of St. Luke's church, Montclair, as the successor of Bishop Stearly, by the Rev. Luke M. White, of Shreveport, La., is announced, the charge to be taken January 1st.

The Rev. Theodore S. Will, assistant minister of Christ church, Baltimore, Maryland, has accepted the rectorship of Trinity parish, Howard and Anne Arundel Counties, Maryland, and will begin his new duties on December 1st. After that time, he should be addressed R. F. D., Elkridge, Maryland.

The address of the Rev. J. Lewis Gibbs is changed from R. F. D. 9, Manchester Station, to 102 South Forty-first Street, Forest Hill, Richmond, Virginia.

The Rev. B. V. Reddish, who has been in charge of the Cathedral, Erie, for some months, has been called.

The address of the Rev. D. E. Holt is changed from Sacramento, California, to Pablo Beach, Florida.

All communications for the registrar of the diocese of Erie should be sent to the Rt. Rev. Rogers Israel, D. D., 437 Sixth Street, West Erie, Pennsylvania.

The address of the Rev. Frederic Gardiner is 606 Westview Avenue, Mount Airy, Philadelphia, Pennsylvania.

For the present the Rev. Thomas A. Haughton-Burke will have charge of Christ church, Hackensack, New Jersey.

The Rev. Irving A. McGrew began his work as rector of the Church of the Epiphany, Germantown, Philadelphia, on All Saints' Day. His address is 6908 Mower Street, Germantown.

The Rev. F. A. Ransom, who has been in charge of the missions at Gowanda and Hamburg, New York, has accepted the rectorship of St. Stephen's church, Buffalo, New York.

Ordinations.

On Sunday, November 7th, in St. Stephen's church, Jersey City, the Bishop of Newark ordained Rev. William Martin to the priesthood. He was presented for ordination by the rector of the parish, Rev. Sidney E. Sweet,

We heartily recommend this famous FAMILY WEEKLY and make this

GREAT FAMILY COMBINATION OFFER

The Southern Churchman Regular Price $2
The Youth's Companion Regular Price $2
Both Papers Together For One Year
$3.50

To take advantage of Club Rate send subscriptions to Southern Churchman

and the sermon was preached by the Rev. Dr. Edward L. Stoddard. Mr. Martin remains as curate of St. Stephen's, with special charge of St. Matthew's Mission, Jersey City.

On Thursday, November 4th, the Bishop of Erie ordained Alexander Cooley Boyd to the order of deacon in the Cathedral church of St. Paul's, Erie. The candidate was presented by the Rev. J. G. Reilly, D. D., of Oil City, and the Rev. W. H. Jones, B. D., was the preacher.

In Grace church, Providence, Rhode Island, the Rev. Frank W. Crowder, rector, on All Saints', Mr. Philip Ayers Easley was ordained to the diaconate by Bishop Perry. The sermon was preached by the Rev. A. J. Gammack, of Lennox, Massachusetts.

Deaths.

The Rev. Amos Skeele, D. D., recently rector of the Church of the Epiphany, Rochelle, New York, died at his home on Friday, November 5th. Dr. Skeele had been rector of the Church of the Epiphany for more than thirty-four years, but resigned last year on account of ill health. He was born in Chicopee, Massachusetts, October 7, 1833; graduated from Kenyon College in 1861, studied one year at the Theological Seminary in Andover, Massachusetts; completed his studies in Philadelphia, and was ordained by Bishop Clark, of Rhode Island. The burial took place from the Church of the Epiphany on Monday afternoon, the services being conducted by the Rev. Frank Palmer, of Stillwater, Minnesota, a nephew, assisted by the rector, the Rev. W. W. Jennings.

(Church Intelligence, Continued from Page 11.)

CALIFORNIA.

were present the Rev. Dr. Jenvey, vicar of the Good Shepherd, West Berkeley; the Rev. W. R. H. Hodgkin, vicar of All Souls, and the Rev. F. A. Martyr, vicar of St. Clements.

The Rev. W. F. Higby, now missionary at Centerville, is to succeed Mr. Kelley as director of religious education.

The Rev. Charles N. Lathrop has resigned the rectorship of the Church of the Advent, San Francisco, to become dean of the Cathedral, Milwaukee, first, however, going to Europe for service and experience as chaplain at the front among the British troops in France, for which he is well adapted.

Building Without Wax.

Years ago the rich men of Rome were building costly marble mansions along the Tiber. These buildings were magnificent, many of them of almost priceless value. The wealthy Romans vied with one another in their construction. The best of marble was used; but sometimes, even in the best of marble, there would be tiny niches, or cracks, small in themselves, yet they detracted from the magnificence of the mansions whose owners wanted nothing less than perfection. When the contractors who undertook the building of these edifices came across blocks of marble with tiny bits knocked out, what were they to do? Throw out the blocks? That would cut down their profits.

They had a kind of very fine wax, and they used this to fill in the broken places, so that the imperfections might escape detection. Then the blocks of marble could be used. True, the wax would wear out in time, and then the flaws would be apparent. "But it will not be for years," the contractors said. And so they continued using the wax. But the rich owners objected to this. So when they made a contract with a builder for the erection of a mansion, these words were included, Sine cera, which mean "without wax." That was to safeguard the owner. That was to guarantee perfection. Sine cera! It was not enough that the marble should appear perfect; it was not enough that the wax should conceal the flaw. Sine cera!

And it was from these two words that our word "sincere" has come. And it means that things are just as they seem. —Ex.

Spending Profitable Sabbath.

The matter of spending a profitable Sabbath is a personal one, and upon each one rests the responsibility of how far he misuses his privileges and seeks his own pleasure. In the modern effort to get away from the Puritan strictness of other days, the pendulum has swung far to the opposite extreme, and we see the day given up by many to the pursuits of pleasure, to Sabbath excursions, to concerts, to ball games, and all kinds of amusements—and this, too, by some who call themselves Christians. All those who thus misspend the day defeat its purpose and suffer in their physical as well as their spiritual life. They return to their week-day labors jaded in body and unrefreshed in soul. The body is a machine that must lie by for repairs. The age is one of high pressure, and for this reason rest is an absolute necessity. There are many acts which must be abstained from, and there are active duties that make calls upon the attention, but the Sabbath, if it is well spent and made profitable, must be spent in God's service.—The Expositor.

William Marconi, the inventor of wireless telegraphy, says that he has produced an apparatus by means of which it is possible for a person standing beside a solid partition, such as a brick wall, to look through the partition and observe what is happening on the other side, just as if there were no obstacles interposed to the vision. Mr. Marconi is quoted as saying that the device has been perfected to the point where a person in a room can see persons in an adjoining room, looking through the wall, if the persons viewed are close to the wall, but that at a distance from the wall they become blurred. The possibilities for evil involved in the apparatus, it is asserted, have made Mr. Marconi reluctant to make known the invention. There are some people who seem to question whether God can see into and read the thoughts of man's heart. But is this any more wonderful for God than it is for a man to see through a brick wall? Were one of our neighbors to possess such an instrument, we would be very careful as to what we did and how we appeared. Let us remember that God looketh at the thoughts and intents of the heart.—Selected.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Where Silver and Gold are Honestly Sold

CHRISTMAS GIFTS
—of—
PLATINUM, GOLD AND SILVER
DIAMONDS and PRECIOUS STONES
FOREIGN and DOMESTIC WATCHES
FINE GOLD and PLATINUM JEWELRY
STERLING and SHEFFIELD TABLE SILVER
GOLD and SILVER NOVELTIES
Selections sent to responsible parties.

C. LUMSDEN & SON, Inc.
Established 1835
"Jewelers to the Southern People"
731 East Main St., RICHMOND, VA.



IN all the world there's no other thumb that can make this print.

There may be thumbs that look like it—but there is no thumb that can make the same *impression.*

In all the world there is no beverage that can successfully imitate

Coca-Cola

There may be beverages that are made to look like it—but there is no beverage that can make the same delightful *impression* on your palate.

Delicious



Whenever you see an Arrow, think of Coca-Cola 52-R

Demand the genuine by full name—and avoid disappointment.

THE COCA-COLA COMPANY
ATLANTA, GA.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: *Per year*, $2.00; *six months*, $1.00; *three months*, 50 *cents*. *To clergy*, $1.00 *per year*. *Foreign postage* 50 *cents additional*. *For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.*

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: *Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.*

News concerning the Church-at-large always welcome.

Some Motives for Missions.

Jesus, as humanity's foremost missionary, could not have made the sharing with others the blessings He brought the world, an addendum or after-thought. The vital, fundamental, everlastingly essential element in Christianity is missions. Persistently the Master emphasized the fact that there was only one of two things His followers could do with the new faith, use it or lose it. Regard it as a quit-claim deed and your faith is proven false; hold it as a trust, regard yourself as steward and there is no limit to its increase. The gospel is missions; missions is the gospel. The heart and core of the good tidings is, that God so loved the world that He gave to it His Son, and sent Him forth. That gift of Jesus Christ carries within itself every blessing and beneditcion that the human heart craves, or the soul needs. So great and comprehensive is that gift that it includes not any individuals, but States, nations and empires as well. Phillips Brooks once asserted that it was not a question whether the heathen could be saved if we did not give them the gospel, but whether we could be saved if we did not give it to them. True as that statement was in other days, it is infinitely truer in our day and time. For God has visibly taken this matter of missions into His own hands. Steam and electricity have broken down every wall of separation that divided nation from nation, and we are close neighbors with the Orient —yes, with all people the wide world round. Whatever faults one may discover in our national, ethical and moral standards, they are incomparably superior to the standards of those people devoid of the open Bible, the Church of the Living God, and the contact by faith with the Person of Jesus Christ.

Thus, it would appear, that from the standpoint or motive of sheer self-interest, we should support missions. For nothing, we know, is more certain than this, if virtue does not flow out from us to them, then will vice stream forth from them to us. If we desire to protect and advance our commercial activities in the Orient—if we wish to safeguard our democratic institutions—we must share with all the source of our ethics and morals, even Jesus Christ.

If now we rise to that level where we take a disinterested view of the matter, do we not realize that Christianity makes always for a civilization, progressive and permanent. Ex-President Taft is a wide traveler, a thoughtful observer and in possession of that rarest of qualities, a judicial mind. He has not hesitated to say that "no man can study the movement of modern civilization and not realize that Christianity, and the spread of Christianity, are the only bases of hope for modern civilization." If we prize our democracy, and feel as deeply and keenly as we should that whatever is best in it flows from the democracy taught and lived by Jesus Christ, we must share it with the nations that have it not; that so it may be a lever lifting them to higher levels of national being and becoming. We must believe that because the race stands or falls with the acceptance or rejection of the ideas and ideals of Jesus Christ, that the race can be saved only, as the Christian nations share their salvation with those who have it not.

We cannot overlook the fact that this is a most critical hour for the missionary work of the Church. The great conflict raging in Europe means that time and thought and money which have been hitherto devoted to the propagation of Christianity, for the time being are withdrawn. As a result the burden of responsibility for the advancement of the Christian enterprise rests heavily upon us. A few days ago the newspapers told us that one of the nations involved in this great war, and dominating one of the great pagan empires, had demanded the withdrawal of the missionaries of its opponent on the ground that this particular empire might, in some way or another, be drawn into the conflict and that these missionaries, loyal to their fatherland, might give information or other assistance that would be most detrimental to that nation to which it is subject. This is but an illustration of how far-reaching are the issues involved in this conflict, and of the greatness of the re-



Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 16 colors.

If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*.

THE COCA-COLA CO. ATLANTA, GA

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksburg & Potomac R. R.

To and From Washington and Beyond

Leave Richmond daily	Arrive Richmond daily
*4.30 AM †4.30 AM, † 8.40 AM,	†7.50 AM, * 1.10 PM, † 2.50 PM,
†9.23 AM *9.35 AM, †12.01 PM,	†6.25 PM, * 6.30 PM, † 9.00 PM,
‡3.30 PM *5.47 PM, † 8.20 PM.	†9.30 PM, *12.35 Nt, †12.40 Nt.

Ashland Accom. week days, Lv. Elba 7.30 AM, 2.15 PM, 6.30 PM; Ar. Elba 6.30 AM, 11.25 AM, 5.42 PM. Fredericksburg Accom. week days. Lv. †4.00 PM; Ar. †8.25 AM. Sundays Lv. Elba 4.15 PM; Ar. 10.45 AM, *Main St. Sta. †Byrd St. Sta. (stopping at Elba). Read the signs.

SOUTHERN RAILWAY

Premier Carrier of the South.

Reduced Fares to Savannah, Ga.

Southern Railway will sell reduced fare tickets to Savannah, Ga., and return, from stations in Virginia, November 7th and 8th, with final limit November 15, 1915, account Atlantic Deeper Waterways Association.

For further information call on nearest Southern Railway ticket agent, or write H. L. Bishop, Div. Pass. Agent, Richmond, Va.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Church Embroideries

Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.

English Silk Stoles, plain.....$3.00
" " " simple crosses embroidered.. 4.00
" " " elaborate crosses..... 5.00
" " " hand embroidered, $8.00 upward

"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.

L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Correct Engraving and Fine Stationery

The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.

LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and guarantee safe arrival.

The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



Church Furnishings

Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.



CHURCH VESTMENTS

EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN

COX SONS & VINING
72-74 Madison Avenue, New York

Bunce Art Glass Co.

ART STAINED GLASS.
ART LEADED GLASS.
15 East Main St., RICHMOND, VA
P. O. Box 32.
Estimates and information cheerfully given
Correspondence solicited

O. Luetk's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York

R. Geissler, Inc.

56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

sponsibility which rests upon us to see that there is no slackening of interest in, or loyalty to, the far-reaching enterprise of the Christ.—From a Sermon by Rev. Alfred Lockwood, at the Opening Meeting of the Eighth Provincial Synod.

My Work.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room,
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom,
Of all who live, I am the one by whom
This work can best be done in the right way."
Then shall I find it not too great nor small,
To suit my spirit and to prove my powers:
Then shall I cheerful greet the laboring hours,
And cheerful turn when the long shadows fall
At eventide to play and love and rest
Because I know for me my work is best.
—Van Dyke.

The Prayer of a Horse.

To thee, my master, I offer my prayer:

Feed me, water and care for me, and when my day's work is done provide me with shelter, a clean dry bed and a stall wide enough for me to lie down in comfort. Talk to me. Your voice often means as much to me as the reins.

Pet me sometimes, that I may serve you the more gladly and learn to love you.

Do not jerk the reins, and do not whip me when going up hill.

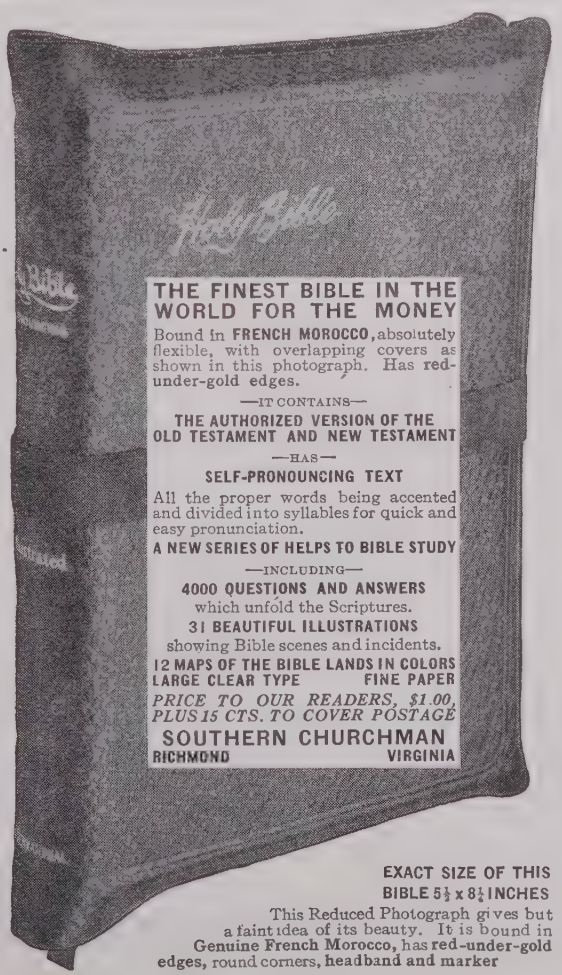
Never strike, beat, or kick me when I do not understand what you want, but give me a chance to understand you. Watch me, and if I fail to do your bidding, see if something is not wrong with my harness or feet.

Examine my teeth when I do not eat. I may have an ulcerated tooth, and that, you know, is very painful.

Do not tie my head in an unnatural position, or take away my best defense against flies and mosquitos by cutting off my tail, or limit my range of vision by blinders so that I am frightened by what I cannot see.

And, finally, O my master, when my youthful strength is gone, do not turn me out to starve or freeze, or sell me to some cruel owner to be slowly tortured and starved to death; but do thou, my master, take my life in the kindest way, and your God will reward you here and hereafter.

You will not consider me irreverent if I ask this in the name of Him who was born in a stable. Amen.—Our Dumb Animals.



EXACT SIZE OF THIS BIBLE 5½ x 8¼ INCHES
This Reduced Photograph gives but a faint idea of its beauty. It is bound in Genuine French Morocco, has red-under-gold edges, round corners, headband and marker

Meditations

"Many a man thinks he is pious when he is only petrified."

Would you speak weighty words? Then fill your mind with the Bible.

Although the world is full of suffering, it is full of overcoming of it.—Helen Keller.

Courage isn't lack of fear; it is standing your ground in spite of fear.—H. C. King.

Let the day have a blessed baptism by giving your first waking thoughts to God.—Beecher.

As sure as ever God puts His children in the furnace, He will be in the furnace with them.

By rooting out our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul where the Divine Presence may dwell.—Ellen Watson.

If there be in front of us any painful duty, strengthen us with the grace of courage; if any act of mercy, teach us tenderness and patience. Prayer of Robert Louis Stevenson.

"Serve Jehovah with gladness," is an injunction too often forgotten. There is too much talk of duty and sacrifice in doing the Master's work, and not enough recognition of its joyfulness.—Exchange.

The man who proclaims that he has no sympathy for missions proclaims his meager estimate of Jesus Christ. Somehow he has failed to realize the greatness of Him who is the Saviour of the world.—Exchange.

The gift of faith may seem to be very small at first, the bare sense of need, and the looking beyond one's self to find the supply of that felt want. But, only let a man use the faith he has and faith will grow, let him act up to all the faith he has and more will be given.—Huntington.

Where is the capacity for heaven to come from, if it be not developed on earth? The discipline of life is a preparation for meeting the Father. When we arrive there to behold His beauty, we must have the educated eye; and that must be trained here.—Henry Drummond.

Never rest is the price paid for our greatness. Could we rest, we must become smaller in soul. Whoever is satisfied with what he does has reached his culminating point—he will progress no more. Man's destiny is to be not dissatisfied, but forever unsatisfied.—F. W. Robertson.

If there is an outcast and abandoned soul on earth which may not feel that Jesus has laid a loving and healing touch on him, Jesus is not the Saviour for the world. He shrinks from none. He united himself with all, therefore He is able to save to the uttermost all who come unto God by Him.—Maclaren.

It is a point of Christian courage, in which we are most of us sadly wanting, to do the right thing, when we know it, at once; not to stand parleying and doubting about it, but to strike your blow at once, like a valiant soldier, who knows what his commander expects of him, and what will most baffle his enemy.—Keble.

Ambassadors are often recalled by the country which has sent them out, and which they are supposed to represent. This is done because of inefficiency or unfaithfulness to their government. "Ye are ambassadors of Christ." Suppose He were to recall all who were not efficient or were disloyal to Him, how many would be left to represent Him in this world?

"Out of myself, Lord!
From the narrowing prison,
The grave-clothes bound on hand and foot and knee,
Up to that light and life where Thou art risen,
Call me, and set me free.

"Out of myself, Lord!
What shall yet befall me
I ask no more; enough that Thou art mine.
Turn but Thy face, O Son of God! and call me
To lose my life in Thine."

As a saint of God lay dying, with her relations gathered around her bed, she whispered, "Bring, bring," and one brought water to cool her parched mouth, and another a fan, and so on; but she only shook her head. Then, gathering up her failing strength, she said: "Bring forth the royal diadem and crown Him Lord of all." So let us bring our hearts' devotion, our earnest efforts and our talents, whatever they may be, and consecrate them, whole-heartedly, to the service of our Saviour, and thus hasten the day when He will be crowned Lord of all."—Selected.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price Southern Churchman.

FINANCIAL

National State and City Bank

RICHMOND, VA.

Capital, Surplus and Undivided Profits $1,750,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest on its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
WILLIAM M. HILL, Vice-President. JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

"Self Defense"

is the topic most discussed by Americans to-day.

The immediate DEFENSE most needed is a financial preparedness of each citizen to meet any situation which may arise.

If you have put off until now, do not delay longer, begin to conserve your strength by saving your money.

Invest in securities that are SAFE. DON'T SPECULATE.

THE AMERICAN NATIONAL BANK of Richmond, Virginia,
offers unexcelled SECURITY AND SERVICE to depositors and investors.
Capital and surplus.....$1,600,000.00

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Have you ever said, "I wish I had a more cheerful disposition?"

How much do you wish it? Enough to dispose yourself so as to be in the way of getting it?

Your words are idle and sinful unless you will have it, instead of wishing to have it.

You are not responsible for the disposition you were born with, but you are responsible for the one you die with.

Suppose you earnestly purpose for one week to look for pleasant things, and speak of them, and never speak of what you dread or do not like. You will be more cheerfully and happily disposed at the end of the week, and you know it.—Maltbie D. Babcock.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Southern Churchman

Vol. LXXX. RICHMOND, VA., NOVEMBER 27, 1915 No. 48

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY

RICHMOND, VA.

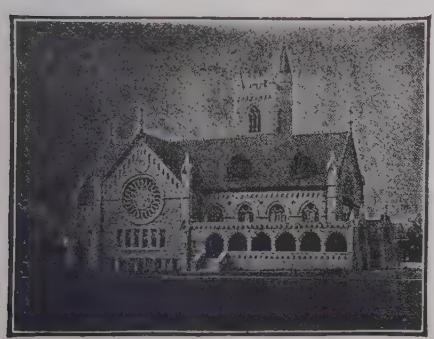
Our own resources, - - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✠ Church ✠
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J. & R. LAMB Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

ST. MARY'S, AN EPISCOPAL SCHOOL FOR GIRLS,
Offers full preparatory and two years College work. Music, Art, Elocution, Domestic Science and Business. Equipment of 14 Modern Buildings. Moderate rates.
REV. GEO. W. LAY, Rector,
Box 19, Raleigh, N. C.



FOR WOMEN. Four years' course leads to A. B. degree. Strong Music and Art Departments. THE ACADEMY offers preparatory and general courses. Modern equipment, capacity for 300 students, estate of 3,000 acres in Piedmont section on main line of Southern R. R. Address Secretary, Sweet Briar, Va.

STUART HALL
Staunton, Va. School for Girls.

FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address
JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue.

The Theological Department
OF THE
University of the South
An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.
For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

Chatham Episcopal Institute for Girls
Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

Remnant of the Age of Doubt.

In the last quarter of a century, there was much written and spoken concerning the "Age of Doubt." It was declared that there was an age of doubt, and the declaration was often made with a boast. Youth boasted of doubt. Teachers encouraged doubt. Doubt was regarded as the mark of intellectual growth. All this has changed, and is still changing. Doubt does not arise from clear evidence; it grows out of speculation. The speculations of the European universities bred deep, dark doubts, and these doubts were published in all nations, among all peoples. The cataclysm of Europe put a stop to the wild speculation and brought men and women, young and old, and even the children, to face facts far-reaching and stubborn. It banished conceit, and made men feel their helplessness. The closer to the scene of conflict, the greater the change from speculation to fact. The greatest change has occurred in Germany and France. Great Britain has changed greatly, but it is not as radical and not as far-reaching. America has been somewhat sobered, but the change here is not so definite, not so intelligent, not so much one of conviction. Americans are at the dawn. They are awakening. It may require a cataclysm to fully arouse us and cause us to see. We hope not. It is the day of our test. May we pass it. A writer in the Watchman-Examiner has written strongly upon this matter. Referring to articles in the Hibbert Journal of 1913, which were full of doubts, he says he recalls that at the time this number of the magazine was issued "the articles appeared to many extremely timely and up-to-date." Now they read "like far-off echoes of an almost forgotten past."

"One year of bitter conflict has driven the current religious thought so far from the course of 1913 that few have realized the vast change," he says. "Then the opinions of German scholars were quoted with respect; in fact, as decisive and convincing. As now read, it is realized with something of a shock that the views of German theologians and philosophers are no longer quoted as authority.

"The reading of this issue revealed afresh the fact that the type of theology and philosophy somewhat dominant in past years has been utterly discredited by the war. The ascendancy which German thinkers had gained and maintained in the last forty years has been destroyed by the fact that their theology and philosophy have permitted them to defend a war in which millions of lives are being lost.

"With the Germans, the names which stood high in scholastic and theological circles are no longer reverenced. The apostles of the age of doubt are being repudiated, and the people are reading the Bible and thronging the churches in simple faith in God and His word, and calling on Him for help in this time of terrible woe. In the number of the Journal referred to, it is asserted that the gospels are largely unhistorical, that but little is known of the real life of Jesus, that Jesus is merely the latest and best of the Hebrew prophets, belonging really to the old dispensation, and that the gospels should be considered as a part of the Old Testament. Who cares for that sort of speculation now? Not the people of Germany! They are seeking the Saviour as never before. Not the people of France! Godless France has become thoughtful. The infidel writers are neglected or have themselves become religious, and the people are thronging the forsaken churches. Certainly not the people of Russia! They are more earnestly adoring Jesus Christ, whom they now believe to be very God of very God. And not even in England is the destructive criticism of the Bible having the currency it had before the war. The realism of life in the face of the great conflict has banished all relish for speculative reasoning, and trust in God and in His Son and in His word are the dominating facts in religious thought.

"But as the deluge swept the corrupt race of emn from the earth, so this war is purging the earth of the doubt of the word of God which has been eating like a cancer into the vitals of modern Christianity. In times of ease and safety, men come to rely on their own powers, but in times of trouble they turn to God, because they realize that He alone can save. This lesson the world is learning to-day. Reliance

SPECIAL ANNOUNCEMENT

Opening of the

BOOK DEPARTMENT

Southern Churchman

IN this department, the Southern Churchman is prepared to fill all orders for books for the Sunday schools, and family reading at regular publisher's price. ALSO, literature, leaflets, teachers' guides, lesson-books, maps, charts, etc. Or any book, or publication can be ordered through this department. WE also receive orders for Baptism, Confirmation, Marriage and Death Certificates, Parish Records, Church Hymnals, Mission Hymnals and Prayer Books, etc., etc. INQUIRIES will be given our immediate attention, and all orders will be promptly filled.

BOOK DEPARTMENT

Southern Churchman

Richmond, Va.

RESOLUTIONS OF THE SUNDAY SCHOOL COMMISSION OF THE DIOCESE OF VIRGINIA

Whereas the Executive Committee of the Diocesan Missionary Society has approved a proposition for the establishment of a Depository of Religious, Family and Sunday School Literature in the Diocese of Virginia: *Resolved*, that the Sunday-school Commission expresses its hearty sympathy with this enterprise and earnestly hopes that such a Depository may be established; and the Commission pledges its assistance in any way possible to make it a success.

Resolved, That we heartily endorse the offer of the Southern Churchman Company to act as a Depository for literature on Religious Education and Sunday school work in particular, and we gladly agree to recommend such literature as soon as possible.

The Sunday School

Lesson Books.
Picture Lessons.
The Bible Class Manual.
The Teachers' Assistant.

Book Department
SOUTHERN CHURCHMAN
Richmond, Va.

Odd Happenings

A new book of humorous, pathetic and tragic stories from real life, by Rev. Wallace Cannahan of Jackson, Miss.
Price **$1.35**, including postage.
For sale by the Author.

A VOICE FROM THE CROWD
By George Wharton Pepper.
Price **$1.50**; Postage extra.
Reviewed November 6.

HISTORIC VIRGINIA HOMES AND CHURCHES
By Robert A. Lancaster.
Price **$7.50**; Postage extra.
Reviewed November 13

AUNT PHEBE, UNCLE TOM AND OTHERS
By Essie Collin Matthews.
Price **$1.50**; Postage extra.
Reviewed November 13

THE POLITICAL HISTORY OF SLAVERY
By Judge James Z. George.
Price **$3.00**; Postage extra.
Reviewed November 13

Book Department.
SOUTHERN CHURCHMAN
Richmond, Va.

on human wisdom is destroyed. Trust in God is our only refuge."—The Presbyterian.

For the Southern Churchman

The Lord's Prayer.

H. S. G.

"Our Father" is the prayer for all
Who on His holy name will call.
This prayer is one for all mankind;
Each there will fit petition find.

In heaven the choirs of angels sing
Glad praises to their gracious king,
They wish with us, in unity,
That "Hallowed" His name shall be.

Those faithful ones whom God hath blest,
The saints, who now have gone to rest;
That heaven with earth be one, they pray,
"Oh Lord, Thy kingdom come," they say.

When by his hand we would be led,
"Thy will be done on earth" is said;
Divine these words, for thus, you see,
Prayed Christ in dark Gethsemane.

We may, all creatures here below,
To him for food and raiment go.
Our spirits, too, by Him are fed:
"Give us this day our daily bread."

"Forgive our sins" of thought and deed,
To God, each day, may sinners plead;
In answer, Jesus says to you,
"Forgive ye those who trespass, too."

His little lambs yet undefiled,
The tiny babes and smallest child,
If they could speak, we know they'd say,
"Deliver us from evil's way."

"The kingdom," Lord, is Thine, we see,
To Thee all "power and glory" be;
This prayer of prayers is also Thine,
We thank Thee for its words divine!

Wanted: A Worker.

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. When He has work to be done, He goes to those already at work. When God wants a good servant, He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost beasts.

Elisha was busy plowing with twelve yoke of oxen.

David was busy caring for his father's sheep.

Nehemiah was busy bearing the king's wine-cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

William Carey was busy mending and making shoes.—The King's Own.

The Story of Canada Blackie

By ANNE P. L. FIELD

Introduction by

THOMAS MOTT OSBORNE

A very wonderful story revealing in quick flashes the heart of a strong man gone astray and brought back by kindness.
Cloth, $1.00 net. All Bookstores.

E. P. DUTTON & COMPANY

681 Fifth Avenue NEW YORK

THE LIGHT WITHIN: A STUDY OF THE HOLY SPIRIT
By Charles Lewis Slattery, D. D.
Price $2.00, postage 15c.
Reviewed Nov. 20.

THE STORY OF THE BIBLE
By Eugene Stock
Price 75c, postage 10c.
Reviewed Nov. 20.

Book Department
SOUTHERN CHURCHMAN
Richmond, Va.

CHURCH CALENDAR 1916

(The Red and Gold Calendar)
of
The Protestant Episcopal Church
Published by the Prayer Book Papers Joint Committee

The 1916 Calendar, as attractive and instructive as in the past, is ready for delivery. A limited number only will be printed. The price will be 50 cts. apiece, or $5.00 per dozen, postage prepaid. In ordering please send us your money either by check or Post-office Money Order.

Address Room 1204
82 Wall Street New York, N. Y.

CERTIFICATES

BAPTISM
CONFIRMATION
MARRIAGE

Prices upon request.

Book Department
SOUTHERN CHURCHMAN
Richmond, Va.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., NOVEMBER 27, 1915. Vol. LXXX. No. 48

EDITORIALS

THE SYNOD.

If, as we have every right to suppose, the Synods of all the eight Provinces of the Church were, or shall be, in spirit, purpose and efficiency, like to that of the Province of Washington which met in Richmond last week, the provincial system has already justified itself.

It was not a little General Convention. It did not imitate the procedure nor, in a single particular, trench upon the duties which belong to that great body. Neither did it anywhere infringe upon the prerogatives of the diocesan convention. The fears that have sometimes been expressed lest the Synod, finding not enough to do to occupy it, would busy itself with matters which did not pertain to it may be set at rest. This Synod, at least, found no time in the three days of its session for such impertinences, and its proper work was too engrossing to admit of temptation in that direction.

The Synod of Washington, as, we are sure, all the other Synods do also, feels the force of strong and inspiring leadership; and leadership counts for very much in the Lord's army, especially when it is planning and prosecuting active and practical work. The presence of the Bishops of the Province on the floor of the Synod, meeting on equal terms with the clergy and laity in the work of the committee room and in the give-and-take of debate, is a feature of no little value. A Bishop is a leader by virtue of his office, but here he has an opportunity of making proof of this ministry by virtue of his own abilities and efficiency, and it must be as grateful to him as it is helpful to his brethren. In the work of the Synod and Province the Bishops can exercise much of that constructive leadership for which their experience as well as their capacities have fitted them, even while keeping step with the rank and file. We believe, moreover, that the provincial system will prove to be of great value in the discovery and development of other men specially qualified to guide the practical activities of the Church and develop her resources. In every Synod, we suppose, such men have already been brought forward and given opportunity to employ their talents and aptitude on congenial lines, and this will be increasingly the case in the future when the diocesan conventions, in electing their Deputies, shall understand fully the work of the Synod and the qualifications which are most desirable in its membership. Deputies should be men of knowledge and experience in the several lines of work in which the Province, as such, is engaged.

Fears have been entertained that the creation of Provinces would in some way tend toward divisions or disintegration in the Church as a whole. Our experience in two meetings of the Synod of the Province of Washington convinces us, that the result will just be the contrary. Unity makes little of geographical limitations, but it depends largely upon mutual sympathy and confidence and a common aim. Comradeship in a common cause is its surest human bond and singleness of purpose its strongest guarantee. It was no little thing that our President, the beloved Bishop of Maryland, could say, in effect, as he dismissed the assembly at the close of its sessions; "For three days we have been in the upper room. The Holy Spirit has been with us and has manifested Himself in the spirit of fraternal love and unity of purpose and counsel which has prevailed." For three days of close application more than a hundred men of strong convictions and, doubtless, of various views on many matters, (but no one inquired,) sat and worked together without a ripple of disagreement to disturb their harmony of action. It was an evidence of the sincerity of purpose with which this representative body gave itself to its one work of showing the way for the Church to fulfil her mission to the world around her. It also demonstrated that men so engaged, and seeking always, as the Bishop of Pennsylvania charged us, to "understand what the will of the Lord is," will be essentially at one. As the whole Church is led to work together against the common foes of darkness, ignorance and vice it will be bound together also by the strongest ties and the widest sympathies.

If any shall ask, What have the Synods done, or what work has so far been accomplished? the answer is, much every way, though a great deal of their work does not yet appear. They have organized and put actively to work various boards and commissions with their officers, who are studying the practical problems confronting the Church and how to meet them. They are learning for the Church the duty which lies before her in this direction and that. They constitute her boards of strategy and bureaus of munition and supplies. Their work has but barely been begun, but already the Church is feeling its good effects and will see it increasingly as the years go on. The reports made to the Synod in Richmond showed careful study of conditions and of means. These reports will be published for the benefit of those who will use them and put their plans into operation, and will reach, as it were, the nerve-centers of the Church in the Province. And behind them are active, earnest men organized to direct and inspire and further the work on every line. They will not be content until every member of the Church in the Province has felt the impulse and awakening of a great movement pressing forward the cause of the Master earnestly, unitedly and understandingly. The intelligence of the members of Christ's body must first of all be informed, their conscience aroused and their heart and will engaged to accomplish His work and execute His will in the world. This is the work set before these Synods of the Church. The conception grows in meaning and widens in scope with every consideration of it. Working wisely and well for the accomplishment of it, winning the confidence of God's people in their aims and methods, leading them on by tried means to good results, they will prove themselves invaluable instruments of the Church and effective means in the Lord's hands for the coming of His kingdom.

Letters to The Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A DILEMMA.

Mr. Editor: I notice in a late editorial of a church paper the following paragraph:

"We shall urge the restoration of the older practice whereby we shall have a group of officials to administer the missions of this Church, who will recognize their obligation to represent the whole Church, and not only a part of it, and who will keep out of other activities."

All persons of similar views will kindly remember that there are two classes of sins in the General Confession of the Prayer Book. We confess, 1st. that "we have left undone those things which we ought to have done;" and, 2d. have "done those things that we ought not to have done."

Now there are about ten per cent of our American Churchmen who believe that the action of the Board of Missions in connection with the Panama Conference was a mistake. The other ninety per cent believe that the action finally suggested and endorsed by resolution of the Board of Missions is quite necessary to the upbuilding of the kingdom of God in Latin America, and to the salvation of immortal souls.

We are anxious to propitiate the ten per cent, but the proposition of the above-mentioned editorial paragraph plunges us into a dilemma. We remember the humorous old verse:

"The centipede was happy quite
Until the toad for fun,
Said 'which leg follows which'?"
Then—
"He lay disconsolate in a ditch,
Considering how to run."

I am afraid an endeavor to meet the requirement of that paragraph would plunge the American Church into the condition of the centipede. We are told to avoid all sin and we are compelled to decide in carrying out the suggestion above indicated, whether we shall commit the ten per cent sin or the ninety per cent sin. Possibly some arithmetical scholar will solve the problem. Given a constituency, ten per cent desiring the color unqualifiedly black, ninety per cent desiring it white. Wanted—A committee which will represent the color desired by the entire one hundred per cent.

W. M. WALTON.

Little Rock, Ark.

PRAYER BOOK REVISION.

Mr. Editor: May I make use of your valued columns to suggest that the Commission on the Revision of the Prayer Book would do well to take the Church at large into its confidence by publishing what it has done; what it is considering, and what it will probably recommend to the next General Convention? We hear from time to time that the commission is holding meetings, but that is all.

I offer the above suggestion because no matter how excellent and acceptable a report the commission may make it will not be appreciated or accepted until the Church has had time and opportunity to consider it. These the meeting of convention will not give.

Why not, therefore, make use of the interventing time? Let the commission, through its secretary, or if thought better, through the chairmen of its several committees publish at an early date, either as a whole or serially, what has been determined, and what is still under consideration.

This would bring about a helpful discussion, both in local church gatherings and in the papers, and our deputies would go up to General Convention with some mind on the subject and ready to set forward this most important matter. Otherwise there will be a wasteful useless delay of three years more.

Please allow me to disclaim any thought that the commission wishes to keep its work secret. I only suggest a method for mutual helpfulness.

CLIFTON MACON.

Oakland, Cal.

UNDESIRABLE SUNDAY-SCHOOL LESSONS.

Mr. Editor: Permit me to sound a note of warning with regard to a series of Sunday-school lessons, which is being forced into our Church Sunday-schools by a systematic and persistent campaign of advertising. I refer to "The Bible Study Union Lessons," successors to the old Blakeslee series, with Charles Scribner's Sons as publishers. Edited by men of scholarship and pedagogical skill, and with all the attractiveness of form which a great publishing house can give, many of our clergy have adopted them without seriously considering the import of the teaching which they contain.

I have examined these lessons with considerable care, have used some of them myself, and recognizing their advantageous features, have had some correspondence with the publishers with a view to the elimination of certain things which greatly limit their usefulness in Church schools. I have reluctantly come to the conclusion, however, that the objectionable features are not accidental, but that they form part of a carefully devised system for undermining the faith of our little ones in the cardinal truths of the Christian creed. This belief is more than confirmed by the recent issue of a new course, entitled, "The Life of Jesus," by William Byron Forbush.

This pseudo biography of our blessed Lord deliberately omits the story of His birth, and begins the narrative with His boyhood. Joseph is pointedly indicated as His natural father. The first "Quarter," already out, undertakes to relate the beginnings of His ministry, but curiously enough, there is no reference to the Epiphany miracles, nor to any others. There is not one single word to suggest His divine origin, or the real nature of His mission, but the contrary impression is given and enforced, that He was nothing more than an ordinary man. At the beginning of chapter 8 stands the significant and unqualified statement: "They call Him the Son of God because He thought everybody was."

As examples of deliberate falsification of the gospel narratives, the following are characteristic. Our Lord's emphatic statement in the story of the woman of Samaria, "Thou hast well said, I have no husband," etc., is paraphrased as a question, "The man with whom you are living—is not—your husband?" In the account of the penitent woman who anointed the Master's feet with ointment, the gracious absolution, "Thy sins are forgiven thee," is rendered in this wise, "As she went out Jesus spoke to her directly for the first time, saying clearly, 'My blessing go with you.' " The last "Quarter" is not yet published, but the advance list of lessons is interesting. The last three, which deal with our Lord's life, are as follows: "34. The Death of Jesus." "35. The Christ Who Abides." "36. The Radiance of the Master." From which we may infer that the narratives of the resurrection and ascension are to share the same fate as that of the nativity.

What makes the situation serious is the fact that the Scribner lessons have been introduced in many of our Sunday-schools, and are even recommended by some of our educational secretaries. It is true that some of them are unobjectionable from a doctrinal standpoint, but it must be admitted that all are unchurchly in tone, and several of the courses, aside from the one mentioned above, have no rightful place in a Church school. Two in particular are, "Heroes of the Faith" and "Landmarks of Christian History." The former of these contains an absurd series of lessons, which opens with "Abraham, David Livingstone, Moses, John Howard, Florence Nightingale, Guido F. Verbeck, Elijah, Amos," et al. "Paul" is the only "hero" assigned to the first fourteen centuries of Christian history.

Once introduced into a school, even the least objectionable of them, it is difficult to draw the line against other courses which are positively harmful; for unthinking teachers, influenced by their attractive form and other superficial merits, insist upon having them. And if the latest publication is any indication, this series is destined to become even more objectonable than at present. The only sensible thing to do is to eliminate them altogether. Incidentally, it would be well for our Church publishers to give us something that would compete with them in point of attractiveness and usability.

LEFFERD M. A. HAUGHWOUT.

Ponce, Porto Rico.

Contributions

THE BIBLE, DARIUS' INSCRIPTION AND THE AVESTA.

(Fragment of a Lecture Delivered at the Indian Institute, Oxford, Many Years Ago by Professor Mills, Later Printed in the Asiatic Quarterly Review, and Now Re-Edited by Him.)

("Thus) saith Darius" (so it remains to-day chiseled on Naksh-i-Rustem, his then future tomb): "As Auramazda viewed this earth * * * in war * * * (?) he delivered it over to me." (Recall the edict of Cyrus recorded in Chronicles, and Ezra, which is another version of the same thing—"All the kingdoms of the earth hath the Lord the God of heaven (Deva) given me.") "He made me (its) king, I am king. Through the gracious will of Auramazda I have settled this earth through my throne"; (or through my government, or 'under my throne'; others render 'in place,' 'to rights,' but see the same word 'throne' just under). "What I said, that was fulfilled, as was my wish." (He was absolute in power, an Avestic expression.) "If thus thou thinkest: 'How manifold are the lands

which Darius the king governed,' then look upon this sculpture which bears my throne," (magnificently photographed not long since by King and Thompson in their fine work for the British Museum, done at the risk of their lives: (L. H. M.) "That thou mayest know. Then shall it be known to thee that the lance of the Persian hero has reached afar; then shalt thou know that the Persian hero has fought battles far from Persia," (from Egypt to India and from the Caspian to the Indian Ocean. "(Thus)," saith Darius the king: "what I have done, I have done all through the gracious will of Auramazda. Auramazda gave me aid till I had completed this work. May Auramazda protect me, and my clan, and this province against * * * hosts (?). For this I pray Auramazada, this may Auramazada afford me: O man, may what is the command of Auramazda be to thee acceptable, let that not be obsolete (or repulsive) to thee. Leave not the right way: Sin not." (Auramazada was and is a beautiful name for God 'The Life-Spirit-Lord, the Great Creator' or 'the Wise One.')

Such are the voices from the stone, if we might be allowed so to express ourselves, but besides these we have the book, preserved in its mysterious booklife from manuscript to manuscript and from oral recital to recital. Generations of the priests who were its guardians followed one upon another and closely; there was no break, nor was there need for dying men to recite these compositions to listening novices; the venerated words, for the most part fixed in metre, were imbedded in the racelife of the tribes; long before the old could die, and while the young matured, the middle-aged were there, the racelife of the priests was one abiding generation, and in it the Avesta lived, lasting as the rock which itself yields slowly to the weather, immovable as the glaciers which stand while they advance.

Just before the above citations occurs the following: "A great God is Auramazda who made this earth and yon heaven, who made man and amenity, or civilization, for him; who made Darius king, the alone king of many, I am Darius the great king, the king of kings" (N. R.). The original of this last expression is identical with the scriptural "King of kings and Lord of lords." It was wholly Persian. Darius, beyond a doubt, inherited it. The scriptural writers living in Persian Babylon heard it often. 'King of kings' is a title of the Shah of Persia to-day and the words have been applied to kings of Persia doubtless since before Cyrus. It is a main Persian feature of the Bible.

The Achaemenian inscriptions are sculptured in a dialect of the Avesta language. Aside from a puzzle here and there they are very clear.

CHURCH INTELLIGENCE

Calendar for November.

1. Monday. All Saints.
7. Twenty-third Sunday after Trinity.
14. Twenty-fourth Sunday after Trinity.
21. Sunday next before Advent.
25. Thursday. Thanksgiving Day.
28. First Sunday in Advent.
30. Tuesday. St. Andrew.

Collect for the First Sunday in Advent.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

Collect for Saint Andrew's Day.

Almighty God, who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ and followed Him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfill Thy holy commandments; through the same Jesus Christ our Lord. Amen.

SYNOD OF THE PROVINCE OF WASHINGTON.

The second Synod of the Province of Washington, and of the Woman's Auxiliary of the Synod, assembled in St. James church, Richmond, on Tuesday, November 16th, at 9:30 A. M. The service of Holy Communion was conducted by the president, the Rt. Rev. John G. Murray, D. D., of Maryland. The sermon was preached by the Rt. Rev. P. M. Rhinelander, D. D., of Pennsylvania, from Ephesians, 5:15, 16, 17 (R. V.). As given in the Authorized Version, these words seem to be a direction for external conduct and personal safety. The Revised Version shows them to be words of spiritual counsel. This was beautifully developed and emphasized by the Bishop in his strong sermon, centering around the "Will of the Lord." Holy Communion was administered by Bishop Murray, assisted by the other Bishops present. The service throughout was dignified and impressive.

At 11 o'clock the Synod convened in St. James' parish house, and was called to order by Bishop Murray. In the absence of Bishop Gibson, of Virginia, who was detained by illness, Bishop-Coadjutor Brown welcomed the Synod to the diocese and city, and also read a letter from Bishop Gibson, conveying in warm terms his own welcome and outlining his view of the important work before them. The president was requested to send the greetings of the Synod to Bishop Gibson, with expressions of regret at his absence. The roll call showed an almost full attendance of deputies. The Bishops present were the Right Rev. Doctors Murray, Randolph, Talbot, Gravatt, Darlington, Tucker, Harding, Israel, Rhinelander and Brown. Several of the absentees were detained by sickness, and letters of sympathy were sent to them. The Rev. T. J. Bigham, of Pittsburgh, was unanimously re-elected secretary. The address of the president reviewed the actions of the executive department of the Synod during the past year and outlined the work before the present Synod, emphasizing with that felicity of expression which is his gift, its spiritual as well as its practical import. The keynote struck in the sermon of the morning and in this address was felt throughout all the sessions.

Permanent rules of order were then adopted, reported from the committee by the Rev. Mr. Kirkus, of Delaware. The usual committees were appointed, and the very favorable reports of the provincial secretary and the treasurer were received.

In the afternoon the report of the Standing Committee on Missions was read by Bishop Brown, and the report of the Woman's Auxiliary was also made. Bishop Brown's report referred to the stirring call made to the last Synod by Secretary Bratenahl, urging that the province should raise within the next year one million of dollars for missions, general and diocesan, and to the resolution of the Bishop of Pennsylvania, setting this as the mark to be aimed at. The splendid efforts made within the province have resulted in offerings for these objects amounting to approximately $1,150,000, an increase of several hundred thousand dollars over previous years. These reports were encouraging in every respect and were received with enthusiasm, the Synod rising to express its appreciation, voiced by the president, of the splendid work of the Auxiliary. The conference on the "Missionary Organization in the Diocese" followed. Mr. Charles Garland, of Pittsburgh, read a splendid paper showing the work of organized laymen in that diocese, and a very practical discussion ensued.

At eight P. M. a mass meeting in the interest of missions was held in St. James church, Bishop Brown presiding, and inspiring addresses were delivered by Bishop Gravatt, of West Virginia, and the Rev. Dr. W. H. Milton, of Wilmington, N. C.

On Wednesday morning the Synod progressed rapidly with its work under the prompt leadership of its president. Reports were made by Committees on Devotional Preparation for Missions, Missionary Organization, Publicity, Missionary Organization Among Boys, Church Work Among the Deaf and Immigration, several of which elicited interesting and practical discussion. In the afternoon the report of the Social Service Commission was read by Bishop Darlington, showing real and efficient work on this line being done within the province. The Rev. Dr. J. J. Gravatt spoke of the work of the Mayor's Commission in Richmond in cleaning up that city. Bishop Darlington told the story of a remarkable work along similar lines which had been done in Lancaster, Pennsylvania, under the leadership of the Rev. C. G. Twombly. The gem of the afternoon's papers was that read by Deaconess Colesberry on "Neighborhood Work."

At 8 o'clock P. M. a public meeting in behalf of Social Service was held in St. Paul's church, Bishop Darlington presiding. Mr. John M. Glenn, of New York, and the Rev. Augustine Elmendorf, of Newark, spoke. The address of the latter, describing some of the work of the Social Service Commission of his diocese, was heard with especial interest.

On Thursday, November 18th, the Synod opened with a service of intercession for peace. The remaining business of the Synod was promptly dispatched. The way was made for the report of the Commission on Religious Education, and the conference thereon, which occupied most of the afternoon. The report was read by Bishop Israel, and a supplementary report on religious education in the schools and colleges was read by the Rev. Dr. Frederic Gardiner. Special emphasis was laid on the lack of candidates for holy orders. The discussion showed the great interest in this work, and abounded in suggestions which will doubtless prove fruitful. The business sessions of the Synod were then closed with a beautiful address from the president, and prayers and the benediction.

At 8 P. M. a mass meeting in behalf of religious education was held in St.

James church, Bishop Israel presiding. Addresses were made by the Rev. Dr. S. U. Mitman, field secretary, Rear-Admiral Stockton, U. S. N., and Bishop Murray, whose address on the Responsibility of the Clergy, and exhortation to the people in behalf of religion in the home will be long remembered.

The attendance on the night services was unusually good, the largest churches in the city being filled to the doors on each occasion. Luncheon was served each day in the Masonic Temple by the ladies of the Woman's Auxiliary. On Thursday a handsome luncheon was given to a number of invited guests by the Sunday-school Commission of the Richmond Convocation. Several important side-conferences were held during the sessions of the Synod, notably that of the examining chaplains of the province. The various commissions and committees had three days of arduous work. Most of these were re-elected for another term. The Rt. Rev. Ethelbert Talbot, D. D., is president of the Court of Review. Chairmen of other commissions remain unchanged. Members of the General Board of Missions from the province are Bishop Rhinelander, of Pennsylvania; the Rev. Dr. A. C. Thomson, of Southern Virginia, and Mr. Oliver J. Sands, of Virginia. Provision having been made for a secretary of the Board of Education for Schools and Colleges, the Rev. Dr. Frederic Gardiner was elected to this position. To the sincere regret of the Synod the Rev. Dr. G. C. F. Bratenahl resigned his position as provincial secretary, which he has held since the foundation of the old Third Department. Resolutions were adopted expressing the appreciation of the Synod for his very valuable work. The Rev. William Cleveland Hicks, now of Cumberland, Maryland, was chosen in his place from among several excellent nominations, and after a very full discussion showing the importance attached to this office by the Synod. The next meeting of the Synod will be held in November, 1917, in Philadelphia, there being no meeting next year on account of the General Convention.

WOMAN'S AUXILIARY OF THE PROVINCE.

The second annual session of the Woman's Auxiliary in the Province of Washington was held in the parish house of Holy Trinity church, Richmond, on November 16th, 17th and 18th.

There was a full attendance, all the dioceses comprising the province were represented by delegates, and from one diocese the alternates also came.

The business sessions were ably conducted by Miss Louisa T. Davis, of Virginia, as presiding officer, with Mrs. Robert Barton acting as secretary.

The conferences conducted by the various leaders provoked much discussion, and were both interesting and helpful. The subjects of the conferences were as follows: "The United Offering," with Mrs. Marcellin Adams as leader: "How Can the Auxiliary Best Help With the Appointment," with Mrs. A. L. Sioussat as leader; "Financial Methods of the Woman's Auxiliary," with Miss Mary A. Wilbur as leader; "The Advisability of Section B," with Miss Gertrude Ely as leader; "The Prayer Life of the Woman's Auxiliary," with Miss Grace Lindley as leader.

There were mission study classes under the following leaders: Miss Lindley, Miss Ely, Mrs. Pilsbury and Mrs. Allen.

These classes were conducted with such spirituality and were so truly devotional that those attending them must inevitably have carried home to their several parishes renewed zeal in this most important feature of the work of the Woman's Auxiliary.

The business meetings were harmonious and resulted in the adopting of by-laws and the election of the following officers: President, Mrs. Adams, of Pittsburg; vice-president, Miss Davis, of Virginia; secretary-treasurer, Miss Carryl, of Pennsylvania. The directors were Mrs. Sioussat, of Maryland; Mrs. Coxe, of Bethlehem, and Mrs. Van Rensalear, of Washington.

The inspiration received at this meeting of the Woman's Auxiliary of the Province of Washington must be far-reaching and each diocese must feel the results of it in the awakening and invigorating of its life, not only in the branches of the Woman's Auxiliary, but in every part of its work.

The church women of Richmond left nothing undone to make the meeting a success, and the delegates and visitors appreciated the gracious hospitality shown them and also the arrangements made for their comfort.

GIRLS' FRIENDLY SOCIETY; ANNUAL MEETING.

The Girls' Friendly Society in America held its twenty-ninth annual meeting in Worcester, Massachusetts, from November 3rd to the 8th. Twenty-five dioceses were officially represented and an unusually large number of associates were present throughout. An hour of devotion was conducted in All Saints' church by the Rev. F. C. Lauderburn, of Boston, and in the same church on the following morning the Holy Communion was celebrated by the rector, the Rev. L. G. Morris. The business meetings of the council occupied two days, the reports of the officers showing vigorous growth in every direction, the total enrollment exceeding fifty thousand. The need of extension work in the South and West has become so acute that an endowment fund was started for this purpose, over eighteen hundred dollars being raised as a nucleus. It seems peculiarly appropriate to call this the All Saints' Endowment Fund since it was started in All Saints parish, in the octave of All Saints, which is the birthday of the Girls' Friendly Society. There has been much discussion for some years past as to the advisability of granting representation to members, and of changing the present plan of meetings to conform to the provincial system. These came before the council in the form of constitutional amendments, which proved so unwieldly and complicated as to render intelligent action almost impossible. The council, therefore, rejected these amendments and instructed the Organization Committee to prepare a short and simple constitution for consideration next year. A straw vote was taken upon the principles involved that the committee might have the sense of the meeting as to these questions. The Federal Child Labor Bill was endorsed and work among immigrants was discussed with keen interest. The salary of an extension worker on the Pacific Coast was pledged for a year, and much business of less general interest was transacted.

Before large and enthusiastic audiences, the departments of the society presented their work and their plans for the coming year. Of these, one can only give a fleeting suggestion. The Missions Department reported gifts in money and boxes to the extent of $11,139.51. The Commendation Department made its work vivid and appealing with letters from commended girls, although, owing to the European war, the foreign commendations were necessarily less than last year. The Candidates Department presented, through Mrs. Howard Gill, of Boston, a powerful plea for the protection of feeble-minded children. The Holiday House Department centred its program in a charming address by Miss Geraldine Gordon on "Amusements As An Art," with several supplementary papers. The Literature Department had for its main attraction a delightful paper by Mrs. H. M. Buckingham, of Connecticut. The Social Service Department made a splendid report of work done for the Red Cross, and noted an increase in lodges and lunch rooms, and then, in an hour of rare privilege, presented the ideal of "True Democracy in the Girls' Friendly Society," nobly interpreted by Dr. Miel, of Hartford, and Miss Edith Hadley, of New York.

On Thursday night the Worchester Art Gallery was opened to the council, and on Friday night the Extension Committee held a large audience spellbound with its tale of the newly opened lodge in San Francisco and the work of the Girls' Friendly Society at the exposition. Too much praise cannot be given Miss Marshall for her splendid, persistent effort to plant the society firmly in California, and she was ably seconded by a number of associates who visited the exposition, and aided in the development of the field. On Saturday evening a reception was given at the Oaks to associates and members, who were received by Bishop Davies, Miss Sibley and Miss Hopkins.

By extending the sessions to include a Sunday, many members found it possible to spend the week-end in Worcester, and their presence at the departmental meetings was a delightful feature. On Sunday morning early the Corporate Communion took place at All Saints' church, and later in the day Bishop Davies preached to a large congregation, interpreting the initials of the society to mean God, Faith, Sacrifice. In the afternoon the Conferences of Associates and Members were held in different rooms in the same building, so that the speakers could be interchanged, and for the first time in the history of the Girls' Friendly Society, two members read papers at the Associates' Conference. The Bishop made a short address, and interesting papers were read by Miss Arria Huntington and Mrs. Edgar Fisher, and Miss Belle Davidson, a member of St. George's Branch, New York, made a profound impression by her earnest plea for the development of the members. The annual service on Sunday night at All Saints' church was a most inspiring sight, with its wonderful array of girls, and an excellent, helpful sermon was preached by Bishop Acheson, the newly elected Coadjutor of Connecticut.

The Woman's Auxiliary of All Saints' served tea every afternoon in the parish house, and the dainty delicious luncheons made a delightfully refreshing interval between the strenuous demands of the program. The gracious and bountiful hospitality of the Worcester Associates make this council memorable to all those who were privileged to share in its delights and deliberations.

LETTER FROM BISHOP GIBSON.

To the Clergy of the Diocese of Virginia, Southern Virginia and West Virginia:

Brethren: I am requested by the Board of Trustees of the Education Society to send you a message.

Among the valuable means of keeping the wants of the ministry constantly before the people is the use in the churches of the services of the third Sunday in Advent. The services of that Sunday, bearing, as they do, directly upon the ministry, seem to call for

explanation and exhortation on that subject.

The Board of Trustees has, therefore, passed a strong resolution asking that the clergy of the three dioceses of Virginia preach on the ministry on the third Sunday in Advent, and devote the offering of the people on that day to the Education Society.

I hereby lay this request before you, and add my own, that this plan of the Board be accepted and followed by all of the ready and loyal clergymen of the three dioceses.

Yours faithfully,
ROBERT A. GIBSON.

THE PADDOCK LECTURES.

The Paddock Lectures for 1915-16 at the General Theological Seminary, New York City, will be given by Dean Samuel Hart, of the Berkeley Divinity School, Middletown, Conn. The lectures will be given in the seminary chapel at 6 P. M., as follows: Monday, December 6, "Eternal Plan and Preparation"; Wednesday, December 8, "Establishment and Furnishing"; Friday, December 10, "Constitution and Ordering"; Monday, December 13, "Life and Membership"; Wednesday, December 15, "Work and Relation to the World"; Friday, December 17, "The Future and the Kingdom." The lectures will be given in the seminary chapel at 6 P. M. on these dates.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Sunday-School Literature.

The question is often asked by many of our Sunday-schools in the towns and rural districts, "Where is the best place to get school supplies?" We are now glad to answer,—at the Book Department of the **Southern Churchman.** With this new department so close at hand, it is no longer necessary to write to this or that publishing house, for through this Book Department may be secured all literature available.

The Sunday-school Commission is now working on a standard curriculum for the whole diocese, and when it is completed the **Southern Churchman** will keep in stock books, papers, etc., for the entire course. The commission earnestly commends the **Book Department of the Southern Churchman** to the Sunday-schools throughout the diocese.

J. FRANCIS BIBBLE,
President of the Commission.

Bishop Brown at Old Pohick and Olivet Church.

On Sunday the 7th of November, Bishop-Coadjutor Brown made his second visitation to Pohick. At the morning service at Pohick he confirmed nineteen persons including about an equal number of men and women. They were presented by the Rev. Samuel A. Wallis, D. D., of the Theological Seminary, who is in charge of the church during the lay readership of Mr. Mellichampe, who is now studying at the seminary. Three adults, two of these being men, and an infant, were baptised by Dr. Wallis.

The Holy Communion was administered by Bishop Brown first to the candidates who had just been confirmed, and then to a large number of communicants who were present.

At Olivet church in the afternoon five adults and an infant were baptised there by Dr. Wallis, and fourteen persons were confirmed by Bishop Brown, making for both churches a confirmation list of thirty-three persons, the largest at one time in the history of the parish since its revival after the civil war.

This speaks well for the faithful and efficient work of Mr. E. W. Mellichampe, who as a student at the seminary has been placed in charge of these churches. He is a man of true consecration and spiritual convictions, with the fervent love of souls revealing the high calling of a pastor. He is much beloved of the people and they are looking forward to the day of his ordination when he shall be able to give his whole time to them. He took possession of the rectory with his wife and child last May, and devoted himself to pastoral work during the summer vacation.

Bishop Brown received a warm welcome from the large congregations which were present at both services, which made a deep inpression upon everyone present.

On Wednesday night Bishop Brown visited Sharon Chapel one of the seminary missions, accompanied by Professor Wallas and the student-in-charge, Mr. Benjamin J. Rudderow, four candidates, all young women, were confirmed. These had all been brought up in the Sunday-school, and from that passed regularly and naturally into the full communion of the church.

A memorial window has lately been placed in the church of Sharon Chapel to the late Samuel Pulman and his wife by a daughter of theirs. They were for years attached to the chapel and its services and are buried in the churchyard. The subject of the window is The Good Shepherd.

A Devotional Service in spiritual preparation for the Preaching Mission will be held at 5 o'clock every afternoon during the next week, beginning Monday, November 29, in St. Paul's Parish House, Richmond. The clergy of Richmond and the vicinity are urged to be present.

The Boy Scouts and the boys of the Junior Brotherhood of St. Andrew rendered most valuable services at the Provincial Synod in Richmond, in meeting the guests at the trains and acting as pages at St. James church. Their services were most highly appreciated, both by the members of the Synod and by the local committee of arrangements.

Lay Readers' Licenses: The time has come to send in applications for a renewal of lay readers' licenses for the ensuing year. All such licenses expire with December 31. The Bishop of the Diocese requests that a note be made of this fact, and that applications for renewals be sent to him promptly.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Ascension church, Norfolk, the Rev. G. S. Vest, rector. Bishop Randolph



Delegates to the Second Synod of the Province of Washington.

visited this church on the morning of Sunday, November 14th, and after a sermon on Overcoming the World, from 1 John vs. 4, confirmed a class of four persons.

Norfolk Clericus: At the third Monday meeting of the Norfolk Clericus, held in the parish building of St. Paul's church, the topic of the formal essay, by the Rev. W. A. Brown, was the Nation-Wide Preaching Mission. After some discussion about aims and methods in this mission, the Clericus turned to prayer for God's blessing on every feature of the work contemplated. Adjournment then followed for luncheon, served by ladies of St. Paul's church; after which the morning's discussion was continued in an informal way. Before parting the Clericus passed a resolution, addressed to the rector and congregation of Christ church—a resolution of sympathy in their loss by the late fire, and of kind wishes for a speedy restoration of their beautiful church.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Commemoration of the Consecration of the First Bishop of New Jersey.

The observance of the One Hundredth Anniversary of the Consecration of Bishop Croes at Christ church, New Brunswick, on November 19th, was a reverent and dignified service. Committees from both dioceses had been appointed to arrange the service and their work was admirably done. A severe easterly storm kept many persons from the service but the attendance of the clergy from both dioceses and of representative lay-people was very gratifying.

The early service of the Holy Communion was held by Bishop Matthews and the later service at which the presiding bishop preached, by the Bishop of Newark. It was great satisfaction to have Bishop Tuttle present at this service and his words concerning the early history of the Church in the colonies will be remembered by all who heard him. The memorial tablet was unveiled after the luncheon with an address by the Rev. Dr. A. B. Baker, stating clearly the main historical facts to be brought to mind on the day. The closing address was given in the church by the Rev. Dr. Samuel Hart, who is the highest authority we have upon early American church history. The picture which he drew of the feebleness of our Church after the War of Independence and of difficulties which delayed organization and development was very striking. The place which Bishop Croes takes in our early history at a critical point was clearly stated. The final blessing was pronounced by the Rt. Rev. William Crane Gray, D. D., a great nephew of Bishop Croes.

Bishop Croes was a very interesting man. He was born at Elizabethtown, N. J., June 1, 1762, of a Polish father and a German mother, who had emigrated from Europe not long before his birth. He showed early a desire to obtain an education but his plans were broken up by enlisting in the colonial army at the age of sixteen. He served through the war but was not able, for lack of means, to take the course at Princeton with friends who later won great distinction. He became a teacher and was principal of the academy at Newark for a few years, resigning to become a candidate for Holy Orders in 1789. In the following year, having been ordained deacon by Bishop White, he took charge of the Swedesboro church. In 1801 he became rector of Christ church, New Brunswick, with charge of the grammar school connected with Queen's, now Rutger's College. He made for himself a large place in the state of New Jersey, with a reputation quite beyond it. Having declined an election as Bishop of Connecticut in June, 1815, he was elected Bishop of New Jersey in August and was consecrated by Bishop White, Hobart and Kemp, on November 19th, in St. Peter's, church, Philadelphia. He was very faithful and devoted in his care of the diocese, going about among the weak missions constantly to encourage and help them. He died on July 26, 1832, and was buried under the chancel of Christ church, New Brunswick.

The memorial tablet which is erected on the outside wall of the west tower of the church, bears the following inscription:

"To commemorate the one hundredeth anniversary of the Consecration of the first Bishop of the Church in New Jersey, the Right Reverend John Croes, Doctor of Divinity, who was for thirty years Rector of Christ Church in New Brunswick. This tablet was erected on November 19, 1915 by Clergy and Laity of the dioceses of New Jersey and Newark. Beneath the chancel of this church Bishop Croes lies buried. Episcopus, Sacerdos, Rector, Doctor, Viae Munitor, Itinerisque Dux."

From Trinity Parish, Ashbury Park, the Rev. Francis H. Richey, rector, comes an account of a "Social Hour" custom recently inaugurated there with much success. It obtains widely in the West; and the custom of thus assembling the congregation socially after Sunday night services is confidently expected to strengthen the bonds of sociability and friendship among the parishioners, and also emphasize the welcome to strangers and visitors.

The every-member canvass recently completed has increased the pledges for the support of the parish from seventy to two hundred and twenty. It is also expected by Easter to make a payment of $5,000 on the debt of the parish.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Archdeaconry of Baltimore.

The fall session of the Archdeaconry of Baltimore was held on Thursday evening, November 11th, is the parish house of Christ church, Baltimore. The meeting being at night made it possible for a large number of lay delegates than usual to be present. Bishop Murray presided. The Rev. Peregrine Worth was elected archdeacon for the coming year; the Rev. Charles E. Perkins, secretary and treasurer, and Mr. William B. Hunt, lay member of the diocean committee of missions. The archdeaconry was apportioned $13,750 for diocesan missions, and $5,200 was appropriated for missions within the archdeaconry. A number of incumbents of missions receiving appropriations presented reports concerning their work, which was made more interesting and vivid by steropticon views displayed while the reports were being made. A committee appointed by the bishop to consider the special Advent preaching services made the following suggestions: That the rector or minister in charge of the various churches be responsible for the services in their own church, preaching himself, or securing such help as he may obtain by exchange with his brethren.

That when convenient, the union of two or more congregations shall be effected, is lien of more restricted gatherings in each individual church.

That special stress be laid upon careful preparation, not only of a practical and organized character, but through prayer and devotional exercises.

That the bishop be requested to permit the use of such shortened form of service as may seem expedient.

That upon receipt of proper data, a common folder be prepared, giving notice of the several services for distribution in the churches. The bishop has issued a special prayer for use in connection with these services, and has announced that, in addition to the services held in other churches, there will be noonday devotions with addresses in St. Paul's church and the Church of the Messiah every day beginning Monday, November 29th, and ending Friday, December 3rd, inclusive.

Cornerstone Laid.

The cornerstone of the new Church of the Good Shepherd at Ruxton, to replace the present chapel near Ridewood (the Rev. William O. Smith, Jr., minister in charge), was laid on the afternoon of Sunday, November 14th. Bishop Murray officiated, assisted by the Rev. Mr. Smith.

New Mission Begun.

With the approval of the bishop of the diocese, the Rev. Richard W. Hogue, rector of the Church of the Ascension, Baltimore, has started a mission in the neighborhood of Poplar Grove Street and Edmondson Avenue, Extended, West Baltimore. There is great enthusiasm among the people over the prospect of having a church. At a meeting recently held at the home of Mr. A. B. Roberts, a committee was appointed to arrange for the erection for portable chapel received through the bishop.

Christ Church Rockville: On Sunday, November 14, 1915, at Christ church, Rockville, the Rev. Arthur S. Johns, a former rector of this church, dedicated a memorial in the form of two hymn tablets. They were presented by Dr. Charles Abert in memory of his wife, Martha Stonestreet, a devoted worker in the church.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Bishop of Washington has set forth the following special Thanksgiving for completion of Emergency Missionary Fund:

Lord of the harvest, we joyfully thank thee and glorify thy holy Name, for that thou hast been pleased, in this time of war and wide distress, to bestow upon our beloved country both peace, and also abundant fruits of our seeding and planting, and likewise to stir up thy people to give, with large hearts and open hands, for the help of the suffering, and for the spread of thy kingdom in this and other land. More especially we praise thee for the increase of faith, hope, and love, anh for their fruits in generous giving to the missionary work of our own Church, especially for the completion of the Emergency Fund. Vouchsafe, we humbly beseech thee, to continue thy blessings upon us in this and all the years to come; give peace as well to thy Church as to our country, and to the peoples at war, and bring us all to serve thee more perfectly with thankful hearts, loyal faith, and pure lives; through Jesus Christ our Lord. Amen.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Palestine Pageant: So successful was the Palestine pageant, held in the Bronx Church House a fortnight ago, that its days were lengthened in order that all Bronx might attend. Last week it was transferred to the Grand Central Palace, greatly enlarged, and President Wilson by wire formally opened it. Exhibits of work in the diocese, shown at the Diocesan Convention, were shown also at the pageant. The Board of Religious Education and Bishop Greer were responsible for the Grand Central pageant. One hundred demonstrators took part in exhibits, and lecturers explained the realistic Palestine life. The attendance was gratifying.

The Unemployed: Not in years has there been so little unemployment in New York. Similar reports of like conditions reach New York from other cities. The efforts of the Church, through its Social Service Commission, in behalf of the unemployed are to take two forms. One is to be prepared against the reappearance of such condition as obtained last winter. The other is to do what may be possible for men and women who must work but who are unable, from various causes, to render full return for wages. They are known as the unemployable. Special provision must be made for them. It is estimated that there are not fewer than 100,000 such persons in this city.

A Sexton Honored: On All Saints' day George L. Gilham completed forty-five years as sexton of Christ church. To mark the end of this long service, and to honor him in his activity and devotion to the parish, which is as great as at any time since 1870, when he began in the old Christ church that stood in Fifth Avenue, the parish presented Mr. Gilham with a silver loving cup that was filled with gold coins, and made announcement of the establishment of the George L. Gilham Memorial Fund, which is to provide the parish with prayer books and hymnals for all time. The Sunday-school presented Mr. Gilham with a silk flag and staff. The rector, in making the presentation, said the characteristic of Mr. Gilham's service is and long has been efficiency.

Clergy Pension Fund: The New York diocese having acted favorably upon the Clergy Pension Fund $5,000,000 plan, Bishop Lawrence, of Massachusetts, the chairman of the General Convention Committee, began on the Sunday next before Advent his work in raising that fund. His first address was made at the Church of the Incarnation, where his point was not that the clergy must be cared for, although he mentioned the justice of such course, but that to pension clergy is to take one long step toward efficiency. He declared that an efficient parish is as much to be desired by the laity as by the clergy. New York made the condition, alone of all other dioceses, that the $5,000,000 is to be raised before New York accepts the plan.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

The Chester Mission, which, for lack of men, had been without regular service for some considerable time, was, about two years ago, given into the care of the rector of St. Andrew's church, Wheeling. Last June, Bishop Gravatt relieved him of the work, and appointed the Rev. F. Alan Parsons, who had recently been ordained to the diaconate, to serve the missions at Chester, Newall and Weirton. At the meeting of the annual council in Parkersburg in June last the Woman's Auxiliary pledged five hundred dollars for the year toward the support of the mission, which very materially helped in the appointment. Mr. Parsons is full of hope and is much encouraged, and believes that with such a band of faithful co-workers the mission will become self-supporting.

Grace church, Elkins, is full of enthusiasm over the new parish house and rectory in course of construction. The Rev. R. C. Montague is most untiring in his efforts for the general welfare of the parish and out-lying points.

The Rev. R. E. L. Strider, who, on the first Sunday in November, entered on his duties as rector of St. Matthew's church, Wheeling, has received a hearty reception from the vestry and communicants. The outlook for the parish is good, and Mr. Strider, we feel sure, may depend upon the co-operation of the vestry and the membership of St. Matthew's church.

The Wheeling Clericus met in St. Matthew's church lecture room on Monday, the 15th instant, when the Rev. R. E. L. Strider read a most instructive and interesting paper on "The Church in the Civil War." This Clericus includes not only the rectors in Wheeling, Moundsville, Sistersville, Wellsburg and Chester in West Virginia, but those of Bellaire, Martin's Ferry and Steubenville, Ohio. Mr. Strider's paper called forth very profitable and entertaining discussion from the members.

Monroe Parish: A most successful mission was held in All Saints' church, October 22nd to 29th. The Rev. M. DeP. Maynard, of Trinity church, Hollidaysburg, Pa., conducted the services, assisted by the Rev. R. L. Merryman, and the Rev. W. T. Willis, of St. John's church, Charleston, led a Bible Study Class each afternoon. The attendance at all of the services was very large, the entire community giving up everything to attend the mission.

Other missions will be conducted as follows: At St. John's church, Marlinton, November 28th to December 6th, by the Rev. J. T. Carter, of Greenbrier parish; at Grace church, Clover Lick, December 6th to 12th, by the Rev. Cary Montague, of Elkins, and at Alderson, December 13th to 19th, by Archdeacon W. P. Chrisman. The Rev. R. L. Merryman will assist in these services.

The parish has suffered a great loss in the death of Mr. Christian W. Vandegrift, senior warden for twenty-five years of the Church of the Messiah, Alderson, and of Mr. Michael Pue, a vestryman of St. John's church, Marlinton.

The Rev. R. L. Merryman has been supplying the missions at Marlington and Clover Lick since July, and the work is being carried on to great advantage to the communicants of the two places.

EAST CAROLINA.

Rt. Rev. Thomas. C. Darst, D. D., Bishop.

Convocation of Edenton: The 168th meeting of the Convocation of Edenton was held in St. George's church, Hyde County, November 9th-11th, the Rev. A. C. D. Noe, rector. The beautiful weather and the hospitable and generous disposition of the people of this rural parish contributed greatly to make this a most delightful gathering. The Rev. Robert Brent Drane, D. D., dean of this convocation, presided at the meetings. The meetings of the Woman's Auxiliary were held in the nearby Methodist church, which was kindly put at the disposal of convocation. Mrs. Fannie Grist Staton, the president of the Diocesan Woman's Auxiliary and Parochial Society, conducted the meeting of the women. Mrs. Nixon Davis, traveling secretary of the Woman's Auxiliary in the diocese, and Miss Minnie Albertson, Missionary Study Class leader for this convocation, were both present. Miss Albertson's study classes were largely attended.

The preachers were Bishop Darst, the Rev. Messrs. T. N. Lawrence, John R. Matthews and C. Prentice Parker. Essayist, the Rev. Morrison, Bethea, being necessarily absent, sent his paper on "The Boy Problem," which was read and discussed by the Hon. H. S. Ward and others. The convocation expressed its interest in the Bishop Strange Memorial Fund, which is now being raised as a memorial to the late Bishop Strange, the interest upon which will be used for diocesan missions. The convocation closed with a most interesting missionary program. The spring meeting of convocation will be held at St. Thomas church, Bath County, the Rev. Mr. Alligood, rector.

The chapel at Nag's Head is about completed, and will be ready for use next summer. It is a churchly little building, and was planned and put up under the direction of the Rev. R. B. Drane, D. D., of Edenton.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Dedication: The new St. Thomas' church, Brooklyn, was dedicated Sunday, November 14th, with crowded congregations throughout the day. It is built of tapestry brick, faced with white terra cotta. The interior is finished in dark brown wood with gray sand walls. The church seats 500, and without the memorials, cost $36,000.

In the absence of the Bishop the dedicatory prayers were read by the rector, the Rev. Duncan M. Genns. The Rev. Dr. C. F. J. Wrigley, of Grace church, Brooklyn, preached in the evening.

This plant is now one of the most complete in Brooklyn, including as it does the spacious parish house, the new church and the rectory, with additional land at the side suitable for a new rectory. It has the largest Sunday-school in the diocese, a very live Brotherhood Chapter, and is doing a great work.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

A very successful convocation of the clergy of the diocese was held at St. John's church, Ionia, the Rev. Albert R. Mitchell, rector, on November 3rd and 4th.

On the opening day the clergy were treated to an auto ride, and were taken to view the State Institutions. Through the courtesy of Warden Fuller and of Chaplain Mendenhall, who is one of our own clergy, the visitors were shown through the State Reformatory, and were much pleased with the well aired and lighted interior, and with the pleasant aspect of the work rooms.

On the evening of the same day, the ladies of St. John's served an excellent supper in the parish house. At the evening session in the church, the speakers were the Rev. John Hewitt, of Coldwater; the Rev. Robert Evatt, of Belding, and the Rev. G. P. T. Sargent, of Grand Rapids.

The morning of the second day the Bishop conducted a very helpful "Quiet Hour." After the business meeting at 10:30 the Rev. W. J. Lockton, of Battle Creek, reported as one of the delegates

to the Synod of the Mid-West, lately held in Chicago, and the Rev. Carroll L. Bates, made an interesting address.

In the afternoon a very thoughtful and practical paper was presented by the Rev. Harold Holt upon "Movies and Morals," and "Work in the Countryside and Smaller Towns" was discussed by the Rev. Dr. J. N. Goodrich, of Pentwater.

It was a most helpful convocation, and the hospitality of the Ionia people was unbounded.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

The Bishop Coadjutor has twice during the past month been invited to preach, in the temporary absence of a pastor, in two of the largest denominational churches in the rural parts of the diocese. The invitation was in both cases accepted. And in both cases a cordial invitation was given the Bishop Coadjutor by the officers of the church to come again. At both services the worship was that of the Book of Common Prayer; the congregation whose place of worship it was in attendance and joining in the worship; and the offerings taken were given to the Bishop for his work in the diocese.

Monroe City: On the feast of Sts. Simon and Judge, St. Jude's church, Monroe City, observed the sixtieth anniversary of the founding of the parish. The Bishop of the Diocese confirmed a class of seven by request of the Bishop Coadjutor who was suddenly called to South Dakota for the burial of Bishop Miller there. Assisting the rector and Bishop Tuttle in the anniversatry services were the Rev. Dr. Davis, of Hannibal; the Rev. Messrs. Smith, of Macon, and Putney, of Kirksville. On All Saints' Day, 1913, the Rev. H. L. Hoover became the pastor of the flock, and under his leadership the parish is enjoying a wholesome spiritual life and is influencing the community for good. St. Jude's has a beautiful stone church building with a big space of lawn in the center of the town, and an attractive rectory.

The Diocesan Auxiliary had an enthusiastic autumn quarterly meeting at the Cathedral on November 3. The Holy Communion was celebrated by the Bishop Coadjutor. At the business session the Treasurer for the United Offering reported the fund to be about $450 larger than at the corresponding date three years ago. The Juniors reported their United Offering of $104 for the year. The President announced that, for the first time in 22 years of service as Treasurer, Mrs. T. Ewing White was absent from the meeting, detained by illness. Miss Sarah H. Sniffen, woman worker at Herculaneum, gave a most interesting report of the work which is being done at that point among the families of those employed in the big lead smelter works. At the afternoon session, an address was made by the Bishop of the Diocese, who also introduced Dr. Karl Kumm, geographer, explorer and missionary, who told most interestingly and thrillingly of the work in which he is engaged in Central Africa. An offering of $123 was taken for Dr. Kumm's work. The annual service of the Junior Auxiliary was held in the church of St. Philip, the Apostle, October 30. The Holy Communion was celebrated, with an address by Bishop Tuttle.

Herculaneum: The first persons ever confirmed here were confirmed by the Bishop Coadjutor on a recent Sunday night at a service held in one of the office rooms of the Lead Company. A class of four was confirmed, presented by the Rev. R. M. Hogarth. It is hoped that we may soon build a house for the Deaconess and for the social and religious work in which she is engaged.

The Church of the Good Shepherd in St. Louis has lost one of its strong helpers in the death of Miss Melina Rutherford which occurred October 21st. It is just 50 years ago that a little Sunday-school first gathered in the home of Miss Rutherford's mother, when Miss Melinda was a little slip of a girl, 15 years old. From that Sunday-school grew the present Church of the Good Shepherd. For 50 years Miss Rutherford was constant in her affection for and work and worship in the church. For nearly 50 years she was a valued teacher in the public schools of St. Louis. Her works do follow her!

The Executive Committee for the General Convention have unanimously chosen Mr. Francis J. McMaster as Executive Secretary, and Mr. McMaster has consented to serve. This is perhaps the most important position in connection with the preparations for the General Convention. The fact that Mr. McMaster, who is also the Chancellor of the Diocese and the Secretary of the Missionary Board, has accepted the post makes it quite sure that all the details will be carefully and accurately looked after.

The Brotherhood of St. Andrew will have an important session at St. Peter's parish house, St. Louis, the night of St. Andrew's Day. Dinner will be served, and addresses will be made by the Rev. R. D. L. Putney, formerly Secretary for the Big Brother Movement, New York City; Rev. J. Howard Lever, City Missionary in St. Louis, and Hon. T. J. Hennings, Judge of the St. Louis Circuit Court. The subject of the addresses will be, "The Big Brother Movement."

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Chimes at the Cathedral: The chime of ten bells is being installed in the tower of the Cathedral at Lexington. Bishop Burton and Dean Massie went to Troy some weeks ago and, assisted by Mr. Frederick Rocke, organist of All Saints' Cathedral, Albany, inspected and approved them. The large bell, which has a diameter of fifty-six inches and weighs 3,500 pounds, bears the following inscription in relief:

This chime of bells
was placed here in 1915
by
Mrs. Rosa V. G. Rhett
as a memorial to
her mother
Mrs. Rosa Vertner Jeffrey.
"Ring out the old, ring in the new,
Ring out the false, ring in the true."

And on the opposite side—

"Glory to God in the highest,
And on earth peace, good will toward men."

The chimes are expected to be ready for use on Thanksgiving Day.

St. John's Collegiate Institute and Home Training School at Corbin has had a splendid opening this fall. There is a faculty of ten men and women and the school is so crowded with pupils that some of the classes have to be conducted in the hallways. Through the work of Archdeacon Wentworth, who has been made president of the school, a considerable sum of money has been raised and expended upon repairs and enlargements, but the institute is not yet adequately equipped to meet its steadily increasing opportunities. It is regarded as one of the substantial assets of the town and as the center from which flows a steady current making for the educational and social uplift of the place.

Mr. Thos. L. Settle, lay reader in charge of the services at St. John's church, Corbin, is building up the Sunday-school and is having an increased attendance upon the services.

The Sunday-school at Fort Thomas (Rev. A. H. Marshall, presbyter-in-charge), having outgrown the accommodations provided for it in the church, plans have been drawn for a new parish house. Besides providing for the Sunday-school the building will contain a gymnasium, with shower baths, and an apartment of five rooms for the minister. An every-member canvass is being made and nearly enough money has been raised to pay for the building and to pay off a large part of the indebtedness on the church property. The bishop recently visited the parish and dedicated several gifts and memorials.

In addition to his work at Fort Thomas, Rev. Mr. Marshall has opened a new mission Sunday-school at Pleasant Hill with an excellent attendance. One-half of the scholars are adults. Prospects for a good work at that point are most encouraging.

Rev. Dr. W. G. McCready was able to be removed from the hospital in Versailles to his home in Winchester on October 28th. He continues to improve.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.

The Preaching Mission is taking hold upon the people of Arkansas and great interest is felt. Archdeacon Percy C. Webber, missioner, is engaged to conduct missions at Trinity Cathedral Little Rock, December 3 to 12; St. Paul's church, Batesville, December 13-19, and at Lake Villag, Arkansas City, McGee and St. Paul's, Newport, later.

St. John's Church, Helena.

The laymen of St. John's church, Helena, are to be congratulated upon the splendid spirit and work manifested in the rebuilding of their church which was destroyed by fire about eighteen months ago. At a dinner given some time back, the bishop being present, and leading, over $15,000 was raised of the $20,000 balance needed on new church building. This was the beginning; the balance in full will be raised. The Rev. I. C. Perkins, deacon in charge, has rendered excellent service.

Items of Interest.

The Rev. George H. Edwards, D. D., of the diocese of Southern Ohio, is acting locum tenens at St. Paul's church, Newport for the winter, or until a rector can be secured.

The Very Rev. Walter G. Parker, dean of Trinity Cathedral, Little Rock, who has been quite ill for the past two months is rapidly recovering and will soon be in normal health again.

The Rev. Charles D. Belden, D. D., who was ordained to the diaconate on November 14th, by Bishop Winchester, has been placed in charge of the mission work at Harrison, a growing town in North Arkansas. The Rev. Thos. N. Brincefield, who was ordained deacon at the same time, has been placed in charge at Stuttgart and two other mission points in middle Arkansas. His residence will be Stuttgart, a promising and rapidly growing town in the rice section. The bishop confirmed six adults and two lads at the evening service. Stuttgart has taken on new life since the bishop placed the archdeacon in the field.

Christianity and the Community

Thy Kingdom Come on Earth

Last week we printed part of a digest of the report of the Social Service Commission of the Fourth Province, submitted at the recent annual meeting of that province. Part of the article could not be included then on account of lack of space. It is printed below:

"As the Joint Commission on Social Service of the General Convention has well said: "Unless the minister of the individual church and its workers, men and women, take a hand in actual community service, the efforts of larger units, diocesan or national social service organizations must go largely for naught."

"We therefore recommend the appointment in our larger parishes of a social service committee along the lines laid down in the correspondence course for parish workers prepared by the General Board of Religious Education.

"We therefore submit the following recommendations:

(a) We favor the abolition of the fee system in connection with the feeding of prisoners in county jails.

(b) We advocate the establishment of juvenile courts in all cities of 20,000 or more inhabitants, and the adoption of the probation system, with probation officers, appointed by the court.

(c) We further recommend that suitable provision be made in all jails for the separation of youthful offenders from older and hardened criminals, and we urge the establishment of reformatory schools for boys and girls of both races as the best means of preventing crime.

(d) We would call attention to the lack of proper facilities in all jails for the treatment of sick prisoners and recommend that the jail be provided with a ward for the sick or other suitable provision with such clinical and surgical equipment as may be necessary.

(e) We urge upon our clergy the religious duty of visiting the jails in their several communities and of ministering to their brethren in bonds for whom Christ died. And in our larger cities we suggest that this can best be done by assigning some one to this special field of duty.

(f) We recommend to the Social Service Commissions of the various dioceses of this province that they undertake for the coming year a study of the whole question of the treatment of prisoners in the South and that they furnish this commission with the results of their investigations.

(g) We recommend the appointment of a social service committee in all parishes as being the best means of enlisting the individual layman in the practical work of social service.

(h) We would respectfully recommend to the Board of Religious Education that it take steps to provide a course of instruction in all Sunday-schools on social service for the older boys and girls as a part of their spiritual preparation for the duties and responsibilities of Christian citizenship. Resolved, that $300 be appropriated for the work of this commission.

All of which is respectfully submitted.

WM. A. GUERRY,
Chairman.
LEWIS W. BURTON,
J. CRAIK MORRIS,
KATES CHESHIRE,
MARY J. B. MASTER,
HUGH PHILLIPS,
G. WILLIAMS,
G. SHERWOOD WHITNEY."

✠

Social Service held a prominent place in the deliberation of the Synod of the Third Province also, which met in Richmond last week.

At the mass meeting in St. Paul's church on Wednesday night, Bishop Darlington of Harrisburg presided, and addresses were made by Mr. John M. Glenn, of New York, and the Rev. Augustine Elmendorf, of New Jersey.

It is hoped that we may print part of the report of the Social Service Commission next week.

✠

On Monday, November 8th, the secretary of the interior, Hon. Franklin K. Lane, made an address before the State Literary and Historical Association of North Carolina, which was so striking, both in thought and phase, that it is worth wide reading and much pondering.

Here are a few paragraphs from it:

"Unless I am greatly mistaken it is not from California, or from Kansas, or from Wisconsin that traditional forms and ideas are to receive their next great challenge," he said, "but from one or more of the nations now at war.

"It will in substance be a challenge that we prove ourselves as against them; not upon the field of battle, but in the field of service to a people.

"The world recognizes that nations may not live upon their past, but must submit themselves to the pragmatic test, and we are to be put to a test of all that we have of purpose and of ingenuity to establish the superiority of our form of government as a working scheme for giving men what they want.

"Those soldiers in the field are thinking this very day of what government means, of what society is organized for, of what it can do that it has not done, of what it has done that it should not do. And they will go home with a new view of the world, and of their relation to it.

"Out of the restless and awakened spirit of such men—German and Scotch and French and the others—will come conceptions and plans that we conservatives of America will be compelled to heed. For men are full of daring after war, and once their home fires are started again, we may expect that these men who have served their governments will set about finding ways for their wider views of life in express itself in the dis-establishment of the things that are useless and the upraising of things worth while. And who shall say that we should not enter on that race?

"The problems of government is, after all, the problem of human growth, a problem of soils and sunshine, mind and weather, struggle and rejoicing, tools and vision, machinery and vitality, imagination and hope. The one constant and inconstant quantity with which man must deal is man—changing, inert, impulsive, limited, sympathetic, selfish, aspiring man. His institutions, whether social or political, must come out of his wants and out of his capacities. Burbank has not yet made grapes to grow on thorns, or figs on thistles. Neither has any system of government made all men wise. With our limitations such as they are we must ask not only what should be done, but what can be done. We may not follow the supreme tradition of the race to create a newer, sweeter world unless we give heed to its complementary tradition that man's experience cautions him to make a new trail with care."

✠

One of the indications of the growing strength of sincere intention behind the prohibition movement is the effort in states which have had state prohibition laws to make those laws actually effective. It has been notorious that in many places the nominal prohibition states, the law has been openly flouted and set aside. One such state is Georgia; and the Georgia legislature has recently taken steps to cure this condition. It has adopted a definition which classes as "liquor" any drink containing more than half of one per cent. of alcohol, to the end that the so-called "near-beer saloons" may be eliminated. It has also adopted a measure prohibiting liquor advertisements and limiting the amount which may be shipped in to the state to any individual.

✠

In this same connection it is interesting to note an article in the "Outlook" of November 10th called "A Study of Prohibition in Kansas." The conclusion of it is that prohibition there has finally and fully proven its efficacy. A forthcoming article is announced on "the use and misuse of Kansas statistics," to be written by Hon. Arthur C. Copper, Governor of Kansas.

✠

In its recent report to the Diocesan Council, the New York Social Service Commission says:

"We have frequently been urged by clergy of the diocese to establish a registrative bureau for parish visitors and other social workers. We have therefore, opened such a registry and are prepared to receive the names of those who are properly equipped for such service, and to offer our information and recommendation to any of the clergy who may be seeking such assistance."

"From Everything the Master Saw."

From everything the Master saw,
Lessons of wisdom he did draw;
The clouds, the color in the sky.
The gentle breeze that whispers by.
The lilies that the vale adorn.
The fields all white with waving corn.
The reed that trembles in the wind.
The tree where none its fruits may find.
The shifting sand, the flinty rock
That bears unmoved the tempest's shock.
The thorns that on the earth abound.
The tender grass that clothes the ground.
The little birds that fly in air.
The sheep that needs the shepherd's care.
The pearls that in the ocean lie.
The gold that tempts the miser's eye.
All from Christ's lips some truth proclaim,
Or learn to praise their Master's name.

Church Knowledge and Nurture

SUNDAY-SCHOOL ATTENDANCE.

"Some of the children come only three times a week, and some long after nine o'clock. ———— tries so hard to make her school what she wants it to be, but she does not have the home help she needs." So spoke the mother of a country public school teacher to a sympathizing friend. The hindrances to the teacher's desired success were real, and her enthusiasm needed the foundation she gave it of conscientiousness. Were she a Sunday-school teacher would she be surprised if her pupils were irregular or unpunctual? Yet experience in either school should not excuse such drawbacks in the other. Parents, teachers, and scholars need to realize what the business man employing youth knows. The youth soon learns this, too, and where one values his position, he will not put it in danger by missing days or losing hours.

⚜

A whole State furnishes a similar illustration. Its Superintendent of Education, Dr. Charles A. Wagner, warns against the irregular attendance of pupils he finds in both city and rural schools, especially in the country, and the evils sure to follow. In first grade schools pupils should leave at eight years of age. He found some of thirteen years. In the second grade, which should be left at ten years, he found some of fifteen and seventeen years. This was true of all grades. Pupils should have been in the ninth grade at fifteen years. He found in the eighth grade some of eighteen and twenty years. While this, of course, meant in some cases lack of mental capacity, it meant in many more individuals' irregular and tardy attendance to an extent preventing progress with the class and failure to reach promotion at the year's end. The percentage of children of proper age in each grade was found to be only—

	I.	II.	III.	IV.	V.	VI.	VII.	VIII.
City----------	83	62	50	57	46	50	50	57
Country------	77	51	51	38	40	40	30	33

⚜

Sunday-School attendance has not been thus estimated, though the Provincial Sunday-School Committees have begun to secure statistics. But rectors, superintendents, and teachers know the difficulties found in the secular school hold here also, for similar reasons in their experience, intensified by the circumstance that the Sunday-school has the disadvantage of a session only once in seven days. Various practical and present-day reasons for this are well known to Sunday-school workers. They form two large classes outside and inside the school. They combine to force the placing of children together according to age, when some should be in classes with pupils three or four years their juniors. If properly placed, these would leave the school through embarrassment. Where attendance is a matter of childish fancy or parental convenience, the pupils never discover what the school can be to them. Judge Lindsay, of Denver, Colo., quoted the definition of a Sunday-school from a boy of the slums. "Oh, that's a place where a feller puts in a penny, and don't get nothing back." The teachers never discover fully what they can do for the scholars. The parents never discover what enthusiasm at home for the school can mean to the child, or parental interest in the lesson. The child has enthusiasm and energy which must expend itself. It gives play to them in the most convenient and natural way. Said a Sunday-school boy of his classmates: "They don't take any interest in a single thing but the moving pictures."

⚜

The remedy also lies along two lines of effort. It is more encouraging to speak of this than of neglect and indifference. Outside the school the teacher must discover and do his duty. In a certain sense he is **pastor** to the pupil. He can consider now what his pastor's visits mean to him. Could he be as faithful a parishioner with the same number of these in a year he gives his pupil? Is he acquainted with the pupil's parents? Does he try to interest them in their child's soul's welfare? In the school is every effort made by **careful preparation** of the lesson to make it teachable? Is it so studied and known that its various parts can be used for the different children? Or are these given out to them simply in the order they happen to be seated in the class? This is too large a subject to be described fully now. But each class has a variety of tastes and abilities, and every lesson has a variety of parts and points and lessons. The earnest teacher will seek to adapt his materials to his pupils. A properly taught lesson in one Sunday-school, week by week, caused one mother, as she looked over her child's report and work brought home, to say: "I felt that I went to Sunday-school too soon!"

⚜

Regular attendance will be one result from interesting the scholars. They will want to come to the teacher able to help them, and the school able to associate their lives with its life, because itself alive with the Holy Spirit's presence and power. Gained by earnest prayer, this Power will be prized and used. The scholars also really taught will learn. Promotions will be regular. The **esprit du corps** of the school will be increased. Devoted the pupils may be to their teachers; but instead of feeling only they are as a body Mr. Brown's class, they will think of themselves as members of — Sunday-school, taught by Mr. Brown. In lesson study, good behavior, bringing new scholars, and in their prayers, they will think of themselves as promoting the prosperity of their school, rather than their class. Unselfishness, while blessing the individual, may bless the Sunday-school.

⚜

Children's Corner.

"Will you help us buy a new organ for our Sunday-school?" a couple of boys asked a business man in their town one day, whom they knew was interested in their school. "Yes, with pleasure," said their friend, "if you will first recite perfectly for me the Ten Commandments. John, you say the first four; Henry, you may say the last six." Each boy started out bravely. But John broke down on the fourth Commandment, and Henry left out part of the tenth. "I am sorry," said their friend. "If you had known those Commandments, I would have given you ten dollars." He showed his interest in the school was greater than in buying a new organ, willing as he would have been to help with that if he found the scholars were learning God's truth for their life-long use. What are you storing up in your minds by the help of your school and teacher? Those boys were sorry to lose help for their organ. But they were more ashamed that the gentleman had discovered their ignorance. I have asked your teachers to help you in every way they can to learn. By your regular use each week of your school's opportunity you can now gain a knowledge of God's will and love you will be glad to have for life-long use as you grow to be men and women.

You will find answers to last week's Bible questions, if you have not already done so—about Hezekiah, 2 Chron. 31:2; Nehemiah, Neh. 12:27; David, Psa. 35:18 and 100:4; Jesus, John 11:41, Matt. 11:25, and St Paul, 1 Thess. 5:18.

Your friend,
K. J. HAMMOND.

The Gift of Victory.

There is only one fight that God wants us to win. That is the fight of faith. And the fight of faith is simply that we insist with ourselves upon letting Christ do all the fighting. The moment we bring our own effort, even of the slightest sort, into the conflict with temptation or testing of any sort, that moment we are defeated. If we want victory, we must perpetually remember God's word, "The battle is not yours, but God's." Jesus did not lay upon us the impossible task of overcoming the enemies that attack us in this world. He said: "Be of good cheer; *I* have overcome the world." He did not send us out to *win* the victory; but "thanks be to God, who *giveth* us the victory through our Lord Jesus Christ." Christ has won the victory, and makes a gift of it to us. So he does not ask us to be conquerors, as are men who win their own battles. He offers us something far better: "We are more than conquerors through him that loved us." *This* is the victory"—our fighting? no; "our faith." We are, indeed, to be overcomers; but always and only by the act of faith, ever receiving the finished victory from his hands This means, when we are the center of the fiercest onslaughts that all the powers of evil can hurl against us, unbroken peace, undisturbed rest.—Sunday School Times.

One Cure for Petty Lives.

We are too much indoors. Even when night comes we turn up the lamp and sit within its excluding circle to read what other indoor men have written; or we go out hastily and under cover of the street lights to get within other walls where folks are gathered to see or hear something of what others have done in films and plays and lectures; or we sit on a shaded porch with trees about, so that the vast encircling night is only coolness and a breeze. The stars do not get much chance at us. Thus we keep the universe away from our souls. Such living makes for pettiness of the spirit. These scandalizing, gossiping little villages always live under roofs and behind blinds and curtains as if in ambush, that each inhabitant might lie in wait against the reputation of the other. Almost all of those who wrote the Bible lived in flat-roofed houses and went up on the housetop when the day was done, so that the wheeling planets and the whose host of the stars were their familiars. It was in that light that they thought of man and his destiny.—Collier's Weekly.

Family Department

Advent Sunday.

Awake—again the Gospel trump is blown—
From year to year it swells with louder tone,
From year to year the signs of wrath
Are gathering round the Judge's path,
Strange words fulfill'd, and mighty works achieved,
And truth in all the world both hated and believed.

Thus bad and good their several warnings give
Of His approach, whom none may see and live;
Faith's ear, with awful still delight,
Counts them like minute-bells at night,
Keeping the heart awake till the dawn of morn,
While to her funeral pile this aged world is borne.

But what are heaven's alarms to hearts that cower
In wilful slumber, deepening every hour,
That draws their curtains closer round,
The nearer swells the trumpet's sound?
Lord, ere our trembling lamps sink down and die,
Touch us with chastening hand, and make us feel Thee nigh.

—John Keble.

A Diet of Worship.
A Memory of an Old-Time Scots Kirk.

By Rev. John Mitchell.

A bleak-looking church, built of greyish-blue whinstone and unprotected by wall or hedge, stood on the bald, windswept hillside, within sound of the waves that thundered and broke against the cliffs near by. To it there had gathered that Sabbath forenoon a great concourse of people; bodies of men who followed the herring fishing in the summer time, and were crofters in the winter, their women folk and their children, both old and young together. A stranger from the South might have thought that "special services" were being held, so many and so dense were the groups that made their way to the kirk on the hill. But he would have been entirely mistaken. The only "special services" known to these folk were the Sacrament services held from Friday to Sunday once every six months, finishing with a thanksgiving service on the Monday—"the last great day of the feast," as one of the elders described it to me. This was no day of "special services" with "a preacher from a distance;" it was the midday diet of worship, and their own minister was in the pulpit.

He was not as ministers are nowadays. Even then, and in those parts, he was known as belonging to the "old school." A little, spare man he was, white-haired, and curly-headed, with a sharp, Celtic, spiritual face and shrewd, peering eyes. A certain suggestion of pawkiness was given to the countenance by the side-whiskers being half an inch nearer the mouth on the one side than on the other. This, I discovered, was the result of his shaving in a bad light before a looking-glass hung at the side of the narrow little window in his dimly-lighted room. In the church Mr. McGibble was never facetious—never intentionally, at least. When in the retirement of the manse, however, he often relaxed to tell a comical story. Then, as the critical moment drew near, his mouth slyly turned until the lower lip almost touched the nearest side-whiskers, his eyes sparkled as he shot out the final words, and his countenance took on a drollery and humor that went smiling to one's heart.

A story went about the Presbytery that on one occasion when Mr. McGibbie was exchanging pulpils with a ministerial brother from a remote part in the West, the stranger had given out the text, "Can the Ethiopian change his skin, or the leopard change his spots?" and then for an hour had expatiated in his broken Gaelic with much power on the similarity between a sinner and a leper. "Ah yes, ma friends, the leper will have spoats, many spoats and soare spoats, and they will sometimes be on his hands and sometimes on his feet, and maybe all over his boady, and the sener will just be like that, too, aall spoats, and as, he cannot change his spoats." A divinity student on a visit to the district went into the vestry afterwards to say how much he had enjoyed the sermon. With that modesty and gentleness that are so characteristic of his age and class he ventured, however, to point out that the text referred not to a leper's spots but to the spots of the leopard. The Gael's eyes flashed. "Ah, and this will be some more of your preety Higher Creeticism from the South, but we will have none of it here. No, we will have none of it here. I say you are just like a leper with spoats—oh yes, or like a bottle in the smoke." Then our Boanerges fled incontinently from this latter day Cerinthus.

Had a story like this been told of Mr. McGibbie it would have found no credence, for it would not have been characteristic of the man; yet sometimes his sermons and pulpit appearances had an unconscious humor of their own. In this parish the Geneva gown and ministerial bands were held in suspicion as "rags of Popery," so the figure seen in the bare, unvarnished pulpit was dressed in the same plain frock coat, lying-down collar and white tie that he wore on week days. The ill-shapen boots with leather laces, the trousers, laid up at the bottom by the housekeeper, strait and too short to cover the boot-heads, and the unbrushed bottlegreen coat were the same on Sundays and Saturdays. I have seen him ascend the pulpit stairs with the coat collar turned inwards and humped amazingly at the nape of the neck. But nobody smiled. It was not conductive to the peace of mind of the young folk to do so, for their fathers knew how to "chasen them after their own pleasure." For the older people nothing was here for mirth. They venerated their minister, and knew that in the county and far beyond it Mr. McGibbie was held in repute as a mighty preacher before the Lord.

On this Sabbath when I sat under his ministrations—not altogether with great delight—the snow lay thick upon the ground. Inside the church the steam from the preacher's breath could be seen gently ascending in the frosty air. The place felt like an ice chamber. Few of the men had on, or possessed, what they called a top coat; most of them wore the blue, double-breasted fisherman's jacket. The women and children seemed to be no more warmly clad. At the end of the two hours' service I shivered within my overcoat. Often when I had heard worshippers in the cities complain of the poor heating apparatus in snug, lukewarm churches, I had wondered how religion had managed to survive the chilly, ice-cold air that pervaded the cathedrals during the worship in the Middle Ages. The bluish-purple, uncomplaining faces around me helped to explain. They were a hardy people, inured to cold and rough discomforts, even as these crofters. Of such is the Kingdom of Heroes composed.

No "human hymns" are sung, only the metrical psalms. It was told with relish in many a sheiling how, when a rash probationer had given out a paraphrase, old Sandy Bain had risen in the elders' box beneath the pulpit and said, "We hae no skeel in paraphrases here; try us wi' a psaumn o' Dauvid's." The Psalms alone are sung, and that to mournful, dirge-like cadences such I seem never to have heard south of the Fair City. It came as a surprise to me to hear the prayers partly chanted, not by the congregation, but by the minister alone. The same weird undulation, this rhythmical rising and falling of the sentences can also be heard at cottage meetings when fishermen pray in Gaelick, a surviving relic, scholars tell me, of the old chants of the ancient Celtic church.

After the "long prayer" comes the sermon. Today the text is "Ephriam is a silly dove," and all who are of age are careful to turn it up in their Bibles. The introduction consists of an emphasizing that Ephriam was unspeakably silly, an insistence that there were a great many silly people in the world, and that in consequence the earth contained many silly doves like Ephriam. This proposition having been put through several syllogistic forms, the "first division" is disclosed to us. "Ephriam is a silly dove," therefore Ephriam will be ignorant. Under this head all of us who are in a state of nature are convicted, if not of secular, then of speeritual ignorance. Many are very clever at driving a bargain at mill and market, but listen to them when asked what the Bible and the Shorter Catechism teach. Oh, yes, listen to them now. "Ephriam is a silly dove," therefore Ephraim will be foolish. Hear to the tee-hee-ing and loud laughter that is as the cracking of thorns under a pot. Is it from the mouths of babes and sucklings? No, but from bearded simpletons in their cups. Bray such men in a mortar with a pestle and there will be nothing but folly in the bottom of it. Lastly, since "Ephraim is a silly dove," Ephraim will be vain. Here came a most vehement exposure of fancy dress and broidering of hair as empty vanities, and an unstinted condemnation of the wearing of gold and pearls and costly array as nothing short of Ephraimitic silliness. As I looked from my side-seat on the plainly-clad, humble people, I wondered if they felt glad that they were not as other congregations are in the lax and dissolute South.

At the expiration of an hour the sermon ended, and another psalm was sung. A prayer followed which was mainly a recapitulation and reapplication of the sermon. Then, after another psalm and the benediction, we were let go. Naturally, I was curious to find if this fearless and faithful speaking had given general offence. So far as I could learn in passing the homeward-going groups, it had not even caused comment. The people were accustomed to it and expected it, and, most and best of all, they knew that they had been listening to one who was, like another plain dealer with souls, "a worthy and a pious man, who believed all that he professed and practised all that he enjoined." Indeed, the general feeling seemed to be voiced by an old roadman. Said he to me, "Wasna that a graund service we had th' day? I think I've rarely heard oor minister tae mair advantage."—The Presbyterian, London.

"The Time is Short."

"'But this I say, brethren, the time is short.'

"I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender—
The time is short.

"Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better life and thought;
Light other lamps while yet the light is beaming—
The time is short.

"Think of the good thou might'st have done, when brightly
The suns to thee life's choicest seasons brought,
Hours lost to God in pleasure passing lightly—
The time is short.

"The time is short! Then be thy heart a brother's
To every heart that needs thy help in aught!
Soon thou may'st need the sympathy of others:
The time is short.

"If thou has friends, give them thy best endeavor,
Thy warmest impulse and thy purest thought,
Keeping in mind, in word and action, ever,
The time is short.

"Then up, my soul, time's shade will soon be falling,
Some good return, in latter seasons wrought;
Forget thyself when duty's angel calleth—
The time is short.
—"Unknown."

Alaskan Missions.

The development of the Church's work in Alaska is so hampered by a thousand circumstances and conditions of life that it often seems to be all sowing and no reaping. The rigorous climate, the meagre means of communication, the great expense of undertakings of any sort, the itinerant population—all of these combine to make the work difficult and the accomplishment comparatively small. The building of the proposed government railroad from a point on the southern coast to the interior will change these conditions to an extent, opening up as it will a vast country of great resources, providing an all-the-year-round mail and freight service and encouraging a more settled population.

St. Matthew's Mission at Fairbanks is eleven years old. It has been a part of the life of the camp through the first boom, the subsequent few years of prosperity, and the inevitable decadence as the gold of the adjacent country becomes exhausted. During these years the population has changed so entirely that hardly any of the original members of our congregation remain. The Sunday-school changes completely every few years, as the parents of the children move away; and new pupils enter, chiefly through the primary department, to take their places. The hospital work, inaugurated before the church was built, to meet the urgent necessity of the mushroom camp, has passed through the stages of the crowded emergency wards of early days, when men sorely injured or desperately ill were grateful for the rudest shelter and were cared for with the crudest equipment; the later days of improved equipment and gradually lessening work, and the last days of quiet usefulness for the maternity case and the ordinary accidents and illnesses of every-day life.

And this is practically the history of every mission established in the white camps in Alaska. It is significant of the temporary character of the mining towns that one nearly always hears the inhabitants speak of "the camp," rarely "the town." So the work of the Church in the interior inevitably partakes of that temporary character, passing through a period of activity and prosperity and then down the scale of consequence. This is one of the hardest things to make the Church back home understand—the farther East, the harder. —Alaskan Churchman.

Darwin and Christianity.

It was on one of those glorious autumn afternoons that we sometimes enjoy in England, when I was asked to go in and sit with the well-known professor, Charles Darwin. He was almost bedridden for some months before he died. I used to feel when I saw him that his fine presence would make a grand picture for our Royal Academy; but never did I think so more strongly than on this particular occasion.

He was sitting up in bed, wearing a soft embroidered dressing gown of rather a rich purple shade.

Propped up by pillows, he was gazing out on a far-stretching scene of woods and cornfields, which glowed in the light of one of those marvelous sunsets which are the beauty of Kent and Surrey. His noble forehead and fine features seemed to be lit up with pleasure as I entered the room.

He waved his hand toward the window as he pointed out the scene beyond, while in the other hand he held an open Bible, which he was always studying.

"What are you reading now?" I asked, as I seated myself by his bedside.

"Hebrews!" he answered—"still Hebrews. 'The Royal Book,' I call it. Isn't it grand?"

Then placing his fingers on certain passages, he commented on them.

I made some allusions to the strong opinions expressed by many persons on the history of the Creation, its grandeur, and then their treatment of the earlier chapters of the Book of Genesis.

He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said:

"I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them."

Then he paused, and after a few more sentences on "the holiness of God" and "the grandeur of this book," looking at the Bible which he was holding tenderly all the time, he suddenly said:

"I have a summer house in the garden, which holds about thirty people. It is over there," pointing through the open window. "I want you very much to speak there. I know you read the Bible in the villages. Tomorrow afternoon I should like the servants on the place, some tenants and a few of the neighbors to gather there. Will you speak to them?"

"What shall I speak about?" I asked.

"Christ Jesus!" he replied in a clear, emphatic voice, adding in a lower tone, "and his salvation. Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not?"

The wonderful look of brightness and animation on his face as he said this I

TO THE CHURCH PEOPLE.

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotels, Summer Cottages, Auditoriums and Roads, a place where they come together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer playground for the Church people, and to this Mr. Berry Burnett, of Buncombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hotel, lake and golf links, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this g reat project for the Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Mountain and see what these great organizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country. JUNIUS M HORNER.
Bishop of Asheville.

Asheville, N. C., August 25, 1915.

A Suitable Name Desired.

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location.

We appreciate the interest shown by the Church people in the very large number of letters received from different parts of the country suggesting names. We have decided to place these names before the directors the first week in January and will received suggestions until that date. Each person may send in as many names as they desire.

Address all communications to

THE CHURCH ASSOCIATION.
Room 51, American National Bank Building, Asheville, N. C.

shall never forget, for he added:

"If you take the meeting at three o'clock this window will be open, and you will know that I am joining in with the singing."

How I wish that I could have made a picture of the fine old man and his beautiful surroundings on that memorable day!—Lady Hope, in Watchman-Examiner.

Always Something Beautiful.

If we all had more of the spirit and discernment of a certain little maid of whom we have just read, it would certainly help us to get much more out of life.

This little optimist and her mother one cold winter morning stood looking out upon the landscape, in which everything was covered with a glittering mantle of ice—fairy-like and lovely in the sun.

"Oh, how beautiful!" exclaimed our little friend.

"Yes," answered her mother; "but it will all be gone before noontime."

The little one was quiet for a moment as she gazed upon the scene before her. Then she looked up and said, brightly: "Never mind, mother; there'll be something else beautiful tomorrow."

Although a mere child, she had grasped the great and comforting truth that there is always beauty for those who have the eyes to see it and the heart to realize it. We are apt to hoard what beauty we have in our lives, fearful lest it slip away and there be nothing else to take its place. We look upon a lovely autumn landscape with a feeling almost akin to pain; we know it will so soon change to a bare, drear view of naked, tossing branches, sodden, dead grass and lowering clouds. We forget that not long after it will all be covered with a downy, sparkling mantle of whiteness, and, a little later, be a miracle of tender green, dotted here and there with white, primrose and violet. And what if the prospect outside change from the glory of a snowy, sunny morning to the chill of a dark dull afternoon; there is the warmth and cheer within, the happy companionship of the home, and the welcome footsteps on the walk that herald the return of the toiler at twilight! How many beautiful things in the day's seeming dull round if we only look for them!

The little maid was right; "there'll be something else beautiful tomorrow." Loose the strangle hold on the beauties of today; do not let their passing make you sad; enjoy them while they are there, anl hang on the walls of memory as many lovely pictures as you can, but do not let the regret for what is passing blind your eyes to the light and beauty present and to come. Remember, "there will be something else beautiful tomorrow."—The Lookout.

My Prayer.

O Lord, I pray
That Thou, this day,
Wilt make my life both strong and clean;
Make me to see
He best serves Thee
Who lives aright the life unseen.
The tempter near,
Let me not fear,
But bravely stand 'gainst all that's wrong;
Of grief and care
Give me my share,
And with them strength to sing a song,
And when at eve
My tasks I leave
And watch the low-descending sun;
As the soft light
Fades into night,
Let me but hear Thy glad "Well done."

—Exchange.

For the Young Folks

"From Thence He Shall Come."

Up in Heaven, up in Heaven,
In the bright place far away,
He Whom bad men crucified,
Sitteth at His Father's side,
Till the Judgment Day.

Never more a helpless Baby,
Born in poverty and pain,
But with awful glory crowned,
With His angels standing round,
He shall come again.

Then the wicked souls shall tremble,
And the good souls shall rejoice,
Parents, children, every one,
Then shall stand before His throne,
And shall hear His voice.

And all faithful, holy Christians,
Who their Master's work have done,
Shall appear at His right hand,
And inherit the fair land,
That His love has won.

Mrs. C. F. Alexander.

For the Southern Churchman.

An Impromtu Club.

V. C. Castleman.

Part I.

The afternoon express train was puffing with impatience to leave the precincts of the national capital one warm September afternoon. It was the popular train for department clerks whose homes were in suburban towns or in country villages in northern Virginia; and there was a crowd at the gateway of the old Sixth Street Station, waiting the signal to push through.

Among these expectant passengers was a tall, dark-eyed girl whose dignified bearing gave the impression of maturer years than fourteen. She was simply dressed in a navy blue serge suit; on her luxuriant dark tresses a wide-brimmed straw hat was jauntily placed. tan gloves and shoes giving an added touch of style to the girl's appearance. Beside her stood a man of commanding presence, whom she addressed as "Father" in a manner indicating both respect and affection.

Te iron grating opened, and, simultaneously, the train was called, the crowd pushing through in the usual American rough and ready fashion.

"What a jolly crush!" exclaimed a fresh young voice, the speaker just behind the aforementioned couple. The voice belonged to the merriest of blonde maidens, who emerged from the said crush with smiling countenance, proceeding to set straight upon her head the sailor hat which had been jostled awry. This girl had been traveling some hours, coming alone from her New Jersey home *en route* for boarding school in Virginia, whence her immediate ancestors had migrated a few years back. She had hoped to be met in Washington by some cousins living there, but being disappointed in this expectation, her native pluck, fostered by a girlhood in stirring Princeton, had come to her assistance; and Jean Murray had bought her own ticket and transferred her own baggage with her usual *savoir faire;* then she had walked around the block to exercise her cramped muscles, and bought a *Monthly* to while away the waiting time until her train was called. Arrived on board, good luck attended our Jean in giving her a seat on the shady side of the car next the window, and she had for traveling companion the dark-eyed girl of our story's opening, whose name was Elizabeth Carey.

The two girls were a foil in coloring as in expression, Jean's prominent blue eyes, though veiled by spectacles, took in every detail of her surroundings with eager interest, whilst her companion's reserved countenance bore at the moment a look of restrained emotion as she watched her father's tall form disappear while the train moved on in the opposite direction. Soon they had passed the city limits and crossed the historic Long Bridge, leaving the Potomac behind them, and coming into the country of the pointed cedars leading mountainward. Speeding through this level country northward, the cedars gave place to forests of oak, pine, ash and chestnut; the plains, to rolling hills; and presently, the railroad became companion to a lovely winding streamlet that now and again lost itself in the woods to reappear bubbling and sparkling over its pebbly bottom. Along the banks of the little stream grew wild flowers of bright autumn tints, attracting Elizabeth's beauty-loving eyes, and she exclaimed:

"How pretty! It reminds me of home."

"They look gay—those red and yellows, don't they?" replied Jean.

The ice being broken, conversation naturally followed; and to their own surprise, both girls found they were bound for the same goal—the Centreville Seminary. At once the new friendship began between them.

Across the car aisle sat two other girls, sisters, alike in coloring of a noticeable pallor; in the neatly arranged coils of glossy black hair adorning their shapely heads, and in general outline of feature; but diverse in expression, the countenance of the elder being marked by a sweet placidity, that of the younger, by a fiery reticence as shown in her flashing black eyes and firmly shut lips. They, too, were bound for the Centreville Seminary, now nearly reached by the speeding train.

Our four young tourists were duly met and escorted to the boarding school, a commodious frame building on the outskirts of the busy little town. A hedge of osage protected the grounds from too public gaze, and beds of white chrysanthemums lined the walks. Nothing escaped those youthful eyes as the quartette ascended the stairway to a large, airy apartment—the dormitory—on the second floor. On the beds were white counterpanes and white muslin curtains shaded the windows. The furniture was simple and substantial, and the rooms spotlessly clean.

"You are to have one of these single beds and I the other, Jean," remarked Elizabeth, casting a critical eye around. The double bed is for the sisters, of course—and there's a window apiece, see!"

"Anything will do for me," said Jean, "so it isn't rickety—I'm such a restless kid at night!"

"I hope Charlotte will come soon," she added presently, giving a flourish to the brush with which she was smoothing her long light hair.

"Is Charlotte your cousin?"

"Yes, and she's as good as she is beautiful!"

"I'm afraid I won't like her, then."

"Wait and see—I'll wager you fall in love at first sight—everyody does, you know."

"There's another girl downstairs," re-

marked Adeline Goss, the elder of the dark-haired sister, who stood in front of a second bureau in another part of the room. She's an orphan and has been here several months."

"She has lovely golden hair," remarked Minnie from her post of observation beside the west window; "I say, girls, isn't that a gorgeous sunset sky?"

As they rushed to the window to see the view, the supper bell rang and our girls filed downstairs to take their first meal together at Centreville Seminary.

On Monday came Charlotte Murray, Jean's cousin, queenly of form and fair of face; from the first, her serene manner won for her the nickname of "Peace," and her sweet presence seldom failed to allay wild alarms, such as schoolgirls are wont to indulge in.

Meanwhile, from the Southland was speeding another inmate for the little "home school" at Centreville. Mabel Carter, just "sweet sixteen," was leaving home for the first time—and such a home! An old ancestral dwelling surrounded by magnificent trees of a hundred years' growth; a dwelling whose polished floors had once echoed to the tread of the aristocrat and his crowd of humble retainers. Carter Hall, the place was called (it was one of several similarly named); and it remained a monument of ante belum days, although its loftily ceiled rooms were many of them bare and unused, and bit by bit acres of land were being sold to pay debts and to yield a meagre support to the present owners. With its oak groves, apple orchards, and its family burying-ground separated by a crumbling brick wall from the old-fashioned garden, Carter Hall was a place of historic associations, in the midst of which a bit of modern life intruded in the merry youth about the grounds or dancing through the wide hall with its big open door at either end (colonial fashion); while a breath of the outside world came with the advent of the bi-weekly steamer plying back and forth upon the Chesapeake, an arm of the bay washing the beach below the hill on whose summit the old mansion stood.

As before stated, Mabel Carter was that morning in late September leaving home for the first time. She was the second of the three pretty daughters of Carter Hall, and tears bedimmed her blue eyes as she stood upon the steamed deck waving farewell to her friends upon the fast receding shore. Mabel was a rosy-cheeked lassie; her plump figure was attired in a brown traveling suit which you would hardly have guessed to be home-made and fashioned by her own dimpled fingers. Her golden brown hair fell in ringlets about her face, held loosely back with a brown ribbon of some soft shade. But Mabel's rosy face was not in keeping with tears, and presently the smiles came again as she engaged in conversation with the old stewardess, whom she had known from babyhood. Half her journey was made by water, the other half by rail; and our Virginia girl arrived at Centreville depot one autumn afternoon just as her future schoolmates were returning from a ramble. She was forthwith introduced and whisked off to share the room with Peace, to the envy of the rest of the crowd, who were eager to become acquainted.

From North, South, East and West they came, these girls who were to spend nine consecutive months together as members of one household. Like children of one family, they studied, played and quarreled together according to their varying moods; for there is no lover (nor hater) so ardent as the schoolgirl in her teens!

The days sped fast, so full of school duties with recreation sandwiched in between; happy drives about the countryside, or long walks exploring the Sugarland woods and the winding streamlet of the same sweet name. And perhaps the sunniest, if not the gayest (for *that* was Jean's prerogative) was our Mabel, whose beaming smiles and loyal devotion to the faculty helped her teachers through many hours of toil. It was Mabel, too, who first named her most beloved instructress "Little Mother," bestowing upon that lady the lavish devotion, the first love, of an unspoiled heart. When the holidays came and the others departed to their homes for a season, Mabel gladly stayed behind, accompanying "Little Mother" on many a visit to outlying farms and hamlets where they were welcomed with true Virginian hospitality.

(To be continued.)

For the Southern Churchman.

A Mute Appeal.

Thos. R. Waring, Summerville, S. C.
(Aged ten years)

Once there lived in the big city of New York a family by the name of Ogilvie. They were well-known people of that city. They had a dear little daughter whose name was Sybil. Every one loved her for she was so sweet and good.

One morning as Sybil and her father and mother were at breakfast, father read from the paper, "Help the Poor. After this awful snow storm the ladies of New York find that there are a great many poor people in this city, they are without food or clothing. Will not someone help them?" After he had read this there was a long silence, then mother said:

"Father, don't you think we could help them?"

"Why yes, dear, do it to-day."

After breakfast Sybil wanted to go walking, so mother had nurse put on her coat and fur, and gave her some money for her little pocketbook and told her to be home for lunch.

Now Sybil did not go alone, she had her pet "Gip" which was a little poodle dog. As Sybil got down into the streets she stood still. She was thinking of something, it was what father had read from the paper.

"Why couldn't I help them," thought Sybil. "I will, I'll go and see what I can do."

She hurried off. She had not gone far before she came upon a man with a dog not half so chubby as her little dog Gip. Around the dog's neck was a cup, in the cup were two pennies. The man had a sign on him which read, "Help me, I am blind."

Sybil did not stop a minute, she said. "What is your name, and how is it you are so poor?"

Now I forgot to tell you that Sybil, although small had a great mind.

"Child," said the man, "If I told you my story you would pity me, but as you are so good, I will tell it to you.

"My name is Philip Ogilvie. About fifteen years ago my son, George Ogilvie, married against my wishes. I turned him out of my house. Then I was a wealthy man.

"But as the days went by I was sorry for what I had done. He was my only child. My wife was dead and I was left alone. I grew old; my property was taken away, and here I am pennyless now."

"Oh," cried Sybil, "you are my grandfather. I have often heard father speak of you. Come, come to our home!" said Sybil.

The man was astonished, but he went with joy. Soon they came to a large house. Here they paused.

"This is our home, come on," cried Sybil, getting more excited every minute. They went up the steps in a hurry. Father was reading and mother was embroidering.

"Here is grandfather, Daddy," cried Sybil.

Mr. Ogilvie thought the child was mad until she told him the story.

"Oh father forgive me," cried Mr. Ogilvie.

"Son, I will," said Philip, and he did.

He was soon cured of his blindness and they all were happy ever after, but Sybil was the happiest, don't you think so?

Growing Smiles.

A smile is quite a funny thing;
It wrinkles up your face;
And when it's gone you never find
Its secret hiding place.

But far more wonderful it is
To see what smiles can do.
You smile at one, he smiles at you,
And so one smile makes two.

He smiles at some one, since you smiled,
And then that one smiles back;
And that one smiles until, in truth,
You fail in keeping track.

And since a smile can do great good
By cheering hearts of care,
Let's smile and smile and not forget
That smiles go everywhere!

—The Beacon.

For the Southern Churchman

The Reducing of Speckle.

By Patty Guion.

Peggy-Anne and Babbs were hanging on the garden gate and swinging slowly back and forth, watching the men plow, and sniffing the air that was filled with the odor of the freshly turned earth.

"O-o-o lookee! There goes ol' Mis' Barger. Don't she walk funny?" said Babbs pointing to a stout lady ambling slowly down the street.

"Huh! You'd walk funny too if you was as fat as she is. I heard mother tell Mis' George that Mis' Barger ought to take up calisthinics if she wanted to observe her figure," said Peggy-Anne as she too gazed at the slowly retreating Mrs. Barger.

"What's talisthinics, Peggy-Anne?" asked Babbs, the new word having at once caught her attention.

"Calisthinics Babbs—not tal" corrected Peggy-Anne as she hastily racked her brain for an answer to Babbs question.

"Calisthinics—Oh, yes! It's something to make you get thin. Don't you see it says thin in the middle of the word?" she went on, still gazing meditatively down the street and trying to remember what Mother Gordon had told her when she too had asked for an explanation of the new word. It certainly would never do to let Babbs know that she was at a loss for an answer.

"But what kind of a somethin' Peggy-Anne?" persisted Babbs, refusing to let go of the subject until her curiosity had been satisfied.

"What kind of a somethin'? Why—Why—Oh! It's jes' jumpin' up an' down. That jolts the fat off an' makes a person thin you know," said Peggy-Anne as a sudden inspiration struck her.

"But where does the fat go to Peggy-Anne?" was Babbs next question. "Does it jes' drop off in big gobs an' lay aroun' on the floor? Looks like it'd hurt."

"Of course it don't, silly. It jes' 'vaporates into the air an' floats away like this" and Peggy-Anne proceeded to demonstrate the idea by flapping her arms up and down to simulate floating. Of course when she let go of the gate she lost her balance, and toppled over onto the grass, and the discussion ended in a laugh and a romp.

"I'm goin' out here an' get some worms for Dovey," said Peggy-Anne, as she

picked herself up from the grass after a vigorous wrestle with Babbs. She slipped through the gate and into the garden where the plow had made long even furrows, and began to pick up the fat grub worms that the share had turned up. "Here, hold out your dress Babbs an' let me drop 'em in; I've got my hand full," she said to Babbs trudging along after her. Babbs held out her brief skirt and Peggy-Anne dropped the worms into it as she picked them up.

"Ow-o-o!" yelled Babbs a few minutes later letting go her skirt and dropping the worms out onto the ground, as she clutched frantically at the front of her dress. "They's one a crawlin' up me, an' it's agoin' to Bite!"

"Bite nothin'" snorted Peggy-Anne as she made a wild grab after the falling worms. "They ain't got any teeth to bite with. Here, he'p me pick 'em up, an' don't you let go of 'em again either. It's too hard pickin' 'em up. Give me that one" and she disdainfully picked the worm that had caused all the excitement from the front of Babbs' dress, and dropped him with the rest of them into the again outstretched skirt.

"Goodness! Ain't we got enough Peggy-Anne? They's enough here to make a dinner for ol' Speckle an' she eats ever 'n' ever so much."

"Umm well, I reckon we have got about enough. Here's one more—ain't he fat?" She gave him an admiring look as she bestowed him with the others, and together with Babbs made her way towards the chicken coops.

"Here Dovey! Here Dovey!" They called and called, but Dovey was either too busy getting him own dinner or else too far away to hear their calls, so did not make his appearance.

"Well anyway, here's ol' Speckle," consoled Babbs as they paused beside a coop in which was a large fat Plymouth Rock hen, surrounded by her brood of three-day-old chicks. She was clucking loudly, and ruffling up her feathers in a way that made her look several sizes larger than she really was, as she walked sedately about the coop.

"Yes, I reckon we'll have to give 'em to her, bein' as she has so many to feed, an' Dovey don't seem to be in the notion of comin'." She picked up one of the worms and held it through the slats of the coop, but as the coop was high, old Speckle had to jump several inches off the ground to reach it

"Ooo! She jumps up an' down jes' like you said ol' Mis' Barger ought to! She must be takin' a talathinick," said Babbs as Speckle made several ineffectual jumps after the second worm.

"Goodness knows she needs it," commented Peggy-Anne as she put out her hand for the third worm. But she drew back as a sudden thought made her eyes sparkle and with a command to Babbs to stay right there until she came back, she bounded away into the house to return in a moment with a piece of string.

"What you goin' to do?" asked Babbs when she saw the string.

"I'm goin' to 'duce Speckle," returned Peggy-Anne, as she deftly tied a worm to the end of the string.

"Duce her! What's 'duce' Peggy-Anne? Are you goin' to make her get thin?"

"Umm! She's gettin' so fat now that she can't hardly walk, an' they's no tellin what she'll be if somethin' ain't done pretty soon." She thrust the worm through the top of the coop and dangled it close to old Speckle's beak, then jerked it back when she made a peck at it. The next time Speckle gave a little run and hop, but was rewarded by having her beak come together with a snap as before. At last, after several patient hoppings, Peggy-Anne let her have the worm; then tying another to the string, the same performance was gone through with again, to the delight of Babbs and Peggy-Anne who sprawled over the top of the coop. Babbs' fat legs waved in the air as she applauded vigorously, the while keeping an eye on her dress containing the worms, while Peggy-Anne industriously plied the string.

"Seems like she's gettin' lazy," commented Peggy-Anne after a while. "She don't hop near 's lively as she did. Reckon she's had enough worms.

"Let's go over an' give the rest to ol' Red Head then," said Babbs, so they went over to the large yard and dumped the remaining worms out for the benefit of old Red Head and his harem.

As they came back by Speckles coop, followed by Vic, the black and white dog, they peered in at her to see what she was doing.

"Lazy thing! She's jes' sittin' down on the ground in one corner, an' ain't tryin' to get a bit of dinner for her children. Reckon she wants 'em to starve to death," said Peggy-Anne scornfully as she waggled a finger through the slats at her.

"Come on an' le's play tag wif Vic," said Babbs, so the two scampered away, with Vic at their heels, and were soon shouting with laughter as she tried in vain to "tag" them by catching the hem of their dresses in her teeth.

That evening at the supper table, Peggy-Anne who had slipped away into her own little land of make believe while she was eating her bowl of bread and milk, was suddenly recalled by a fragment of her mother's conversation reaching her ears.

"——I'm afraid she is sick, she sits so quietly in the corner of the coop and even when I fed her her supper of cornmeal she didn't stir, but let her chicks scramble about the best they could. I'd hate to lose her, as she is the best mother hen I ever had."

Peggy-Anne opened her mouth to say something, but evidently thinking twice about it she shut it again, and slipped quietly back into the land of make believe. What was the use, she reflected, in trying to make grown-up folks like Mother and Father Gordon, understand that Speckle was simply tired from her first lesson in calisthenics?

Jerry the Cow-boy.

An eccentric old gentleman of wealth, named Morton, invested a sum of money, the income to which he designed to be used for the liberal education of the most deserving lad in his town, a village in Minnesota.

He made his plan known to five gentlemen, requesting them privately to make observations and report to him in six months.

Had the boys known this, many of them might have used every means to gain his favorable opinion; but as the matter was secret, he had an opportunity to observe them without their suspecting his motive.

At the end of six months the five gentlemen met at Mr. Morton's and discussed the question in all its bearings. Each had his favorite, whom he considered most worthy.

"There is John Webb, who is a most exemplary lad," said one. "What fault can you find with him, Mr. Morton?"

"I will tell you," was the reply. "I once hired him to take some important letters to the morning mail, but he met a companion on the way, and was so anxious for his own amusment that he neglected to mail the letters till it was too late, and they were delayed a day, and a gentleman overheard him say to a companion that 'he did not care much, so long as the old fellow would never find it out.' But the delay caused the loss of quite a sum of money."

"Gentlemen," continued Mr. Morton, "I have tried in various ways all the boys you have mentioned, but none of them satisfy me."

"Then you have to give up your project," said one; "for I think we have discussed the merits of nearly every boy in town."

"I believe Jerry Truax has not been mentioned," said Mr. Morton.

"What! Jerry, the cow-boy?" asked one, with a smile.

"Yes, I believe he drives cows to and from pasture."

"Surely, Mr. Morton, you must be joking now."

"If I had any disposition to joke, I should not take a poor little boy for a subject."

"But, Mr. Morton, do you know any good of this boy?"

"Do you know anything wrong about him?"

"Nothing special; but does he amount to anything, except to drive cows?"

"He never has had an opportunity, but I intend he shall have. I have fully decided to give him the benefit of my project."

"You will tell us the reasons for making him your choice?"

"Certainly, with pleasure. You call him a cowboy. Well, that does not signify to me one way or another. It is simply because I know him to be a good faithful cowboy that I give him the preference. It seems a small thing to drive cows to pasture, but he is the only one who has always done it faithfully every day, the season through, the same in my absence as when I was at home, while others loitered on the way, and allowed the cattle to stray into other enclosures for the day, thinking it would never be known. It is evident to me that if he is so strictly faithful in small things, he has the right spirit in him to make him trustworthy in greater things." Just then,

"To-link, to-lank, to-linkle-linkle,
Ov'r banks with buttercups a-twinkle,
The cows came slowly home."

Jerry, gray shirted and bare footed, guided them into the yard. He saw the last cow in, put up the bars, saw that the gate was securely closed, and was about to trip away, when Mr. Morton called him into the house, where he told him something that made Jerry Truax dumb with glad surprise, and sent him home the happiest lad in town.—Selected.

The Tooth-Pick Man.

Oh, the tooth-pick man,
With his rasin legs,
And his raisin arms,
Dear me!
And his raisin feet,
And his raisin head,
Met a fearful tragedy.
The result of vanity
You'll see!
The result of vanity.
He gazed at himself in a china cup
And he looked so good he ate himself up.
—Shepherd's Arms.

The Fat Baby Robin.

One morning there was a great calling and scolding in Jean's yard. She loved birds, and she knew the robins must be in trouble, or they would not call so.

When Jean ran out the robins were gone, but right in the middle of the gravel walk, with its beak wide open calling at the top of its voice, was a fat baby robin that had fallen out of a nest.

Jean picked it up, and it cuddled down in her hand, and opened its beak wider than ever.

"It wants to be fed," said Jean, "I wish I knew how."

Then she remembered that robins bring berries and worms and insects to their young, and she carried the robin in, and asked her mother for some of the raspberries. The little robin's beak opened so wide that a whole berry could go down, but Jean cut each berry in half so as to make it easier.

"Faith, and where I lived last the lady had a mocking bird, and she gave it hard-boiled eggs chopped up," said Norah, the cook. So an egg was put on to boil.

Meanwhile Baby Robin stood up in Jean's hands, and stretched first one wing out and then the other, and rubbed his beak on his feathers and then cuddled down again, but not for long. In about two minutes he opened his mouth and called for something more. This time he took two whole berries, and then settled down for perhaps five minutes more.

When Dick came home from school, he was delighted to help Baby Robin. He got a pasteboard box, and put hay in it, and punched holes in the cover, and Baby Robin was shut in. Whenever the cover was lifted Baby Robins mouth opened wide as if on springs. Such a hungry creature was never seen.

"Berries haven't strength enough," said Dick; "that bird needs meat. He ought to have some worms, and I'll dig him some."

So Dick dug a whole saucerful of worms, and how Baby Robin did gulp them down! He ate hard-boiled eggs, too, until really you could see his feathers grow. In a single day he had grown so that any one could notice it; and he began to hop around whenever he was let out of his box and to try his wings.

After a week of feeding him, Dick and Jean learned how much use robins were in eating up worms and insects. Every four or five minutes Baby Robin was ready to eat. A pair of robins has four nestlings to feed, so they are hunting grubs and worms and beetles every minute from dawn to dark. Dick said Robin grew old enough to eat bird food himself.

Baby Robin turned out a beautiful bird, very large and handsome. There was an old porch, roughly closed in with glass, that mother used in the winter for potted plants. Jean put Baby Robin's box in there, and gave him a basin of water to take his bath in. He used to sit by the door and wait for Jean to come in, and then he would fly to her hand and nestle down in it, and turn up his soft black eye to her and chirp softly. He loved to play with a round bead or a shoebutton, chasing it over the floor and pouncing on it. He preferred to be fed out of somebody's hand, and when Dick came in Baby Robin always flew to his close-cropped head, and perched there with a joyous chirp.

But, of course, a strong young outdoor robin could not live in captivity. So when Baby Robin was big and strong, and knew how to fly, the porch doors were opened. In a day or two, the robin was at home in the trees and among the other robins. But he would come flying down to Jean's hand whenever she called him, or to Dick's, all summer long.

When the autumn came one morning all the robins were gone, for the time had come to fly south. But what do you think? Next spring Baby Robin came back and brought a mate with him and built in the tree; and he always stayed friendly and tame, even when he was no longer a baby, but a grandfather bird.—The Child's Hour.

Bedtime in Eskimo Land.

"In winter I get up at night
And dress by yellow candlelight;
In summer, quite the other way—
I have to go to bed by day."

This exactly applies to the little Eskimo children of St. Lawrence Island, away up in the Bering Sea, though probably Robert Louis Stevenson was not thinking of them at all.

At Christmas time the nights are about seventeen hours long, and O so

(Continued on page 22)

Will You Read This Twice?

A very important question to-day which every housekeeper must decide for herself is whether she prefers pure, cream of tartar baking powder like Royal or whether she is willing to use baking powder made of inferior substitutes which do not add healthful qualities to the food.

One kind is easily distinguished from the other, since the laws of various States require the ingredients to be printed upon the label. If anyone is in doubt which kind is most healthful, it is worth while to ask the family doctor. Then decide.

And when once a decision is reached let no advertisement or dealer's argument or canvasser's solicitation change the decision. It is not a question of a few cents or of pleasing a salesman. It is a question of health.

If this appeals to you as reasonable and sensible advice, it is worth reading twice. And it is worth remembering.

ROYAL BAKING POWDER CO.
New York

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 64 F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly.)

What Others Say

We will ask you to read what our subscribers have to say about the *Southern Churchman*, and below we are quoting from letters, of which nature, we receive on every mail.

"Enclose please find my renewal to my much valued companion for some thirty years, and anxiously awaited each week."

Another writes:

"Please send me a copy of the issue of October 16th, as my copy failed to reach me, and I dislike to miss a single copy."

Still another writes:

"Enclosed please find my check to pay my subscription, and also a subscription to be sent to ..... As I find so much comfort and pleasure in reading the dear old paper, I want my friend to enjoy it each week, also."

Every mail brings us letters of this kind, but there are many who do not know what "comfort and pleasure" can be derived from the *Southern Churchman*, and a word from you would cause them to become subscribers, or we will be glad to send them a sample copy.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

SPECIAL XMAS OFFER

Package containing 65 tags, cards, seals, stamps, etc., for Christmas packages, sent postpaid, 15c.

LEAKE PRINTING CO.,
608 E. Main St., Richmond, Va.

JOB PRINTING.

Circular letters, Leaflets, Cards, Letter-Heads, Envelopes. Prices upon request.
J. L. OAKLEY ENVELOPE & PRINTING CO., Box 243, Richmond, Va.

A COMMUNITY HOUSE in New York City will welcome a few paying guests. Home comfort and convenience assured; likewise reposefulness. Address 203 Southern Churchman Office.

RECTOR DESIRED.

A CHURCH IN A SOUTHERN CITY IS IN need of a rector. Membership 160, and in good financial condition. Address 208, Southern Churchman.

HELP WANTED.

WANTED IN EACH PARISH a REPRESentative for the Southern Churchman. Liberal commissions given on new subscriptions and renewals. CIRCULATION DEPARTMENT, Southern Churchman.

WANTED—MOTHER'S HELPER IN FAMily with three small children in Washington, D. C. Address 204 Southern Churchman.

POSITIONS WANTED.

POSITION AS MANAGING HOUSEKEEPer, by a lady of executive ability and experience. References Address 207, Southern Churchman.

A REFINED AMERICAN WIDOW, PROtestant, of happy, cheerful disposition, desires permanent position as companion-attendant, managing housekeeper, or place of trust in a refined home thoroughly capable in every detail—excellent references. Address all week T. C. Beacon, N. Y.

A LADY OF EXPERIENCE DESIRES POsition as housekeeper, companion-nurse, or to take charge of a home with children. References exchanged. Address Miss V. Centralia, Va.

WANTED BY A PROFESSIONAL NURSE of refinement and experience a position as nurse or companion to an invalid; matron of an institution, or entire care of a widower's family. References exchanged. Address 206, care Southern Churchman.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

YOUR WANTS. They may be little or large. It matters not. Make them known in our CLASSIFIED COLUMNS, and it will produce results.

ALSO, if you have something to sell or exchange, a little advertisement in these columns will bring you many replies.

IN CLUBS OR TEN OR MORE THERE is a very great reduction. Write for the price Southern Churchman.

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND.

We are being widely asked whether offerings are still to be sent to us. Frankly, it will be a calamity if they are not. Over 500 old and disabled clergy, widows and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about $30,000 per quarter. Therefore, continuous and generous support must be given us, as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones, too.

ALFRED J. P. McCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Edmunds: Suddenly in Danville, Va., on November nineteenth, there passed away Mr. ALGERNON COLEMAN EDMUNDS, in the fifty-first year of his age. Mr. Edmunds was the son of the late Thomas Edmunds and Nannie Coleman Edmunds, of Halifax County. His mother and four sisters and two brothers survive to mourn their loss. He was a member of Epiphany Church, and was popular socially, and in business and professional circles. He has left a sterling character and an unblemished reputation.

Collins: At her residence near Hillsboro, N. C., on November 15th, 1915, after a sudden stroke of apoplexy, MRS. ANNIE RUFFIN COLLINS, widow of Major George P. Collins, in the seventy-fourth year of her age, daughter of Hon. Paul C. Cameron and Anne Cameron, and granddaughter of Chief Justice Thomas Ruffin.

A devout and consistent member of Saint Matthew's Episcopal Church, she was abundant in good works, and deeply interested in the betterment of the community.

Two sons and five daughters "call her blessed." While they and many relatives and friends mourn her departure, they are consoled by the thought that she has gone to her reward, and that her end was peace.

IN MEMORIAM.

Judge Theodore Stanford Garnett, 1844-1915. An obituary notice of the late Judge Garnett was duly published at the time of his death. The writer, however, desires to emphasize the total unselfishness of his disposition. He always thought of himself **last.** I never knew him to put himself forward **in any way.** After Gen. Stuart's death he was invited by Gen. Wm. H. F. Lee to become a member of **his** staff. This position was very acceptable to him, and he accepted it very thankfully, but it was totally unsought. He had formed the acquaintance of Col. Wm. P. Roberts, while he was Colonel of a North Carolina Cavalry Regiment, and when Col. Roberts was promoted to Brigadier-General—said to be the youngest Brigadier in the Army of Northern Virginia—Theodore Garnett was at once made Adjutant-General of his brigade, but entirely without solicitation or recommendation. They were about the same age and congenial spirits. I was present when Mrs. Wm. H. F. Lee requested him to present the portrait of Gen. Lee to Lee Camp, but the presentation was delayed and he never had the opportunity of complying with this request. He was confirmed on July 6th, 1856, when not yet **twelve** years of age, at the same time with myself, four and a half years his senior and I still preserve a list of that class, consisting of **twenty-two** persons, nineteen Episcopal High School boys, two young ladies (Miss Nannie Packard and Miss Fenton McGuire), and one colored woman from the neighborhood. The class was confirmed by the Right Reverend John Johns in the Seminary Chapel. It deserves mention that we were all members of a class that contained a colored woman. This shows the difference between slavery times and these latter days, and perhaps may serve to open the eyes of some of our Northern brethren. In those days white and colored stood together before the Bishops, and had his hands laid indifferently upon our heads. What a difference between the present method of doing such things. It deserves to be recorded.

JAMES M. GARNETT.

Personal Notes

After being absent the entire summer on account of his health, the Rev. William T. Dakin, rector of St. John's church, Savannah, Georgia, has returned to his work, greatly improved in health.

The Rev. John C. Sage, of St. John's church, Keokuk, Iowa, has for the third successive year been elected president of the United Charities of that city.

The Rev. Frank Albus, of Salem, Ohio, has withdrawn his acceptance to Trinity church, New Castle, Pennsylvania.

The Rev. H. P. Hames, formerly of All Angels' church, New York city, has returned to the District of Spokane, to become rector of the churches at Colfax and Palouse, with residence at Colfax.

Ordinations.

On Tuesday, November 16, 1915, Mr. Randolph Leigh, B. A., of Los Angeles, was ordained to the diaconate by the Bishop of Los Angeles in the chapel of the Good Shepherd, General Theological Seminary, New York city. The sermon was preached by the Rev. Professor Dickinson S. Miller, Ph. D., S. D., and the candidate was presented by the Very Rev. Wilford L. Robbins, D. D. The litany was said by the Rev. Professor Arthur W. Jenks, D. D. The Epistoler was the Rev. C. Rankin Barnes, of San Diego, and the Rev. Professor Herbert M. Denslow, D. D., was master of ceremonies. The music was by the students of the seminary. Mr. Leigh is a graduate of the University of the South, and a member of the last class at the General Seminary. He is to take charge of mission work in the Imperial Valley, in Southern California.

On Tuesday morning, November 2nd, in St. Stephen's church, Newton, Iowa, the lay reader in charge, Mr. John J. H. Wilcock, was ordained deacon by the Rt. Rev. Harry S. Longley, D. D., Suffragan-Bishop of Iowa. The sermon was preached by the Rev. Alexander B.

We heartily recommend this famous FAMILY WEEKLY and make this

GREAT FAMILY COMBINATION OFFER

The Southern Churchman Regular Price $2
The Youth's Companion Regular Price $2
Both Papers Together For One Year **$3.50**

To take advantage of Club Rate send subscriptions to Southern Churchman

Grant, and there were present Rev. John Dysart, Rev. Allen Judd and the Rev. Harold Edward Ford, who presented the candidate. Mr. Wilcock has been doing very faithful work in this mission while preparing for his ordination.

On Sunday, November 14th, the Rt. Rev. J. R. Winchester, D. D., ordained Charles Dwight Belden, M. D., and Thomas Nelson Brincefield, deacons, in St. Albans church, Stuttgart, Arkansas. The Ven. William M. Walton, archdeacon of the diocese, presented the candidates. Bishop Winchester preached the sermon, and was assisted in the services by the archdeacon.

(Church Intelligence, Continued from Page 11.)

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

The Rt. Rev. Dr. Charles B. Colmore, Bishop of Porto Rico, addressed the Pennsylvania Branch of the Foreign Committee of the Woman's Auxiliary in the church house on Monday, November 15, on the sad condition of the missions in Haiti, by reason of the numerous rebellions which have swept over that lsand. He appealed for funds and missionaries for the people there. $300 was voted for his work. The Rev. W. W. Steel, archdeacon of Havana, spoke of the missions on the island of Cuba and told of the difficulties under which the missionares labor. Mrs. Knorr, the president, reminded the members of the pledges which they had made, and urged their early fulfilment.

Seamen's Missianary Association.

The Sixty-eighth Annual Report of the Churchman's Missionary Association for Seamen of the Port of Philadelphia, shows much activity on the part of the missionary and lay assistant during the past year when so many foreign seamen were interned in the port. Relief was given in 3,228 individual cases to German sailors while relief was given to 3,642 others. Soup was given to 838, bread and coffee to 5,130, using 214 pounds of coffee, 3,110 loaves of bread and 4,834 rolls. 813 pieces of clothing were given and employment was secured for 100. The services in the church were well attended. Twenty were confirmed on last Ash Wednesday night. 331 services were held in the church and at the Biddle Memorial Institute, Richmond, attended by 11,537 persons. 1,147 vessels were visited in the stream and at the piers. 3,886 packages of reading matter were distributed.

Bishop Garland, who has been spending the past month at Atlantic City has given up his apartments at the Bellevue-Stratford and with Mrs. Garland has gone to New Mexico, where he will take the waters of Anadine Springs, hoping to return at Easter.

The Rev. Waldemar Zansen, rector of St. John's Free church, Frankford Road, has been elected rector of Trinity church, Oxford, Philadelphia, in succession to the late Rev. Horace F. Fuller. Mr. Zansen was educated in Philadelphia, where he was born. He graduated from the Divinity School in Philadelphia in 1903, and was ordained in the church to which he is now called.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

The Pittsburgh Diocesan Church Club began its nineteenth year of activity with a dinner at the University Club, on Friday evening, November 19th, at 6:30, preceded by an informal reception at 6. The speakers on the occasion were Dr. Rudolph B. Teusler, medical director of St. Luke's Hospital, Tokyo, Japan, and the Rev. Dr. F. L. H. Pott, of St. John's College, Shanghai, China. Dr. Teusler spoke on the work and needs of St. Luke's Hospital, and also discussed the political situation with reference to international relations between Japan and the United States. Dr. Pott had as his theme "The Church in China," with special reference to the work of the college.

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop.
Rt. Rev. Samuel G. Babcock, Suffragan.

St. James Church, West Somerville: The new addition to St. James' church, West Somerville, was dedicated on November 14th, at 10:30 A. M., by Bishop Babcock, who preached a very inspiring sermon to a congregation, that filled the church to overflowing, and confirmed a class of adults presented by the rector, the Rev. William Henry Pettus.

The Way, the Truth, The Life.

We have been placed upon the Way. We have been taught the Truth. We have been made partakers of the Life. The Way must be traversed; the Truth must be pursued; the Life must be realzed. Then cometh the end. Our pilgrimage, long as it may be or short, if we have walked in Christ, will leave us by the throne of God; our partial knowledge, if we have looked upon all things in Christ, will be lost in open sight; our little lives, perfected, purified, harmonized in Him whom we have trusted, will become, in due order, parts of the one divine Life, when God is all in all.—Westcott.

The true patriarch rejoices when his country fulfils its office for other nations, and not when it brings them under its yoke.—Bishop Westcott.

POP THE QUESTION.

Is there any question you would like to ask as to the composition and character of Coca-Cola, the popular temperance beverage? If so, you need feel no hesitancy in asking it, for The Coca-Cola Company cordially invites you to write for a booklet containing full and explicit information on every point connected with their product. They have accumulated and printed the scientific opinions of the world's leading authorities explaining the quantity and quality of each ingredient, its origin and wholesomeness. Among the scientists who have analyzed Coca-Cola and whose expert opinions are printed in this booklet are the following:

Dr. Oswald Schmiedeberg, of Strassburg, Germany, generally regarded as the greatest living authority on such matters.

Dr. John W. Mallet, Fellow of The Royal Society and for forty years Professor of Chemistry at the University of Virginia.

Dr. Victor C. Vaughan, Dean and Professor of Physiological Chemistry and Hygiene in the Medical Department of the University of Michigan.

Dr. Horatio C. Wood, Jr., Professor of Pharmacology and Therapeutics in the Medico-Chirurgical College of Philodelphia.

Dr. Hobart A. Hare, emient author of medical text-books and Professor of Theraeputics and Materia Medica in the Jefferson Medical College of Philaadelphia.

Dr. H. L. Hollingworth, Director and Experimenter in Psychology in Columbia University and in Barnard College.

Dr. R. L. Emerson, of Boston, a chemist of national reputation.

Dr. John Marshall, Professor of Chemistry and Toxicology in the University of Pennsylvania.

Dr. Samuel P. Sadtler, Consulting Chemist and Professor of Chemistry in the Philadelphia College of Pharmacy.

Drs. Haines, Heckoten and LeCount, of the University of Chicago, also Drs. Wesener and Moyer, of Chicago.

Drs. Witthaus and Hamilton, of Cornell University.

Dr. Charles E. Caspari, of St. Louis.

These are only a few of the distinguished scientists whose opinions in reference to Coca-Cola are reproduced in booklet form for free distribution. Write for a copy. Read it carefully and you will understand how and why Coca-Cola is the most wholesome and efficient beverage for the relief of physical and mental fatigue. A copy may be had by addressing Messrs. Jacobs & Company, Clinton, S. C.

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

Where Silver and Gold are Honestly Sold
CHRISTMAS GIFTS
—of—
PLATINUM, GOLD AND SILVER
DIAMONDS and PRECIOUS STONES
FOREIGN and DOMESTIC WATCHES
FINE GOLD and PLATINUM JEWELRY
STERLING and SHEFFIELD TABLE SILVER
GOLD and SILVER NOVELTIES
Selections sent to responsible parties.
C. LUMSDEN & SON, Inc.
Established 1835
"Jewelers to the Southern People"
731 East Main St., RICHMOND, VA.

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Bed-Time in Eskimo Land.

(Continued from page 19.)

cold! Everything, even the ocean, is frozen up tight.

In the morning it seems as though the sun never will rise; but about half past nine o'clock he peers cautiously over the edge, away to the south, not at all in the straightforward, determined "I'm coming" sort of way that he does in our land, but very slantwise, as if in serious doubt about it. He moves slowly along close to the horizon for two or three hours and then sinks out of sight again, as though he thought it no use to spend time on such a frozen-up country.

It used to be that the children could stay in bed all night and all day if too if they liked when it was so cold and the nights were so long; but since there has been a schoolhouse there, with the American flag floating on top and an American school teacher inside, the children have to get up and go to school. Some of the Eskimo fathers and mothers do not care whether their children go to school or not, and some care very much; but there are so many wonderful things at the schoolhouse that almost any child is glad to get up and go, even when it is dark.

Although school begins at the ordinary time, the coal oil lamps are kept burning until about half past ten o'clock, and they are lighted again at two in the afternoon; or, if the day is cloudy, they may burn all day. But even when the sun shines, it is for such a short time and so low on the horizon that it is quite dark by three o'clock.



Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 16 colors.

If you would like to read some interesting facts, ask for *The Romance of Coca-Cola.*

THE COCA-COLA CO. ATLANTA, GA

The northern lights are swaying as if stirred by the breeze. The ground is covered by glistening snow, the cold blasts out of the north have packed a rim of ice floes around the island like a chain of small mountains, and the sea itself is a mass of jagged and glistening ice.

Instead of the full moon's sailing directly across the heavens as it does with us, it comes up far to the north and circles around the sky on a path approaching the horizontal, almost to the place where it rose, when it dips beyond the horizon for several hours and comes in sight again. Glorious nights, the American school teacher says, and sometimes stays up all night rather than miss the glory.

The Big Dipper is almost overhead. Their clock, the Eskimo children call it; and they, or at least their elders, are able to tell time by it.

Two-thirds of the year everything is locked up in ice; but the days get longer and longer, and in the brightness and warmth that are like our early spring days (they think it is hot when the mercury goes up to forty-five degrees) the snow melts, and the grass and the wild flowers come up, and after a while there is no night at all.

The sun shines twenty-two hours out of the twenty-four, and the marvelous sunsets and sunrises melts into each other almost as though they were one. The American school teacher again stays up "all night" to see the indescribable glory of the midnight day.

But the children—they have to leave their play in the beautiful outdoors that will soon be gone and go to bed, because it is bedtime. It is with sad hearts and lagging feet, but no Eskimo child ever is disobedient. One of the marvels to the American teacher is the absolute control the Eskimo parents have over their children.

If things could only be adjusted so that sleeping time came in the cold, dark winter and staying awake belonged to the beautiful, happy summertime, how lovely Eskimo life would be!—M. C. Frederick, in the Comrade.

You do not feel in the spirit of prayer; you have no spiritual uplift; you are simply indifferent. Give that unhappy mood no heed. You know very well what you ought to do. You ought to present yourself before God; you ought to say your prayers. Do that, and the devout attitude, the bended knees, the folded hands, the quiet and the silence, the lips busied with holy words, will induce the consciousness of the divine presence, and help you to pray in spirit and in truth.—George Hodges.

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksburg & Potomac R. R.

To and From Washington and Beyond

Leave Richmond daily	Arrive Richmond daily
*4.30 AM †4.30 AM, † 8.40 AM,	†7.50 AM, * 1.10 PM, † 2.50 PM,
†9.23 AM *9.35 AM, †12.01 PM,	†6.25 PM, * 6.30 PM, † 9.00 PM,
‡3.30 PM *5.47 PM, † 8.20 PM.	†9.30 PM, *12.35 Nt, †12.40 Nt.

Ashland Accom. week days, Lv. Elba 7.30 AM, 2.15 PM, 6.30 PM; Ar. Elba 6.30 AM, 11.25 AM, 5.42 PM. Fredericksburg Accom. week days. Lv. †4.00 PM; Ar. †8.25 AM. Sundays Lv. Elba 4.15 PM; Ar. 10.45 AM, *Main St. Sta. †Byrd St. Sta. (stopping at Elba). Read the signs.

SOUTHERN RAILWAY

Premier Carrier of the South.

Reduced Fares to Savannah, Ga.

Southern Railway will sell reduced fare tickets to Savannah, Ga., and return, from stations in Virginia, November 7th and 8th, with final limit November 15, 1915, account Atlantic Deeper Waterways Association.

For further information call on nearest Southern Railway ticket agent, or write H. L. Bishop, Div. Pass. Agent, Richmond, Va.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Church Embroideries

Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.

English Silk Stoles, plain.....$3.00
" " " simple crosses embroidered.. 4.00
" " " elaborate crosses..... 5.00
" " " hand embroidered, $8.00 upward

"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.

L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Correct Engraving and Fine Stationery

The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.

LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and guarantee safe arrival.

The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



Church Furnishings

Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.



CHURCH VESTMENTS

EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN

COX SONS & VINING
72-74 Madison Avenue, New York

Bunce Art Glass Co.

ART STAINED GLASS.
ART LEADED GLASS.
315 East Main St., RICHMOND. VA
P. O. Box 32.
Estimates and information cheerfully given
Correspondence solicited.

O. Luetk's Art Works
Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York

R. Geissler, Inc.

56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

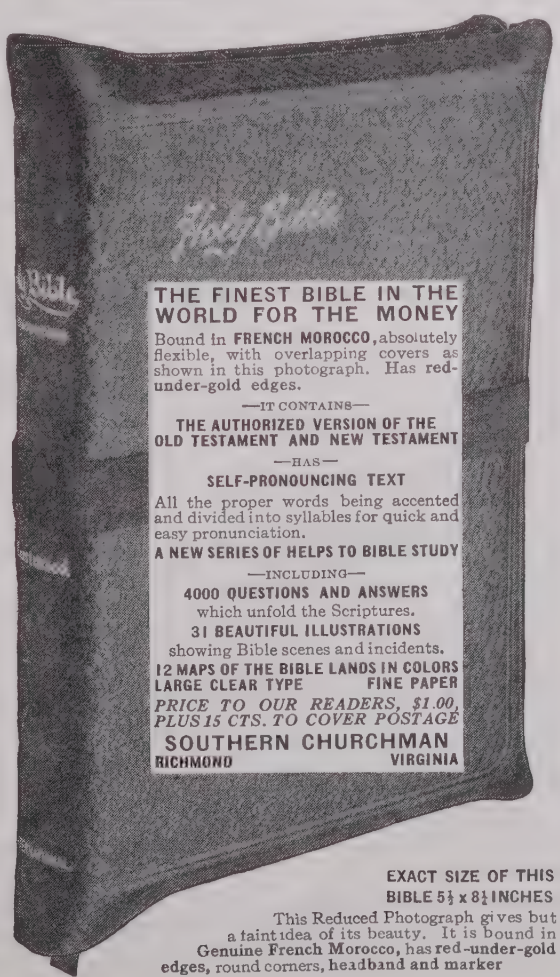
SOUTHERN CHURCHMAN,
Richmond, Va.

YOU WILL CONFER US A FAVOR by sending us names to whom we may send sample copies, and by telling them that you have requested us to do so.

The Word, the sure Word, is the creator of all religious experience that is worth anything. That is what John says in the well-known words, "But these are written that ye might believe, and that believing ye might have life in His name." The certainty of eternal life that comes by faith which is produced by hearing the Word of the Lord needs no props of human make to sustain it. The experience that rests upon the revelation of God in Jesus Christ, set forth in the inspired Word, will never be confounded. It will always be able to say, "I know whom I have believed." It is sure with a certainty that never attaches to anything merely human and speaks positively concerning great spiritual realities, "We know that we have passed from death unto life;" "Now are we the sons of God.....We know that when He shall appear, we shall be like Him;" "These things have I written unto you that ye may know that ye have eternal life;" "We know that we are of God;" "And we know that the Son of God is come and hath given us understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ." What marvelous experience, what soul-filling knowledge, what heart-satisfying religion, and it is all the possession of the man who could say, "These are written that ye might believe that Jesus is the Christ."

Certainty belongs to that faith only which feeds constantly upon the Word of God. That experience alone is valuable as an evidence of true religion which is the result of the living and abiding Word of God dwelling in the heart. All other experience is merely an emotional condition of the heart "desperately wicked and deceitful above all things."—Lutheran Church Work.

There is a close and intimate connection between prayer and the bestowment of any of God's great blessings. Rarely, if ever, does any great mercy come unheralded by supplication. Prayer is the preface to blessing. Some one has called prayer the blessing's shadow. God made plain to Israel in Ezekiel's day the vital relationship between prayer and blessing. He revealed to Ezekiel that He had large mercies in store for Israel, but He added, "I will yet for this be inquired of by the house of Israel, to do it for them." God piles up before us a great mountain of blessings, and then He waits for our supplications before He makes these blessings our own. For God delights in the pleadings of His people. Their prayers are like sweet incense before Him, and He rejoices in that attitude of heart that seeks all good things from Him who is the Giver of every perfect boon.—Christian Observer.



EXACT SIZE OF THIS BIBLE 5½ x 8¼ INCHES

This Reduced Photograph gives but a faint idea of its beauty. It is bound in Genuine French Morocco, has red-under-gold edges, round corners, headband and marker

Meditations

So long as we love we serve.

"All the way to heaven is heaven."

Our youth will will not be safe until the spirit of the times shall be the spirit of Christ.—New York Christian Advocate.

True statesmanship consists in discovering the way in which God is going, and getting things out of the way for Him.—Gunsaulus.

Let us thank God that we cannot be good alone. God draws us first to Himself and then in Him to all His children. Flora MacLeod.

It is not right to shrink from the greatness of Christian experience from any false humility and be contented to call it beyond our capacity. God creates the capacity.—Selected.

He that careth for the sick and wounded watcheth not alone.
There are three in the darkness together, and the third is the Lord.
—Henry Van Dyke.

We wait for Jesus our Lord with no indefinite assurance. We love Him, and could not for ever endure His absence; He loves us, and will not for ever withhold the vision of His glory.—Selected.

Christianity does not enter the lists of philosophic debate as one of the rival theories of things. No shafts of outer criticism can lay bare its meaning. That can only be come at from within.—E. T. Selwyn.

There is no action so slight or so mean but it may be done to a great purpose and ennobled therefore; nor is any purpose so great but that slight actions may help it, most especially that chief of all purposes, the pleasing of God.—Ruskin.

The heroism of modern missionaries is shown by the fact that in spite of the suffering and death that has been experienced recently in Turkey and Persia, nine new missionaries have just gone out to those lands from America. —Exchange.

"If we forget that our chief business is to do the works of Him that sent us, we shall lose the mightiest impulse to right living. God is on the field, and we are under His care as well as subject to His authority; therefore we need not fear to go straight on in the path of duty."

"If men are to unlock the treasures of the heavenly world, there must be a few going back into the fountains of unsullied truth in the Bible. Jesus Christ never becomes or remains real to men who cease the study of the word of God. One of the tragic facts about the life of our day is that many men have lost the Bible out of their lives."

It is better to know that fellowship with Christ than to have great riches. It is better to know it than to find comfort. It is better to know Him if it be necessary to sacrifice human friendship and popularity. It is better to know Him than anything else in the whole world.—Selected.

In a large building in Osaka the Japanese have set up a huge "Billikin," such as in smaller size has amused many children in this country, and have marked it "The Westerners' God of Luck." Many are worshipping it in their ignorance, believing that this god gives to the Westerners many blessings which they do not have. Shall they not be given the knowledge of the true God? —Exchange.

"If thou but suffer God to guide thee,
And hope in Him through all thy ways,
He'll give thee strength whate'er betide thee,
And bear thee through the evil days,
Who trusts in God's unchangng love
Builds on the Rock that cannot move."
—Geo. Neumark, 165

-:- FINANCIAL -:-

National State and City Bank

RICHMOND, VA.

Capital, Surplus and Undivided Profits $1,750,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
WILLIAM M. HILL, Vice-President. JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

$1.00 and $1.50 BOOKLETS 75c.

SWEETNESS AND LIGHT,
By Matthew Arnold.

EVANGELINE,
Longfellow.

A PRAYER,
Max Ehrmann.

THE FOOTPATH TO PEACE,
Henry Van Dyke.

Limited Number Only.
Book Department
SOUTHERN CHURCHMAN
Richmond, Va.

"Self Defense"

is the topic most discussed by Americans to-day.

The immediate DEFENSE most needed is a financial preparedness of each citizen to meet any situation which may arise.

If you have put off until now, do not delay longer, begin to conserve your strength by saving your money.

Invest in securities that are SAFE. DON'T SPECULATE.

THE AMERICAN NATIONAL BANK of Richmond, Virginia,
offers unexcelled SECURITY AND SERVICE to depositors and investors.
Capital and surplus.....$1,600,000.00

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

"While speaking in a church in Michigan," says a missionary worker, "I noticed among the audience a woman whose whole appearance spoke of the deepest poverty; but there was a light in her faded face which fascinated me. I took occasion to speak to her. 'Two years ago,' she told me, 'I learned for the first time of this women's work for women, and each month since I have been able to put something into the treasury.' Her bent form straightened and her eyes shone as she continued: 'When I have given my gift, I am conscious that I am no longer simply a part of this little town, or even of this great Commonwealth; I am a part of the forces which God is using for the uplifting of nations.'"

Southern Churchman

Vol. LXXX. RICHMOND, VA., DECEMBER 4, 1915 No. 49

Guardian, Executor — RICHMOND TRUST & SAVINGS COMPANY — Administrator, Trustee

In these four administrative trusts this Company is acting with fidelity and care.

Our vaults contain the wills of prominent men and women who prefer the strength, prudence and business experience of the Richmond Trust and Savings Company to that of any individual.

The fees for service are the same—the service is different. To obtain it simply add a codicil to your will, or our attorneys will draw a new will for you free of cost.

3 Per Cent. Interest Compounded Monthly on Savings Accounts.

Richmond Trust & Savings Co.
Main & 7th Sts., Richmond, Va.
One Million Dollars Capital

WHAT DOES IT COST

When the VIRGINIA TRUST COMPANY acts as Executor and Trustee of an Estate?

ANSWER

Not one penny more than would be allowed to an individual acting in the same capacity—indeed, it costs less.

Interviews and correspondence on the subject invited.

VIRGINIA TRUST COMPANY
RICHMOND, VA.

Our own resources, - - - -	$2,500,000.00
Investments held in trust, - - -	4,400,000.00

ESTABLISHED 1892.

R. Geissler, Inc.
56 West 8th St. New York City.

✣ Church ✣
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1871



Church Changes and Decorations

Estimated in and designed and executed to clients' own instructions and limit of expense decided upon LOCAL LABOR being utilized for constructional part of work while the artistic details are forwarded from NEW YORK. Write and ask for Preliminary Data and Photographs of work already executed.

J & R LAMB Studios 23-25-27 Sixth Avenue, New York.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

The Ninety-third Session opens September 15, 1915
Special students admitted.
For catalogues, address the
DEAN or SECRETARY,
Alexandria, Va.

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Catalog. MARIAH PENDLETON DUVAL, Principal, past 16 years principal of Stuart Hall, Va.

The Theological Department
OF THE
University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue Address,
THE DEAN,
Sewanee, Tenn.

ST. ALBANS.
The National Cathedral School for Boys
Purpose: To prepare boys of 12 years and over for college, with careful attention to their moral and physical development.
Equipment: Modern fire-proof buildings, 25 acres of campus, woodland, athletic fields, on a hill 500 feet above the city of Washington.
School Life: Healthful outdoor life of a country school combined with the cultural advantages of the National Capital. Outdoor sports all the year. Boys always under the supervision of a teacher, both in study and recreation.
Instruction: A large faculty of specially trained teachers—more than one resident master to every four boarding pupils—permits personal interest in each boy's individual needs.
Tuition: Endowment permits moderate tuition.
Bishop of Washington, President of Board of Trustees.
For catalogue and detailed information, address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Gunston Hall 1928 Florida Ave., Washington, D. C.
School for Girls. Preparatory and Academy Courses. Two years Post-graduate and College Work. Music, Art, Expression. Domestic Science. Building especially planned. Athletics. Mrs. Beverley R. Mason, Prin., Miss E. M. Clark, M. A., LL. A., Miss Clara A. Bentley, A. B. (Vassar), Associates

STUART HALL
Staunton, Va. School for Girls.
FORMERLY
VIRGINIA FEMALE INSTITUTE
FOUNDED 1844.

Diocesan School of Virginia and Southern Virginia governed by a Board of Trustees of which Rt. Rev. A. M. Randolph, D. D. and Rt. Rev. Robert A. Gibson, D. D. are members.

General and college preparatory courses, piano, violin and vocal instruction; art, expression, and business departments. Modern connected buildings. Next session opens in September, 1915. New furniture throughout, and new pianos. Gymnasium and ample athletic grounds. Gymnastic and field sports under trained physical director. For catalogue, address

JANE COLSTON HOWARD, B. A., (Byrn Mawr), Principal.

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D.,
Dean.

Chatham Episcopal Institute for Girls
Chatham, Virginia. College Preparatory. Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Principal. Box 18.

ST. PAUL'S SCHOOL OF CHURCH EMBROIDERY.
Directed by the Community of the Transfiguration, 223 W. 7th St.
Orders taken for all kinds of Church Embroidery, fine Altar Linens, Surplices, Altar Hangings and Vestments. Estimates of work will be cheerfully given. Materials will be sold stamped ready for Altar Guilds to embroider. Special prices for Missions.
Address:
MRS. LAURIE M. CHRISTOPHER,
St. Paul's School of Church Embroidery,
223 W. 7th St., - Cincinnati, Ohio.

Emerald Hodgson Hospital
—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.
A Church institution where the best training can be had for development of Nurses. For further information, address,
REV. W. S. CLAIBORNE, Supt

The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax county, Va.

Episcopal High School
NEAR ALEXANDRIA, VA.
The seventy-seventh year of this School for Boys will open September 15, 1915. Modern equipment throughout. Catalogue on application.
A. R. HOXTON, B. A., Principal.

National Cathedral School for Girls.
Fireproof building in Cathedral Close of 40 acres 100 resident pupils. College certificate privilege Music, Art, Advanced and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head
Mount St. Alban, Washington, D. C

For the Southern Churchman.

Victory.

Virginia Armistead Travis Hardy.

Daily I die upon the cross
Of instincts slain, repressed,
But former selves arise again
Alive, renewed, redressed;
For Prayer, the angel, rolls away
The rock, that I may rise,
Clothed in the wish to love mankind,
And vision Paradise!

Sin, Death, Eternity.

Besides the loss of the sense of sin, as a fruitful cause of the indifference of many in these latter days, there is also a marked increase of indifference coming from the lessened sense of the nature of death and the certainty of eternity. Many of the most fundamental principles of God and man are locked up in the doctrine of eternity. It is because of the doctrine of eternity that sin and death have such significancy. The principle of justice, the majesty of God's holy law, the inevitable need for the vindication of that law, the doctrine of a judgment, all demand the principle of eternity. Because men are oblivious to this principle they are neglected of the others.

"If a man die, shall he live again?" Everything in nature, philosophy, reason, instinct, and God's word says yes. Immortality is inseparable from the nature of the soul. The great problem is, not shall the soul live forever, but how shall that soul live forever? Shall its projection into the ground be that of its own evil nature, to go on in endless deterioration and unhappiness, of whatever kind it may be, or shall it be that of a renewed nature seeking higher and holier things, to go in an unending development of all that is noblest and best?

The only death of which we know is dissolution, the breaking up of material parts. The soul, the spiritual nature, has no parts. Just as it is the same intelligent being, the same disposition and spiritual characteristics which survive the constant flux of the particles that go to make up the human body, and which are not touched or affected by the loss of limbs or senses or by the shrinkage of the body to its narrowest limits, so the soul shall outlive the breaking down, at bodily dissolution, of the mere shell in which it lives, and shall pass on to its next stage in the eternity of its being.

It is wisdom to prepare for eternity. It is folly to ignore it. The seed of the character in eternity is planted in this life. What one is now, one will be hereafter. The only possible change is that wrought by the Spirit of God. When He creates us anew in Jesus Christ, the principle of an endless life of holiness, peace and joy is imparted. It matters little where that life is to be spent or what may be the nature of its joys. They are to be wherever Christ is and whatever He is. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."—Presbyterian of the South.

As the morning rises out of the night, so rise thou from the darkness of ignorance to the will of God in the daylight, and as a man feels that he is himself when he wakes from the troubled and grotesque visions of the night into the glory of the sunrise, even so wilt thou feel that then first thou knowest what thy life, the gladness of thy being is.—Selected.

SPECIAL ANNOUNCEMENT
Opening of the
BOOK DEPARTMENT
Southern Churchman

IN this department, the Southern Churchman is prepared to fill all orders for books for the Sunday schools, and family reading at regular publisher's price. ALSO, literature, leaflets, teachers' guides, lesson-books, maps, charts, etc. Or any book, or publication can be ordered through this department. WE also receive orders for Baptism, Confirmation, Marriage and Death Certificates, Parish Records, Church Hymnals, Mission Hymnals and Prayer Books, etc., etc. INQUIRIES will be given our immediate attention, and all orders will be promptly filled.

BOOK DEPARTMENT
Southern Churchman
Richmond, Va.

RESOLUTIONS OF THE SUNDAY SCHOOL COMMISSION OF THE DIOCESE OF VIRGINIA

Whereas the Executive Committee of the Diocesan Missionary Society has approved a proposition for the establishment of a Depository of Religious, Family and Sunday School Literature in the Diocese of Virginia: *Resolved*, that the Sunday-school Commission expresses its hearty sympathy with this enterprise and earnestly hopes that such a Depository may be established; and the Commission pledges its assistance in any way possible to make it a success.

Resolved, That we heartily endorse the offer of the Southern Churchman Company to act as a Depository for literature on Religious Education and Sunday school work in particular, and we gladly agree to recommend such literature as soon as possible.

The Sunday School

Lesson Books.
Picture Lessons.
The Bible Class Manual.
The Teachers' Assistant.

Book Department
SOUTHERN CHURCHMAN
Richmond, Va.

Odd Happenings

A new book of humorous, pathetic and tragic stories from real life, by Rev. Wallace Cannahan of Jackson, Miss.
Price $1.35, including postage.
For sale by the Author.

A VOICE FROM THE CROWD
By George Wharton Pepper.
Price $1.50; Postage extra.
Reviewed November 6.

HISTORIC VIRGINIA HOMES AND CHURCHES
By Robert A. Lancaster.
Price $7.50; Postage extra.
Reviewed November 13

AUNT PHEBE, UNCLE TOM AND OTHERS
By Essie Collin Matthews.
Price $1.50; Postage extra.
Reviewed November 13

THE POLITICAL HISTORY OF SLAVERY
By Judge James Z. George.
Price $3.00; Postage extra.
Reviewed November 13

Book Department.
SOUTHERN CHURCHMAN
Richmond, Va.

Church Literature Press
CHRISTMAS
Cards and Booklets

POSTCARDS IN PACKETS

No. A—12 Owen Cards with original Christmas sentiments, including four to be sent to absent members of the family—father, mother, brother or sister. 25c.

No. B—12 Kiddie Cards with pictures of children in colors and Christmas greetings—six for boys and six for girls, 25c.

No. C—18 Snow Scene Cards with sprigs of holly, poinsettia, etc., in colors and greetings for friends or family, 25c.

No. D—25 Tuck's Christmas Series with holly motto, Christmas greetings, plain holly Merry Christmas and landscapes in winter, 25c.

TWO BIBLE HOUSE, NEW YORK
Corner Fourth Avenue and Ninth Street

Up and Doing.

"Up and be doing" is the word that comes from God for each of us. Leave some "good work" behind you that shall not be wholly lost when you have passed away. Do something worth living for, worth dying for. Is there no want, no suffering, no sorrow that you can relieve? Is there no act of tardy justice, no deed of cheerful kindness, no long-forgotten duty that you can perform? Is there no reconciliation of some ancient quarrel, no payment of some long-outstanding debt, no courtesy, or love, or honor, to be rendered to those to whom it has long been due; no charitable, humble, kind, useful deed by which you can promote the glory of God, or good-will among men, or peace upon earth? If there be any such deed, in God's name, in Christ's name, go and do it.—Arthur P. Stanley.

The Belgian Cook Book

Belgian women are celebrated for their excellent tables and strict economy. This collection of original recipes has been gathered from Belgian refugees in England and is sold under the patronage of the Queen of England and the Princess of Belgium.

Price $1.00 net. At Any Bookstore
E. P. DUTTON & CO., 681 Fifth Avenue, N. Y.

Freedom and Casualty

By J. R. HOWERTON, D. D.

Professor of Philosophy Washington and Lee University.

The book contains the series of lectures delivered before the **Episcopal Theological Seminary at Alexandria, Va.**, and the Dean of the Faculty says of them: "We have in these lectures extremely close and accurate thinking backed by adequate scholarship and native philosophic grasp, a faculty for apt illustration and a practical insight into the social and personal consequences of the two points of view."

Paper, 35c; cloth, 60c.

PRESBYTERIAN COMMITTEE OF PUBLICATION
Richmond, Va. Texarkana, Ark.-Tex.

THE LIGHT WITHIN: A STUDY OF THE HOLY SPIRIT
By Charles Lewis Slattery, D. D.
Price $2.00, postage 15c.
Reviewed Nov. 20.

THE STORY OF THE BIBLE
By Eugene Stock
Price 75c, postage 10c.
Reviewed Nov. 20.

Book Department
SOUTHERN CHURCHMAN
Richmond, Va.

CHURCH CALENDAR 1916
(The Red and Gold Calendar)
of
The Protestant Episcopal Church
Published by the Prayer Book Papers Joint Committee

The 1916 Calendar, as attractive and instructive as in the past, is ready for delivery. A limited number only will be printed. The price will be 50 cts. apiece, or $5.00 per dozen, postage prepaid. In ordering please send us your money either by check or Post-office Money Order.

Address Room 1204
82 Wall Street New York, N. Y.

CERTIFICATES
BAPTISM
CONFIRMATION
MARRIAGE

Prices upon request.
Book Department
SOUTHERN CHURCHMAN
Richmond, Va.

SOUTHERN CHURCHMAN

Catholic for every truth of God: Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D., Editor.

Southern Churchman Co. Publishers.

RICHMOND, VA., DECEMBER 4, 1915. Vol. LXXX. No. 49

EDITORIALS

THE PREACHING MISSION.

The Nation-Wide Preaching Mission, for which order was taken at the last General Convention, and for which preparation has been in progress for many months, is now under way. During one or another of these weeks of Advent in thousands of parishes throughout our Church ambassadors of the cross will be seeking to bring the message of the gospel in an especial manner to the hearts and consciences of the people. In other parishes the work will be prosecuted during the Epiphany or the Lenten season. In many, perhaps most, of the dioceses the mission has been mapped out, the preachers appointed and other preliminaries arranged by the diocesan authorities. Elsewhere more local arrangements have been made. But very generally throughout the Church the mission will be held. Never before in its history has there been such a concerted and prearranged effort made, and never before has the word of salvation been pressed home to men so widely and simultaneously by preachers of this Church as it will be during these coming weeks.

The power and the results of this mission are and will be with God. From its inception this has been recognized, and very earnestly have the devout men everywhere who have planned for it been waiting upon Him for guidance and the Divine blessing upon this endeavor. It has been felt and expressed with absolute unanimity that all must depend upon the power of the Holy Spirit. He must direct and prosper every step in the work of preparation. He must give to every preacher the word that he shall speak and show him how to present it. He must give to every hearer the grace to receive it in the prepared soil of an honest and good heart. He must carry the message of truth home to every mind and heart, making it vital and germinative. The mission must be, first and last, "by the Holy Spirit sent forth from Heaven."

The Church must therefore lay hold upon this promised power of the Spirit by faithful and importunate prayer, else all her effort will be in vain. The promises upon which to base her faith in such prayer for the mission are abundant and sure. They are limited only by her grasp upon the willingness of God. Here is where every Christian can be a partaker in this great work. There are those who live obscure lives and those who dwell in isolated places who sometimes feel "out of it" in regard to the Church's work for the Master. They are not called upon to advise or to assist. Their means of helping are very small, and no one seems to need or to claim the little they might be able to contribute as active participants in the Church's crusade. They miss the inspiration and enthusiasm which comes to those who stand shoulder to shoulder with their comrades and turn the battle at the gate. Here is their opportunity to feel themselves a vital part of the great solidarity of Christ's faithful people pressing forward in a great work. They **are** wanted. They are being called upon by every leader in this mission, by the passionate pleading of every preacher's heart as he mounts the pulpit stairs, by the unvoiced needs of every hearer's soul, to give themselves mightily in prayer and intercession to God Who giveth the increase. It is the prayers behind the preaching which will send it forth with power, and every member of the Lord's host is called upon to lend the uttered and importunate desire of his or her heart to that mighty impetus.

Let us read and consider what the Bishop of Pennsylvania has said to the good people of his diocese.

"Prayer must come first. God's blessing will follow our preaching and our pleading in proportion as we pray. That is quite certain. The Mission is a purely spiritual work. Prayer is therefore its chief instrument. Without prayer we shall not only be inviting failure; we shall be bringing down judgment on ourselves. We shall be taking God's name in vain, that is, without meaning it. Our prayers should cover the whole range and every detail of the Mission. As nothing is too great for God's power, so nothing is too little for His love. We should pray for those outside, that He may bring them in; for those inside, that He may build them up; for the preachers, that they may have power to convict, wisdom to enlighten, love to persuade; for the services and sacraments, that they may be worthily rendered and administered and faithfully received; for all workers and helpers in the Mission, that they may be kept from sin and error, and made true instruments and agents of the kingdom. We should pray for people and for objects definitely, and by name; regularly and perseveringly; in groups, with our families, by ourselves; at set times and at odd times; in season, out of season. From now on, to and through the Mission, and while the fruits are being reaped, we should strive, with concentrated and unflagging purpose to lead a life of prayer."

ADVENT.

The Christian religion might be called the religion of the Coming:—the coming of God in Jesus Christ to His people. On the field of human history its **terminus a quo** is the Incarnation, when "for us men and for our salvation" He "came." Its **terminus ad quem** is the Second Advent, when "He shall come again." To us, who have to do our thinking under the conditions of the element of time, one of these events is past and the other is future. To God, Who inhabits eternity, both are alike present. They are not two separated and isolated facts but are linked together by that other great fact, flowing out of the one and leading up to the other, the fact of the continual comings, the perpetual presence, of Christ in the world and with His people.

The incarnation or first coming brought to men the revelation of God, the redemption, the resurrection, the gift of the Holy Spirit. These are facts which we identify with events occurring centuries ago; but they are also living and present facts with all their powers to each new generation and to each new soul born into the Kingdom of God, just as real and vital and operative to us as they were to the twelve Apostles who were eye-witnesses. This is, of course, because all their meaning and power are derived from the living Christ present with us and in the world, per-

petually coming in His grace and power through His Holy Spirit. It is as we realize these things in our present experience that we apprehend the coming of Christ in the incarnation, and it makes it easy for us to do so.

But the second coming seems to us a thing far off and unreal. It is hard to identify with anything that is now and here or that we can know by present experience. We perplex ourselves with questions of when, and how, and call upon our imagination to supply the deficiency of our knowledge, to very little purpose. It is perhaps to most of us the hardest article of our creed from which to draw spiritual nutriment.

May it not be because we think of the second advent as an isolated event of a distant future, and fail connect it with the same present and continued comings of the Lord Jesus to us and to the world by which the first advent is made, as it were, a real and living fact in our experience? These perpetual and unceasing comings of Christ in His Spirit, in His grace and truth, aye, and in His judgments and chastenings and providences, they are the consequents of the first advent and the precedents of the second. They perpetuate the one and anticipate the other.

The Lord will come again at the end of the world, we say. "The Lord is at hand," or nigh, says St. Paul. He will judge the quick and the dead, we say. "Behold, the judge standeth before the doors," says St. James. "Behold, I stand at the door and knock," says the Master; "if any man hear my voice and open the door, I will come" to him. The New Testament writers had a very vivid realization of the coming of Christ, and it was not altogether due, we believe, to a mistaken conviction that His final advent was close at hand, but rather to their consciousness of His presence and His constant interpositions and judgments in their behalf. The coming of Christ in power and glory the receiving of His elect unto Himself, the Judgment of the world, the, are going on now. They will culminate and be fully manifested in the Second Advent, in that

"One, far-off, divine event,
To which the whole creation moves."

That is to be the day of His glorious appearing; the day of the revelation of Jesus Christ, of His visible presence (parousia), with all His saints; the day of the revelation of the righteous judgment of God. But, all unperceived by our blinded and unspiritual eyes, these things are always imminent and always occurring. The Master did not mean to befool His people, nor did His disciples misunderstand His meaning or His words, as some would have us believe, when He bade us Watch, lest He come and find us sleeping. For He comes always and to all His people, anticipating and making ready for the great consummation. As we realize that we will the more readily be like unto men who wait for their Lord, and the Advent season will be rich in mean-

A Summons to Christian Men.

Impressed with these profound valuations of the meaning of the hour to which God has now brought His Church, and believing that the adversary of souls never pressed on the hosts of Christ an issue of strength so acute as now, the Laymen's Missionary Movement, in consultation and co-operation with the missionary leaders of the Church, summons the Christian men of the United States to a deliberate survey of their obligations to their Master's cause, more serious and penetrating than any self-examination to which they have hitherto subjected themselves.

And to the end of making occassion for such deep and grave inquiry and such lofty resolution as the great day in which we live requires of us all, the Movement has provided—as it trusts under inspiration of the Spirit of God—for holding great rallies for men of the Church in seventy-five distributed and accessible centers of American population from October of the present year to April of the next. To each of these there will come chosen leaders of thought and action, to lay before such as are desirous to meet and confer thereupon the great charge of God to His contemporary Church, the measureless resources with which He has enriched His people for the doing of His will, and the means which will fairly put to test the primary questions of the ages—whether the followers of Christ are indeed able to take the world for Him.

The schedule of these conventions has been printed and published broadcast. No man whose soul is stirred by this appeal will find himself beyond the reach of one of these conclaves of serious men. Every man whose heart moves him thereto is fraternally bidden to take part in whatever of such gatherings he is able. And all men of consonant mind and temper everywhere are solemnly besought to pray that this prayerfully launched endeavor may continue to the end in utter dependence on God alone, and that it may please Him, as Ruler and Overruler of all things that His servants do for His sake, to ordain through it the beginning of a sublimer vindication of His great purpose to redeem a lost world through the faithfulness of His Church. Let them ask Him now to set in motion the final impulses which will carry His saving message of grace to the last of the uttermost parts, and make it effectual also in the darkest of all nearer nooks of sin.

What Every Christian Can Do.

In the Christian life there are some specific duties for the young and some for the old; some for the women and some for the men; some for the parents and some for the children; some for the one-talented and some for the many-talented; some for church officers and some for the rank and file of the membership. Is there anything that devolves alike upon one and all? There is, most assuredly, and no Christian can survive or succeed without it: prayer, which brings the suppliant often before the Throne of Grace; Bible reading, which brings the voice of God nigh unto our souls; resistance of evil which keeps the tempter at bay; self-discipline which keeps the body subdued, the mind open to the truth, and the heart ever ready for the Spirit's indwelling; and work—hard, diligent, worth-while work—in our respective spheres, whether high or humble, for the good of man and the glory of God. "Lord, what will thou have me to do?" "Go work to-day in my vineyard."—Exchange.

A Daily Prayer For the Preaching Mission.

O Lord Jesus Christ, the Great Shepherd of the sheep, who seekest those that are gone astray, bindest up those that are broken, and healest those that are sick; Bless, we beseech Thee, the effort now to be made to bring souls nearer to Thee. Quicken by Thy Holy Spirit the hearts of Thy faithful ones. Open the deaf ears of the wanderers, that they may hear the words which belong unto their salvation. Lead to repentance those who are living in sin; and grant that those whom Thou dost raise to newness of life may through Thy grace persevere unto the end: of Thy mercy, who livest with the Father and the Holy Ghost, one God world without end. Amen.

More Abundantly.

Christianity is the one religion which proffers to save a man without eliminating, mutilating, or starving some part of his essential nature. Christianity saves men wholly. Buddha called upon men to realize their nothingness; Jesus helped men to become all that it was possible for them to become. Budha said that life was evil and promised men a heaven of unending sleep. Jesus said that life was good and promised men a heaven of unending growth. Epictetus bade men to suppress their emotions and urged them to deny gratification to their feelings. Jesus aided men to deepen and to strengthen and to direct their emotions. Christianity is not a repressive religion; it enables men to express themselves fully and finely. Christianity does not impoverish life; it enriches it. Christianity does not narrow life; it expands and enlarges it. Men become not less but more their real selves as they become disciples of Jesus. A petty, starved nature is not that of a Christian. An emasculated, anaemic life is not a Christian life. Christ imparts both vitality and virility. He awakens undreamed of depths of vitality in our being He thrills our weakness into strength. He makes our personalities deep and rich. He imparts to us life and life even more abundantly. A thoroughgoing Christian should have a healthier body, a stronger reason, a kinder heart, a firmer will, and a richer imagination than his fellow. Being a Christian means being increasingly broad-minded and large-hearted and deep-spirited. It means being an exuberant son of God.—W. T. McElveen, in the Advance.

The Christian tree does not grow because it is bidden, but because it is a tree. Unexpanding religion is a tree. Unexpanding religion is a dying religion.—Bishop Brent.

TO OUR SUBSCRIBERS.

Recently, a Mr. B. F. Taylor, Cornell Educational Association, or, Mr. T. D. Reed, Michigan Education Association, has been securing subscriptions to the SOUTHERN CHURCHMAN. This party is unknown to us, and is in no way connected with the SOUTHERN CHURCHMAN. Letters from a few of our subscribers inform us that they paid their subscription to this party, which we have never received.

WE HAVE REPRESENTATIVES, but a letter of authority, signed by the management, of the SOUTHERN CHURCHMAN, is furnished our representatives, so in justice to all please demand this letter before paying your subscription to any person.

The Treasurer and Her Office

Mary Aronetta Wilbur.

The office of treasurer is a very ancient and honorable one, and to handle money properly is a rigid test for a Christian; a test in which even Judas, an apostle, failed. Judas, "who was a thief, and had the bag, and bare what was put therein" (St. John 12:6). Wherever people are associated together to work for a common end, there is always a treasurer. When King Joash determined to repair the temple, he began in a very simple way to gather and manage the funds. You may read the account in 2 Kings 12:4-15. He called for the apportionment, "the tax that Moses, the servant of God, laid upon Israel in the wilderness" (2 Chron. 24:9), and also for the free will offering. But note this, he did not have a regular treasurer. The result was that no work was done. So some years later he made a second start, and set up a regular contribution box, and had a secretary and treasurer, and the work was done. "Moreover they reckoned not with the men, for they dealt faithfully."

A few hundred years later we find Nehemiah attempting to repair the broken down walls of Jerusalem. But Nehemiah was an experienced man of affairs, and had been trained in a court and country that esteemed its treasurers as its great men, and gathered them into council with its princes. So Nehemiah began his undertaking by appointing as treasurers of the tithe funds certain men who "were counted faithful" (Neh. 13:13), and his walls went up apace.

Faithfulness and diligence are the watch words of the treasurer now as then. Her first duty is to see that every member of the Auxiliary has an opportunity to make a pledge for the work; her next is to see that all money pledged is paid in when due. This is important, because the Branch has made its pledge for the year to the Board on the basis of the money promised to it by individuals. A pledge once given by a member is a sacred thing, not to be lightly neglected. Cases have been known where a man's house has been seized to pay a subscription promised to a building fund. Of course no Christian society would resort to the law to enforce a pledge, but it is legally binding, and we should remember that.

I wonder how many of us realize that the law effects all our associated activities? If, for example, a sum of money has been given for a certain purpose, and the organization through its treasurer, or the treasurer on her own responsibility, should use it for something quite different, the donor could successfully invoke the law in calling the delinquent treasurer to account. Treasurers are sometimes very slow and negligent in forwarding funds to the proper officers. They cannot realize, surely, that the Board is thereby losing the interest on the money. The interest on one thousand dollars at six per cent is five dollars a month; and that sum would pay the salary of a Bible woman for more than a month. A bank president in Vermont, who was recently retired for various reasons, had previously been severely reprimanded by the bank examiner because he withheld the money from collections made for his customers, allowing the bank to reap the benefit of the accruing interest. This is a second reason why all funds should be promptly forwarded. A third reason exists in the well known tendency to expend money that is in the treasury for some unusual call, trusting to some happy chance gift or later effort to make the pledges good.

It is the treasurer's duty to be the watchdog of her treasury, and not to allow her Branch to run into debt. She should insist that contingent expenses shall be rigidly confined to those expenses which are necessary to fulfil the purpose for which the organization came into existence. And she should see to it that the Branch pledges only as much as has been pledged by its members. She should do such careful bookkeeping that at any time she can compute how much the pledges amount to, and how much is on hand, and how near the pledges are to completion.

No treasurer can do this who is careless about the record of her cash. Every bit of money received should be receipted for, and the stub of her receipt book becomes a voucher. For every bit of money paid out a receipt should be taken, and this becomes a credit voucher. No matter how small the amount handled may be, every treasurer should run a bank account in the name of her Branch, and should pay all bills by check.

No bills should be paid until the treasurer has found them to be correct in their charges and calculations, and until they have been approved for payment by the proper authority. If for any reason the president is unable to undertake this duty, some one else should be assigned to it. The object of this precaution is to check the possible carelessness of the treasurer in paying bills.

If the funds are kept in the bank in a separate account, the treasurer will not confuse them with her own; for if the loose money is kept in the house, there is the temptation to make change from it, and so mistakes may occur that will throw the treasurer's account into confusion. Sometimes good honest people have borrowed from such funds, and forgotten their indebtedness afterwards; and their careless bookkeeping provided no way by which they could check their error. No loans should ever be made from the funds, unless they have been authorized by the Branch; and there should be written evidence of such loans safely kept with the treasurer's papers.

A treasurer who had kept the funds in a bank would not be responsible for them if the bank failed. But if they had been kept at home, and should be burned or stolen, she would be bound to make good the loss.

In order further to safeguard the funds, and check the treasurer's carelessness, or confirm her carefulness, an audit should be made before the annual meeting. Every treasurer welcomes the auditors, every careless or inefficient one needs their guidance. This should be the rule even in a Branch that is so small that it is merely a twig.

Now what is an audit?

To many the term is one of awe, and seems to convey an imputation upon the honesty of the treasurer; this is far from the case. In its simplest form an audit is the verification by other persons, presumably disinterested, of the statements of the treasurer as to receipts and expenditures, as shown by her books. Some one else hears, or audits, her report. It is not necessary that these auditors should be representatives of regular audit companies, men who can speak glibly of general amortization funds, and the obsolescence and inadequacy of equipment, or the like phrases, although when the amount to be handled is large these are good men to employ. The bank where the funds are kept will usually audit the treasurer's report gratuitously. Or if the organization is very small, a committee of the members may be appointed to look over the accounts before the annual meeting.

The audit itself is very simple. The statements in the cash book are compared with the vouchers; the money received is compared with the receipts issued, as shown by the stub in the receipt book; the statement of money paid out is compared with the receipts which have been sent to the treasurer, and with the canceled checks. The balance on hand claimed by the treasurer's account must be produced, either in cash or by showing the bank book which should have been balanced by the bank at the close of the period covered by the report.

The auditors take note also whether funds have been diverted from their proper objects, and whether all pledges have been paid; for the unpaid pledges constitute an asset for the Branch or society, as its unpaid bills are its liabilities. Finally, the auditors make a statement, saying that they have examined and found correct the treasurer's accounts, if such is the case. When the report of the treasurer is accepted by the organization after the audit, the treas-

urer is released from any further responsibility for that report.

If the president of an Auxiliary Branch is its directing brains, the treasurer is surely the backbone, the support of the whole body, and her office is of the utmost importance. We have spoken of her duties, and her responsibilities, but there is still another aspect of her work which we may well consider. The treasurer is the representative in the business world of the Church, and as she conducts the business entrusted to her, the Church's reputation for business probity is increased or diminished.

It is a common slur on the Church that, in the management of financial matters, those who occupy responsible positions sometimes fail to reach the high standard of business. The cloak of religion is not large enough to cover the ignorance or carelessness which is almost dishonesty. The strictest probity is not too much to demand of one who holds office in any organization of a Church that recites often the two great commands, "Thou shalt not steal" and "Thou shalt love thy neighbor as thyself." To do business as a Christian is a supremely difficult thing. To take no dividends whose earning is the price of blood and maimed human lives; to withhold no penny of the utmost that is due, when it is due, even though we are impoverished thereby; to fulfil pledges before giving to satisfy the emotion or sympathy aroused by special appeals; to avoid raising money by ways that would cause it to be refused, because it is "not lawful to put it into the treasury"; to deal justly with those whom we dislike; to remember in all things whose we are, and whom we serve, even when exasperated by poor telephone service, or irritated by people who will not be honest—these are not easy things to do, but our failures along this line disparage the Church and the faith in the eyes of many men.

Moreover, slack business methods certainly diminish gifts. If one gives to a cause, and is assured that the gift will reach its destination as speedily as possible, will certainly go for that cause, and no other; and will lose as small a percentage as possible in the handling, the satisfaction of the giver is great, and he or she is apt to look upon the organization as a valuable medium for the expression of benevolent emotions. "Not slothful in business" is coupled with "fervent in spirit," and the treasurer's work may well be called prayers in action, for she is the trustee for the tangible expression of the faith and devotion of the Church.

The treasurer is the connecting link between the individual giver and the sowing of the seed in that wide field which is the world. The gift from a little mountain town in West Virginia or a great Pennsylvania city may help some soul in a remote spot in China, or in frozen Alaska; by the care of the faithful treasurer it forms part of that beneficent stream which flows to all lands. Is it not worth while to take pains with this matter; to see to it that every gift fulfils its supreme usefulness; that every member has a large share in such blessings?

Figures and facts are sometimes called dry and laborious; perhaps they are. Let us get the larger vision of our work; let us see our figures in the light of great results; let us feel ourselves to be wheels in a great system, which needs all the wheels for its effective working; let us realize that our work is necessary for the great work; let us get the breath of bigness into the dryness of our figures; feel the inspiration that comes from working towards a definite end; feel the pulse of comradeship with the many others who are doing the same work; feel the exaltation that comes from the thought that our faithfulness is hastening the coming of that day, when "in the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord." Then whether off in the small parish counting the few dollars of our self-denial, or yonder in the great city parish pouring in the hundreds of our superfluities; drawing our small checks with great regularity for the diocesan treasurer, or with the great company thankfully and solemnly presenting the United Offering; ours shall be the joy of loving and faithful service, for it shall be as truly said of us as of those who minister at the altar, "Ye serve the Lord Christ."

(Note—The above paper was read at the late session of the Woman's Auxiliary of the Province of Washington in Richmond, and is furnished for publication at the request of the officers of the Auxiliary. It will also be published in leaflet form by the **Book Department of the Southern Churchman.**

Mutatis Mutandis, it will prove admirable reading for parish treasurers and other persons who handle church funds.—Editor S. C.)

CHURCH INTELLIGENCE

Calendar for December.

1. Wednesday
5. Second Sunday in Advent.
12. Third Sunday in Advent.
15, 17, 18. Ember Days.
19. Fourth Sunday in Advent.
21. Tuesday. St. Thomas.
25. Saturday. Christmas Day.
26. First Sunday after Christmas. St. Stephen.
27. Monday. St. John the Evangelist.
28. Tuesday. Holy Innocents.
31. Friday. Eve of Circumcision. New Year's Eve.

Collect for Second Sunday in Advent.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

SECRETARY TO SCHOOLS AND COLLEGES.

The Rev. Frederic Gardiner, L. H. D., has been elected by the Synod of the Province of Washington "secretary to schools and colleges," and will devote his whole time to this work. As the office is now in the Church and its possibilities have not yet been sounded the work will at first be largely one for investigation and propaganda. Dr. Gardiner wishes to place himself at the service of the Church in the province and will be glad to be called upon freely, either to help in establishing or augmenting work among the students, or in addressing congregations upon the work of religious education.

AMERICAN CHURCH BUILDING FUND COMMISSION.

The annual meeting of the trustees of the American Church Building Fund Commission was held November 18th in the Church Missions House, the Rev. Dr. Anstice, vice-president, in the chair.

The report of the Corresponding Secretary showed that twenty-two loans had been negotiated to aid in the erection of fourteen churches, six rectories and two parish houses, amounting to $41,200. Fifty-one gifts had been granted to complete the erection of forty churches and eleven rectories, amounting to $17,725. Grants had been made for six churches and two rectories, amounting to $3,900. Two legacies had been received. The treasurer reported that the present total amount of the Building Fund is $529,628.51.

The trustees are solicitous not only that the Fund may be increased in order that their ability to serve the Church may be thereby enhanced, but also that the work of the commission may be better and more widely known, and that its methods may be so popularized as to be generally recognized as those best adapted to the promotion of the objects for which it exists.

The officers elected were: President, the Rt. Rev. C. K. Nelson, D. D.; Vice-Presidents, the Rt. Rev. C. S. Burch, D. D., and the Rev. Henry Anstice, D. D.; Corresponding Secretary, the Rev. Charles L. Pardee, D. D.; Treasurer, Mr. George Gordon King; Assistant Treasurer, Mr. E. Walter Roberts.

BIBLES AND THE WAR.

American Bible makers and sellers are this year, for the first time, selling Bibles to England, to South Africa and to Australia. The change is brought about by the war, and will, it is estimated by the trade, increase American Bible manufacture and sale by forty per cent this year alone. Bible making and selling steadily increases without regard to war. Bible sales in Germany have almost wholly ceased, but those of France and Russia have markedly increased. A cause of Bible importation by England and Scotland is the absence of workmen in printing offices at the front. The largest single

purchaser of Bibles in this country is the organization known as the Gideons. From one firm alone they are taking now 50,000 Bibles a year, and placing them in hotel rooms. Since they began this distribution the Gideons have so placed 300,000 Bibles and Testaments. Gideons are commercial travelers, and get their funds with which to buy Bibles from houses to which they sell goods. Some small part is secured in churches in which these travelers speak while staying over Sunday in various cities.

Bibles this year are offered in 980 styles—print, binding and decoration, and they retail at from twenty cents to $50. Prayer books and hymnals are offered in 225 styles, and retail at fifteen cents to $20.

The European war has also changed completely the Christmas carol trade. The German supply is wholly cut off, and few English composers have produced anything new for two years. A result is that American publishers of Christmas music are this year sending music to England, to South Africa and to Australia, and even New Zealand. American composers have come forward with new compositions in unusual numbers. There are no fewer than eighteen new choruses, four new songs and two cantatas, all of which are proving popular. It is claimed that American publishers put up music in better and cheaper form. Hence the trade expects to hold the foreign markets gained because of the war. Composers whose work is said to be in largest demand are T. Tertius Noble, Irene Berger and Mabel W. Daniels. It is an interesting fact that compositions offered this season call for organ and violin almost to the exclusion of harp and other instruments. Organists are furnishing almost all of the new Christmas and other church music, others than organists entering not at all into this field.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Preaching Mission.

The Preaching Mission will be conducted in every church in Richmond simultaneously during next week. Services will begin on Monday evening, December 6th, at eight o'clock, and will continue every evening through the following Sunday. With a few exceptions each rector will have charge of the services in his own church. No special music or other extraordinary attractions will be offered. A Question Box will be provided at most of the churches, in which members of the congregations are invited to place questions which they wish to have answered, and also requests for special prayers. Further notices of devotional services, etc., will be announced to the various congregations. The rectors earnestly ask the members of their congregations to uphold their hands in this Mission by praying daily for God's blessing upon it; by regular attendance upon the services, making no other engagements for these evenings, and seeking by personal effort to influence others to attend, and to impress upon them the call of the gospel which the Preaching Mission is designed to present.

An Appeal.

Readers who are earnestly interested in the uplift of the negro of to-day, with faith in the Episcopal Church to that end, will rejoice with me that the church built in honor of the colored mammies of ante-bellum days is a reality. Built of grey concrete it is most attractive. The chancel rail is donated. I have $200 for pews and something towards a font, also a partial promise of hymn boards from a congregation, in memory of a faithful colored sexton. I have small amounts for other needs, and not enough has been given towards the furnace.

Will not those who are thankful for a dear mammy or other faithful, loyal servant send, with her or his name and picture, some gift in money, that our efforts may be made fit for dedication to the Lord and His work?

MRS. A. MOORE, JR.,
Trustee.

Berryville, Va.

Bishop Gibson Greatly Improved.

The Rt. Rev. Robert A. Gibson, D. D., has returned to his home in Richmond from Johns Hopkins Hospital, Baltimore, greatly improved in health.

Brotherhood of St. Andrew: The annual Corporate Communion of the local Assembly of the Brotherhood of St. Andrew was held Tuesday evening at 8 o'clock in the Church of the Epiphany, Barton Heights, Richmond, the Rev. G. Peyton Craighill, rector. Evening prayer was read by the Rev. Drs. James W. Morris and J. J. Gravatt, and the Holy Communion was administered by Bishop Coadjutor William Cabell Brown. A large and attentive congregation was present and listened to an inspiring sermon by the Rev. G. Freeland Peter, rector of St. James church. The Male Choral Society of Richmond had charge of the music, which was well rendered.

Langley Parish: On the eve of All Saints, October 31st, a handsome bookrest of polished brass was placed upon the holy table of St. John's church, McLean, and used for the first time in the services of the day. This was the gift of Miss Helen Megrothy, of Washington, D. C., assisted by a few friends in Washington and Langley parish, as an All Saints' memorial to departed friends, and was greatly admired by the congregation.

Quite recently, also, St. John's Guild presented the rector, the Rev. William Painter, who has had long continued illness in his family, with a purse of money as a "token of their sympathy and affection."

Reinicker Lectures: The first course of Reinicker Lectures for the session of 1915-1916, at the Virginia Theological Seminary, near Alexandria, was delivered in the chapel of that institution on Tuesday, Wednesday and Thursday, November 16th, 17th and 18th. The lectures were given by the Rev. Professor Robert W. Rogers, Ph. D., of Drew Theological Seminary, Madison, New Jersey, one of the most prominent seminaries of the Methodist Episcopal Church in the country. The subject of the course of Reinicker Lectures was "The Hittites," and Dr. Rogers' treatment of this interesting subject was both scholarly and popular.

Overwharton Woman's Auxiliary: A meeting preliminary to the organization of a branch of the Woman's Auxiliary was held at the home of Miss Pickett Waller, Widewater, on Monday, November 22nd. Miss Waller was elected permanent secretary, and the organization will be completed at a later date.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Re-Opening of Historic St. George's Church, Pungoteague: St. George's church, Pungoteague, was re-opened on Sunday afternoon, October 31st, with services conducted by the Rev. Phillips S. Gilman, rector of Onancock parish. Mr. Gilman preached a forceful sermon on service, from the text, "Wist ye not that I should be about my Father's business," to a large and appreciative congregation. St. George's is the third oldest church in the United States, and up to the time of the War Between the States was kept in excellent order. When the Eastern Shore was occupied by Federal troops, under General Lockwood, this church was used as a stable and was almost demolished, the wings which formed the cross being torn down. After the war it was repaired so it could be used.

Last spring the vestry received $2,700 damages from Congress and they immediately began repairs. While not restored to its pristine state, it is very attractive and the people at large delight in the improvements. The communion service, the gift of Queen Anne, was saved, but the old records were lost.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

The Conference.

The fifth annual conference of the diocese of Atlanta met in Trinity church, Columbus, November 16th to 18th.

On Tuesday night there was a quiet hour and prayer service, conducted by Professor Thomas, of the department of theology, Sewanee. This was at 9:15, after the delegates had arrived.

On Wednesday, the day was begun with Holy Communion at 7:30. The conference then breakfasted at the Cozy Tea Room, an institution of Trinity parish. At 9:30 was begun the quiet day. This was conducted by Professor Thomas, of Sewanee. It lasted until 4:30, with an intermission for dinner. Both the clergy and laymen found it helpful and strengthening. Its influence was felt throughout the conference.

On Wednesday night, the clergy were all vested. The sermon was preached by the Rev. Charles I. Wells, of Christ church, Macon.

Thursday was a full day from start to finish. The organization and business meeting begun at 10 A. M.

There was a discussion on the subject of the Endowment of the Episcopate. Much interest was shown. The conference passed a resolution requesting the commission to go to work at once to that end.

Another subject of interest was the Diocesan School for Girls. The Rev. George W. Lay, of St. Mary's School, Raleigh, was the leader. Questions were shot at him in quick order, but he knew his work well, and all felt enlightened after his address.

The Layman and Missions was the next subject. This was led by a layman who was then making his first speech before such a body, Judge H. L. Parry, of Atlanta. His address consisted of his own experience—as having been converted from an antagonist of Foreign Mission work into a zealous and enthusiastic advocate. He was very inspiring. He made it pretty plain that, according to his mind, a canned Christianity very soon degenerated into a rotten mold.

In the afternoon, the State of the Church was the subject. This was led by the Rev. C. H. Lee, of Macon. Numerous speakers spoke on the subject. It was the opinion of a large majority that we should endeavor, as far as possible, to co-operate with our brethren of other communions.

In the evening, after a brief service, the Nation-Wide Preaching Mission was

taken up. The Bishop spoke on the subject of the Call.

The Rev. Leonard B. Richards, of Atlanta, spoke about the Preparation. His address was very useful. Then the Rev. H. Fields Saumenig, of Atlanta, spoke on How to Conduct a Mission. He went into details concerning such a work, and spoke out of his own experience, hoping that it would be of service to those who have never conducted a mission.

The conference passed a resolution requesting the Bishop to change the place of meeting for the next Council from Gaineville to Rome, and to make the date May 24th, instead of the 17th. The Bishop will take such action.

St. Phillips Cathedral, Atlanta, recently made vacant by the resignation of Dean John R. Atkinson, has extended a call to the Rev. William Alexander Barr, dean of Christ Church Cathedral, New Orleans, La.

The Rev. J. H. Fly has been appointed to take charge of the work in Milledgeville.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Suffragan.

Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary on November 17th at St. Peter's, Morristown, was attended by three hundred or more women and a considerable number of the clergy. It was the fortieth annual meeting, and it was a very noteworthy gathering. The speakers in the morning were Bishop Beecher, of Western Nebraska; the Rev. H. Percy Silver, chaplain at West Point, and the Bishop of the diocese. In the afternoon the speakers were Mrs. Pancoast, of Philadelphia, upon the Missionary Work in the East," with a special plea for St. Luke's Hospital, Tokio; Deaconess Susan T. Knapp, upon the "Work of the Deaconess in Rural Communities; the Rev. Henry A. McNulty, on the "School at Soochow," and Bishop Stearly. The Junior Auxiliary at once made a pledge for one thousand dollars for the hospital.

The diocese of Newark in November lost three laymen who have filled very important places in business as well as in the church:

Mr. William F. Allen, senior warden of Holy Communion church, South Orange, is widely known as the man who standardized the time in the country, and who was high authority in matters pertaining to the railways. He was a very devoted member and officer of his parish.

Mr. Herbert Barber, an officer of St. Paul's church, Englewood, was a leading man in the great shipping interests of New York, and it is said of him that no man commanded more respect for character and ability. An officer of his parish, he was also deeply interested in the Seaman's Church Society of New York city, and one of its officers. He was a senior member of the well known shipping company which bore his name, a man who will be greatly missed.

Mr. William M. Franklin, who died on November 20th, was long the senior warden and treasurer of Grace church, Orange; chairman of the Finance Committee of the diocese; a member of the Diocesan Board of Missions; a delegate to the General Convention for several terms; one of the foremost laymen of the diocese. He was president of the People's Bank of East Orange, and identified with many public interests; a foremost citizen of his town and of the State.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Notes From St. John's Parish, Salem: The Rev. Elliston J. Perot completed last week five years as rector of St. John's church, Salem. During that period there have been 195 baptisms (45 of which were adults), 96 confirmations, 26 marriages and 64 funerals, 17 of which were followed by interment in the churchyard. The total receipts from all sources have been $20,300, of which $8,200 was received in offerings; $5,800 from pew rents; $2,900 from income from endowments; $1,650 from the Sunday-school. About $1,350 has been spent in improvements of a permanent nature to the church property. The offerings to missions and charities have totaled $5,300, or about 26 per cent of the total received for all purposes.

New Diocesan Publications.

Two significant and interesting publications have recently come into the hands of your correspondent.

One is the first number of "The Messenger," a parish paper devoted to the interests of Trinity parish, Asbury Park, of which the Rev. Francis H. Richey has recently become rector. With the motto, "Seek Ye First the Kingdom of God," the initial number of this new enterprise gives good promise of future usefulness in the parish. Beside matters of particular local significance, which already demonstrate the value of the paper in its own parish, it presents spiritual and practical articles, original or selected, that are well prepared or chosen. One most significant piece of local news published is that the recent Every Member Canvass of the parish resulted in an increase of subscribers from seventy to one hundred and fifty-five, with more coming.

Another new publication is an English-Hungarian Office for the Celebration of the Holy Communion, authorized by the Bishop for use in the diocese of New Jersey. The translation is by Mr. George E. St. Claire, a lay reader for the Hungarians in Trenton, and a candidate for holy orders.

The Magyar of Hungarian Mission is under control of St. Paul's parish, Trenton, the Rev. Horace T. Owen, rector.

The title of this newly translated Office, the special outlines given, and the special prayers provided, are all significant, and are most wisely adapted to the needs of the Hungarian people.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Church of the Good Shepherd, Osceola Mills (the Rev. C. N. Smith, minister in charge). On the Bishop's last visitation, October 15th, 16th and 17th, a class of forty-seven were confirmed. At Holy Trinity, Houtzdale, October 15th, ten confirmed. At St. Laurence's, Osceola Mills, October 16th, nine were confirmed. At St. Saviour's, Gearhartville, October 17th, ten were confirmed. At the Church of the Good Shepherd, Hawk Run, October 17th, eighteen were confirmed. A large attendance at each of these services.

St. Luke's, Smethport (the Rev. William E. Van Dyke, rector). The Sunday-school Institute was held in St. Luke's church, November 3rd, with delegates from Instanter, Larrabee, Eldred and Port Alleghany. All the sessions were helpful and instructive.

St. John's Church, Franklin (the Rev. Martin Aigner, D. D., rector), mourns the loss of Mr. Alexander M. McDowell. He was a devoted member of St. John's, for many years a vestryman and for almost fifteen years the treasurer of the parish. His death is a great loss to his family, the community and the church.

At the Bishop's recent visitation to St. John the Baptist's Mission, Instanter (the Rev. W. J. Wilson, rector), six men were received from the Roman Catholic church.

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop
Rt. Rev. Samuel G. Babcock, Suffragan.

Cathedral Services.

The first of the days of devotion, for all who care to come, was conducted by Dean Rousmaniere in the Cathedral on Friday, November 26th, from 9:30 A. M. to 3:30 P. M.

The services were largely attended. The usual Friday class in personal religion was followed by addresses, intercessions and periods of silence. No doubt to many, refreshed and strengthened by a day apart from the world, was brought a deeper sense of the presence of God.

There is a Lindsay Bible class on Sundays, in memory of the lamented Rev. Dr. Lindsay. Also a class in the life of Jesus on Fridays.

The usual Thanksgiving cheer of food and clothing was sent to the needy habitues of St. Paul's Cathedral.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

St. Matthew's parish, which includes St. Luke's church, Bladensburg, Pinkney Memorial church, Hyattsville, and St. John's chapel, Mt. Rainier, was the objective point of quite a pilgrimage from Washington on Sunday, November 21st, when the cornerstone of the new Pinkney Memorial church was laid by Bishop Harding. Services were conducted by the Bishop, the rector and the Rev. Messrs. Talbot, W. J. D. Thomas, Roome and Dent. The sermon was preached by the Rev. C. Ernest Smith, D. D., in which he contended that the cornerstone was the foundation upon which the work of God in the community was founded, and that it represented the molding of the character of the generations to follow. The cornerstone contains a box in which were deposited, among other things, copies of the **Southern Churchman** and of a book of poems written by Bishop Pinkney, after whom the church is named.

The new church will take the place of the old church, which was badly located for church services, besides being inadequate for the purpose. The church, whose erection was begun in September, will be partly of stone and will cost about $20,000, and will, it is expected, be finished in the latter part of March or early in April. The old church was erected during the incumbency of the Rev. Messrs. Reed and Edward Wail, the latter of whom preached the first sermon in it in 1888. The present rector is the Rev. Henry Thomas, who is deserving of much praise for the manner in which he has conducted the campaign which has resulted in this new building.

At the same time there was held a special church service for the Society of the Sons of the Revolution, in the Church of the Epiphany, which was attended by prominent members of the Daughters of the Revolution also. The preacher was the Rt. Rev. Lucien Lee Kinsolving, D. D., who spoke very strongly on behalf of the old patriotism, for which this country was well known in former years. He deprecated the weaklings who were for peace at any price, and urged his hearers to stand by

the president in his efforts to make the United States respected by all nations.

Christ Church, Rockville: On Sunday, November 14, 1915, at Christ church, Rockville, Maryland (diocese of Washington), the Rev. Arthur S. Johns, a former rector of this church, dedicated a memorial in the form of two hymn tablets. They were presented by Dr. Charles Abert in memory of his wife, Martha Stonestreet, a devoted worker in the church.

DULUTH.

Rt. Rev. Jas. D. Morrison, D. D., Bishop.

The Convocation of the Red River Valley Deanery held its pre-Advent sessions in St. James church (the Rev. S. J. Hedelund, rector), November 18th and 19th. At the opening service the Rev. James G. Ward, M. A., secretary of the diocese and former rector of the parish, preached the sermond. After the service a social session was held at the rectory for the visiting clergy and vestry of the church. The next day, after morning prayer and a business session, the Rt. Rev. F. A. MacElwain, D. D., Suffragan-Bishop of Minnesota, gave his first lecture on "The Ethical Teaching of Our Lord: Its Authority and Method." After luncheon followed the second lecture on "A Summary of Christian Character."

Reports were given by the delegates to the Provincial Synod held in Omaha, the Rev. W. H. Ward, Archdeacon Parshall and the Rev. E. C. Kahosed. A paper was read by Dean Hedelund on "Christianity Versus Socialism." The Clergy Pension System was discussed but no definite action taken.

The sessions closed with evening prayer and address by Bishop MacElwain on "The Ten Commandments for Christians." The clergy, as well as laity, deeply appreciated these inspiring and scholarly addresses by Bishop MacElwain.

Clerical Changes.

Several clerical changes have been made in the diocese.

The Rev. H. G. Stacey was called as rector of the parish in Brainerd, St. Paul's church. For some time he has been acting as priest in charge.

Rev. George A. Ray, of the Cathedral staff of New Westminster, B. C., Canada, began his work as rector of the Church of Our Saviour, Little Falls, October 1st.

The Rev. George E. Renison, of Juneau, Alaska, began his work as rector of St. John's church, St. Cloud, October 1st.

The Rev. L. H. Burn, of the diocese of Minnesota, was appointed priest in charge of St. Luke's and St. Andrew's Missions in Duluth.

The Rev. J. M. Collins, formerly curate of Christ church, Cincinnati, has been appointed assistant priest of St. Paul's church, Duluth.

The Rev. C. C. Thomson, formerly in charge of the mission at International Falls has been appointed priest in charge of Christ church, Crookston.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Preaching Missions are beginning in New York, and usually by New York preachers. Calvary, the Rev. Theodore Sedgewick, rector, began one with the first Sunday in Advent, the missioner being the Rev. W. R. Bowie, of Richmond. St. Andrew's, Yonkers, the Rev. F. T. Brown, rector, began one on the same date, the Rev. W. T. Walsh, of the Bronx, as missioner. In Gethsemane church, Minneapolis, the Rev. Dr. W. T. Manning, of Trinity church, is conducting a mission, and in Christ church, Brooklyn, the Rev. Dr. G. A. Carstensen, of the Bronx, is conducting one. Most other New York churches plan their missions in February next.

St. George's, Newburg, the Rev. Frank Heartfield, rector, celebrated the one hundredth anniversary of its founding on the first Sunday in Advent, and the week following. Bishop Greer was the preacher, and on Advent Monday Mr. Heartfield was instituted as rector. There was a parish reception, and on one evening the Rev. Dr. Octavius Applegate, of Grace church, Utica, gave a historical address. St. George's is the old parish of Orange County and of Newburgh. Its buildings, centrally located, are of ideal colonial architecture. Many distinguished priests of the New York diocese have been rectors, one of them having been the Rev. Thomas Applegate, father of the present Dr. Applegate, who gave the historial address, and long member of the Standing Committee of the diocese. The last rector was the Rev. John Huske, who died some year and a half ago. The city of Newburgh regards St. George's almost as a public institution, and took prominent part in its centennial celebration.

Clerical Changes: A number of clergy changes are announced. The Rev. B. M. Washburn, for two years on the staff of Grace parish, has been named vicar of Grace chapel, succeeding there the Rev. Frederick Edwards, who has returned to the West. The Rev. Latta Griswold, of Newport, has been added to the staff of the Chapel of the Intercession of Trinity parish. The Rev. Dr. S. P. Delaney, lately come from Milwaukee to the staff of St. Mary the Virgin parish, has been given a parish reception.

An unusual feature of musical services given in St. Paul's chapel, in down town New York, on week days is the giving of great musical works under personal direction of the composers of those works. Attendance at these services, given in the heart of the financial district of a great city at the very middle of busy days, is limited only by the capacity of the historic chapel. Actual counts on some days shows more than 2,200 persons present. On St. Andrew's day this year Spohr's "Last Judgment" was given, and it was preceded, on the eve of Thanksgiving Day, by English Harvest Home songs. Composers who will themselves direct this winter include Dr. Frank E. Ward in "The Divine Birth"; Dr. T. Tertius Noble in "Gloria Domini"; Harry Rowe Shelley in "Vexilla Regis," and H. Brooks Day in his "Easter Cantata."

The Church Mission of Help: Mrs. Henry W. Monroe, of Tuxedo, wife of a vestryman of St. Georgie's, and herself a leader in the Cathedral of St. John organizations for money raising, has consented to serve as financial secretary of the Church Mission of Help. New officers of this mission include the Rev. Dr. Barry, of St. Mary the Virgin; Hamilton R. Fairfax, Mrs. Leroy King and Lawrence S. Butler. The report of the year's work, just made, shows it to have been nearly twice that of the preceding year, owing to more workers and larger support.

National Thanksgiving Day saw large numbers in New York churches. As on previous years, the night before Thanksgiving was chosen for the services, and larger numbers attended in consequence.

The Rev. Dr. Cyrus Townsend Brady is preaching in St. Stephen's church, Sixty-ninth Street, East of Broadway, a series of sermons on "The Four Roman Centurions of the New Testament and the Lessons to Be Learned From Them." The series is given on the Sundays in Advent at 4 P. M.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

The Rev. Dr. G. Wolsey Hodge completed the thirty-fifth year of his rectorship of the Church of the Ascension on Sunday, November 21st. Dr. Hodge, in his morning sermon, gave a historical sketch of the part the parish had in the history of the diocese, recounting the prominent persons who have been connected with it. He dwelt more particularly on what had been done during his rectorship, the former old church having been abandoned and the present fine stone building erected. After the afternoon service an informal reception was tendered Dr. Hodge and Mrs. Hodge. He was born in Philadelphia and graduated from the Divinity School in Philadelphia in 1868. For ten years previous to his going to the Church of the Ascension he was vicar of Christ church chapel. He received his degree of S. T. D. from the University of Pennsylvania. He is prominent in the convention of the diocese, being a member of a number of boards and commissions.

Nation-Wide Preaching Mission: As one of the preparations for the Nation-Wide Preaching Mission in the south-eastern section of the city, Bishop Rhinelander held a service of intercession and a conference on Wednesday morning, November 24th, in old St. Peter's church. Most of the clergy and social workers of that section were present. The Bishop outlined what it was hoped that the Mission would accomplish and what means should be used to that end.

A short retreat for the clergy who are to take part in the Nation-Wide Preaching Mission and any others who might wish to attend, was held by Bishop Rhinelander in the Church of St. Martins-in-the-Fields, beginning Thursday afternoon, November 25th, and closing with a celebration of the Holy Communion on Saturday morning, November 27th.

The Nation-Wide Preaching Mission for this diocese has been thoroughly and carefully arranged, and will cover every parish and mission in it. The diocese is divided into thirty groups, though special preaching services have been arranged for the whole. Each group has its head and adviser. The Rev. Dr. James E. Freeman, the Rt. Rev. Dr. John Newton McCormick, the Rt. Rev. Dr. Philip M. Rhinelander, the Rev. William Williamson, the Rev. Dr. Karl Reiland, the Rev. Winfield Scott Baer and the Rev. Henry Bell Bryant are among the leaders who will take part. It is to continue for two weeks from Advent Sunday, November 28th to December 12th.

Church Training and Deaconess House: The twenty-fifth annual meeting of the corporators of the Church Training and Deaconess House on Tuesday, November 23rd, drew to its chapel an unusually large number of those interested in its work. Bishop Rhinelander presided and spoke of what it had done in fitting young women for missionary and social service work in various parts of the world, and how it had been a great aid to the diocese, especially at the present time when social service activities had become so

necessary and were forming such an important part in the work of the Christian Church. Reports of the various departments were read. The Rev. Dr. James De Wolf Perry, vice-president of the House, congratulated the association upon its effective work.

The following officers were elected: President, Bishop Philip M. Rhinelander; warden and vice-president, Rev. Dr. J. De Wolf Perry; Board of Council, Bishop Rhinelander, the warden, R. Francis Wood, Arthur E. Newbold, John Cadwalader, John K. Mitchell and Charles Sinkler, secretary; managers, president, Miss Coles; vice-president, Mrs. Effingham Perot; Miss Esther P. Aertsen, Mrs. William W. Farr, Miss Elizabeth S. Carryl, Miss Julia U. Sinkler, Mrs. John Coats Browne, Miss Ellen Morris, Miss Anne M. Hubbard.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Conference of the Clergy: On November 23rd and 24th, the Rev. Harvey Officer, O. H. C., held a Conference for the Clergy of the diocese in preparation for the Nation-Wide Preaching Mission, which is to be held in most of the churches and missions of the diocese during January. On Tuesday the conferences were preceded by a celebration of the Holy Communion, at 9:30 A. M. The conferences were held from ten to twelve and from two to four on both days. They were well attended, and were exceedingly interesting and helpful.

The Rev. Robert B. Evatt, of the diocese of Western Michigan, has been appointed priest in charge of St. Andrew's Mission, New Kensington, and entered upon his new field of labor on the first Sunday in Advent. An Every Member Canvass of the congregation was made under the leadership of Archdeacon De Coux, and for the first time in its history the church is to have a clergyman of its own, for whom they are to provide his entire salary. Hitherto New Kensington has been coupled with some other mission, and has been assisted by the Diocesan Missionary Board.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

The Archdeaconry of Altoona met in St. Luke's, Altoona, November 22nd-23rd. There were present the Ven. F. T. Eastment, archdeacon, St. Paul's, Philipsburg; the Rev. William Heakes, Lewistown; the Rev. M. De P. Maynard, Hollidaysburg; the Rev. W. M. Parchment, St. Barnabas, Altoona; the Rev. S. H. Rainey, Huntington; the Rev. M. H. Ake, Orbisonia; the Rev. A. Aune, Bedford; the Rev. J. W. Diggles, Johnstown, in the diocese of Pittsburg.

The Rev. F. T. Eastment was elected archdeacon, and the Rev. Malcom De P. Maynard was elected secretary-treasurer, each for a period of two years. At the service held on Tuesday evening an address on Cuba was made by Archdeacon Steel. It appears that in eleven years our communicants in Cuba have increased in numbers from 142 to 1,723; centers of work have increased from three to fifty; clergymen from two to nineteen, of whom nine are natives. There are twenty-two Sunday-schools, with 1,657 pupils; nine parish schools, with 1,149 pupils; thirteen church buildings, and five parish buildings, valued at $184,192. Last year the natives raised $27,607 to carry on the work. Mrs. E. A. Cooper also made an address on the work in the Wind River region among the Indians of Wyoming. Her address was profusely illustrated by lantern slides.

Automobiles For the Clergy: Several of the clergy in the missions of this diocese have several places each to visit. Among these there are now five automobiles, in charge of the Rev. Messrs. Frank R. Allison, C. S. Kitchen, William Dorwart, Frederick A. Cook and David Yule.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.

Church Needed in Huckleberry Mountains: On Nov. 16th the Bishop, accompanied by the Rev. Edward T. Mabley, general missionary, visited the mountains lying south of the Rock Island Railroad, between Little Rock and Fort Smith. They walked about thirty-five miles; held services in an old schoolhouse, which was well filled by an appreciative congregation. The Bishop confirmed three persons. A church building is much needed on Huckleberry Mountain, there being no edifice of any kind for religious services and the people are most anxious to have the Episcopal services. They are unable to give money, but they will gladly give their labor and time to build. It is a very important section, where large and healthy families grow. The Bishop found seven girls who wish to be educated in his mountain school among these Huckleberry Mountain people.

The Rev. Walter G. Parker, dean of the Cathedral at Little Rock, is improving daily, and the Bishop hopes will soon be able to supervise the Cathedral services. The dean has made a good old Virginia impression on the Little Rock people.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop

The Ogilvie Conference was held at Cheyenne from November 10th to 16th, and was attended by about twenty of the clergy of the district. Mid-day lunches at Bishopstowe formed the usual delightful social features, beside the other informal gatherings of the clergy and their entertainers, arranged by Bishop and Mrs. Thomas. The conference was exceedingly fortunate in having the Rev. Dr. Freeman at one session give an extended meditation by way of preparation for the Nation-Wide Preaching Mission.

Papers were read by Archdeacon Dray, the Rev. A. H. Beaty, the Rev. A. H. F. Watkins, Dean Thornberry and the Rev. R. H. Balcom. It was conceded to be the best conference that has been held, and deep gratitude was expressed on all sides to Mrs. Ogilvie, whose kindness made it possible.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop
Rt. Rev. F. Du Moulin, D. D., Coadjutor

The Rev. William M. Washington, Ph. D., rector of St. John's church, Cuyahoga Falls, gives notice in the current number of the diocesan paper, Church Life, of his intention to ask the next convention of the diocese to adopt a resolution expressing its sense that no one should be elected to serve as a deputy to the General Convention, or on the Standing Committee of the diocese, except he be an American citizen, or shall have made his official declaration of intention to become such. He explains that he does not know who of the foreign born clergy of the diocese are citizens or who are not, that they are his personal friends and that the Church has a right to their services, but he thinks that until they become citizens they ought not to be chosen to legislative positions in the Church, or become a part of the ecclesiastical authority by membership on the Standing Committee; any more than they would presume in the same conditions to seats in the United States Congress, or the president's cabinet.

The Mansfield region held its semi-annual session at Grace church, Mansfield, November 8th. There were present Bishop DuMoulin and all the clergy of the region, together with the Rev. H. W. Jones, D. D., and the Rev. George F. Smythe, D. D., of Gambier. The Bishop made an address on "Personal Preaching," and the Nation-Wide Preaching Mission was discussed with much illuminating effect.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

Preaching Mission: The eve of the Nation-Wide Preaching Mission finds Southern Ohio one of the best organized dioceses for the Mission in the American Church. Nearly every local church in the diocese will take part in the great movement—the majority of them in the first week in Advent, and the rest in the second week. The Mission will be accomplished through a wide exchange of pulpits, each minister being sent, where possible, to some other charge than his own to conduct a Mission—the appointments being in the hands of the Program Committee for each convocation. Each of the three convocations have had two gatherings of the clergy in preparation for the Mission—the first meeting to effect plans for the Mission program, and the second a quiet day conducted by the Bishop.

St. Andrew's Mission, Washington Court House, has just completed the erection of a portable steel church building upon leased property in the heart of that city. The building was purchased with $500, which was a gift from the Woman's Auxiliary of Southern Ohio. The floor, foundation and furnishings were paid for out of funds raised locally, the whole building costing less than $900. Thus was solved the problem of a four year old mission which was not able to purchase a suitable building site immediately, but which was anxious to have a church home of its own.

Church Literature Press

CHRISTMAS

Cards and Booklets

No. 1— 6 new Christmas cards, assorted **25c.**

No. 2—12 new Christmas cards, assorted, **50c.**

No. 3—15 beautiful Christmas cards, variously shaped, **$1.00.**

No. 4— 6 artistic double Christmas cards with inserts, assorted, **50c.**

No. 5— 6 artistic double Christmas cards with inserts, assorted, **$1.00.**

No. 6— 6 new distinctively religious Christmas cards, assorted. **25c.**

No. 7— 6 new distinctively religious Christmas cards, assorted, **50c.**

All new designs from the catalogues of well known publishers.

Remit stamps for sums under $1.00.

TWO BIBLE HOUSE, NEW YORK

Corner Fourth Avenue and Ninth Street

Christianity and the Community

Thy Kingdom Come on Earth

In a republic, it is a thing not simply desirable, but absolutely vital that the great body of the people should be able to take an intelligent part in the affairs belonging to a citizen. In the United States, therefore, the presence of the foreign born immigrant constitutes one of the problems which must be faced and dealt with; for if the people from the other lands are to help and not hurt the democracy of America they must be trained to understand and use aright the responsibilities which their citizenship confers.

It is interesting to note the efforts which are being inspired at the present time by the Bureau of Naturalization of the United States Department of Labor to meet the needs referred to. In a recent bulletin the Bureau states that:

Among the approximately 14,000,000 foreign-born residents in the United States in 1910, 1,650,361 foreign-born whites were classed as illiterates. These illiterates are the natural prey of designing and scheming foreigners and natives as well, and are compelled to pay tribute, both in cash and blood, for every service, real or imagined.

It is safe to state that although 85,000 foreigners have been refused citizenship because of mental and moral unfitness during the period of Federal supervision, at least that many have been admitted during the same period in spite of these deficiencies, for the courts have been reluctant to refuse citizenship where proper educational facilities have not been provided. In many places the public schools have, under the inspiration of the Bureau of Naturalization, now opened their doors to the foreigner so that he may be instructed in the duties of American citiship, and in these localities the courts have readily responded to the new order of things and refused citizenship unless the candidate could come up to the higher standard which has been brought about by the Federal supervision. This system the Bureau has tried out for years and with success in various localities and there is now scarcely a state in the whole country that does not have citizenship classes carried on either by the public schools or under the direction of private agencies.

It is confidently believed by those who have made an exhaustive study of existing conditions that this great nation-wide educational movement will, beyond question, change that portion of the alien body which is now in a condition of helpless dependence and mere self-maintenance to a state of productive capacity.

✠

The facts in regard to the co-operation of the public schools of Richmond, Virginia, with the Bureau of Naturalization are typical of what is being done in other cities. They show, incidentally, how vastly much smaller the proportion of foreign-born in the South is than the corresponding proportion in the North; but they show also that that proportion is increasing.

✠

Through the action of the school authorities the public schools of Richmond have joined the ranks of over 400 other cities and towns throughout the United States in co-operating with the Bureau in its national movement for the elimination of the hyphen and the Americanization of candidates for the privileges of citizenship.

The Commissioner of Naturalization has been advised that the night schools of Richmond opened October 4th, and classes, which may be attended by foreign-born persons will be held in two buildings. Instruction will be given in reading, arithmetic, language and spelling.

The Bureau of Naturalization will, from month to month during the current scholastic year, furnish the school authorities of Richmond with the names and addresses of aliens residing in that city who file petitions for naturalization or declarations of intention. This will enable such applicants to get in touch with the Americanizing influences of the public schools and receive valuable assistance in preparing for citizenship.

Last year there were 123 persons who applied for citizenship in Henrico County. Since July 1, 1910, 381 aliens of the county have declared their intention and 286 have filed final applications for citizenship.

The foreign-born white population of Richmond in 1910 was 4,085, or 3.2 per cent of the total population. Of this number 2,040 were males who had attained their majority, and only 943 were shown to have been naturalized.

In 1910 there were 3,187 males of voting age who were classed as illiterate. Of these, 112 were foreign-born whites, and 306 were native whites, the percentage of illiteracy being 5.5 for the former and 1.4 for the latter.

In 1900 there were fifty-three persons ten years of age and over who were unable to speak the English language. Up to five years ago this number had increased to 312, or 489 per cent more than in 1900.

✠

We are indebted to Miss J. Douglas Wright, of the Co-operative Educational Association, for the following article on the recent conference held in Richmond:

The Virginia Educational Conference, which is composed of the Co-operative Education Association, the Virginia State Teachers' Association and the Superintendents' and Trustees' Associations, recently convened in Richmond, Virginia. At this great gathering over 2,500 men and women had come together to work for a better Virginia eduactionally. The good things received from this meeting were manifold, and we feel that the delegates went back to their respective communities with renewed enthusiasm, a new inspiration and incentive to help to bring to pass those things for which this gathering stood.

There was a great desire to bring about, through the co-operation of home, school and church, better living conditions in the open country as well as in the cities of our State, to become a unit to work for larger appropriations for the schools and to make a greater effort to get every child of school age in school. There was also an exhibit showing the State's effort in its vacation schools of last summer, to help blot out illiteracy in our State, as well as one of the Co-operative Education Association showing the wonderful work of this organization, its scope and growth, since its beginning with the patrons of the schools of the State.

At this gathering the delegates had the privilege of listening to such students of education as Dr. E. A. Winship of Boston, Mass.; Dr. William Knox Tate, of Nashville, Tenn.; Dr. E. A. Alderman, president of the University of Virginia; Dr. William Adams Brown, of the Union Theological Seminary of New York, and Dr. S. C. Mitchell, president of the Delaware College.

While every phase of education that effects the life of man was discussed we are glad to note that one speaker, Dr. William Forrest, of the University of Virginia, presented to the meeting the matter of Bible study in the high school, with credit allowed by the schools for satisfactory work. It was also the privilege of the delegates to hear our own city missionary, Mr. G. McL. Brydon, who spoke at some length on "How the Church and School Should Co-operate for the Good of the Community." Mr. Brydon had formerly lived in one of our most backward rural communities, educationally, and had used his efforts, while there, to make his church a living one insofar as it could co-operate with other agencies at work for the spiritual and material life of the community. It is to be hoped that at the next conference, which is to be held in Richmond next year, that the ministers of the State will take a more active part in this conference, of which we feel they should be a very vital part.

A Library.

Consider what you have in the smallest chosen library. A company of the wisest and wittiest men that could be picked out of all civil countries, in a thousand years, have set in best order the results of their learning and wisdom. The men themselves were hid and inaccessible, solitary, impatient of interruption, fenced by etiquette; but the thought which they did not uncover to their bosom friend is here written out in transparent words to us, the strangers of another age.—Ralph Waldo Emerson.

Each new race which is introduced unto the Church not only receives itself the blessings of our religion, but reacts upon it to bring out new and unsuspected aspects and beauties of its trust and influence. How much of the treasures of wisdom and power which lie hidden in Christ awaited the Greek intellect, and the Roman spirit of government, and the Teutonic individuality, and the temper and character of the Celt and Slav, before they could leap into light. And can we doubt that now again not only would Indians, and Japanese, and Africans, and Chinamen be better for Christianity, but that Christianity would be also unspeakably the richer for their adhesion—for the gifts which the subtlety of India, and the grace of Japan, and the silent patience of China are capable of bringing into the city of God?—Gore.

There is something better than logic. Example is mightier than advice. Let your life speak for you. Everyone can give such an argument; you don't need a university education for that. Let the loving part of your life, the purity of your character prove to all the world that there is something higher than earthly knowledge; the cognizance of Him, who, if we know Him right, will bring us everlasting life.—David J. Brewer, Judge of the United States Supreme Court.

Church Knowledge and Nurture

THE WASHINGTON SYNOD.

Religious education was given a prominent place in the program of the Synod of Washington, and a full share in its proceedings. While scheduled for Thursday afternoon, it found a place in Bishop Gravatt's address on Tuesday evening. Speaking of the undeveloped resources of the Church, he urged a better education in the Bible, this "richest resource of the Church. We must try more and more to use it." And then the Catechism: If parents **will not** teach it to their children at home, the Sunday-school must do its best to make up for their neglect. And it must include in its work the educating adults in Holy Scripture. The Rev. Dr. Milton, who followed the Bishop, described the education of the pocketbook and the heart.

⚜

The business session of the Synod received the field secretary's report. He made journeys of 11,700 miles, delivering eighty-seven sermons, and eighteen illustrated lectures. He held fifty-four conferences with Sunday-school teachers, and made seventy-seven addresses on education. He recommended the closer association of Sunday-schools in each town or neighborhood for mutual encouragement and inspiration. Contributions from eleven dioceses for religious education were $2,921.58; payments, $2,857.30. The Rev. William E. Gardner, D. D., general secretary of the General Board of Religious Education, expressed his gratification at the work of the Third Province, and declared it was setting a high standard for others. The Rev. William C. Hicks of Cumberland, Maryland, was elected Provincical Secretary. The Sunday-school Commission of the Provincial Board met, received its chairman's report, elected as corresponding secretary the Rev. Charles H. Holmead, of Wilmington, Del. The Board itself, at a meeting, from which only two of its ten members were absent, transacted various items of business, including the election of the Rev. Frederick Gardiner as secretary for schools and colleges. His salary has already been provided. It will hold its next meeting in Baltimore in January, 1916. The sub-committee on Summer Schools met. Such schools will be held in 1916, where they were in 1915: Comecant Lake, diocese of Erie; Mt. St. Albans, Washington, D. C.; St. Paul's, Norfolk, Va.; Bedford City, Va.; South Bethlehem, Pa., and possibly in Pittsburg, Pa., and Charlottesville, Va.

⚜

Examining chaplains of this Third Province held an important discussion of the standards for education among theological students, and the canons on examinations now in force. Canon De Vries presided in this committee of the Board, and the Rev. Dr. Ward was made secretary. It was decided that it was desirable and feasible to adopt a standard plan of examinations for this province. The chaplains of Pennsylvania and Delaware were made a special committee to report at a future meeting on a standard for the academic examinations; those of Virginia and Southern Virginia on examinations for the diaconate; those of Pittsburg and Erie on the examinations for the priesthood; those of Bethlehem and Harrisburg on the difference between examinations for the diaconate and priesthood; those of Maryland and Washington on theological instruction in the seminaries; the chairman was made a committee on the relation of chaplains to the Bishop, and Professor Robinson, of the Philadelphia Divinity School, a committee on the history of canonical legislation on examinations. The hospitality of the Washington chaplains was heartily accepted for the meeting, at which these committees are to report, and February 23rd and 24th fixed as the dates for their meeting in Washington.

⚜

The executive chairman reported for the Board of Religious Education to the Synod on Thursday afternoon. He described its organization with sub-committees a year ago, and the work of the intervening twelve months. That on Sunday-schools, consisting of two men from each diocese, is the largest (twenty-two members), and yields to none in importance. It is the medium of co-operation between the provincial and each diocesan Board. The system of Teacher Training has been more generally used, but needs to be yet better known. A better recognition of summer schools in the establishment of two new ones, testifies to their value. Education week, observed to some degree this autumn, has helped parochial interest in religious education. The Home Department needs further publicity and use. It has valuable features of help for those who cannot profit by the Sunday-school. Visiting Sunday-school workers were delightfully entertained on Thursday noon by the Richmond workers, with a lunch at "The Jefferson."

⚜

Addresses by prominent speakers were made on religious education at the closing meeting of the Synod Thursday. Dr. Mitman said there were 13,000,000 people in this Washington Province, a large field in which Sunday-school forces were at work. Yet how much remained to be done. More candidates for holy orders should be found in the Sunday-schools. Admiral Stockton defined education as "shaping the mind of the adult to the path which will lead him into following the ideals of Christ." He thought this was the most difficult kind of church work. Bishop Murray spoke on the Responsbility of the Clergy for the Religious Education of the People of the Church. We have failed, not Christianity, where expected results are wanting. Home weakness, neglect and indifference are responsible. Children ought to find themselves born in homes undoubtedly and distinctly Christian, and know why they are called to be Christians. Bishop Israel presided, and closed this final meeting of the Synod.

⚜

Sunday-school statistics in this Third Province are for General Missions:

Diocese.	Teachers.	Pupils.	Lent Offering, 1915.
Erie	-------	3,607	$ 1,653 16
Easton	224	1,950	751 71
Bethlehem	1,166	9,415	6,426 01
Delaware	240	2,221	1,096 87
Harrisburg	1,128	9,063	1,571 82
Maryland	1,253	11,451	4,987 16
Pennsylvania	3,320	36,300	30,365 18
Washington	932	8,889	2,239 49
Virginia	1,103	10,323	1,583 27
Southern Virginia	1,307	12,904	2,839 26
West Virginia	475	3,782	1,574 29
Pittsburgh	826	7,200	4,517 01

Notwithstanding the horrors and turmoil caused by the war, the distribution of the Word of God goes on apace. The Christian Work informs us that "The Directors of the National Bible Society of Scotland are rejoicing in the receipt of several handsome legacies, including one of $14,500 and another of $12,500. In addition, a fund has been provided for placing at the bedside of 20.000 wounded soldiers in Scotland a copy of the New Testament. During the last six months, 371,000 French Testaments have been distributed among the Allies. In all, 750,000 Scriptures have been given out among soldiers in Europe since the war began. The work in the Far East is also being continued. In China a new printing press, named after the late Glasgow Secretary. William J. Strowan, recently produced 200,000 Scriptures in the Chinese language in one month." The value of this work it would be impossible to overestimate. Who can tell the light and comfort received by hundreds of thousands of soldiers whose appetite for the truth has been so wonderfully quickened by the danger by which they have been surrounded. The message of God has been a means of salvation to thousands of wounded men, both in the field and at the hospital bases, and it should be possible to place the message of salvation in the hands of every soldier enlisted for this dreadful war.

"Mr. Ruskin tells us that the first lesson he learned was to be obedient. "One evening," he says, "when I was yet in my nurse's arms, I wanted to touch the tea urn, which was boiling merrily. It was an early taste for bronzes, I suppose, but I was resolute about it. My mother bade me keep my fingers back. I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, 'Let him touch it, nurse.' So I touched it—and that was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last which for some time I asked for."—S. S. Times.

At first sight there seems an inconsistency between an exhortation to struggle and our Lord's promise of peace. I take it, however, that peace of mind is a phrase that may properly be used to describe the state of the man who is consistently struggling toward a definite goal. It is singleness of aim and motive that brings peace. "This one thing I do," said St. Paul. The peace of God stood guard over his heart and mind, but the one thing he did was to struggle like a runner toward the finish line.—George W. Pepper.

Family Department

For the Southern Churchman.

Praise and Prayer.

Estelle T. Oltrogge.

Jesus, to Thee when dawns the early morning,
Ere the world wakes from out its slumbers deep,
My praise shall rise for all Thy boundless mercies
In waking hours and in my helpless sleep.

Jesus, to Thee, at morn, at noon, at evening,
My prayer shall rise for strength to keep from sin
All the day long, through every task allotted;
Till end of day, O, keep me pure within.

When falls the night and when my weary body
Seeks rest in sleep, then, Lord, my spirit free
From every fear, and take within Thy keeping
Till day shall dawn, and I shall wake with Thee.

For the Southern Churchman.

Christmas is Coming.

Grace W. Harrison.

Christmas is coming!

It is not quite a month away, but we ought to be getting ready. Can we have any heart in it? Would we not rather send what we usually spend to those poor men over there who are maimed and suffering and dying? Yes, we would!

But there are the home merchants to consider, so we must all decide for ourselves what to spend at home and what to send across the water.

But there is one thing we can all do for the suffering soldiers over there, and that is **just believe** in Christmas. Will that help? Sure! It will help a lot, faith is as catching as mumps. Nay, "faith is the gift of God," a great thing, a wonderful thing, a dynamic thing, but optimism is truly as catching as mumps.

At Christmas people smile more, love more, sing more, laugh more and worry less. Class distinctions go for little; we are like one big family.

This great war is going on, and because we are getting to love all the nations, it saddens, oh, it saddens the heart! We who have been over in those lands love them all, because they have all been our hosts, and have been kind to us. What is our comfort in all this heart-break? It is Christmas, and what Christmas stands for.

"In a manger laid so lowly
Came the Prince of Peace to earth,
While a choir of angels holy
Sang to celebrate His birth."

It is by gentleness that the world is conquered and not by force.

A sad black-robed company of widows knelt in a church in France, and as they passed out, a company of Bavarian soldiers, their conquerors, went up and knelt before the altar in their turn. No angry glances were cast at the soldiers. They were all adoring the Holy Child.

"A little child shall lead them," and it is indeed the spirit of the Christ-Child that will transform this old world of ours, and is transforming it.

Several years ago, I saw in far-away Bavaria the Passion Play of Oberamergau. Never will I forget the message it gave. Dignity! the dignity of gentleness, of non-resistance. Young Lang personated the great Jew whom Christians call Redeemer; he was buffeted, scourged, pushed over, and he got up again, **just got up.** It was dignified, the most dignified thing I ever saw. And the non-resistance of the redeeming race of the world. What shall we say of that? Is it not sublime?

Perhaps when this terrible war is over it will have brought one great result: Christian nations will have repented of the injustice and the cruelty heaped for centuries upon the redeeming race of the world.

Now let us begin to keep Christmas! It is not too early; the angels really **did** sing, "Peace on earth, good will to men." They are singing it still. How long will it take us to wake up?

"For, lo, the day is hastening on,
By prophets seen of old,
When with the ever-circling years
Shall come the time fortold,
When the new heaven and earth shall own
The Prince of Peace their King,
And the whole world give back the song
That now the angels sing."

May's Morris Chair.

No one ever caught Cousin May in a position where she could not be hospitable. Every friend who came was welcome, and as she was of a lovable and loving nature, she had many friends.

I remember one occasion. She was entertaining a week-end party, gathered with careful regard to the capacity of her house, when this quality of hers was put to a pretty severe test.

The whole company was standing in the roomy hall, saying their merry good nights, when the front door bell rang. During the day two uninvited guests had happened in and been persuaded to remain. It took a little management, but accommodations were found for them. Now every ear was strained to hear whether this might be yet one more unbidden visitor. If it should be, then there would be a joke on May, for she must surely be at the limit of her "tuck" now, and would have to acknowledge herself for once unequal to the situation.

As they mirthfully listened the butler opened the door, discovering not one person, but three—a lady, strange to them all, accompanied by a maid and a baby. This unlooked-for guest caused their mirth quickly to change to concern, left May should be placed in a really embarrassing position—it would be quite a different thing from having one of their own little coterie come—who could have enjoyed the joke with them.

Then as May saw who it was, and rushed with extended arms toward the entering group, they slipped off to the second landing as best they could, where they waited, marveling at the cordiality with which, under the circumstances, she was able to receive the stranger, and wondering which of them would be called upon to give up his bed.

They soon gleaned that there had been a terrible accident on the railroad a mile distant. The lady, who was one of May's early day friends before she had come to Philadelphia to live, had been aboard the train bound for the far West. The road was so blocked with wreckage that no train could pass for hours. Remembering that the scene of the accident was not far from May's summer home, she decided, though with much hesitancy on account of the hour, to take advantage of the opportunity to see her.

"Try to get to the city!" May was heard to exclaim. "I should think not. Of course you should have come here." And her voice died away as she entered the parlor. The puzzled guests not doubting for a moment, as she took the travelers off, that she would undertake to put them up, began to speculate, the bachelors particularly, as to which of them would have to seek hotel quarters for the night, when from the rear end of the hall she came upon them with her face wreathed in smiles.

"Isn't it good that Mrs. Weyman found me? It was the merest chance that she got here. Our neighbor, Mr. Anderson, was on the train, and learning that she wished to come here, brought her over. To this combination of horrible and happy chances I owe the pleasure of seeing her once again."

"Shall I not go to a hotel, Mrs. Craig?" suggested several of the men as soon as she stopped speaking.

"No, indeed," she answered, in a tone of cheerful finality.

"But whatever will you do?" they questioned, earnestly. "We have already almost crowded you out of the house."

"Not yet," she laughingly replied, much amused by their greatly concerned countenances. "None of you will be driven into town to-night by Mrs. Weyman's arrival."

"But whatever can you do, May?" queried one of the ladies in a ludicrously dispairing voice. Not being one of the resourceful kind, she knew that she would have fallen ill if she had been placed in a like predicament.

"Now, my dear," said May, much to the amusement of the rest of the party, "you cannot afford to get a wrinkle any more than I can, so don't worry. You see I am not letting it worry me. Now I will say good night and sleep well to you all, and go to Alice, for she is quite rattled by the accident, though they have escaped injury. I want to have a little talk with her, too, for it has been a long time since we met, and we both have much to say."

Next morning as the guests assembled for breakfast, all were curious to see the heroine of the night before, and much to their chagrin she had left.

"Oh, Mrs. Craig, couldn't you take care of her after all?" cried a foolish girl who should have known May better than to ask such a question.

"Take care of her!" echoed May, amazed. "Take care of her! I should think so." It was a chorus that covered the situation with, "How ever did you do it?"

"Easily enough," she responded, lightly. "Supplying the maid with an old bed ticking which I had put by, and Dinah with a rake, I sent them into the grounds to gather dried leaves. It did not take them long to get a dandy bed, on which the maid, doubtless re-

minded of many a night in her home in the old world, slept soundly. A nest was easily contrived in a bureau drawer for the baby. We placed it on two chairs, so that the little one could not fall out, and it slept so well that it was not heard from once during the night.

"I knew that Alice would have been seriously distressed if she thought that anyone had been put out of their bed for her, so I improvised a bed on a Morris chair by taking out the rod and laying the back down upon the seat of another chair. With the aid of a large sheet doubled so that she could lie between the folds, a couple of afghans and a lot of sofa pillows, she had a fine, downey couch in which she slept, she said, as though the fairies had made it for her. After we had had our talk I tucked her in and bade her good night, and by her looks this morning I know that she had a good sleep."

"But, May," cried the inefficient one, "where did you get the room?"

"In the parlor, to be sure. Where else was there? And the birds were flown and the disorder cleared away before you loiterers were about. She had to make the eight-forty-six train."

One of the men said: "You've got the right name all right. Any woman who can be around as full of smiles as a May morning after a night like that should be called after the month of green meadows bright with daisies and buttercups, the fragrance of the lilacs, the bursting of the buds on the trees, with their daintily colored promise of later shade and shelter from too ardent sun or summer shower, ready for all emergencies which when they arise it will not meet more gracefully than does Mrs. Craig—"

"Hear, hear," from the company at large brought this enthusiastic speech to a close, or there is no knowing when it would have stopped.

"Nonsense!" exclaimed May. "'Twas no such great thing. I liked it. 'Twas just fun. And I was really 'mighty' glad to see Alice, as Dinah would say."

"Well, I'll say," spoke up another one of the men, Harold Bent, "that there will not be a better sermon preached in this city to-morrow on meeting trials with a beautiful Christian spirit than May has acted out for us, under our very eyes. Most women would have been nothing but nerves all day to-day."

"Yes, and my nerves would have begun when the door bell rang, and not waited till to-day," declared the inefficient one, with rare candor.

In the writer's opinion Mr. Bent was right, preaching is undoubtedly right, but there is a power of virtue in a demonstration; it may even take precedence, as a moral factor, of elucidation. At all events it is doubtful if there was one in that party who did not benefit from witnessing this little incident.—Selected.

New Feet on the Trail.

"Just look at those dirty foreigners," said a woman one day. "They live like rats in a hole. Some of the children go to the school my little boy goes to, and I am going to take him out and send him where they can't come, the horrid little things." And, of course, the little boy turned up his nose and felt very superior.

"But another woman looked at those same foreigners and saw more than dirt. She saw troubled, puzzled eyes that wanted to understand. She saw lonesomeness and homesickness and discouragement. She went to them and made friends with them. She got the children to come to the mission and taught them all to keep clean. She showed the mothers how to take care of the baby, and she taught the girls to sew, and to cook, and to help at home, and to be kind to others as their friend was kind to them. She told them of God's love and they understood, because they knew what her love was like. Their poor little homes began to be different—clean and full of kindness. There had been all sorts of beautiful things in their hearts; but the first woman saw nothing but the outside dirt, and never knew that anything else was there."—All Along the Trail.

They—Have—Not—Heard.

Why do the heathen call and die?
Why do they languish and with pitiful eye,
Turn their face to a sky of brass,
As the millions into the darkness pass?
Why, oh, answer me why.

Why do they feel and grope and die,
struggle, suffer, and in silence lie?
Has the Christ no care for their darkened heart?
In the cross, blood-stained, have they no part?
Answer me, tell me, why?

Over the hills of Galilee,
Into the homes, beside the sea,
The Master carried the word.
Wherever the blessed message went,
Hearts found a Saviour heaven-sent;
But these: **They-have-not-heard.**

—Samuel M. Glasgow.

The Polite Mother.

There is but one way that I know of to teach good manners to children; good manners, that is, that are worth the practicing, and are not mere polish and sham and hypocrisy; but one way, and that is—oh, simple formula!—to practise good manners ourselves.

It is a simple means; it does away with worry, with anxiety, with tedious training, with mortification and a hundred other ills; and yet, it is the means we most neglect. All over the land, unthinkable women are still saying to the casual guest: "How good of you to come! Oh, no, you are not late. Well, it doesn't matter a bit;" but to the child the old formula: "What did I tell you!" "Don't let me have to speak to you again." "Thomas, shut that door!" and a hundred other unexcusable crudities.

In speaking of good manners, I would not have you think I refer only to that ease and graciousness of manner which we are wont to call politeness. The crudities we display in dealing with our children affect, unfortunately, far more than their outward deportment. They influence harmfully the mind and spirit as well as the manner. Our contrasted manner toward them and toward strangers cultivate in the child an indifference to truth; they teach him insincerity; they give him standards of crudeness and unkindness which are at variance with the standards of high-minded and noble people. These failures and inconsistencies of ours rob him in a hundred ways. They wear upon his nerves as only illogical, irrational, unharmonious and inconsistent things can do. The child brought up in a home of rude crude manners, goes into the world gravely crippled, harmed and handicapped. He has been robbed before he begins his journey.—Laura Spencer Porter, in The Mother's Magazine.

TO THE CHURCH PEOPLE.

At Black Mountain, N. C., a point on the Southern Railway, sixteen miles east of Asheville, there is now located north of the station the Headquarters of the Presbyterians of the South: On the south, the Headquarters of the Y. M. C. A., the Y. W. C. A., and the Young People's Student Movement: On the east, Headquarters of the Baptists of the South: On the west, the Methodist Colony Company. All these places are within a radius of about three miles of Black Mountain.

These great religious organizations are now building Hotels, Summer Cottages, Auditoriums and Roads, a place where they come together in the summer and discuss matters of general interest to their several churches.

Mrs. Florence Weatherly, a prominent Church woman of Birmingham, Alabama, has given to the Church 214 acres of land in a beautiful cove on the northwest side of the North Fork of the Swannanoa river to be developed as a summer playground for the Church people, and to this Mr. Berry Burnett, of Buncombe county, N. C., has added twenty-five acres, all a free gift. On this property we will build auditorium, hotel, lake and golf links, and here the Church people can meet and know each other better. This property is located about three miles northwest of Black Mountain.

We want you to join us in this g reat project for the Church and purchase one or more lots. The proceeds from the sale of the lots will be spent in developing the property, and for no other purpose, the gift of property being conditioned on the spending of all the proceeds from the sale of lots upon the developing and beautifying of the property.

If you could go to Black Mountain and see what these great organizations are doing for their churches you would not hesitate to assist us in this movement.

It will be a comfort for you to have some place where your family can spend the hot summer months in the mountains with church people assembled from all parts of the country.

JUNIUS M. HORNER,
Bishop of Asheville.

Asheville, N. C., August 25, 1915.

A Suitable Name Desired.

To the person who furnishes the best adapted name for the place, as decided by the directors, we will give a lot 50x150, in a good location.

We appreciate the interest shown by the Church people in the very large number of letters received from different parts of the country suggesting names. We have decided to place these names before the directors the first week in January and will received suggestions until that date. Each person may send in as many names as they desire.

Address all communications to

THE CHURCH ASSOCIATION,
Room 51, American National Bank Building, Asheville, N. C.

Gifts to the Master.

Some gave Him shelter, clothing, food,
And some the love that cheers;
One gave to Him—'twas all she could—
Her spikenard and her tears.

And one his fish and barley bread
Right joyfully did bring;
One gave a colt; some palm leaves spread,
That He might ride, a King.

One gave a seamless robe; how meet;
One an upper room;
One gave the Lord a winding sheet,
And one a new-made tomb.

And as His earthly life he led
In old Jerusalem,
He took gifts graciously, and said,
"The Lord hath need of them."

So still the Lord hath need of these:
The gifts that men can bring;
Our lives, our wealth, our services
Are welcomed by our King.

The simplest gifts to Him are dear
Which friends to Him impart,
If but the giver is sincere
And gives with them his heart.

—Ex.

A Famous Animal Painter.

The boys and girls are familiar with copies of Landseer's pictures. Edwin Landseer was one of the greatest animal painters who ever lived. He was born in 1802; his father was an engraver, and when quite a little boy Edwin was sent into the fields to make pencil studies of sheep and dogs. He must have loved animals, especially dogs, very dearly, or he could never have painted them in the way he did. At South Kensington, London, can be seen some of his wonderful sketches made at five, seven and ten years of age. At the early age of sixteen he exhibited a picture in the Royal Academy. When he was eighteen he painted the picture of the year, "The Dogs of St. Gothard," which was engraved and became immensely popular. At twenty-eight Landseer was elected a member of the Royal Academy; this was a great honor for so young a man.

The charm of Landseer's dogs lies in their humanity. They are not mere animals with pretty coats and soft eyes, but they have individual character in their faces and in their bearing. One picture called "High Life," shows a noble looking hound sitting in a peaceful quiet room by the side of an arm chair. You can see by the animal's face that he is gently nurtured and highly strung, for his whole body is aquiver with expectation of his master's return. The companion picture to this is "Low Life." Here you see a coarse looking mongrel, whose only joy in life appears to be eating and drinking.

Landseer was fond of putting sorrow and tragedy into his dogs' faces. "The Shepherd's Chief Mourner" represents a splendid collie dog, whose head is resting on the coffin of his dead master. The scene is a deserted crofter's hut in the Highlands of Scotland and the loneliness of the scene is tragical. The whole attitude of the dog bespeaks sorrow and infinite feeling. He knows that his master has gone where he cannot follow. As you look at this beautiful creature you seem to feel his loss and tears of pity creep into your eyes.

Landseer's chief study was dogs, but he painted other animals too. His "Study of a Lion," which hangs in the National Gallery in London, is a glorious picture of the King of the Forest. But all the same one feels that the great artist was more at home with his canine friends. They formed part of his world; he understood them and they loved him.—Selected.

For the Young Folks

"Where's Mother?"

Bursting in from school or play,
This is what the children say,
Trooping, crowding, big or small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by:
"Where's mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past and honors won:
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for us that we can say:
"Where's mother?"

—Zion's Herald.

For the Southern Churchman.

An Impromptu Club.

V. C. Castleman,

Part II.

The winter passed, the ordeal of "mid-winter exams." was over, and the pages of the school books, much bethumbed and be-scribbled, school-girl fashion, were nearing the end—"Would it ever come?" asked the idle, the foolish virgins, while the wise ones looked thoughtful and smiled knowingly, as those to whom the cherished goal—the hill of learning—is almost climbed, awaiting but the final spurt, built upon the sure foundation of faithful steps along the previous way.

Easter holidays were over and the balmy days of springtime tempted our girls oftener out of doors; so they hailed with joy the proposition to form a croquet club. It was Little Mother, herself an ardent player, who suggested this to them as they stood around gossiping under the locust trees, and wishing for something to do. But it was Jean, the everready, who helped to push matters to a quick conclusion, saying—

"Come, girls, we'll make Little Mother umpire, and we'll have a sunbonnet brigade! I chose blue for my color, bonnet and all!" and suiting action to words, Jean picked out the mallett and ball of her choice, and swinging a dilapidated blue calico bonnet by its long suffering strings, looked the personification of the gamester, ready for the fray.

"'Brown is her color, and brown it shall be'—here Mabel!" called out her room-mate, and Peace selected for herself the emblem of her name—the white mallet.

"I'll take red, then," said May Wright, one of the day pupils who lived near by and loved to stay afternoon with the girls of Centreville Seminary.

"We will take orange and yellow, Minnie," remarked the obliging Adeline, helping her sister to a ball.

"Red is my favorite," Elizabeth Carey said, tossing her handsome head with a characteristic gesture—"Who's going to be captain?"

All looked at the Little Mother for answer, and acquiesced in her verdict—

"I must see how you play first, girls—just play single game this time—'every man for himself,' you know!"

Immediately there was a rush for the top stake and a merry clatter of balls and tongues which for a moment dashed even the umpire's grit; but she recovered sufficiently to order—

"Come back, everyone of you, and try for goes—get in line—now, Jean!" Susie. Addie! May! Elizabeth! go ahead, Minnie! Peace, you're the farthest from the post—**you're first.**" Amid cheering, Peace, who was not a gamester, essayed to run the two wickets—and failed! The rest followed in turn, and the game was on; talking grew less as the interest increased, and before long, Jean hit the final stake with a whoop of joy. Mabel, who played well, came second; while the rest had varying success.

"You must play three rounds, girls; and please play your best, so that I can decide about the captains and how to place the sides—then you can go it alone! (even the umpire relapsed into slang upon occasion).

At the end of the three rounds, the best players were to try for captaincy, which finally fell to Jean and Mabel; and because of the nearness of the boundary line between the counties, they chose to call the opposing sides—the **Loudouns** and the **Fairfaxes.** The school colors, crimson and white, made up the badges for all; and in addition, a blue ribbon badge was to be won by the winning captain, transferable according to victory each week.

Croquet thus became the rage for six weeks or more; and May Wright, always prompt to action, undertook the position of whip for her side.

"Come, girls,—see my new gloves!" she called one afternoon as the 3 o'clock bell ceased ringing and there was a rush for the grounds.

"My, what style!" exclaimed Jean Ford in pretended wonder, bounding off the schoolroom porch with such energy that she struck her elbow on the post and had to sit down to nurse her crazy bone in temporary anguish, Peace coming up to sympathize.

"I'm not going to get my hands sunburned," said May, "not even for croquet," and she smoothed her long chamois gloves approvingly.

Just then came another diversion—Mabel Carter in a new brown gingham, and over her sunny locks, demurely tied beneath the dimpled chin—a brown sunbonnet!"

"Another victim to the complexion craze!" ejaculated Minnie, who hated gloves, sunbonnets, and all such (to her) unnecessary articles of attire.

The rest of the players came straggling out, all but Addie Goss.

"Where can Addie be?" was the impatient query from more than one.

"Brushing her hair for the fifth time to-day," said Minnie calmly. "If she doesn't come within five minutes, I'll have to substitute; but you know I hate croquet, and Miss Mason said I need only substitute when Addie flunked; there she comes at last," as her sister came in sight.

"Let's begin," remarked Peace, tying the streamers of her white sunshade, and looking a refined Maud Muller standing upon the greensward.

"Play for first go, Mabel!" cried Captain No. 1. "Loudoun wins, of course."

"Just our luck," groaned Captain No. 2. "Go ahead, Peace!"

Charlotte proceeded to obey orders, succeeding in running both wickets this time—hard work on her part, too."

"Fine! Now run your third wicket; don't stay there to be played on."

"Here, Addie, it's your turn," the Fairfax captain motioned to that young lady, who stood near by, smiling placidly at the speaker. Addie arranged her ball in position, asking pleasantly, "Did Peace run her third?"

"Yes, do go on!"

"Silence all," proclaimed No. 1, impressively.

"Yes, girls, do go to work, and mind, **don't talk—play!**" and No. 2 raised her mallet majestically, ignoring the general titter.

"My turn after you.' No 2 started off with gusto, but ignominiously missed her second wicket, and was reduced to temporary despair in consequence.

No. 1 made a sweep of the croquet grounds, scattering balls right and left in her triumphal course, and reaching the first post in a short time, but a misplay at last gave No 2 a chance to recover her spirits.

Every day that blue ribbon changed hands it seemed; and the first week's record stood thus:

Loudoun—Monday, 1; Tuesday, 0; Wednesday 1; Thursday, 1; Friday, 1; Saturday, 2. Total, 6.

Fairfax—Monday, 0; Tuesday, 1; Wednesday, 2; Thursday, 0, Friday, 1; Saturday, 2. Total, 6.

"Even, aren't we!" cried May Wright the following Monday afternoon, as she started for the croquet ground.

It was Jean who kept them waiting this time, for she was seated on the teacher's platform, working algebra examples; and there she stayed a good half hour, while the other girls grew impatient and tried to amuse themselves in practising ball-hitting and running wickets at an angle, hoping to become experts. At length Jean emerged, somewhat sobered by her recent mental exertions, but she grinned as the girls struck up the song, "Who are we? Who are we? Centreville Seminary don't you see?"

"I must make up for lost time, Cap; come on, Mabel, let's begin!"

Toward the close of the game, the umpire found them in the heat of a contest around the last stake. All were rovers; but one ball on the Loudoun side had been struck out by the opponents, giving the latter the advantage of an extra play, and they finally won amid the cheers of the Fairfaxes. Next day, the Loudouns won two games in succession, and the opposite side retired from the field with gloomy faces; there were mutterings of "cheat" and don't care," and threats of "not playing any more" were heard from several of the croquet players. The Little Mother's face was anxious, too, and she held private consultations with the two captains, who, from being the best of friends, had suddenly developed into glaring enemies, but not for long, since time and generous natures soon make wars to cease; and next day, there was a treaty of peace.

The following original verses, composed by Captain No. 2, were handed around among the players, and unanimously approved:

"We fight on different sides,
But for a common cause,
In charity let us bide,
And fix impartial laws."

Yours truly,
CAPT. OF FAIRFAXES.

(To Be Concluded.)

Control.

Govern the lips
As they were palace-doors, the king within;
Tranquil and fair and courteous be all words
Which from that presence win.

—Sir E. Arnold.

(For the Southern Churchman.

Doctor Merryman.

Cassie M. Lyne.

1.

Little Benjie was sick and going to bed,
The pain hurt just awful—'twas not in his head,
Now where was the ache—guess now—who knows?
Was it under his belt, or right in his toes?

2.

So his mama sent quickly for a doctor near by,
For Benjie, though brave, was beginning to cry,
And soon in his auto, the good doctor came,
With a ring at the door, and sent up his name.

3.

Now instead of bad physic and lots of pills,
He believes good laughter cures all kind of ills,
But says that whatever may be the disease,
He only will come when you say, "If you please."

4.

He makes little Benjie poke out his tongue,
And tickles his ribs so the giggles have come,
Then asks why you wear a cap on your knee?
When the head is the place where a cap ought to be.

5.

He says children, like angels, all have a crown,
And never should wear on their faces a frown,
And vows if we knew it, sweet music we'll hear,
If we listen—for there is a drum in the ear.

6.

Now isn't that one of the good doctor's jokes,
Like painters finding palates right down your throats?
He says you may study as hard as you try,
But you'll never be bright as the pupil in your eye.

7.

If the roof of your mouth, like the housetop, is red,
Are the calves in your legs very well fed?
He says if you stuff candy bought in the stores,
He will order the police over the bridge of your nose.

8.

"Little Benjie, you've got "the hives," said he,
Don't they bite and itch like the sting of a bee?
So he gave him some powders as sweet as honey,
For that is the way that doctors make money.

(For the Southern Churchman.

He Didn't Think.

Dr. L. K. Hirshberg.

The sun was just peeping over the hills, the leaves on the trees stirred gently, and a sleepy voice among the branches said, "Mother, I am so hungry. When may we have something to eat?"

"Yes, mother dear," came a chorus of voices, "we are so hungry. May we have some breakfast?"

"Yes, my dears," replied the little brown mother bird, "you shall have something just as soon as I can go out and get it."

Poor little mother! She had five hungry mouths to fill. But they were a happy family. Soon each of them would be able to fly and get his own breakfast.

"Oh, mother," cried out the little ones, "you said you were going to teach Bright Eyes to fly to-day."

"Yes," said the mother, "I am. When I return, and we have eaten, I will teach your sister, Bright Eyes, to fly."

"Oh!" cried Bright Eyes, "how happy I shall be, for then I may help our dear mother to feed the rest of you until you are strong enough to fly."

"Good-bye, mother dear!" cried the birdies, as she kissed each of them before leaving.

"I'll return soon, children," and away she flew as happy as could be.

A little boy stood by the roadside. He had a little air-gun in his hand.

"Oh, I see something at which I may shoot!" he cried, and pulled the trigger.

There was a soft flutter, and down fell the poor mother bird, with a shot through her brave little heart.

"Oh, oh, oh!" cried the birdies. "Why doesn't mother come? We are so hungry."

They waited until the sun was very high. "Oh!" they cried, "what is keeping our dear mother so long?"

The sun went down in the west, and still she had not returned. Poor little birdies! How they cried! At last Bright Eyes, who was the strongest, said she would try to fly and find the mother. But poor little Bright Eyes fell over the edge of the nest and lay very still upon the ground. She never opened her bright little eyes again. Then, one by one, the others grew too weak to cry any more, and they tucked their little heads underneath their wings and lay quiet in the nest. They never woke again.

The little boy who made all of this sorrow was not really cruel; he was very thoughtless. If you see a little boy who is thoughtless, just tell him about the poor little mother bird and her babies and beg him to be kind.

Sweet-Tooth Ted.

They called Ted "Sweet-Tooth" because he loved candy so. Ted wondered why it was not "Sweet-Teeth" instead, since every little white grinder in his head longed so hard always for goodies. They had to keep on longing, most of the time, for Grandmother Marsh, with whom Ted lived, was poor, and pennies for candy were few and far between.

"Bread's wiser than sugar-plums," she would say, shaking her head, and Ted would shake his, too, and sigh, "But sugar-plums are sweeter."

He was determined to buy out Mr. Cole, the merchant, as soon as he was grown, but that time was far off, and meantime the sweet tooth stayed very sweet, indeed.

But one morning he stood by the candy counter at Cole's, grinning from eat to ear, for his hand clutched a hot, moist penny, earned by running an errand for the doctor, "quick as a wink." The showcase was shallow and well filled, and through its crystal glass the candies looked to Ted like bright, many-colored blossoms in a flower-pit, only much more tempting, he thought, staring hard and trying to make up his mind which his penny should go for.

But deciding was no easy job. Chocolate drops and cocoanut bars, peppermint balls and lemon sticks with many other kinds were ranged in the front row, while to the rear brown caramels and sugared dates, marshmellows and almond creams fairly cried out to be bought and eaten. Then there were

"all-day" suckers. You could begin one of those at, say, ten A. M., and have a big piece left to go to bed with at night. This meant a great deal, of course. Ted felt the perspiration coming out on his forehead in beads, so hard was his mind trying to make itself up.

Just then he heard somebody breathing hard at his elbow, and looked around. A little boy stood there—a boy much younger than himself, shabby and small. He was gazing into the candy-case with mouth and eyes wide open, but there was no penny in his hands, for they were both spread out, flat and grimy, on the glass, every finger twitching with eagerness.

"Ma!" he called suddenly, "oh, ma, get me some candy!"

Nobody answered, and presently he lifted up his voice again. "I—want—candy!" he cried, and his cry was half a wail and half a howl.

"Well, you can't have it," another voice answered from across the store. "Now stop your crying, Jimmie. You know ma would give it to you if she could, but she can't. So hush!"

Ted looked at the woman. Her face was not hard or harsh, like her words, but he saw that there was no hope for Jimmie. "She thinks bread is wiser," he said to himself.

"Candy!" Jimmie wailed again—but this time not very loud, for his head had dropped forward on the showcase, and snuffles choked him.

"I will get an all-day sucker and go," Ted said to himself, hurriedly. But the clerks were busy, and he had to wait.

He was very uncomfortable. Jimmie was crying hard in a stifled way. His tears ran along the crystal, blurring it so that in some spots the beautiful candies were lost to view.

"If I could chip off a piece of the all-day sucker," was Ted's thought, "I'd give him a taste." But then, there would be nothing to chip with.

At that moment a clerk came by, and he held up his penny. "An all-day sucker, please," he said, and the man opened the back of the case and reached in. Jimmie lifted his head, then he laughed aloud, pointing with one glad, pudgy finger.

"The square white ones," he cried, joyfully. "Them's the ones I want!"

Ted saw in a flash that the boy had made an awful mistake; he thought that the clerk was getting candy for him. His face was red with happiness.

Ted could not stand it. "Please," he told the clerk, suddenly, "I've changed my mind; I'll take marshmallows instead."

When the tiny bag was handed him, he opened it quickly to share the contents with Jimmie. But there was not time to divide, for Jimmie's mother, not understanding, had the little boy by the elbow and was pulling him along with her as she left the store.

"Here, take it!" Teddy said, and held out the bag. The little boy grabbed it as a dog grabs a bone, and, as he was whisked away, stuffed all the candy into his mouth at once. Ted put his empty hands into his empty pockets and watched them go.

As they passed through the door, Jimmie turned and smiled widely at Ted. He looked very peculiar, yet very happy. Tear-stained nose, brow and chin were smudged thickly with white marshmallow flour, and on both sides his cheeks, stuffed with candy, bulged like a squirrel's full of nuts.

Mr. Cole came down the store toward Ted. "Want a job, old man?" he said. "Here, take this rag and polish off my showcase where that chap cried it all up, and you may have one piece of candy out of every dish in there."

For ten minutes Teddy scrubbed and scoured until the glass was like a mirror again. The candy in the dishes seemed to wink at him lovingly as he worked; but somehow it was not the candy that he saw most plainly, nor his own reflection in the clear glass—but the happy, happy face of Jimmie, with flour on his nose, and cheeks packed with marshmallows like a squirrel's with nuts.—Nancy Byrd Turner, in Canadian Churchman.

Sunshine Day at the Hospital.

"O mother, must I go to the hospital to-day?"

"Why, Dorothy," cried Mrs. Maynard, letting the little pink dress fall to the bed in her surprise, "I thought you wanted to visit Aunt Phoebe with me."

"I did the first time," replied Dorothy slowly, "but I—I'd rather not go. I do want to see Aunt Phoebe, but—"

"Yes, dear?"

"O mother, that pretty girl with the black eyes looked so lonesome when no one came to see her, and the lovely woman with the gray hair, and—was that woman in the corner crying when she turned so we couldn't see her face?"

"I don't know, dear," answered her mother, trying to remember the woman in the corner. "Perhaps she was sleepy and—"

"O no, mother; her shoulders kept going up and down. The sick people that had visitors looked so happy, and the rest looked so lonesome that it made me lonesome too. Why didn't some one come and see them?"

"Some of the patients live in other towns and have few friends here," Mrs. Maynard explained carefully. "Not all of them can expect visitors every visiting day. Aunt Phoebe is very fortunate."

Just then grandmother come to the door with a letter for Aunt Phoebe; and because she was a grandmother she discovered at once that something was the trouble.

"I never knew that Dorothy was so sensitive," said Mrs. Maynard with an anxious look toward the bedroom. "Now she will grow up with a dread of the hospital, and if ever she should have to go—"

"Nonsense!" laughed grandmother. "Worrying about a perfectly healthy seven-year-old child! Try the do-something-for-somebody-quick cure—flowers, for instance." And grandmother was gone.

Mrs. Maynard walked around to the side porch and looked thoughtfully at the garden. Of course there were other things in the garden besides sweetpeas—such as carrots and turnips and cabbages—but she never even noticed them. It seemed as if the garden were just red and pink and the blue and lavender and white with sweetpeas. Some of the passers-by must have thought so too, for three of them were standing on the sidewalk drinking in the beauty of the blossoms.

And then with a smile Mrs. Maynard called Dorothy to bring the scissors, and together they cut the sweetpeas for Aunt Phoebe, as they had planned; and before they knew it they had enough besides to make five or six smaller bouquets. Of course they couldn't tell just how many would be needed until they counted the lonesome ones. Dorothy thought there couldn't be more than six lonesome ones, anyway.

An hour later a bright-eyed little girl in a bright pink dress danced through the woman's ward of the big hospital. She was so glad she had not disappointed her Aunt Phoebe when she saw how eagerly she buried her white face in the beautiful bouquet. And it was so interesting to watch the visitors come streaming in with flowers and books and fruit. Yes, the woman with the gray hair had a visitor to-day—her son, Dorothy decided, for she kissed him five times. And the pretty girl with the black eyes was holding both hands of an older woman with eyes as black as her own. But the woman in the corner and four other patients were looking toward the door with a perhaps-they-will-come-later expression that was not altogether pleasant to see.

"Now, dear," whispered Mrs. Maynard, "and don't forget the kittens."

Dorothy thought she was going to be a bit afraid when the time really came, but she looked again at the woman in the corner and walked straight to her bed and laid her sweet gift in the thin hand. And before she knew it the other thin hand had closed over her own with a thank-you clasp, and—well, in just one minute they were friends, for the woman in the corner was saying that she would rather hear about Dorothy's kittens than anything else in the wide world.

"O, I have four darlingest kittens you ever saw," began Dorothy, her brown eyes shining straight into the tired gray ones; "and they're lying in the big porch chair waiting for us to come home. The little black-and-white one is in the middle, and Sunshine (she's a yellowish one) has one paw right across her neck; and Moonbeam (she's the excited one) is lying near the edge playing with her tail (I almost know she'll fall off); and Midnight (she's the all-black one) is sound asleep. I've named them all but the black-and-white one, and I just can't find a name good enough for her. I'm almost sure I love her the best, she's so kind of purring. Father says I ought to call her Perpetual Purrer, but mother says a little kitten never could stand a name like that. Can't you think of a just-right name? She's black and white and has the sweetest face and the brightest eyes, and—I just love her."

"Why, of course I know a name," the woman replied quickly. "Now, just imagine it is springtime, and black and white kittens are playing on the branches of a certain tree by the river. Here, I will draw you a picture." And the woman in the corner took a pencil and a sheet of paper from the table by her bed and drew five kittens on a branch and above them three other kittens—only these had neither heads nor tails.

"Pussy willows!" exclaimed Dorothy, clapping her hands. "That's a lovely name."

The woman in the corner happened just then to glance across two beds at the woman with the broken arm; and because she was such a very unselfish patient she told Dorothy about her hospital friend. "And be sure to ask her if she doesn't think Pussy Willow a beautiful name," she whispered as she said good-by. And the woman in the corner lay back on her pillow with a smile and forgot to look toward the door.

Of course the woman with the broken arm agreed that Pussy Willow was the loveliest name in the world for a black-and-white kitten. And she actually laughed when Dorothy told her about the flashlight picture her mother took one evening when she found father asleep in the library with Moonbeam curled up on his shoulder. Mother never would have disturbed them if father had not been going to business meeting that night.

And so to every one of the visitorless patients Dorothy carried her sweet letter of introduction. And there was so much to talk about with each new

friend that she was not nearly ready to go when the nurse came to usher them out into the hall.

"O mother," Dorothy began before the big front door had fairly closed behind the visitors, "I had the most interesting time to-day! The woman in the corner wants so much to see that picture where the kittens are standing in a row watching a caterpillar. And the broken-arm woman told me about her big tiger cat; it's eleven years old and can do eleven tricks. And the girl opposite Aunt Phoebe earned twenty dollars one summer taking pictures of pets, and she is going to show me some of them next time. She says kittens take beautifully. And the other two said they thought kittens and sweet-peas were the most beautiful things in the world except children. Wasn't it strange that they should say the same thing? And O, mother, when we came out the women looked so happy it made me happy too. Isn't a hospital a lovely place?"—Mary Sherburne Warren, in the Congregationalist.

The Traveler.

I've been around the world to-day;
At first I saw my Auntie May.
She lives two blocks, straight down our street—
She gave cookies for a treat.
My grandma's house is farther still,
And just a little bit uphill.
She held me comfy in her lap,
And there I guess I had a nap.
I last to father's office ran;
He said: "My little son's a man."
I'm back here now, and tired of play—
I've been around the world to-day.

—Christian Observer.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent. of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivars liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,

Box 64 G, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

ROYAL
BAKING POWDER
Absolutely Pure
No Alum—No Phosphate

Dedicated to God's Service.

(1 Sam. 1:17-28.)

Eleven hundred and seventy years before our Lord was born upon earth, the Bible tells us there lived a good woman named Hannah.

Hannah was the wife of Elkanah, and she had everything she needed to make her comfortable and happy. But she was not really happy, for she was lonely.

So all day long she prayed that God would give her a son. And at last God heard her prayer, and gave her a little son.

When this baby came, we may know that she was very happy indeed, and thanked God daily. But that was not all she did. As the little boy grew, she decided to offer him to God, Who had been so good to her.

So when he was old enough to leave his mother, Hannah took him to the temple and dedicated him to God's service for the rest of his life, saying, "I have lent him to the Lord; and as long as he liveth he shall be lent to the Lord."

That is the story of the boy Samuel And because his mother had been so thankful and given him to God, God gave her three sons more, and two daughters; so she was not left lonely after all.

Now we must think of the great gift of this good woman.

Don't you remember some time when you wanted something very, very much indeed? I suppose you teased father to buy it for you; or maybe you begged mother to make it for you, or sister to give it to you.

I remember once knowing a pretty little girl who very much desired a certain hat with a blue plume on it. She begged and teased and even prayed for that hat. Well, mother bought it for her. And what do you suppose she did? Why, she wore it to Sunday-school, and was so proud and vain about it that she made everybody quite uncomfortable; and when a nice little girl tried to walk home with her, she tossed her head in the air and went along all by herself, so proud of her fine hat that she wanted to be all alone in order to show it off!

Now, I don't believe that little girl pleased God very well, do you? I could almost believe that He wished she had not been able to have the hat at all; for it hardened her little heart, and made her naughty and selfish and disagreeable.

You see, we ought to be so glad of every beautiful thing in the world, and especially if it is given to us, that we will in our hearts give it to God right away. And then we won't have room in our souls for vanity or jealousy or naughtiness.

That is the way Hannah did with little Samuel, whom she loved so dearly. And we must do so with everything we have every day. I am sure God will bless us more generously if we love Him as much as that; and anyhow, our hearts will be bright and happy, which is better than any earthly possession.—Shepherd's Arms.

Hotel Warwick
Newport News, Va.

Excels in Cuisine, Service, Cleanliness, Hospitality and Refinement.

THE IDEAL HOTEL

to bring or send your family.

Special weekly rates.

L. B. MANVILLE, Manager.
J. M. DERR, Assistant Manager.

Obedient Jack.

(A Story of a Dog.)

Jack was a great big Scotch collie who was very fond of children; and when his mistress, Jamie and Janet's mother, found that he could be trusted to go with her boy and girl to school every day she was very glad, for father had to go to his office so early that he could not go with them.

(Continued on page 22)

What Others Say

We will ask you to read what our subscribers have to say about the *Southern Churchman*, and below we are quoting from letters, of which nature, we receive on every mail.

> "Enclose please find my renewal to my much valued companion for some thirty years, and anxiously awaited each week."

Another writes:

> "Please send me a copy of the issue of October 16th, as my copy failed to reach me, and I dislike to miss a single copy."

Still another writes:

> "Enclosed please find my check to pay my subscription, and also a subscription to be sent to ..... As I find so much comfort and pleasure in reading the dear old paper, I want my friend to enjoy it each week, also."

Every mail brings us letters of this kind, but there are many who do not know what "comfort and pleasure" can be derived from the *Southern Churchman*, and a word from you would cause them to become subscribers, or we will be glad to send them a sample copy.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 75 cents.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

SPECIAL XMAS OFFER

Package containing 65 tags, cards, seals, stamps, etc., for Christmas packages, sent postpaid, 15c.

LEAKE PRINTING CO.,
608 E. Main St., Richmond, Va.

A COMMUNITY HOUSE in New York City will welcome a few paying guests. Home comfort and convenience assured, likewise reposefulness. Address 203 Southern Churchman Office.

BEAUTIFUL LEAVES OF GALAX.

Galax at following prices:

500 leaves, east of Miss. River 75c.; west of same $1.00.

As the undersigned is out of the business this year, leaves may be had of Mrs. Thos. H. Coffey, Blowing Rock, N. C.

Thanking former patrons,
Gratefully yours,
WILLIAM R. SAVAGE.

SUPPLY WANTED.

SUPPLY WANTED FOR CATHEDRAL CHURCH, from January 1st to May 1st, 1916. $75.00 per month and furnished room in the rectory if single man. Must be, in Priest orders. Address DEAN, 1613 Spring St., Little Rock, Ark.

HELP WANTED.

WANTED IN EACH PARISH a REPRESentative for the Southern Churchman. Liberal commissions given on new subscriptions and renewals. CIRCULATION DEPARTMENT, Southern Churchman.

WANTED—MATRON FOR A CHURCH institution. Address 205, Southern Churchman

POSITIONS WANTED.

POSITION AS MANAGING HOUSEKEEPER, by a lady of executive ability and experience. References Address 207, Southern Churchman.

A LADY OF EXPERIENCE DESIRES POsition as housekeeper, companion-nurse, or to take charge of a home with children. References exchanged. Address Miss V. Centralia, Va

A LADY OF REFINEMENT WISHES A position as nurse companion to invalid or elderly lady. References exchanged Address 202 Southern Churchman.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND.

We are being widely asked whether offerings are still to be sent to us. Frankly, it will be a calamity if they are not. Over 500 old and disabled clergy, widows and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about $30,000 per quarter. Therefore, continuous and generous support must be given us, as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones, too.

ALFRED J. P. McCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

YOUR WANTS. They may be little or large. It matters not. Make them known in our CLASSIFIED COLUMNS, and it will produce results.

ALSO, if you have something to sell or exchange, a little advertisement in these columns will bring you many replies.

ACKNOWLEDGMENTS

Contributions to Leper Mission

From June 26, 1915, to November 10, 1915.

Miss Laura Harvey	5.00
Brook Hill Neighborhood League..	2.00
Emmanuel Chapter of Brotherhood St. Paul	2.00
Miss R. A. Jeffrey	1.00
Junior Aux. Emmanuel Ch.	5.00
Mrs. M. M Smith	1.00
Emmanuel Ch., Henrico Co.	2.00
Mrs. D. G. Ward, Brevard, N. C.	2.00
Theo. Seminary	1.00
Mrs. Rose Archer, Lexington, Va.	12.00
Mrs. Barton Myers	5.00
Mr. W. C. Taylor	5.00
Mrs. John N. Green	5.00
Mrs. Louisa Myers Taylor	5.00
Mrs. John D. Letcher	5.00
Miss M. R. Chrisman	2.00
Anon	2.00
Miss Nannie Massie	3.00
Millwood, Va., Branch of Missions,	10.00
Christ Ch., Kingston Parish S. S.	5.00
Mrs. T. F. Baker	20.00
Millwood Branch of Missions	5.00
Woman's Aux. Grace Ch., Rd.	3.00
Ladies' Aid, Grace Ch., Rd.	5.00
Mrs. D. D. Talley	5.00
Nov. Mission Meeting	9.25
Mrs. M. B. Dupuy	5.00
Miss Poindexter	1.00
Mr. T. S. Winn	1.00
Mrs. R. B. Harrison	1.00
Miss Watkins	1.00
Friends	1.20
A Friend	1.00
Mrs. James Grammer	2.00
	$140.65

MRS. LANDON R. MASON,
President and Treasurer of
Richmond Branch.

Marriages and Deaths

Marriage notices, not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Jones: Fell asleep in Jesus peacefully yet most suddenly, on Sunday, November 21st, at Newton, Charles City county, Virginia, Miss Rosa Jones, the daughter of the late Jno. W. Jones and Mary Eliza Valentine. Interment at Westover church

"And I saw that pain and sorrow
Sent us by the God above,
They are only richest blessings,
And sweet tokens of His love."
R. J.

Norfleet: Mrs. Reginal H. Norfleet departed this life November 7, 1915, at her residence in Kelford, N. C.

She was the daughter of Mr. Joseph J. Pugh and his wife, Charity Williams Pugh, of Woodville, N. C. Here she was born February 1, 1858, in sight of Grace church, where she was baptized as an infant and confirmed as a young girl by Bishop Lyman. From early youth she was a devoted worker in the kingdom of her Master and gave freely of her talents to the service of her Church.

She was married to Mr. Reginal Norfleet and moved to Kelford where she was living at the time of her death. She transferred her energy and devotion to the little church at Roxobel and was one of the most faithful and devoted of its communicants, but her heart was always with the church of her youth and so she was laid to her final rest in Grace churchyard, Woodville, the service being read by the rector and attended by more of her friends than could find room in the church.

She is survived by her husband and three children; James Urquhart Norfleet, Sallie Goode Norfleet and Louise Hill Norfleet. She also leaves two brothers, Dr. E. W. Pugh, of Windsor, and Mr. Joe Pugh, of Woodville; and two sisters, Mrs. R. U. Norfleet and Mrs. M. Norfleet, both of Roxobel, N. C.

Personal Notes

The address of the Rev. Henry L. Drew, rector of the Church of the Good Shepherd, Pittsburgh, is 5222 Second Avenue, Pittsburgh, Pennsylvania.

Announcement is made of the engagement of the Rt. Rev. Thomas C. Darst, D. D., Bishop of the diocese of East Carolina, and Miss Lauriston Hardin, daughter of Mr. and Mrs. J. H. Hardin, of Wilmington, North Carolina. The wedding will take place in the early spring in Wilmington.

The address of the Rev. C. M. Campbell is changed from Acme, West Virginia, to Kayford, West Virginia.

The Rev. Francis Yarnall, of St. Peter's church, Fernandino, Florida, has accepted the unanimous call to St. John's church, Tallahassee, Florida, and has entered upon his duties there.

The Rt. Rev. Joseph H. Johnson, D. D., Bishop of Los Angeles, who was called East by the illness of a relative, will remain until the meeting of the Commission on the Revision of the Prayer Book, which convenes December 7th at Garden City, Long Island.

The Rev. W. F. Rennenberg, rector of St. Paul's church, Hickman, Kentucky, has been appointed chief probation officer of the Juvenile Court in Fulton County. His own efforts led

Our Christmas Counter

We cordially invite our subscribers in Richmond and adjacent territory to visit OUR XMAS COUNTER before completing their purchases for Xmas.

On this counter we have attractive MESSAGES, CARDS, GREETINGS, CALENDARS, APPOINTMENTS, ADDRESS and "AT HOME" BOOKS, FRIENDSHIP BOOKS, BIRTHDAY BOOKS, LAUREL SERIES, WALL CARDS, PRAYER BOOKS and HYMNALS and BIBLES.

SOUTHERN CHURCHMAN,
Richmond, Va.

We heartily recommend this famous FAMILY WEEKLY and make this

GREAT FAMILY COMBINATION OFFER

The Southern Churchman Regular Price $2
The Youth's Companion Regular Price $2
Both Papers Together For One Year **$3.50**

To take advantage of Club Rate send subscriptions to Southern Churchman

to the recent organization of the juvenile session.

The Rev. Arthur S. Freese, formerly of Wakefield, Kansas, has accepted mission work in Southwestern Oklahoma, and took charge of Lawton and adjacent missions on November 1st. His address is Lawton, Oklahoma.

The Rev. William A. Lawrence, son of Bishop Lawrence, of Massachusetts, has accepted the call to the rectorship of St. Stephen's church, Lynn, Massachusetts, and will enter upon his duties on January 1, 1916.

The Rev. Harry Shield, of Dawson, New Mexico, has resigned his parish on account of ill health.

The Rev. H. A. Willey, of Mayodan, North Carolina, has removed to LaGrange, Georgia, where he becomes chaplain of the LaGrange Settlement and Training School for Mission Workers and priest in charge of the Church of the Good Shepherd. His address is 80 Broad Street.

Ordination.

On Tuesday, November 23rd, in St. Mark's Pro-Cathedral, Grand Rapids, the Rev. John Brian McCormick was ordained to the priesthood by his father, the Rt. Rev. John N. McCormick, D. D., Bishop of the diocese. The sermon was preached by the Very Rev. Francis S. White, dean of the Pro-Cathedral, who also presented the candidate. Several of the diocesan clergy were present and took part in the service and in the laying on of hands.

Mr. McCormick is senior curate at Trinity Cathedral, Cleveland, and will be transferred to the diocese of Ohio.

In St. Paul's parish church, Springfield, Illinois, Wednesday, November 10th, the Bishop of Springfield advanced to the priesthood the Rev. Joseph Franklin Langton, deacon in charge of Trinity church, Jacksonville. The candidate was presented by the Rev. George C. Dunlop, and the sermon was preached by the Rev. George D. Child. Other clergymen present and taking part in the service were the Rev. Messrs. John C. White, Johannes Rockstroh, John H. Simons, J. G. Wright and Edward Haughton. The Rev. Mr. Langton has been assigned to the rectorship of St. Peter's parish, Mound City, Illinois.

Deaths.

The Rev. William Wirt Raymond died in Syracuse, New York, on Sunday, November 14th. The funeral services were held in Grace church, Baldwinsville, on Thursday morning, November 18th.

The Rev. William Heavener Sparling died in Rapid City, South Dakota, on Sunday, November 14th, at the age of seventy-five. Funeral services were held at Rapid City on November 18th, conducted by the Rev. Frederick Evenson, assisted by the Rev. E. J. d'Argent, of Hot Springs.

Human suffering and human sorrow all came because sometime, somewhere, some soul forgot God; and if you or I forget Him, somewhere in the future some one will suffer for that sin.—Rev. L. E. Johnston.

Where Silver and Gold are Honestly Sold

CHRISTMAS GIFTS
—of—
PLATINUM, GOLD AND SILVER
DIAMONDS and PRECIOUS STONES
FOREIGN and DOMESTIC WATCHES
FINE GOLD and PLATINUM JEWELRY
STERLING and SHEFFIELD TABLE SILVER
GOLD and SILVER NOVELTIES
Selections sent to responsible parties.

C. LUMSDEN & SON, Inc.
Established 1835
"Jewelers to the Southern People"
731 East Main St., RICHMOND, VA.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Exclusive Gifts of Gold and Silver

Before making a selection of handsome gifts, you are cordially invited to visit the store with the largest assortment of **Fine Diamonds, Watches, Jewelry, Gold and Silver Novelties,** etc., of the latest and most unique designs, such as will not be found in other stocks.

All correspondence given careful attention. Goods sent on approval, express prepaid.

The Nowlan Company

LEADING JEWELERS. 921 East Main St., Richmond, Va.

WANTED

Church members in every parish in America to sell THE CHURCH KALENDAR. Fortieth year, just out. The most popular calendar in the world. Bell Book and Stationery Co., Richmond, Va., sell it. **82 cents by mail.**

THE CHURCH KALENDAR CO.
Metropolitan Building,
Twenty-third Street New York:



IN ALL THE WORLD there's no other thumb that can make this print.

There may be thumbs that look like it—but there's no thumb that can make the same *impression.*

In all the world there is no beverage that can successfully imitate

Coca-Cola

There may be beverages that are made to look like it—but there is no beverage that can make the same delightful *impression* on your palate.

Demand the genuine by full name—and avoid disappointment.

THE COCA-COLA CO. ATLANTA, GA.



Whenever you see an Arrow, think of Coca-Cola

2-R

Southern Churchman

J. LESLIE OAKLEY, General Manager.
SOUTHERN CHURCHMAN COMPANY, Publishers.
Suite 812 Virginia Railway and Power Building.
Richmond, Virginia.

LEWIS C. WILLIAMS, President, E. B. ADDISON, 2nd Vice-President,
J. LESLIE OAKLEY, Sec'y and Treasurer.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION: Per year, $2.00; six months, $1.00; three months, 50 cents. To clergy, $1.00 per year. Foreign postage 50 cents additional. For the convenience of subscribers, subscriptions are continued at expiration, unless otherwise ordered.

ORDERS TO DISCONTINUE should always be sent direct to us. Accompany the order with payment of arrearages at five cents per week.

CHECKS AND MONEY ORDERS should be made payable to SOUTHERN CHURCHMAN COMPANY, and not to an individual.

IN CHANGING ADDRESS it is necessary to send the former as well as the new address.

ADVERTISEMENTS: Rates for monthly and yearly advertisements forwarded on application. Classified rates quoted at the head of that department.

News concerning the Church-at-large always welcome.

Obedient Jack.

(Continued from page 19.)

When the three, Jamie, Janet and Jack, returned from school at noon (for Jack always went for them at twelve o'clock), mother would give Jack his dinner as soon as they arrived; and then she would pat him on the head and say, "Good old dog." Jack would wag his tail and give a pleased bark.

The teacher knew Jack's bark; and if the children were kept in and he did not see them with the others, he would go round to the window where they sat and bark and bark, and she would say: "A little late to-day, Jack. Be patient." He never came until school was out, although I think he would have enjoyed coming at recess and romping with the scholars.

When the town clock struck twelve, mother would say, "Go to school, Jack," and off he would run.

One day mother was talking to a friend in the sitting room, and she was telling the friend what a good dog Jack was, and she said: "I just say, 'Go to school, Jack,' and off he goes." Now, the friend was a little deaf, so she had to repeat it several times; but she did not notice that Jack was just outside wagging his tail. After her friend had gone, mother went into the kitchen to make a pie. Passing through the hall, she saw that it was only eleven o'clock; so she knew she had plenty of time. She was just putting the pie into the oven when she heard children's voices, and there at the gate stood Jamie and Janet and Jack.

"Why, children!" mother exclaimed. "What are you doing here? It is only half past eleven."

"O mother," they answered in the same breath, "Jack came and barked under the window, and Miss Morse said we might go home."

"Where was Miss Jenkins, your regular teacher?"

"She is sick," said the children, "and we told Miss Morse that you always sent Jack when it was time for us to go home."

"Well, well!" said mother. "But what made Jack go for you? I did not send him."

Here Jack looked up at her so wistfully that she had not the heart to speak sternly to him.

Then suddenly, as she stood there looking at the trio, who were as much surprised as she herself, mother remembered her deaf friend and how she had told her about Jack and had had to repeat it.

"It's all right, children," she said, laughing. "Mrs. Burke was here, and I told her how I sent Jack to school for you; and I had to say it so loud that Jack must have heard me say, 'I just say, "Go to school, Jack,"' and thought I was talking to him, for he was evidently out on the porch."

Then they all laughed heartily, and Jack had his dinner a little earlier than usual; and he enjoyed it as much as Jamie and Janet enjoyed the cranberry tarts mother had made for them. And when they went back to school in the afternoon and told their little friends about Jack, he became more of a pet than ever; and the teacher said she wished that little boys and girls could be as quick to obey their parents and teachers as Jack had been, for, though he did not see his mistress, he obeyed her voice right away.—Julia Graydon, in Christian Advocate.

What Bobby Saw.

"Bobby, did you ever see a hole in your hand?" asked Uncle Joe.

"There isn't any hole in my hand," said Bobby, positively.

The children were never quite sure when Uncle Joe was joking, for he always looked quite serious, although there was sometimes a twinkle in his eyes.

"Now, Bobbie," said Uncle Joe, "take a large sized magazine, or any piece of stiff paper, about eighteen inches long. Roll it up into a small tube; now hold up your left hand, with the palm toward you, and place the tube against the side of your hand. Look



1916 Calendar

Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 16 colors.

If you would like to read some interesting facts, ask for *The Romance of Coca-Cola.*

THE COCA-COLA CO. ATLANTA, GA

Norfolk & Western Railway

ONLY ALL-RAIL LINE TO NORFOLK

Quickest and Best Service.

Pullman Parlor Cars

The Best Line to All Points West, Northwest and Southwest.

W. B. BEVILL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY,
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksburg & Potomac R. R.

To and From Washington and Beyond

Leave Richmond daily	Arrive Richmond daily
*4.30 AM †4.30 AM, † 8.40 AM,	†7.50 AM, * 1.10 PM, † 2.50 PM,
†9.23 AM *9.35 AM, †12.01 PM,	†6.25 PM, * 6.30 PM, † 9.00 PM,
‡3.30 PM *5.47 PM, † 8.20 PM,	†9.30 PM, *12.35 Nt, †12.40 Nt.

Ashland Accom. week days, lv. Elba 7.30 AM, 2.15 PM, 6.30 PM; Ar. Elba 6.30 AM, 11.25 AM, 5.42 PM. Fredericksburg Accom. week days. lv. †4.00 PM; Ar. †8.25 AM. Sundays lv. Elba 4.15 PM; Ar. 10 45 AM, *Main St. Sta. †Byrd St. Sta. (stopping at Elba). Read the signs.

SOUTHERN RAILWAY

Premier Carrier of the South.

Reduced Fares to Savannah, Ga.

Southern Railway will sell reduced fare tickets to Savannah, Ga., and return, from stations in Virginia, November 7th and 8th, with final limit November 15, 1915, account Atlantic Deeper Waterways Association.

For further information call on nearest Southern Railway ticket agent, or write H. L. Bishop, Div. Pass. Agent, Richmond, Va.

THE PURE FOOD STORE

Our Motto:

"THE BEST OF EVERYTHING"

QUICK DELIVERY

GEO. McD. BLAKE & CO.

No. 00 Broad Street, Richmond, Va.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-tow orders.

Catalogue mailed on application.

Church Furnishings, Memorials, Etc.

Church Embroideries

Stoles, Surplices, Altar Hangings, Lectern and Pulpit Hangings, Altar Linens Embroidered in England, English Silks, Fringes, Patterns and Designs, Eucharistic Vestments, etc.

English Silk Stoles, plain $3.00
" " " simple crosses embroidered .. 4.00
" " " elaborate crosses 5.00
" " " hand embroidered, $8.00 upward

"The stoles are very beautiful."—H. C. G., Tenn.
"More than pleased with stole."—J. B. M., Orlando.
"We all think the stole beautiful."—S., Albans.

L. V. MACKRILLE, CATHEDRAL STUDIO,
Chevy Chase, Md.
Thirty minutes by trolley from United States Treasury, Washington, D. C.

Correct Engraving and Fine Stationery

The making of Wedding and Social Invitations, Visiting Cards, and Stamped Paper is our special work, done in our own shop. Samples and prices upon request.

LYCETT, Society Stationer.
317 North Charles St., Baltimore, Md.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and guarantee safe arrival.

The Couper Marble Works
(Established 65 years.)
264-268 Bank St., Norfolk, Va.



Church Furnishings

Gold, Silver and Brass
Church and Chancel Furniture
Write for Catalogue for Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.



CHURCH VESTMENTS

EMBROIDERIES
Silks, Cloths, Fringes, Etc
CLOTHING for CLERGYMEN

COX SONS & VINING
72-74 Madison Avenue, New York

Bunce Art Glass Co.

ART STAINED GLASS.
ART LEADED GLASS.
15 East Main St., RICHMOND. VA
P. O. Box 32.
Estimates and information cheerfully given
Correspondence solicited.

O. Luetk's Art Works

Church Furnishings
IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York

R. Geissler, Inc.

56 West Eighth Street, New York
Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

through the tube with your right eye, and keep your left eye open. What do you see?"

"Oh, how funny," shouted Bobby, "it looks as if someone had cut a little round hole in the palm of my hand."

Bobby laid down the tube and had to look twice to make sure that his plump left palm was just as sound and whole as the other.

"Bobby, how many fingers have you?" asked Uncle Joe.

"Ten," said Bobby, looking as if he thought the question a rather foolish one.

"You never saw an eleventh finger, did you?"

"Why, no," said Bobby, but he did not speak quite so positively this time.

Hold your hands before you with the forefingers almost, but not quite, touching," said his uncle. "Now look—not at your forefingers, but at the floor just beyond them."

"O, Uncle Joe," cried Bobby, in great excitement. "I see—right between my forefingers—another stubby little finger, so short and fat! What funny things you are showing me to-day!"

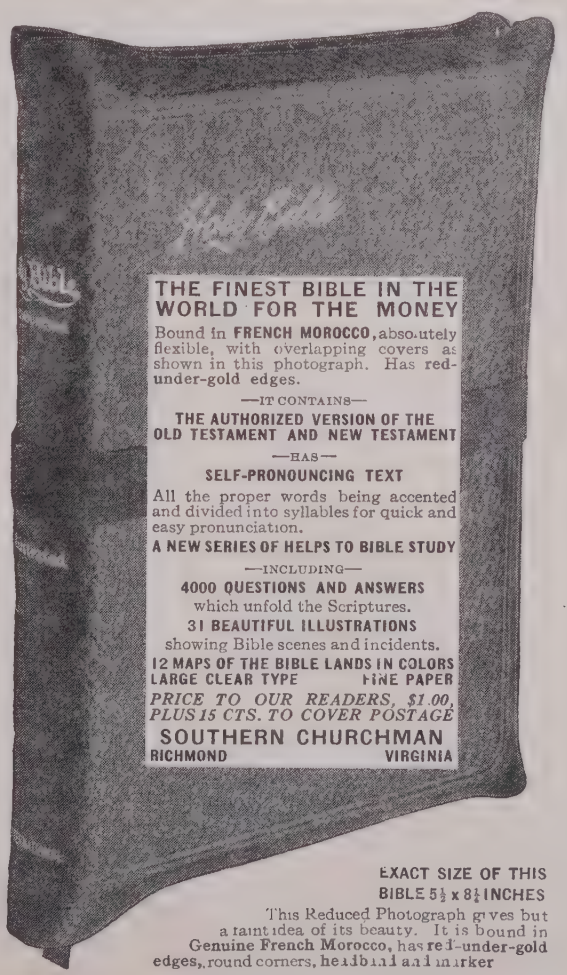
"You see, Bobby," said his uncle, laughing, no matter how good your eyes may be, there are times when you cannot believe all that they tell you."—Youth's Companion.

Moslems Buying the Bible.

Dr. Jas. T. McNaughton, of Turkey, says that "while there are no acknowledged Moslem converts to Christianity, as acceptance by them of Christianity is a crime punishable by death, Bibles and parts of Bibles to the number of 20,000 were bought, not given away, last year."

"You won't find any of these books," says Dr. McNaughton; "they are secreted, but you may be assured they are bought to be read."—Exchange.

Remember that your work comes only moment by moment, and as surely as God calls you to work, He gives the strength to do it. Do not think in the morning, "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not the strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come; only do not look forward an hour for what you expect. At any rate, you will be borne through each needful, and rightful thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly. —F. D. Maurice.



EXACT SIZE OF THIS BIBLE 5½ x 8¼ INCHES

This Reduced Photograph gives but a faint idea of its beauty. It is bound in Genuine French Morocco, has red-under-gold edges, round corners, headband and marker

Meditations

Some men serve the Lord as lovers.—Price Collier.

When truth is in the heart it is always manifested in the life.

Nature is but a name for an effect,
Whose cause is God.—Cowper.

To be a good leader one must know always how to be led.—Exchange.

The man who does his best for God can rest assured that he will not fail.

It is not your ignorance and clumsiness that baffle the Almighty—it is your despair.—Percy C. Ainsworth.

The influence of men like Paul and Luther may be greater but it is not more real than that of any faithful laborer for God.—Rev. W. F. Eyster.

Are missionaries needed? In this country there is one minister to every 470 of the population. In China one to every 200,000.—Exchange.

Maker and High Priest,
I ask Thee not my joys to multiply,
Only to make me worthier of the least.
—Elizabeth Barrett Browning

Prayer is the opened door through which God's actual presence finds its way into the currents of our daily living; cleansing, ennobling, transforming all experience.—B. H. Hougue.

The highest praise that Christ has is for those who serve well, who in the obscurity of a lowly place, seeking no present reward or temporal honor or praise of men, follow the path of duty.

It is said that after Whitfield had preached more than 300 times a sermon on the text "Ye must be born again," he was asked why he preached on that text so often. His reply was, "Because ye must be born again.

"To face every opportunity of a lifetime thoughtfully, and ask its meaning bravely and earnestly, is the only way to meet the supreme opportunities when they come, whether open-faced or disguised."—M. D. Babcock.

It is idleness, want of things to love, want of ardent interests, which open the doors to sin. Therefore fill life with love of God and man, and noble work of righteousness, and you will have no time to do wrong.—Stopford A. Brooke.

I know of no one fact in the history of mankind which is proved by better or fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God has given us, that Christ died and rose again from the dead.—Thomas Arnold.

"I know of a land that is sunk in shame,
Of hearts that faint and tire,
I know of a name, a name, a NAME
That can set these hearts on fire.
Its sound is a brand, its letters flame,
I know of a name, a name, a NAME
Can set that land on fire."

If a box of letters cannot form themselves into a play of Shakespeare because there is clearly a mark of a mind in the play, how little credible is it that the atoms of the universe could have thrown themselves into the universe as we see it to-day.—Bishop Winnington Ingram.

What gives peace to the conscience is, that by faith our sins are no more, but Christ's, upon whom God hath laid them all, and that on the other hand all Christ's righteousness is ours, to whom God hath given it. Christ lays His hand upon us, and we are healed. He casts His mantle upon us, and we are clothed.—Martin Luther.

A man does not receive the statements that "two and two make four," and that "the pure in heart shall see God" on the same terms. The one can be proved to him with four grains of corn; he can never arrive at a belief in the other till he realizes it in the intimate persuasion of his whole being.—James Russell Lowell.

It is a lost world we are facing and a divided Church can never save it. The world will never believe we care until we prove by a united Christianity that we care enough for fellow-Christians to work together with them for the salvation of the world for which Christ died. Perhaps in prayer we may be able to see our folly and find our brothers of other communions, for the Lord will not equip us for the world task until we stand united around the Throne of Grace.—Dr. Peter Ainslie.

-:- FINANCIAL -:-

National State and City Bank

RICHMOND, VA.

Capital, Surplus and Undivided Profits $1,750,000

Both small and large accounts invited, either subject to check or at 3 per cent. interest in its savings department.

WILLIAM H. PALMER, President. J. W. SINTON, Vice-President.
WILLIAM M. HILL, Vice-President. JULIEN H. HILL, Cashier.

INCORPORATED 1832

THE VIRGINIA FIRE AND MARINE INSURANCE COMPANY

OF RICHMOND, VA.

Assets January 1, 1915, $1,761,020.00

WM. H. PALMER, President. E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary.

"Self Defense"

is the topic most discussed by Americans to-day.

The immediate DEFENSE most needed is a financial preparedness of each citizen to meet any situation which may arise.

If you have put off until now, do not delay longer, begin to conserve your strength by saving your money.

Invest in securities that are SAFE. DON'T SPECULATE.

THE AMERICAN NATIONAL BANK of Richmond, Virginia,
offers unexcelled SECURITY AND SERVICE to depositors and investors.
Capital and surplus.....$1,600,000.00

$1 00 and $1.50 BOOKLETS 75c.

SWEETNESS AND LIGHT,
By Matthew Arnold.

EVANGELINE,
Longfellow.

A PRAYER,
Max Ehrmann.

THE FOOTPATH TO PEACE,
Henry Van Dyke.

Limited Number Only.
Book Department
SOUTHERN CHURCHMAN
Richmond, Va.

Jno. L. Williams & Sons

BANKERS AND BROKERS

Eighth and Main: (P. O. Box 505.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

GTU Library
3 2400 00335 0703